

# Triennial Torah Study – 4<sup>th</sup> Year 12/10/2013

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

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

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| <b>Gen 5</b> | <b>Josh 12-14</b> | <b>Ps 9</b> | <b>Mat 7:13 – 8:34</b> |
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## The Genealogy of Adam (Genesis 5)

Someone once said that the most boring parts of the Bible are “the begats,” the genealogies. To most they are dry, uninformative lists of people who largely had no role in the narrative of Scripture. But genealogies can be quite instructive. Genealogies serve several functions. First, they provide a chronological framework. Second, the genealogies provide a history of the persons through whom God accomplishes His work. Through the genealogies we can see how God fulfilled his promises to certain people, such as Abraham, Isaac, Jacob and David. But the greatest function in this regard is to provide a genealogy of Jesus Christ, the One through whom we have reconciliation with God and by whom came the means to fulfill our incredible human potential.

Third, the genealogies can provide instruction and, sometimes, even show apparent divine involvement. When we examine the meaning of the roots of the names in the Genesis 5 genealogy, we find something interesting. Some of the roots are still debated by linguists, but most are settled. Adam comes from a root meaning “red earth” or “man,” who came from the earth. Seth comes from a root meaning “appointed.” Enosh comes from a root meaning “mortal.” Cainan, or more properly Kenan, comes from a root meaning “spear” or “sorrow.” Mahalalel comes from two roots meaning “praised” or “blessed” and El, “God,” and thus means “blessed of God” or “blessed God.” Jared comes from a root meaning “descend” or “come down.” Enoch comes from a suggested root meaning to “inaugurate,” “dedicate,” “start up,” or even to “train” or “teach.” Methuselah comes from two roots meaning either “man” and “weapon” or perhaps “death” and “shall bring,” thus possibly meaning “his death shall bring.”

Lamech comes from a suggested root meaning “powerful” or “wild” or perhaps “lamenting” or

“despairing.” And Noah, as is well-known, comes from a root meaning “to bring rest, relief or comfort.” Putting all the names together and using the possible meanings that fit, we have, “Man [is] appointed mortal sorrow, [but] the blessed God shall come down teaching, [and] his death shall bring [those] despairing rest.” While we should not place too much emphasis on this, especially since the root meanings are not certain, it is interesting nonetheless.

### **Summary of Defeated Kings (Joshua 12)**

Chapter 12 is a summary of all of the kings defeated by Moses and Joshua in the conquering of the Promised Land. Most of the cities mentioned were described in the original accounts in Numbers 21:21-35 (Joshua 12:1-6), Joshua 6-8 (12:9), Joshua 10 (12:10-16) and Joshua 11 (12:17-24).

The latter portion, on Joshua’s conquests, appears to be an itemized list of what we previously read in Joshua 11:16-20. Baal Gad (12:7) is in the northern extremity of the land, north of the city that eventually became known as Dan. Mount Halak is in the southern extremity, south of Beersheba. Hormah and Arad (verse 14) are not described in Joshua 10. They are south of the other cities in that chapter. These names do appear in Numbers 21:1-3 as people defeated by the Israelites under Moses. The area is again described in Judges 1:16-17. Geder (Joshua 12:13) and Adullam (verse 15) were not mentioned in Joshua 10 either, but are in the same general area as the others in chapter 10.

Bethel (12:16) was a town adjacent to Ai. Its inhabitants unsuccessfully aided Ai against the Israelites (Joshua 8:17), and some defeat of the city may have occurred at that time. But a later destruction is recorded in Judges 1:22-26, complete with spies and a secret entrance into the city.

Tappuah (verse 17) is not mentioned elsewhere as being conquered, but in Joshua 16:8 and 17:7-8 it is described as a border city between Ephraim and Manasseh. The northern towns listed in Joshua 12:17-24 were probably part Jabin’s alliance described in chapter 11, the kings and cities of which were merely summarized in 11:2-3.

### **The Unconquered Land and Eastern Inheritances (Joshua 13)**

Not all of the land was conquered in the previously described wars. There were still sections, such as the land of the Philistines in what is now known as the Gaza Strip, which the Israelites did not yet possess.

The land was divided among the tribes, but not all of the Canaanites were driven out. More details are given in the book of Judges (see Judges 1). So, too, are some of the reasons for God not driving them out (compare Judges 2; 3:1-6). The Israelites lacked the diligence, zeal and spirit to obey God, and God used the Canaanites to test them. In fact, the entire book of Judges is a chronicle of Israel’s failures in this regard. Many victories (e.g., Jerusalem, 2 Samuel 5:6-10) waited 400 years until the days of David.

### **Caleb Asks for His Inheritance (Joshua 14)**

The initial division of the land occurs while the Israelites still have their headquarters at Gilgal

(verse 6). Whether Caleb had been given more specific promises than were recorded in Numbers 14:24 and Deuteronomy 1:36 (verses 9, 12), or whether he was now deciding which land he wanted, he now steps forward to claim those promises—Hebron, the burial place of Abraham, and the very land inhabited by the giants who had disturbed the other spies so much (Numbers 13:30-33). Caleb was 40 years old one year after the Exodus (Joshua 14:7). And 45 years have passed since then, making Caleb now 85 years old (verse 10). So, since the time from the Exodus to entering the Promised Land was 40 years, six years have elapsed since the entry into the Promised Land. Even though elderly, Caleb is no more afraid of the Anakim now than he was at age 40.

**Psalm 9 and Psalm 10** may have initially been composed as one single psalm. “A number of indicators point in that direction. Ps 10 is the only psalm from Ps 3 to 32 that has no superscription, and the Hebrew text of the two psalms together appears to reflect an incomplete (or broken) acrostic structure” (Zondervan NIV Study Bible, note on Psalm 9). “Acrostic refers to the poetic practice of opening each line, verse, or stanza with a different letter of the alphabet. The acrostics are sometimes complete (Ps. 25; 34; 37; 111; 119; 145). Psalms 9 and 10 form an incomplete acrostic” (Expositor’s Bible Commentary, introduction to Psalms). The Greek Septuagint translation of the Hebrew Bible treats them as a single psalm.

“Ps 9 is predominantly praise (by the king) for God’s deliverance from hostile nations.... It concludes with a short prayer from God’s continuing righteous judgments (see v. 4) on the haughty nations. Ps 10 is predominantly prayer against the rapacity of unscrupulous people within the realm—as arrogant and wicked in their dealings with the ‘weak’ (v. 2) as the nations were in their attacks on Israel (vv. 2-11 can serve equally as a description of both). The conjunction of these two within a single psalm is not unthinkable since the attacks of ‘the wicked’ (9:5; 10:4), whether from within or from without, on the godly community are equally threatening to true Israel.... Probably Ps 9-10 came to be separated for the purpose of separate liturgical [i.e., religious worship service] use” (Zondervan, note on Psalm 9).

“To {the tune of} [a now unknown song] ‘Death of the Son’” could be the meaning of the Hebrew phrase *almuth labben* in the superscription of Psalm 9, as in the NKJV and NIV. However there are other possibilities (see Expositor’s Bible Commentary, footnote on verse 1).

David says that those who seek God are those who know His name and put their trust in Him (verse 10). Those who reject God come to experience Him in a different way: “The Lord is known by the judgment He executes” (verse 16). David includes words relating to judgment six times in the psalm. God judges individuals (verse 3), nations (verses 5, 19) and the entire world (verse 8). God judges so that individuals and nations may learn that they are but men (verse 20) who live under the authority of the Creator. God has the power to destroy wicked men (verses 5-6) and to advance the cause of righteous men (verses 8-10, 12, 19). God’s righteous judgment is a major factor in leading the humble to seek Him.

David, we should further note, also points out that the wicked bring about their own destruction (verses 15-16), just as was pointed out in 7:15-16. After making this point, the end of Psalm 9:16 notes: “Meditation. Selah.” While the word translated “meditation” may be a musical notation, it

could well be meant literally. Perhaps in conjunction with the musical term *selah*, which seems to indicate a pause or interlude, the idea here is to stop and think about what has just been sung. For all who would pursue a life of sin, it should be remembered that your sins will catch up with you. As Numbers 32:23 tells us, "Take note...be sure your sin will find you out."

Psalm 9:17 in the NKJV says that the wicked are headed for "hell." The Hebrew word here is *sheol*, which the NIV correctly translates as "the grave." (See our free booklet *Heaven & Hell: What Does the Bible Really Teach?*) The righteous, on the other hand, are brought "up from the gates of death" (verse 13) to praise God "in the gates of the daughter of Zion" (verse 14). Besides speaking of present deliverance, this seems to anticipate the future actual resurrection of the saints and their dwelling with Christ in Jerusalem.

Verses 19-20 call on God to act in accordance with His righteous judgment in the sight of all nations, foreshadowing the end of the age when God will do just that.

### **Matthew 7:13-8:34**

7:13 Enter ye in at the strait gate

The question at this point is, "Has God indicated to us which the straight and correct gate is, and what the broad ways of destruction are — or do we simply pick what sounds good to us?" Of course the answer is that He has given us the Torah as our guideline to define sin, how to live, how to sanctify ourselves, and how to learn more of Him. It is this very obedience that will produce the affliction and the hard pressure upon us by the world and its ways.

7:16 Ye shall know them by their fruits

What are these "fruit" we shall know them by? They are certainly not "miraculous manifestations," as Satan and his angels can and do perform miracles as God allows. Nor are the fruits simply "good results" such as healed marriages, release from addictions, etc. Even secular, pagan and atheistic groups and cults can and do get good results.

The key here is that the fruits are coming from "the tree." What is the tree? In Judaism the Torah is called the Tree of Life. The phrase "to bring forth fruit" in a Hebraic spiritual context, refers to deeper spiritual insight and teachings that are manifested in the physical world and visible to the world and others.

The question is, are the fruits (teachings) true to the Torah, or are they in opposition to it, as Yeshua warned about at the beginning of this sermon? (5:17-20) As with any good teacher, Yeshua is "closing the loop" to his argument, summarizing with what He began with. This is expounded on (with a warning) in the next section: 7:21-29 Not every one that saith unto me, Lord, Lord ...

These verses have often been used by some groups to point a finger at other “apostate” or “more liberal” groups who “claim the name of Christ.” But what is Yeshua’s criteria for those who fall into this group?

At the beginning of this midrash (Matthew 5:17-20), Yeshua had given three examples to make a point about Torah still being in effect.

He did not come to do away with the Torah

This included even the tiniest part (jot and tittle) of the Torah

Those who taught otherwise would be “least in the Kingdom”

Here at the conclusion of His midrash, He again shows in three different ways, who falls in this category of those, “He does not know.” He describes them as follows:

Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 7:23 – And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 7:26 – And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Regarding the first, Matthew 7:21– At the time Yeshua spoke, where was the Father’s will to be found? Only in the Torah (and its extension through the rest of the Tenakh).

Concerning, what He next says in verse 23 — How is iniquity (sin) defined even in the “New Testament?” It is the breaking of Torah:

1 John 3:4 – Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The word for “iniquity” in verse 23 is “lawlessness,” from the Greek anomia. Yeshua clearly states that those who practice lawlessness will not enter into His kingdom. What “law” are these people violating with their “lawlessness?” As it has been clearly shown, the context of Matthew 5:17 through 7:29 is that of “religious law” – the Torah.

Lastly, in verse 26, when Yeshua, says, “these sayings of mine,” He is in no way stating that “His commandments” now replace those of the Father’s. Such a statement would immediately disqualify Him as being the Messiah. Yet, this doctrine (usually in a roundabout way) is taught in many places today. Yeshua’s sayings are those of the Father – they are One. If you have heard Him you have heard the Father, and vice-versa. He makes this clear throughout all four gospel accounts.

Paul also reminds us that this does not change for believers in Messiah. The Torah remains:

Romans 3:31 – Do we then make void the law through faith? God forbid: yea, we establish the law.

7:26 every one that heareth these sayings of mine, and doeth them not ...

Yeshua concludes His midrash about the Torah (that began in Matthew 5:17-20) with a warning to those listening.

7:28-29 For he taught them as one having authority

Yeshua is teaching and making definitive rulings on the Torah. Rabbis in His day would typically teach “in the name of” of another Rabbi who preceded them — even if the other Rabbi was long since deceased. Yeshua taught in His own name. The “authority” He has, stems from the fact that He IS the Torah in the flesh — as John’s Gospel says in its Hebrew context:

From John 1 – In the beginning was the Torah, and the Torah was with God and the Torah was God. He was with God in the beginning. Through him all things were made ... In him was life and that life was the light of men ... And the Torah became flesh and made his dwelling among us. At the time John wrote this, the term “Word” was equated both with God and with the Torah. In fact the last book of the Torah, is called Devarim (Deuteronomy) and means “words.”

Messiah’s Miracles

### **Matthew 8:1-34**

Yeshua heals a leper and instructs him to follow the commandment of Moses in order to witness to the priests of his healing. Yeshua healed him with only a touch.

Next Yeshua heals the centurion’s servant with only a word. The Centurion had a great understanding of the power of authority and our Messiah actually marveled at his understanding and his faith. He then prophesies of people coming from the east and west to sit down with the Patriarchs in the reign of the heavens while some of the sons of the reign shall be cast out.

Yeshua then heals Peter’s mother in law, again with a touch. He cast out demons and healed the sick.

Yeshua rebuked the winds and the sea during the storm that was tossing the boat in which He and His taught ones were in. The disciples were astonished at this.

Yeshua was met and challenged by demons as they possessed a man. Yeshua commanded them to go out of the man and cast them into a herd of pigs which then ran off a cliff into the sea and they died in the water.