

# Triennial Torah Study – 5<sup>th</sup> Year 20/09/2014



sightedmoon.com / triennial - torah -study - 6<sup>th</sup> - year -04042015 / 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)

<b>Ex 6</b>	<b>1 Kings 11-12</b>	<b>Ps 110-111</b>	<b>Luke 21</b>
-------------	----------------------	-------------------	----------------

## The Miracles Begin (Exodus 6:28—8:19)

Moses was now in his 80th year. He was beginning the final 40 years of his life in leading the nation of Israel to the Promised Land. Moses and Aaron had been prepared by God to understand that Pharaoh would be very stubborn, regardless of the miracles that were to be performed. Pharaoh also had some “tricks” that could be performed through his magicians— perhaps even with demonic help. Pharaoh’s magicians somehow imitated the first three miracles that Moses displayed (those with the snakes and the first two plagues—the water to blood and the frogs). After that, the magicians could no longer duplicate or simulate miraculous plagues. The ability to work magic with snakes was a skill in which the Egyptian magicians apparently prided themselves: “The power to control and direct the movements of such venomous reptiles was one of the things of which the Egyptian was most proud, and in which he was most skilfull, already in the time when the pyramids were being built” (E.A. Wallis Budge, *Egyptian Magic*, 1971, p. 5). This could have been akin to snake charming, a fleshly skill, or something supernatural—originating from Satan, the chief serpent. The New Testament tells us the names of the chief magicians were Jannes and Jambres (2 Timothy 3:8). Their magic, though powerful, was not equal to the power by which God worked through Moses. Nevertheless, even after the power of God prevailed, Pharaoh did not listen.

In the future, the Bible reveals, an awesome geopolitical power known as “the beast” will arise on the world scene. Its leader will be a dictator like Pharaoh and, as Pharaoh was with the priests of Egypt, he will be in league with a false religious power that will perform many wonders and miracles. Will we be able to discern the power of God as opposed to the power of this false system? There are those who will be deceived (Revelation 13:13-14). Through His written Word, God promises that if we stay close to Him, we will not be deceived.

Returning now to the chapters of today’s reading, let us examine the first three plagues on Egypt—plagues that even the Israelites experienced.

1. **Waters made blood:** Each of the plagues of Egypt was an assault on multiple Egyptian gods. For instance, the plague on the waters was a slap at Khnum, the giver of the Nile; at Hapy, the spirit of the Nile; at Sodpet, the god of Nile floodwaters; at Osiris, whose bloodstream was the Nile; at Edjo, the goddess of the Delta; at Hatmehyt, guardian goddess of fish and fishermen; and at various other deities that should have been looking out for the Egyptians. Whether the waters were turned into actual blood is unclear. It is possible that the waters simply appeared this way. *The Nelson Study Bible* points out, “The Hebrew word translated *blood* can refer to a red color, as in Joel 2:31.... [It] might be that God caused torrential rains to flood and pollute the sources of the Nile to create this plague.... Red soil and algae would make the waters of the Nile red, unfit for drinking and deficient in oxygen for the fish” (1997). Indeed, volcanic or meteoric activity could cause a similar pollution of blood-red coloring, as appears to be the case in a prophesied future event in Revelation 8:8. And the Bible does seem to indicate that there was geologic upheaval at the time of the Exodus (compare Psalm 114:1-6). In any case, no matter what the actual change in Egypt’s waters was, and no matter how God brought it about, the important thing to realize is that *He* brought it about. It was clearly a divine miracle.

2. **Frogs:** One of the gods worshiped by the Egyptians was Heket, whose image was a frog or a woman with the *head* of a frog. Heket was the goddess of birth, midwives and safe deliveries (frogs, in moderate numbers, being seen as signs of life, renewal and happiness). After the overabundance of them, and then the stench of huge piles of dead frogs, it would seem that the goddess Heket would have lost credibility. Furthermore, the court of Hapy, mentioned above, included crocodile gods and frog goddesses. And the primordial gods Nun, Kek and Heh were each depicted as a man with a frog’s head. This plague, though imitated by the magicians, causes Pharaoh to yield. But his stubbornness then prevails and he changes his mind.

3. **Lice:** Though the Egyptians revered no specific god of lice, so far as we know, they did worship an insect God—Kheper, who was represented as a scarab beetle. Furthermore, we should see how this plague was a slap at the Egyptian gods in general—who were unable to protect their subjects from the infestation. Indeed, Har-pa-khered (Horus in child form) was invoked to ward off dangerous creatures, while Imhotep was besought as a god of medicinal healing. But beseech as they might, there was no relief. Even Pharaoh himself was considered a god—the divine incarnation of the sky and sun god Horus—yet he personally suffered from this plague. The lice infestation could not be imitated by the magicians. They, therefore, yield—but Pharaoh does not.

#### Jeroboam and the Beginning of Division (1 Kings 11:26-43; 2 Chronicles 9:29-31)

---

The consequences of Solomon’s idolatry continued to accumulate. Jeroboam was an industrious soldier who came to Solomon’s attention. Seeing his diligence, Solomon appointed Jeroboam to oversee the workforce of the house of Joseph. Then the word of the Lord came

to the prophet Ahijah the Shilonite. Ahijah met Jeroboam and declared that God would rend the kingdom—10 tribes—away from Solomon’s son and give it to him instead, and he informed Jeroboam that all this would happen because of Solomon’s idolatry.

Word of this transaction reached Solomon, and his reaction shows just how far from his wisdom Solomon had fallen: he tried to have Jeroboam murdered. What folly! If God has appointed a thing to happen, can a mere man, even one as intelligent and powerful as Solomon, frustrate the plans of the Almighty? Nevertheless, Solomon foolishly thought that he could end the Lord’s plan by dispensing with Jeroboam.

Solomon did have good reason to fear Jeroboam, though. Jeroboam was a “mighty man of valor” (an accomplished soldier) and very industrious—two qualities that make for a strong leader. But more importantly, Jeroboam was an Ephraimite who, as a result of his position managing the Ephraimite workforce, had no doubt cultivated relationships with the wealthy and powerful of that tribe. Given the longstanding rivalry between Ephraim and Judah (Solomon’s tribe), Solomon had every reason to view Jeroboam as a very potent rival to his throne. Indeed, there was more than mere rivalry between Ephraim and Judah. Even during David’s kingdom, the northern tribes of “Israel” were cautious and reluctant about accepting a king from Judah. Solomon’s hold on the northern tribes was thus perhaps somewhat tenuous anyway. They were probably willing to assert their independence from Judah any time they no longer liked the political arrangement, and Solomon would surely have been well aware of this.

That Jeroboam was able to flee to Egypt for protection also implies that the alliance Solomon had forged with Egypt through his marriage to the daughter of Pharaoh was now either failing or already defunct. The Pharaoh gave Jeroboam protection in the hopes of allying Jeroboam to Egypt. Thus, at the end of Solomon’s life we see foreign enemies in the north, southeast and south, and a rival to the throne being given protection by the powerful and influential ruler of Egypt.

In Ahijah’s declaration, we see that “the kingdom” was to be taken from Solomon and given to Jeroboam. “The kingdom” is further defined as “ten tribes.” Why is this? Solomon’s son Rehoboam would naturally retain leadership of his own tribe, Judah. But as a concession for David’s sake, God allowed one *other* tribe, Benjamin, to be subject to Solomon’s son as well. There is good reason for this. When David became king of all Israel, he moved his capital from Hebron, the Judahite capital, to Jerusalem, a city lying just within Benjamite territory but administered by Judah. This was as a concession to the northern tribes. By moving to Jerusalem, David became less “Jewish,” so to speak, and more “Israelite,” and therefore more acceptable to the northerners. If Rehoboam had lost *all* the other tribes—including Benjamin—he, as a Judahite, would likely have been forced back to Hebron at some point, probably under Israelite pressure, abandoning Jerusalem and the temple. By allowing Solomon’s son to continue to reign over Benjamin, God continued a powerful geographical motivation to keep Jerusalem as the center of Judah’s government and the seat of God’s worship.

## Solomon's Heart Turns From God (1 Kings 11:1-25)

For all his wisdom, for all his marvelous insight, for all his education, Solomon drifted away from God. Wisdom is good, and much to be desired, but Solomon never learned (or learned much too late if Ecclesiastes was his end-of-life reflection) that there is one thing that is far above wisdom and much more to be desired than all the wealth that Solomon's wisdom brought him—a faithful heart yielding to the commands of God. When God gives gifts to people, He allows those people the choice of whether to use them or not. Every believer can either use or not use the gift of the Holy Spirit. That is why the apostle Paul admonished the evangelist Timothy to “stir up the gift that is in you” (1 Timothy 4:14; 2 Timothy 1:6)—and why he admonishes all believers not to stifle or suppress that gift (1 Thessalonians 5:19).

First Kings 11 begins by succinctly stating the cause of Solomon's idolatry: “But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites.... He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.” As we read earlier, many of Solomon's wives and concubines were undoubtedly the result of foreign alliances, as was the custom of the day. God knew these customs, and He commanded Israel's kings not to engage in them. While certain alliances were apparently permitted (with the understanding that God was the true source of security), multiple wives for the king as a consequence of the alliances were not. Nor were marriages to women of peoples God had expressly forbidden. Solomon, then, disobeyed—even though he most likely knew of these prohibitions (compare Deuteronomy 17:18-20; 7:1-4).

It is explicitly stated that Solomon turned away from God “when he was old” (1 Kings 11:4). Of course, he couldn't have been *that* old, as he apparently didn't reach the age of 60. *Jamieson, Fausset & Brown's Commentary* notes regarding Solomon's apostasy in verse 4, “He could not have been more than fifty.” Still, a man's vitality naturally diminishes with age. No doubt Solomon's wives, having never given up their gods, continually pressured him concerning their religion and how certain forms of worship were required of them. Although Solomon penned Proverbs 27:15-16, he likely became a victim of its dynamics. And no doubt this idolatry came upon him by degrees, starting small and increasing over time. Perhaps he first allowed his wives to possess small images. Gradually, perhaps, the idols became bigger, required shrines and demanded rites and ritual. However it happened, it surely did not happen all at once. Sin usually increases through neglect and compromise over time. Solomon's example should serve as instruction for God's people today to not compromise with His revealed ways and to shun intermarriage with anyone who is not spiritually likeminded (see 2 Corinthians 6:11-18; 1 Corinthians 7:39).

The result of Solomon's compromise and idolatry was that ultimately Israel would be split into two rival kingdoms. Solomon's son would not be the king of a wealthy nation with worldwide trading interests, but the potentate of a small kingdom with greatly reduced wealth and little power. Even

before the rupture of the kingdom, God allowed the peace and security Solomon had inherited, nurtured and enjoyed to be taken away by an increasing number of adversaries and unfaithful allies. Turning away from the simple and plain commands of God never results in greater peace and happiness, but always in frustrating and persistent problems that rob us of the life and peace God wants us to enjoy.

### Jeroboam's Idolatry (1 Kings 12:25-33; 2 Chronicles 11:13-17)

---

Jeroboam set about securing his kingdom and decided to pursue a diabolical and disastrous strategy. Thinking that the people of Israel might change their minds and be persuaded to return to Rehoboam if they continued assembling for worship at Jerusalem during the feasts, Jeroboam decided the most practical and expedient course of action would be to change the religion in northern Israel and thereby keep the people away from Solomon's temple.

Accordingly, he created two golden calves and placed one in Dan and one in Bethel, meaning *House of God*. These locations were strategic. Dan was Israel's northernmost city, and thus would attract worshipers from those in the far north. Bethel was in Ephraim, near the southern border of Jeroboam's kingdom and not far from Jerusalem. Being along the main route to Jerusalem, Jeroboam's new worship center would attract those formerly accustomed to going to Jerusalem to worship. Why did Jeroboam choose calves as the primary symbols of his new religion? No doubt this was influenced by the time he had spent in Egypt—where bull worship had long been a prominent feature of Egyptian religion. Variations of this worship, which also incorporated bulls and calves, were also popular in the nations around Israel and Judah.

Jeroboam was a practitioner of *syncretism*—blending of traditions, beliefs and elements from different religions with God's true religion, which God strictly forbids (Deuteronomy 12:29-31). Some elements, such as priests, worship centers and religious festivals, to some degree imitated the worship system God had established. Yet Jeroboam added his own twists for his own ends and purposes. He palmed off his plans under the guise of making worship easier for Israel. Why have all Israel go to Jerusalem in the far south? Why not make the worship of God easier and establish two worship sites in Israel, making the trip far less cumbersome?

The New King James Version records Jeroboam's proclamation as, "Here are your gods, O Israel, which brought you up from the land of Egypt!" (1 Kings 12:28). But it could also be translated, "Here is your God, O Israel, who brought you up from the land of Egypt," as the Hebrew *Elohim* can be translated as either "God" or "gods" and the verb in this case fits both plural and singular usage. Notice that in the account where Aaron was prodded into making the golden calf at Mount Sinai, the older King James translates Exodus 32:4 as "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Yet the New King James renders this as "This is your god, O Israel, that brought you out of the land of Egypt!" The NKJV translated it this way because there was only one calf at Sinai. So does the existence of *two* calves in 1 Kings 12 denote two gods?

Not necessarily—for in paganism multiple images can represent the same deity. And that is most likely what Jeroboam meant. Just as the golden calf at Mount Sinai was made to represent “the LORD” (Exodus 32:4-5), so the *two* golden calves of Jeroboam were both made to represent the same God—again, the true God. Yet God saw the worship introduced by Jeroboam as worshipping *demons* (2 Chronicles 11:15; compare 1 Corinthians 10:20).

Notice some of Jeroboam’s other changes. He rejected the Levitical priesthood, replacing it with non-Levites who would attend to and administer the new religion (1 Kings 12:31). He “made priests of the lowest of people” (Green’s Literal Translation), those who were willing to make any religious compromise necessary. As a result, we find the added detail in 2 Chronicles 11 of the migration of faithful Levites from Israel to Judah. The stated reason given is their loss of position (verse 14). Nevertheless, the fact that they were thoroughly taught, trained and practiced in the law of God was surely a contributing factor to their devotion to remain true to God’s worship system and support the Davidic ruler, Rehoboam.

Jeroboam’s new religion, it should be pointed out, was not really all that new. He still worshiped God in name, but with his own changes. Idolatry was sanctioned, acceptable places for worship were changed and a new priesthood—one personally loyal to Jeroboam—was inaugurated. Jeroboam did not rush wholesale into apostasy, the worship of a foreign god. Instead he merely “made things a little easier” for Israel to “worship the God of Abraham.” Such gradual change is typically the pattern of apostasy—and we must always be on guard against it. This is not to say that we should never change or grow in understanding as God makes biblical truth clearer to us. We absolutely must. But we must be extremely careful to “prove all things” according to God’s Word and “hold fast” what we recognize to be His clearly revealed truth and will (1 Thessalonians 5:21, KJV).

The Bible makes it clear that Jeroboam bears heavy accountability for deliberately initiating a counterfeit religion and setting such an evil precedent for succeeding kings of Israel. Jeroboam remains infamous long after his death, Scripture repeatedly branding him as one who “made Israel sin” (2 Kings 10:31; 13:6; 14:24; 15:9, 18, 24). The Israelite kings Baasha, Zimri, Omri, Ahab and Ahaziah are all said to have “walked in the way of Jeroboam” (1 Kings 15:33-34; 16:19, 26, 31; 22:52). Jehoram “persisted in the sins of Jeroboam” (2 Kings 3:3). Jehu, Jehoash, Jeroboam II and Zechariah “did not depart from the sins of Jeroboam” (2 Kings 10:29; 13:11; 14:23-24; 15:8-9, 18). Jehoahaz “followed the sins of Jeroboam” (2 Kings 13:2). And note this stinging indictment: “Jeroboam drove Israel from following the Lord, and made them commit a great sin” (2 Kings 17:21).

#### Rehoboam Loses the Kingdom (1 Kings 12:1-24; 2 Chronicles 10:1-11:4)

---

Now the terrible consequences of Solomon’s idolatry will begin to unfold for the entire people of Israel. Rehoboam goes to Shechem for his coronation. Prior to the coronation, however, the

people of Israel had called Jeroboam back from Egypt, intending to make him their spokesman. Solomon's great building plans had required heavy taxes and forced labor, though some of the people were becoming wealthy through the trading empire Solomon had built (1 Samuel 8:11-18; 1 Kings 4:7; 9:15). With the accession of a new king, the people sought relief from the taxation.

That this was a well-orchestrated effort at taxation reform is indicated by the people's united activity and their selection of Jeroboam as spokesman. It also indicates that the house of Ephraim was likely the main force behind the united effort. Israel's kings were limited, constitutional monarchs, Samuel having set down in a written document the rights and responsibilities of the king according to God's law (1 Samuel 10:25; compare Deuteronomy 17:14-20). Absolute monarchs, by contrast, have no such limits.

Rehoboam proved himself to be a stubborn and foolish young man, which his father had worried over (see Ecclesiastes 2:18-19). His insensitivity to the request of his own people, and his apparent unawareness of the well-ordered petition brought by an Ephraimite in the land of Ephraim, showed him to be of dull discernment and unfeeling heart. That Shechem was the place where Israel had formerly bound themselves to God as their sole Sovereign (Joshua 24:23-25) also seems to have eluded the young heir to the throne. Rehoboam also seemed oblivious to the fact that all of Solomon's counselors, who were older and more mature than his less-experienced friends, advised him to reduce the heavy taxation—an indication that they too recognized the excesses of Solomon. Rehoboam was unable to recognize sound counsel when he heard it.

Indeed, the young man's judgment fell far short of the wisdom his father counseled in the book of Proverbs—and this despite the book's many appeals to "My son," i.e., to Rehoboam primarily. Yet really that should come as no surprise—since Solomon set such a bad example of not following it all himself. It may even be that Solomon was too distracted with his thousand wives and the administration of his kingdom to properly train Rehoboam for his future responsibility—so that the young man lacked a sound foundation for rulership. Furthermore, "the turn of events was from the Lord"—to bring about the divine punishment of Solomon that his heirs were to suffer (1 Kings 12:15).

The rebellion at Shechem was quickly followed by the anointing of Jeroboam as king of Israel. Rehoboam marshaled his troops, from Judah and Benjamin, to crush the rebellion, but a message from God forbade the contemplated assault, and Rehoboam relented.

### "Save With Your Right Hand"

---

**Psalm 110** is a royal psalm of David that affirms the divinity of the Messiah. Note that the psalm begins in verse 1 with "the LORD"—i.e., *YHWH* (He Is Who He Is, the Eternal God)-giving subordinate regal rule at His right hand to another whom David refers to as "my Lord" (*Adoni*, meaning "Master"). David was the king of Israel. Who, if not God, was over him as his Lord?

Prior to Yeshua's day, the Jews viewed this psalm as messianic. They saw David here looking to the future Messiah or Christ, the anointed King who would establish the Kingdom of God over all nations. Yet other passages showed that the Messiah would be a descendant of David, which was seemingly problematic for Psalm 110. Yeshua used these points in confounding the Pharisees. Note this exchange from Matthew 22 (which gives evidence of the Jewish messianic interpretation of Psalm 110 and confirms David as the psalm's author):

"While the Pharisees were gathered together, Yeshua asked them, saying, 'What do you think about the Christ? Whose Son is He?'

"They said to Him, 'The Son of David.'

"He said to them, 'How then does David call Him 'Lord,' saying [in Psalm 110:1]: 'The LORD said to my Lord, sit at My right hand, till I make Your enemies Your footstool'? If David then calls Him 'Lord,' how is He his Son?' And no one was able to answer Him a word, nor from that day on did anyone dare to question Him anymore" (verses 41-46; compare Mark 12:35-37; Luke 20:41-44).

It was unheard of that a forefather would call a descendant "Lord" (i.e., Master). Moreover, how could David, as the founding father of his dynasty, refer to a king to follow in his stead as his Lord? Some have proposed that David was referring to Solomon when he became king in David's place while David was still alive. Yet this seems rather unlikely-for why then would the religious teachers of Christ's day have been confounded? Indeed, David shortly before his death still issued commands to Solomon. So Solomon was not David's Lord.

Following Yeshua and the emergence of renewed assemblies, a new Jewish explanation came about-that *le David* ("of David") in the psalm's title meant not *by* David but *regarding* David and that the psalm was written by one of David's subjects. Yet this was obviously not the traditional understanding in Yeshua's day, as His exchange with the Pharisees makes clear. They considered David the author, as Yeshua affirmed. It is interesting that *le David* in the titles of the preceding psalms (108 and 109) was and still is understood in Jewish interpretation to mean that David wrote these.

The apparent dilemma of having David as the author is resolved if we understand that the messianic descendant of David is also Himself divine. Yet the wording of Psalm 110:1 does not seem to merely say that a future messianic King would one day be David's Lord. David, rather, appears to say that this One was *already* his personal Lord-that is, One he already served. This truly makes sense only if David recognized two divine beings existing at that time-one subordinate to the other. So here we have an Old Testament revelation of the existence of God and the Word-later known as God the Father and God the Son (Yeshua). While this was not generally understood by the Israelites, it should not surprise us to see that God's specially inspired prophets glimpsed this important truth.



The apostle Peter quoted Psalm 110:1 as applying to Yeshua as the subordinate “Lord” at the right hand of God (Acts 2:34-36). The verse is also quoted in Hebrews 1:13, which shows that this position was given to Yeshua and not to the angels.

Whereas Psalm 110:1 describes both Lords from a third-person perspective, verses 2-3 are written in second person-with David using the words “You” and “Your” in addressing the messianic King directly. Depending on the context, the name *YHWH* (represented here as “LORD”) could refer to God the Father or to the One who became the Messiah, Yeshua-or to both. In keeping with verse 1, the use of “LORD” in verse 2 still clearly refers to the Father. The “You” and “Your” with the “rod of...strength” or “mighty scepter” (NIV) in verses 2-3 must refer to the Messiah. Note God making “Your [the Messiah’s] enemies” a footstool (subservient) in verse 1 and the mention again of “Your [the Messiah’s] enemies” in verse 2.

David in verse 3 tells his messianic Lord that His people will be “volunteers” when the Lord comes in power. The wording here is “lit[erally] ‘freewill offerings,’ i.e., they will offer themselves as dedicated warriors to support [the Messiah] on the battlefield.... Accordingly, Paul speaks of Christ’s followers offering their bodies ‘as living sacrifices’ (Ro 12:1) and of himself as a ‘drink offering’ (Php 2:17)” (*Zondervan NIV Study Bible*, note on Psalm 110:3). The latter part of verse 3 apparently depicts the Messiah “as clothed in royal majesty and glory and perpetually preserving the bloom of youth even as the ‘womb of the dawn’ gives birth each morning to the dew” (same note).

Verse 4 is either another third-person description of a divine conversation or a continuation of the second-person address to the Messiah. God is quoted as telling the divine Messiah, “You are a priest forever according to the order of Melchizedek.” Melchizedek (meaning “King of Righteousness”) was in Abraham’s day the King of Salem (meaning King of “Peace”) and priest of God Most High (see Genesis 14:18-20). He was evidently a preincarnate manifestation of Yeshua (see “Who Was Melchizedek?” in our free booklet *Who Is God?*, pp. 32-33). Unlike the later Aaronic priesthood, His priesthood was not established on the basis of His descent within a priestly tribe. Rather, it was by direct divine appointment. Yeshua would continue in this priestly role on the same basis. Discussion over this point, citing Psalm 110:4, can be found in Hebrews 5:5-11 and 6:20-7:28.

The declaration in Psalm 110 of the Messiah as a priest was a source of confusion for many of the Jews of Christ’s day, leading some to mistakenly think that besides a Davidic Messiah of the line of Judah, there would also be a Messiah of the line of Aaron, who was from the tribe of Levi (and, outside the scope of this discussion, some also believed in a Messiah of the tribe of Joseph). Yet the *one* Messiah was to be both King and Priest. We will look further into the concept of the Melchizedek priesthood in our later reading of the book of Hebrews.

Note next the opening words of Psalm 110:5: “The Lord is at Your right hand.” The Lord (*Adonai*) at the beginning of the verse is evidently the Messianic King, Yeshua, who is at the right hand of

the Father (see Acts 5:31; 7:55-56; Romans 8:34; Colossians 3:1). For recall from verse 1 the Father's appointment of the Lord (Yeshua) to sit at His right hand. Therefore, verses 4-7 must constitute an address to God the Father about the future rule of the messianic Lord-thus reciting back to God, in hope and trust, what God has revealed. Yeshua will execute divine judgment throughout the world and achieve victory.

### "He Has Sent Redemption to His People"

---

**Psalms 111-119** all untitled with no attributed authorship, form "a cluster of nine psalms framed by unusual alphabetic acrostics (...Ps 111 [112]; 119) that enclose the 'Egyptian Hallel' (...Ps 113-118) [so named because of the use of these *hallel* or 'praise' psalms at Passover in celebration of the Israelites' deliverance in Egypt]. The framing psalms that enclose the celebration of redemption contained in the Hallel offer instruction in the piety that must characterize those who join in the celebration of God's saving acts on behalf of his people" (*Zondervan NIV Study Bible*, note on Psalms 111-119).

Close comparison of **Psalms 111 and 112** "shows that these two psalms are twins, probably written by the same author and intended to be kept together.... Structurally, both Ps 111 and Ps 112 are alphabetic acrostics...but unique in that each (Hebrew) half-line advances the alphabet.... Both of these twin psalms are composed of the same number of Hebrew syllables" (note on Psalm 111). Both psalms begin with "Praise the LORD!" or *Hallelujah*. And Psalm 112 picks up thematically where Psalm 111 leaves off.

While Psalm 111 praises God for His great works-creative, providential and redemptive-the focus is on studying these works as part of wisdom instruction to see the benefits of following Him (see verse 2). God intended His works to be remembered and considered (verse 4). All that He does is characterized by enduring righteousness, grace, providence, truth and justice toward His people (see verses 3-7). Verses 7-8 declare God's precepts, His laws, to be absolute and eternal. In verse 9, God's redemption of His people harkens back to His deliverance of Israel from Egypt as well as to other acts of deliverance He performed for their benefit. The psalmist implicitly includes here future redemption through the sacrifice of Yeshua, for he states in the same context that God's covenant with His people is forever.

Where verse 5 says God provides for those who "fear Him"-who appropriately respect His great power and holy demands, understanding the consequences of disobedience-verse 10 adds the fact that this proper fear of God is "the beginning of wisdom" (see also Job 28:28; Proverbs 1:7; 9:10). We are further told that "a good understanding have all those *who do His commandments*" (Psalm 111:10). The italicized words here would literally be "*who do them*", yet the plural pronoun in the Hebrew must refer back to "precepts" in verse 7-the "they" of verse 8. Nothing helps to understand the purpose for God's laws more than actually *living* by them. The more we follow them and experience their benefits, the better we understand why God commanded them.

The conclusion of the psalm refers back to its opening call for *praise* of the Lord-affirming that His praise, like His enduring praiseworthy attributes (compare verses 3, 7, 9), will go on for eternity (verse 10).

## **Luke 21**

---

Yeshua teaches about giving, how it is not the amount you give, but what and how much the giving actually costs the giver. His taught ones were admiring the beauty of the set apart place and Yeshua prophesies the destruction of it. His taught ones asked Him when these things will happen and immediately Yeshua warns them not to be deceived. For He tells them many will come in His Name claiming to be the Messiah, but they will not be.

Yeshua prophesies about the wars, earthquakes, famines, diseases, horrors, and great signs in the heavens. He also prophesies persecution, arrest, imprisonment, and death, betrayal and trials. But He tells them not to worry, He will give them what to say. He explains how events will become very great upon the earth, but by this also, we shall know that His return is near. We are to not fall prey to the worries of this life and world but to watch continually and always make ourselves ready.