

Greetings, today our manna is from Genesis 38; Mark 8; Job 4; Romans 8.

February 5 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]
 Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Genesis 38 The Seal; The Cord; and the Staff

We know that not all the Bible is written in chronological order. Adam Clarke makes the following note:

Clarke's Commentary Excerpt ...The time therefore here spoken of seems to have been soon after Jacob's coming to Shechem, Genesis 33:18, before the history of Dinah, Genesis 34, though Moses for special cause relates it in this place." I should rather suppose that this chapter originally stood after Genesis 33, and that it got by accident into this place. Dr. Hales, observing that some of Jacob's son must have married remarkably young, says that "Judah was about forty-seven years old when Jacob's family settled in Egypt.... **Please see Adam Clarke's Commentary to read in its entirety.**

Gen. 38 opens with Judah taking Shuah, a daughter of a **Canaanite**, and she had 3 sons, Er, Onan, and Shelah. The Scripture says Judah 'took' her, then later in verse 12, she is identified as his wife. Both Er and Onan greatly displeased YHWH and he slew them over time. Er had married Tamar and Onan did not fulfill Judah's request to go into Tamar to raise up a seed for his deceased brother. Onan soon dies afterwards. Then Judah tells Tamar to remain a widow until Shelah became old enough to marry her; but Judah fails to keep that promise.

In the meantime, we read that Judah's wife Shuah dies and Judah gets with his friend Hirah and goes to his sheepshearers at Timnah. Tamar hears of this and places herself in Judah's path wrapped in a veil.

Judah and Tamar

Gen 38:1 And at that time it came to be that Yehudah left his brothers, and turned aside to a man, an Adullamite whose name was Hirah.

Gen 38:2 And Yehudah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her.

Gen 38:3 So she conceived and bore a son, and he called his name Ēr.

Gen 38:4 And she conceived again and bore a son, and she called his name Onan.

Gen 38:5 And she conceived yet again and bore a son, and called his name Shēlah. And he was at Keziḇ when she bore him.

Gen 38:6 And Yehudah took a wife for Ēr his first-born, and her name was Tamar.

Gen 38:7 But Ēr, Yehudah's first-born, was evil in the eyes of יהוה, and יהוה took his

life.

Gen 38:8 And Yehudāh said to Onan, “Go in to your brother’s wife and marry her, and raise up an heir to your brother.”

Gen 38:9 And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother’s wife, that he spilled on the ground, lest he should give an offspring to his brother.

Gen 38:10 But what he did displeased יהוה, so He took his life too.

Gen 38:11 Then Yehudāh said to Tamar his daughter-in-law, “Remain a widow in your father’s house until my son Shēlah is grown.” For he said, “Lest he also die as his brothers did.” And Tamar went and dwelt in her father’s house.

Gen 38:12 And after a long time the daughter of Shuwa, Yehudāh’s wife, died. And Yehudāh was comforted, and went up to his sheep-shearers at Timnah, he and his friend Hīrah the Adullamite.

Gen 38:13 And it was reported to Tamar, saying, “See, your father-in-law is going up to Timnah to shear his sheep.”

Gen 38:14 And she took off her widow’s garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Ēnayim which was on the way to Timnah. For she saw that Shēlah was grown, and she was not given to him as a wife.

Gen 38:15 And Yehudāh saw her, and reckoned her for a whore, for she had covered her face.

Gen 38:16 And he turned aside to her by the way, and said, “Please let me come in to you,” for he did not know that she was his daughter-in-law. And she said, “What do you give me to come in to me?”

Gen 38:17 And he said, “Let me send you a young goat from the flock.” And she said, “Do you give me a pledge until you send it?”

Gen 38:18 So he said, “What pledge should I give you?” And she said, “Your seal and your cord and your staff that is in your hand.” And he gave them to her, and went in to her, and she conceived by him.

Tamar conceives by Judah. Judah, believing she was a whore, suggests for her payment a young goat from the flock. Tamar, however, asks Judah for a pledge to be given to her. She requests [his seal](#), [his cord \(bracelet\)](#), and [staff](#).

Gen 38:19 And she arose and went away, and removed her veil and put on the garments of her widowhood.

Gen 38:20 And Yehudāh sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman’s hand, but he did not find her.

Gen 38:21 And he asked the men of that place, saying, “Where is the cult prostitute who was beside the way to Ēnayim?” And they said, “There was no cult prostitute in this place.”

Gen 38:22 And he returned to Yehudāh and said, **“I have not found her. And the men of the place also said there was no cult prostitute in this place.”**

Gen 38:23 And Yehudah said, “Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her.”

Gen 38:24 And it came to be, about three new moons after, that Yehudah was informed, saying, “Tamar your daughter-in-law has whored, and see, she has conceived by whoring.” And Yehudah said, “Bring her out and let her be burned!”

Gen 38:25 When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

Then 3 months later, Judah admits his wrongs but before this big reveal he had to be very uneasy because; he had no idea who held his signet, cord, and staff since Tamar ‘the woman’ he laid with; could not be located. Judah didn’t know who held his articles of identity. Turning over ones’ authority and possessions to a stranger is never a good idea. One should always H-A-L-T, when one is hungry, angry, lonely, and tired. That is when the enemy attacks!

Gen 38:26 And Yehudah examined and said, **“She has been more righteous than I, because I did not give her to Shēlah my son.” And he never knew her again.**

The signet - חותמת chothemeth, properly a seal, or instrument with which impressions were made to ascertain property, etc. These exist in all countries.

Bracelets - פתילים pethilim, from פתל pathal, to twist, wreath, twine, may signify a girdle or a collar by which precedence, etc., might be indicated; not the muslin, silk, or linen wreath of his turban, as Mr. Harmer has conjectured.

Staff - מטה matteh, either what we would call a common walking stick, or the staff which was the ensign of his tribe.

Gen 38:27 And it came to be, at the time for giving birth, that see, twins were in her womb.

Gen 38:28 And it came to be, when she was giving birth, that the one put out his hand. And the midwife took a scarlet thread and bound it on his hand, saying, “This one came out first.”

Gen 38:29 And it came to be, as he drew back his hand, that see, his brother came out! And she said, “How did you break through? This breach be upon you!” So his name was called Perets.

Gen 38:30 And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zarah.

Ultimately, YHWH uses all things together for good as we see, through Tamar’s conception by Judah, the righteous seed line would live on.

Adam Clarke notes: ...Judah, Tamar, Zarah, and Pharez, were progenitors of the Messiah, and therefore their birth must be recorded; and as the birth, so also the circumstances of that birth, ...

Mark 8

Yahusha Feeds the Four Thousand

Mar 8:1 In those days, the crowd being very great and not having any to eat, יהושע called His taught ones near and said to them,

Mar 8:2 “I have compassion on the crowd, for they have now been with Me three days and do not have *food* to eat.

Mar 8:3 “And if I dismiss them unfed to their home, they shall faint on the way, for some of them have come from far.”

Mar 8:4 And His taught ones answered Him, “How shall anyone be able to feed these people with bread here in the desert?”

Mar 8:5 And He asked them, “How many loaves do you have?” And they said, “Seven.”

Mar 8:6 And He commanded the crowd to sit down on the ground. And taking the seven loaves, giving thanks, He broke them and gave them to His taught ones to set before them. And they set them before the crowd.

Mar 8:7 And they had a few small fishes. And having blessed, He said to set them also before them.

Mar 8:8 And they ate and were satisfied, and they picked up seven large baskets of broken pieces.

Mar 8:9 And those eating were about **four thousand**, and He dismissed them.

Mar 8:10 And immediately entering into the boat with His taught ones, He came to the parts of Dalmanutha.

Insights will be given under the section ‘the leaven of the Pharisees.’

The Pharisees Demand a Sign

Mar 8:11 And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, trying Him.

Mar 8:12 And sighing deeply in His spirit He said, “Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.”

Mar 8:13 And leaving them, again entering into the boat, He went away to the other side.

The Leaven of the Pharisees and Herod

Mar 8:14 And they had forgotten to take bread, and they did not have more than one loaf with them in the boat.

Mar 8:15 And He was warning them, saying, “Mind! Beware of the leaven of the Pharisees and of the leaven of Herodes.”

Mar 8:16 And they were reasoning with one another, saying, “Because we have no

bread.”

Mar 8:17 And יהושע, being aware of it, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?

Mar 8:18 **“Having eyes, do you not see? And having ears, do you not hear?”**

Eze 12:2. **And do you not remember?**

Mar 8:19 “When I broke **the five loaves for the five thousand**, how many baskets filled with broken pieces did you pick up?” They said to Him, **“Twelve.”**

Mar 8:20 “And when I broke **the seven for the four thousand**, how many large baskets filled with broken pieces did you pick up?” And they said, **“Seven.”**

Mar 8:21 And He said to them, “How do you not understand?”

The five loaves represented the pure Word of the first five books of the Bible; His Word fed more people and reached all 12 tribes, represented by the 12 baskets of leftovers.

The seven loaves represented His Word with ‘added leaven’ of the Pharisees and Herodes. Yahusha only gave thanks for this bread but doesn’t ‘bless’ it; possibly because this was representing ‘added leaven’ to His Word. He gave thanks knowing of the portion that did represent His Word.

Though there were ‘more loaves’ [7 vs 5] with less people [4,000 vs 5,000]; there were fewer baskets of left-overs [7 vs 12]. This showed that MORE of ‘their leavened bread’ would need to be consumed to get any of the nourishment of His Word.

YHWH’s Word is so powerful; that despite the attempts to ‘add to’ or ‘take away’ from His Word; His Word will not return void. Personally, I believe YHWH has a ‘fail safe’ mechanisms within His Word that compensates for such attempts. **But woe to those that add to or take away from His Word.**

Yahusha Heals a Blind Man at Bethsaida

Mar 8:22 And He came to Běyth Tsaída, and they brought a blind man to Him, and begged Him to touch him.

Mar 8:23 And taking the blind man by the hand He led him out of the village. And having spit on his eyes, laying hands on him, He asked him, “Do you see at all?”

Mar 8:24 And he looked up and said, **“I see men like trees, walking.”**

Mar 8:25 Then He placed His hands on his eyes again and made him look up. And he was restored, and saw all clearly.

Mar 8:26 And He sent him away to his home, saying, “Do not go into the village.”

Yahusha heals the blind man. Here we see Him using spittle. Everything about Yahusha was anointed and the various processes seem to give the recipient time in the presence of the miraculous. Time to have more participation in the process and a growing connection of their faith in Yahusha. Also, it can be very shocking to be instantly healed or to be able to see after being blind. Touch, compassion, and attention is powerful. All people are different. Yahusha would know the right amount of time and processes needed for each miracle in order to maximize the impact on that person's changed life.

Peter Confesses Yahusha as the Messiah

Mar 8:27 And יהושע and His taught ones went out to the villages of Caesarea Philippi. And on the way He asked His taught ones, saying to them, **“Who do men say I am?”**

Mar 8:28 And they said to Him, “Yoḥanan the Immerser, and others, Ēliyahu, but others, one of the prophets.”

Mar 8:29 And He asked them, **“And you, who do you say I am?”** And Kěpha answering, said to Him, **“You are the Messiah.”**

Mar 8:30 And He warned them that they should speak to no one about Him.

Yahusha Foretells His Death and Resurrection

Mar 8:31 And He began to teach them **that the Son of Adam** has to suffer much, and **be rejected** by the elders and chief priests and scribes, **and be killed**, and after **three days to rise again.**

Mar 8:32 And He was speaking about this openly. **Then Kěpha, taking Him aside, began to rebuke Him.**

Mar 8:33 And turning around and seeing His taught ones, He rebuked Kěpha, saying, **“Get behind Me, Satan! For your thoughts are not those of Elohim, but those of men.”**

This scene clearly shows how Satan can influence ideas and thoughts of a person. We should take every thought captive and make sure it is from YHWH and aligns with His Word; before speaking. Therefore, Yahusha is not accusing Peter; but He speaks **to the spirit working through Peter's flesh.**

Mar 8:34 And calling near the crowd with His taught ones, He said to them, **“Whoever desires to come after Me, let him deny himself, and take up his stake, and follow Me.**

Mar 8:35 **“For whoever desires to save his life shall lose it, but whoever loses his life for the sake of Me and the Good News, he shall save it.**

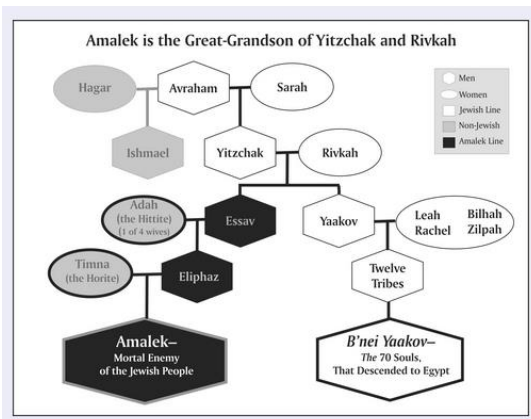
Mar 8:36 **“For what shall it profit a man if he gains all the world, and loses his own life?**

Mar 8:37 “Or what shall a man give in exchange for his life?”

Mar 8:38 “For **whoever is ashamed of Me and My words** in this adulterous and sinning generation, **of him the Son of Adam also shall be ashamed when He comes** in the esteem of His Father with the set-apart messengers.”

Job 4

Some say Job is probably one of the oldest books in the Bible. We do read about one of Job’s ‘friends’, Eliphaz the Temanite, in Gen. 36:10. He is identified as one of the sons of Esau.



Eliphaz and Timna have a son name Amalek – the mortal enemy of the children of Israel. Therefore, Amalek was the grandson of Esau.

RECALL THAT: Under Adam’s Clarke’s commentary on Job 2:1 he mentions Eliphaz as one of Job’s three friends - The first was Eliphaz the Temanite; or, as the Septuagint has it, Ελιφαζ ὁ Θαυμανων βασιλευς, Eliphaz the king on the Thaimanites. **Eliphaz was one of the sons of Esau; and Teman,** of Eliphaz, **Gen 36:10, Gen 36:11.** Teman was a city of Edom, **Jer 49:7-20; Eze 25:13; Amo 1:11, Amo 1:12.**

Eliphaz Speaks: The Innocent Prosper

F. B. Meyer Excerpt: The first cycle of speeches is opened by Eliphaz. It must be remembered that he and the two others believed that special suffering resulted from and was the sign of special sin. Job’s calamities, in the light of that thought, seemed to prove that he who had been considered a paragon of perfection was not what they had supposed. According to their philosophy, if only he would confess his sin, all would be well and the sun would shine again upon his path.

Job 4:1 And Eliphaz the Temanite answered and said,

Job 4:2 “If one tries a word with you, would you become impatient? But who is able to withhold himself from speaking?”

In the following, Eliphaz speaks well of Job...

Job 4:3 See, you have instructed many, and you have made weak hands strong.

Job 4:4 Your words have raised up him who was stumbling, and you have strengthened the weak knees.

Job 4:5 But now it has come to you, and you are impatient; it strikes you, and you are troubled.

Job 4:6 Is not your reverence your trust, the integrity of ways your expectancy?

Eliphaz implies Job must have done something against Eloah.

Job 4:7 Remember, please: Who, being innocent, has ever perished? And where have the straight ones ever been cut off?

Job 4:8 According to what I have seen, those who plough wickedness and sow suffering reap the same.

Job 4:9 Through the breath of Eloah they perish, and through the Spirit of His nostrils they are consumed.

Job 4:10 The roaring of the lion, and the voice of the fierce lion, but the teeth of the young lions shall be broken.

Job 4:11 An old lion perishes for lack of prey, and the cubs of the lioness are scattered.

Then Eliphaz recounts a messenger bringing him a word. Eliphaz saw a form of a spirit pass before his face but could not discern its appearance. Then Eliphaz hears a voice speaking.

Job 4:12 **And unto me a word was secretly brought**, and my ear received a little of it.

Job 4:13 Amid thoughts from visions of the night, when deep sleep falls on men,

Job 4:14 fear came upon me, and trembling, causing my bones to shake greatly.

Job 4:15 Then a spirit passed before my face, the hair on my body stood up.

Job 4:16 It stood still, but I could not discern its appearance. A form was before my eyes – silence, **then a voice I heard**,

Job 4:17 Is mortal man more righteous than Eloah? Is man more clean than his Maker?

Job 4:18 Look, He puts no trust in His servants, and He charges His messengers with straying.

Job 4:19 How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like a moth?

Job 4:20 From morning till evening they are beaten down, they perish forever, with no one regarding.

Job 4:21 Are not the cords of their tents pulled up? They die, without wisdom!

What kind of messenger spoke to Eliphaz? It obviously spoke words of darkness. Only in YHWH can a person test the spirits.

[1Jn 4:1 Beloved ones, **do not believe every spirit, but prove the spirits, whether they are of Elohim, because many false prophets have gone out into the world.**](#)

Romans 8

Teaching commentary [in brown] on Romans 8 by Matthew Nolan

Romans Series Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-8-part-3/>

Which “law” do you prefer; the “law of sin and death” or “the law of the Spirit of Life”? As there is then, now, no condemnation for those who are in Messiah, we are free to walk as Abraham did, in Royal Covenant Torah. Only through Yahusha’s blood ratification, can we return to Torah that transforms our inward man, leading us to right action.

Life in the Spirit

Rom 8:1 There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit.

A historical event has transpired affecting the functional, conditional condemnation in one aspect of the Torah – the BoL:

Deuteronomy 31:26 Take this book of the law, and put it in the side of the ark of the covenant of יהוה your elohim, that it may be there for a witness against thee.

Believers are no longer under the condemnation of one aspect of the Torah, the BOL [Book of the Law] – two different relationships to two different aspects of Torah!

Rom 8:2 For the torah of the Spirit of the life in Messiah יהושע has set me free from the torah of sin and of death.

What the letter is communicating here is one of two things:

1. **Spiritual constants ‘laws.’** Contrasting two spiritual principles at odds with one another:
 - The first spiritual constant – the view that ‘law’ ‘nomos’ isn’t speaking of Torah, but of ‘principal’ or ‘rule’ in relation to two spiritual laws, or spiritual constants (i.e. gravity etc. ‘what goes up must come down.’) **The law of the Spirit is the spiritual constant alive in a person who’s accepted Yahusha and been set free from the condemnation in the BoL, they’re spiritually regenerated and have received the Holy Spirit.**
 - The second spiritual constant: is once a person sins then the binding authority of sin will lead to condemnation and death. In sum: two scriptural laws, principals, or powers are at work.
2. **Two functional conditions of the ‘Torah.’** Two modes of operation for the Torah – BoC – BoL. [Book of the Covenant – Book of the Law]
 - a person is regenerated by the Spirit to covenant Torah by Yahusha – the law of the Spirit of life.

- o a person unregenerate, living in sin and disobedience is outside of the BoC and still within the law of sin and death the BoL where the condemnation of the law resides and judges the rebellious unto death.

The law of the Spirit of life is either The Torah of life; that is, the ratified covenant Torah (Hebrews 8:6) brought about by Yahusha. Or, the spiritual law, spiritual constant alive in a person who's accepted Yahusha.

The law of sin and death is either a person unregenerate, living in sin and disobedience; outside of the BoC and still within the law of sin and death the BoL. Or, a person in sin under the binding authority of sin leading to condemnation and death.

John Calvin: *"I would not dare take the law of sin and death to mean the law of God."*

Rom 8:3 For the Torah being powerless, in that it was weak through the flesh, Elohim, having sent His own Son **in the likeness of flesh** of sin, and concerning sin, condemned sin in the flesh,

יהוה sent His own Son in the 'homoiōma' '**likeness**' 'temûnâh' of sinful flesh. Yahusha was 100% Yahuwah, 0% man cloaked in humanity but not from humanities origins – dust. **He's the bread man from heaven** John 6.

Rom 8:4 so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit.

Rom 8:5 For those who live according to the flesh set their minds on the *matters* of the flesh, but those *who live* according to the Spirit, the *matters* of the Spirit.

'Dikaioma tou nomou' 'the righteousness of the law' – the right action that the Torah required.

The Covenant aspect of Torah (BoC) is spiritual it affects the inward man, the man of faith. The law aspect of Torah (BoL) regulates the carnal man, the flesh **until** Messiah comes and renews man by His Spirit (V. 1).

Christian Dualism Vs. Biblical "Wholism":

Dualism = only the ethical and moral instructions in the law of Moses matter in the convenience of my heart and mind – never on outward display.

The problem is threefold:

1. lawlessness
2. Judaism's fabricated 613 commandments

3. Messianic Movement using conjecture to establish what commandments can be legitimately followed in the post resurrection era; whilst denying the BoL-BoC dichotomy that reveals the application of Torah commands in a post resurrection era without human guesswork and double talk.

Rom 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace.

Rom 8:7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able,

Rom 8:8 and those who are in the flesh are unable to please Elohim.

Enmity against יהוה and His Torah = flesh & death.

Two spheres of human existence are witnessed:

1. Flesh and sin and death
2. The spirit and life

Torah is the very litmus test for a life led by the spirit.

Rom 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His.

If the RHK [Ruach HaKodesh – Holy Spirit] dwells in you, you're no longer to be in the flesh, but in the Spirit.

R. 7:14 'the law is spiritual' so living in the spirit must include conformity to YHWH's Torah if we're revived but the Holy Spirit!

V.9 Paul communicates a high Christology with 'pneuma theo' and 'pneuma Christou' clearly treating Yahusha as Elohim. This has huge ramifications for our understanding of the view of Messiah in the First Century.

Yahusha was readily being portrayed by the Apostolic community as the creative force, the revelatory and redemptive power of Elohim – an embodiment of the Divine Power.

Rom 8:10 And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness.

Rom 8:11 And if the Spirit of Him who raised יהושע from the dead **dwells in you**, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

Heirs with Yahusha HaMashiach

Rom 8:12 So then, brothers, we are not debtors to the flesh, to live according to the flesh.

Rom 8:13 **For if you live according to the flesh, you are going to die; but if by the**

Spirit you put to death the deeds of the body, you shall live.

Rom 8:14 For as many as are led by the Spirit of Elohim, these are sons of Elohim.

Rom 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

Why in V. 14 does Paul play on the major themes of the Exodus from Egypt and adoption at Mt. Sinai?

Paul’s intentionally pointing his audience back to The Exodus; reminding them to reject the spirit of slavery, now identified with the BoL; and yet at the same time remind his audience of their adoption in Exodus 19-24.

Being freed from the slavery of the BoL on one hand; and freed from the pagan nations on the other; with both Jew and Gentile being adopted in as b’nai [children] יהוה with their return to the BoC in Yahusha (Exodus 19-24.)

Rom 8:16 The Spirit Himself bears witness with our spirit **that we are children of Elohim.**

Rom 8:17 and **if children, also heirs** – truly heirs of Elohim, and **co-heirs with Messiah,** if indeed we suffer with Him, in order that we also be exalted together.

RELEASE FROM SLAVERY AND ADOPTED; in the Pauline mind Romans 8, and Ephesians 2 is used to reacquaint his audience with The Exodus; to remind them to reject the spirit of slavery, which he’s identified with the BoL; and yet at the same time he draws his audience to return to their adopted covenant status in Exodus 19-24 and live as they were called, not lived as they fell!

Future Glory

What is it that Yahusha has come to redeem? Creation is groaning and Yahuwah intends to wholly reverse the impact of sin. Shaul/Paul understood that there was a threefold linguistic pattern between the words: “blood,” “ground,” and “thorns” that has existed since Berishith/The Beginning.

Rom 8:18 For I reckon that the sufferings of this present time **are not worth comparing with the esteem** that is to be revealed in us.

Rom 8:19 For the **intense longing^a** of the creation eagerly waits for the revealing of the sons of Elohim. **Footnote: ^aLit. *anxiously looking with outstretched head.***

The creation is in expectation of revelation and redemption!

The reason Yahusha was crowned with thorns and bled by thorns was to secure Creation’s redemption.

Thorn branches first appeared in the Garden of Eden.
There were three parts to the Garden:

1. The midst
2. The Garden
3. The land.

Corresponding to: the Holy of Holies, the Holy place and the Mount of Olives. The 1st, 2nd and 3rd parts of the Garden.

The 1st, 2nd and 3rd parts of the Garden.

Thorn branches – the Ancient acacia in the bible:

- Thorn branches around the ram with Abraham and Isaac
- Branches woven into a basket upon the baker's head as he hung from a tree
- Absalom hung from a tree, his hair entangled in the tree, entangled in the branches, encircled like a crown
- Messianic Jonah with weeds/thistles wrapped around his head

All ultimately pointed to Yahusha crowned by thorns. Why? Land redemption and your redemption!

Yahusha bled three times

1. The Garden of Gethsemane **Luke 22:44**/3rd part of Eden.
2. The Scourging by the Roman soldiers (**John 19:1**).
3. The crowning of the head with thorns.

So why the shedding of Moshiach's blood through the crown of thorns?

Look at the words "**blood**," "**ground**" and "**thorns**."

Luke 22:44, And being in agony He made prayer more earnestly: and His sweat became like great drops of blood as He fell down to the ground!

John 19:1. and the soldiers plaited a crown of thorns and put it upon His head."

Genesis 3:17-18, 17 And to Ahdahm He said, because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, you shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat from it all the days of your life; 18 thorns also and thistles shall it bring out for you; and you shall eat the herb of the field.

The ground is being cursed, and immediately the thorns, at that very moment, came forth. Both are a result of sin. Before The Fall of Man there were no thorns.

The first witness of the fallen state of man revealed in creation was “thorns and thistles” (Genesis 3:17, 18). YHWH Himself pronounced his curse.

In Yahusha wearing of the crown of thorns, He bore the curse, not only for man, but He bore creation’s curse as well.

This is why YHWH allowed for the Head of His Son to be crowned. Yahusha purchased, by His blood – creation’s redemption!

Isaiah 55:12-13 All break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to YHWH for a Name, for an everlasting sign that shall not be cut off.

Yahusha’s blood redeems and reverses the curse of sin. He bleeds by the crown of thorns to redeem the earth and creation, and then He bleeds at the tree to redeem man!

“The Earth is YHWH’s and the fullness thereof...” (Psalm 24:1).

Rom 8:20 For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation,

Rom 8:21 that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim.

First Peter 2:24 Who His own self carried our sins in His own body on the tree that we, being dead to sins, should live to tzedakah [righteousness]: by whose stripes you were healed. (Stripes from the scourging yes! But also stripes around His brow.) Because you were as sheep going astray; but now have made teshuvah [repentance] to the Shepherd and Guardian of your beings.

Paul’s understanding of redemption isn’t restricted to humanity but extends to all creation.

Leviticus 25:10 redemption causes what? And ye have hallowed the year, the fiftieth year; and ye have proclaimed liberty in the land to all its inhabitants; a jubilee it is to you; and ye have turned back each unto his possession; yea, each unto his family ye do turn back.

Jeremiah 32:6 And Yirmeyahu (Jeremiah) said, The word of vuvh [YHWH] came to me, saying, 7 See, Haname-El the son of Shallum your uncle shall come to you, saying, Buy my field that is in Anathoth for the right of redemption is yours to buy it.8 So Haname-El my uncle’s son came to me in the court of the guard according to the word of vuvh [YHWH], and said to me, Buy my field, I ask you, that is in Anathoth, which is in the country of Benyamin: for the right of inheritance is yours, and the redemption is yours; buy it for yourself. Then I knew that this was the word of vuvh [YHWH]. 9 And I bought the field of Haname-El my uncle’s son that was in Anathoth, and weighed for him the silver, even seventeen shekels of silver 10 And I signed the deed, and sealed it, and took witnesses, and weighed the silver in the scales.11 So I took the deed of the purchase, both that which was sealed according to the Torah and custom, and that which was open 12 And I gave the deed of the purchase to Baruch the son of Neriyaahu, the son of Maaseyah, in the sight of Haname-El my uncle’s son, and in the presence of the witnesses that signed

the deed of the purchase, before all the Yahudim 8 that sat in the court of the guard.¹³ And I (Alef –Tav) commanded Baruch before them, saying, ¹⁴ This says vuvh tzevaoth, the Elohim of Yisrael [Thus said יהוה of hosts, the Elohim of Yisra'ël,]; Take these deeds, this deed of the purchase, both which is sealed, and this deed which is open; and put them in an earthen vessel, that they may remain for many days. ¹⁵ For this says YHWH tzevaoth, the Elohim of Yisrael; Houses and fields and vineyards shall be possessed again in this land.¹⁶ Now when I had delivered the deed of the purchase to Baruch the son of Neriyahu, I made tefillah [prayer] to vuvh [YHWH], Saying, ¹⁷ Ah Master YHWH! See, You have made the shamayim [heavens] and the earth by Your great power and outstretched Arm, and there is nothing too hard for You ¹⁸ You show loving-kindness to thousands, and You repay the iniquity of the ahvot [fathers] into the bosom of their children after them: the Great, the Mighty El, YHWH tzevaoth [of hosts], is His Name.

Rom 8:22 For we know that **all the creation groans together**, and suffers the pains of childbirth together until now.

Rom 8:23 And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Rom 8:24 For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?

Rom 8:25 And if we expect what we do not see, we eagerly wait for it with endurance.

Rom 8:26 And in the same way the Spirit does help in our weaknesses. For we do not know what we should pray, but the Spirit Himself pleads our case for us with groanings unutterable.

Rom 8:27 And He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the set-apart ones according to Elohim.

Rom 8:28 And we know that all *matters* work together for good to those who love Elohim, to those who are called according to *His* purpose.

Rom 8:29 Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.

People struggle with V. 29 – three views:

1. predestination of individuals to salvation is in view.
2. predestination to spiritual transformation is in view
3. the corporate predestination of יהוה's people to sanctification and future glory is in view.

Rom 8:30 And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Elohim's Everlasting Love

Rom 8:31 What then shall we say to this? If Elohim is for us, who is against us?

Rom 8:32 Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else?

Rom 8:33 Who shall bring any charge against Elohim's chosen ones? It is Elohim who is declaring right.

The elect of v.33 is YHWH's corporate people being transformed and restored back into the Book of the Covenant, not individuals predestined to eternal salvation, Psalms 105 confirms this.

Psalms 105:6 O ye seed of Abraham his servant, ye children of Jacob his chosen...v.42 For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness:

Rom 8:34 Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us.

Rom 8:35 Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?

Rom 8:36 As it has been written, **“For Your sake we are killed all day long, we are reckoned as sheep of slaughter.”** [Psa 44:22](#).

Rom 8:37 But in all this we are more than overcomers through Him who loved us.

Rom 8:38 For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future,

Rom 8:39 nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim which is in Messiah יהושע our Master.

Romans Series Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-8-part-3/>

~ Shalom ~ Libby

Devotional Reading Plan Link: <http://www.mcheyne.info/calendar.pdf>