

Triennial Torah Study – 3rd Year 14/07/2012



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Num 10		Job 26-29	Hebrews 11
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Two Silver Trumpets (Numbers 10)

The two silver trumpets (Hebrew chatsotserah) are not to be confused with the more traditional trumpet (Hebrew shofar), an animal's horn that was also blown on the Feast of Trumpets. The two silver trumpets were used to signal the entire encampment. We can imagine their use as similar to modern army buglers sounding an assembly or charge. The sound must have carried over the heads of the Israelites for miles. The new month and feast days were marked, various assemblies could be called, alarms sounded to move forward, or even to go to war, depending on the signal given, not unlike the system still used on naval vessels today. One trumpet blown (Hebrew teru'ah) a prolonged blowing, called the leaders of Israel to Moses (verse 4).

Eleazar and Ithamar, sons of Aaron, were to blow the two silver trumpets as an ordinance forever (verse 8). Of course, there is no functioning Levitical priesthood today to carry out this ordinance. These trumpets were a type or a picture of the heavenly trumpets that will sound at the return of Christ (1 Thessalonians 4:13-17). During the time of Solomon (whose peaceful kingdom pictured the coming Kingdom of God), the Levites created a beautiful choir and orchestra with an astonishing 120 priests playing trumpets! (2 Chronicles 5:12).

Graves of Lust (Numbers 10)

The second part of chapter 10 sees Israel departing from Mount Sinai in great drama and pageantry—just a month and a half after first setting up the tabernacle. Preparing to leave, Moses appeals to his brother-in-law Hobab to go with them. Hobab declines because he wants to return to his native land and people. But Moses persists, and it appears that Hobab continued with the Israelites (see Judges 1:16).

The people were setting out for the Promised Land with high hopes and expectations. It is interesting to compare this episode with the departure of the Israelites from their great deliverance from Egypt at the Red Sea. Only three days' journey into the wilderness from that

point, the people turned to murmuring against God for lack of water (Exodus 15:22-24). And here, too, it is only three days from leaving Mount Sinai (Numbers 10:33) that the people again turn to complaining (11:1-3).

Job Chapter 26 (26 from Matthew Henry only)

Job 26

This is Job's short reply to Bildad's short discourse, in which he is so far from contradicting him that he confirms what he had said, and out-does him in magnifying God and setting forth his power, to show what reason he had still to say, as he did (Job 13:2), "What you know, the same do I know also." I. He shows that Bildad's discourse was foreign to the matter he was discoursing of—though very true and good, yet not to the purpose, Job 26:2-4. II. That it was needless to the person he was discoursing with; for he knew it, and believed it, and could speak of it as well as he and better, and could add to the proofs which he had produced of God's power and greatness, which he does in the rest of his discourse (Job 26:5-15), concluding that, when they had both said what they could, all came short of the merit of the subject and it was still far from being exhausted, Job 26:14.

"Far Be It From Me That I Should Say You Are Right" (Job 27-28)

Job continues with his response, now addressing not just Bildad but all three of his friends (as the "you" in verse 5 is plural).

In verses 2-6, though Job accuses God of denying him justice and dealing him a bitter experience, he takes an oath in God's name to be completely honest and hold fast to his integrity and innocence. In whatever he himself says, he will not stoop to the level of his friends in their dishonest approach.

In verse 7, Job asks that anyone who would be his enemy (the Hebrew here means "hater") would be reckoned among the wicked. And there is no way Job is going to act like such a person because, despite Job's previous statements that things often seem to go well for the wicked, Job knows that there is no guarantee that this will be so—and if things do take a downturn, the wicked cannot expect God to help them (verses 8-10). This shows that Job considered that he himself had a reasonable expectation that God would hear him.

Job's point here and in the remainder of the chapter is to warn his friends that by treating him as they have been, they are actually joining the ranks of the wicked and can expect the punishment of the wicked—the very thing they have been warning him about. The Expositor's Bible Commentary notes on verses 11-12: "Job was saying, 'Must I teach you about God's power to punish? Indeed, I could never conceal from you a subject on which you have expounded at length.'" Yet he proceeds, in verses 13-23, to remind them of just what lies in store for the wicked—using their own approach against them.

"Where Can Wisdom Be Found?" (Job 27-28)

In the next chapter, Job makes the point that while man is special, distinct from animals, in being able to employ technology to explore the hidden depths of the earth and mining its ores and gems, he can't find wisdom this way. True wisdom cannot be found through natural exploration (28:1-14). Nor can it be bought (verses 15-19). True wisdom, Job explains, comes only from God (verses 20-23).

God is the only one who knows everything that can be known (compare verse 24). Once again, Job displays some remarkable scientific knowledge—understanding that itself seems to have come from God. Note verses 24-26: “For he looks to the ends of the earth, and sees under the whole heavens, to establish a weight for the wind, and apportion the waters by measure. When he made a law for the rain, and a path for the thunderbolt.” The Signature of God by author Grant Jeffrey states: “In this intriguing statement the Bible reveals that the winds are governed by their weight, a fact that scientists have only determined in the last century. How could Job have known that the air and the wind patterns are governed by their actual weight? Meteorologists have found that the relative weights of the wind and water greatly determine the weather patterns. The passage also reveals a profound appreciation of the fact that there is a scientific connection between lightning, thunder and the triggering of rainfall.

Apparently, a slight change in the electrical charge within a cloud is one of the key factors that causes microscopic water droplets in the clouds to join with other droplets until they are heavy enough to fall to earth. In addition, we now know that a powerful electric charge as high as 300 million volts in a cloud sends a leader stroke down through the air to the ground. Instantaneously, only one-fiftieth of a second later, a second more powerful return stroke travels back up to the cloud following the path through the air opened by the leader stroke. The thunder occurs because the air within this channel or path has been vaporized by superheating it to fifty thousand degrees by the lightning. The superheated air expands outward at supersonic speed creating the noise of thunder. Job's description, ‘He made a law for the rain and a path for the thunderbolt’ (Job 28:26) is startling in its accuracy. No human could have known this in ancient times without the divine revelation of God” (pp. 118-119).

Verse 27 notes that God established His wisdom from creation. And the only way for a person to really come to understand it, as the next verse explains, is to have a proper fear of God and depart from evil (compare Proverbs 1:7; 9:10). It is interesting to consider how God described Job at the beginning of the book: “a blameless and upright man, one who fears God and shuns evil” (Job 1:8). And through Job's relationship with God, he will ultimately gain the understanding he seeks.

Gone Are the Good Old Days (Job 29-30)

Job continues his speech in chapter 29, longing for the “good old days” when it was clear that God was with him—when things were going well and people highly respected him. In verse 2 we see again that Job has been suffering his present condition for a number of months (compare 7:3).

Chapter 29 shows that Job was a ruler. We earlier saw that he wore a crown (19:9). Now we learn more about his role. He sat as judge (29:7-17), “as chief” and “as a king in the army” (verse 25). The public square adjoining the city gate (verse 7) was the center of town government and commerce. When Job took his seat here, everyone demonstrated great respect for his position. Young men scattered—as it was inappropriate for them to be prominent before him—and the city elders all stood up (verse 8). Princes and nobles demonstrated their respect for him by remaining silent (verses 9-10)—presumably until invited to speak.

Job says the people appreciated his rule (verse 11) because he was a righteous and just ruler who stood up for the little guy—who rescued the vulnerable and helpless from those who sought to take advantage of them or cause them harm (verses 12-17). The citizens valued his counsel (verses 21-23). Some have translated verse 24 as saying, “I laughed at them when they had no confidence [in a kindly, encouraging way perhaps], and the light of my countenance they did not cast down” (see Expositor’s Bible Commentary, footnote on verse 24). Others see the word translated here as laughed or mocked as meaning smiled (see the NIV for example). Yet the same word occurs just two verses later in 30:1, where it clearly means laugh or mock.

Regarding verse 25, Expositor’s states: “The last line of this verse [‘as one who comforts mourners’] is awkward [in context] as currently translated, but there is no need to drop the line as NEB [the New English Bible] does nor to emend the text. Not a single consonant or word needs to be changed. Only a change in the vowels of the last two words creates the line...’as I conducted them they were led” (footnote on verse 25). Recall that in the original Hebrew, there were no vowels, only consonants.

Chapter 30 snaps back to the grim here and now. Rather than respect, Job now receives contempt even from those viewed as the lowlife of that society, the sons of outcast ruffians (verses 1-11). “To demonstrate the unfairness of God Job takes each of the themes he introduced in chap. 29 and contrasts his past and present state. Now [in chapter 30] Job is mocked by young and old (vv. 1-8) and verbally attacked (vv. 9-15). Now there is no blessing from God, but only suffering (vv. 16-17) and affliction (vv. 18-19), however urgently Job pleads (vv. 20-23). Perhaps worst of all, there is no compassion for one who constantly showed his compassion for others (vv. 24-31). No matter how great Job’s suffering, there is no relief” (Lawrence Richards, *The Bible Reader’s Companion*, 1991, note on chap. 30)

Hebrews Chapter 11

Hebrews Chapter 11 is a wonderful chapter written on what real faith looks like. The Apostle Paul runs through a list of who’s who among the ancestors and speaks of their demonstrations of their great faith. Some translations use the word belief. As we read through this chapter we should take note, that belief or faith is not in the mind... it is in the action. Notice that following each of the names, there is a great act of faith taken by the person which provides evidence of that great faith. Had they only believed and not acted – we would have never heard of them as we do.

Faith is the substance of what is expected. This means actions are taken by mankind in the visible physical world so that that faith is literally translated into something in reality. Faith is taking what is believed in the invisible, and giving life to that in the visible. Faith (something not of substance) becomes something with substance and it is based upon an expectation. See, the proof of what is not seen. The following are the witnesses of faith:

Abel offered a greater slaughter than Cain.

Enoch walked with God and was translated to God.

Noah prepared the ark and saved his family.

Abraham obeyed God, left his home and sojourned in a foreign land.

Sarah conceived seed of promise.

Abraham offered up his only brought forth son to God

Isaac blessed his sons Jacob and Esau with a profession of the faith of what had been promised

On that same faith in the promises, Jacob blessed all his sons, even the sons of Joseph

(verifying for all the truth of adoption and inheritance!)

Joseph prophesied of the expectation of the children of Israel being delivered from Egypt by instruction concerning his bones.

Moses was hidden by the faith of his parents to preserve his life

Moses chose Israel over Egypt, knowing the one was trial and the other ease. He chose the trial for the purpose of the future blessing even without knowing all the promises in detail that God held for those who love Him.

The children of Israel delivered their firstborns out of the hands of the Messenger of Death by their faith to perform the Passover. Israel passed through the Red Sea

Jericho came down by the obedience to the instructions of Yehovah

Rahab saved her life, her family, and became ancestor to the promised Messiah by her obedience

All these and more exude tremendous faith – physical action based upon a belief of the invisible Elohim. They heard His Voice and obeyed. They went to the grave without having experienced the promises that Messiah brought through His Renewed Covenant promised ratified in His Blood and not the blood of sheep and goats. But their great faith in Elohim provided for them to stay the course and on the path, no matter all the hardships endured. They saw the promises from afar off and believed upon them.