

Triennial Torah Study – 5th Year 05/07/2014



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

Gen 45	2 Sam 19	Ps 89	Luke 8:1-48
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Parallels in Scripture (Genesis 45)

One can see a thematic parallel between the entire story of Joseph and the story of Yeshua. Joseph was sent in bonds to Egypt so that ultimately he would be exalted and his family enabled to survive the famine. In like manner, Yeshua was sent ahead to suffer for others, has been exalted to the highest office and will deliver all mankind from death as a result.

Joseph saw God's hand in everything that had happened—from his first visionary dreams to his enslavement, imprisonment, exaltation and, at last, reconciliation with his family. In chapter 50, he tells his brothers, "You meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive" (verse 20). And permeating Joseph's pronouncement of God's guidance of events was the expression of forgiveness for all that they had done to him. Similarly, the covenant that offers us eternal salvation through Yeshua Messiah is surrounded by forgiveness—of those who brought about the necessity of His death. With this in mind, we should all take special heed to Joseph's petitioning his brothers to "come down to me, do not tarry" (45:9), for Christ likewise calls us to follow and abide with Him —let us not delay in doing so.

Chapter 45 ends with wonderful news for Jacob. For more than two decades he has believed that Joseph his son is dead, and has never gotten over it (compare 42:35, 38). Now concerned about the fate of the rest of his sons down in Egypt, they return with the happiest announcement imaginable—in fact, beyond his imagination: "'Joseph is alive,' they shouted to him. 'And he is ruler over all the land of Egypt!'" (45:26, Living Bible). This seemed utterly and hopelessly preposterous. "Jacob was stunned at the news—he couldn't believe it" (verse 26, New Living Translation). Slowly, though, he finally came around. "But when they had given him Joseph's messages, and when he saw the wagons loaded with the food sent by Joseph, his spirit revived. Then Jacob said, 'It must be true! My son Joseph is alive! I will go and see him before I die'" (verse 27, NLT). Yes, it was possible after all—beyond all hope, beyond all reason, beyond his wildest dreams—because the God of Jacob and Joseph was, and is, the Ruler of heaven and earth. And with Him *all things* are possible.

David Restored as King (2 Samuel 19:9-43)

The desire to restore David to power is not universal. While many of the people are calling for it, there is a reluctance on the part of those in the nation's leadership to call David back to Jerusalem (verses 10-12). Perhaps they fear David will take revenge on Absalom's supporters. So David orders the priests to begin encouraging the elders to support his return—which they do. And David returns to his capital.

In the meantime, David assigns his nephew Amasa (Joab's cousin) the job of commander over the army in place of Joab. By appointing the man who had been commander of Absalom's army to head the combined forces, he secures the allegiance of those who followed Absalom. Furthermore, Amasa also has influence among the leaders of Judah. All of this is helpful in uniting the kingdom. At the same time, Joab is, in some measure, punished for all the crimes he has committed, including the recent one of disobeying David's direct orders about not harming Absalom.

Upon coming back to Jerusalem, David demonstrates great restraint in his clemency to Shimei, binding himself with an oath not to harm the man. He apparently still sees Shimei's actions as somewhat justified. And he wants the civil war to be completely over with no more bloodshed.

However, on later reflection, David will apparently come to see this whole situation differently. He originally looked upon Shimei's cursing as ordered by God (16:11). However, Shimei's cursing was over David usurping Saul's throne—a complete falsehood—rather than over David's real sins. At some point, he will decide that Shimei should be executed for his crime of cursing the king, yet David won't be able to do this because of his oath. Therefore, he will order his son Solomon to deal with Shimei (1 Kings 2:8-9, 36-46).

David also restores Mephibosheth after he explains his position on what happened earlier. We read a different version given by his servant Ziba in 2 Samuel 16:1-4. There is quite a contrast in the two stories. Mephibosheth's story makes sense and yet Ziba really did put himself in mortal danger from Absalom. Not knowing who is telling the truth, the king requires that the two men divide the wealth equally between themselves. After all, what else can he do at this point?

We are told in the Scriptures that one should not decide a matter before hearing both sides—that the first one to present his case often seems correct until the person on the other side has his say (Proverbs 18:13, 17). David had not originally followed these principles in this situation.

Concerning 2 Samuel 19:37-38, Chimham is evidently Barzillai's son (see 1 Kings 2:7). Barzillai declines to accept David's offer for himself, but suggests that Chimham be the recipient of David's gratitude in his stead—to which David readily agrees.

Next we see the growing rivalry and resentment between Judah and the northern 10 tribes of Israel. The following chapter will show how a certain Sheba takes advantage of the widespread instability, suspicion and bitterness to lead Israel in a revolt against David and Judah (2 Samuel 19:40-43).

Psalm 89

Psalm 89 begins as a psalm of praise for God's covenant with David, the Lord here seen sharing His dominion over creation with His earthly regent (verses 1-37), but ends as a lament over the apparent downfall of the Davidic

dynasty (verses 38-51)—with a doxology (expression of praise) appended at the end to close Book III of the Psalter (verse 52).

This *maskil*—instructive psalm or “contemplation”—was composed by Ethan the Ezrahite. As mentioned above, his identity is disputed. Some believe this refers to David’s Levitical choir leader Ethan (also apparently known as Jeduthun), but it more likely seems to refer to the Ethan the Ezrahite of 1 Kings 4:30-31, a descendant of Judah’s son Zerah (compare 1 Chronicles 2:6). It should be observed that the earliest time that could conceivably fit with the latter section of this psalm is that of Pharaoh Shishak’s invasion during the reign of Solomon’s son Rehoboam. Perhaps David’s choir leader Ethan could have lived until this time, as was postulated in the Bible Reading Program’s comments on Psalms 73-74 with regard to Asaph and his psalms about national invasion—though it seems unlikely that both choir leaders would have lived into their early 100s. (Of course, whether Asaph lived that long is not known. His psalms could have been exclusively prophecies—as could the conclusion of this psalm.) Ethan the Ezrahite in 1 Kings 4 appears to have lived at the time of or prior to Solomon—though it could be that he lived long afterward and that the comparison here between Solomon and him (and the other noted Zerahites) could have been a much later addition to the account of Solomon in the book of Kings.

One possibility worth considering is that Ethan the Ezrahite wrote only the first part of Psalm 89 (verses 1-37) as a positive psalm during the time of David or Solomon and that another author added the downturn of the final section (verses 38-51) at a much later time—perhaps even as late as the fall of the Kingdom of Judah to Babylon. Most, however, take the psalm as a unified composition—with a long setup to give the background for the lament of the final section. Of course, regardless of how the psalm came together, it is presented to us as a unified whole in the Psalter.

Ethan begins with a celebration of God’s mercy (*hesed* or covenant love) and faithfulness, which he will sing of “forever...to all generations” (verses 1). God’s merciful love stands firm forever, having been established “in the very heavens” (verse 2). This evidently is all aimed toward the covenant with David in verses 3-4 of a perpetual dynasty, which the prophet Nathan had revealed to David (see 2 Samuel 7:12-17). Evidently much more was said to David than is recorded in 2 Samuel 7. The establishment of the promise in the heavens is explained in more detail in verses 29 and 36-37 of Psalm 89, where it is said that David’s dynasty will persist as long as heaven, sun and moon. This is related to God’s statement through Jeremiah that His covenant with David was as unbreakable as the pattern of day and night and as the

ordinances of heaven and earth (see Jeremiah 33:19-21, 25-26). God, moreover, explicitly swore to David that His dynasty would rule in all generations (Psalm 89:3-4). This creates a problem for many modern interpreters, as we will later consider.

Verses 5-17, concerning God’s might and power, may appear to be a digression in the psalm. Yet this description of the Almighty Sovereign of heaven and earth is central to the psalm for a number of reasons. First of all, it illustrates His capacity to keep His promises—to fulfill the terms of the covenant He has made. Secondly, we are made to understand that God, on His throne of righteousness and justice (verse 14), is the true and ultimate King. He was actually

Israel’s King to start with (1 Samuel 12:12). The human king of Israel belongs to Him (Psalm 89:18)—serving as His viceroy, governing for Him on His throne. Note 1 Chronicles 29:23: “Then Solomon sat on the *throne of the Lord* as king instead of David his father.” Furthermore, we should bear in mind that the One known to the Israelites as God in the Old Testament was in fact the preincarnate Yeshua Messiah (see 1 Corinthians 10:4). He would later be born

as a human being of David's lineage and, later still, come in glory to take back His throne to Himself as Israel's King forever—in ultimate fulfillment of the promise of the Anointed King, the Messiah.

The Nelson Study Bible notes on Psalm 89:9-10: "Rahab [pictured elsewhere as a river- or sea-monster] is a title for Egypt (87:4 [compare Isaiah 30:7]). The sea and Rahab [here] refer to God's great victories: in the beginning, His control of His creation; in the historic past, His victory over Egypt; and in the future, His complete triumph over Satan, sin, and death (Is. 27:1; 51:9). The psalmists regularly assert God's complete control of creation (see 24:1). Nothing can challenge God's majestic rule over the entire universe." Compare also Psalm 93:2-4. (And for more on the term Rahab, see the Bible Reading Program comments on Job 25-26.)

In Psalm 89:12, Mount Hermon is the snow-covered, 10,000-foot peak on Israel's northern border with Lebanon. Mount Tabor here, though only 1,800 feet, nevertheless rises grandly above the flatter land around it in the Galilee region. The majesty of these mountains serves but to praise the great God who made them. His arm and hand, symbolizing His strength and authority, is strong and high (verse 13).

The words "joyful sound" in verse 15 are translated from the Hebrew word *teruah*, the same word translated "blowing of trumpets" with respect to the Feast of Trumpets (see Leviticus 23:24). It refers to a great awakening blast on the shofar or ram's horn—like a shout or alarm. Perhaps the idea in Psalm 89:15 is that, in a figurative sense, all creation blares the majesty and power of God—and that those who perceive this are blessed. Responding to God, these people experience His favor, righteousness, empowerment and exaltation (verses 15-17). The horn in verse 17 is a symbol of strength (see verse 24; 75:10; 92:10-11; 132:17).

Verse 18 of Psalm 89 returns to the subject of the human king, who serves God as the people's defensive "shield" (see 84:9). This provides a transition back into a discussion of the Davidic covenant.

In Psalm 89:19, the Masoretic Text says God spoke in vision to a plurality of "holy ones" rather than the singular "holy one." This does not necessarily mean that multiple people received the vision, especially as the vision itself is singular. The statement more likely means that the one receiving the vision, presumably Nathan, communicated what he received to all of God's people.

With God's mighty arm and hand mentioned earlier, He now establishes and strengthens David as His anointed king (verses 20-21). He and those who follow Him to the throne would prevail against enemies (verses 22-24). As God ruled the sea (verse 9), He would now bestow sovereignty over the seas and rivers to the Davidic dynasty (verse 25). During the reigns of David and Solomon, Israel's borders were extended from the River Euphrates in the north to the River or Brook of Egypt in the south. And in alliance with Hiram of Tyre and later Egypt, Israel came to exercise dominion over maritime commerce in the Mediterranean and Red Seas. In the future, the Davidic dynasty's dominion over the seas would be even greater, as we will see.

The king of Israel would experience a special Father-son relationship with God (verse 26)— being as God's firstborn, the highest of the kings of the earth (verse 27). David and Solomon did become the greatest kings of their time. Yet there was still more in store for the Davidic dynasty, which was to go on forever (verse 29).

Verses 30-34 show that God's promise to David was not ultimately contingent on the faithfulness of his descendants. If they disobeyed God, He would punish them but would not bring David's dynasty to an end. Verses 35-37 make it certain that God's promise is absolute and irrevocable.

All of this serves to introduce the shocking contrast of the final section. Things looked bleak for the royal descendant of David—whoever he was at the time described here. He was evidently guilty of sin for which God was angry (verse 38). And it appeared that God, despite His promises, had renounced His covenant to uphold the

dynasty (verse 39). Broken defenses, ruined strongholds, plunder by enemies who are exalted, turning back the edge of the king's sword and not sustaining him in the battle (verses 40-43)—all of this point to a time of national invasion and the suffering of crushing military defeat. As mentioned earlier, the earliest time that would fit such circumstances was the invasion of Pharaoh Shishak during the reign of Solomon's son Rehoboam. Yet this could refer to a later invasion and defeat—perhaps even the final cessation of the Davidic dynasty in Judah at the time of the Babylonian invasion. Note the dreadful scale of the events. The psalm says the Davidic crown and throne have been cast down to the ground (verses 39, 44). The dynasty appeared doomed.

How could this be? Had not God utterly sworn that such a thing could never happen? Yet it looked like God was flouting every promise He had made to David regarding his throne and dynasty. How long will God let this horrible situation continue, the psalmist asks (verse 46). Life is so short—will he live to see the end of this situation? (verses 47-48). Where is the lovingkindness (the *hesed*) sworn to David, as noted at the beginning of the psalm? (verse 49; compare verses 1-3). The psalmist concludes by praying that God will think on the heavy burden of shameful reproach—the terrible mocking—that all His people, including His anointed king, are now being made to suffer from enemies (verses 50-51).

As hopeless as the end of the psalm may seem, it is not utterly so. For implicit in the question of how long this situation will go on is the thought that God may yet intervene. Indeed, why bother praying if there is no hope that He will act? Moreover, as much as the psalm ends in lament and confusion, we should recall that most of the psalm—the first part—speaks in glowing terms of God and His faithfulness. Looking back at the first verse gives us the real focus of the psalm—God's merciful love and faithfulness is eternal and will be extolled forever. This is the lens through which the difficult circumstances at the end of the psalm are to be viewed.

How, then, do we reconcile this? An important clue is found in verse 4. God said David's throne would be built up to all generations—that is, one of his dynastic descendants would rule in all generations. Yet nowhere is it promised that there would be no breaks in the reigns of David's descendants. In fact, the punishing of the kings for transgression (see verse 32) could evidently include the temporary cessation of the Davidic throne—as long as a generation did not pass without David's throne being reestablished.

Yet what of the Davidic dynasty seemingly terminating with Zedekiah at the time of Babylon's invasion? Most Bible commentators today would be hard pressed to explain this in light of the Davidic covenant. Some think the throne was reestablished with the coming of the Messiah, Yeshua Messiah. But Yeshua was born more than 500 years later—after which many generations had passed, despite God's promise that David's throne would rule in all generations. Moreover, Yeshua did not come to reign on David's throne at His first coming. He will do that when He later returns. So, have more than 2,500 years now gone by without a descendant of David ruling on his throne? Has God voided His covenant with David and broken His promises after all?

The answer is no. The Davidic throne was in fact transferred from Judah to Israel at the time of Babylon's invasion (compare Ezekiel 17). This entailed planting David's lineage in the British Isles—as Israelite tribes were in the process of migrating there (see our free booklet *The United States and Britain in Bible Prophecy*). Shocking though it may seem, the royal dynasty of Great Britain today is the continuation of the line of David. Britain's monarchs have been the highest of the earth (see Psalm 89:27)—with historical dominion over the sea (see verse 25).

To trace this amazing story, be sure to [watch our video](#).

Finally, we should realize that, as previously mentioned, David's descendant Yeshua Messiah is going to come back and reassume His rightful place as King over Israel as well as all nations. Through Him, the ultimate Anointed One

(Messiah) and firstborn of God who will rule supreme over all the earth's kings, the sublime promises to David will come to fullest fruition— and His omnipotent reign will last for all eternity to come.

With the compilation of the Psalter, Psalm 89 in its final form concludes with the grateful praise of verse 52, bringing Book III to a positive ending.

Luke 8:1-48

Yeshua is continuing to go about announcing the Good News with His Twelve apostles and some women also who had received healing from Him.

The parable of the sower and seed. The seed is the Word of Elohim.

The seed by the wayside are the ones who hear, then the devil comes and takes away the word from their hearts, lest having believed, they should be saved.

The seed on the rock are those who, when they hear, receive the word with joy. These have no root, who believe for a while and in time of trial fall away.

The seed which fell among thorns are those who, when they have heard, go out and are choked with worries, and riches, and pleasures of life, and bring no fruit to perfection.

The seed which falls on the good soil are those who, having heard the word with a noble and good heart, retain it, and bear fruit with endurance.

Yeshua proclaims that His mother and brothers are those hearing the Word of Elohim and doing it.

He set out with His disciples to the other side of the lake to Gadarene. A storm came upon them and they were terribly afraid. Yeshua commanded the storm be still and the winds obeyed Him. His disciples marveled.

They are met with a man possessed by demons and Yeshua casts them out into a herd of pigs. The people of the land were so afraid they asked Him to leave their land and they sailed back across the lake. Once there, they were met with throngs and throngs of people pressing into Yeshua. A leader of a congregation there had a daughter who was ill and he begged Yeshua to come heal her. On the way, a woman with the issue of blood that was incurable for twelve years touched the tzit of Yeshua's robe and she was instantly healed. Yeshua proclaimed she was healed because of her great faith.