


Triennial Torah Study – 2nd Year 19/11/2011 _ _ _ _ .

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This week's Triennial Torah reading can be found at:

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

Lev 3	Jer 22-23	Prov 15	Acts 12 (Acts 7,8,9 are actually posted)
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Leviticus 3

Peace Offerings (Leviticus 3)

As The Nelson Study Bible notes: "The Hebrew word for peace means 'wholeness, completeness, soundness, health.' When a person has this, in all its dimensions, that person is at peace. The peace offerings were times of feasting, drinking, talking, singing, and enjoying salvation as a great gift from God (see 7:11-21). Paul describes Yahshua as our perfect peace offering (see Col. 1:20)" (note on Leviticus 3:1). In the peace offering, unlike other offerings, the offerer was allowed to eat and thus find satisfaction in the offering: "God, man, and the priest, all fed together, all finding satisfaction in the offering. God first has His part and is satisfied, for He declares it to be very good. 'It is an offering made by fire of a sweet savour unto the Lord.' Man (in Christ) as offerer has his part, and is permitted to share this offering with his friends. And the priest, that is, Messiah in His official character, is satisfied also, and His children are satisfied with Him. What a picture is here presented to us! The offerer feasts with God, with His priest, and with the priest's children" (Jukes, p. 108).

In this picture, not only is God satisfied but so is the whole priestly family—symbolic of all the Body of Messiah. So, too, is the offerer himself. Messiah set the example here. Isaiah prophesied of Him, "He shall see the travail of his soul, and shall be satisfied" (Isaiah 53:11, King James Version). Indeed, His life offering in God's service sustained Him as food. He said, "My food is to do the will of Him who sent Me, and to finish His work" (John 4:34). Indeed, there normally had to be a "burnt offering" in order that a peace offering could follow. For the peace offering was to be offered "upon the burnt sacrifice" (Leviticus 3:5). Being in alignment with God's will, as represented by the burnt offering, the worshiper would then be in a position to fellowship with God and with his or her family in the sharing of the peace offering.

As with the other offerings, there is much more to the peace offering that could be said—particularly when it comes to their being used in chapter 7 as thanksgiving or praise offerings or for taking a vow. Again, you are encouraged to study this subject on your own, as it is much broader than can possibly be covered here.

Jeremiah 22 – 23

These chapters in Jeremiah continue with the prophet's warning to the Sovereign of Judah. Often in the scriptures, such as Psalms, it pleases the soul and encourages the believer to see what is expressed in the first part of Jeremiah verses 1-5. Through His prophet, Our Father speaks clearly what He requires to relent of His righteous judgment and directly expresses His concern and dedication in ensuring that those less fortunate are cared for, and looked after. Reading v 1-5 should enjoin us to remember how many times and in many parts of God's Word, He shows us the importance of treating with great care the strangers, the fatherless, and widows. These ones are very important to God and are mentioned throughout Scripture (Deut 10:18, 14:29, 16:11, 16:14, 24:19-21 just to name a few). It is a strong commandment of His that should not be taken lightly, for He does not take these things lightly. In these verses we read how if the King and his servants will begin honoring and obeying these instructions for the stranger, the widow and the fatherless – all will be well. If these words are not obeyed – a promised ruin.

v. 6-9 we are reminded again the consequences of breaking God's covenant: destruction, exile, war, and captivity. God also purposes to remove the heart of the pride of His people, i.e. the "choice cedars" and even gentiles will see what happens when the covenant is broken. He expresses also His displeasure in their worship of false gods, for they were bowing down to idols. Can you see the correlation between verses 13 and verses 17 and what is going on in the World today? People driven by greed, and power, who trample the needy and the poor for their own gain are singled out in this warning, along with shedding innocent blood, oppression, and doing violence.

The end of Jeremiah 22, God pronounces a curse upon this King of Judah and his descendants for their not heeding to His Voice and His commands. He orders that this man be written down as childless, not to prosper, and even his descendants not to prosper or sit on the throne of David, nor even rule anymore in Judah.

Jeremiah 23 begins with a new pronouncement – moving from the rulers now and on to the shepherds, priests, prophets, and scribes. God's shepherds during this time scattered the sheep (His people) instead of gathering and teaching them. As we have already learned, there was widespread idol worship and oppression. For this God Himself prophecies concerning Himself and of Messiah: "Therefore I shall gather the remnant of My flock out of all the lands where I have driven them, and shall bring them back to their fold." 23:3. He gives a promise that He will raise up shepherds that will feed the flock, lift them up and the wonderful promise of Messiah... "the Branch of righteousness". The Branch is a Name that referencing Yahshua throughout Scripture and can also mean Sprout. The Hebrew word is tsemach, pronounced "say-mock". This is the sprout that comes from Jesse in Isaiah 11:1,

and “The Branch of YHWH in Isaiah 4:2. And finally the prophecy of God concerning the Greater Exodus to come when He performs the re-gathering of His people in v 7-8.

Through Jeremiah, God continues to delineate the offenses carried out by the prophets and priests. They are defiled, meaning they are unclean, performing evil in the House of Yehovah, they were prophesying by Ba’al and leading God’s people astray. They were committing adultery and walking in falsehood. They would not tell people their sin, but comforted them such that there was no repentance. Think about the preachers and pastors these days that refuse to preach about sin and what it is. This is what God is angry about here in these verses.

What is their punishment? God will make them eat wormwood, and make them drink poisoned water. This is the drinking of the bitter waters of jealousy that we find in Numbers chapter 5. God tells the people not to listen to these priests who continue to tell them that everything is fine, all is well and ok, and that their end will be peaceful. They are saying, “No evil comes upon you.” What is Yehovah’s answer? He is sending a storm, a whirlwind to fall upon the head of these ones! “Let all the shepherds be devoured by the wind and your lovers go into captivity. Then you shall be ashamed.”

Verses 22 – 27 God begins to remind us Who He is. He is omnipresent, He is omnipotent, He knows all, sees all, and is everywhere. There is nothing that is hidden from Him. There are no secrets. These prophets are prophesying all types of dreams and words and claim they are from Him. He says “NO” they are not saying His Word. They are even trying to make His people forget His Name! God is against those who declares, “Thus says YHWH” when they do not speak His Words. God clearly lets us know in verses 30-the end of chapter 23 that He is against prophets and priests who begin creating their own words and claim to have received them from Him. He tells us in no uncertain terms that He has already given us His Word, and there is no need to add to or take away from them. God makes it clear we are not to run to and fro asking dreamers and prophets of new words asking what they have heard from Him. He has already made His Word clear and they have not nor will they change.

Proverb 15

End of First Part of Major Solomonic Collection (Proverbs 15:1?16:8)

32. Two Collections (15:1?16:8)

“TYPE: A-B ENVELOPE SERIES. This text is, in effect, random repetition but with recognizable clusters of proverbs. It is composed of two collections, 15:1-17 and 15:18 16:8, which parallel each other not structurally so much as in content. Each major collection begins with a word on patience versus the provocation of wrath (15:1,18), and each ends with ‘better sayings’ on apparent versus real prosperity (15:16-17; 16:8). Between these markers the two collections (here referred to as ‘I’ and ‘II’) contain teachings that correspond to one another in remarkable detail. In the following chart, collection I is set forth in its normal order, while units in collection II are set out in an order that corresponds to those in collection I. This does not

imply that verses in collection II need to be transposed; it is done merely to make the comparison clearer?. Similarly, this analysis does not dispute that there are other parallels and ties among these verses other than those mentioned here.

“Collection II (twenty-four verses) is not only longer than collection I (seventeen verses) but it also contains one verse that has no parallel in collection I (15:23). On the other hand, 15:23 concerns the ability to give an appropriate answer and thus obliquely relates to the lead verses, 15:1,18” (NAC).

Verse 1 concerns not only what we say, but how we say it. It is important to maintain calm in most situations, for peaceful dialogue is usually much more effective in a dispute than screaming. This need not convey weakness for, as Proverbs 25:15 says figuratively, a gentle tongue can break a bone.

Regarding the chiasms (concentric arrangements) of the second section here, The New American Commentary states: “In the first series (vv. 2-4) a single proverb on God’s [omniscience serving His perfect] administration of justice (v. 3) falls between two proverbs on the use of the tongue (vv. 2,4). In the second series (vv. 24-27) two proverbs on divine justice (vv. 25-26) fall between two proverbs on behavior that leads either to life and prosperity or to the grave (vv. 24,27). In both sections the middle proverbs reveal that the moral principles that govern the world are not mere abstractions but are actively maintained by God’s intervention” (note on verses 15:2-4, 24-27). In verse 24, “grave” (NIV) rather than “hell,” as it is commonly defined today, is the proper translation of the Hebrew sheol.

The verses of section 6 (15:8-9, 29) show the importance of proper attitude and manner of life in the worship of God. He will not accept a mere pretense of piety (see also 21:27). The Soncino Commentary notes on Proverbs 15:9: “As a pendant to what precedes [in verse 8], this verse is of the highest importance, because it clearly defines the final test of a man’s religion. The criterion is not his scrupulous performance of rites such as sacrifice and prayer, but the way of life he treads and his ardent (the form of the verb is intensive) pursuit of righteousness” (note on verse 9).

In verse 11, “Hell [sheol, the grave] and Destruction” represent the fate of all people, the coming of death and what lies beyond being a great mystery in ancient times, as it is to most today. If this inscrutable mystery is “before the LORD” that is, laid out before Him as within His purview and understanding how much more is He able to discern the inner heart of human beings, which is not so hidden as the greater mystery.

Verse 20 is similar to the opening proverb of Solomon’s major collection, beginning with an identical first colon (10:1). Proverbs 15:22 recalls 11:14.

In verse 30, where the KJV and NKJV have “the light of the eyes” (which rejoices the heart), the NIV says “a cheerful look” (that is, from someone else). The Contemporary English Version paraphrases this as “a friendly smile.” Compare the “light of the king’s face” in 16:15.

The verses of what is marked above as section 7 of collection II (15:33 16:7), linked by their focus on how the Lord deals with people, bring to a conclusion the first half of Solomon's core collection. In fact Proverbs 16:4, as the Zondervan NIV Study Bible points out, is "the middle verse of this section of Proverbs (10:1 -22:16), aptly summarizing the Lord's sovereignty over every human thought and action. The verse also occupies the central position in a series of seven verses (1-7) at the beginning of ch. 16 the middle chapter in the book of Proverbs. Each of the seven verses features the name Yahweh [typically represented in English translations as "LORD" but meaning "He Is Who He Is" the Eternal or Self-Existent One], again stressing his supreme position as Lord over all" (note on verse 4).

While Proverbs 15:28 shows the importance of studying how to answer, 16:1 balances this with the fact that human preparation has its limitations. Having done what we can, we must rely on God to enable us to always say what we need to. And He will help us in what we need to say in critical situations (compare Mark 13:11; Luke 21:12-15).

Since we are a little behind on Acts we will break up the scheduled chapters until we catch up to the other Torah Study Portions

Acts 7:23- 9

Verse 23 continues Stephen's testimony before the Sanhedrin and picks up at the point where he is recounting Moses' killing of an Egyptian taskmaster for abusing one of his Israelite brothers. Stephen points out to the members of the Sanhedrin the fact Moses was chosen by Yehovah to deliver Israel but was rejected. Verse 35 "This Moses whom they had refused saying, 'who made you a ruler and a judge?'

Stephen reminds them also the words of Moses "???? your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear.' He recounts the rejection of Yehovah by the generation of Israel in the wilderness, the indwelling of the Shekinah in the Tabernacle, and the Messenger who led Joshua and the children of Israel to defeat the people in the Land of Promise. He reminds the Sanhedrin how King David also desired to build a house for YHVH and the completion of it under King Solomon. Remember that accusation against Stephen was blasphemy: that he continually spoke of this Yahshua of Nazereth, that He will destroy the Temple and change the Law of Moses.

On this, Stephen quotes the prophet Isaiah v 66:1 "The heaven is My Throne and the earth is My footstool." The Most High does not dwell in dwellings made with human hands! And Stephen's next words to them – they felt their judgment in that they were stiff-necked, hard of heart and ears just like their fathers who murdered the messengers of YHVH throughout the years whenever they announced the coming of the Righteous One.

Upon this v 54, they were cut to the heart, covered their ears, rushed him, and took him outside the city. They stoned him there and we are introduced to the man named Saul for the first time.

The false witnesses against Stephen laid their garments at the feet of this Saul. This same

Saul is the one spoken about above in the Newsletter who Yehovah used to spread the Gospel even through his persecution of the early believers in Yahshua.

Chapter 8 tells us that v. 1 'great persecution against the assembly which was at Jerusalem, and they (the assembly) were scattered throughout the countries of Judea and Samaria' and v. 4 'those who had been scattered went everywhere bringing the Good News: the Word!'

We are told the work of Philip in Samaria for healing and casting out demons and many believed. We encounter Simon the magician again who attempts to buy the Holy Spirit with money and is strongly admonished by Peter who tells him in v 20 "Let your silver perish with you, because you thought to buy the gift of Elohim through money!" However Peter tells him he need only repent for his heart to be healed. This is the same Simon who went on to found the church in Rome. This church would later grow into a worldwide huge religion but it was all based on the teachings of Simon the magician and not Peter the Apostle.

Verse 26 Philip is visited by a Messenger and he obeys immediately to "arise and go". Because of his obedience, Philip is able to share truth with a eunuch traveling to the land of the Kushites that will also spread the Good News!

Chapter 9 Back in Jerusalem, this Saul is still persecuting the taught ones of Messiah Yahshua and obtains legal letters from the High Priest to go to Damascus to arrest and imprison anyone of the sect called "The Way" This is the action that placed Saul on the road to Damascus where he encounters the Messiah Himself. Notice the Words of Messiah to him "Sha'ul, Sha'ul, why do you persecute Me? Just as Messiah has stated, He is in the Father, and anyone who is in Him is in the Father also. Messiah and the assembly are One. Sha'ul believes and asked immediately in v 6 "Master, what do You wish me to do?" Saul is blinded and has a predetermined encounter with Hananiah, a believer in Damascus who had also been instructed by the Spirit of Messiah to care for him and comfort him.

Many believers continued to be fearful of Saul because of the history of his strong persecution of them. But through the work and empowering of Messiah in him, he continued in strength, teaching and preaching the Gospel of the Good News to them, the Jewish people there – proving the Messiah had come. Interestingly, we come full circle through verse 29 with plots by the leaders in Jerusalem (the men of the Sanhedrin) to now kill Saul, just as with Messiah and Stephen. Proving the words of Stephen earlier, that whenever messengers are sent to them concerning the Righteous One – they harden their hearts!

The rest of chapter 9 ends on a very uplifting record... Paul is able to convince the disciples in

Jerusalem that he is no longer persecuting the assembly and he is sincere in his belief of Messiah, with the help of Barnabas. The believing assembly continued to be increased in Caesarea and Tarsus, Judea, Galilee and Samaria. Peter is also traveling and healing, sharing the Good News in Lod and Joppa.