

Triennial Torah Study – 1st Year 04/12/2010

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<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Gen 40	2 Sam 8-10	Ps 80-81	Luke 2
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Gen 40

This week we are reading about the dreams of the butler and the baker and how Joseph was able to interpret them. The lesson here is found in the next chapter 41. Joseph had not yet learned to give the credit of understanding the dreams to the one who made it possible, Yehovah.

Both times Joseph says this is the interpretation of it. In chapter 41 two years goes by before Joseph is remembered. Notice how Joseph answers in 41:16 1 And Yoseph answered Pharaoh, saying, "It is not in me, let Elohim answer Pharaoh with peace."

And again in 25 And Yoseph said to Pharaoh, "The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

Joseph now has a submissive attitude giving Yehovah the credit for all his understanding.

2 Samuel 8-10

The rest which the Lord had given David from all his enemies roundabout he did not long enjoy. About two years after he had taken Jerusalem we find him engaged in war with several different nations. The first of these are the irrepressible Philistines, whom David subdues, and from whom he takes Metheg-ammah, an important town in Gath, which, from its commanding position, was called the bridle of the mother city. A blow was thus struck at the metropolis of Philistia. Like one of the heads of the Apocalyptic beast, it was wounded to death, but like it also its death-wound was healed; for although subdued, the Philistines were not yet wholly vanquished.

After recording this subjugation of the Philistines, the chapter is occupied in relating the wars which David carried into some of the nations beyond the borders of Canaan, which he not only conquered but made tributary. And this leads us to consider a distinction which the Israelites were commanded to make between the Canaanitish nations and those whose countries bordered upon Canaan, but were separate from it.

The seven nations inhabiting Canaan were to be utterly destroyed, but the nations beyond Canaan, unless they resisted, were only to be subdued and made tributary. In Deuteronomy 20 this is clearly stated: "When you come near to a city to fight against it, then proclaim peace to it. And it shall be, if it make you answer of peace, and open to you, then it shall be, that all the people that is found therein shall be tributaries to you, and they shall serve you.... Thus shall you do to all the cities which are very far off from you, which are not of the cities

of these nations. But of the cities of these people, which the Lord your God does give you for an inheritance, you shall save alive nothing that breathes.”

<http://www.answers.com/topic/cherethites-and-pelethites>

Foreign mercenaries who formed David’s bodyguard. The Cherethites are first mentioned in I Samuel 30:14 which records the Amalekites’ raid on Ziklag and the “south (Negeb, in Hebrew) of the Cherethites”, an area also named the land of the Philistines (I Sam 30:16) implying that the Cherethites’ Territory constituted the southern part of Philistia. The Cherethite region may be identical with the Hazerim of Gaza (Deut 2:23), a territory of the Caphtorim of Caphtor.

After David’s accession to the throne he established a military unit consisting of Cherethites and Pelethites under the command of Benaiah the son of Jehoiada (II Sam 8:18). The unit remained loyal to the king when Absalom revolted (II Sam 15:14, 18); it participated in the war against Sheba the son of Bichri (II Sam 20:7), and was present at Solomon’s enthronement (I Kgs 1:38, 44). The Cherethites were still mentioned in the 6th century B.C. in Zephaniah’s prophecy on the Philistines (Zeph 2:4-5), possibly indicating that the Philistines and the Cherethites were identical and that the Cherethites were named after Crete, their island of origin. It has also been suggested that the Cretans arrived before the Philistine invasion of the 12th century B.C. and that the two peoples merged. However, as the Cretan origin of the Cherethites is uncertain, the meaning of the name Cherethites and Pelethites still requires further research.

In chapter 9 we read of Mephibosheth The name of Saul’s son by the concubine Rizpah, daughter of Aiah. During the reign of King David, some members of Saul’s family were punished for what had been done unto the Gibeonites. Mephibosheth and his brother Armoni along with five others, were “hanged on a hill before the Lord” by the Gibeonites, and their bodies left exposed in the sun for five months (2 Sam. 21:8-10).

<http://en.wikipedia.org/wiki/Mephibosheth>

The son of Jonathan, and grandson of Saul (2 Sam. 4:4). He was lame in his feet. He was five years old when his father and grandfather fell in the Battle of Mount Gilboa. Hearing of this calamity, his nurse fled with him from Gibeah, the royal residence, and in her haste stumbled, dropping him on the ground and causing his paralysis (2 Sam. 19:26). He was carried to the land of Gilead, where he found refuge in the house of Machir, son of Ammiel, at Lo-debar, by whom he was reared.

Some years later, when King David had subdued all the adversaries of Israel, he recalled the family of Jonathan, and discovered that Mephibosheth was residing in the house of Machir. So he sent royal messengers there, and brought Mephibosheth and his infant son Micah to Jerusalem, where they resided from that point on (2 Sam. 9).

When David was a fugitive, according to the story of Ziba (2 Sam. 16:1-4), Mephibosheth proved unfaithful to him, and Ziba was subsequently awarded all of Mephibosheth’s estate. However (2 Sam. 19:24-30), Mephibosheth later told David that he had remained loyal to him, and that Ziba had lied. David then ordered the estate divided between the two; Mephibosheth allowed Ziba to keep everything as he was simply content in knowing that David was safe.

After this incident, Mephibosheth is only mentioned as having been protected by David (2 Sam. 21:7). Although apparently he was given up to suffer the same justice, perhaps when a seventh member of Saul’s family could not be located (2 Sam. 21:8-9)

I want to comment on chapter 10. This is the one many proponents for the growing of a beard use to justify their belief. But let us read it. Half the beard is cut off. I would think that one side of the face is cut off and the other left

intact in order to make the men look stupid. This is also the reason that their clothing was cut so that their nakedness was left exposed. The whole thing was to make them look hideous.

Adam Clarke;

The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, pledges it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of the beard and the clothes rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

John Trapp

To cut off their garments in the middle was also an obvious insult and humiliation. “That the shame of their nakedness might appear, and especially that of their circumcision, so derided by the heathen.”

Psalm 80-81 [http://www.ucg.org/bible-commentary/Psalms/79\)-Lamenting-prayer-over-enemyinvasion-and-devastation;-80\)-Prayer-for-national-restoration/default.aspx](http://www.ucg.org/bible-commentary/Psalms/79)-Lamenting-prayer-over-enemyinvasion-and-devastation;-80)-Prayer-for-national-restoration/default.aspx) Where the superscription of Psalm 80 has “Set to ‘The Lilies’ [Hebrew Shoshannim]. A

Testimony [Eduth] of Asaph,” this could be rendered “Set to ‘The Lilies of Testimony.’ Of Asaph.” The NIV has “The Lilies of the Covenant.” Compare the superscription of Psalm 60, which has, “Set to ‘Lily of the Testimony’” (Shushan Eduth). As in other cases throughout the Psalter, the first part of the superscription of each of these psalms may be a postscript of the preceding psalm.

As in the previous psalm (79), the nation is in distress—plundered by enemies (compare 80:12-13). And as before, it may be that Asaph was prophesying of national invasion beyond his lifetime—perhaps even of the end time still to come. Yet, just as Psalm 79 ends with reliance on God as the Shepherd of His people (see verse 13), so Psalm 80 opens with an appeal to the Shepherd of Israel who leads Joseph (the leading birthright people and therefore representative of the nation as a whole) like a flock (verse 1; compare Psalm 23; John 10).

God, who dwells between the cherubim—as represented on the earthly copy of God’s throne, the mercy seat atop the Ark of the Covenant (see Exodus 25:17-22)—is asked to “shine forth” (Psalm 80:1), showing His glory through His intervening power (verse 2). Note the beginning of verse 2: “Before Ephraim, Benjamin, and Manasseh.” The psalm is here essentially pleading, “March against the [enemy] nations as you marched in the midst of your army from Sinai into the promised land (in that march the ark of the covenant advanced in front of the troops of these three tribes; see Nu 10:21-24...)” (Zondervan NIV Study Bible, note on Psalm 80:2).

The central theme of the psalm is clear from the repeated refrain asking, “Restore us...” (verses 3, 7, 19), with building intensity in calling on God: “...O God” (verse 3), “...O God of hosts” (verse 7) and “...O Lord God of hosts” (verse 19). The rest of the repeated refrain, “Cause Your face to shine [i.e., smile favorably on us], and we shall be saved” (same verses), is essentially drawn from the priestly blessing of Numbers 6:25: “The Lord bless you and keep you; the Lord make His face shine upon you, and be gracious to you; the Lord lift up His countenance upon you, and give you peace.” We have previously noted the use of this language in other psalms as well (see Psalms 4:6; 44:3; 67:1; 119:135). Here in Psalm 80 the people had been experiencing the opposite—the rebuke of God’s countenance (His angry expression) causing them to perish (80:16).

“How long,” Asaph asks (as is common in laments), will God be angry and refuse to answer His people’s prayers? (verse 4; compare 13:1-2; 79:5). In the desert wilderness, God, as His people’s caring Shepherd, fed them with manna and gave them water to drink from the rock. But now, figuratively, He has given His people their tearful misery to eat and drink (80:5). They have become a source of contention and mockery to neighboring countries

(verse 6)—rather than the blessing and positive example they were intended to be. So again the plea of restoration is raised (verse 7).

In verses 8-16 Asaph likens Israel to a vine and vineyard, imagery found in other passages (see Isaiah 5:1-7; 27:2-6; Jeremiah 2:21; 12:10; Ezekiel 15:1-8; 17:6-8; 19:10-14; Hosea 10:1; 14:7). God bringing the Israelites from Egypt to the Promised Land is pictured as transplanting the vine (Psalm 80:8). His driving out of the nations before them (same verse) is compared to a caring vinedresser clearing the ground for the vine (verse 9; compare Isaiah 5:2). The vine filled the land (Psalm 80:9), growing to immense stature so that hills and tall trees, symbolic of other national powers (compare Ezekiel 17), were overshadowed as the vine grew (Psalm 80:10). It spread from the Sea (the Mediterranean) to the River (the Euphrates) (verse 11), representing Israel's dominion reaching this extent, as it did during the reigns of David and Solomon.

Yet things have dramatically changed. God has broken down His vine's hedges—its protective fence (referring to His own divine protection)—and allowed others to plunder it (verse 12). The boar and wild beasts (unclean animals here representing foreign invaders) uproot and devour it. Because of God's anger it is burned with fire and cut down (verse 16). Compare God's later words, probably adapted from Psalm 80, in Isaiah 5:5: "And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; and break down its wall, and it shall be trampled down."

The psalm calls on God to look at the sorry state of the vine now and to "visit" it (Psalm 80:14) —to show it care and restore it as it was. There is a play on words in the last several verses here. The Hebrew word for vineyard in verse 15 "is used only here in the Bible; it literally means 'root-stock'" (Nelson Study Bible, note on verses 4-17). Then we see the word "branch" in the same verse—giving us the common pairing of root and branch. Yet the Hebrew word for branch here is ben, meaning "son"—the same word translated "son" in verse 17 in the expression "son of man."

The nation of Israel was not just as a mere plant to God as a vinedresser but was God's own son (see Exodus 4:22)—intended to serve as His "right-hand man" (see Psalm 80:17), a model nation to properly represent Him to the world (as a vine bearing godly fruit). Yet the imagery here likely pointed to Israel's Davidic ruler as well, the particular "son of man" (meaning human being) who was to lead the nation in setting the proper example. Moreover, the words here no doubt look to the ultimate "Branch" who would come from the vine of Israel and the line of David—the Messiah. He too would be, in a unique way, God's own Son.

Jesus would later tell His followers that He is the true vine, that God the Father is the vinedresser and that they, abiding in Him as the vine, are the branches (John 15:1-8). Jesus Himself was brought out of Egypt and replanted in the Promised Land, preaching throughout the breadth of the land. He suffered terribly for sin at the hands of enemies (not His own sin but that of others). He was brutalized and died. But He rose again—and through His death and resurrection all may be saved. Indeed, it is through this Son and His followers that the vine of Israel would be reconstituted in a spiritual sense and revived—so that it would never turn from God again (see Psalm 80:18). The physical Israelites will be restored to God's favor or grace through being grafted into spiritual Israel (compare Romans 11; Galatians 6:16).

Thus, as the final refrain calls for again (Psalm 80:19), Israel will be restored, God will smile favorably on His people and they shall be saved.

[http://www.ucg.org/bible-commentary/Psalms/81\)-Israel-admonished-to-heed-God;-82\)God-will-judge-the-rulers-of-the-earth-and-bring-true-justice;-83\)-Prayer-for-helpagainst-an-international-enemy-coalition/default.aspx](http://www.ucg.org/bible-commentary/Psalms/81)-Israel-admonished-to-heed-God;-82)God-will-judge-the-rulers-of-the-earth-and-bring-true-justice;-83)-Prayer-for-helpagainst-an-international-enemy-coalition/default.aspx)

Appeals for Repentance, Justice and Deliverance From Foes (Psalms 81-83)

The middle of the superscription of Psalm 81, which may be part of a postscript to Psalm 80, contains the Hebrew phrase *al gittith*. We saw this earlier in the superscription of Psalm 8, and it reappears in Psalm 84. The NIV leaves it mostly untranslated as “According to *gittith*,” whereas the New King James Version renders it as, “On an instrument of Gath.” The

Zondervan NIV Study Bible comments, “The Hebrew word perhaps refers to either a winepress (‘song of the winepress’) or the Philistine city of Gath (‘Gittite lyre or music’; see 2Sa 15:18)” (note on Psalm 8 title).

Asaph composed Psalm 81 as a festival song (verses 1-3)-albeit one in which national enemies remain a serious concern (see verses 14-15), as in other psalms of Asaph in Book III.

The people were to “sing aloud,” to “make a joyful shout,” to “raise a song,” to “strike the timbrel,” to play “the pleasant harp with the lute” (verses 1-2), to “blow the trumpet” (the *shofar* or ram’s horn) because it was a statute and law of God to do so (verses 3-4)-revealed by God at the time of the Exodus (verse 5). It is important to recognize the congregational nature of worship here. As commentator George Knight remarks on these verses: “You cannot hold a festival all by yourself. It is God’s will, however, that we should hold festivals. These verbs sing aloud, shout for joy and so on are all expressed in the plural” (Psalms, comments on Psalm 81). The word for “statute” (verse 4) or “decree” (NIV) “refers in its original usage to something that is meant to be imperishable for it has been chiseled in stone. God then ‘demands’ our regular worship. In his wisdom he knows that it is our regular participation in congregational worship that keeps us right with himself. Public worship is God’s good idea, not ours” (same comments).

Verse 3 causes some confusion as to the timing of this particular celebration and trumpet blowing. Some take it to mean every New Moon (new month), every full moon and every sacred festival day. However, there was no law or statute to blow the ram’s horn or celebrate at all of these times. Indeed, in the law God gave through Moses the blast of the ram’s horn was commanded for only one festival, the Feast of Trumpets (see Leviticus 23:24; Numbers 29:1). This Holy Day actually falls on a New Moon-and is the only annual festival that does. Yet what of the mention of the full moon in Psalm 81:3? Some see other annual festivals indicated here. Passover and the First Day of Unleavened Bread come at the time of the full moon in the first month of the Hebrew sacred calendar. The beginning of the Feast of Tabernacles does as well-and many see verse 3 as indicating the entire fall festival period in the seventh month, from the Feast of Trumpets through Tabernacles. However, the word translated “full moon” can simply mean “full” or “fullness,” and could here imply the completion of a month-thus the beginning of a new one. The Ferrar Fenton Translation makes no mention of the full moon-only the New Moon. So it may well be that the Feast of Trumpets is exclusively meant here, though the call to celebration and reflection on God’s deliverance fits with all of God’s festivals.

Note again the timing of God’s revelation of the statute in verse 5: “This He established in Joseph [representative of all Israel] as a testimony, when He went throughout the land of Egypt.” This translation would indicate the time that God sent the plagues against Egypt. However, nothing is recorded in Moses’ writings about God revealing the command to blow the *shofar* at the Feast of Trumpets until Israel was later gathered at Mount Sinai. It is possible that He gave Moses an earlier revelation while in Egypt.

Yet it seems more likely that a very general time frame is meant-that is to say, God gave the Israelites this statute long ago around the time that He destroyed Egypt to free them.

Alternatively, some versions translate verse 5 as saying that God established the statute when Joseph (i.e., Israel) went out of Egypt (compare Tanakh, New and Revised English Bible, New American Bible, Fenton).

The end of verse 5 says, "I heard a language [literally, lip] I did not understand." There is some dispute as to who is speaking here. In the remainder of the psalm, from verses 6-16, it is clearly God who is speaking, referring to Himself as "I." That would seem to argue for the "I" at the end of verse 5 also being God. Yet how could the omniscient God not understand the Egyptian language? For this reason, many take the "I" in verse 5 to refer to each Israelite singing the song-following the Jewish understanding that each and every Jew even today was personally and individually delivered from ancient Egyptian bondage.

Yet the word rendered "understand" in verse 5, *yada*, has the general meaning of "know." As Strong's Hebrew and Chaldee Dictionary notes, this word can mean "acknowledge...regard, have respect [for]" (Abingdon Strong's Exhaustive Concordance of the Bible, Strong's No. 3045). Indeed, just as God says He does not "know" those who do not obey Him, He could just as well say that He does not "know" (acknowledge or regard) the speech of those who defy Him. Consider that Egypt's language and speech was thoroughly polluted with idolatrous references. "As in [Psalm] 114:1, there is a disdain for the history, culture, and language of Egypt" (Nelson Study Bible, note on verses 3-5).

In Psalm 81:7, God answering in "the secret place of thunder" is evidently a reference to the giving of His law and covenant at Mount Sinai, when "there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.... Mount Sinai was completely in smoke, because the Lord descended upon it in fire... And when the blast of the trumpet sounded long and became louder and louder and louder, Moses spoke, and God answered him by voice" (Exodus 19:16-19; compare 20:18). Thus, it would seem that in the "memorial of blowing of trumpets" at the Feast of Trumpets (Leviticus 23:24), the Israelites were to recall this earlier trumpet blast when God came down in power and glory, descending with thunder and fire, as a prelude to giving His law. Interestingly, the Feast of Trumpets primarily represents the time of Christ's return, when He will come in great power and glory, in a devouring fire, as a prelude to revealing His law anew to Israel and all nations. Moses gave the point: "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin" (Exodus 20:20)-as they had at Meribah, when they questioned whether God was among them after having experienced the Exodus (17:1-7; Psalm 81:7).

In verses 8-10, God reminds the people of what He told them at Sinai-and implicitly holds out His offer of covenant relationship anew. In verse 9, He reiterates the first of the Ten Commandments-that there be no foreign gods among His people (see Exodus 20:3). And in verse 10 of Psalm 81, He repeats the preamble to the Ten Commandments: "I am the Lord your God, who brought you out of the land of Egypt" (see Exodus 20:2). This great episode should have been enough to convince them to trust and obey Him. God promised to be His people's provider (Psalm 81:10b).

Historically, Israel failed to listen (verse 11), so God allowed them to go their own way (verse 12)-although that's not what He wanted (verse 13). If His people would obey, He would subdue their enemies (verse 14). It seems likely that God inspired Asaph to write this psalm while Israel was experiencing problems from enemies-perhaps while David was still battling foreign nations. And the words would certainly take on greater urgency in later times of foreign oppression.

In verse 15, the Israelites' enemies are referred to as God's enemies-"the haters of the Lord" (compare 83:1-4). The NKJV says that when God subdues them, they "would pretend submission to Him" (81:15). The NIV alternatively says they "would cringe before him." Then note the latter phrase in verse 15: "But their fate would endure forever." The Hebrew word translated "fate" here actually means "time." Most see this as meaning judgment on the enemies. But "their" might refer back to the Israelites, just as "them" in the next verse does-in which case the verse would mean that obedient Israelites would endure for all time.

God's desire is to give His people the very best of everything (verse 16)-and He eventually will if they will only heed Him and walk in His ways. The Feast of Trumpets and the other fall festivals picture the ushering in of a time when Israel will repent and all God's promises will come to fruition. Even other nations will be grafted into Israel to learn God's way and share in the promises as well. This is certainly a wonderful reason to joyfully celebrate.

Luke 2

Once again I find it interesting that we are reading the true story of the birth of Yahshua as we enter the pagan time of year known as Christmas. Just like Chanukah with its Chanukah bush there are added to the truth lies and traditions that just cannot be found in the scriptures. Once you read the truth in the scriptures you will see the false teaching that have come to be associated with both Chanukah and Christmas. It is these false traditions that you must avoid.

And as shown to you above Nimrod the enlightener also called Kronus the one to whom the children were sacrificed alive, has his great celebration done on Dec 25 when no shepherds would be in the fields tending the flocks.

The story of Yahshua's birth is a great story but has been so polluted by all the false teachings that most do not go there. Please read the story and stay away from the false teachings.