

# Triennial Torah Study – 1<sup>st</sup> Year 22/01/2011

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<b>Gen 47</b>	<b>2 Sam 22-23</b>	<b>Ps 93</b>	<b>Luke 9:51 – 10:42</b>
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## Genesis 47

Last week I wrote about this question that I have. Why did the Egyptians consider every shepherd an abomination as stated in chapter 46:34? I do so again this week with another thought.

The reason I ask this is because in chapter 47:6 “The land of Mitsrayim is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

I also asked this last week and gave you the standard answers.

Scholars have stated that Joseph and the Hebrews were in Egypt when a people known as the Hyksos were in charge.

They try to make a point that the Hyksos were the ones showing favor to the Hebrews and not the native Egyptians. The Hyksos also known as the shepherd kings did conquer and rule Egypt for over 200 years. Their domination of Egypt was known in Egyptian history as the GREAT HUMILIATION. If we look deeply into scripture we’ll find that the Egyptians in Joseph’s time were in fact native Egyptians.

First, let’s consider the conversation Joseph had with the Hebrews who were first to arrive in Egypt. He was instructing them on how to respond to one of Pharaoh’s questions.

In verse 34 of Genesis 46:31-34, Joseph says to them, when Pharaoh asks their occupation, “That ye should say, your servants trade have been about cattle from our youth even until now, both we, and also our fathers: that you may dwell in the land of Goshen; FOR EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS.”

This statement alone proves that the Hyksos were not in charge of Egypt during the time of Joseph. The Hyskos were known as the shepherd kings or kings of the shepherds, so why would every shepherd be an abomination to the SHEPHERD KINGS? But every shepherd would be an abomination to native Egyptians, because the shepherd kings (Hyksos) had brought GREAT HUMILIATION to the Egyptians.

Next let’s look at what happened after Ysrayl (Jacob) died, and the thing Joseph had done to his body.

Genesis 50:2-3, "And Joseph commanded his servants the physicians to embalm his father: and the physicians EMBALMED YSRAYL"

(3), "And forty days were fulfilled for him; FOR SO ARE FULFILLED THE DAYS OF THOSE WHICH ARE EMBALMED: and the Egyptians mourned for him 70 days."

Embalming was a practice of the native Egyptians. They were the first culture on earth to embalm their dead. Embalming was not done to all the population of Egypt, just a select few.

The practice of embalming was something done by a highly developed society, the Hyksos on the other hand were shepherds and embalming was more than likely not in their culture. So, if the Hyksos were ruling Egypt during the time of Joseph, why did they retain Egyptian culture? When a nation conquers another, the conqueror always places their culture above that of the conquered nation's.

This is one way that the conqueror shows superiority over the conquered, this has always been the case in ancient and modern times. (This is exactly what has happened with the invasion of the Americas by the Europeans). Because these Egyptians were still embalming according to native Egyptian culture, it stands to reason, that native Egyptians were ruling Egypt.

Scripture clearly shows that Egyptians were ruling Egypt during the time of Joseph and the Hebrews' sojourn.

## **Sam 22-23**

**<http://www.azamra.org/Bible/II%20Samuel%2021-22.htm>**

### CHAPTER 22

"And David spoke the words of this song on the day God saved him from the hand of all his enemies and from the hand of Saul" (v 1). David had enemies all around him throughout his life, but none of them was more formidable than Saul, because of his very saintliness. Nevertheless, God saved David from all his enemies, and at the end of his days he sang this paean of praise over his complete delivery.

Our present text is virtually identical with Psalm 18 except for a number of very minor differences in phraseology. This is the song of the soul of Mashiach, which endures the most terrible protracted danger and darkness, being subjected to the breaking waves of death itself and the terrifying floods of wickedness (v 5). Nevertheless, God is his "rock, fortress, refuge, mountain, shield, horn of salvation, high place, place of succor and savior from HAMAS" (v 3) [HAMAS=violent injustice, as in the case of present-day HAMAS.] David fortifies himself with expression after expression signifying his unshakable faith in the rock-solid saving power of God.

Out of his pain, Mashiach CRIES OUT to God, and God HEARS and RESPONDS. All of the elements of creation surge forth to protect Mashiach: the EARTH rages and foams with volcanic fury (v 8). The skies rage with smoke and FIRE (v 9). God rides and swoops on the wings of the WIND=AIR (v 11) and swathes Himself with thick clouds of WATER (v 12). All creation fights on behalf of the soul of Mashiach, for whom the very Red Sea had split (v 16, see Rashi).

David testifies that God saved him because of his great purity and righteousness. He has the attributes of the three patriarchs, Abraham, Isaac and Jacob, who are alluded to in verse 26. God himself teaches David how to fight and conquer all his enemies. This is because "I hate those who hate You" (Psalms 139:21). David hated falsehood and loved God's Torah (Psalms 119:163). It is this that brings David victory until all the world will come to serve him – for to serve Mashiach is to work for the glory of God.

This song is David's, but it is said for every one of us, giving expression to the Messianic "point" contained within each one of us, which prompts us to pursue justice and righteousness for the sake of God and for the repair of the entire world.

\* \* \* II Samuel 22:1-54 is read as the Haftara of Parshas Ha-azeenu, Deuteronomy 32:1-52, and also as the Haftara on the Seventh Day of Pesach \* \* \*

## II SAMUEL CHAPTER 23

“AND THESE ARE THE LAST WORDS OF DAVID” (v 1)

This verse is rendered by the Targum as: “These are the words of the prophecy of David that he prophesied about the end of the world and the days of comfort that are destined to come.” David testified that his words came not through his own wisdom and intelligence but through

“prophecy” – holy spirit. This final prophecy of David (vv 1-7) is very dense and highly allusive.

In effect it is David’s own self-composed “epitaph” summarizing his status and achievements.

In the same breath he calls himself “David son of Yishai” and “the anointed one of the God of Jacob ” (v 1), as if to say that prophecy never left him from the time that he was David the lowly shepherd until he became God’s anointed Mashiach (Metzudas David).

“Says the man that was raised up (HOOKAM ‘ AL )” (v 1). The Talmud darshens that David raised (HEIKIM) the yoke (‘OL) of repentance, because having repented even after his serious sin with Batsheva, he showed the wicked that anyone can repent no matter how serious his sins (Avoda Zara 5a, Yalkut Shimoni). The word ‘ AL in the verse has the numerical value of 100 (Ayin 70 + Lamed 30), corresponding to David’s institution of the requirement to recite 100 blessings every day. (These include all the daily morning blessings, the blessings over Psukey DeZimra and over the morning and evening Shema, the thrice-repeated Shmonah Esray, the blessings before and after eating, etc.) David instituted these blessings in order to rectify the ignorance of the people of his generation about the Temple that had to be built (Bamidbar Rabbah 18) – for the Temple is “built” out of prayers and blessings. This ignorance was the root cause of the terrible plague described in the next chapter. David’s whole concern was to prepare for the Temple , and he merited being the “sweet singer of Israel ” (v 1): it was the songs of David that were sung ever after in the Temple services.

As ruler over his people, David was unique, because the purpose of his rule was to instill in everyone the fear of God (v 2). God made an eternal Covenant with David because David based his own life and that of his household only upon the Torah (Rashi on v 3).

“THESE ARE THE NAMES OF THE MIGHTY WARRIORS OF DAVID” (v 8)

Our text’s registry of David’s mighty warriors and some of their outstanding exploits is also extremely dense and highly allusive. These were not merely sword-wielding fighters in the literal sense: they were mighty warriors of the Torah, forerunners of the Tannaim and Amoraim of the Mishneh and Talmud. Verse 8 which speaks of “Adino Ha-Etzni” is interpreted as alluding to David himself, who would sit with the utmost wisdom in the Sanhedrin and was ROSH HASHOLISHI (lit.=“leader of the three”) in the sense that he was first in beauty, wisdom and might (Rashi) as well as being head of the chain (SHALSHELES) of the three patriarchs (RaDaK), i.e. David is the fourth “leg” of the throne. The name Adino Ha-Etzni alludes to the way David would “delight himself” (ME-ADEN) like a worm whilst studying the Torah yet harden himself like a mighty tree (ETZ) when going out to fight in war.

The leading mighty warriors of David are listed in sets of three. In verses 9, 13, 18, 19, 22, 23 and 24, the words SHELOSHAH (=3), SHELOSHIM (=30) and SHALISHIM (=“captains”, as in Ex. 15:4) keep recurring. While “the text does not depart from its simple meaning”, the arrangement of David’s warriors in sets of three also alludes to the way in which the attribute of Malchus, the “receiving vessel”, is built through receiving a balance of the influence descending to it from the hierarchy of triads of attributes above it.

The mysterious exploits of Shamoh ben Ogei in the field full of lentils (v 11) are midrashically connected with the three captains who came to David during his wars against the Philistines and who, in response to his craving for water from the wells of Bethlehem, risked their lives to bring him the water despite the presence of the Philistine garrisons there. The midrash teaches that what David wanted was Torah (=water) from the Torah wellsprings at the gate

(=Sanhedrin) of Bethlehem . The Philistines were hiding behind sheaves of lentils in the field, and David wanted to know if he was permitted to destroy sheaves that belonged to Israelites in order to “flush out” the enemy. Even though, as king, he was permitted to do so without asking, “he did not want to drink from the waters” – he did not want to have any benefit from his fellow Israelites if there was even a question about its legality (see RaDaK on v 16).

Benayah son of Yehoyadah (v 20) was later to become Solomon’s commander-in-chief. His smiting of the “two mighty lions of Moab ” is explained allegorically to mean that he was so outstanding in Torah wisdom that he had no equal in either the first or second Temples . (Ariel is an allusion to the Temple , which was built through the efforts of David, who was descended from Ruth the Moabite – Berachos 18b).

There is merit in simply reading the names of David’s warriors as listed in this chapter, since these were the outstanding Tzaddikim of his generation, who prepared the way for the building of the Temple .

### **Ps 93**

[http://www.ucq.org/bible-commentary/Psalms/92\)-Thanks-to-God-for-His-faithfulness,whereby-the-righteous-will-triumph-and-the-wicked-will-perish;-93\)-The-eternal-andinvincible-reign-of-God;-94\)-Prayer-for-God-to-bring-justice/default.aspx](http://www.ucq.org/bible-commentary/Psalms/92)-Thanks-to-God-for-His-faithfulness,whereby-the-righteous-will-triumph-and-the-wicked-will-perish;-93)-The-eternal-andinvincible-reign-of-God;-94)-Prayer-for-God-to-bring-justice/default.aspx)

Like Psalms 91 and 92, Psalms 93-100 are without attribution in the Hebrew Masoretic Text. However, the Greek Septuagint translation titles Psalms 93-99 as being “of David.” Indeed, two of these clearly are. The New Testament attributes Davidic authorship to Psalm 95 (see Hebrews 4:7). And Psalm 96 is taken from David’s song to celebrate the ark’s placement in the tabernacle in Jerusalem (compare 1 Chronicles 16:23-33).

One of the royal psalms (those which celebrate God as King), Psalm 93, as the Zondervan NIV Study Bible notes, is “a hymn to the eternal, universal and invincible reign of the Lord, a theme it shares with Ps 47; 95-99. Together these hymns offer a majestic confession of faith in and hope for the kingdom of God on earth. They were probably composed for the liturgy of a high religious festival [likely the Feast of Trumpets or Tabernacles] in which the kingship of the Lord-over the cosmic order, over the nations and in a special sense over Israel-was annually celebrated.... And implicitly, where not explicitly, the Lord’s kingship is hailed in contrast to the claims of all other gods; he is ‘the great King above all gods’ (95:3).... Ps 93 appears to have been separated from Ps 95-99 to serve as a thematic pivot between Ps 92 and 94 (as Ps 47 was used as a pivot between Ps 46 and 48). It celebrates Yahweh’s secure cosmic rule that grounds his righteous and effective rule over human affairs-which is the joy (Ps 92) and the hope (Ps 94) of those who rely on him for protection against the assaults of the godless fools who live by violence.”

Psalm 93 opens with the key of the royal psalms: “The Lord reigns” (verse 1; compare 96:10; 97:1; 99:1). The Nelson Study Bible comments: “In general, the royal psalms speak of the Lord as King in three different ways. He is King over creation, for He is the Creator (74:12-17). He is King over the Israelites (44:4), for He is their Savior. And He is the coming King, for He will eventually judge everyone (47:7, 8). Sometimes in people’s minds God’s kingdom is narrowly identified with the coming glorious rule of Jesus: God’s present reign is ignored. But sometimes [in fact, more typically] the opposite is true. God’s present rule can be emphasized so much that Jesus’ coming is disregarded. The royal psalms consistently balance these two ideas: ‘The Lord reigns’ (93:1), but the Lord is also coming to establish His permanent rule (24:9 [compare 96:13; 98:9])” (“INDepth: The Royal Psalms,” sidebar on

Psalm 93). Indeed, these go hand in hand. It is God's perpetual sovereignty on His throne "from everlasting" (verse 2; compare 90:2)-His eternal omnipotence-that enables, and gives surety to the promises of, His unending reign to come.

Psalm 93:1-2 describes God robed in military victory regalia, His establishment of the world as unmovable (unable to be wrested from His control) and the persistence of His throne from past eternity. It is in this context that verses 3-4 speak of the rising "floods" and the "mighty waves of the sea." The threefold repetition of "floods" creates a poetic sense of waves pounding on the shore. Yet God is higher and mightier-and, given the context of verses 1-2, victorious over them. This recalls Psalm 89:9: "You rule the raging of the sea; when its waves rise, You still them." And Psalm 29:10: "The Lord sat enthroned at the Flood, and the Lord sits as King forever." This all may reflect on one level God's power of creation that brought the world out of primordial chaos, when "darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Genesis 1:2). It likely also applies to when man later witnessed the vast destructive powers of the waters in the global Flood of Noah's day. Stories of that episode left people with the concept of the flooding waves as irresistible cosmic forces of destruction.

Yet God is high above these forces-and is able to control them. And He rules the waves of the sea even now, having set the boundaries of how far they may come over the land (Job 38:8, 11). In other passages, floods, waters and seas also represent peoples and nations-including invading armies. God stands above all peoples and forces, ever the victor.

Some have noted a similarity in the descriptions here to the Canaanite god Baal, who "was supposed to have been victorious over the waters" (Nelson Study Bible, note on Psalm 93:34). Yet we should recognize that Baal was merely a counterfeit of the true God in some respects. Scripture sets the record straight in relating who is truly victorious over the waters Almighty God.

Moreover, consider God's testimonies and holiness in verse 5. The Nelson Study Bible notes on this verse: "While this psalm uses language resembling [to some degree] the worship of Baal to emphasize the greatness of God (Ps. 29), it also glorifies God with praises never attributed to Baal. None of the accolades of Baal speak of his testimonies. But God is superior to Baal, for he is faithful to His word. He is the gracious God who speaks to his people; He is the holy God of Scripture who is approached by His people; and he is the eternal God whom we worship, as did the people of ancient Israel."

The transition to verse 5 in Psalm 93 is interesting. Whereas verses 1-4 present God's revelation of His power and might through creation (compare Revelation 1:20), verse 5 of Psalm 93 says that God is also revealed through Scripture and His house. Such a transition from God's revelation of Himself through creation to revelation through His law and testimony is also found in Psalm 19:1-8. Psalm 93:5 declares that God's scriptural testimonies are trustworthy. They are as rock-solid and as firmly established as the world (compare verse 1). As for God's house, in the time of the psalm's composition it would have referred to either the tabernacle or temple of God-showing that God was revealed to His people through the worship system practiced there. God's house today, through which His holiness is revealed, is His Church. And, of course, His house in an ultimate sense signifies His eternal Kingdom and family.

IN light of the many floods that have occurred in recent weeks, I think it fitting to share this short psalm at this time.

Psa 93:1 ???? shall reign, He shall put on excellency; ???? 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 ?????, Rivers shall lift up their voice; Rivers lift up their breakers. ???? 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 ?????, forever.

## **Luke 9:51 – 10:42**

Luk 9:59 And He said to another, "Follow Me," but he said, "Master, let me first go and bury my father."

Many come to love what they hear but only a few will get up and go out and tell others these truths. Far too many have all kinds of excuses why they can't do it now.

Luk 9:60 And ????? said to him, "Let the dead bury their own dead, but you go and announce the reign of Elohim."

Luk 9:61 And another also said, "Master, I shall follow You, but let me first say good-bye to those in my house."

Luk 9:62 But ????? said to him, "No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim."1 Footnote: 1Lk. 14:26, John 12:24-26.

Lots wife looked back as she left Sodom. She was told not to. But she longed for the rest of her family who would not and did not go with them. Even though they were told of the immediate danger. Genesis 19:14 And if Lot had stayed he was told in verse 15 that he too would die.

Luk 14:26 "If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one. Luk 14:27 "And whoever does not bear his staff and come after Me is unable to be My taught one.

Luk 14:28 "For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it?

Luk 14:29 "Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him, Luk 14:30 saying, 'This man began to build and was unable to finish.'

Luk 14:31 "Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?

Luk 14:32 "And if not, while the other is still far away, he sends a delegation and asks conditions of peace.

Luk 14:33 "So, then, every one of you who does not give up all that he has, is unable to be My taught one.

Luk 14:34 "The salt is good, but if the salt becomes tasteless, with what shall it be seasoned? Luk 14:35 "It is not fit for land, nor for manure, they throw it out. He who has ears to hear, let him hear!"

Joh 12:24 "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit.

Joh 12:25 "He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life.

Many of us have taken up our staff, our authority and followed the Torah and this way of life. When we started out we did not count the cost nor consider it. We just did what we could see to be right. It has meant the loss of many friends and also of our family members. Many of these have turned on us and become our enemies. Look back to the days when you first heard these truths and compare it to what you know now. DO not look back as Lots wife did with longing to be with her friends and family and her home. But look at how much you have grown on this Natzarene walk.

After chapter 9 the conversation continues in chapter 10

Luk 10:1 And after this the Master appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to go.

Luk 10:2 Then He said to them, "The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.

Luk 10:3 "Go! See, I send you out as lambs into the midst of wolves.

Luk 10:4 "Do not take a purse, nor a bag, nor sandals. And greet no one along the way.

Luk 10:5 "And whatever house you enter, first say, 'Peace to this house.'

Luk 10:6 "And if indeed a son of peace is there, your peace shall rest on it; and if not, it shall return to you.

Luk 10:7 "And stay in the same house, eating and drinking whatever with them, for the labourer is worthy of his wages. Do not move from house to house.

Luk 10:8 "And into whatever city you enter, and they receive you, eat whatever is placed before you,

Luk 10:9 and heal the sick there, and say to them, 'The reign of Elohim has come near to you.' Luk 10:10 "And into whatever city you enter, and they do not receive you, go out into its streets and say,

Luk 10:11 'Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim has come near to you.'

Luk 10:12 "And I say to you that it shall be more bearable for Sedom in that Day, than for that city.

Luk 10:13 "Woe to you, Korazin! Woe to you, Bysath Tsaida! For if the miracles which were done in you had been done in Tsor and Tsidon, they would have repented long ago, sitting in sackcloth and ashes.

Luk 10:14 "But it shall be more bearable for Tsor and Tsidon at the judgment than for you. Luk 10:15 "And you, Kephrah Nahum, who are exalted to the heaven, shall be brought down to the grave.

Luk 10:16 "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

Luk 10:17 And the seventy returned with joy, saying, "Master, even the demons are subject to us in Your Name."

Luk 10:18 And He said to them, "I saw Satan falling out of the heaven as lightning.

Luk 10:19 "See, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and none at all shall hurt you.

Luk 10:20 "But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens."

Luk 10:21 In that hour ????? exulted in the Spirit and said, "I praise You, Father, Master of the heaven and of the earth, that You have hidden these matters from clever and learned ones, and did reveal them to babes. Yea, Father, because thus it was well-pleasing in Your sight. Luk 10:22 "All has been delivered to Me by My Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son wishes to reveal Him."

Luk 10:23 And turning to His taught ones He said, separately, "Blessed are the eyes that see what you see,

Luk 10:24 for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

Again we are to go out and teach what we know to the world. Start in your own back yard. Even the Prophets of ancient times have longed to know what we now know. You are most privileged to know these truths and to be able to share them. Go and do so. Because there is another parable about the three men who were given a certain amount of money. You too have certain gifts. Some more and some less. How are you using them? Is it for the glory of His kingdom or the glory of your kingdom?

Luk 19:12 He therefore said, "A certain nobleman went to a distant country to receive for himself a reign and to return.

Luk 19:13 "And calling ten of his servants, He gave them ten minas, and said to them, 'Trade until I come.'

Luk 19:14 "But his subjects were hating him, and sent a delegation after him, to say, 'We do

not wish this one to reign over us.'

Luk 19:15 "And it came to be, when he came back, having received the reign, that he sent for these servants to whom he had given the silver, in order to know what each had gained by trading.

Luk 19:16 "And the first came, saying, 'Master, your mina has earned ten minas.'

Luk 19:17 "And he said to him, 'Well done, good servant. Because you were trustworthy in a small matter, have authority over ten cities.'

Luk 19:18 "And the second came, saying, 'Master, your mina has earned five minas.'

Luk 19:19 "And he said to him also, 'And you – be over five cities.'

Luk 19:20 "And another came, saying, 'Master, here is your mina, which I kept laid up in a handkerchief.

Luk 19:21 'For I was afraid of you, because you are a hard man. You take up what you did not lay down, and reap what you did not sow.'

Luk 19:22 "And he said to him, 'Out of your own mouth I shall judge you, you wicked servant. You knew that I was a hard man, taking up what I did not lay down and reaping what I did not sow.

Luk 19:23 'Why did you not put the silver in the bank, that when I come I could have collected it with interest?'

Luk 19:24 "Then he said to those who stood by, 'Take the mina from him, and give it to him who possesses ten minas.'

Luk 19:25 "But they said to him, 'Master, he already possesses ten minas.'

Luk 19:26 'For I say to you, that to everyone who possesses shall be given; and from him who does not possess, even what he possesses shall be taken away from him.

Luk 19:27 'But those enemies of mine who did not wish me to reign over them, bring them here and slay them before me.' "