

Greetings, today our manna is from Genesis 39; Mark 9; Job 5; Romans 9.

February 6 – 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 39

This is the account of Joseph and Potiphar’s wife. We read how things go well for Joseph because it is obvious that YHWH is with him; thus, Potiphar’s house is blessed. **I want us to focus on two things in this chapter – garments and the problem with ‘one’ witness.**

Joseph and Potiphar's Wife

Gen 39:1 And Yosëph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrian, bought him from the Yishma’ërites who had taken him down there.

Gen 39:2 And it came to be that יהוה was with Yosëph, and he became a prosperous man, and was in the house of his master the Mitsrian.

Gen 39:3 And his master saw that יהוה was with him and that יהוה made all he did to prosper in his hand.

Gen 39:4 So Yosëph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.

Gen 39:5 And it came to be, from the time that he appointed him over his house and all that he had, that יהוה blessed the Mitsrian’s house for Yosëph’s sake. And the blessing of יהוה was on all that he had in the house and in the field.

Gen 39:6 And he left in Yosëph’s hand all that he had, and he did not know what he had except for the bread which he ate. And Yosëph was handsome in form and handsome in appearance.

It also states that Joseph was handsome in form and appearance. [So ‘lust of the eyes & flesh’ hits Potiphar’s wife.]

Gen 39:7 And after these events it came to be that his master’s wife lifted up her eyes to Yosëph and said, “Lie with me.”

Gen 39:8 But he refused and said to his master’s wife, “Look, my master does not know what is with me in the house, and he has given into my hand all that he has.

Gen 39:9 “No one is greater in this house than I, and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against Elohim?”

Gen 39:10 And it came to be, as she spoke to Yosëph day by day, that he did not listen

to her, to lie with her, to be with her.

Gen 39:11 And it came to be on a certain day, when Yosēph went into the house to do his work, and none of the men of the house was inside,

Gen 39:12 that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand, and fled and ran outside.

She grabs his garment. As we have recently discussed, garments are very significant in His Word like the accounts we have read concerning signet rings, crowns, cords, and staffs. We, as His Priest of the Melchizedek Order, are clothed in His garments of Righteousness and authority. We are to be royal ambassadors and keep clean those items He has bestowed upon us. We are to be holy for He is holy. How we treat those items, reflects on Him. We would probably do well to physically envision ourselves in priestly garments to keep focused on walking in the Spirit and not fulfilling the lust of the flesh. **Joseph stood firm and the enemy was enraged.**

What we see in this account, is a physical manifestation of how the enemy wants to discredit, accuse, mock, and utterly destroy Yah’s people. In the spiritual realm, the enemy sees us fully clothed in our priestly garments and is ever ready to use the lust of the eyes, the lust of the flesh, and the pride of life to influence our soul realm or as in this case, the enemy uses those around us, to make us soil our garments or **to make it ‘look’ like** we soiled our garments. But praise Yah! If we should stumble then repent, our Advocate has the best stain and soil remover ever! We are washed in the blood of the Lamb and we are made white as snow.

Gen 39:13 And it came to be, when she saw that he had left his garment in her hand and fled outside,

Gen 39:14 that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Gen 39:15 “And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”

Gen 39:16 And she kept his garment with her until his master came home.

Gen 39:17 And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me,

Gen 39:18 so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

Gen 39:19 And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned.

Potiphar's wife makes a bad situation worse. Now, she falls into 'the pride of life' by being a false witness and an accuser of the brethren. So, here we have the perfect example that in the enemy's realm – **one false witness** is more than satisfactory. Because of this one false witness, Joseph is thrown in prison.

Proverbs 18:17 The first to state his case seems right until another comes forward and examines him.

Gen 39:20 Then Yosēph's master took him and put him into the prison, a place where the sovereign's prisoners were confined. And he was there in the prison.

Gen 39:21 But יהוה was with Yosēph and extended loving-commitment to him, and He gave him favour in the eyes of the prison warden.

Gen 39:22 And the prison warden gave into the hand of Yosēph all the prisoners who were in the prison, and whatever was done there was his doing.

Gen 39:23 The prison warden did not look into any point that was under Yosēph's hand, because יהוה was with him. And whatever he did, יהוה made it prosper.

Mark 9

Mar 9:1 And He said to them, "Truly, I say to you that there are some standing here who shall not taste of death at all **until they see the reign of Elohim having come in power:**"

Yahusha was speaking of the 'mount of transfiguration' experience that would soon take place and be witnessed by Peter, James, and John. They were about to see Yahusha [YHWH in Son] in His glory!

The Transfiguration

Mar 9:2 And after six days יהושע took Kēpha, and Ya'aqob, and Yoḥanan, and led them up on a high mountain alone by themselves. And **He was transformed before them.**

Mar 9:3 And **His garments became glittering, exceedingly white, like snow**, such as no launderer on earth is able to whiten.

Mar 9:4 And there appeared to them **Ēliyahu with Mosheh,^a** and they were talking with יהושע. **Footnote: ^aSee [Mat 17:2-9](#), [Luk 9:28-35](#), [Luk 16:31](#), [Joh 5:47](#), [Mal 4:4-5](#).**

It is my understanding that the phrase, after six days, is very significant and points to the Feast of Sukkot. Seven comes after six. Seven is perfection and these 'days' could be relating to millenniums. If this is the case, Yahusha will be returning in the 7th millennium to rule and reign for 1000 years in all His glory. After this, the 8th millennium will usher in a new beginning when YHWH will create a new heaven and new earth.

2Pe 3:8 But, beloved ones, let not this one *matter* be hidden from you: that with יהוה one day is

as a thousand years, and **a thousand years as one day.** [Psa 90:4.](#)

There is another major revelation in this account. It says that Elijah and Moses were also present. We know Moses lived and died on earth; therefore, his spirit and soul must have been manifested. It is my understanding that we all receive our resurrected bodies in the end of days upon His return.

Those that died prior to Yahusha’s resurrection, such as Moses and Elijah/John the Immerser, would have resided in the comfort side of Sheol or in the bosom of Abraham. No one would ascend to the presence of YHWH until **Yahusha first ascended.** We know Yahusha first descended before He ascended.

Eph 4:8 That is why it says, **“When He went up on high, He led captivity captive, and gave gifts to men.”** [Psa 68:18.](#)

Eph 4:9 But what does “He went up” mean, except that He also first went down into the lower parts of the earth?

Presently, since Yahusha has ascended, when someone dies our soul and spirit go to be in His presence. Yahusha, having ascended, opened the ‘Door’ in Revelation 4:1. There, ‘redeemed souls’ await their ‘resurrected bodies’ from the grave. Yahusha is the resurrection AND the life.

In Revelation 5, we see the 4 living creatures representing the redeemed souls. This is based on the pattern of the 4 encampments surrounding the Tabernacle Dwelling Place in the wilderness. His kingdom of priests function in closer proximity; the 24 elders and so forth are nearby and these redeemed souls await their resurrected bodies. John even spoke directly to one of the elders. The 4 living creatures and the 24 elders are singing the ‘song of the redeemed’ and are identified as being His kingdom of priests from every tribe, tongue, people, and nation! The six wings per living creature represents 3 tribes per quadrant. The eyes covering their wings represent the redeemed souls awaiting their resurrected bodies. This is my understanding from Scripture to date.

Mar 9:5 And Kēpha responding, said to יהושע, “Rabbi, it is good for us to be here. **And let us make three booths, one for You, and one for Mosheh, and one for Ĕliyahu,**”

Mar 9:6 because he did not know what to say, for they were exceedingly afraid.

Mar 9:7 And there came a cloud overshadowing them, and a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

By the offer to set up booths, we deduce that this took place during the Feast of Ingathering or the Feast of Tabernacles. Not only was it the Feast of Ingathering, it appears it was the beginning of the 7th day of the feast! This moedim prepares us as his bride to one day be ready to tabernacle with Him; and consummate our marriage! The day following this 7-day feasts is called the 8th great day. The number of days in this account, mirror the 7 millenniums followed by the new beginning of the 8th Great Millennium.

Mar 9:8 And suddenly, looking around, they no longer saw anyone with them, but only יהושע.

Mar 9:9 And as they were coming down from the mountain, He ordered them not to relate to anyone what they saw, **till the Son of Ađam had risen from the dead.**

Mar 9:10 And they kept this matter to themselves, debating what the rising from the dead meant.

Mar 9:11 And they asked Him, saying, “Why do the scribes say that Ęliyahu has to come first?”

Mar 9:12 And He said to them, “Ęliyahu indeed, having come first, restores all matters.^b And how has it been written concerning the Son of Ađam, that He is to suffer much and be despised? **Footnote: ^bSee [Mat 17:11](#) and [Act 3:21](#).**

Mar 9:13 **“But I say to you that even Ęliyahu has come, and they did to him whatever they wished, as it has been written of him.”**

John the Immerser had the spirit of Elijah. Though Elijah was caught up to the heavens in the Tanakh; John the Immerser lived and died. Once again, both Moses and Elijah were identified as being with Yahusha. Our soul [mind, will, and emotions] identifies who we are but His spirit in us give us life! We do not lose our personal identity in His presence. YHWH is Elohim of the living not the dead! Praise Yah!

Yahusha Heals a Boy with an Unclean Spirit

Mar 9:14 And coming to the taught ones, He saw a large crowd around them, and **scribes disputing with them.**

Mar 9:15 And immediately, when all the crowd saw Him, they were greatly astonished, and running near, greeted Him.

Mar 9:16 And **He asked the scribes, “What are you disputing with them?”**

Mar 9:17 And one of the crowd answering, said, “Teacher, I brought You my son, who has a dumb spirit.

Mar 9:18 “And wherever he seizes him, he throws him down, and he foams at the mouth, and gnashes his teeth, and he wastes away. And I spoke to Your taught ones, that they should cast him out, but they were not able.”

Mar 9:19 And He answered him and said, **“O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me.”**

Mar 9:20 So they brought him to Him. And when he saw Him, immediately the spirit threw him into convulsions. And falling on the ground, he rolled about, foaming *at the mouth*.

Mar 9:21 And He asked his father, “How long has he been like this?” And he said, “From childhood,

Mar 9:22 and often he has thrown him both into the fire and into the water to destroy him. But if it is at all possible for You, have compassion on us and help us.”

Mar 9:23 And יהושע said to him, “If you are able to believe, **all is possible to him** who believes.”

Mar 9:24 And immediately the father of the child cried out and said with tears, “I believe Master, help my unbelief!”

Mar 9:25 And when יהושע saw that a crowd came running together, He rebuked the unclean spirit, saying to him, “You deaf and dumb spirit, I order you, come out of him, and never again enter into him!”

Mar 9:26 And crying out, and convulsing him much, it came out of him. And he became as one dead, so that many said that he was dead.

Mar 9:27 But יהושע, taking him by the hand, lifted him up, and he arose.

Mar 9:28 And when He came into a house, His taught ones asked Him separately, “Why were we unable to cast him out?”

Mar 9:29 And He said to them, “It is impossible for this kind to come out except through prayer and fasting.”

Yahusha engaged in conversation with the boy’s father as to how long he had been this way etc. We know Yahusha already knew the answers to these questions before he asked. It is important for the one asking for healing or in this case, requesting healing for his son; to believe.

Yahusha is more interested in our spiritual state than our physical state. The father engages by answering Yahusha with a tearful reply and he longed for help for his unbelief. With this, Yahusha casts out the deaf and dumb spirit.

Yahusha also answers his disciples in that this type of spirit required prayer and fasting. Probably Yahusha stayed pretty much in a state of prayer and fasting.

In this account, there were a few things that needed to be addressed in order to set the son free. Everyone learned something in this process.

Yahusha Again Foretells Death, Resurrection

Mar 9:30 And going from there they passed through Galil. And He did not wish anyone

to know,

Mar 9:31 for He was teaching His taught ones and said to them, “The Son of Adam is being delivered into the hands of men, and they shall kill Him. And having been killed, He shall rise the third day.”

Mar 9:32 But they did not understand the word, and they were afraid to ask Him.

Yahusha does not want to catch us off guard. This is why He actually foretells of his death three times to his disciples. His death had also been prophesied in the Tanakh.

Who Is the Greatest?

Mar 9:33 And they came to Kephrah Nahum, and being in the house He asked them, “What was it you disputed among yourselves on the way?”

Mar 9:34 And they were silent, for on the way **they had disputed with one another who was the greatest.**

Mar 9:35 And sitting down, He called the twelve and said to them, “If anyone wishes to be first, he shall be last of all and servant of all.”

Mar 9:36 And He took a little child and set him in their midst, and taking him in His arms, He said to them,

Mar 9:37 “**Whoever receives one of such little children in My Name receives Me. And whoever receives Me, receives not Me, but the One who sent Me.**”

Anyone Not Against Us Is for Us

Mar 9:38 And Yohanan said to Him, “Teacher, we saw someone, who does not follow us, casting out demons in Your Name, and we forbade him because he does not follow us.”

Mar 9:39 And יהושע said, “**Do not forbid him, for no one who works a miracle in My Name is able to readily speak evil of Me.**”

Mar 9:40 “For he who is not against us is for us.

Mar 9:41 “For whoever gives you a cup of water to drink in My Name, because you are of Messiah, truly, I say to you, he shall by no means lose his reward.

Temptations to Sin

Mar 9:42 “**And whoever causes one of these little ones who believe in Me to stumble,^c it is better for him if a millstone were hung around his neck, and he were thrown into the sea.** Footnote: ^cOr to sin.

Mar 9:43 “And if your hand makes you stumble, cut it off. It is better for you to enter into life crippled, than having two hands, to go into GēHinnom, into the unquenchable fire,

Mar 9:44 where ‘their worm does not die and the fire is not quenched.’^d Footnote:

^dVerses 44 and 46 are omitted from some ancient manuscripts.

Mar 9:45 “And if your foot makes you stumble, cut it off. It is better for you to enter into life crippled, than having two feet, to be thrown into GěHinnom, into the unquenchable fire,

Mar 9:46 where ‘their worm does not die and the fire is not quenched.’^d Footnote:

^dVerses 44 and 46 are omitted from some ancient manuscripts.

Mar 9:47 “And if your eye makes you stumble, pluck it out. It is better for you to enter into the reign of Elohim with one eye, than having two eyes, to be thrown into the fire of GěHinnom,

Mar 9:48 where ‘**their worm does not die and the fire is not quenched.**’ [Isa 66:24](#).

Mar 9:49 “For everyone shall be seasoned with fire, and every offering shall be seasoned with salt.

Mar 9:50 “Salt is good, but if the salt becomes tasteless, how shall you season it? **Have salt in yourselves, and be at peace among one another.”**

We are to diligently live in covenant with Yahusha. Never should we knowingly be a stumbling block for another person to sin. We should also be diligent in keeping our own temple clean; our soul realm [mind, will and emotions]. If we live by the cliché, ‘Don’t do as I do, do as I say do’; there is no Ruach HaKodesh power exhibited in that person’s life. We should live the set-apart life displayed by Yahusha, his apostles, Paul, etc. We should live a life in which we could say, ‘be imitators of us’ such as Paul spoke.

1Th 1:5 Because our Good News did not come to you in word only, but also in power, and in the Set-apart Spirit and in entire confirmation, as you know what kind of men we were among you for your sake.

1Th 1:6 And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit,

1Th 1:7 so that you became an example to all who believe in Makedonia and Achaia.

Job 5

Eliphaz closes his first speech in Job 5. He speaks from his own philosophical views. This world is full of ‘talking heads’; therefore, as good Bereans, we should always search out the Scripture to see if these things be so. Everything we read and hear; we should take before YHWH including our sharing of insights to His Word.

Job 5:1 “Call out, please, is there anyone to answer you? And to which of the set-apart ones would you turn?”

Job 5:2 For wrath kills the fool, and envy slays the simple.

Job 5:3 I myself have seen the fool taking root, but suddenly his home was cursed.

Job 5:4 His sons are far from safety, they are crushed in the gate, with no one to deliver.

Job 5:5 The hungry eat up his harvest, taking it even from the thorns, and the snare snaps up their wealth.

Job 5:6 For evil does not come from the dust, nor does trouble spring from the ground;

Job 5:7 for man is born for trouble, and the sparks fly upward.

Now we read encouraging words in Job... Praise Yah!

Job 5:8 But as for me, I would seek Ēl, and I would submit my case to Elohim,

Job 5:9 who is doing great and unsearchable deeds, innumerable wonders,

Job 5:10 who is giving rain on the earth's face, and is sending waters on the field's face;

Job 5:11 to set the lowly on high, and those who mourn shall be lifted to safety,

Job 5:12 thwarting the schemes of the crafty, so that their hands do not work effectively;

Job 5:13 catching the wise in their own craftiness, and the counsel of schemers are swept away.

Job 5:14 By day they encounter darkness, and at noon they grope as in the night.

Job 5:15 But He saves the needy from the sword of their mouth, from the clutches of the strong.

Job 5:16 Thus the poor have expectancy, and unrighteousness shuts her mouth.

Job 5:17 Look, blessed is the man whom Eloah does reprove, so **do not despise the discipline^a** of the Almighty. **Footnote: ^a [Pro 3:12](#), [Heb 12:6-8](#).**

Job 5:18 **For He bruises, but He binds up; He smites, but His hands heal.^b** **Footnote: ^b [Jer 32:42](#), [Lam 3:31-32](#), [Hos 6:1](#).**

Job 5:19 In six distresses He delivers you, and in seven no evil strikes you.

Job 5:20 In scarcity of food He shall redeem you from death, and in battle from the power of the sword.

Job 5:21 When the tongue scourges you are shielded, and you have no fear when destruction comes.

Job 5:22 At destruction and at starvation you laugh, and you have no fear of the beasts of the earth.

Job 5:23 For your covenant is with the stones of the field, and the beasts of the field shall be at peace with you.

Job 5:24 And you shall know that your tent is in peace, and shall visit your tent and not sin,

Job 5:25 and shall know that your seed are many, and your offspring like the grass of the earth.

Job 5:26 You shall come to the burial-site in ripe old age, like the stacking of grain in its season.

Job 5:27 Look, this we have searched out, it is so. Hear it, and know for yourself.”

All our answers are found in YHWH. He has given us His Word as our instruction manual for life in a fallen world. Bad things do and can happen to His people on earth; but nothing comes our way unless it first passes through His hands. We are one with Him.

1Co 10:13 No trial has overtaken you except such as is common to man, and Elohim is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it.

1Co 10:14 Therefore, my beloved ones, flee from idolatry.

1Co 10:15 I speak as to wise men, judge for yourselves what I say.

1Co 10:16 The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah?

1Co 10:17 Because there is one bread, we, who are many, are one body, for we all partake of the one bread.

Romans 9

Teaching Commentary [in brown] on Romans 9 by Matthew Nolan

Teaching notes and podcast link Chapter 9 Part 1:

<https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-9-part-1/>

Teaching notes and podcast link Chapter 9 Part 2:

<https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-9-part-2/>

How should we define biblical Israel? Shaul/Paul draws some distinctions between a physical and spiritual Israel, in order to demonstrate the necessity of an individual to belong to both, to be a fully regenerated Israelite.

The final restoration of Israel is the zenith of the theological sections of the letter.

A defense to assumptions the gentiles were making about Elohim, Israel and Israel's future.

The gentiles in Rome were falling prey to Supersessionist theology – Elohim replacing his chosen people with another people. Later in Ch. 11 Paul will direct his audience to their indebtedness to the root of the tree.

YHWH's Sovereign Choice

Rom 9:1 I speak the truth in Messiah, I do not lie, my conscience also bearing me witness in the Set-apart Spirit,

Rom 9:2 that I have great sadness and continual grief in my heart.

Rom 9:3 For I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh,

Paul's charge – the Jews aren't the children of YHWH if they've rejected Yahusha.

V. 2 is reminiscent of **Isaiah 51:11 Therefore the redeemed of the יהוה shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.**

The stern reality of Jn. 1:11 has hit Paul: He came unto his own, and his own received him not.

But v. 12 of John 1 gives comfort: **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.**

V.3 is very serious sounding: **“For if it were possible I myself would wish to be banished from Moshiach for my Yisraelite brothers, my kinsmen according to the flesh.”**

The debate abounds as to:

1. whether Paul did actually pray to יהוה this action; or...
2. It's a hypothetical action meant to shepherd us to the textual witness.

2. It's a hypothetical action meant to shepherd us to the textual witness of 'anathema' 'that which has been cursed', 'accursed', 'anything devoted to evil', 'an accursed thing.'

And the linking text – Exodus 32:31 where we find Paul's statement here hearkens back and links us to Moses statement after the sin of the Golden Calf: **Exodus 32:31 “And returning to יהוה , he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass, Or if thou do not, strike me out of the book that thou hast written.**

Paul's hypothetical links us back to Moses and of course brings us full circle into the arms of 'the accursed' Yahusha; who bore the sins of Israel and the world to the reconciliation of יהוה.

Yahusha was granted what Moshe was denied, the opportunity to become 'accursed' for the sake of Israel's salvation. It's an amazing literary example of how Gamaliel taught his student Paul to weave the tapestry of the Tanakh.

Galatians 3:13 Messiah has redeemed us from the curse of the law (Book of the Law), being made a curse for us (for it is written: Cursed is everyone that hangeth on a tree).

2 Corinthians 5:21 Him, who knew no sin, he hath made sin for us: that we might be made the justice of God in him. Sin for us... That is, to be a sin offering, a victim for sin.

So; Paul uses metaphor and hypothetical as a literary device to draw from the connecting passages in the Tanakh.

Rom 9:4 who are *the children* of Yisra'ël, to whom is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises,

Rom 9:5 whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Amēn.

It was to Israel that verse 4 was given....but it was Israel also who forsook the adoption of v.4 because **they were not all Israel who were in the congregation of Israel, is Paul's point!**

(V. 4 & 5) – 7 blessings bestowed on believers – made possible by Yahusha's redemptive work as the accursed one:

1. Join the Israel of Elohim (at the Mountain)
2. Adopted (Exodus 19)
3. Witness the glory (Exodus 20)
4. Given the BoC – the covenants of promise
5. Given the Torah (Exodus 19) in covenant
6. The (priestly) service of Elohim
7. The fulfilled promises given to Abraham.

Exodus 19:4 Israel is 'adopted', Exodus 20 Israel witnessed YHWH's 'kavod/glory', Exodus 24 Israel was given the 'covenants' of 'promise', the 'Torah' Book of the Covenant, Exodus 24 Moshe, Aaron, Nadab, and Abihu, and seventy of the elders of Israel; 'worship' afar off...etc. etc.

We have a linguistic connection between 9:5 and Romans 1:25 that can't be missed, 'the Creator, who is blessed forever. Amen.'

In 1:25 the linguistic formulae is applied to The Creator יהוה, so here the ramifications are huge, a direct Pauline reference to Yahusha being יהוה.

Rom 9:6 However, it is not as though the word of Elohim has failed. **For they are not all Yisra'ël who are of Yisra'ël,**^a Footnote: ^aA play on words. See Explanatory Note on "Overcomers."

Israel in the first instance speaks of Jacob; whilst the second denotes the nation. Meaning Israelite or Jewish origin doesn't qualify you as being the Israel of Elohim (Gal 6:16) the second birth does!

The biblical view of Israel: How can we know today who a true Israelite is? Anyone who accepts Yahusha and who walks in His commandments (His New Covenant Torah) is a true Israelite – because covenant Torah – the BoC ratified by Yahusha's blood bring you into Exodus Israelite covenant status.

What, then, should do we do with Talmudic Judaism, the State of Israel and Zionism –

they're no more, no less than counterfeits of the true Messianic faith and the true Theocratic Israel of which Yahusha is King of.

Only the Tribes of Joseph (Genesis 48) had the right to the name of Israel forever, not Judah! **When the tribes of Joseph return to the land**, then biblical prophecy regarding Israel begins to unfold.

Two Israel's:

1. an awakened Israel
2. a fleshly/carnal Israel.

Paul puts two distinct Israel's forth in his letters to the Romans and Galatians – but NOT two physical Israel's or a replacement of Israel.

The key to what Paul's communicating to the Romans is understanding that the Northern Kingdom – the 10 Tribes, is called Israel in Scripture and never the Southern Kingdom, which is always called Judah.

The 1st Israel is limited to the physical, with the 2nd glorified Eternal Israel, which is a spiritually awakened people, coming later by faith.

Romans 9:6-8; —2:28,29—John 1:13 For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children... it is not the natural children who are Elohim's children but it is the children of promise who are regarded as Abraham's offspring. —A man is not a Jew if he is one outwardly ... No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Ruach—children born not of natural descent, ... but born of Elohim.

- Fleshly/Natural Israel is born of human descent; but Eternal/awakened Israel is born of Elohim, exclusively apart from human descent and without reference to the human descent of those it inhabits.
- Fleshly/Natural Israel's identity is rooted in the flesh; but awakened/Eternal Israel's identity is rooted in the inner man or Ruach.
- The State of Israel is national (racial) and compared internationally; awakened/Eternal Israel is without nationality but is transnational and without national (racial) comparison.
- Awakened/Eternal Israel is trans tribal and that can only happen through Yahusha's priesthood – trans tribal equality!

Abraham never inherited the Land in his original lifetime. This means the promise of the Land has an application to the Eternal Israel seed of Abraham, or the Israel born from above, Joseph!

Yeshayahu 10:20"And it shall come to pass in that day that the remnant of Israel, and such as have escaped of the house of Jacob. The remnant isn't Judah.

” Isaiah 6: 13 “the remnant tithe” is to be harvested to from the priesthood of the end-time Messianic Community under the overall leadership of Ephraim – hidden in the nations.

Judah can only be called Israel when the tribes are united as one/echad under Joseph’s headship. When the Kingdom split, Judah, Benjamin and Levi made NO attempt to call themselves ‘Israel’ because they knew they couldn’t. So, they picked ‘Judah’ after the most powerful of the three southern tribes.

Joseph, which is Ephraim and Manasseh, is to be restored to rulership once he’s purged of his gentile and pagan tendencies, to be the priestly theocratic governing tribe during the Millennium.

Rom 9:7 neither are they all children because they are the seed of Abraham, but, “**In Yitshaq your seed shall be called.**” [Gen 21:12](#).

To become the Israel of Elohim the Jews would need to become like Isaac, regenerated and in covenant relationship with יהוה – children of promise, not after the flesh.

This verse invalidates ‘spiritual Israel’ replacement theology. There is no spiritual Israel and no physical Israel.

To be true Israel one has to be both a descendant (physical/or by grafting) of Jacob and regenerated (spiritual) like Isaac – physical and spiritual.

An unregenerate Jew is no more Israel than a regenerated Aborigine, once regenerated both have the opportunity to graft into Israel, and that happens through Yahusha and a return to Mountain status of the seven (v.4/5):

1. Israel of Elohim (at the Mountain)
2. Adopted (Exodus 19)
3. Witness the glory (Exodus 20)
4. Given the BoC – the covenants of promise
5. Given the Torah (Exodus 19) in covenant
6. The (priestly) service of Elohim
7. The fulfilled promises given to Abraham.

Rom 9:8 That is, those who are the children of the flesh, these are not the children of Elohim, but the children of the promise are reckoned as the seed.

The children who’ve been regenerated like Isaac and come into the covenant are the children of יהוה. If you’re

1. lawless; or
2. following after the Book of the Law

you're still on one of two broad roads straddling the covenant – **Book of the Covenant!**

Often times verses 6-29 are used in Calvinistic circles to determine people being either predestined to salvation or damnation. But this letter addresses a first century framework, not a 15th & 16th century false construct (like you have to pick either Calvinism or Arminianism – you don't – no more than you have to pick lawlessness or Jewish Torah – we're called to be the narrow road people – somewhere in between the lies and deception – is the way, the light and the truth!

Teaching notes and podcast link Chapter 9 Part 1:

<https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-9-part-1/>

-----Part 2-----

Are the concepts of grace and mercy only found in the New Testament? Shaul/Paul ties into the linguistic connection of mercy to corporate Israel and the biblical prophecy made by Hoshea/Hosea. Israel will be regathered and united under a Melchizedek High Priest, Yahusha!

Rom 9:9 For this is the word of promise, **“At this time I shall come and Sarah shall have a son.”** [Gen 18:10](#).

Rom 9:10 And not only so, but Ribqah having conceived by one, our father Yitshaq.

Rom 9:11 Yet, before they were born or had done any good or evil – in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls –

Rom 9:12 it was said to her, **“The greater shall serve the lesser,”** [Gen 25:23](#).

2 Samuel 8:14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

Loved & hated is akin to delighted & rejected. יהוה delighted in Jacob's fidelity to the covenant yet he rejected Esau because of his infidelity toward the covenant.

Rom 9:13 as it has been written, **“Ya'aqob I have loved, but Esau I have hated.”** [Mal 1:2-3](#).

Rom 9:14 What, then, shall we say? Is there unrighteousness with Elohim? Let it not be!

Rom 9:15 For He says to Mosheh, **“I shall favor whomever I favor, and I shall have compassion on whomever I have compassion.”** [Exo 33:19](#).

[Romans 9:15 For He says to Moshe, I will have chen on whom I will have chen, and I will have rachamim on whom I will have rachamim.]

Chen [Favor; Grace] and Rachamin [Mercy] are linguistically connected to YHWH's display of mercy to corporate Israel, providing them with the cleft in the rock:

Exodus 33:12

If the Jewish people reject Yahusha they'll be cut off from Israel's kingdom.
The corporate election remains true, but corporate election doesn't translate over into individual election.

Rom 9:16 So, then, it is not of him who is wishing, nor of him who is running, but of Elohim who shows favor.

Rom 9:17 For the Scripture says to Pharaoh, **“For this same purpose I have raised you up, to show My power in you, and that My Name be declared in all the earth.”**
Exo 9:16.

Rom 9:18 So, then, He favors whom He wishes, and He hardens whom He wishes.

Rom 9:19 Then you shall say to me, “Why does He still find fault? For who has resisted His counsel?”

Calvinism with five points: TULIP: **Shortcomings discussed on podcast – Listen 36 min. mark.** <https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-9-part-2/>

T -- total depravity. **U** -- unconditional election. **L** -- limited atonement. **I** -- irresistible grace. **P** -- perseverance of the saints.

Arminianism with five points. **Shortcomings discussed on podcast – Listen 36 min. mark.** <https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-9-part-2/>

(1) Partial Depravity (2) Conditional Election (3) Unlimited Atonement (4) Resistible Grace (5) Conditional Salvation

Rom 9:20 But who are you, O man, to talk back to Elohim? **Shall that which is formed say to him who formed it, “Why have you made me like this?”** Isa 29:16, Isa 45:9.

Rom 9:21 Does not the potter have authority over the clay, from the same lump to make one vessel for value and another not for value?

Rom 9:22 And if Elohim, desiring to show wrath, and to make His power known, with much patience tolerated the vessels of wrath prepared for destruction,

Rom 9:23 and that He might make known the riches of His esteem on vessels of compassion, which He had prepared beforehand for esteem,

Note: the clay is formed from one lump – the seed of Jacob, Jews and non-Jews spread throughout the whole earth.

Both houses have a redeemed remnant prepared to be vessels of honor.

Rom 9:24 even whom He called, not only us of the Yehudim, **but also of the nations?**

Rom 9:25 As He says in Hoshēa too, **“I shall call them My people, who were not My people, and her beloved, who was not beloved.”** Hos 2:23.

Rom 9:26 “And it shall be in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of the living Elohim.” [Hos 1:10](#). (Hosea 1:9 the “not my peoples” are 10-Israel – the House of Israel; this is THE MYSTERY of the New Testament).

Hosea and Gomer, her adultery and Hosea’s long suffering and mercy – are יהוה and Israel respectively, the Golden calf adultery, Israel’s later divorce and the eventual reunification.

Note the direct connection between the latter-day “nations,” and the House of Israel; or Ephraim of Hosea chapter 1 verses 8-9, and chapter 2 verse 23!

Hosea 2:1: Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. 2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

Hosea 2:23: And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Hosea 4:6: My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children

Hosea 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Hosea 8:1 Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

Matthew 7:21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 8:10 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.¹¹ And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.¹² But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Rom 9:27 And Yeshayahu cries out on behalf of Yisra’el, “**Though the number of the children of Yisra’el be as the sand of the sea, the remnant shall be saved.**” [Isa 10:22](#), [Gen 22:17](#), [Hos 1:10](#).

Rom 9:28 **For He is bringing a matter to an end, and is cutting it short in righteousness, because יהוה shall cut short a matter on the earth.**” [Isa 10:23](#).

Rom 9:29 And as Yeshayahu said before, “**If יהוה of hosts had not left us a seed, we would have become like Sedom, and we would have been made like Amorah.**”^b
[Isa 1:9](#), [Deu 29:23](#). Footnote: ^bSee [Jer 49:18](#), [Jer 50:40](#), [Amo 4:11](#).

Israel's Unbelief

Rom 9:30 What shall we say then? That nations not following after righteousness, have obtained righteousness, even the righteousness of belief,

Rom 9:31 but Yisra'el following after the Torah of righteousness, has not arrived at the Torah of righteousness. (the Torah of tzedakah [righteousness] – the Torah-tzadik – what division of Torah is connected the Malki-Tzedik covenants of promise and made possible by Messiah?)

[Further discussion at 1hr. 10 min. mark on podcast link below.](#)

Rom 9:32 Why? Because *it was* not of belief, but as by works of Torah. (works of the BoL, membership into the community doesn't come by adhering to the BoL and cutting the flesh). For they stumbled at the **Stone of stumbling**. [Isa 8:14](#).

Rom 9:33 As it has been written, “**See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame.**” [Isa 8:14](#), [Isa 28:16](#).

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~ *Shalom* ~ Libby

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