

# Triennial Torah Study – 1<sup>st</sup> Year 27/11/2010 — — — —



sightedmoon.com Triennial-Torah-Study-Year4-22/02/2014

By Joseph F. Dumond

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

[https://sightedmoon.com/sightedmoon\\_2015/files/TriennialCycleBeginningAviv.pdf](https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf)

Gen 39	2 Sam 4-7	Ps 79	Luke 1:27-80
--------	-----------	-------	--------------

## Genesis 39

Is about how Joseph is propositioned by Potiphar's wife. This story is very well known and as I want to share something special in 2 Samuel so I will leave this alone for now.

## 2 Samuel 4-7

In Chapter 4 once again we read of how much David respected the office and anointing of King Saul and even of Saul's son Ishbosheth who was murdered by evil men thinking they were doing David a favor. David does this because he knows Yahovah placed Saul in that position.

The same way Yahovah has placed the leaders of your country over you. They are to be respected. You have the type of leader you deserve. If you want a better one then it is not up to you at election time, no, you will get a better leader of your country when you become righteous. Then and only then will Yahovah give you a good and righteous leader. Until such time you have what you have merited.

In Chapter 6 we read of how Uzzah reached out to steady the ark of Yahovah when the Oxen stumbled and Yahovah struck him down. This verse troubled me for some time. Uzzah was only trying to be of help and was doing a good thing. What was the sin that he did by touching the ark?

The Ark of the Covenant (Hebrew: אֲרוֹן הַבְּרִית [modern pron. Aron Habrit]) is a vessel described in the Bible as containing solely the Tablets of Stone on which the Ten Commandments were inscribed (1 Kings 8:9-9). According to some traditional interpretation of Exodus 16:33-34 and Numbers 17:25-26, the Ark also contained Aaron's rod and a jar of manna. The ark is a symbol of God's permanent covenant(s) with the Jewish people and others who believe in accord with the Judaic scriptures (Christianity, Islam, etc.).

According to the Pentateuch, the Ark was built at the command of God, in accord with Moses' prophetic vision on Mount Sinai (Exodus 25:10-16). God was said to have communicated with Moses "from between the two cherubim" on the Ark's cover (Exodus 25:22). The Ark and its sanctuary were considered "the beauty of Israel" (Lamentations 2:1). Biblical account relates that during the Israelites' exodus from Egypt, the Ark was carried by the priests some 2,000 cubits, or 1,000 m; 3,400 ft (Numbers 35:5; Joshua 4:5) in advance of the people and their army, or host (Num. 4:5-6; 10:33-36; Psalms 68:1; 132:8). When the Ark was borne by priests into the bed of the Jordan, water in the river separated, opening a pathway for the entire host to pass through (Josh. 3:15-16; 4:7-18). The city of Jericho was taken with no more than a shout after the Ark of Covenant was paraded for seven days around its wall by seven priests sounding seven trumpets of rams' horns (Josh. 6:4-20). When carried, the Ark was always wrapped in a veil, in tachash skins (the identity of this animal is uncertain), and a blue cloth, and was carefully concealed, even from the eyes of the Cohanim who carried it.

In Exodus 25 we are told that the Ark was to be carried by four men using golden poles. It was the seat of Yahovah and was not to be touched. This is why Uzzah died. It was not being carried by men but instead by oxen.

At the close of chapter 6 we read how Michal David's wife, the daughter of Saul was embarrassed by David dancing in front of the Ark with no clothes on. Her reputation is what was being exposed. To those who live with an unconverted mate, we know exactly what Michal was doing. She was trying to shame her spouse for worshiping the Creator. Yes David had an unconverted spouse as do many of you. Michal was ashamed of her husband's worship of Yahovah, the same as many of our spouses are ashamed of us who worship Yahovah today.

Here in Chapter 7 is what I want to focus on this week. I think you will find this most helpful in understanding those things you are about to read.

## **Psalm 79**

"Restore Us, O God" (Psalms 79-80)

Psalm 79, which begins the second cluster of psalms in Book III, is a lament over a devastating attack on Jerusalem and its temple. As with Psalm 74, this setting raises questions over Asaph's authorship noted in the superscription since Asaph would have seen no such invasion unless he lived well over a century to witness Pharaoh Shishak's invasion in the fifth year of Solomon's son Rehoboam (ca. 925 B.C.). Refer back to the Bible Reading Program's comments introducing Psalm 74 to see various suggestions for resolving this matter—the likeliest perhaps being that Asaph, as a seer, was foretelling the future.

Asaph may have been writing in Psalm 79 of Shishak's invasion, but it is likely that even later destruction was also being prophesied, such as that wreaked by the Babylonians (586 B.C.) and, later still, by the Romans (A.D. 70). The invasion and temple defilement by the Greek

Syrians during the time of the Maccabees (ca. 168 B.C.) could also be represented here—as could the destruction and defilement of the end time yet to come.

Note verse 2 in this regard: “The dead bodies of Your servants they [the invaders] have given as food for the birds of the heavens, the flesh of Your saints to the beasts of the earth.” God through Jeremiah later warned of what His people would experience at the hands of the Babylonian invaders in similar terms: “Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth” (Jeremiah 34:20; compare 7:33; 16:4; 19:7). Of course, Jeremiah’s prophecy, in a dual sense, was foretelling both immediate and end-time devastation.

The word “saints” in Psalm 79:2 means “holy ones.” This could perhaps refer to God’s holy nation generally or more specifically to priests at the temple, yet it may have referred, as it would today, to spiritually converted people. An end-time setting would indicate the latter—and other prophecies do show that even some of God’s end-time saints will be slain in the coming time of tribulation along with the people of Israelite nations generally.

The wording of verse 4, about being a reproach and target of scorn and derision, is very similar to that of Psalm 44:13.

Asaph asks “how long” this terrible situation will continue (verse 5). Will God be angry with His people forever? Will His “jealousy burn like a fire”?—that is, will His anger over His people’s unfaithfulness utterly consume them? Things appeared so bad as to seem like this might be the case. So the psalm asks God for mercy, deliverance, atonement and salvation (verses 89). And it appeals to God to be true to His name as the Savior of His people—to defend His own reputation, as the enemy taunts, “Where is their God?” (verse 10).

The psalm is also a call for just retribution on the enemy and all nations that oppose God and His people: “Pour out Your wrath on the nations that do not know You...for they have devoured Jacob” (verses 6-7). It asks for God to act as His people’s divine Kinsman-Redeemer and Avenger of Blood, avenging the deaths of His slain servants (verse 10) and rescuing those who will likewise die at the hands of the enemy if He doesn’t act (verse 11). Again, God’s reputation is shown to be at stake: “Pay back into the laps of our neighbors seven times the reproach they have hurled at you, O Lord” (verse 12, NIV). “The sevenfold restitution expresses a concern for full justice...the judgment must be equal to the severity of the reproach of God’s name!” (Expositor’s Bible Commentary, note on verse 12).

Asaph at last expresses confidence that God, as a caring shepherd over His flock (see Psalms 23; 80), will act in His people’s favor—so that they may praise Him for all time (79:13).

## **Luke 1:27-80**

Because we have already shared a great deal I will just refer you to a site if you want to learn more about the birth of Yahshua as this is what Luke is talking about. Interesting that we are

now going to look at this at this time when most believe is Yahshua's birth. I will let you read it yourself at <http://www.gnmagazine.org/issues/gn79/real-nativity-story.htm>