

Greetings, today our manna is from Genesis 37; Mark 7; Job 3; Romans 7.

February 4 - 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 37

We find Joseph looking for his brothers in Shechem, which means shoulders or upper back. The very place on the body where scourging takes place. The root of Dothan, da’at means religious laws. His father sends him amid those dwelling in religious law wearing a special long coat given to Joseph by Jacob.

Presently we are still living in Egypt correlating to the times of Joseph, Mashiach ben Joseph. – the servant; but Mashiach ben David – the coming warrior King is coming!

The following chart gives us some comparisons between Joseph and Yahusha. Yahusha is the repairer of the breach. Reconciliation covering can only come through Yahusha; His garments of righteousness; and Melchizedek Priesthood. Those that sell the Melchizedek Yahusha for silver are not willing to ‘submit’ their sandals to His rule and reign.

You must be willing to question today’s status quo. You must have your garment washed by the **blood of the Lamb**. There is no other way. Our altar is outside the gate.

Went throughout the land to save the people from famine (41:46, 48)	Went out among the people during his ministry to feed and save them
Provided the Egyptians and all countries with bread (41:56–57)	Provided the whole world with the bread of life (Jn 6:48–57)
Purchased the whole of Egypt with bread (41:56)	Purchased the whole of creation with his body
His persecutors bowed and worshiped him (42:6)	Those who persecuted and crucified him will realize who he is and will bow and worship him
After he came up from the pit/prison, he ruled over his brothers	After he rose from the grave, his brothers were subject to him
Judged his judges and cast into prison those who had put him to shame in the pit (42:24)	Will judge those who crucified him (Mt 25:32)
Fed his hungry brothers (43:31–34)	Fed the hungry masses (Jn 6:5–13)
As they ate and drank at his table in his kingdom, he judged the twelve tribes of Israel	“That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Lk 22:30)
As their sovereign, he forgave his brothers	As the Sovereign, he forgave those who crucified him (Lk 23:34)
Revealed himself to his brothers in the chamber (45:1–3)	Revealed himself to his disciples in the upper room (Lk 24:36)
The brothers recognized him on the second occasion	All will recognize and know him at the second coming
When he revealed himself to his brothers they were ashamed and afraid and marveled at his majesty (45:3)	When he is revealed in his majesty at the second coming, his persecutors will be ashamed and afraid
Sent to Egypt by God to preserve the life of his people (45:5–7)	Sent to earth by God to provide everlasting life for all (Mt 27:3–5)
His bones were taken up from Egypt to the promised land (Ex 13:19)	Was resurrected and raised to heaven
Dishonored by men and honored by God	Dishonored by men and honored by God (Jn 5:44)

- Joseph and Yahusha were both sold for silver.
- They were both found between two men declared guilty. While in prison, Joseph encounters one man associated with the elements of the acacia vine basket and is hung from a tree; and the other had the elements of bread and wine.
- They both fled from temptation.

Joseph's Dreams

Gen 37:1 And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.

Gen 37:2 This is the genealogy of Ya'aqob. Yosëph, being **seventeen years old**, was feeding the flock with his brothers. And the young man was with the sons of Bilhah and the sons of Zilpah, his father's wives. And Yosëph brought an evil report of them to his father.

Gen 37:3 And Yisra'ël loved Yosëph more than all his children, because he was the son of his old age. And he made him a long robe.

Jealousy and envy arise among the sons of Jacob.

Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, **they hated him and were not able to speak peaceably to him.**

Gen 37:5 And Yosëph dreamed a dream, and told it to his brothers. So they hated him even more.

Dream of the sheaves told by Joseph to his brothers.

Gen 37:6 And he said to them, "Please listen to this dream which I have dreamed:

Gen 37:7 "See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf."

Gen 37:8 And his brothers said to him, "Shall you indeed reign over us? Shall you indeed rule over us?" So they hated him even more for his dreams and for his words.

The dream of the sun and the moon and eleven stars bowing down to Joseph is relayed to his brothers and his father. We read of a similar scene with the woman in Rev. 12.

Gen 37:9 And he dreamed still another dream and related it to his brothers, and said, "See, I have dreamed another dream, and see, **the sun and the moon and the eleven stars bowed down to me.**"

Gen 37:10 And he related it to his father and his brothers. And his father rebuked him and said to him, "What is this dream that you have dreamed? Shall we, your mother and

I and your brothers, indeed come to bow down to the earth before you?"

Gen 37:11 And his brothers envied him, but his father guarded the word.

Joseph Sold by His Brothers

Gen 37:12 And his brothers went to feed their father's flock in **Shekem**.

Gen 37:13 And Yisra'el said to Yosëph, "Are not your brothers feeding *the flock* in Shekem? Come, I send you to them." So he said to him, "Here I am."

Gen 37:14 And he said to him, "Please go and see if it is well with your brothers and well with the sheep, and bring back word to me." So he sent him out of **the Valley of Hebron, and he went to Shekem**.

Gen 37:15 And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, "What do you seek?"

Gen 37:16 And he said, "I am seeking my brothers. Please inform me where they are feeding their sheep."

Gen 37:17 And the man said, "They have left here, for I heard them say, 'Let us go towards **Dothan**.'" So Yosëph went after his brothers and found them in Dothan.

<https://www.biblestudytools.com/dictionary/dothan/>

Dothan [N] [H] [S] two wells, a famous pasture-ground where Joseph found his brethren watching their flocks. Here, at the suggestion of Judah, they sold him to the Ishmaelite merchants (Genesis 37:17). It is mentioned on monuments in B.C. 1600.

It was the residence of Elisha (2 Kings 6:13), and the scene of a remarkable vision of chariots and horses of fire surrounding the mountain on which the city stood. It is identified with the modern Tell-Dothan, on the south side of the plain of Jezreel, about 12 miles north of Samaria, among the hills of Gilboa. The "two wells" are still in existence, one of which bears the name of the "pit of Joseph" (Jubb Yusuf).

Gen 37:18 And they saw him from a distance, and before he came near them, they plotted against him, to kill him.

Gen 37:19 And they said to each other, "See, this master of dreams is coming!

Gen 37:20 "Now, then, come and let us now kill him and throw him into some pit, and shall say, 'Some wild beast has devoured him.' Let us then see what comes of his dreams!"

Gen 37:21 But **Re'ubën** heard and rescued him from their hands, and said, "Let us not strike his being."

Gen 37:22 And **Re'ubën** said to them, "Shed no blood. Throw him into this pit which is in the wilderness, and do not lay a hand on him" – in order to rescue him out of their hands, and bring him back to his father.

Gen 37:23 So it came to be, when Yosëph had come to his brothers,

✚ that they **stripped Yosëph of his robe**, the long robe which was on him.

- ✚ Gen 37:24 And they **took him and threw him into a pit.**
- ✚ And the pit was empty, there was no water in it.
- ✚ Gen 37:25 And they sat down to eat a meal.
- ✚ And they lifted their eyes and looked and saw a company of Yishma'élites, coming from Gil'ad with their camels, bearing spices, and balm, and myrrh, going to take them down to Mitsrayim.

Gen 37:26 **And Yehudah said to his brothers,**

- ✚ "What would we gain if we kill our brother and conceal his blood?"
- ✚ Gen 37:27 "Come and let us sell him to the Yishma'élites, and let not our hand be upon him, for he is our brother, our flesh." And his brothers listened.
- ✚ Gen 37:28 And men, Midyanite traders passed by, so they pulled Yosëph up and lifted him out of the pit, and sold him to the Yishma'élites for twenty pieces of silver.
- ✚ And they took Yosëph to Mitsrayim.

Gen 37:29 And **Re'ubën** returned to the pit, and see, Yosëph was not in the pit. And he tore his garments.

Gen 37:30 **And he returned to his brothers and said, "The boy is gone! And I, where am I to go?"**

Joseph's special long garment was dipped in blood. The garment given to Jeroboam was literally and prophetically ripped into 12 pieces; 10 tribes would go Jeroboam and 2 tribes to Rehoboam. Caiaphas tears his high priestly garment and accuses Yahusha of blasphemy worthy of death. However, Yahusha's single woven garment was not torn.

YHWH uses all of this for good in the end, but for now the brothers try to cover their sinful acts. Reuben, the eldest, wasn't present during the selling of Joseph. His goal was to let Joseph loose at the opportune time so he could return to his father [Gen 37:22]. Upon seeing Joseph gone, and probably because he was the eldest; he felt the responsibility would be on him. He felt trapped asking 'And I, where am I to go?'

Gen 37:31 **So they took Yosëph's robe, slew a male goat, and dipped the robe in the blood,**

Notice Gen. 37:31 does not state Joseph's long garment was torn or ripped. An assumption can be made only by hearing His father believe Joseph was 'torn to pieces.'

Gen 37:32 **and sent the long robe and brought it to their father and said, "We have found this. Please look, is it the robe of your son or not?"**

Gen 37:33 And he recognized it and said, “It is my son’s robe. An evil beast has devoured him. Yosēph is torn, torn to pieces.”

Gen 37:34 And **Ya'aqob tore his garments, and put sackcloth on his waist, and mourned for his son many days.**

Gen 37:35 And all his sons and all his daughters arose to comfort him, but he refused to be comforted, and he said, “**Now let me go down into She'ol^a to my son in mourning.**”
So his father wept for him. Footnote: ^aSee Explanatory Notes - She'ol.

Gen 37:36 And the Midanites had sold him in **Mitsrayim to Potiphar, an officer of Pharaoh and captain of the guard.**

We read in this chapter about the long coat given to Joseph by Jacob. We have learned from our past studies more about that garment. You will recall...

That garment in the Hebrew was kethoneth pasin. Kethoneth Pasin means a long shirt like garment usually of linen; a long garment of delicate texture, with sleeves, that was the dress of the young princes or nobles, who were not called to the menial toil of the field or household. And is actually the same description of the garment given to the High Priests.

We also read in Gen. 37 about the envy and jealousy of the brothers toward Joseph especially after he arrives with the special long coat, which they remove from him. We know how their anger ignited when Joseph shares his two dreams. To spare Joseph’s life, we see **Reuben** submit the alternative plan of throwing Joseph in a pit (the Scriptures also specifically states that there was no water in the pit, so he thirst); then the brothers sit down and eat bread (seems like they were almost making a covenant agreement between all of them like ‘not to tell’); they see a company of Ishmaelites coming toward them and **Judah suggests** selling Joseph; the Midyanite merchant traders approach them on their way to Egypt and they purchase Joseph for 20 pieces of silver; Reuben returns to find Joseph sold and rips his garment; the brothers devise a scheme and take the long special coat given to Joseph by Jacob and dip it into goats blood and bring it to their father. Jacob assumes Joseph has been killed by a wild animal and Jacob rips his garment.

The next few verses are very telling for **Jacob’s grief for Joseph is great; and pretty much prolonged until we see him reunited with Joseph.** It would be **21 years of grief known as Jacob’s greater trouble;** **Jacob’s first trouble** was working for Rachel; getting Leah first; then completing 20-21 years in order to provide for his family in order to leave.

The brother's sin is 'ever before them' as they see the depth of their father's grief and they have no inner PEACE. Their sin is 'ever before them' with every meal and piece of bread they eat, every memory of 'gathering together' and Joseph is not among them, every pit they pass by, every outer garment ripped or torn, every group of merchants, every goat or sheep that bleats etc. – the burden of their sin that they carry is very heavy and there seems to be no escape..

When reading Gen. 37:32 the definition of 'This' is H2063 and means zothe' Irregular feminine of H2089 and H2039 means zeh a sheep; a lamb.

Gen 37:32 And they sent H7971 (H853) the coat H3801 of many colours, H6446 and they brought H935 it to H413 their father; H1 and said, H559 **This H2063** have we found: H4672 know H5234 now H4994 whether it H1931 be thy son's H1121 coat H3801 or H518 no. H3808

We know Joseph was a type and shadow of Yahusha, the Lamb of YHWH. There are many scriptures and charts that can be studied comparing Joseph and Yahusha.

Mark 7

Traditions and Commandments

Mar 7:1 And the **Pharisees and some of the scribes** assembled to Him, having come from Yerushalayim.

Mar 7:2 And seeing some of His taught ones eat bread with defiled, that is, with unwashed hands, they found fault.

Mar 7:3 For the Pharisees, and all the Yehudim, do not eat unless they wash their hands thoroughly, holding fast the tradition of the elders,

Mar 7:4 and *coming* from the market-place, they do not eat unless they wash. **And there are many other traditions which they have received and hold fast – the washing of cups and utensils and copper vessels and couches.**

Mar 7:5 **Then the Pharisees and scribes asked Him**, “Why do Your taught ones not walk according to the tradition of the elders, but eat bread with unwashed hands?”

Yahusha gives the Pharisees, the scribes, and all those that were listening a very thorough answer.

Mar 7:6 And He answering, said to them, “**Well did Yeshayahu prophesy concerning you hypocrites, as it has been written, ‘This people respect Me with their lips, but their heart is far from Me.**

Mar 7:7 **And in vain do they worship Me, teaching as teachings the commands of men.**^a [Isa 29:13](#). Footnote: ^aAlso see [2Ki 17:19](#) and [Mat 15:3-9](#).

Mar 7:8 **“Forsaking the command of Elohim, you hold fast the tradition of men.”**

Mar 7:9 And He said to them, “Well do you set aside the command of Elohim, in order to guard your tradition.

Mar 7:10 “For Mosheh said, ‘**Respect your father and your mother,**’ [Exo 20:12](#), [Deu 5:16](#) and, ‘**He who curses father or mother, let him be put to death.**’ [Exo 21:17](#), [Lev 20:9](#).

Mar 7:11 “**But you say,** ‘If a man says to his father or mother, “Whatever profit you might have received from me, is Qorban (that is, a gift),” ’

Mar 7:12 **you no longer let him do any matter at all for his father or his mother,**

Mar 7:13 nullifying the Word of Elohim through your tradition which you have handed down. And many such traditions you do.”

What Defiles a Person

Mar 7:14 **And calling the crowd to Him, He said to them,** “Hear Me, everyone, and understand:

Mar 7:15 “**There is no matter that enters a man from outside** which is able to defile him, but it is what **comes out of him** that defiles the man.

Mar 7:16 “If anyone has ears to hear, let him hear!”

Mar 7:17 And when He went from the crowd into a house, His taught ones asked Him concerning the parable.

Mar 7:18 And He said to them, “Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him,

Mar 7:19 because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?”^b Footnote: ^bSee footnote [Mat 15:20](#).

Mar 7:20 And He said, “**What comes out of a man, that defiles a man.**

Mar 7:21 **“For from within, out of the heart of men, proceed**

- evil reasonings,
- adulteries,
- whorings,
- murders,
- **Mar 7:22** thefts,
- greedy desires,
- wickednesses,
- deceit,
- indecency,
- an evil eye,
- blasphemy,
- pride,
- foolishness.

Mar 7:23 “All these wicked *matters* come from within and defile a man.”

The Syrophenician Woman's Faith

Mar 7:24 And rising up from there He went to the borders of Tsor and Tsidon. And entering into a house He wished no one to know it, but it was impossible to be hidden.

Mar 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

Mar 7:26 Now the woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

Mar 7:27 And יהושע said to her, “Let the children be satisfied first, for it is not good to take the children’s bread and throw it to the little dogs.”^C Footnote: ^CAlso see [Mat 15:27](#).

Mar 7:28 But she answering, said to Him, “Yes, Master, for even the little dogs under the table eat from the children’s crumbs.”

Mar 7:29 And He said to her, “Because of this word go, the demon has gone out of your daughter.”

Mar 7:30 And having come into her house, she found the demon gone out, and her daughter lying on the bed.

This woman exhibited faith and wisdom. She believed if she asked, she would receive. She had heard about Him and she kept asking until He answered. She also shows her belief by calling Him Master.

Yahusha Heals a Deaf Man

Mar 7:31 And again, going out from the borders of Tsor and Tsidon, He came to the Sea of Galil, through the midst of the borders of Dekapolis.

Mar 7:32 And they brought to Him one who was deaf and spoke with difficulty, and they begged Him to lay His hand upon him.

Mar 7:33 And taking him away from the crowd, He put His fingers in his ears, and having spit, He touched his tongue.

Mar 7:34 And looking up to the heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.”

Mar 7:35 And immediately his ears were opened, and the binding of his tongue was loosed, and he was speaking plainly.

Mar 7:36 And He ordered them, that they should say it to no one, but the more He ordered them, the more they published it.

Mar 7:37 And they were immeasurably astonished, saying, “He has done all well. He makes even the deaf to hear and the dumb to speak.”

We have read about numerous accounts of healings with various actions taken. We can only speculate as to why some healings are done differently. The main thing to know and see, is that healing and life come from Yahusha, YHWH in Son, by FAITH.

TSK's commentary stated:

This was clearly a symbolical action; for these remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. As the ears of the deaf appear closed, he applies his fingers to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest, that this salutiferous power came from Himself, and that He who by one word, εφραθα [G2188], had healed the man, must be Divine.

Job 3

We find Job truly suffering and cursing the day he was born. This leads us to believe it was the worst suffering he could imagine. Afterall, his affliction was contrived by Satan himself. His plight reminds us of Rev. 9:6, where they long to die yet death flees from them.

Job Laments His Birth

Job 3:1 After this Iyob opened his mouth and cursed the day of his birth.

Job 3:2 And Iyob spoke, and said,

Job 3:3 "Let the day perish on which I was born, and the night it was said, 'A male child has been conceived.'

Job 3:4 Let that day be darkness. Let not Eloah from above seek for it, nor let light shine upon it.

Job 3:5 Let darkness and the shadow of death buy it back, let a cloud dwell on it, let all that blackens the day frighten it.

Job 3:6 That night – let darkness seize it. Let it not be included among the days of the year, let it not come into the number of the months.

Job 3:7 Look, let that night be silent! Let no singing come into it!

Job 3:8 Let those curse it who curse the day, who are ready to stir up Liwiathan.

Job 3:9 Let the stars of its twilight be dark. Let it wait for light, but have none. And let it not see the eyelashes of the dawn.

Job 3:10 For it did not shut up the doors of my mother's womb, nor hide trouble from my eyes.

Job 3:11 Why did I not die from the womb, come forth from the belly and expire?

Job 3:12 Why were there knees to receive me? Or breasts for me to suck?

Job 3:13 For now I would have been lying in peace. I would have slept – then I would have been at rest,

Job 3:14 with sovereigns and counsellors of the earth, who built ruins for themselves,

Job 3:15 or with rulers who had gold, who filled their houses with silver,

Job 3:16 or as a hidden untimely birth, as infants who never saw light?

Job ponders a place of no more suffering...

Job 3:17 There the wrong cease raging, and there the weary are at rest,

Job 3:18 the prisoners rest together, they do not hear the voice of the oppressor.

Job 3:19 The small and great are there, and the servant is free from his master.

Job 3:20 Why does He give light to the sufferer, and life to the bitter of being,

Job 3:21 who are waiting for death, but it does not come, and search for it more than treasures;

Job 3:22 who rejoice exceedingly, they are glad when they find the burial-site?

Job 3:23 Why does He give light to a man whose way has been hidden, and whom Eloah has hedged in?

Job 3:24 For my sighing comes before I eat, and my groanings pour out like water.

Job 3:25 For that which I greatly feared has come upon me, and that which I dreaded has overtaken me.

Job 3:26 I have not been at ease, nor have I been undisturbed, nor been at rest, yet trouble comes!”

Rev 9:6 And in those days men shall seek death and shall not find it. And they shall long to die, but death shall flee from them.

We know Moses felt similar in Numbers 11:15:

Num 11:15 “And if You are doing *this* to me, kill me – please kill me, if I have found favour in Your eyes, and let me not see my evil!”

Elijah in 1Kings...

1Ki 19:4 But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree, and prayed that he might die, and said, “It is enough! Now, יהוה, take my life, for I am no better than my fathers!”

Jonah in Jonah 4:3

Jon 4:3 “And now, O יהוה, please take my life from me, for it is better for me to die than to live!”

Romans 7

Teaching Commentary [in brown] on Romans 7 by Matthew Nolan

Romans Video Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-7/>

How can an adulteress bride return to her husband? Shaul/Paul uses his intimate knowledge of Torah to help the audience awaken to the reality of redemption through Yahusha. If we interpret the verses without a proper knowledge of Torah, we run the risk of creating a false dichotomy between law and grace.

Released from the Law

Rom 7:1 Or do you not know, brothers – for I speak to those knowing the Torah (whole body of the written law) – that the Torah (BoL was given to man) rules over a man as long as he lives?

Rom 7:2 For the married woman has been bound by Torah (BoL ruling on marriage – Deuteronomy 24, that part of the Torah that deals with rights and duties of the husband – BoL) to the living husband, but if the husband dies, she is released from the Torah (BoL ruling of Deuteronomy 24) *concerning* her husband.

- V.2 – ‘Gamos’/ ‘marriage’ Versus ‘hupandros gune’/ ‘married woman.’
- ‘Gamos’ is the common word for marriage used in the Brit, whereas Paul uses ‘gune hupandros’, its only usage in the NT to communicate, ‘under a burden’, or ‘under bondage – literally: ‘a woman under a husband.’
- In Numbers 5:20/ LXX we find the same word used to describe a wife’s unfaithfulness and adultery ‘hup andros’ – a woman who’s gone a whoring; astray from her husband.

The ‘law of the husband unarguably deals with a sector of Torah that Israel, once bound to, is now released.

The ‘law of the husband’, within the BoL is in place because of a condition of presumed sin and guilt on the part of the bride, where the bride faces the cursing penalties for her violation of the marriage.

Rom 7:3 So then, while her husband lives, she shall be called an adulteress if she becomes another man’s. But if her husband dies, she is free from that *part of the* Torah (BoL ruling, she can’t be an adulteress if her husband dies, she’s free to marry another man), so that she is not an adulteress, having become another man’s.

Numbers 5:11... If any man’s wife goes aside, and commits a trespass against him, 13 And a man lies with her carnally, and it is hidden from the eyes of her husband, and is kept secret, and she is defiled, and there was no witness against her, nor was she caught; 14 And the ruach of jealousy comes upon him, and he becomes jealous of his wife, and she is defiled: or if the ruach of jealousy comes upon him, and he is jealous of his wife, and she is not defiled: 15 Then shall the man bring his wife to the kohen, and he shall bring the offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. 16 And the kohen shall bring her near, and set her before vuvh [YHWH]: 17 And the kohen [priest] shall take kadosh mayim [set-apart water] in an earthen vessel; of the dust that is on the floor of the Tabernacle the kohen shall take some, and put it into the mayim: 18 And the kohen shall set the woman before vuvh [YHWH], and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering: and the kohen shall have in his hand the bitter mayim that causes the curse: 19 And the kohen shall put her under an oath, and say to the woman, If no man

has lain with you, and if you have not gone aside to uncleanness with another instead of your husband, be free from this bitter mayim that causes the curse: 20 But if you have gone aside to another instead of your husband, and if you are defiled, and some man has lain with you beside your husband: 21 Then the kohen shall charge the woman with an oath of cursing, and the kohen shall say to the woman, vuvh [YHWH] make you a curse and an oath among your people, when vuvh [YHWH] makes your thigh to rot, and your belly to swell; 22 And this mayim that causes the curse shall go into your bowels, to make your belly to swell, and your thigh to rot: And the woman shall say, Amein, Amein. 23 And the kohen shall write these curses in a scroll, and he shall blot them out with the bitter mayim: 24 And he shall cause the woman to drink the bitter mayim that causes the curse: and the mayim that causes the curse shall enter into her, and become bitter. 25 Then the kohen shall take the jealousy offering out of the woman's hand, and shall wave the offering before vuvh, and offer it upon the altar: 26 And the kohen shall take a handful of the offering, as a memorial offering, and burn it upon the altar, and afterward shall cause the woman to drink the mayim. 27 And when he has made her to drink the mayim, then it shall come to pass, that, if she is defiled, and has done trespass against her husband, that the mayim that causes the curse shall enter into her, and becomes bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. 28 And if the woman is not defiled, but is clean; then she shall be free, and shall conceive zera. 29 This is the Torah of jealousy, when a wife turns aside to another instead of her husband, and is defiled; 30 Or, when the ruach of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before vuvh, and the kohen shall execute to her all this Torah. 31 Then shall the man be free from iniquity, but the woman shall bear her iniquity.

 Isaiah 50:1 Thus saith יהוה, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

 Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

 Jeremiah 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith יהוה.

 Deuteronomy 24; When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a Get [certificate of divorce], and put it in her hand, and send her out of his bayit [house]. 2 And when she is departed out of his bayit [house], she may go and be another man's wife. 3 And if the latter husband hates her, and writes her a Get [certificate of divorce], and puts it in her hand, and sends her out of his bayit; or if the latter husband dies, who took her to be his wife; 4 Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before vuvh [YHWH]:

How does יהוה solve this greatest of mysteries, because His prophecies speak of a restored kingdom?

Rom 7:4 So my brothers, you also were put to death to the Torah (BoL rulings) through the body of Messiah, for you to become another's, the One who was raised from the dead, that we should bear fruit to Elohim.

- יהוה is Israel's bridegroom, the context of the bridegroom is Exodus 19 -24:11.

- When did the infidelity of Israel begin? – Exodus 32!
- It culminated in divorce of the Northern Kingdom – Jeremiah 3.
- Could an adulteress come back to her first husband after she'd been a whoring? Deuteronomy 24. No!
- The only way the woman (Israel) can be free from the law of adultery, Deuteronomy 24/Romans 7 is by the death of her husband, she's then able to married and united to another; the resurrected and glorified Messiah.
- The bridegroom died for his bride. **This is the mystery of the gospel!**

Rom 7:5 For when we were in the flesh (describing the pre-salvation state of the believer), the passions of sins, through the Torah (**imposed BoL**), were working in our members to bear fruit to death.

Rom 7:6 But now we have been released from the Torah (BoL ruling of the husband), having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.

The Law and Sin

Rom 7:7 What, then, shall we say? Is the Torah (whole body of the written law) sin? Let it not be! However, I did not know sin except through the Torah (whole body of the written law). For also the covetousness I knew not if the Torah had not said, **“You shall not covet.”** [Exo 20:17](#), [Deu 5:21](#).

Rom 7:8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from Torah (whole body of the law) sin is dead.

Rom 7:9 And I was alive apart from the Torah (whole body of the written law) once, but when the command came, the sin revived, and I died.

Rom 7:10 And the command which was to result in life, this I found to result in death.

Rom 7:11 For sin, having taken the occasion through the command, deceived me, and through it killed *me*.

Rom 7:12 So that the Torah (whole body) truly is set-apart, and the command set-apart, and righteous, and good.

Rom 7:13 Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great sinner.

The 'I' sinner:

Rom 7:14 For we know that the Torah (whole body) is Spiritual, but I am fleshly, sold under sin.

Rom 7:15 For what I work, I know not. For what I wish, that I do not practice, but what I hate, that I do.

[15 For I do not know what is going on: for what I purpose to do in obeying Torah (whole body), that I do not do; but what I hate in the world, that I wind up doing.]

Rom 7:16 But if I do what I do not wish, I agree with the Torah (whole body) that it is

good.

Rom 7:17 And now, it is no longer I that work it, but the sin dwelling in me.

Rom 7:18 For I know that in me, that is in my flesh, dwells no good. For to wish is present with me, but to work the good I do not find.

Rom 7:19 For the good that I wish to do, I do not do; but the evil I do not wish to do, this I practice.

Rom 7:20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

Rom 7:21 I find therefore this law (human law, principle or rule), that when I wish to do the good, that the evil is present with me.

Rom 7:22 For I delight in the Torah (whole body) of Elohim^a according to the inward man, Footnote: ^aSee [Psa 119:16](#).

Rom 7:23 but I see another torah (law of the members) in my members, battling against the torah (law of the mind) of my mind, and bringing me into captivity to the torah (law of sin and its subsequent guilt and condemnation) of sin which is in my members.

Rom 7:24 Wretched man that I am! Who shall deliver me from this body of death?

Rom 7:25 Thanks to Elohim, through יהושע Messiah our Master! So then, with the mind I myself truly serve the Torah of Elohim, but with the flesh the torah of sin. (with the mind I serve the law of יהוה -whole body of Torah vs. and the law of sin)

Paradigm Shift is this:

- Dead to the BoL charge of adultery and later divorce NOT dead to the Torah as a whole written corpus.
- The dichotomy between the Torah in the heart and mind Vs. the law of sin and death in the flesh; NOT the false dichotomy of a battle between law and grace!

We're not dead to the entire Torah but only that aspect of the law – the BoL; dealing with 'the law of the husband'.

YHWH's desire was to remove us from our fallen condition – not remove the Torah from fallen man!

It's the sin nature that needs to be nailed to the tree – not the Torah itself!

Romans Series Link: <https://www.torah-to-the-tribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-7/>

~ Shalom ~ Libby

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