

# Triennial Torah Study – 3<sup>rd</sup> Year 09/06/2012

 sightedmoon.com /triennial-torah-study-3-year-04042015 /

By Joseph F. Dumond

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

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

<b>Num 5</b>		<b>Job 7-10</b>	<b>Hebrews 3-4</b>
--------------	--	-----------------	--------------------

## The Trial of Jealousy (Numbers 5)

The offering of jealousy can seem to be one of the strangest offerings in all the Bible, offered by a jealous husband who suspects his wife of infidelity. Stranger yet, perhaps, is the awful ritual the wife is required to undergo. But there is a purpose to everything God commands. The Nelson Study Bible notes, "This text can be read as an exceptionally harsh judgment on an unfaithful wife [or even a faithful one!]. But there is a sense in which this law ameliorated the harsh realities for a woman in this time period. A woman could be divorced in the ancient world on the mere suspicion of unfaithfulness [thus leaving her destitute]. Without the limitations of laws such as this, a woman might even have been murdered by a jealous husband just on the suspicion of unfaithfulness. Here at least there was an opportunity for the woman to prove her innocence before an enraged husband" (note on 5:11-31).

Still, to some this whole proceeding might conjure up images of witch trials from medieval to colonial times, in which women were dunked in water to see if they drowned. A survivor was considered a witch and burned at the stake, leaving drowning as the only proof of innocence. Yet there are major differences here. For one, the faithful wife did not die but was exonerated in childbirth, and her unjustly jealous husband made to look the fool for his unfounded accusation.

Yet there is another, even more important difference. Whereas God never commanded and had no part in the completely absurd witch trials just described, He directly commanded and was an integral part of the trial of jealousy. Notice: "Bitter water that brings a curse was not a 'magic potion,' nor was there some hidden ingredient in the water. The addition of dust from the floor of the tabernacle to a vessel of holy water and the scrapings from the bill of indictment (verse 23) were signs of a spiritual reality. Holy water and dust from the holy place symbolized that God was the One who determined the innocence or guilt of the woman who had come before the priest" (note on 5:18)—not freak happenstance or the reasoning of ignorant people.

## Job Chapter 7

In chapter 7, Job sinks back into lamenting his condition. He views himself like a weary laborer in drudgery and toil beneath the heat of the sun looking for shade or the end of the workday (verses 1-2). Yet the end of the day, when night comes, is no relief to him at all as he struggles with the unceasing agony of his illness, which he has suffered with for months (verses 3-5).

Job perceives his days as running out fast. And in the time he has left, he wants some answers from God (verses 6-11). Why, he prays, are You doing this to me? What have I done to deserve this? (verses 12-20). Why, he asks, won't

You forgive me? It looks like You are going to let me die unrepentant without showing me what I need to repent of—so that I will be lost forever (verse 21).

As *The Expositor's Bible Commentary* notes regarding the dispute of chapters 3-27, "Job repeatedly struggles over God's justice and his own vindication." This will get worse as we go along. How is it then that God will later proclaim Job right and his friends wrong? The commentary continues: "A significant difference between their speeches comes from a difference in relationship with God. Job is determined to be absolutely honest with God. Job tells God everything, every tear and every doubt. They tell God nothing. They only talk about God, never to him. This should be kept in mind as we become impatient with Job. We should also keep in mind that despite all the hair-raising things Job will say, he never asks for restoration. His main concern is about his relationship with God, and that is why he puts so much stress on vindication. Without vindication all that he is suffering is proof God is his enemy. So when Job calls God his enemy, the reader must remember these are words of poetic passion used analogically as the total context proves."

Job was not penning a theological treatise in what he was saying. Rather, he was pouring out his heart in a flood of emotion. And he was pouring it out in the right direction. For if one is going to complain (7:11), God is the proper "complaint department," as He is the One who has the power to resolve any and all complaints. What is most remarkable about Job is that despite the fact that he sees his grief and suffering as coming from God, he is nevertheless determined to "hang in there" with God. Hoping when there is no hope. Believing beyond seeing.

#### **"If You Were Pure and Upright..." (Job 8)**

Bildad the Shuhite now answers. Eliphaz had started by "attempting a word" (see 4:2). Bildad, in contrast, opens by outright blasting Job, asking him how long he would spew forth his nonsense. In verse 2 of chapter 8, "Bildad twists Job's words of 6:26. Job had acknowledged that he had overreacted with words that belonged to the wind. To paraphrase Bildad's sarcastic response: 'Yes, you're right, Job! All your words are like a mighty wind; you are full of hot air!'" (Nelson Study Bible, note on 8:2).

This demonstrates that Bildad had listened to what Job said—but only with his ears and not with his heart. Job had described himself as helpless and full of despair (6:13-14, 26). He had pleaded for comfort and compassion from his friends. Yet, while Bildad had silently mourned with Job for a week, what was his response now? "It seems almost incredible that Bildad would reply so callously. There is not only steely indifference to Job's plight but an arrogant certainty that Job's children got just what they deserved and that Job was well on his way to the same fate. The lesson we must learn is that there are such people in the world and that they do their heartless disservice to mankind under the guise of being the special friend of God" (*Expositor's Bible Commentary*, note on chapter 8).

Bildad's reaction was evidently wholly focused on Job's challenge in 6:24: "Teach me, and I will hold my tongue; cause me to understand wherein I have erred." Bildad did not have a specific answer for Job. He was more concerned with the implication that Job had done nothing wrong to deserve what was happening to him. This contradicted his theological worldview. In chapter 8, Bildad's "one and only theological point [was that] Job's suffering was the proof of his sinfulness. Since God cannot be unjust (v. 3), there is only one conclusion— Job and his family (v. 4) had received the punishment they deserved. Job should plead for mercy (v. 5). Then, if he deserved it (v. 6), God would restore him (v. 7). Bildad failed to see that mercy implies the forgiveness one receives even though he does not deserve it" (note on verses 1-10). Indeed, the fact that all people are wholly undeserving of God's grace is one of the great lessons of the book.

In support of his views, Bildad invokes the tradition of the fathers of times past (verses 8-10).

The poetic discourse beginning in verse 11 appears to be quoting from this tradition. As with Eliphaz, it may be that Bildad is here quoting from an extant psalm—perhaps one that was known to Abraham and Isaac or possibly even written by them. Again, the principles espoused here are generally true, as Job himself will acknowledge (9:1-2). It is Bildad’s application of them with respect to Job that is the problem.

Verse 13 of chapter 8 speaks of the hope of the hypocrite perishing. Bildad reckoned that Job must surely have been a hypocrite. For while Job maintained his innocence, his suffering, Bildad reasoned, was proof of sin. The faulty premise here led to a completely wrong conclusion. His earlier remark, “If you were pure and upright...” (verse 6), was meant exactly as it sounded—to indicate that Job obviously was not.

Continuing in the poetic discourse, by applying the metaphor of the fleeting and frail spider’s web of verses 14-15 to the present situation, Bildad implied that Job had trusted in his wealth and estate rather than in God. This was not true. Recall that after the listing of Job’s possessions in 1:3 we immediately learned that he was constantly concerned about his family’s devotion to God (1:4-5).

The Hebrew at the end of Job 8:16-19 is difficult and the translation is disputed. The New Living Translation renders the passage this way: “The godless seem so strong, like a lush plant growing in the sunshine, its branches spreading across the garden. Its roots grow down through a pile of rocks to hold it firm. But when it is uprooted, it isn’t even missed! That is the end of its life, and others spring up from the earth to replace it.”

In verse 21, it is true that God will not ultimately cast away the blameless and uphold evildoers. Yet this does not mean that God will not allow the blameless to suffer or even to die. Nor does it mean that God will not, for the time being, sustain the lives of the disobedient. God in many ways sustains the whole disobedient human race—for now. But in the end, those who remain faithful to Him will be eternally preserved and those who choose to ultimately and forever reject Him will be destroyed. Once more, Bildad misapplied this general truth—seeing Job’s immediate suffering as proof that he could not be blameless.

### **Taking God to Court? (Job 9-10)**

Job acknowledges that what Bildad has said is true in principle (9:1-2). Yet he views himself as innocent—the intended nuance of the word “righteous” in verse 2. That is, “not absolutely sinless, but innocent of any sin comparable to his suffering” (Nelson Study Bible, note on verse 28).

Job’s despairing point here and in what follows is to say: How can I be found innocent before God when God, who is omnipotent and the ultimate Judge, has set Himself against me? In its note on verse 3, The Nelson Study Bible states: “The verb to contend indicates that Job was considering the idea of entering a legal case against God. The prophets often used this word when speaking of God bringing a legal case against Israel (Is. 1:2; Mic. 6:1). The Hebrew for contend is almost always used metaphorically in Job, referring to a ‘lawsuit’ between Job and God. Job’s legal dilemma before the Lord, who served simultaneously as Job’s judge and legal adversary (see [Job] 13:20-28), underscores the urgency and hopelessness of Job’s call for a mediator to hear his case ([Job 9] v. 33). Job calculates that the chances of answering God’s interrogation are very slim, one in a thousand—something God later verifies (see 38:1-42:6). The legal term answer means to respond to an accusation in court, particularly under cross-examination.”

Job mentions in 9:9 that God is responsible for the configuration of the stars in forming constellations, a fact noted later in Amos 5:8. God will later confront Job with this fact (see Job 38:31-33). Indeed, in 9:10 Job acknowledges that God does great things past finding out. Job should have applied that to his own situation rather than demanding a full explanation of what God was doing. Of course, considering the unimaginable ordeal he was going

through, it is completely understandable that Job was not always perfectly rational in his thinking. Auschwitz survivor Primo Levi wrote: “Imagine how a man who is deprived of everyone he loves, and at the same time of his house, his habits, his clothes, in short, of everything he possesses: he will be a hollow man, reduced to suffering and needs, forgetful of dignity and restraint, for he who loses all often easily loses himself” (Survival in Auschwitz, 1958).

In his anguish and confusion, Job begins to consider some disturbing notions about God. As The Expositor’s Bible Commentary summarizes: “Would God ever treat him justly? He doubted it (vv. 14-31). Does God mock the innocent? Job thought probably so (vv. 21-24). ‘If it is not he, then who is it?’ (v. 24). These are hard words, but his question instead of a statement implies doubt. These words are followed in vv. 32-35 with a yearning for someone strong enough to take up his cause with God. But in chapter 10 Job decided to plead his own cause and direct all his words to God. How could God who created him [with such obvious care] want to destroy him and that without any formal charges?” (note on Job 9-10). Job wanted to know what he did that was wrong. No doubt, he had been examining himself for months and remembering that he had tried so hard to please God in every detail—to the point God said he was blameless. Considering what he endured, the wonder of all of Job’s rhetoric is that he managed to stay so sane.

Regarding Job 10:17, The Nelson Study Bible notes: “The phrase you renew your witnesses against me is a legal metaphor that may refer to each new aspect of Job’s illness. In the equivalent war metaphor, the Lord was sending changes or troop reinforcements against him.” This could even refer to Job’s friends. Perhaps Job viewed them as sent by God to condemn him further.

Job ends by asking God to leave him alone in the few days he thinks he has left before he dies. He equates death here with utter darkness (verses 20-22).

### **Hebrews 3**

- 1 Therefore, set-apart brothers, partakers of the heavenly calling, closely consider the Emissary and High Priest of our confession, Messiah. Reviewing from the last portion of chapter 2, Shaul was telling us about how The Messiah had become flesh, and called us brothers so that we can be assured of the trustworthiness, Faithfulness and Compassion of our High Priest and King. Because of this, those who share in a purpose that is above ourselves – that part of us that is the Image of our Elohim – to perceive or look deeply into the Shaliach (the ambassador or Emissary) AND Cohen Gadol (High Priest) of our COVENANT. Did you see that? The High Priest of our Covenant– that is the word. [Confession just does not do it justice]
- 2 who was trustworthy to Him who appointed Him, as also Moses in all His house. Paul is returning to the giving of the instructions at Mt Sinai. That is where all wisdom and knowledge is – in His instructions, His teachings, His torah.
- 3 For this One has been deemed worthy of more esteem than Moses, as much as He who built the house [family] enjoys more respect than the house [family].
- 4 For every house [family] is built by someone, but He who built all is Elohim.
- 5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken, 6 but Messiah as a Son

Moses as a servant and Messiah as a Son over His own house [family], whose house [family] we are if we hold fast the boldness and the boasting of the expectation firm to the end.

7 Therefore, as the Set-apart Spirit says, “Today, if you hear His voice,

8 do not harden your hearts as in the rebellion, in the day of trial in the wilderness,<sup>9</sup> where your fathers tried Me, proved Me, and saw My works forty years.

Pause right here and actually remember back to the time and place Shaul is referring to, to make his point and where Elohim said these words to us. So many times when we are reading the Renewed Covenant Writings – we gloss over these things and to our detriment and lack of complete and/or full understanding.

Shaul takes us back to Exodus Chapter 15. The Israelites had just left Egypt and just finished singing a song to Yehovah praising His Strength and Rulership. They were traveling in the Wilderness of Shur and they had been three days without water. And they came to Marah, and they were unable to drink the waters of Marah (which means bitter), for they were bitter. So the name of it was called Marah. And the people, grumbled against Moses, saying, “What are we to drink?” Then he cried out to Yehovah, and Yehovah showed him a tree. And when he threw it into the waters, the waters were made sweet.

There He made a law and a right-ruling for them, and there He tried them. And He said, “If you diligently obey the voice of Yehovah your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Egyptians, for I am Yehovah who heals you.”

Notice here, our ever-merciful Father has compassion on us when we are fresh out of bondage. He knows that we have to learn, grow, mature in our relationship with HIM. He asks us to listen to His voice, obey, and guard His Word and He will heal us. Yehovah gave them water in Chapter 15, quail and manna in Chapter 16, and they came through the wilderness and camped at Rephidim in Chapter 17. But now see, in Chapter 17 what they do after all this – at Rephidim, there was no water for the people to drink. Therefore the people strove with Moses, and said, “Give us water to drink.” And Moses said to them, “Why do you strive with me? Why do you try Yehovah?” And the people thirsted there for water, and the people grumbled against Moses, and said, “Why did you bring us out of Egypt, to kill us and our children and our livestock with thirst?” Then Moses cried out the Yehovah, saying, “What am I to do with this people? Yet a little and they shall stone Me!”

This is where Elohim instructs Moses to strike the rock to get water. And Moses called the name of the place Massah and Meribah, because of the ‘strife’ of the children of Yisra’el, and because they ‘tried’ Yehovah, saying, “Is Yehovah in our midst or not?” This event is referenced many, many times throughout scripture. No matter the current situation we find ourselves in, it is not a good idea to start questioning His Love and Faithfulness for us. He saves us, teaches us, loves us. Let us not be so fickle as to begin trying Him as soon as things look bad for us.

10 “Therefore I was grieved with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’

11 “As I swore in My wrath, ‘If they shall enter into My rest...’”

Additionally, Shaul is quoting almost verbatim from Psalms 95:7-11 “For He is our Elohim, and we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice “Do not harden your hearts as in Meribah, and as in the day of Massah in the wilderness, “When your fathers tried Me, have proved Me, though they saw My work. For forty years I was grieved with that generation, and said, ‘They are a people who go astray in their hearts, and they do not know My ways.’ “As I swore in My wrath, ‘If they enter into My rest...’”

12 Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim,

13 but encourage one another daily, while it is called "Today," lest any of you be hardened by the deceivableness of sin.

14 For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end,

15 while it is said, "Today, if you hear His voice, do not harden your hearts as in the rebellion."

16 For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? 17 And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

18 And to whom did He swear that they would not enter into His rest, but to those who did not obey?

19 So we see that they were unable to enter in because of unbelief.

(Chapter 4....) Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it. For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it.

Shaul is giving a warning about something. "Therefore..... since a promise remains of entering into His rest." The mixed multitude who came out of Egypt obtained salvation – but proved to be hard in their hearts and unbelieving. Is there something more required other than salvation to enter into His Rest?

#### **Chapter 4**

1 Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it.

2 For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it.

Nothing has changed in the Truth of the Good News since the time at Mt Sinai. We today, can hear the same Good News – The Teachings and Instructions of Yehovah Elohim. The Principles given at Mt Sinai made a Set Apart People, a Holy Nation – IF we hear, listen, do, and keep. We will enter into the SAME rest, or we can enter the SAME end.

Let not also it escape understanding, that His Rest is also a reference to the Messianic Reign – the thousand years when the Kingdom of Heaven comes from the unseen realm into the seen realm ushered in by the Messiah Himself and His Messengers.

3 For we who have believed do enter into that rest, as He has said, "As I swore in My wrath, if they shall enter into My rest..." And yet His works have come into being from the foundation of the world.

4 For somewhere He has said thus about the seventh day, "And Elohim rested on the seventh day from all His works,"

Shaul is making a comparison of the week of Creation and the week of History. Both contain 6 days (6000 years) and then a Day of Rest (1000 year reign of Elohim).

5 and in this again, "If they shall enter into My rest..."

6 Since then it remains for some to enter into it, and those who formerly received the Good News did not enter in because of disobedience,

Obedience is the fruit of belief, and disobedience proves that we do not truly believe. Not speaking of human weakness here i.e. those of us suffering from addiction, family curses, and struggling with circumstances and daily

continue to try to serve Elohim. But truly, when we have the instructions on how to live, serve, eat, dress, speak, celebrate holy days, etc – and we do not do them — we prove that we do not believe the Words of Elohim.

7 He again defines a certain day, “Today,” saying through David so much later, as it has been said, “Today, if you hear His voice, do not harden your hearts.”

There is opportunity for anyone to enter into the Rest of Elohim as long as there is today. We have not yet reached the 6000 year mark, the “DAY” of His Rest, therefore there is still time to believe and begin Keeping His Ways. People keeping the Covenant of Yehovah, the Elohim of Israel, practice this occasion each and every week. We work of 6 days and we enter into His Rest of the seventh day. Bringing the unseen realm into the seen realm! We are literally “living out” the millennial Kingdom each and every week.

8 For if Joshua had given them rest, He would not have spoken of another day after that. In other words, entering into the Land was absolutely a most wondrous marker in our History, yet it was not the “entering into His rest” that is representative of the eternal Kingdom.

9 So There Remains A Sabbath-Keeping For The People Of Elohim.

10 For the one, having entered into His rest, has himself also rested from his works, as Elohim rested from His own.

11 Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.

As we can see below the Strong’s Concordance reference that unbelief and disobedience, in the scriptures, are synonymous.

G543 — Strong ????????

apeitheia ap-i’-thi-ah

From G545; disbelief (obstinate and rebellious): – disobedience, unbelief.

12 For the Word of Elohim (Torah, God’s teaching and Instructions: Genesis, Exodus, Leviticus, Numbers, Deuteronomy) is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joint and marrow, and able to judge the thoughts and intentions of the heart.

13 And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account.

14 Therefore, since we have a great High Priest who has passed through the heavens, Yeshua the son of Elohim, let us hold fast our confession (our covenant).

15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin.

16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favor for timely help.

Prior to the Work of Yeshua Messiah, there was in place a Levitical Priesthood that served on behalf of Our Creator as mediators between Himself and His People. We could not simply approach our Holy Creator. We had to learn about the Attributes of our Elohim. Remember we were slaves coming out of bondage, engrossed in a society and culture of paganism where all of the many gods and goddesses had to be appeased. There was no sense of a what Holiness meant, no sense of what clean and unclean meant. Our Elohim had to teach us of His Holiness, His

Authority, and His Power. Had not the Children of Israel experienced all that they did, with the Tabernacle, the sacrifices, the mistakes, etc – how could we understand the Glory and Character of our Elohim? He is Holy and Righteous. In time, He would come to us, manifested in an earthly vessel (the flesh) and make a way for us to approach Him and approach His Throne.