

Triennial Torah Study – 1st Year 05/02/2011

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By Joseph F. Dumond

We now return to our 3 1/2 year Torah studies which you can follow at

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Gen 49	1 Kings 1	Ps 99-102	Luke 12
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Genesis 49

This chapter of Genesis is so rich as it explains the blessings to each of the 12 tribes of Israel. Moses too blesses the 12 tribes in Deuteronomy 33. It is when you take these two chapters and look at the Constellations and at the way the camp of Israel was laid out that many things are revealed to you.

I have had a very busy week this week and as such I urge you to read the book by E.W. Bullinger called The Witness in the Stars. I will give you the table of contents and preface.

Once you know these teachings you will understand the importance of the big Dipper and little dipper and the Ship Argo and the constellation of Cancer and how they relate to each of the three feast seasons; the Barley, and the Wheat and all the rest of the harvest. You will learn about the secret place of Cancer and the bee hive and the sheep folds. And as you do this you will learn what we are to do in the last days. There is much to study here and much to learn. I could spend five News letters on this subject, and I have touched on it a number of time in the past.

If you type in mazzeroth sightedmoon.com you can find a couple of articles and you can also go to https://sightedmoon.com/sightedmoon_2015/?page_id=662 where I talk on this subject.

<http://www.levendwater.org/books/witness/chap31.htm> Levend Water

The Witness of the Stars
E. W. Bullinger 1893

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For Signs and For Seasons

Such are the contents of this wondrous book that is written in the heavens. Thus has God been speaking and emphasizing and developing His first great prophetic promise of Genesis 3:15.

Though for more than 2,500 years His people had not this Revelation written in a book as we now have it in the Bible, they were not left in ignorance and darkness as to God's purposes and counsels; nor were they without hope as to ultimate deliverance from all evil and from the Evil One.

Adam, who first heard that wondrous promise, repeated it, and gave it to his posterity as a most precious heritage—the ground of all their faith, the substance of all their hope, the object of all their desire. Seth and Enoch took it up. Enoch, we know, prophesied of the Lord's coming, saying, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all" (Jude 14). How could these "holy prophets, since the world began," have recorded their prophecies better, or more effectually, or more truthfully and powerfully, than in these star-pictures and their interpretation? This becomes a certainty when we remember the words of the Holy Spirit by Zacharias (Luke 1:67-70): "Blessed be the Lord God of Israel;

For He hath visited and redeemed His people,

And hath raised up a horn of salvation for us

In the house of His servant David;

As He spake by the mouth of HIS HOLY PROPHETS WHICH HAVE BEEN SINCE
THE WORLD BEGAN."

The same truth is revealed through Peter, in Acts 3:20, 21: "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

These words have new meaning for us, if we see the things which were spoken "since the world began," thus written in the heavens, which utter speech (i.e. prophecy), and show forth this knowledge day after day and night after night, the heritage of all the earth, and their words reaching unto the ends of the world.

This Revelation, coinciding as it does in all its facts and truths with that afterwards recorded "in the Volume of the Book," must have had the same Divine origin, must have been made known by the inspiration of the same Holy Spirit.

We now proceed to compare the two, and we shall see how they agree at every point, proving that the source and origin of this Divine Revelation is one and the same.

Preface

Some years ago it was my privilege to enjoy the acquaintance of Miss Frances Rolleston, of Keswick, and to carry on a correspondence with her with respect to her work, Mazzaroth or, the Constellations. She was the first to create an interest in this important subject. Since then Dr. Joseph A. Seiss, of Philadelphia, has endeavored to popularize her work on the other side of the Atlantic; and brief references have been made to the subject in such books as Moses and Geology, by Dr. Kinns, and in Primeval Man; but it was felt, for many reasons, that it was desirable to make another effort to set forth, in a more complete form, the witness of the stars to prophetic truth, so necessary in these last days.

To the late Miss Rolleston, however, belongs the honor of collecting a mass of information bearing on this subject; but, published as it was, chiefly in the form of notes, unarranged and unindexed, it was suited only for, but was most valuable to, the student. It was she who performed the drudgery of collecting the facts presented by Albumazer, the Arab astronomer to the Caliphs of Grenada, AD 850; and the Tables drawn up by Ulugh Beigh, the Tartar prince and astronomer, about AD 1450, who gives the Arabian astronomy as it had come down from the earliest times.

Modern astronomers have preserved, and still have in common use, the ancient names of over a hundred of the principal stars which have been handed down; but now these names are used merely as a convenience, and without any reference to their significance.

This work is an attempt to popularize this ancient information, and to use it in the interest of truth.

For the ancient astronomical facts and the names, with their meaning, I am, from the very nature of the case, indebted, of course, to all who have preserved, collected, and handed them down; but for their interpretation I am alone responsible.

It is the possession of "that blessed hope" of Christ's speedy return from heaven which will give true interest in the great subject of this book.

No one can dispute the antiquity of the signs of the Zodiac, or of the constellations. No one can question the accuracy of the ancient star names which have come down to us, for they are still preserved in every good celestial atlas. And we hope that no one will be able to resist the cumulative evidence that, apart from God's grace in Christ there is no hope for sinners now; and apart from God's glory, as it will be manifested in the return of Christ from heaven, there is no hope for Israel, no hope for the world, no hope for a groaning creation. In spite of all the vaunted promises of a religious world, and of a worldly church, to remove the effects of the curse by a social gospel of sanitation, we are more and more shut up to the prophecy of Genesis 3:15, which we wait and long to see fulfilled in Christ as our only hope. This is beautifully expressed by the late Dr. William Leask:

And is there none before? No perfect peace
Unbroken by the storms and cares of life,
Until the time of waiting for Him cease, By His
appearing to destroy the strife.
No, none before.

Do we not hear that through the flag of grace
By faithful messengers of God unfurled, All men will be
converted, and the place Of man's rebellion be a holy
world?

Yes, so we hear.

Is it not true that to the Church is given
The holy honor of dispelling night

And bringing back the human race to heaven, By kindling
everywhere the Gospel light?

It is not true.

Is this the hope—that Christ the Lord will come,
In all the glory of His royal right,
Redeemer and Avenger, taking home His saints, and
crushing the usurper’s might?

This is the hope.

May the God of all grace accept and bless this effort to show forth His glory, and use it to strengthen His people in waiting for His Son from Heaven, even Jesus which delivered us from the wrath to come. Ethelbert W. Bullinger

1 Kings 1

The year that Solomon began to reign as King was 970 BC.

<http://www.azamra.org/Bible/I%20Kings%201-2.htm>

I KINGS CHAPTER 1

Although the Book of Kings is divided for convenience into I Kings and II Kings, it is really all one book spanning a period of over four hundred years from the last days of David and the golden age of Solomon’s glory through the split of his kingdom into two and the succeeding eras of decline, revival and further decline leading eventually to the exile of the Ten Tribes, the destruction of the First Temple and the exile of the tribes of Judah and Benjamin to Babylon.

The simple moral of the Book of Kings is that only through faithful obedience to the Torah of Moses can the people of Israel survive and flourish in their Land.

DAVID’S LAST DAYS

David never had a moment of rest and tranquility from the beginning of his career until the very end of his life, when new troubles broke out with the attempted seizure of the throne by Adoniyahu. Old age had jumped upon David – he was only seventy years old – because of the long series of exhausting wars he endured. The coldness from which he suffered is said to have resulted from his having been chilled by the specter of the sword-wielding angel he had seen in Jerusalem at the time of the plague, while his inability to be warmed even when covered with garments is attributed to his having shown disrespect for clothes when he tore the corner of King Saul’s garment (I Chronicles 21:30; Talmud Berachos 62b). David’s “coldness” also signifies his ascent to a supreme level of contemplative understanding, for “Cold of spirit is the man of understanding” (Proverbs 14:27).

Our text attributes Adoniah’s rebellion to a pedagogical failure by David, who never properly disciplined his handsome, personable son, who went in the ways of Absalom (v 6). David’s commander-in-chief Joab supported Adoniah’s bid for the throne because he knew that David was angry with him for having killed Avner, Amasa and Absalom and would make sure that Solomon took revenge on him if he ever came to the throne. Eviatar the Priest had taken refuge with David when Saul killed the priests of Nov and had served as High Priest thereafter until the time of Abasolom’s rebellion, when he failed to elicit an answer from the Urim VeThumim and was deposed in favor of Tzadok. Eviatar was from the ill-fated house of Eli the Priest who had been rejected from serving in the Temple that Solomon was to build, and thus Eviatar had an interest in siding with Adoniah.

The reason why Nathan the Prophet rather than Gad intervened on behalf of Solomon was because Nathan himself had prophesied to David that Solomon would reign (II Samuel 7:12; I Chronicles 22:9). It is said that when Batsheva’s first child from David died, she refused to agree to any further relations with David unless he swore to

her that her child would reign – in order to dispel the aura of scandal that surrounded David’s marriage with her (II Samuel 12:24; I Kings 1:17).

Bathsheva concluded her demand to David to fulfill his oath to her by pointing out that if he failed to assert Solomon’s rights to the throne and Adoniahu reigned, “I and my son Solomon will be LACKING”. The use here of the Hebrew word HATA’IM, which in other contexts is translated as “sinning”, throws considerable light on the Torah concept of HEIT, “sin”. The root HATA is explained by Rashi (on v 21) as “missing the mark”, as when an archer misses his target. In other words, if we “sin”, we FALL SHORT of what we could and should have attained.

THE ANOINTMENT OF SOLOMON

God had given the kingship over Israel to David AND HIS SEED forever, and according to the Torah law of kings, a son who succeeds his father as king is not normally anointed because the kingship is his by inheritance (Talmud Shekalim 16a). However, David saw that it was necessary to have Solomon ceremonially anointed in the presence of the High Priest together with the Urim Ve-Thumim as well as the prophet Nathan and David’s new Commander-in-Chief Benaya ben Yehoyada in order to publicly reject Adoniahu’s counterclaim to the kingship.

Riding on David’s own mule was itself a sign that Solomon was king, since nobody but a new king is permitted to use any of the appurtenances of the previous king. (Since a mule is a hybrid of a horse and donkey, it would normally be forbidden to ride on one because of the prohibition of KIL’AYIM, “forbidden mixed species”, but there is a tradition that David’s PERED was a unique animal dating from the six days of creation, Yerushalmi Kil’ayim 8:2). Solomon was anointed with the anointing oil prepared by Moses in the Wilderness. The ceremony took place at the spring of Shilo’ah, which is also called Ha-Gihon from the Hebrew root GI-AH meaning “to flow, be drawn”, signifying that Solomon’s kingship would continue forever. Benaya was not afraid even in David’s presence to bless Solomon that he should be even greater than his father, because Benaya knew that “a man is not jealous of his son’s success” (Rashi on v 37). Thus David gave over the throne to Solomon in his own lifetime with great joy (compare the opening section of Rabbi Nachman’s Story of the Seven Beggars), and Adoniahu was put under house arrest.

* * * The passage in I Kings vv. 1-31 is read as the Haftara of Parshas Chayey Sarah Gen. 23:1-25:18 * * *

Psalm 99-102

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

Psalm 99 is the last of the set of royal psalms beginning with Psalm 93. It appears to form a couplet with Psalm 98, as Psalm 97 does with 96. Psalms 97 and 99 both open with the same key phrase, “The LORD reigns,” and they both mention the special benefits of this reign to Zion. This can refer to the physical city of Jerusalem and its inhabitants or to God’s spiritual people. “Jacob” in 99:4 refers to the physical nation of Israel, wherein God has previously executed just and righteous rule and will do so again in His Kingdom—as a preview of how He will then extend His rule to all nations.

A running theme through Psalm 98 is God’s holiness. Note the similar refrain at the end of verses 3, 5 and 9: “He is holy...He is holy...the LORD our God is holy.” As The Nelson Study Bible explains: “Holy means to be ‘distant’ or ‘distinct from.’ This is the principle word used to describe the transcendence of God (113:4-6)” (note on Psalm 99:3). In line with this, verse 2 states that God is “high above all the peoples.” Another commentator says: “The word ‘holy’ means ‘separate, set apart, totally different.’ God’s nature is ‘wholly other,’ yet He was willing to dwell with His people and meet their needs” (Wiersbe, Be Exultant, note on verses 1-3). Indeed, despite how high above us God is (compare Isaiah 55:8-9), we are also told that “He is not far from each one of us” (Acts 17:27).

In response to the majesty and power of God's reign, people on earth should tremble and shake with awe (Psalm 99:1, NIV). God dwelling "between the cherubim" (same verse) may refer to God's exalted throne in heaven—yet the significance here may be that of God coming down to the earthly model of His heavenly throne in the tabernacle or temple. Recall the two golden cherubim fashioned to cover the mercy seat of the Ark of the Covenant (Exodus 25:18-20). During the time of Israel's wilderness years, God met with Moses at the mercy seat: "And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony" (Exodus 25:22). This would seem to parallel the later statement in Psalm 99 regarding God speaking to Moses, Aaron and Samuel "in the cloudy pillar" (verse 7), which came down into the tabernacle, evidently still in Samuel's day as it later did in Solomon's temple (see 1 Kings 8:10-11). Even so, when Christ comes in power to rule the nations, He will rule from the earthly temple in Jerusalem and the pillar of cloud and fire will be restored (Isaiah 4:5).

Worshipping at God's "footstool" in Psalm 99:5 connotes a feeling of humility. From His throne in heaven, God looks on the earth as His footstool (Isaiah 66:1; Matthew 5:35). Yet more specifically, He refers to the place of His tabernacle or temple as His footstool (Psalm 132:7; Isaiah 60:13)—and that is evidently what is meant here, given the parallel mention of God's "holy hill" (Psalm 99:9). "When the Israelites came to the temple in Jerusalem to worship, they pictured themselves as being at the feet of the Creator" (Nelson Study Bible, note on verse 5).

In verse 6, Moses is classed with Aaron as a priest in the sense of an intercessor between God and man. Indeed, all of the spiritually converted people of God are considered to form a priesthood (1 Peter 2:5, 9). The psalmist remembers that God answered the faithful men of old —Moses, Aaron and Samuel serving as examples of this (there having been many others). Although God punished their sins, He still answered them with forgiveness: "You were to them God-Who-Forgives" (verse 8).

The psalmist infers that, "since God answered the prayers of our ancestors, surely He will continue to answer the prayers of those who call upon Him" (Nelson Study Bible, note on verse 6). Indeed, He does so today and will do so even more dramatically when His coming reign over the earth is established. All of this again demonstrates that despite God's high and holy transcendence above our lowly earthly existence, He is intimately concerned with His people and faithfully responds to their worship and prayers.

Psalm 100 is an unattributed psalm of public thanksgiving to God that follows the set of royal psalms from 93 to 99. "Perhaps the ancient editors felt that the royal psalms demanded the response of worship provided by this psalm" (Nelson Study Bible, note on Psalm 100). The psalm also closes the entire section of psalms beginning with Psalm 90. Psalm 100 is related to Psalm 95:1-2 and, as we will see, to 95:6-7. And its opening words in 100:1 are the same in Hebrew as the first line of Psalm 98:4, there translated, "Shout joyfully to the LORD, all the earth."

The full response to this call will later come when Jesus Christ establishes the Kingdom of God on the earth. Under His rule, everyone will experience the gladness (verse 2) of living in harmony with God. At that time singing with joy to the Lord will be natural and spontaneous. In the meantime, worshippers come before Him anticipating the future with joy—in spite of circumstances of the world.

The basis for giving thanks is that God, as our Creator, has made us. We did not make ourselves (verse 3). "For in Him we live and move and have our being" (Acts 17:28).

Moreover, God guides us, cares for us and provides for us as a shepherd does his sheep (see Psalm 100:3b). The same basis for praise is laid out in Psalm 95:6-7.

We are commanded to enter into God's presence and worship Him because He is eternally good, loving and merciful (verses 4-5). The gates and courts here picture the temple where people come through the gates into the

courts to praise God as a congregation. It also symbolizes the fellowship and worship of God's spiritual temple today, His Church, as well as the great throngs of worship in the coming Kingdom.

As the Zondervan NIV Study Bible points out, Psalms 101-110 appear to form "a collection of ten psalms located between two other groups (...Ps 90-100; 111-119) and framed by two psalms that pertain to the king (the first, the king's vow to pattern his reign after God's righteous rule; the last, God's commitment to maintain the king—his anointed—and give him victories over all his enemies. This little psalter-within-the-Psalter is concentrically arranged. Inside the frame [of 101 and 110], Ps 102 and 109 are prayers of individuals in times of intense distress; [within these] Ps 103 and 108 praise the Lord for his 'great...love' that reaches to the heavens (103:11; 108:4); [within these] Ps 104 and 107 are complements, with 104 celebrating God's many wise and benevolent acts in creation and 107 celebrating God's 'wonderful deeds' (vv. 8, 15, 21, 24, 31) for people through his lordship over creation; and [finally within these] the remaining two are also complements, with Ps 105 reciting the history of Israel's redemption and 106 reciting the same history as a history of Israel's rebellion. This little psalter includes most of the forms and themes found in the rest of the psalter. Its outer frame is devoted to royal psalms and its center pair to recitals of Israel's history with God.... As a collection it bears a distinctly redemption-history stamp and evokes recollection of all the salient elements of the O[ld] T[estament] message" (note on Psalms 101-110).

Given this apparent collection, there is the obvious problem of the book division occurring within it at Psalm 107. Recall, however, from the Bible Reading Program's introduction to Psalms that the division between Books IV and V of the Psalter appears to be an artificial late change—seemingly made primarily to create a fivefold division of the Psalms to correspond with the five books of the Law, likely to have the temple songs follow along with the Scripture reading cycle. We will note more about this matter when we come to Psalm 107 in our reading.

Psalm 101 is a royal psalm of David composed in the form a commitment. As is the case with most psalms, it is not clear whether he originally intended this as a solely personal expression or planned from the beginning for it to be used by others. In any event, when included in the Psalter its words of commitment were certainly to be proclaimed by others—these being successor rulers (as only they had the power to administer justice in the fashion proclaimed in the psalm). Thus, the psalm could have become a sort of oath of office.

David is determined to "behave wisely in a perfect way" or, as the New International Version renders this, to "be careful to lead a blameless life" (verse 2). He begins by praising God, because God's mercy (or lovingkindness) and justice motivate David to rule Israel with the same gracious care and upright fairness.

God had made known His expectations for the kings of Israel (Deuteronomy 17:14-20). The king was to write his own copy of the law and study it "all the days of his life" so that he would properly fear God, administer God's laws and treat his subjects with respect. David vows that in his "house"—his royal office and administration—he will be scrupulous in matters of justice, love and mercy (Psalm 101:2b). By leading a "blameless" life, David meant that he would live with integrity and integrate his life with God's purpose. He was not implying that he would never sin (though he would of course strive not to).

The question "Oh, when will you come to me?" (verse 2) may refer to David's need for special help from God, or it may relate to the Ark of the Covenant. As one commentator explains regarding this verse: "Once David was established on the throne in Jerusalem, he had a consuming desire to bring the ark of God back to the sanctuary so that God's throne might be near his throne. His question in verse 2, 'When will you come to me?' reflects this desire. The ark had been in the house of Abinidab for many years (1 Sam. 6:1-7:2) and then in the house of Obed-Edom after David's aborted attempt to relocate it (2 Sam. 6:1-11)" (Wiersbe, *Be Exultant*, introductory note on Psalm 101). There was a great lesson in the latter episode. For God's law, which David as king was to read and write

his own copy of, clearly states how the ark was to be transported. God does want to “come to” us—but only on His terms.

David states that his administration will be different from how other kings in the region ruled. He says he will set “nothing wicked” or “no vile thing” (NIV)—literally, nothing of Belial (this word connoting utter worthlessness and later used as a name for Satan)—before his eyes. He may be referring to an idol or an evil practice or person—with setting this thing or person before the eyes meaning looking to it or such a person for guidance or affording it or him a place of honor and privilege in his presence. This would not happen in David’s reign.

By “the deeds of faithless men” (verse 3, NIV) or “the work of those who fall away” (NKJV), David may be referring to Saul’s administration—that he will have no part with that kind of leadership. David had a consuming desire to clean things up when he took office. “When David became king, first in Hebron and then at Jerusalem, he inherited a divided land and a discouraged people whose spiritual life was at low ebb. Asaph described the situation in 78:56-72 and named David as God’s answer to Israel’s problems. Everything rises and falls with leadership, but many of King Saul’s officers were fawning flattering ‘toadies’ who were unable to work with a man like David” (same note).

In support of David’s desire for a righteous administration, he states that no one in his employ will lie, practice deceit, slander, or demonstrate a lack of respect for others—rather, going to the heart of good leadership, he will look for the faithful of the land to serve with him (verses 4-7). The Expositor’s Bible Commentary states: “The king invites only people of integrity to ‘dwell’ with him and to serve in his presence as appointed courtiers. Only by surrounding himself with the best and most capable men who will advance the interest of God can the king rest assured that the kingdom of God is strengthened” (note on verse 6).

David closes the psalm with a vow that it would be part of his daily routine to rout evil and wickedness from the land, especially in Jerusalem—the standard would be set there in his capital city first (verse 8).

Of course, as a fallible human being, David did not always live up to his intentions. Consider that such a despicable person as his nephew Joab was high in David’s administration for the length of its duration. The commitments of this psalm will be perfectly fulfilled during the administration of David’s descendant Jesus Christ—which will include David himself, then resurrected and perfect, as well as all Christians who remain faithful to Christ, who will then serve as divine kings under Him.

Psalm 102 is a lamenting prayer by an unnamed individual in severe affliction and distress— apparently during a time of national distress: “The title...in accordance with vv. 1-11, 23-24... designates the prayer as that of an individual. But vv. 12-22, 28 clearly indicate national involvement in the calamity. It may be that the distress suffered by the individual, while its description suggests physical illness, is the result of his sharing in a national disaster such as the exile—a suggestion supported by references to the restoration of Zion” (Zondervan NIV Study Bible, note on Psalm 102 title). Indeed, beyond the lament, the psalm also looks forward with hope and faith to the restoration of God’s people—in an ultimate sense at the establishment of His Kingdom—making this a fitting psalm for its placement in Book IV of the Psalter, which points to the time of the coming messianic reign.

The prayer opens with a plea that God would hear the psalmist’s cry and quickly come to his aid (verses 1-2). In these two short verses he makes five requests for God’s attention: hear me; let my cry come to you; don’t hide from me; turn your ear to me; answer me quickly. The situation is simply awful. Life, its delights gone, is ebbing away. In his constant grief and despair the psalmist forgets about and doesn’t feel like eating—leading to malnutrition and emaciation (verses 3-5, 9, 11). He feels forsaken, isolated, alone, vulnerable and unable to sleep—like some lonely bird eking out a tentative existence on its own (verses 6-7). His torment is magnified by the ranting

reproach of enemies (verse 8)—perhaps referring to foreigners who have captured him and his countrymen. Where the NKJV says these enemies “swear an oath against me” (same verse), the NIV says that they “use my name as a curse.” That is, “they say, ‘May you become like that one (the one named) is’” (Zondervan, note on verse 8).

He sees his circumstance as God’s judgment (verse 10). And, as already noted, it seems that this refers to calamity that God has brought on the whole nation—not just this representative individual.

But things are not left in despondency and hopelessness. For there is confidence in God’s coming deliverance of His people. The ancient restoration of Jerusalem after the Babylonian exile is but a small foretaste of what is pictured here in this psalm. For the “set time” spoken of (verse 13) is the day yet future in which all nations and kings will fear God’s name and His glory (verse 15)—when God in the person of Jesus Christ will actually “appear in His glory” (verse 16) and all nations and kingdoms will gather to serve Him (verse 22). The building up of Zion (verse 16) refers to the coming restoration of Israel in the Kingdom of God—as well as the building up of spiritual Zion, God’s Church, to serve as the holy and perfect administration of that Kingdom. All God’s people who have suffered during all ages will have their prayers fully answered in an ultimate sense (see verse 17).

This wonderful message, the psalmist declares, would be written down for a future generation—a people yet to be created (verse 18). Given the whole context, and the verse that follows, it appears that this coming generation would also face terrible trials just as the psalmist. But given this good news—the gospel of the Kingdom—they would be able to look forward with hope in the midst of suffering and declare God’s praises (verse 18), just as in this psalm.

In verses 23-24, the psalmist remembers his immediate plight and pleads again with God to intervene and not cut his life off early—contrasting his brief existence with God’s eternal life and perspective. Yet it is in God’s eternal existence (verses 24-27) that there is hope for the future. For come what may, He and His purpose will endure. Because God continues, so would His people continue generation after generation (verse 28). This will allow the great restoration looked for in the psalm. And it will also bring, in God’s set time, the perfect restoration of the psalmist himself and of all who have placed their hope and trust throughout the ages in the Eternal God.

Luke 12

Last week we talked to you about the coming persecution of the saints. And as I begin to read the first part of Luke I get the feeling I am being told to stand firm and deny Him. Jehovah knows the very hairs on our head and will look after our needs. But we must do our part and proclaim this message to all we can while we can.

Next Yehshua speaks about the rich land owner who tore down his barns to build new ones. How many of you are building up your retirement packages? How many of you are renovating and or building new homes? How many of you are planning for your own selves and not investing in the promotion of Jehovah, Verse 21. There are just under 10,000 receiving this newsletter each week. We are seeking to build up a number of farms in Israel. You all have read just how far along in prophecy we are, and yet there are only a little more than a baker’s dozen who are contributing to this effort.

Luk 12:35 “Let your loins be girded and your lamps burning,
and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.

Luk 12:37 “Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat, and shall come and serve them.

Luk 12:38 “And if he comes in the second watch, or in the third watch, and find them so, blessed are those servants.