

# Triennial Torah Study – 4<sup>th</sup> Year 01/06/2013

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

<b>Deut 20</b>	<b>1 Chron 25-29</b>	<b>1 Tim 4-6</b>
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## Laws of Warfare (Deuteronomy 20)

Moses now discusses the principles governing warfare. These principles show that, despite the use of physical armaments, Israel was still to look to God for victory (Deuteronomy 20:1-9). One of the threats that Israel would face in war mentioned in verse 1 is “horses and chariots.” Armies equipped in this manner were particularly intimidating to foot soldiers. The commandment was given in Deuteronomy 17:16 that Israel's kings not “multiply horses.” And there is no evidence that Israel utilized horses for war before Solomon's time (1 Kings 4:26; 10:26). If this is the case, it is particularly fitting that Moses assured Israel they need not fear even when armies came against them with chariots.

With Almighty God as commander, there was no room for fear in the ranks—and those who were fearful were to be excused (verse 8). Others excused from warfare—at least on a temporary basis—included a person who had just built a new house, one who had planted a new vineyard, and one who was betrothed to a woman to marry her (verses 5-7). Deuteronomy 24:5 adds the further exception of a man who had just gotten married—he was permitted to stay with his wife for one year without having to go out to war. One of the reasons for these excuses from participation in battle seems to be that persons in such conditions would likely be thinking about what they were leaving behind rather than concentrating on the battle. No

doubt, God's mercy and compassion are also shown in these regulations. Furthermore, in these “excused absences,” God was showing that it is not necessary to rely on numbers. With God fighting for His people (verse 4), very few people could easily overcome a force of many times their number (see Leviticus 26:8), as often happened during the Israelites' history when they were obedient to God.

Before the Israelites attacked a city “very far” from them (20:15), they had to offer peace to it (verses 10-11). It is interesting that the offer was of peace—not enslavement. Such cities were to pay tribute, essentially a tax, and “serve” Israel—not in slavery but to remain in peace and harmony with Israel, thus promoting the safety, security and well-being of God's people. Moreover, in agreeing to keep Israel's laws and way of life, such cities would in fact enter into a much better way of life than they had ever known. If a city refused the offer and chose war instead, Israel was to “strike every male in it with the edge of the sword” (verses 12-13), while leaving the women and children alive (verse 14). In regard to the cities that were located within the Promised Land, however, Israel was to “let nothing that breathes remain alive” (verse 16), so that the evil inhabitants could not influence Israel with “their abominations...and you sin against the Lord your God” (verse 18).

Finally, God told Israel not to cut down fruit trees in a siege against a city. They were only allowed to destroy those trees that were not “trees for food” (verses 19-20). This would especially make sense in a longer siege where food supplies could become an issue.

### **David Organizes the Musicians (1 Chronicles 25)**

David has a particular interest in the group of Levites assigned to be musicians. He is a musician himself (see 1 Samuel 16:16-23), a maker or perhaps even inventor of musical instruments (1 Chronicles 23:5), and a prolific composer.

Twenty-four sons of the three chief musicians are chosen to head up divisions to correspond with the courses of priests. These three were originally chosen by the tribal leader to be the musicians when the ark was moved to Jerusalem (see 1 Chronicles 15:16-24). The sons of Asaph, of the Levitical sub-tribe of Gershon (Gershon, Kohath and Merari being the three sons of Levi), had four of the divisions. Asaph had been the chief musician assigned to minister before the Ark of the Covenant in Jerusalem (see 1 Chronicles 16:4-7, 37). He, too, composed psalms, with 12 of them bearing his name (Psalms 50; 73-83). The sons of Jeduthun, of the sub-tribe of Merari, had six divisions. Jeduthun is known as Ethan in many scriptures and, along with Heman, served at the tabernacle in Gibeon while the ark was in Jerusalem (see 1 Chronicles 16:39-42). The sons of Heman, of the sub-tribe of Kohath, made up the remaining 14 divisions. Heman was the grandson of the prophet Samuel, and descendant of Korah. One psalm is attributed to Heman (Psalm 88), but 10 others (42; 44-49; 84-85; 87) are attributed to the sons of Korah, which would include Heman and his descendants. Additional information can be found in 1 Chronicles 6:31-48.

Note that each group of musicians is said to be “under the direction of their father” (25:2, 3, 6). The older King James Version says “under the hands of their father,” a literal translation of the original Hebrew. This seems to convey the picture of a choral director leading the singers under him. But unlike modern choirs who, since the invention of the printing press and the musical notation of our day, tend to use printed musical notation, it was common for ancient choir directors to use more elaborate hand and arm gestures in a practice known as chironomy. This allowed them to convey not only the timing and volume, but even the notes the group was to sing or play.

When David and Asaph gave the singers and instrumentalists a new song, they probably did not pass out written music for everybody. Certainly the group could learn a new song through hearing someone sing it several times. But history shows that more sophisticated techniques were employed to enable these professional musicians to know what notes they were to sing or play “instantly” through the hand gestures of their father, or other musical director. That one such director may have been David can be seen in the phrase “order of the king” in verse 2— actually, in the Hebrew, “hands of the king.” This at least shows David’s direct involvement in composing, but it perhaps also means that he occasionally led the musicians himself.

According to the research and theory of Suzanne Haïk-Vantoura (author of *The Music of the Bible Revealed*, 1991), notation of these hand signals may actually be recorded in the accent marks (the jots and tittles) of the Masoretic Text of the Hebrew Bible.

### **David Organizes the Security Force (1 Chronicles 26)**

Among the gatekeepers, part of the temple security force, was the family of Obed-Edom, who had housed the ark for three months (see 13:13-14). He and his large family had served in this capacity after the ark had been moved (16:37-38), and David had them continue this work. There were also Levites assigned specifically to watch over the

treasury—the descendants of Moses among them. And finally, there were Levitical officers and judges appointed to take care of business in the rest of the country, away from the temple.

Verse 10 of 1 Chronicles 26 contains some interesting information. Here a father sets one of his sons as first even though he is not the firstborn. That it was unusual may be ascertained from its mention here. Yet God had, as we have seen repeatedly, directed that this be done many times before. Such occurred with Seth, Shem, Abraham, Isaac, Jacob, Joseph, Ephraim, Moses and even David—and now Solomon too.

### **David's Military and Tribal Organization (1 Chronicles 27)**

Many of the mighty men we previously read about in 1 Chronicles 11 and 2 Samuel 23 headed up groups of 24,000 men who served on national security one month out of each year. These 288,000 men taken together probably constituted the regular army. This organization apparently dates back to the beginning of David's reign, since Asahel is mentioned as the leader in the fourth month. He was killed by Abner before David moved to Jerusalem (see 2 Samuel 2:18-23), and was succeeded by his son Zebadiah (1 Chronicles 27:7).

The tribal leaders at this time are also listed, but how they were chosen is not stated. The individual tribes may have done that. It is interesting to note that the tribal leader of Judah is David's brother Elihu (1 Chronicles 27:18), apparently his oldest brother elsewhere called Eliab (1 Samuel 16:6). And the leader of Benjamin is the son of Abner, apparently the Abner who was Saul's uncle and military commander, well respected in his tribe and by all of Israel before his murder at the hand of Joab (compare 2 Samuel 2-3). David's economic or agricultural administrators are listed, along with several other officials over the course of his reign.

### **David Instructs Solomon Regarding the Temple (1 Chronicles 28)**

David gathers the leaders together (the ones we have been reading about in the foregoing chapters) to explain the transfer of power and his goals for Solomon. In verse 2, we can imagine an old and frail king, perhaps sometime during the summer months after a cold winter of trying to keep warm (compare 1 Kings 1:1-4), gathering his strength to be able to stand on his feet. David starts by discussing his consuming passion—to build the temple of God—and says that God did not allow him to build it because he was a man of war, his reign being replete with bloodshed. He points out that God Himself chose Solomon as king and the one to build the temple (1 Chronicles 28:5-6). Later Solomon tells Hiram that David was surrounded by too many wars, and that a time of peace would now permit Solomon, a man of peace, to build the temple (1 Kings 5:3-5).

We have seen that David gathered materials for the temple and organized the priesthood. Now he turns those materials and organizational plans over to Solomon, as well as detailed building plans, and explains that God revealed the design to him (1 Chronicles 28:12, 19). Similarly, God had revealed the plans for the tabernacle to Moses (Exodus 25:8-9) to ensure that His earthly dwelling was patterned after the one in heaven (Hebrews 8:5).

Offerings for the Temple; David's Prayer;

### **Solomon Replaces David as King (1 Chronicles 29:1-25)**

David reiterates that God is the one who chose Solomon, and then describes the materials he has assembled for Solomon to use in building the temple. This time, he also mentions his personal contributions, and encourages others to contribute as well. As in the days of Moses (compare Exodus 35:20-29), those who were able donated generously and willingly. The words "with a loyal heart" (1 Chronicles 29:9) are translated from a Hebrew phrase

literally meaning “with a fullness of heart” (Nelson Study Bible, note on verse 9). And David is moved to thank God for actually enabling them to give—indeed, to simply give back to God what He has Himself given in the first place.

David’s prayer here has served much more than just this occasion. Indeed, many even today use words from it without knowing it. When Christ gave an outline of how to pray in His famous Sermon on the Mount—“Our Father in heaven, hallowed be Your name. Your kingdom come...” (Matthew 6:9-13)—He concluded it with words of praise used in David’s prayer. Jesus told us to conclude our prayers along these lines: “For Yours is the kingdom and the power and the glory forever. Amen” (verse 13). Compare this with David’s words in 1 Chronicles 29:10-12. Of course, the preincarnate Christ very likely inspired the words David prayed.

Finally, Solomon is once again anointed king, and Zadok is confirmed as the high priest with no mention here of the now out-of-favor line of Abiathar. Verse 23 states that Solomon sat on the “throne of the Lord.” And it really was God’s throne (compare 1 Samuel 8:7). Jesus Christ will once again occupy this throne when He returns to reign over Israel and all nations—that is, not the same physical chair but the office of responsibility.

The passage ends with the statement that God bestowed on Solomon “such majesty as had not been on any king before him in Israel” (verse 25). The Nelson Study Bible notes, “Obviously this included only Saul and David, but it is still a remarkable statement in light of David’s widely recognized power and magnificence (11:9; 14:2; 18:1-13; 29:28)” (note on verse 25). Indeed, David was apparently the dominant ruler of the age—and yet Solomon’s rule is already greater in power and prestige, and will be greater yet, as we will soon see.

#### **1 Timothy 4**

Some of the letters written by Sha’ul are made ever more difficult to put into context because of the Body’s lack of knowledge of history, both history of the church and secular history as well. Both of these play a very large role in the topics and matters which he has to address in his letters. There were very large groups of agnostics during these times in which Sha’ul wrote his letters and these agnostics had great influence upon these times. The agnostics had a belief that all pleasure was evil and wicked. They believed and taught that anything that was enjoyed by the flesh was of the evil one to include feasting, being married and enjoying intimacy between husband and wife. As many of us know, all of Yehovah’s Sabbaths surround feasting. They are even so named: Festivals or Feasts of YHWH.

Paul is addressing these beliefs and teachings of this type in chapter 4 of 1 Timothy. He mentions the forbidding of marriage and abstaining from certain foods. He does clarify though that these foods that are acceptable have already been set apart by the Word of Elohim – the Torah in clean and unclean foods. These misleading spirits are teaching from their own human logic and beliefs... not the Torah.

We see in verses 7 & 8 he even has to address this idea of “physical discipline of the flesh” and many of us have seen documentaries, movies, or read books about the times when men would beat their flesh to the point of drawing blood to try and “tame it.” Paul places reverence above this type of silly stuff. It is the Spirit of a person who disciplines the flesh. He urges the assembly to focus on teaching, being a good example, showing love, and exhibiting cleanliness, reading, encouragement. Teach it and live it, this is Paul’s advice.

#### **1 Timothy 5**

In chapter 5 we begin to wonder if there is not a problem with some thinking that the new assembly is a place to hang out and get free stuff. Perhaps some, particularly young single women saw the group as a safe haven and place to be cared for. If this is so, Paul certainly addresses the situation and advises that the young women not be

taken in as widows and cared for as widows. The true widows are the women who have led a prosperous life with family, children, running a household in service, shown humility and the heart of a servant, willing to serve and serve and serve. Young people are not mature enough to continue in this type of attitude. Their selfish desires more often than not take over and this will become a large problem for the sake of not only their own testimony but the witness of the assembly to the outside community.

Those elders who do the most work for the Good News and in Service to one another should be looked after and cared for without question. This is right and appropriate. Don't fall prey to mindless rumors or accusations of others against reputable elders. Make sure to get witnesses and that accusations are handled with a cool head.

### **1 Timothy 6**

More and more and more concerning a servant's heart, a good testimony, and all humility.

Whether a servant's master is believing or unbelieving, serve them with respect and reverence. Withdraw and separate yourself from those who teach something different from this for they are arrogant and puffed up and try to verbally persuade and catch others in the true way off guard. Teach concerning simplicity and not wealth. Teach how to be satisfied with food and clothing and not having need of great wealth for this is a snare. Be rich in good works!

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