


# Triennial Torah Study – 3<sup>rd</sup> Year 02/03/2013 \_ \_ \_ \_ .

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[https://sightedmoon.com/sightedmoon\\_2015/files/TriennialCycleBeginningAviv.pdf](https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf)

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## Be Separate; Obey and Be Blessed (Deuteronomy 7)

Israel is not to intermarry with the peoples of Canaan, because, as God tells them, “they will turn your sons away from following Me, to serve other gods” (verse 4). Regrettably, the Israelites will not obey this command, and the history of Israel and Judah will reveal the bad results. Indeed, we may think of individual examples in the Old Testament like Solomon, whose many foreign wives induced him to forsake the living God, or the influence of the pagan Queen Jezebel on King Ahab. Yet, even for us today, God says basically the same thing (compare 2 Corinthians 6:14-18). In 1 Corinthians 7:39, Paul makes it clear that a Christian is not to marry a person of a different faith. The Living Bible renders this passage as follows: “The [Christian] wife is part of her husband as long as he lives; if her husband dies, then she may marry again, but only if she marries a Christian.” God wants us to be happy, and He knows that an interfaith marriage is not going to be as peaceful, joyful and productive as it otherwise would be. Moreover, God is concerned that His child might be influenced by the unbelieving spouse to forsake Him—which happened time and time again in ancient Israel and Judah. And a believer usually is a more effective instrument in doing God's work when he or she has a believing partner, so they can serve as a team.

In this same chapter of Deuteronomy, God promises the nation that if they will obey Him, they will be blessed in their possessions, and He will “take away from [them] all sickness” (7:15; compare Exodus 23:25). But neither the ancient nor the modern Israelites have lived a lifestyle pleasing to God. And, as a consequence, they were, are, and will be plagued with sicknesses and terrible diseases (compare Leviticus 26:16, 21, 25). Although an individual's sickness can be caused by his own sin, such as by smoking, this does not have to be the case. Polluted air, for example, can cause sickness. In this case, the person breathing the air did not sin, but those responsible for polluting the air because of greed—abandoning the responsibility God gave man of caring for the environment—did sin. Indeed, the fact that there is sickness in the world at all is ultimately a result of the general state of mankind being cut off from God due to the sin of Adam and Eve in the Garden of Eden.

Deuteronomy 7:20 explains that when the Israelites enter the Promised Land, God will fight for them to hand it over to them. We read, “Moreover the Lord your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed.” He had similarly told Israel in Exodus 23:27-28: “I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.” We will later see that God does send hornets. Indeed, even though Israel fights, their sword does not bring them victory—rather, God does. Moses states: “Therefore understand today that the Lord your God is He who goes over before you as a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly as the Lord has said to you” (9:3). So God gives them their part to play—but they are not truly responsible for their victory. Following the conquest, He explains, “I sent the hornet before you which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow” (Joshua 24:12). Sadly, Israel’s future disobedience will show just how true this is. For as part of the penalty for forsaking God, Israel will suffer ignominious defeat at the hands of their enemies. “The Lord will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them.... You shall be only oppressed and plundered continually, and no one shall save you” (Deuteronomy 28:25, 29). Thus, trusting in their weapons of war will be utterly useless. True security lies only in God’s protection and deliverance.

Today, converted Christians are instructed by God not to fight in war at all (compare Matthew 5:44; 26:52; Romans 12:20; 2 Corinthians 10:3-4; James 4:1-2; 1 John 3:15). And in the wonderful world to come, when God’s Kingdom rules the earth, mankind as a whole will not learn the way of war anymore (Isaiah 2:4).

### **Discrepancies in Judah’s Family Record? (1 Chronicles 2)**

Chapters 2-4 concentrate on the descendants of Judah, particularly the descendants of Judah’s son Perez. Yet some descendants of Judah’s son Shelah are given (see 4:21-23). And a few descendants of Perez’s twin brother Zerah are mentioned. Verse 6 of chapter 2 lists Zerah’s sons as Zimri, Ethan, Heman, Calcol, and Dara and says that there were five of them in all. Compare this with 1 Kings 4:31: “For [Solomon] was wiser than all men—than Ethan the Ezrahite [i.e., Zerahite or Zarhite], and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations.” The parallel names here would seem to identify Ethan the Ezrahite or Zerahite with Ethan the son of Zerah. Yet Ethan the Ezrahite, composer of Psalm 89, lived after the time of David since his psalm mentions God’s covenant with David and even later transgressions by David’s descendants. So it seems that the “sons” of Zerah in 1 Chronicles 2:6 must refer to descendants—so that the total of “five” probably refers to those noted for greatness still remembered when Chronicles was recorded. Carmi in verse 7 was another descendant of Zerah noted only for being the father of Achar—the Achan of Joshua 7. (Carmi, named also in 2 Chronicles 4:1, was, according to Joshua 7:26-18, the son of a descendant of Zerah named Zabdi.)

Moving down to 1 Chronicles 2:15, note that David is referred to as the seventh son of Jesse while 1 Samuel 16:10-11 and 17:12 clearly state that Jesse had eight sons. Various suggestions have been offered, including one son not surviving much beyond 1 Samuel 17 to have children or receive an inheritance. Another that some have postulated is that the missing son may have had a different mother than the seven mentioned in 1 Chronicles. Whatever the case, the matter is not irresolvable. As usual, such apparent discrepancies actually give the text a more legitimate feel, as the author of a falsified record would likely have been careful to avoid introducing such problems.

This brings us to another matter in 1 Chronicles 2. In its note on verse 18, The Nelson Study Bible states: "This Caleb [the son of Hezron and brother of Jerahmeel] was not the famous companion of Joshua (Num. 13:6; Josh. 14:6, 7), who lived several centuries later, during the conquest of Canaan. In fact, one of this Caleb's descendants, Bezalel (v. 20), was a craftsman charged with constructing the wilderness tabernacle (Ex. 31:2)." The later Caleb, son of Jephunneh, is mentioned a few chapters later in 1 Chronicles 4:15. Yet the earlier Caleb, referred to again in 1 Chronicles 2:42, is said to have had a daughter named Achsah (verse 49)—who was evidently the daughter of the later Caleb.

What are we to make of this? In its note on verse 49, the same study Bible states: "The Caleb of Joshua's time had a daughter named Achsah, who became the wife of Israel's first judge, Othniel (Judg. 1:12, 13). It might appear that the Caleb here in Chronicles must be the same as the later Caleb, but this is ruled out by the consistent use of Caleb throughout the chronicler's genealogy [here] to refer to an earlier individual by that name. The meaning probably is that Achsah is the 'daughter' of the earlier Caleb in the sense that she is his descendant. The later Caleb was doubtless a descendant of the early one, a conclusion supported by the record that both were from the tribe of Judah (2:4, 5, 9, 18, 42; Num. 13:6). But is there more to the explanation?

Consider the following lengthy quote regarding 1 Chronicles 2 from Swiss commentator Henri Rossier in his *Meditations on the First Book of Chronicles*. The matter is a bit complex and involved but helps to counter the idea that Scripture is in error here:

"Caleb's genealogy offers a striking example of this disorder [that in some cases existed among the Jews' genealogical records after the Babylonian Exile] and of how fragmentarily the genealogical registers were preserved. Caleb (who is not without purpose, I think, called Chelubai in v. 9) is the son of Hezron and the great-grandson of Judah. We find his genealogy in verses 18-20, and the descendants of his two wives, Azubah and Ephrath. In verses 42-49 we again find descendants of this same Caleb by his concubines. He is called the brother of Jerahmeel (the son of Hezron, v. 9). But at the very end of this enumeration we are suddenly brought into the presence of Achsah the daughter, as we know, of Caleb the son of Jephunneh (Josh. 15:16). In verses 50-55, for the third time in this chapter, we meet the descendants of Caleb, the son of Hezron, through Hur, the first-born of Ephrathah, a part of whose genealogy has already been given us in verse 20. [The King James Version makes the Caleb of verse 50 the son of Hur, who was son of the original Caleb of verse 18 (son of Hezron). However, most

translations show the Caleb of verse 50 to be the same as the original Caleb of verse 18—the sons of Hur (rather than singular son in the KJV) being his descendants.] Finally, in 1 Chronicles 4:13-15 we find the descendants of Caleb the son of Jephunneh and of his brother Kenaz. But here now, in this portion, this genealogy is truncated.

“Must we conclude from all this that the text of Chronicles is a human and capricious compilation and that thus the historical value of this book is nil? This is what the rationalists assert, but thank God, their reason is always at fault when it attacks His Word. No enlightened Christian will deny that the genealogies of Chronicles are composed of fragments gathered up in the midst of general confusion, yet documents upon which God sets His seal of approval. So it is true that a number of passages in these genealogies are of very ancient origin, not mentioned in the other books of the Old Testament.

“Caleb’s fragmentary genealogy, which we have cited above, is very instructive in this regard. We know from a number of Scripture passages (Num. 13:6; Num. 14:30, 38; Num. 32:12; Num. 34:19; Deut. 1:36; Josh. 14:13) what favour Caleb, the son of Jephunneh, won from God by his perseverance, moral courage, faithfulness, and zeal to conquer a portion in the land of Canaan. The Lord’s approval was upon him, whereas Caleb, the son of Hezron and of Judah, despite his numerous descendants, is not mentioned as the object of God’s special favor. But if the fragmentary genealogies of Caleb the son of Judah are proof of the existing disorder, God puts these fragments together for a special purpose, and we find a deeper thought in them. Caleb, the son of Jephunneh, is the one whom God has particularly in view, as the Word teaches us; he is the one whom He introduces in so extraordinary a way into the genealogy of the son of Hezron (1 Chron. 2:49). It is in view of him that this genealogy is inscribed next to that of David, as forming part of the tribe of Judah, from whence the royal race comes.

“But what connection does Caleb the son of Jephunneh, whose daughter was Achsah, have with Caleb the son of Hezron? Here we find a most interesting fact which has perhaps not been given sufficient attention. Caleb the son of Jephunneh was not originally of the people of Judah. In Numbers 32:12 and Joshua 14:6, 14 he is called Caleb the son of Jephunneh the Kenizzite. Likewise, Caleb’s younger brother Othniel, to whom Caleb gave his daughter Achsah as wife, is called ‘the son of Kenaz’ (Joshua 15:17; Judges 1:13; Judges 3:9, 11). Now in Genesis 36:11 we learn that Kenaz is an Edomite name. Hence the conclusion that at some point of time the family of Kenaz, and therefore the family of Caleb the son of Jephunneh, was incorporated into the tribes of Israel just as so many other foreigners, such as Jethro, Rahab, and Ruth, who in virtue of their faith became members of the people of God. This explains a characteristic phrase in Joshua 15:13: ‘And to Caleb the son of Jephunneh he gave a portion among the children of Judah according to the commandment of Jehovah to Joshua...that is, Hebron.’ And in Joshua 14:14: ‘Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed Jehovah the God of Israel.’”

“Thus Caleb, who by his origin really had no right of citizenship in Israel, received this right amidst Judah by virtue of his faith and was incorporated into the family of Caleb the son of Hezron, as it appears in 1 Chronicles 2:49 and in the passages already cited in Joshua. The

fragments preserved of the genealogy of Caleb the son of Hezron confirm the place that God assigned to Caleb the son of Jephunneh, and this substitution is one of the important points the Spirit of God calls our attention to here.”

## **Galatians 4**

Paul is teaching the mixed assembly of gentiles and scattered Israelites in Ephesus concerning Hebraic concepts of inheritance. He is trying to get them to understand, by Faith and by the Spirit, who they are in Messiah Yeshua if they remain in the Faith and in the Teaching. He is emphasizing that none of us can control into what type of house or culture we are born into, that is determined by Elohim. So as young children – although there may be a great inheritance awaiting us as adults – that great inheritance is not given to us as children. As children, we are reared and trained up as any other child in preparation of obtaining our great inheritance when it is time.

Everyone knows who the future master of the house will be even as he is running around in diapers and as the child grows and matures, he undergoes strenuous teaching and discipline on matters of the estate that he will be given. It is the same with Israel. The historic experiences of the nation and the instructions and pressures they experienced were all in preparation for their inheritance, and ours, and all the world if they “choose.”

At the time determined for giving of the inheritance, Elohim sent it. He sent His Son. He sent His Son by way of human birth through an Israelite woman... who herself was born and trained up in the instructions of the estate (which is Torah, Yehovah’s teaching and instructions). The Son receives the inheritance because of His Righteousness. All other sons have failed to keep and perform their duties. But through this “sent” Son who has been given ALL, He can now give it to whom He chooses. He professed as much by His Words (which the Father gave Him).

This Son now has authority and power to “redeem” all of the other children whomever He chooses in order that they can now receive the adoption as sons also!

Paul teaches them that they are now Sons of Elohim by the sent forth Spirit of Yeshua into their hearts! So that they are no longer slaves to their place of birth or to the world, but now also an heir to the great inheritance through Messiah.

But what are the Ephesians doing? They are returning to their old ways, which Paul calls weak and elementary. What is he saying? Their old gentile ways, where they serves gods that are not gods such as idols, myths, legends. There were possibly a pantheon of man-made gods, gods that required appeasing, never spoke, never heard, and required gifts of some sort. Also empty rituals, meaningless celebrations and vain observances that were handed down through culture, traditions, and other men. They are now choosing to be enslaved again!

Paul expresses the fact that when he was with them before and brought to them the Good News, how on fire and passionate they were to receive him and the word he brought to them.

How they received him, accepted him, was blessed by him, and they received the love of the Truth. He begs them now what has happened!? What has changed that they are now living as if they are to be enslaved by practices of do's and don'ts.

This verse gives us insight to what is happening: Verse 17 "They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them."

Ardent here is meaning zealous. Zeal can be for good or for bad. Here Paul is expressing that there are those among this assembly in Ephesus that are being very animated and strict concerning matters of rules and regulations of Torah and they are being so passionate and strict they are hoping to turn away the new gentile believers. They are hoping the new believers will become angry, bitter, discouraged and will then "give up" trying to live the letter of the law. This has always been a problem and will never work. The law is liberty when lived out through love and devotion and by the Spirit. It is bondage and sin when preformed out of duty, obligation, empty actions, and appeasement.

This is what Paul is referring to when he speaks of the child born of the slave woman – Hagar. Mankind born into the Nation of Israel – after Mt Sinai, were obligated to keep the Torah whether they love it or Elohim or not. If they did not adhere to it, they were cut off. In fact, they heaped upon themselves sin after sin. Such that it became to them bondage. The Torah is not bondage but it "became TO THEM" as bondage.

The child of a free woman, born under freedom, because of Messiah and His Spirit comes into his inheritance by choice and by love. The Torah is to Him hope, love, freedom, grace, and mercy. It is life to the child of promise who loves the Father because he realizes how much the Father loves him.