

Triennial Torah Study – 3rd Year 10/11/2012

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This week's Triennial Torah reading can be found at:

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| Num 27 | Obadiah | Eccl 1-4 | 1 Corin 7 |
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Inheritance Law; Joshua to Succeed Moses (Numbers 27)

Zelophehad died in the wilderness, not having disqualified himself in the great sins of Korah, or the Moabites, or any such thing, without any sons to receive an inheritance. So his daughters make the unusual appeal recorded in this chapter. And though it is contrary to the social mores of the day for women to inherit land, their case makes sense, prompting Moses to take the matter before God. God's response is that Zelophehad's daughters are right—and He gives Moses an additional judgment, adding to the previous law. Thus, the daughters are to receive an inheritance. We will see more on this matter in chapter 36.

God then reaffirms to Moses that he will not be allowed to enter the Promised Land because he rebelled at God's command when he struck the rock to bring forth water (verse 14; compare 20:12). Moses, as so often before, thinks only of the people rather than himself. He says, "They are going to need a leader" (compare verse 17). So God commands Moses to ordain Joshua, a man with God's Spirit in him (verse 18). Though Joshua is to be "over the congregation" (verse 16) to lead them as a shepherd (verse 17), he is not to be a supreme one-man ruler with unlimited authority. He will not even have the degree of authority Moses has. Each time Joshua needs to know the will of God, he is to stand before Eleazar the priest, who will seek God's answer "by the judgment of the Urim" (verse 21). Indeed, it should be noted that no other human figure of the Old Testament will be given the degree of authority Moses is invested with. As God's special prophet (Deuteronomy 18:15; Numbers 12:6-8), Israel's chief human "judge" (Acts 7:35; Exodus 18:13-26), and the mediator of the Old Covenant (compare Galatians 3:19-20), no one would truly fill his shoes until Jesus Christ Himself arrived (compare Deuteronomy 34:10; 18:15-19).

Introduction to Obadiah; The Identity of Edom (Obadiah)

Nothing is known of the prophet Obadiah beyond the words of his prophecy. His name, meaning "Servant of the Eternal," may have been a name or it may have simply been used as a title. As to

when he lived and preached, while most modern scholars date his book to the time immediately following the Babylonian destruction of Jerusalem in 586 B.C., “some scholars date the book very early, in the mid-ninth century b.c., following raids by the Philistines and Arabian tribes during the period of King Jehoram of Judah (see 2 Chr. 21:16, 17). This date would make the Book of Obadiah the earliest of the prophetic books” (Nelson Study Bible, introductory notes on Obadiah). Under inspiration, the prophet Jeremiah later utilizes some of Obadiah’s prophecy in his own prophecy against Edom (see Jeremiah 49:722).

As mentioned, Edom or Esau rebelled in the days of King Jehoram against Judah, and they would continue to be in revolt (see 2 Kings 8:20-22). The book of Obadiah describes in more detail the future of Edom. Indeed, the prophecy of Obadiah is clearly for the end time, as the reference to the “day of the Lord” shows (verse 15; compare Joel 2:1-2)—as well as the references to the return of all Israel, the ultimate defeat of Edom and the establishment of the Kingdom of God (verses 17-21).

Yet who is Edom today? As discussed earlier, Edom is another name for Esau (Genesis 25:30). Esau and his descendants originally lived in the region of Mount Seir (Genesis 36:8-9), southeast of Judea, in what is now southern Jordan, around the city of Petra. The Greeks and Romans called this area Idumea (i.e., Idum = Edom). Because the Bible refers to end-time Jordan as “Edom, Moab, and the prominent people of Ammon” (Daniel 11:41), it is evident that many Edomites must still live there. It should also be noted that Idumea extended into southern Judah: “The Edomites were gradually pushed into the southern half of Judea, including the region around Hebron, an area which the Greeks later called Idumaea” (“Idumaea,” Unger’s Bible Dictionary, 1966). (The biblical king Herod the Great was an Idumean—an Edomite). One of Esau’s grandsons (and a tribal chief) was Amalek (Genesis 36:10-16), who became father of the Amalekites. Some rabbinical schools in Israel teach that the Palestinian Arabs—the most fervent adversaries of the modern Israeli state—are Amalekites. In light of the prophecy in Exodus 17:16 of conflict between the Amalekites and Israelites from generation to generation, there may be considerable validity to this identification (see also Obadiah 10). Jordan’s population is heavily Palestinian, and many of the Palestinians in Jordan and Israel are evidently Edomite by descent.

This identification of the Palestinians becomes clearer from a careful reading of Obadiah 19.

It is speaking of territories—that those who control particular territories in the Holy Land will come to possess additional territories there. In context, we can see that Israelites in this verse are retaking areas that the Edomites have stolen. Fascinatingly, the areas listed as doing the taking here are areas that are today populated by Jews. The areas being taken back are now populated by Palestinians—thus apparently identifying the Palestinians as Edomites, at least in large measure. Notice: “The South [the Negev, now held by the Israelis] shall possess the mountains of Esau [southern Jordan and perhaps the area of Hebron, the southern West Bank now populated by Palestinians], and the Lowland [the Shephelah, or lower hills between the central hill country to the east and the coastal plain to the west, now populated by Jews] shall possess Philistia [most of

which is now the Gaza Strip, territory now held by Palestinians]. They [the Jewish Shephelah inhabitants] shall possess the fields of Ephraim and the fields of Samaria [the northern West Bank, now occupied by Palestinians]. Benjamin [the area around Jerusalem, presently held by the Israelis] shall possess Gilead [northern Jordan].”

But Edom’s descendants may be found elsewhere as well. Besides their sedentary life in the Mount Seir region, some of them appear to have become nomadic, ranging over vast territories as early as patriarchal times. A text from the ancient city of Ugarit, on the northern Syrian coast, mentions “the well-watered land of Edom,” which was evidently in some proximity. Later, in the sixth century B.C., Nebuchadnezzar carried many Edomites of the Mount Seir region away captive to Babylon and other Babylonian territories. Perhaps that is why we find the city of Basra in Iraq—possibly a slight variation of the biblical Edomite city of Bozrah (Genesis 36:33; 1 Chronicles 1:44; Isaiah 34:6; 63:1).

It is thus likely that there are still Edomites in Iraq and scattered throughout the Middle East. During the laxity of Persian rule, Edomite wandering appears to have resumed. The chief tribe of Edom was Teman (see Obadiah 9), named after Esau’s eldest grandson (Genesis 36:10-15). And the rocky plateaus of Persia and Turkestan eventually became known as the land of Temani. In Turkestan in Central Asia was a city named Amalik, seemingly after Amalek. The name of Teman appears to have come down to us in the form of the name Ottoman—that is, the Ottoman Turks (only the vowels in spelling being changed over the centuries). While the Turks appear to be a somewhat mixed people, it does seem that a large number of them are Edomites. The historical Hor Turks may be named after the Horites, who were closely associated with the Edomites in Genesis 36.

Perhaps most surprising is to find that elements of Edom may be found in Europe. The Jewish Talmud says that Edomites settled very early on in southern Italy. It is believed by many Jews that the people of Edom became dominant among the early Romans, establishing themselves as the ruling elite among them and later among the Germans. There may be some truth in this, as Isaiah 34 and 63 describe the ultimate destruction of end-time Babylon (a power bloc led by a final resurrection of the Roman Empire) as the destruction of Edom and the Edomite capital of Bozrah. However, Edomites in Europe would seem to make up a rather small percentage of the population there. (More research on the modern identity of Edom can be found at www.british-israel.ca/Turkey.htm and at www.britam.org/now72.html—with the caution that the citing of outside sources for further study is not an endorsement of everything in those sources).

The Fate of Edom (Obadiah)

Despite their self-imagined greatness and pride, God says he will make the Edomites small and despised among the nations (Obadiah 2). Their dwelling in the “clefts of the rock” (Obadiah 2; Jeremiah 49:16) may refer to the rock-hewn city of Petra mentioned earlier (the word for “rock” being the Hebrew Sela, equivalent to the Greek Petra), and perhaps other rock fortresses. High above Petra and on other mountains of Edom were high places for worship, lookouts and refuge. “Some of the mountain peaks of Edom reach over six thousand feet; Jerusalem [by comparison] is

about 2,300 feet above sea level” (Nelson Study Bible, note on Obadiah 3). Yet the Edomites would be brought down—not just physically, but figuratively from their exalted prideful arrogance (Obadiah 4; Jeremiah 49:16).

In Obadiah 5 God says that grape gatherers or even thieves would take merely their fill—not everything. But God will go way beyond this. Edom will be utterly laid bare, completely plundered of everything and everyone (Obadiah 6; see Jeremiah 49:9-10).

In verse 7 of Obadiah we see Edom in a “confederacy”—an alliance—perhaps the same one prophesied in Psalm 83:1-8. In any case, we see that the Edomites’ allies will turn on them. Yet the Edomites won’t be able to see it. Their “wisdom” or cunning (as the Hebrew could also be rendered) and understanding will not reveal it—as God will confound and destroy them (Obadiah 8-9; Jeremiah 49:7).

Proverbs 24:17 says, “Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles.” A comparison of that principle with Obadiah 12-14 shows one of the major reasons God is and will be angry with Edom. In the past invasions of Israel and Judah, Edom has often cheered it on and even participated, as will again be noted in the Bible Reading Program comments on Amos 1:11-12 (another prophecy of Edom). Apparently, the Edomites of the end time will continue in the same pattern, cutting off the escape of Israelites, contributing to their devastation and turning them over to the enemy (Obadiah 10-11, 13-14).

Yet Edom will pay dearly—as will all nations that have dealt maliciously with God’s people (verses 15-16). But it will be particularly bad for Edom. At the time of Christ’s return, Obadiah tells us, the land of Edom will be destroyed, and it appears from verse 18 that, at that time, none of the physical descendants of Esau will survive. (We will examine this matter further when we later read the prophecy of Edom in Jeremiah 49:7-22.)

This does not mean, however, that none of the Edomites will ever be in the Kingdom of God. They will be raised in the second resurrection, which will take place after the Millennium of Christ’s reign (Revelation 20:5), and which is commonly referred to in the Church of God as the “Great White Throne Judgment” (see verses 11-12). At that time, everyone who has not been called by God in this age prior to Christ’s return will be given an opportunity to accept God’s way of life and enter into His Kingdom. And those of the first resurrection at Christ’s return—the comparatively few called and faithful people of this age—will be there to help guide and teach those who will be raised in that second resurrection.

As we’ve seen, Obadiah evidently concerns the Israelites retaking Palestinian territories at the return of Christ. Verse 20 then concerns the redistribution of the land to all of Israel and Judah returning from captivity. The “land of the Canaanites as far as Zarephath” is perhaps the entire Holy Land, stretching up into former Phoenician territory in modern Lebanon—though it could be that only northern Israel is here denoted as the land for the returning house of Israel. Then notice the “captives of Jerusalem who are in Sepharad.” The last word here may come from sephar,

“which in the Aramaic vernacular would denote furthest limit or seacoast” (Seth Ward, “On the History of the Term ‘Sepharad,’” Foundation for the Advancement of Sephardic Studies and Culture, www.sephardicstudies.org/ward2.html). By early medieval times, the Jewish people of Spain were referring to themselves as Sephardic Jews, evidently from this term. Perhaps it refers to the Jews who have been scattered since the Diaspora. They return to possess the cities of the Negev.

Finally, observe again this very encouraging promise at the end of the book of Obadiah: “Then saviors shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the Lord’s” (verse 21). Who are these “saviors,” or deliverers, who judge? Describing the time of Jesus Christ’s return, Daniel 7:22 says, “Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (KJV). Yes, God’s saints, glorified as divine kings and priests, will be given the privilege of playing a part in saving Israel and the rest of mankind. What an awesome future!

Regarding the closing words of the prophecy, “the kingdom shall be the Lord’s” (Obadiah 21), The Nelson Study Bible says this in its note on the verse: “These were Obadiah’s last words against all human arrogance, pride, and rebellion. Edom had thought itself indestructible; but the Lord humbled that nation and restored the fallen Judah [and will do so in a far greater way for all Israel in the future]. Many people are tempted to consider themselves beyond the reach of God. But God will bring them low, just as He will lift those who humble themselves before Him. And one great day, He will establish His just rule over all.”

Ecclesiastes 1-4 From Matthew Henry (<http://www.christnotes.org/commentary.php?com=mhc&b=21&c=1>)

Introduction. The name of this book signifies “The Preacher.” The wisdom of God here preaches to us, speaking by Solomon, who it is evident was the author. At the close of his life, being made sensible of his sin and folly, he recorded here his experience for the benefit of others, as the book of his repentance; and he pronounced all earthly good to be “vanity and vexation of spirit.” It convinces us of the vanity of the world, and that it cannot make us happy; of the vileness of sin, and its certain tendency to make us miserable. It shows that no created good can satisfy the soul, and that happiness is to be found in God alone; and this doctrine must, under the blessed Spirit’s teaching, lead the heart to Christ Jesus.

Chapter 1. Solomon shows that all human things are vain. (1-3) Man’s toil and want of satisfaction. (4-8) There is nothing new. (9-11) The vexation in pursuit of knowledge. (12-18).

Much is to be learned by comparing one part of Scripture with another. We here behold Solomon returning from the broken and empty cisterns of the world, to the Fountain of living water; recording his own folly and shame, the bitterness of his disappointment, and the lessons he had learned. Those that have taken warning to turn and live, should warn others not to go on and die. He does not merely say all things are vain, but that they are vanity. VANITY OF VANITIES, ALL IS

VANITY. This is the text of the preacher's sermon, of which in this book he never loses sight. If this world, in its present state, were all, it would not be worth living for; and the wealth and pleasure of this world, if we had ever so much, are not enough to make us happy. What profit has a man of all his labour? All he gets by it will not supply the wants of the soul, nor satisfy its desires; will not atone for the sins of the soul, nor hinder the loss of it: what profit will the wealth of the world be to the soul in death, in judgment, or in the everlasting state?

All things change, and never rest. Man, after all his labour, is no nearer finding rest than the sun, the wind, or the current of the river. His soul will find no rest, if he has it not from God. The senses are soon tired, yet still craving what is untried. Men's hearts and their corruptions are the same now as in former times; their desires, and pursuits, and complaints, still the same. This should take us from expecting happiness in the creature, and quicken us to seek eternal blessings. How many things and persons in Solomon's day were thought very great, yet there is no remembrance of them now! Solomon tried all things, and found them vanity. He found his searches after knowledge weariness, not only to the flesh, but to the mind. The more he saw of the works done under the sun, the more he saw their vanity; and the sight often vexed his spirit. He could neither gain that satisfaction to himself, nor do that good to others, which he expected. Even the pursuit of knowledge and wisdom discovered man's wickedness and misery; so that the more he knew, the more he saw cause to lament and mourn. Let us learn to hate and fear sin, the cause of all this vanity and misery; to value Christ; to seek rest in the knowledge, love, and service of the Saviour.

Chapter 2. The vanity and vexation of mirth, sensual pleasure, riches, and pomp. (1-11) Human wisdom insufficient. (12-17) This world to be used according to the will of God. (1826).

Solomon soon found mirth and pleasure to be vanity. What does noisy, flashy mirth towards making a man happy? The manifold devices of men's hearts, to get satisfaction from the world, and their changing from one thing to another, are like the restlessness of a man in a fever. Perceiving it was folly to give himself to wine, he next tried the costly amusements of princes. The poor, when they read such a description, are ready to feel discontent. But the remedy against all such feelings is in the estimate of it all by the owner himself. All was vanity and vexation of spirit: and the same things would yield the same result to us, as to Solomon. Having food and raiment, let us therewith be content. His wisdom remained with him; a strong understanding, with great human knowledge. But every earthly pleasure, when unconnected with better blessings, leaves the mind as eager and unsatisfied as before. Happiness arises not from the situation in which we are placed. It is only through Jesus Christ that final blessedness can be attained.

Solomon found that knowledge and prudence were preferable to ignorance and folly, though human wisdom and knowledge will not make a man happy. The most learned of men, who dies a stranger to Christ Jesus, will perish equally with the most ignorant; and what good can commendations on earth do to the body in the grave, or the soul in hell? And the spirits of just men made perfect cannot want them. So that if this were all, we might be led to hate our life, as it is all vanity and vexation of spirit.

Our hearts are very loth to quit their expectations of great things from the creature; but Solomon came to this at length. The world is a vale of tears, even to those that have much of it. See what fools they are, who make themselves drudges to the world, which affords a man nothing better than subsistence for the body. And the utmost he can attain in this respect is to allow himself a sober, cheerful use thereof, according to his rank and condition. But we must enjoy good in our labour; we must use those things to make us diligent and cheerful in worldly business. And this is the gift of God. Riches are a blessing or a curse to a man, according as he has, or has not, a heart to make a good use of them. To those that are accepted of the Lord, he gives joy and satisfaction in the knowledge and love of him. But to the sinner he allots labour, sorrow, vanity, and vexation, in seeking a worldly portion, which yet afterwards comes into better hands. Let the sinner seriously consider his latter end. To seek a lasting portion in the love of Christ and the blessings it bestows, is the only way to true and satisfying enjoyment even of this present world.

Chapter 3. The changes of human affairs. (1-10) The Divine counsels unchangeable. (11-15) The vanity of worldly power. (16-22).

To expect unchanging happiness in a changing world, must end in disappointment. To bring ourselves to our state in life, is our duty and wisdom in this world. God's whole plan for the government of the world will be found altogether wise, just, and good. Then let us seize the favorable opportunity for every good purpose and work. The time to die is fast approaching. Thus labour and sorrow fill the world. This is given us, that we may always have something to do; none were sent into the world to be idle.

Everything is as God made it; not as it appears to us. We have the world so much in our hearts, are so taken up with thoughts and cares of worldly things, that we have neither time nor spirit to see God's hand in them. The world has not only gained possession of the heart, but has formed thoughts against the beauty of God's works. We mistake if we think we were born for ourselves; no, it is our business to do good in this life, which is short and uncertain; we have but little time to be doing good, therefore we should redeem time. Satisfaction with Divine Providence, is having faith that all things work together for good to them that love him. God doeth all, that men should fear before him. The world, as it has been, is, and will be. There has no change befallen us, nor has any temptation by it taken us, but such as is common to men.

Without the fear of the Lord, man is but vanity; set that aside, and judges will not use their power well. And there is another Judge that stands before the door. With God there is a time for the redressing of grievances, though as yet we see it not. Solomon seems to express his wish that men might perceive, that by choosing this world as their portion, they brought themselves to a level with the beasts, without being free, as they are, from present vexations and a future account. Both return to the dust from whence they were taken. What little reason have we to be proud of our bodies, or bodily accomplishments! But as none can fully comprehend, so few consider properly, the difference between the rational soul of man, and the spirit or life of the beast. The spirit of man goes upward, to be judged, and is then fixed in an unchangeable state of happiness or misery. It is as certain that the spirit of the beast goes downward to the earth; it perishes at

death. Surely their case is lamentable, the height of whose hopes and wishes is, that they may die like beasts. Let our inquiry be, how an eternity of existence may be to us an eternity of enjoyment? To answer this, is the grand design of revelation. Jesus is revealed as the Son of God, and the Hope of sinners.

Chapter 4. Miseries from oppression. (1-3) troubles from envy. (4-6) The folly of covetousness. (7,8) The advantages of mutual assistance. (9-12) the changes of royalty. (13-16).

It grieved Solomon to see might prevail against right. Wherever we turn, we see melancholy proofs of the wickedness and misery of mankind, who try to create trouble to themselves and to each other. Being thus hardly used, men are tempted to hate and despise life. But a good man, though badly off while in this world, cannot have cause to wish he had never been born, since he is glorifying the Lord, even in the fires, and will be happy at last, for ever happy. Ungodly men have most cause to wish the continuance of life with all its vexations, as a far more miserable condition awaits them if they die in their sins. If human and worldly things were our chief good, not to exist would be preferable to life, considering the various oppressions here below.

Solomon notices the sources of trouble peculiar to well-doers, and includes all who labour with diligence, and whose efforts are crowned with success. They often become great and prosperous, but this excites envy and opposition. Others, seeing the vexations of an active course, foolishly expect more satisfaction in sloth and idleness. But idleness is a sin that is its own punishment. Let us by honest industry lay hold on the handful, that we may not want necessaries, but not grasp at both hands full, which would only create vexation of spirit.

Moderate pains and gains do best.

Frequently, the more men have, the more they would have; and on this they are so intent, that they get no enjoyment from what they have. Selfishness is the cause of this evil. A selfish man cares for nobody; there is none to take care of but himself, yet he will scarcely allow necessary rest to himself, and the people he employs. He never thinks he has enough. He has enough for his calling, for his family, but he has not enough for his eyes. Many are so set upon the world, that in pursuit of it they bereave themselves, not only of the favour of God and eternal life, but of the pleasures of this life. The distant relations or strangers who inherit such a man's wealth, never thank him. Covetousness gathers strength by time and habit; men tottering on the brink of the grave, grow more grasping and griping. Alas, and how often do we see men professing to be followers of Him, who, "though he was rich, for our sakes became poor," anxiously scraping money together and holding it fast, excusing themselves by common-place talking about the necessity of care, and the danger of extravagance!

Surely he has more satisfaction in life, who labours hard to maintain those he loves, than the miser has in his toil. In all things union tends to success and safety, but above all, the union of Christians. They assist each other by encouragement, or friendly reproof. They warm each other's hearts while they converse together of the love of Christ, or join in singing his praises. Then let us improve our opportunities of Christian fellowship. In these things all is not vanity, though there will

be some alloy as long as we are under the sun. Where two are closely joined in holy love and fellowship, Christ will by his Spirit come to them; then there is a threefold cord.

People are never long easy and satisfied; they are fond of changes. This is no new thing. Princes see themselves slighted by those they have studied to oblige; this is vanity and vexation of spirit. But the willing servants of the Lord Jesus, our King, rejoice in him alone, and they will love Him more and more to all eternity.

1 Corinthians 7

Paul's opening statement in chapter 7 somewhat sets the tone for what question he is answering with this chapter. The topic appears to be questions on men and women and their relationships and boundaries. Judgments happening in the assembly upon one another on certain conditions of society and the rules and regulations thereof. He literally tells them, "it is good for a man not to touch a woman." He is attempting to help the Corinthians, who were well known for their sexual promiscuity, to understand a life as a believer in sexual purity. Because of the natural desires given by God to men and women, in the faith of Messiah it is good to marry, one man, one woman. Then each of them belong "in body" to the other and are to give themselves physically to one another, and one another only. But he is also trying to show them, that a life "unmarried" is acceptable and even preferable, because that person is married to Messiah and is free. This person should not be judged in a negative light by society or pressured to become married for marriage sake.

For the married: Whenever there is a time of worship, fasting, prayer, or for any reason... decide together, as a couple on abstaining from sexual unity only for a time. Be careful not to deprive one another to the point that one or the other begins being tempted because of sexual desires to go outside the marriage covenant for pleasures.

These are not commands of Paul, but he says if you are not married and also do not suffer from sexual temptations, don't marry. In this way, a life may be more fully given to the service of Elohim. However, if you are given to sexual temptations and have that deep, burning passion within you that is too hard to control without being a slave to that sin of fornication and/or promiscuity... then it is better for you to marry. This is only common sense and therapeutic. There is no command on this and each person has to do what is right for themselves depending upon their own circumstance.

If we do marry, this is in fact a command to men: Stay married, especially for the sake of women. In marriage a woman has a covering and some sort of protection. Let a husband not send away a wife (v 11). Paul goes on to advise once again and stresses that the following is not a command, but if a couple is happy and satisfied together even though one is not a believer... do not make a big deal of this and allow them to remain together in peace. In these cases, the believing partner allows the unbelieving partner to be set apart. The children then also are set apart instead of being unclean.

If the unbeliever in a relationship desires to leave... let them leave and do not put up a big problem, for keeping them against their will is akin to slavery, and there will be no peace. Just because a couple stays together does not mean the believer will be able to save the unbeliever. Elohim Himself gives each of us our walk and that is the walk that will be lived out... whether a marriage is preserved or not.

With verse 18 Paul takes a slight topic change and begins to address the weightier matters, that being guarding the commands of Elohim. He said "let" meaning "leave each other alone" in some matters. "Let" each one remain in the same calling in which he was called, meaning physically and socially. These matters are of no bearing upon salvation. Let us not start making demands upon people when they come into the faith. For example telling them they have to do this, and have to do that with their "physical" appearance. We cannot spiritually regulate all righteous people should be married, or that the righteous must divorce the unsaved, or a slave must be set free, or a free person must now become a slave. No!! All service to Elohim happens on the level and place where each person is. It is diverse, just as different members of a body are diverse.

Paul does however, advise the Corinthians in his letter of his personal advice based upon his understanding of many matters. That being: if possible, remain unmarried. Why? Because of the cares of this world, husbands, wives, children, households, entertainment, rearing children, obtaining shelter, feeding the family. If married, all of these matters take servants away from Elohim and to the world.

An unmarried person is concerned with matter of Elohim and not matters of the world. Paul states this condition is preferable... unless there is a desire to marry and have a relationship.

A couple of situations are spoken of in particular, again, based upon Paul's wisdom: A man and a woman who desire to be in sexual unity and married, even though the woman is past child bearing years... it is fine and not sinful for them to do this. They should marry for companionship. If a virgin, whether she is a daughter or simply a charge of another man, and that man has full control of his body, not falling into temptation, and secure in his self-control – it is fine not to marry her. Simply protect and care for her and allow her to be dedicated to Elohim in her life. This man does well, and does not sin.

If this man who is caring for a virgin, whether she be his daughter or a person of his charge... does well to marry her off – it is fine. However, because of the chastity and freedom to serve Elohim for her, he does even better to not give her in marriage and commit to care for her.

A wife, is bound by Torah (the law) as long as her husband lives. (Israel and Yehovah). If her husband dies, she is free to be married to whom she desire (renewed covenant with resurrected Messiah now possible). It is better, in Paul's opinion, for the woman to stay just as she is in the Master (not married).