

Triennial Torah Study – 4th Year 21/09/2013

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

Gen 2	Josh 5-7	Ps 2-3	Mat 2:19 – 4:25
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The Creation of Man and Woman (Genesis 2:4-25)

In Genesis 1, God's acts of creation are presented in outline fashion. The intent is to provide a panoramic view of God's creative activity. The creation of man occurs on the sixth day, but nothing is stated about the manner of the creation or how the creation of men and women are related in time or nature. In Genesis 2, God's specific acts in creating man are detailed, thus providing a focus on the events of the sixth day.

Verse 7 says God "formed" and "breathed into" the man. "Formed" generally indicates the personal handling of the thing being made, as with one's hands, shaping it with the fingers. "Breathed," which is perhaps better translated "blew," indicates a forceful expulsion of air into the man, rather like the force of mouth-to-mouth resuscitation—a sharp and deep exhalation of air. The creation of mankind, therefore, appears very different from the creation of all other things in Genesis 1, for in the other cases we only see God speaking to bring them into life. With man's creation, however, "formed" and "breathed into" indicate a hands-on and personally intimate involvement. Not only were human beings created in a special way, but God had planted a special garden for them to dwell in and tend. So we see a special act of creation producing a special creature, which is then placed into a special environment and given a special work to perform. All these details are intended to impress upon us the loving and intimate involvement of God with man.

Despite the special nature of the creative act involved in creating man, man was created from the dust of the ground and "became a living soul." The words "living soul" are translated from the Hebrew nephesh chaih, which means "creature living" or "living creature." In fact, Genesis 1:20-21 and verse 24 translate nephesh as creature when referring to sea creatures and land animals, and thus man is just another kind of creature, in this respect no different from the beasts of the earth.

This brings out another interesting aspect of the accounts of creation in Genesis 1 and 2. Throughout the two chapters there is a subtle tension between expressing the special nature of man while at the same time emphasizing man's connection to the earth and his distinction from God. For example, to emphasize his earthiness man is created from the same elements as all the beasts and he receives a similar command to multiply; but to emphasize his superiority man is the last creature created and he is given dominion over all others. To emphasize his earthiness man is created from the dust of the ground; but to emphasize his uniqueness man is created in an especially intimate manner.

Of course, there is another important difference between animals and human beings. Human beings have a spiritual component to their existence. Not to be confused with the false concept of an immortal soul, this spirit is not conscious of itself but, rather, empowers the physical brain with human intellect. This "spirit in man" or "human spirit" is mentioned in a number of verses in both the Old and New Testaments. Interestingly, both the Hebrew word for spirit, *ruach*, and its New Testament Greek equivalent, *pneuma*, also convey the sense of "wind" or "breath." So it would make sense that when God breathed into Adam physical life, he also "spiritually breathed" the human spirit into him. It is this spirit that enables man to have a mind in the image of God's, to make moral choices and to have a genuine relationship with God.

The final act of God's love in these verses is the creation of woman. God had provided marvelously for the physical needs of the man He had created. There was never a more healthful climate, a more pleasant environment, a more secure home or a more invigorating work than that within the garden. Yet God had fitted the man with an emotional and intellectual nature that could only be satisfied by companionship. Indeed, God had made man in His own image, desiring the man to experience life within a family—a type of the God-plane family relationship. Thus, God created a suitable companion for the man. (The phrase "help meet" in the King James Version of 2:18 should be understood as "meet help" or "fit helper"—"meet" simply being an archaic adjective meaning fit or suitable. The NKJV better translates this as "a helper comparable to him.") And out of this companionship would come human reproduction to expand the family.

Before creating Eve, though, God seems to have decided to make the man aware of this need for emotional and intellectual companionship. God directed the man to name the various creatures He had made, thereby indicating the man's leadership. (Throughout the Scriptures the bestowal of a name by one upon another indicates the former being over the latter in some sense—as in God naming Adam, Adam naming his wife Eve, God giving new names to Abram, Isaac and Jacob, Pharaoh renaming Joseph, Nebuchadnezzar renaming Daniel and his friends, God naming Jesus and Jesus naming Peter.) Yet at the same time it impressed on the man his own loneliness and need for a companion. God, it must be stressed, was not allowing Adam to seek a mate from among the animals. Rather, in examining the animals, Adam would see their pairings and realize his need for a companion like himself. God then took one of the man's ribs and from it made (the Hebrew is, literally, "built") a woman.

Why did God take a rib? Why not simply fashion the woman from the dust of the ground too? There may have been several reasons, although we can only speculate. First, to fashion the

woman from the dust of the ground might have invited argument over whether Adam's dust was different from or superior to Eve's dust—that maybe he was made from rock and she from sand, or something like that. Instead, the making of the woman from the rib of Adam emphasized fact that woman was of the very same essence as man. Second, fashioning man Adam's intended wife from his own flesh would serve as a reminder that neither man nor wife can be whole without the other—that they are a part of each other.

Circumcision at Gilgal (Joshua 5:2-15)

Upon their arrival at the camp in Gilgal, God instructs Joshua to prepare the Israelites to observe the first Passover that a sizeable percentage of them have ever been allowed to participate in. Apparently, as part of Israel's rejection, the people in the wilderness did not circumcise their sons (verses 2-7). And keeping the Passover in the wilderness would have required the exclusion of these uncircumcised sons (Exodus 12:43-49). Still, it seems likely that the Passover would have been kept by the nation of Israel all through the wilderness wanderings—by all those who came out of Egypt and then, after the older generation died out, by Joshua, Caleb, all the males of the first generation who were under 20 at the time of the Exodus and, presumably, the women. (It should be noted that even the uncircumcised males would have observed God's festivals in general—along with the rest of Israel.)

Now, on the 10th day of the month on which Israel came up from the Jordan (Joshua 4:19), the day the Passover lambs were chosen in Egypt (Exodus 12:3), God confirms that He has chosen the Israelites as His people. The Bible elsewhere explains that physical circumcision is a type of spiritual circumcision “of the heart” (Deuteronomy 30:6; Romans 2:29), which entails repentance from past sin and obedience to God. In literal circumcision, there is a rending of a veil of flesh and a shedding of blood that is reminiscent of sacrifices. Egypt is a type in Scripture of the sinful life we have left behind.

All of this is most interesting when we consider the words of Joshua 5:9: “Then the Lord said to Joshua, ‘This day I have rolled away the reproach of Egypt from you.’ Therefore the name of the place is called Gilgal to this day.” As The King James Study Bible notes: “A play on words occurs here. Gilgal (‘Rolling Away’) marks the place where God rolled away the reproach of Egypt. Israel's era of shameful captivity [and rejection] now came officially to an end. The inheritance of Canaan lay ahead (compare 1:6; 21:43-45). The same verbal root marks the New Testament site of Golgotha, the place where mankind's captivity by sin [and resultant rejection] was ended [that is, for those who have repented and obtained forgiveness]. There man's sins were rolled away and rolled onto the person of Jesus Christ, so believers might enter God's spiritual inheritance” (note on 5:9). And this, of course, requires our spiritual circumcision. Indeed, it is only through being spiritually circumcised that we are allowed to partake of the bread and wine of the New Testament Passover.

The Israelites take a few days to heal (compare 5:8), and undoubtedly many of them are still sore when they keep the Passover a few days later, on the 14th of Abib (verse 10), and when they start their processions around Jericho, which apparently begin the next day.

This next day, Abib 15, was the First Day of Unleavened Bread. It was on this Holy Day that Joshua encountered the “Commander of the army of the Lord” (verse 14), who proved to be none other than God Himself, since Joshua was permitted to worship Him (compare Revelation 19:10; 22:8-9) and since Joshua was commanded to remove his sandals in this

Being’s presence, just as Moses was commanded to do before God at the burning bush (verse 15; compare Exodus 3:5-6). In both cases, it should be noted, this was the preincarnate Jesus Christ and not God the Father (compare John 1:18; 6:46; 1 Corinthians 10:4; see our free booklet *Who Is God?*).

God—that is, the preincarnate Messiah—made His appearance to Joshua on this occasion to provide encouragement for the task ahead, of taking the land. Yeshua’s instructions to Joshua immediately follow in the next verses (6:2-5).

And the Walls Came Tumblin’ Down (Joshua 6)

It is apparently on the First Day of Unleavened Bread that Joshua receives instructions from the preincarnate Moshiach—“the Commander of the Lord’s army” (5:15)—about how Jericho is to be taken (6:2-5). Their first march around the city seems to have occurred later that day. The city being only a mile away and their march around it measuring about another mile, this would not have taken long. The subsequent marches begin early in the morning (verses 12, 14). The seventh day, the Last Day of Unleavened Bread, though a Holy Day, was not especially restful for them that year. God had His work for them to do. They rose at dawn and marched around the city seven times before giving a great shout with the trumpet blasts. So far, this was about eight miles of marching, but God’s work was not yet done. At the sound of the trumpets and shout, the walls of the city “fell down flat,” or, literally, “fell under itself,” and permitted the Israelite soldiers to scramble up and over the debris, entering the city from all directions (verse 20).

Many archaeologists have pointed to Jericho as an instance in which the biblical account is unsupported from evidence found at the site. However, this is based primarily on a misdating of a particular destruction layer by British archaeologist Kathleen Kenyon in the 1950s. According to archaeologist Bryant Wood: “She concluded that the Bronze Age city of Jericho was destroyed about 1550 bc by the Egyptians. An in-depth analysis of the evidence, however, reveals that the destruction took place around 1400 bc (end of the Late Bronze I period), exactly when the Bible says the Conquest occurred” (“The Walls of Jericho,” *Creation*, March May 1999, p. 37).

Indeed, findings from this destruction layer are remarkable. For instance, there was an upper (inner) and lower (outer) mudbrick city wall, the lower one resting on a retaining wall that held the earthen embankment beneath the city in place. Along with many buildings, the city wall did collapse and fell “beneath itself” to the base of the retaining wall, the debris creating a virtual ramp up into the city from all directions—all except one, that is. A short stretch of the lower city wall on the north side did not fall—and there were houses built against that wall, as Rahab’s house is described! Moreover, this area, on the outer embankment, would have been a poorer area, just where a prostitute at the time would be living. There is also clear evidence of the city

being burned, but only after the “earthquake” did its damage, again confirming the biblical account.

More remarkable still, “both Garstang [a 1930s excavator] and Kenyon found many storage jars full of grain that had been caught in the fiery destruction. This is a unique find in the annals of archaeology. Grain was valuable, not only as a source of food, but also as a commodity which could be bartered. Under normal circumstances, valuables such as grain would have been plundered by the conquerors. Why was the grain left at Jericho? The Bible provides the answer. Joshua commanded the Israelites that the city and all that is in it were to be dedicated to the Lord (Joshua 6:17, lit. Heb.).... [Also] such a large quantity of grain left untouched gives silent testimony to the truth of yet another aspect of the biblical account. A heavily fortified city with an abundant supply of food and water [as Jericho had, having a spring within it] would normally take many months, even years, to subdue. The Bible says that Jericho fell after only seven days. The jars found in the ruins of Jericho were full, showing that the siege was short since the people inside the walls consumed very little of the grain” (p. 39). The Bible tells us that “by faith the walls of Jericho fell down” (Hebrews 11:30). And the amazing evidence that this event really did happen can strengthen our faith that God will crumble any “walls” that stand in our way as we strive to live Christian lives before Him.

As with Egypt and Sodom, Jericho was a symbol of sin that God was destroying (verses 17-18). And, as already noted, Jericho was apparently destroyed on the Last Day of Unleavened Bread, a fitting symbol of the ultimate victory over sin. Forty years earlier, the Israelites had crossed the Red Sea, and God brought the waters of the sea down on Pharaoh’s army, granting the Israelites victory and escape from the bondage of Egypt, symbolizing the final release from bondage to spiritual Egypt and death. The Red Sea crossing appears to also have been on the Last Day of Unleavened Bread, as Jewish tradition attests. Additionally, there is reason to believe that the destruction of Sodom and Gomorrah may well have been during the Days of Unleavened Bread, too (compare Genesis 19:3). This gives us three great victories over sin to remind and encourage us in our attempts to replace sin with God’s way of life during the Days of Unleavened Bread.

In verse 26, Joshua pronounced a curse on anyone who would rebuild the city of Jericho. The site was sporadically occupied after this (Joshua 18:21; Judges 3:13; 2 Samuel 10:5), but never to any real extent. Joshua’s curse, however, actually would be fulfilled in 1 Kings 16:34, when a man named Hiel actually laid new foundations and rebuilt the city gates. Many centuries later another city was built nearby and also named Jericho. This later city is the Jericho mentioned in the New Testament.

Defeat at Ai Because of Achan’s Sin (Joshua 7)

The Israelites had been forbidden to claim any of the spoils of the city (6:17-19). But one man thought he could be an exception. The Hebrew word translated “a disgraceful thing” in verse 15 “denotes a blatant and senseless disregard for God’s will” (Nelson Study Bible, note on 7:15-16). Sometimes one man’s sin can adversely affect others who apparently had nothing to do with it. Thankfully, only 36 out of a few thousand men were lost (verses 3-5). Though tragic, the

repercussions could have been much worse—as God declared the nation as a whole “doomed to destruction” (verse 12) until the sin was removed from its midst.

The King James Study Bible notes: “Achan is referred to as ‘Achar, the troubler of Israel, who transgressed in the accursed thing’ (1 Chr. 2:7). He was stoned to death for violating the ‘ban’ during the conquest of Jericho (v. 1). Achan stole 200 shekels of silver, a Babylonian garment, and a wedge of gold weighing 50 shekels and hid them in the earthen floor of his tent (v. 21). The sin of Achan was imputed to the whole nation (vv. 11, 12), and thus they were soundly defeated in the battle of Ai (vv. 4, 5). Israel learned the hard way that what one person does could affect the well-being of the whole nation. He was buried in the valley of Achor (‘trouble,’ v. 26). Achor is used in a figurative sense in Isaiah 65:10 and Hosea 2:15 to describe the messianic age or the time of restoration that would result for the nation of Israel only after they passed through trouble.” Indeed, like in this example, the Great Tribulation will come upon Israel in the end time not because every single individual is in complete and total rebellion against God. Rather, because of the terrible sins of some—in fact, of many—that are not rooted out of Israel, suffering will come on all.

Ironically, if Achan had only waited until the very next battle with Ai, he would have been allowed to take spoil for himself (8:2). But his greed got the better of him—and brought about his downfall.

Psalm 2 is a royal psalm that speaks of David and His descendants reigning in Jerusalem—ultimately pointing to Moshiach’s millennial rule on the earth. “I have set My King on My holy hill of Zion...I will give You the nations for Your inheritance, and the ends of the earth for Your possession” (verses 6, 🤪). “Israelite kings and priests were anointed with oil when they took office. The ‘Anointed One’ probably originally meant ‘king.’ It came, however, to stand for more. The Hebrew word is masiah, which became Messiah and is translated into Greek as Christos or Christ. This psalm was understood in the New Testament as referring to Jesus—for no Old Testament king ever gained the control of the nations implied here” (Zondervan New Student Bible, note on verse 2).

Considering that God announced His plan and has all power to fulfill it, the psalmist wonders at the audacity of plotting against Him. To take counsel against God and His Anointed is a vain thing. God laughs scornfully at the long history of human insubordination (verse 4). Kings and leaders have been warned in advance. They should “wise up” and serve the Lord in fear and trembling (verse 11; Deuteronomy 10:12-13). At the end of the age, a union of nations will mount another rebellion against God—this time an attack on the returning Yeshua. With all power at His command, Christ will destroy the rebel armies and commence to rule the nations “with an iron scepter” (verse 9; Revelation 2:27; 12:5, NIV).

“You are My Son, today I have begotten You” in Psalm 2:7 “is the public proclamation that the Son is to inherit the kingdom from His Father...establishing the Son’s right to rule over God’s kingdom” (The Bible Reader’s Companion, note on verse 7). God has not said this to His angels (see Hebrews 1:5). He reserved this for Jesus (Acts 13:33) as well as other human beings who would be spiritually begotten as God’s children (see Hebrews 1-2).

“Kiss the Son” (verse 12) is perhaps meant “as a sign of submission (see 1Sa 10:1; 1Ki 19:18; Hos 13:2...). Submission to an Assyrian king was expressed by kissing his feet” (Zondervan NIV Study Bible, note on Psalm 2:12). The New Testament shows kissing on the cheek as a means of greeting, which would signify welcome and acceptance. The Tanakh translation renders the entire phrase “pay homage in good faith,” leaving out the word “Son”—perhaps with some concern over Christian interpretation—but declaring the Hebrew uncertain in a footnote. It is true that the word for “son” would here be the Aramaic bar rather than the Hebrew ben. However, as Expositor’s states in its footnote on verse 12, “In favor of the traditional translation [‘Son’]...are the context of the psalm (submission to the Lord and to the anointed), the proposal by [commentator] Delitzsch that the sequence bar pen (‘Son, lest’) avoids the dissonance of ben pen...and the suggestion by [another commentator] that the usage of the Aramaism may be intentionally directed to the foreign nations”—as Aramaic was the common language of the entire ancient Middle East. Interestingly, it would also be the language of the Jews when Jesus the Son actually came among them.

“You Have Relieved Me in My Distress” Psalms 3

Psalm 3 begins a thematic grouping of 12 of David’s psalms (3-14), as we will later see in conjunction with Psalm 8 and Psalm 14.

We read Psalm 3 earlier in the Bible Reading Program. It is the lament David composed when he fled from his son Absalom (see the Bible Reading Program comments on 2 Samuel 15:116:14 and Psalm 3). Driven by ambition to become king himself, Absalom turned the hearts of the people away from David. David despairs that so many have turned against him (verse 1).

They no longer believe God is with him to help him (verse 2).

The phrase “lifts up my head” (verse 3) expresses David’s belief that God will raise him up from the humiliation he suffers. In 2 Samuel 15:30 we read of the sad occasion of David being driven out of Jerusalem: “So David went up by the Ascent of the Mount of Olives, and wept as he went up and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up.”

In spite of intense enemy opposition, David is able to sleep without fear, “for the Lord sustained me” (verses 5-6). The KJV and NKJV translation of verse 7 says that God has come to David’s defense before. However, the NIV translates verse 7 as a present request for God to “strike all my enemies on the jaw; break the teeth of the wicked.” Even if the latter is correct, God has indeed intervened for David before and will certainly do so again—just as He will for all of us who place our trust in Him.

Mathew 2:19 – 3

Joseph and Mary receive word that Herod had died and it was now safe for them to return to the Holy Land from Egypt. They were given this information by a messenger in a dream. They

returned to Galil instead of Bethlehem because of the wickedness of Archelaos who was reigning in Judah. This is why they were in Nazereth along with most of the descendants of King David.

Matthew 3

John the Immerser was active during this time proclaiming the Kingdom of Elohim and the need for repentance. He wore a garment of camel's hair and a leather girdle around his waist. He was out in the wilderness as the "true" high priest and in security for his life as a child growing up. His father Zechariah was slaughtered because of him and the rulers fearing him.

The Pharisees and Sadducees came out to see what all the fuss was about because many Judaeans went out to meet John, repenting and being immersed in water by him. John prophesies even unto them warning them of the coming Kingdom and that neither their birth nor their position will deliver them.

Then Yeshua comes unto John to be immersed because it was the demonstration of the instruction and commandment. Yeshua did not require immersion but He did it because of the love He had for Elohim's Word and instruction. A voice out of the heavens spoke, "This is My Son, the Beloved, in whom I did delight."

Matthew 4 – 4:25

Yeshua is immediately led into the wilderness by the Spirit and is tried by the Adversary. Having fasted 40 days and 40 nights, He was hungry. The adversary first tempts him with the desires of the flesh to turn stones to bread. Yeshua defeats Him with the written Word of Elohim.

Then the adversary temps Yeshua with pride. Yeshua once again defeats him with the Word of Elohim.

The adversary tries one last time and tempts Yeshua with power. Yeshua Once Again defeats the adversary with the Word of Elohim. Then the adversary left Him and the messengers came and tended to Him.

Yeshua began then to travel around and also proclaiming "Repent!" He calls Peter and Andrew to Him from their fishing. Then later also James and John. He went all about proclaiming the Kingdom, repentance, and healing the sick.