

Greetings everyone, today our devotionals are Gen 41; Job 7; Mark 11; Romans 11.

February 8 – 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 41

We read that Joseph is called from the dungeon to interpret Pharaoh's dream and he quickly shaves and changes **his garments**. It will not be long before we see another **change in his garments**.

At times we can go through dry seasons wondering if Yahusha hears our prayers. Joseph had been sold, separated from his family, falsely accused, thrown in prison, and had to have wondered if he had been forgotten.

Joseph clearly states to Pharaoh that it is YHWH that gives interpretation of dreams; and not himself. Whether it is Joseph or Job, a **common theme** is that they both have their trust and belief in YHWH. Do they struggle? Yes. Do they get discouraged? Yes. Are their souls downcast? Yes. Have they suffered loss in their family and homesteads? Yes. Do they lose their trust and faith in YHWH because of all those circumstances? **NO!** Greater is He that is in us than He that is in the world! **Rejoice and praise Him** like Paul and Silas when being chained in prison! The more faith, praise, and devotion we walk in; the closer we draw to Him; and in Him, we witness **our garments change from rags to royalty and our countenance is uplifted**.

A Malek's Dream and Joseph's Wisdom

Joseph Interprets Pharaoh's Dreams

Gen 41:1 And it came to be, **at the end of two years' time**, that Pharaoh had a dream, and saw him standing by the river,

Gen 41:2 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:3 then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.

Gen 41:4 And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.

Gen 41:5 And he slept and dreamed **a second time** and saw seven heads of grain coming up on one stalk, plump and good,

Gen 41:6 and saw seven lean heads, scorched by the east wind, coming up after

them.

Gen 41:7 And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.

Gen 41:8 And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Gen 41:9 Then the **chief cupbearer** spoke to Pharaoh, saying, "I remember my crimes this day.

- Timing is EVERYTHING with YHWH. He has never forgotten us; He just waits for the perfect time and opportunity to move.

Gen 41:10 "When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker,

Gen 41:11 each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

Gen 41:12 "And there was with us **a Hebrew youth, a servant of the captain of the guard**. And we related to him, and **he interpreted our dreams for us**. To each man he interpreted according to his own dream.

Gen 41:13 "And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him."

Gen 41:14 Then Pharaoh sent and called Yosēph, and they hurriedly brought him out of the dungeon. And he shaved and **changed his garments**, and came to Pharaoh.

Gen 41:15 And Pharaoh said to Yosēph, "I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it."

Gen 41:16 And Yosēph answered Pharaoh, saying, **"It is not in me, let Elohim answer Pharaoh with peace."**

Gen 41:17 And Pharaoh said to Yosēph, "See, in my dream I stood on the bank of the river

Gen 41:18 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

Gen 41:20 "And the lean of flesh and ugly cows ate up the first seven, the fat cows.

Gen 41:21 "Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

Gen 41:22 "Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good,

Gen 41:23 then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

Gen 41:24 "And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me."

Gen 41:25 And Yosēph said to Pharaoh, **“The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:**

The same is true for us. Elohim has shown us what He is about to do through the Book of Revelation and in His prophetic Word in general. During the times of plenty it is hard to imagine times of destitution.

- One can either believe and prepare or
- Continue to eat, drink, and be merry and suddenly be thrown into chaos.

Gen 41:26 “The seven good cows are seven years, and the seven good heads are seven years – it is one dream.

Gen 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

Gen 41:28 “This is the word which I spoke to Pharaoh: **Elohim has shown Pharaoh what He is about to do.**

Amo 3:7 **For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.**

Amo 3:8 A lion has roared! Who is not afraid? The Master יהוה has spoken! Who would not prophesy?

Amo 3:9 “Cry out at the palaces in Ashdod, and at the palaces in the land of Mitsrayim, and say, ‘Gather on the mountains of Shomeron, and see the many unrests in her midst, and the oppressed ones within her.

Amo 3:10 But they do not know to do what is right,’ declares יהוה, ‘these who store up plunder and loot in their palaces.’ ”

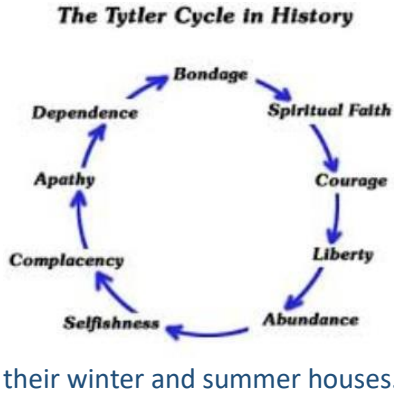
Amo 3:11 **Therefore thus said the Master יהוה, “An enemy, even all around the land!** And he shall bring down your strength from you, and your palaces shall be plundered.”

Amo 3:12 Thus said יהוה, **“As a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so are the children of Yisra’el who dwell in Shomeron to be rescued – in the corner of a bed and on the edge of a couch!**

Amo 3:13 “Hear and witness against the house of Ya'aqob,” declares the Master יהוה, the Elohim of hosts.

Amo 3:14 “For in the day I visit Yisra’el for their transgressions, I shall also punish concerning the slaughter-places of Bēyth Ēl. And the horns of the slaughter-place shall be broken, and they shall fall to the ground.

Amo 3:15 “And I shall strike the winter house along with the summer house. And the houses of ivory shall perish, and the great houses shall be swept away,” declares יהוה.



YHWH's wrath is against the false prophets and wolves in sheep's clothing. Congregations keep feeding on manna with added leaven of men [false doctrine] and they look as gaunt as when they began! The scarcity of biblical truth is daunting. Churchgoers attend and give their hard earned dollars, yet in exchange are fed genetically modified manna. They have grown **apathetic, dependent, and are in bondage** to their abuser. They keep returning to false shepherds and hirelings that care not about the condition of their sheep and more about the condition of their budgets along with

Only a good shepherd will face an attacking lion against the sheep. Only a good shepherd will reach into the very jaw of a lion grabbing for the sheep. Only a good shepherd will bring back signs [two legs or an ear] showing EVERY effort was exercised to save his sheep. Our Good Shepherd will rescue us even out of the jaws of the enemy. We are not forgotten; it is all about timing.

Gen 41:29 "See, seven years of great plenty are coming in all the land of Mitsrayim,

Gen 41:30 but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land,

Gen 41:31 and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

Food and water supplies are under attack and dwindling. Humans and wildlife are being affected and 'infected' like we have not experienced in our lifetime. The proverbial frog is being heated up ever so slightly, and the discomfort is growing. His sheep see and know something is changing; and the flock stirs as they see the Shepherd and watchmen on active alert and on guard. The enemy is encroaching on every nation; not yet with military weapons; but with 'unconventional weapons' of ink, pens, phones, laws, Pharmacia, and technology.

Gen 41:32 "And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.

Recently, YHWH has led many to read and re-read the Book of Revelation and other prophetic books in His Word. Elohim is hastening to do it. Do we believe this?

Gen 41:33 "And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

Gen 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Gen 41:35 “And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities.

Gen 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

Jer 3:14 “Return, O backsliding children,” declares יהוה, “for I shall rule over you, and shall take you, one from a city and two from a clan,^a and shall bring you to Tsiyon. Footnote: ^aSee [Isa 27:12](#).

Jer 3:15 “And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding.

Jer 3:16 “And it shall be, when you have increased, and shall be fruitful in the land in those days,” declares יהוה, “that they no longer say, ‘The ark of the covenant of יהוה.’ Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again.

Jer 3:17 “At that time Yerushalayim shall be called the throne of יהוה, and all the nations shall be gathered to it, to the Name of יהוה, to Yerushalayim, and no longer walk after the stubbornness of their evil heart.

Jer 23:4 “And I shall raise up shepherds over them, and they shall feed them.^b And they shall fear no more, nor be discouraged, nor shall they be lacking,” declares יהוה. Footnote: ^bSee [Jer 3:14-17](#).

Jer 23:5 “See, the days are coming,” declares יהוה, “when I shall raise for Dawid a Branch^c of righteousness, and a **Sovereign shall reign and act wisely**, and shall do right-ruling and righteousness in the earth. Footnote: ^cOr *Sprout*.

Jer 23:6 “In His days Yehudah shall be saved, and Yisra’el dwell safely. And this is His Name whereby He shall be called: ‘יהוה our Righteousness.’

Joseph Rises to Power

Gen 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

Gen 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

Gen 41:39 Then Pharaoh said to Yosēph, **“Since Elohim has shown you all this, there is no one as discerning and wise as you.”**

Gen 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss – **only in the throne I am greater than you.**”

Gen 41:41 And Pharaoh said to Yosēph, “See, I have set you over all the land of Mitsrayim.”

Gen 41:42 And Pharaoh took **his seal-ring** off his hand and put it on Yosēph’s hand. And he dressed him in **garments of fine linen and put a gold chain around his neck.**

Gen 41:43 And he had him ride **in the second chariot** which he had. And they cried

out before him, “Bow the knee!” And he set him over all the land of Mitsrayim.

Has not Yahusha commissioned us to be His witnesses, His Royal Ambassadors? Has He not made us into a kingdom of priests of every tribe, tongue, people, and nation? Has he not given us his seal-rings and spotless garments? Has he not taken the lead position as we follow him? Has he not set us up over all the land of Egypt?

Gen 41:44 And Pharaoh said to Yosëph, “I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim.”

Zec 2:8 For thus said יהוה of hosts (for the sake of esteem He sent me to the nations which plunder you): “For he who touches you touches the apple of My eye.”^a Footnote: ^a [Deu 32:10](#).

Zec 2:9 “For look, I am waving My hand against them, and they shall become spoil for their servants. And you shall know that יהוה of hosts has sent Me.

Zec 2:10 “Sing and rejoice, O daughter of Tsiyon! For look, I am coming, and shall dwell in your midst,” declares יהוה.

YHWH is coming and He travels in chariots of fire.

Zec 2:11 “And many nations shall be joined to יהוה in that day,^b and they shall become My people. And I shall dwell in your midst. And you shall know that יהוה of hosts has sent Me to you.

Footnote: ^b [Isa 14:1](#), [Isa 56:6-8](#), [Isa 60:3](#), [Eze 47:22-23](#), [Joh 10:16](#), [Act 15:14-17](#).

Zec 2:12 “And יהוה shall inherit Yehudah, His portion in the Set-apart Land. And He shall again choose Yerushalayim.”^c Footnote: ^c See [Zec 1:17](#).

Zec 2:13 “Hush, all flesh, before יהוה, for He has roused Himself out of His set-apart dwelling!”

Gen 41:45 And Pharaoh called Yosëph’s name Zaphnath-Pa’neah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosëph went out over all the land of Mitsrayim.

TSK Cross-reference notes: Genesis 41:45 Zaphnathpaaneah: Which in Coptic signifies a revealer of secrets, or, the man to whom secrets are revealed. Jerome says this name signified in Egyptian, *Savotrem mundi*, "the Saviour of the world;" and *Psothem-phaneh*, in Coptic, is certainly "salvation of the world," from CQT, for *σωτηρια* [G4991], salvation, *em*, the sign of the genitive case, and *ΦΕΝΕΗ*, world. If this interpretation be correct, Pharaoh must have meant Egypt by the world, or which Joseph might be justly termed the Saviour. We know that the Romans called their empire *Universis Orbis-Orbis Terrarum*, "all the world:" the Chinese say the same of their empire at the present day, and the phrase is used in the East: Nadir Shah is described on his coins as "Conqueror of the World," i.e., Persia. See the same phraseology applied to Syria, Palestine, etc. [Luk 2:1](#); [Act 11:28](#)

There may be a time before Yahusha's return, that we must 'bloom where we are planted.' This is what we see Joseph is doing. Joseph was still functioning under the will of YHWH as he prepared for the severe drought. Joseph was divinely sent ahead to preserve life; but most importantly, to preserve the seed of righteousness that would come through Jacob [Israel] and the twelve patriarchs.

Gen 41:46 Now Yosëph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yosëph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.

Gen 41:47 And in the seven years of plenty the ground brought forth generously.

Gen 41:48 And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.

Gen 41:49 Thus Yosëph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.

Gen 41:50 And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Gen 41:51 And Yosëph called the name of the first-born **Menashsheh**, "For Elohim has made me forget all my toil and all my father's house."

Gen 41:52 And the name of the second he called **Ephrayim**, "For Elohim has caused me to be fruitful in the land of my affliction."

✚ **Gen 41:53** And the seven years of plenty which were in the land of Mitsrayim came to an end,

✚ **Gen 41:54** and the seven years of scarcity of food began to come, as Yosëph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

Gen 41:55 But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, "Go to Yosëph, do whatever he says to you."

This answers what we are to do if there is a scarcity of bread. We do not go to the 'government' of our nations; we go to Yahusha and we do whatever He says.

Gen 41:56 And the scarcity of food was over all the face of the earth, and Yosëph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

Gen 41:57 And all the earth came to Yosëph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

Job 7

In Job 7, we continue to hear Job speak and 'wrestle with Yah' for understanding. In our weakness He is strongest in our lives and works mightily!

Job Continues: My Life Has No Hope

Job 7:1 "Does not man have to struggle on earth? For his days are like the days of a hired man.

Job 7:2 Like a servant who sighs for the shade, and like a hireling longing for his wages,

Job 7:3 so am I allotted months of futility. And nights of trouble have been appointed to me.

Job 7:4 When I lie down, I say, 'When am I going to rise, and the night be ended?' For I have had my fill of tossing till dawn.

Job 7:5 My body is covered with worms and dirt, my skin is cracked and it festers.

Job 7:6 My days are swifter than a weaver's shuttle, and are spent without expectancy.

Job 7:7 Remember that my life is a breath! My eye is never again to see good.

Job 7:8 The eye of him who sees me sees me no longer. Your eyes are upon me, and I am no more.

Job 7:9 The cloud fades and vanishes away, so he who goes down to She'ol does not come up.

Job 7:10 He returns no more to his house, nor does his place know him any more.

Job 7:11 I also, I do not hold my mouth, I speak in the distress of my spirit, I complain in the bitterness of my being.

Job 7:12 Am I the sea, or a sea monster, that You set a guard over me?

Job 7:13 When I say, 'My bed does comfort me, my couch does ease my complaint,'

Job 7:14 then You frighten me with dreams and make me afraid with visions,

Job 7:15 so that my being chooses strangling, death rather than my bones.

Job 7:16 I have wasted away, I would not live forever. Leave me alone, for my days are a breath.

Job 7:17 What is man, that You should make him great, that You should set Your heart on him,

Job 7:18 that You should visit him every morning, trying him every moment?

Job 7:19 How long do You not look away from me, nor leave me alone till I swallow my saliva?

Job 7:20 Have I sinned? What have I done to You, O Watcher of men? Why have You set me as Your target, so that I am a burden to You?

Job 7:21 And why do You not pardon my transgression, and take away my crookedness? For now I lie down in the dust, and You shall seek me, but I am not."

Mark 11

The Triumphal Entry

Mar 11:1 And when they came near Yerushalayim, to Běyth Phaġi and Běyth Anyah, at the Mount of Olives, He sent out two of His taught ones,

Mar 11:2 and said to them, “Go into the village opposite you, and immediately entering into it, you shall find a colt tied, on which no one has sat. Loosen it and bring it.

Zec 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.^b Footnote: ^b [Mat 21:5](#), [Joh 12:15](#).

Mar 11:3 “And if anyone says to you, ‘Why are you doing this?’ say, ‘The Master needs it and shall send it back straightaway.’ ”

Mar 11:4 So they went away, and found the colt tied by the door outside on the street, and they loosened it.

Mar 11:5 And some of those standing there said to them, “What are you doing, loosening the colt?”

Truly it is amazing how YHWH includes His creations into the redemption process. We must not forget that YHWH sent His son Yahusha, not only to redeem us; but, the land and all creation! Praise Yah! He not only knows the number of hairs on our heads, but he knows even when a sparrow falls to the ground!

Mat 10:29 “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

Mar 11:6 And they said to them, as יהושע had said. So they let them go.

Mar 11:7 And they brought the colt to יהושע and threw their garments on it, and He sat on it.

Mar 11:8 And many spread their garments on the way, and others were cutting down branches from the trees and were spreading them on the way.

Mar 11:9 And those going before and those following cried out, saying, “**Hoshia-na!** **‘Blessed is He who is coming in the Name of יהוה!’** [Psa 118:25-26](#).”

Mar 11:10 **Blessed is the coming reign of our father Dawid – in the Name of יהוה!**
Hoshia-na [Psa 118:25](#) in the highest!”

Mar 11:11 And יהושע went into Yerushalayim and into the Set-apart Place. And having looked around on all, He went out to Běyth Anyah with the twelve, as the hour was already late.

The people prepared the way for the King of kings; yet, Yahusha was still in the process of manifesting Himself as the Lamb of Elohim and as our High Priest of the Melchizedek Order! They removed their garments in honor and submission to Him! They prepared the way for Yahusha then; and now we prepared the way for Yahusha's 2nd coming as King of kings.

Yahusha Curses the Fig Tree

Mar 11:12 And on the next day, when they had come out from Běyth Anyah, He was hungry.

Mar 11:13 And seeing at a distance a fig tree having leaves, He went to see whether He would find any *fruit* on it. And when He came to it, He found none but leaves, for it was not the season for figs.

Mar 11:14 And יהושע, responding, said to it, "Let no one eat fruit from you ever again." And His taught ones heard it.

We should not cover ourselves with 'fig leaves' of excuses for 'not sharing the Good News.' We should be ready to 'bear fruit'; in season and out of season. It would not be wise to appear before our Savior empty handed.

2Ti 4:2 Proclaim the Word! Be **urgent in season, out of season**. Convict,^a warn, appeal, with all patience and teaching.

Yahusha Cleanses the Temple

Mar 11:15 And they came to Yerushalayim. יהושע, entering into the Set-apart Place, began to drive out those who bought and sold in the Set-apart Place, and overturned the tables of the money-changers and the seats of those selling doves.

Mar 11:16 And He did not allow anyone to carry a vessel through the Set-apart Place.

Mar 11:17 And He was teaching, saying to them, "Has it not been written, **'My House shall be called a house of prayer for all nations'**? Isa 56:7. But you have made it a **'den of robbers.'** " Jer 7:11.

Mar 11:18 And the scribes and the chief priests heard it and they were seeking how to destroy Him, for they feared Him, because all the crowd was astonished at His teaching.

Mar 11:19 And when evening came, He went out of the city.

Today, we are the temple! We are living stones that make up the one new man in Him.

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,

Eph 2:15 **having abolished in His flesh the enmity^d – the torah of the commands in dogma – so as to create in Himself one renewed [new] man from the two**, thus making peace, Footnote: ^dAlso see [Col 2:14](#), [Col 2:20](#), [Act 11:1-3](#).

Our born anew spirit within us doesn't sin, for it is the Ruach HaKodesh. Our 'soul' realm within us, **most certainly is prone to sin**. For this reason, we bind those things in our lives displeasing to YHWH and cast them out; then replace them with what is pleasing to YHWH, the fruit of the Spirit.

Our soul realm consist of our mind, will, and emotions. We are to bring our soul realm into submission to Him by casting off the 'garments' of the old man; and keeping on our spotless garment that has been washed in the blood of the Lamb.

Like Yahusha, we should be focused on doing the will of the Father; having the mind of Yahusha; and our emotions should reflect the fruit of the Spirit. We should desire to be His hands and feet on earth as His Royal Ambassadors; and as His Kingdom of Priests. We should not defile our bodies, the temple, with things of this world. Our temples should be houses of prayer and be devoted and set-apart to Him.

The Lesson from the Withered Fig Tree

Mar 11:20 And in the morning, passing by, they saw the fig tree dried up from the roots.

Mar 11:21 Then Kěpha, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered."

Mar 11:22 **And יהושע answering, said to them, "Have belief in Elohim.**

Mar 11:23 "For truly, I say to you, whoever says to this mountain, 'Be removed and be thrown into the sea,' and does not doubt in his heart, but believes that what he says, shall be done, he shall have whatever he says.

Mar 11:24 "Because of this I say to you, whatever you ask when you pray, believe that you receive them, and you shall have them.

Mar 11:25 "And whenever you stand praying, if you hold whatever against anyone, forgive, so that your Father in the heavens shall also forgive you your trespasses.

Mar 11:26 "But if you do not forgive, neither shall your Father in the heavens forgive your trespasses."

Unforgiveness hinders Yahusha's work **in our own lives**. What would have happened if Yahusha had unforgiveness of us, while we were yet sinners?

We should set ourselves free by forgiving others that sin against us. We should keep our eyes focused on Him. When we pray, we must believe that we have received what we have asked. Our prayers require action whether we are praying for ourselves or for others. We take 'action' to show our faith, then we must walk in obedience.

We just read about Paul casting out the spirit of Puthon. The spirit didn't come out immediately but that same hour. Paul wasn't sitting around thinking; oops it didn't work. No, he continued by faith sharing with others; knowing that that spirit had to submit to the authority the Name of Yahusha HaMashiach.

The woman with the issue of blood believed Yahusha could heal her; she took action to touch the hem of His garment. The blind man went and washed his mud caked eyes in the pool of Siloam. Naaman dipped seven times in the Jordan river. We read yesterday that blind Bartimaeus exhibited his faith and action even BEFORE he was healed!

There must be belief without doubt.

The Authority of Yahusha Challenged

Mar 11:27 And they came again to Yerushalayim. And as He was walking in the Set-apart Place, the chief priests, and the scribes, and the elders came to Him,

Mar 11:28 and they said to Him, "By what authority are You doing these? And who gave You this authority to do these?"

Mar 11:29 And יהושע answering, said to them, "I shall ask you one question, and answer Me, and I shall say to you by what authority I do these:

Mar 11:30 "The immersion of Yoḥanan – was it from heaven or from men? Answer Me."

Mar 11:31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He shall say, 'Then why did you not believe him?'

Mar 11:32 "But if we say, 'From men' " – they feared the people, for all held that Yoḥanan was a prophet indeed.

Mar 11:33 And answering they said to יהושע, "We do not know." And יהושע answering, said to them, "Neither do I say to you by what authority I do these."

Yahusha exposed the hypocrisy of the chief priests, scribes and elders! It was a case of the 'unknowing ones' questioning the authority of the 'all-knowing One.'

Romans 11

Teaching Commentary [in brown] on Romans 11 by Matthew Nolan

Link to Romans 11 Part 2 - <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-11-part-2/>

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Who are the people of Yah? Shaul/Paul understood that there was a seamless priestly garment that was a covering for all of Israel. One Messiah, One Covenant, One People. Yahuwah will prune and graft in, but will always be focused on the branches of Israel, rooted in Yahusha.

The Remnant of Israel

Rom 11:1 I say then, has Elohim rejected His people? Let it not be! For I also am of Yisra'el, of the seed of Abraham, of the tribe of Binyamin.

Chapter 11. details Israel's current rebellious status and brings to light a related "gentile problem" that was rearing its ugly head in the congregation after the Edict of Claudius had ended, and Jews were returning to Rome to find the synagogue landscape transformed into a gentile/say believing '10 Israel' one; no longer an unregenerate Jewish one.

Some gentiles/Ephraimites were tempted to believe that because most of the Jews had rejected the Gospel, יהוה had rejected them and replaced them with a new people, and a faith not patterned after the Torah.

Paul condemns this thought and in turn brings forth the revelation that was hidden from the Prophet Zechariah (Zechariah 4).

Rom 11:2 Elohim has not rejected His people [Psa 94:14](#) whom He knew beforehand. Or do you not know what the Scripture says of Ēliyahu, how he pleads with Elohim against Yisra'el, saying,

Rom 11:3 "יהוה, they have killed Your prophets and overthrown Your slaughter-places, and I alone am left, and they seek my life"? [1Ki 19:10](#), [1Ki 19:14](#).

The majority of theologians draw the faulty conclusion that יהוה has abandoned Israel for a new gentile church, abandoned the OT for the NT and abandoned law for grace.

1 Samuel 12:22 For יהוה will not abandon His people on account of His great name, because יהוה has been pleased to make you a people for Himself.

Psalms 94.14 For יהוה will not abandon His people, nor will He forsake His inheritance (Israel YHWH's inheritance – Psalms 78.71, Isaiah 19.25, Jeremiah 10.16).

Amos 3.2 You (Israel) only have I chosen among all the families of the earth, therefore I will punish you for all your iniquities.

Punishment by pruning the tree almost bare; devoid of branches – branches are often time symbolic of people in scripture.

Rom 11:4 But what does the answer of *Elohim* say to him? **“I have left for Myself seven thousand men who have not bowed the knee to Ba'al.”** [1Ki 19:18](#).

Rom 11:5 So therefore also, at this present time a remnant according to the choice of favor has come to be.

Rom 11:6 And if by favor, it is no longer of works, otherwise favor is no longer favor. And if it is of works, it is no longer favor, otherwise work is no longer work.

V. 6 the adverb 'ouketi' 'no more' and the TNIV! (Today's NIV)

TNIV V. 6 And if by grace, then it cannot be based on works, if it were, grace would no longer be grace. (i.e. “there was once a time when YHWH’s grace could be earned by human action!”)

Redemption could never be acquired by human action in the Tanakh. This verse isn't setting up a dichotomy of works and grace, law and grace as is falsely taught. Once there was works but NOW there's grace. 'Ouketi' exposes this false construct immediately.

'Ouketi' 'no more' doesn't mean 'no more' as in it once used to be and now it's 'no more' as in temporarily.

'Ouketi' is a marker of inference in a logical process, like 'NOT'. Paul's communicating that even the remnant in the time of Elijah were the remnant based upon grace 'NOT' works. **Works never made a person inclusive of the redeemed, ever!**

Logical force/Not Vs. temporal force/no more/used to be!

Now the words 'proginosko' 'foreknowledge' and 'eklogē' 'election' can push some of you into wanting to debate Calvinism and Arminianism, the choosing of some individuals for salvation and some for damnation.....

..... the context is the corporate election of Israel – the people as a whole.

Foreknowledge is talking about the nation NOT the foreordination of individuals to salvation – a 16th Century construct.

Matthew 18:21 Then came Peter to him, and said, Master how oft shall my brother sin against me, and I forgive him? till seven times? Yahusha saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

7000 is representative of forgiving one's offender (here יהוה is the offended party and Israel the offender about to be pruned off the tree) but יהוה is willing to forgive Israel up to seventy times seven.

Forgiveness is given to the self-multiplying seed of Jacob/Israel – YHWH's never-ending mercy toward His people seeking repentance and restoration with him.

Rom 11:7 What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened.

Rom 11:8 As it has been written, **“יהוה has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day.”** [Deu 29:4](#), [Isa 29:10](#).

Rom 11:9 Dawid also says, **“Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them,**

Rom 11:10 let their eyes be darkened, not to see, and bow down their back always.” [Psa 69:22-23](#).

The remnant isn't Judah: Amos 5:15 it's Joseph alluding to Genesis 45:7 and יהוה is willing to prune the tree bare and burn the branches (Amos 5:6) if it means the restoration and return of all Israel.

Remnant and election theology can't be divorced from the nation and fought out amongst individuals (Calvinism Arminianism).

If Israel exists solely because of YHWH's mercy and kindness to them, then even the remnant can expect to receive that same mercy and kindness in return for repentance.

Ezekiel 16:1 and say, thus says יהוה to Jerusalem: ‘Your origin and your birth are from the land of the Canaanite; your father was an Amorite, your mother was a Hittite. As for your birth, on the day you were born your umbilical cord was not cut nor were you washed in water for cleansing. You were never rubbed with salt nor were you swaddled at all. No eye pitied you enough to do any of these things to you out of compassion. Instead you were cast out in the open field, for you were detested on the day you were born.

Hardening isn't an obstacle to Israel, but judgement on Israel.

Gentiles Grafted In

Rom 11:11 I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the nations, to **provoke them to jealousy.** [Deu 32:21](#).

Matthew 10:5 These twelve did Yahusha send forth, having given command to them, saying, ‘To the way of the nations go not away, and into a city of the Samaritans go not in, and be going rather unto the lost sheep of the house of Israel.

Matthew 15:22 and lo, a woman, a Canaanitess, from those borders having come forth, did call to him, saying, ‘Deal kindly with me, Sir—Son of David; my daughter is miserably demonized.’ And he did not answer her a word; and his disciples having come to him,

were asking him, saying—'Let her away, because she crieth after us;' (Judah sends Ephraim away) and he answering said, 'I was not sent except to the lost sheep of the house of Israel.' And having come, she was bowing to him, saying, 'Sir, help me;' and he answering said, 'It is not good to take the children's bread, and to cast to the little dogs.(It's not to take the children of Israel's bread – the Torah and cast it before the gentiles; they'll stigmatize it) 'And she said, 'Yes, sir, for even the little dogs do eat of the crumbs that are falling from their Masters' table;' then answering, Yahusha said to her, 'O woman, great is thy faith, let it be to thee as thou wilt;' and her daughter was healed from that hour.

The teachings from the Torah may often be wasted on those at home in the nations, it's not good to take it away from the children of Israel unless it's requested by one from the nations by faith and hearing...isn't that the truth!

Ultimately deliverance was meant for Israel, the nation, but they failed to receive it. Individuals did accept it but the majority, including the establishment didn't. Judaism, Messianic Judaism, Christianity are all part of a theological establishment! **It's the individuals from their midst the Spirit is drawing into the remnant priesthood.**

Rom 11:12 And if their fall is riches for the world, and their failure riches for the nations, how much more their completeness!

V. 12 'Pleroma' 'fullness', 'completion.'

Are we talking?

1. Qualitative? ... or
2. Quantitative?

Quantitative – a full number, a full quota which is the answer to Israel's rebellion and defeat – her full restoration.

'Pleroma' isn't supporting predestination of individuals to salvation. It's not used to describe a set number of the elect, rather a full, large number or the Great Multitude that are numbered from all 12 tribes of Israel fully grafted in from the nations, peoples, tribes and tongues Revelation 7 – the planting of Israel!

Rom 11:13 For I speak to you, the nations, inasmuch as I am an emissary to the nations, I esteem my service,

Rom 11:14 if somehow I might **provoke to jealousy** [Deu 32:21](#) *those who are my flesh and save some of them.*

Rom 11:15 For if their casting away is the restoration to favor of the world, what is their acceptance but life from the dead?

Rom 11:16 Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.

The lump is the Numbers 15:18 heave offering.
The root is Yahusha Revelation 22.16.

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Romans 11 – Part 2

Do you bear the Root, or is the Root bearing you? What Yahuwah planted one Israel that became two nations through division and eventually both nations were laid bare before all the nations, as branches both natural and unnatural or cultivated and uncultivated were cut off. Regardless of what type of branch we are, **if we are not connected to the root of that tree which is Messiah, we wither and die.**

Rom 11:17 And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree,

The origin of grafting in the bible:

Genesis 12:3 and in you shall all the families of the earth be blessed/mingled.

Commentary on Genesis 12.3 by R. Eleazer: “what is the meaning of this verse in Scripture? I have two good shoots to graft onto you: Ruth of Moab and Naamah of Ammon. (b. Yevamot 63.a).

Rabbi Judah (an unregenerate Rabbi commenting on Genesis 12.3) “all grafting that does not take root within three days will not take root.”

Rom 11:18 do not boast against the branches. And if you boast, *remember*: you do not bear the root, but the root *bears* you!

Rom 11:19 You shall say then, “The branches were broken off that I might be grafted in.”

The Church triumphant has become indistinguishable from the nations – trodden down and soiled within the culture where it lays bare.

יהוה is the master Arborist.

Rom 11:20 Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear.

Rom 11:21 For if Elohim did not spare the natural branches, He might not spare you either.

Rom 11:22 See then the kindness and sharpness of Elohim: on those who fell sharpness, but toward you kindness, if you continue in *His* kindness, otherwise you also

shall be cut off.

Three distinct subgroups at present that are included amongst YHWH's one people Israel – there's only one Israel!

1. Enlightened-regenerated Jews – a trans-racial grouping of both Regal Negro's and the Fellahin, farmers.
2. Dispersed Ephraim-Israel – often found mixed within the Anglo-Saxon nations – the wild olive branches which have been grafted into the cultivated olive tree.
3. Unregenerate Jews – both the Negro and the Palestinian fellahin, the natural branches which have been broken off the cultivated olive tree and trampled by Mohammed – laid waste to Islam – a bare tree – unable to produce fruit.

The Ashkenazi are *NOT* natural branches of the olive tree as is commonly taught; but an invasive species from the Caucasian Alder (*Alnus subcordata*) a broken Turkic branch; and the Negro Mohammedan's are but another invasive species; fallen branches from the Black Alder (*Alnus glutinosa*). All originating in the Caspian Hyrcanian forest.

Note: this is an exercise in horticultural analogy and anthropology, don't let the low-minded make this into a Zio-socialist cause celebre.

Rom 11:23 And they also, if they do not continue in unbelief, shall be grafted in, for Elohim is able to graft them in again.

Rom 11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these who are the natural *branches*, be grafted into their own olive tree?

The Mystery of Israel's Salvation

Rom 11:25 For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'ël, **until the completeness of the nations^a** has come in. Footnote: ^a [Gen 48:19](#).

Beware of the translator's value judgement of V.25.

Is it?

- A) 'a partial hardening has happened to Israel.' Or...
- B) 'hardening has come upon part of Israel.'

"Meros" "part/partial.' Should it be approached as an adverb? (a) or a noun? (b)

a) an adverbial approach is correct because it gets Paul's point across; that he's concerned with the whole lump, *NOT* just a few individuals; or crumbs here and there.

The unified whole (unified by Yahusha) is partially blind; *NOT* that only a part is blind.

Until the fullness of the nations—the melo hagoyim—comes in.

Rom 11:26 And so all Yisra'ël shall be saved, as it has been written, **“The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob,**

Rom 11:27 **and this is My covenant with them, when I take away their sins.”**

[Isa 59:20-21.](#)

The tree budded, blossomed and grew into Israel, yes, but it was planted in Genesis 12.3!

Rom 11:28 Truly, as regards the Good News *they are* enemies for your sake, but concerning the choice *they are* beloved for the sake of the fathers.

Rom 11:29 For the gifts and the calling of Elohim are not to be repented of.

Rom 11:30 For as you also at one time disobeyed Elohim, but now have obtained compassion through their disobedience,

Rom 11:31 so also these have now disobeyed, that through the compassion shown you they also might obtain compassion.

Rom 11:32 For Elohim has shut them all up to disobedience, in order to have compassion on all.

Rom 11:33 Oh, the depth of riches, and wisdom and knowledge of Elohim! How unsearchable His judgments and untraceable His ways!

Rom 11:34 **“For who has known the mind of יהוה? Or who has become His counsellor?”** [Isa 40:13.](#)

Rom 11:35 **“Or who first gave to Him, and it shall be given back to him?”**

[Job 35:7, Job 41:11.](#)

Rom 11:36 Because of Him, and through Him, and to Him, are all, to whom be esteem forever. Amēn.

Error: an olive tree with natural branches of the Jewish people, a Jewish olive tree. To teach that the olive tree of Romans chapter 11 is Jewish and that the branches that are grafted in are gentiles, is false!

The two olive trees of Zechariah 4. The unsolved mystery contained in Chapter 4 of Zechariah.

Zechariah 4:3 two olive-trees are by it, one on the right of the bowl, and one on its left...what are these? ...V.11 And I answer and say unto him, ‘What are these two olive-trees, on the right of the candlestick, and on its left?’ And I answer a second time, and say unto him, ‘What are the two branches of the olive trees that, by means of the two golden pipes, are emptying out of themselves the oil?’ And he speaketh unto me, saying, ‘Do you

not know what these are?’ And I say, ‘No, my lord. ‘And he saith, ‘These are my two anointed ones, who are standing by the Master of the whole earth.’

Leviticus 7:36 Who’s YHWH’s anointed one that turned into two – two houses: **Which יהוה commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.** The anointing is always over Israel.

The blind leading the blind. Asked what are these, in regard to the two houses of Israel, most answer, *‘I don’t know’.*

The heavenly vision never having been revealed to him.

The two olive trees are the Two Houses of Israel (Isaiah 8:14, Jeremiah 31:31, Jeremiah 11:16-17), Two Nations (Ezekiel 35:10), Two Chosen Families (Jeremiah 33:24), Two Backslidden Sisters (Ezekiel 23:2-4), Two Olive Branches (Zechariah 4:11-14, Jeremiah 11:16-17), Two Sticks (Ezekiel 37:15-28), Two Witnesses (Revelation 11:3-4), Two Lamp Stands (Revelation 11:3), Two Spies from Ephrayim and Judah (Numbers 13:6), Two Congregations (Revelation 1:20).

Jeremiah 11:16 An olive, green, fair, of goodly fruit,’ Hath יהוה called thy name, At the noise of a great tumult He hath kindled fire against it, And broken have been its thin branches. And יהוה of Hosts, who is planting thee, Hath spoken evil concerning thee, For the evil of the house of Israel, and of the house of Judah, That they have done to themselves, To provoke Me to anger, to make perfume to Baal.

In Jeremiah 11 verse 16, יהוה named the olive tree of His planting.

The olive tree consists of all Israel (Ephrayim and Judah). The non-Israelites are strangers dwelling in Israel through the redemptive work of Messiah, they’ve received a reprieve and a new life in the one olive tree, One New Man!

Branches from both houses were cut off to make room for the strangers to graft in. YHWH discovered evil in both houses and decided to cut off branches from both houses, with great tumult and fire.

After their division into two houses, Yahuwah would further the discipline by cutting off all the branches of both trees via fire.

Yahuwah planted one Israel that became two nations through division and eventually both nations were laid bare before all the nations, as branches both natural and unnatural or cultivated and uncultivated were cut off.

Israel, which since 921 BCE includes two divided houses.

Jeremiah 2:18-21 18 And now why have you taken the road to Egypt, to drink the mayim [waters] of Sihor? Or why do you take the road of Ashshur, to drink the water of the river? 19 Your own wickedness shall correct you, and your backslidings shall reprove you: know therefore and see that it is an evil and bitter thing, in that you have forsaken vuvh [YHWH] your Elohim, and that My fear is not in you, says the Master vuvh [YHWH] tzevaoth [of

hosts]. 20 For from old times I have broken your yoke, and cut your cords; and you said, I will not transgress; when upon every high hill and under every green eytz [tree] you wandered off, playing the harlot. 21 Yet I had planted you as a noble vine, a fully right zera: how then are you turned into the foreign plant of a strange vine before Me?

In Hebrew today the term 'nokri' literally means a Gentile. The olive tree of Ephraim had become so degenerate, that it took on the ways and customs of the non-Israelite Gentile nations even going so far as erecting a Christmas tree (Jeremiah 10.3).

Ephraim is returning to the one tree, all the while Jewish Israel at the time of this letter was leaving that same tree, broken off from unbelief. (Poor farmers stayed in the land; converting to Islam in the 7th-10th Century, the wealthy merchant class migrated to W. Africa – establishing the Kingdom of Juda – the Regal nomadic Negro – both shoots of true Judah became subjects to Islam one through conversion the other through slaving.

Isaiah 8:14, And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel

Genesis 48:19, the patriarch Israel (Jacob), laid his crossed over right hand on the head of his grandson Ephraim and prophesied “**and his seed will become melo hagoyim**”, or a fullness of gentiles. The zera-seed of Ephraim/Israel will one day become a “**fullness of gentiles**”, or a “**multitude of gentiles**”.

One New Man.

It's always been about One New Man – a restored house of Israel:

Matthew 19:28 the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke 2:25 Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him.

Luke 24:21 But we trusted that it had been he which should have redeemed Israel.

John 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of Elohim that were scattered abroad.

(Reading the Book of Exodus, it becomes obvious the children of Elohim can be no other than the children of Israel)

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~ *Shalom* ~ Libby

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