

# Triennial Torah Study – 1<sup>st</sup> Year 08/01/2011



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

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

Gen 45	2 Sam 19	Psalms 89	Luke 8:1-48
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## Genesis 45

Here in this chapter we read of how Joseph reveals himself to his brothers. For me this is all prophetic.

This takes place in the second year of the famine according to verse 6. Joseph wanted to bring his father and his brothers families to Egypt.

In verse 16 we read of how Pharaoh heard of these events and told Joseph to bring his whole family to Goshen as it pleased Pharaoh.

When we look at the Sabbatical and Jubilee year charts we see that the second year of the famine matches our present date of 2028. At this time all 12 tribes will be in captivity and we'll be very hungry. They will even be eating their own flesh as Lev 26 warns us.

This famine will have started in 2027, which is the end of the seven year of plenty for the European and Muslim Empire who had defeated the USA and UK in 2020.

But because of the severe famine in the whole world  $\frac{1}{4}$  of all mankind will die. Revelation 6:8

At this same time the whole world will be hearing the two witnesses telling the Emperor to let the Israelites, all 12 tribes return to the land of Israel. This will please him just as it did Pharaoh as we read in Genesis 45:16, but it will be just as the Pharaoh in Exodus who only lets the people go after relenting to the severe plagues.

The Second and greater Exodus will begin and the people will return to the land of Palestine and they will be brought by everyone from around the world as quickly as possible in order to appease the two witnesses and to have the rains start again which have caused such a severe famine.

The Israelites will arrive and all of them will be in the land for Passover 2030, the year of Shabbat Shuva; the year of return. But there will still be a dispute about the proper way to keep the calendar. One group will keep Passover early and the rest one month later. We have been commanded to eat the Passover in a certain way.

Exodus 12:11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of ?????.

We eat it in haste because it is a rehearsal of this time we are now talking about.

We know that Satan is locked away at the Day of Atonement and the 3 ½ year tribulation ends at this time. This tribulation begins when the two witnesses have been killed in Revelation 11:8 which means that this is the Passover season.

We have shown you before about the Prophetic life of Jacob when he was deceived by Laban. This deception that Laban did of giving Jacob Leah after 7 years of service matches this same Sabbatical cycle; the fifth one.

At the end of this 5th Sabbatical cycle Jacob was tricked by Laban, and in the same way Israel will be tricked when they come back to the land of Israel shortly after they come to know they are all Israelites and will have been rushed back to the land because of the demands of the Two Witnesses.

It will please Satan to have them all brought back. His Temple will then begin to be built by the Israelites . A Statute to his glory will be erected and will speak. Fire will come down from heaven by the false prophet.

Rev 13:11 And I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

And he does great signs, so that he even makes fire come down from the heaven on the earth before men. And he leads astray those dwelling on the earth because of those signs which he was given to do before the beast, saying to those dwelling on the earth to make an image to the beast who was wounded by the sword, yet lived.

And there was given to him to give spirit to the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

This should take place between the first Passover of the sighted moon and the second Passover.

Why do we have a second Passover and not a second Sukkot or second Trumpets? Have you thought of this?

At this second Passover the Martyrdom of the Saints will take place; all those who had not fled beforehand. This is the deception that is revealed to us by Laban which occurs at this very same time.

Then what does Laban do when Jacob fled, he pursued him just as Satan will pursue those who have fled Jerusalem. Now Laban only chased Jacob after the second 7 years had expired. Does this mean that those who flee will have at least an seven day head start as the Beast Power musters up his forces? Do not count on it but it is a possibility.

## **2 Sam 19**

Again we read of the greatest story ever told. Joab the great advisor warns King David he is about to lose all of Israel if he does not act immediately and stop mourning over Absalom when so many men risked their lives for King David.

David the ever thinking King does something in verse 13 which I thought strange. He awarded to Amasa to be commander of the army. We will read more of this in the next chapter.

Read the rest of this chapter as though King David was the Messiah and was coming back to Jerusalem from the East, just as Prophecy says the Messiah will come from. Judah was first to return to Him. Then those who had cursed Him Shimei and then Mephiboseth who it seemed had switched sides to Absalom.

Now in verse 40 we read how all of Judah escorted the King to Gilgal. This was the first place that Israel rested at when they crossed the Jordan with Joshua. This was the place they were all circumcised and this was the place where Yehovah said to Joshua "Today I have rolled away the reproach of Egypt from you."

This is the place where Samuel said to the people, "Come, let us go to Gilgal and there reaffirm the kingship."

Then we read of the beginning of what is about to be a civil war in verse 41 And see, all the men of Yisra'el were coming to the sovereign! And they said to the sovereign, "Why have our brothers, the men of Yehudah, stolen you away and brought the sovereign, and his household, and all Dawid's men with him over the Yarden?"

42 And all the men of Yehudah answered the men of Yisra'el, "Because the sovereign is our relative. And why are you displeased over this matter? Have we at all eaten at the sovereign's cost? Or has he given us any gift?"

(When you read this go and read what the elder brother says when the prodigal son comes home. Luk 15:29 And answering he said to his father, Lo, these many years I have served you, neither did I transgress your commandment at any time. And yet you never gave me a kid so that I might make merry with my friends.)

43 And the men of Yisra'el answered the men of Yehudah, and said, "We have ten parts in the sovereign, and in Dawid too, we have more than you. Why then did you despise us? Was it not our advice first to bring back our sovereign?" But the words of the men of Yehudah were harsher than the words of the men of Yisra'el.

Ephraimites will ask why Judah has taken the Messiah, and Judah will answer because He is a relative which Yehshua is. They go on to say has He given us any gifts? I read this as the bounty which Ephraim has enjoyed but not Judah. And as I read verse 43 I can see the same animosity today between the two brothers.

What does all this mean? I do not know. It is just an observation I am sharing.

**Psalms 89 <http://www.ucg.org/bible-commentary/Psalms/default.aspx>**

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 Jesus Christ (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, Jesus Christ. But Jesus 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, Jesus 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 read our online publication *The Throne of Britain: Its Biblical Origin and Future* at [www.ucg.org/brp/materials/](http://www.ucg.org/brp/materials/).

Finally, we should realize that, as previously mentioned, David's descendant Jesus Christ 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**

Once again the Torah study ties into the main subject of the article at the beginning of the Newsletter.

We read about the seed in the first part of this chapter and Yeshua explains it starting in verse 9

9 And His taught ones were asking Him, saying, "What does this parable mean?"

10 And He said, "To you it has been given to know the secrets of the reign of Elohim, but to the rest in parables, that 'Seeing they do not see, and hearing they do not understand.' 11 "And this is the parable: The seed is the word of Elohim. 12 "And those 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. 13 "And those on the rock are those who, when they hear, receive the word with joy. And these have no root, who believe for a while and in time of trial fall away. 14 "And that 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. 15 "And that on the good soil are those who, having heard the word with a noble and good heart, retain it, and bear fruit with endurance.

16 "And no one having lit a lamp, covers it with a vessel or puts it under a bed, but he puts it on a lampstand, so that those coming in see the light. 17 "For whatever is hidden shall be revealed, and whatever is secret shall be known and come to light. 18 "Therefore take heed how you hear. For whoever possesses, to him [more] shall be given; and whoever does not possess, even what he thinks he possesses shall be taken from him."

You brethren have been given this seed; the word of Yehovah. What is it that you are doing with that word? Was it good at first and then you went back to the holidays of the world and just blended back into society so no one would know you thought a little different, to avoid the arguments and troubles with the families.

Were you too busy paying the bills and earning a living just to get by and you have let the studies slide? Have you turned on the TV and turned off the study time? The question you must ask is what is the fruit you have produced from the word that you received from Yehovah? You do not need to tell me, but you do need to do a check on your progress or regress whichever it is. But there is no neutral ground here. You either produce fruit or whether and die.



You do not hide a light once you have lit it. It does shine out in this dark world and it cannot be helped. But do take note that a noisy light bulb is one that is about to go out. A light is an example and not some noisy band going down the street.

The other point in Luke I would like to share as if you could not know is the one about the woman with an issue of blood. She was in Niddah.

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