

Triennial Torah Study – 5th Year 19/07/2014

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

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

Gen 47	2 Sam 22-23	Ps 93	Luke 9:51 – 10:42
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Israel's Journey to Egypt (Genesis 46-47)

Once again, God spoke to Israel (Jacob) to reassure him of His divine protection. Just as Joseph had recognized, God confirms that it was His plan all along to bring the family of Jacob to Egypt, where he would make of them a great nation. Only God knew everything He still had in store for Israel's descendants—events to be recorded in the book of Exodus.

In Genesis 45:28, Jacob expressed the desire that will make his life complete: to go to Egypt and see his son Joseph again. That is enough. Here, God comforts Jacob in a way that must have brought the deepest and greatest joy to him. God promises not only that Jacob's family would be made great in Egypt, but He confirms that Jacob's last hope will be fulfilled—he will most certainly see his long-lost son. The firstborn of Rachel will be by his side on the day of his death. Their reunion at last arrives and with many tears of rejoicing, Jacob's sorrow has finally ended, his life is fulfilled and he can face the day of his death in peace.

Jacob's life has been a long and painful struggle of reaping the seeds of corruption sown in his youth. His own sons had deceived him about what had happened to Joseph using the same items with which he himself had deceived his father Isaac to receive the birthright—a slain goat and a special coat. And for more than 20 years Jacob had believed the lie that Joseph was dead. Jacob told the Egyptian pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the years of my life" (47:9). So sad—and yet so true.

Jacob's life should be a lesson to us about reaping what we sow (see Galatians 6:7). Of course, all of us have sinned (Romans 3:23). And we can be thankful that, upon our repentance, God will relieve us of some of the consequences of sin. But He won't remove *all* of them in this life—so that we may learn important lessons, as Jacob's story shows. His life, in the end, wasn't *all* bad. After all, he became a man whose name was changed to *Israel*, meaning "Prevailer with God" (Genesis 32:28).

Though he was ready to die upon seeing Joseph, God gave Jacob 17 more years to spend with Joseph and the rest of his growing family (47:28). Indeed, in our next reading we will see Jacob state at the end of his life that God had “redeemed [him] from all evil” (48:16), at last finding happiness in his final years.

Still, it was a long and difficult road in getting there. But it didn’t have to be—if Jacob hadn’t sown the corrupt seed he did in earlier years. This lesson is “written for our learning” (Romans 15:4). If we’ve been sowing bad seed, the answer is to stop now—asking God’s forgiveness— and to start, with His help, sowing *good* seed to reap a better tomorrow. The choice is ours to make.

Finally, Genesis 46 catalogs the names of all the members of the family of Israel that immigrated to Egypt. Once there, counting Joseph and his family, the total came to 70 persons. We know from the book of Exodus that this small group of people will grow to 600,000 men at the time of their deliverance from Egypt (12:37), which probably indicates a total population of two to three million people. Joseph settles his father’s family in the land of Goshen—the part of Egypt closest to Canaan and a land well-watered with rich soil and well furnished with pastures for their herds—where the family and its descendants will live until the time of the Exodus.

David’s Psalm of Praise for God’s Deliverance (2 Samuel 22; Psalm 18)

The song of David recorded in 2 Samuel 22 is repeated with nearly identical words in the book of Psalms. Some small differences occur, notably the addition of “I will love You, O Lord, my strength” at the beginning of Psalm 18. This song is a wonderful ode to God’s great deliverance from enemies and His divine protection. It is also, as are many of the psalms, prophetically applicable to Yeshua Messiah. Indeed, 2 Samuel 22:3 (Psalm 18:2) is quoted in Hebrews 2:13, and 2 Samuel 22:50 (Psalm 18:49) is quoted in Romans 15:9 as applying directly to Yeshua.

More Deeds of David’s Mighty Men

(2 Samuel 23:18-39; 1 Chronicles 11:20-47)

In these sections the rest of David’s mighty men are listed. One person of real interest here is Benaiah, with whom Solomon will later replace Joab. It may be surprising to find this man fighting “on a snowy day” (2 Samuel 23:20), but “a light snowfall is not unusual in the Judean hill country during the winter” (*Nelson Study Bible*, note on verses 20-23). We read, furthermore, that David put Benaiah over “his guard,” a term literally meaning “his obedience”—that is, those who were bound to obey and protect David” (same note). Elsewhere, we see that Benaiah was made commander of the Cherethites and Pelethites (2

Samuel 8:18)—an elite force of David’s army made up of foreign mercenaries from Crete and Philistia who will later prove extremely loyal to David (2 Samuel 15:18-22). It appears that this group, which will eventually swell to 600 men, is synonymous with David’s personal guard— like the Praetorian guard of the Roman emperors.

Take note also of these two names: Eliam the son of Ahithophel the Gilonite (2 Samuel 23:34) and Uriah the Hittite (verse 38). We’ll see more about them later.

Psalm 93

YHWH shall reign, He shall put on excellency; YHWH shall put on strength;

He shall gird Himself.

Indeed, the world is established, immovable.

Your throne is established from of old; You are from everlasting.

Rivers shall lift up, O YHWH, Rivers shall lift up their voice; Rivers lift up their breakers.

YHWH on high is mightier than the noise of many waters, the mighty breakers of the sea.

Your witnesses have been very trustworthy.

Set-apartness befits Your house, O YHWH, forever.

Luke 9:51-10:42

Our portion opens letting us know that the time of Yeshua’s lifting up was approaching... meaning the Passover of the crucifixion of our LORD. He set His face towards Jerusalem.

They had to pass through Samaria and He sent messengers ahead of Him into the cities of Samaria so that they could prepare for Him. But the Samaritans would not receive Him because He was going on to Jerusalem for Passover. You see, they wanted to worship at Mount Gerizim as they always had, not going to Jerusalem as was YHWH’s instruction. And so they missed Yeshua in their hard-heartedness.

He also had many come to Him desiring to follow Him, but had several excuses as to what they had to do first. Yeshua rebukes them all to teach of the cost to follow Him.

Then He appointed seventy others and sent them out two by two to witness of the Reign of Elohim and the Good News. He instructs them on how to find places to stay and to take no preparations with them. He tells them to stay in one place and not to move from house to house.

If a city rejects them and their message, they are to be given strong judgment and then to wipe the dust off their feet and go from there. In rejecting the messengers, they reject the Son, and in rejecting the Son, they reject the Father.

The seventy return with great reports and Yeshua is also uplifted in Spirit. They were able to heal and cast out demons.

Yeshua teaches that a neighbor is *anyone* who is in need.