

Greetings, today our manna is from Genesis 32; Mark 3; Esther 8; Romans 3

January 31 – 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 32

Jacob Fears Esau

Gen 32:1 **And Ya'aqob went on his way, and the messengers of Elohim met him.**

Gen 32:2 **And when Ya'aqob saw them, he said**, “This is the camp of Elohim.” And he called the name of that place Maḥanayim.

BDB Definition: Mahanaim = “two camps”

- 1) a place east of the Jordan, named from Jacob's encounter with angels
- 2) a Levitical city in Gad

Gen 32:3 **And Ya'aqob sent messengers before him to Ęsaw his brother in the land of Sě'ir, the field of Edom**

Gen 32:4 **and he commanded them, saying**, “Say this to my master Ęsaw, ‘Your servant Ya'aqob said this, ‘I have sojourned with Laḅan and stayed there until now.

Gen 32:5 “And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favour in your eyes.” ’ ”

Gen 32:6 **So the messengers returned to Ya'aqob, saying, “We came to your brother Ęsaw, and he also is coming to meet you, and four hundred men with him.”**

This encounter with Esau is felt to be Jacob's 1st trouble. Jacob's second trouble will be when he believes that Joseph has been killed by a wild animal.

The last remembrance Jacob had of Esau was knowing of his desire to kill him. Therefore, Jacob decides to divide his people and flocks into two groups.

Gen 32:7 **And Ya'aqob was greatly afraid and distressed.** So he divided the people that were with him, and the flocks and herds and camels, into two groups,

Gen 32:8 and he said, “If Ęsaw comes to the one group and strikes it, then the other group which is left shall escape.”

Jacob prays to the Elohim of his fathers Abraham and Isaac.

Gen 32:9 **And Ya'aqob said,** "O Elohim of my father Abraham and Elohim of my father Yitshaq, ה'יהוה who said to me, 'Return to your land and to your relatives, and I do good to you,'

Gen 32:10 "I do not deserve the least of all the loving-commitment and all the truth which You have shown Your servant, for I passed over this Yardēn with my staff, and now I have become two groups.

Gen 32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Ĕsaw, for I fear him, lest he come and shall strike me and the mother with the children.

Gen 32:12 "For You said, 'I shall certainly do good to you, and shall make your seed as the sand of the sea, which are too numerous to count.' "

Jacob sends three droves of livestock with his servants to meet Esau bearing these gifts from Jacob.

Gen 32:13 And he spent the night there, and took what came to his hand as a present for Ĕsaw his brother –

Gen 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

Gen 32:15 thirty suckling-camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

Gen 32:16 And he gave into the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between drove and drove."

Gen 32:17 And he commanded the first one, saying, "When Ĕsaw my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? And whose are these in front of you?'

Gen 32:18 then you shall say, 'They are your servant Ya'aqob's. It is a present sent to my master Ĕsaw. And see, he also is behind us.' "

Gen 32:19 So he commanded the second, and the third, and all who followed the droves, saying, "Speak to Ĕsaw this same word when you find him,

Gen 32:20 and you shall say, 'Also look, your servant Ya'aqob is behind us.' " For he said, "Let me appease him with the present that goes before me, and after that see his face. He might accept me."

Gen 32:21 And the present passed over before him, but he himself spent the night in the camp.

Jacob Wrestles with Elohim

Gen 32:22 And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq.

BDB Definition:

Jabbok = "emptying"

1) a stream which intersects the mountain range of Gilead, and falls into the Jordan on the east

about midway between the Sea of Galilee and the Dead Sea

Gen 32:23 And he took them and sent them over the stream, and sent over what he had.

Gen 32:24 **And Ya'aqob was left alone. And a Man wrestled with him until the breaking of day.**

✚ Gen 32:25 And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya'aqob's hip was dislocated as He wrestled with him.

✚ Gen 32:26 And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!"

✚ Gen 32:27 So He asked him, "What is your name?" And he said, "Ya'aqob."

✚ Gen 32:28 And He said, "Your name is no longer called Ya'aqob, but **Yisra'ël^a, because you have striven with Elohim and with men, and have overcome.**"

Footnote: ^aYisra'ël means "to strive with Ĕl; to overcome with Ĕl; to rule with Ĕl".

✚ Gen 32:29 And Ya'aqob asked Him, saying, "Please let me know Your Name." And He said, "Why do you ask about My Name?" And He blessed him there.

Gen 32:30 And Ya'aqob called the name of the place **Peni'ël**, **"For I have seen Elohim face to face, and my life is preserved."**

Gen 32:31 And the sun rose on him as he passed over Penu'ël, and he limped on his hip.

Gen 32:32 That is why the children of Yisra'ël to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya'aqob, in the sinew of the hip.

Jacob 'emptied' himself before YHWH. He had sent his family, people, and livestock to the other side of the stream of Jabbok. There He wrestled with Elohim until he blessed him. YHWH then asked him his name and he replied Jacob; then YHWH said his name would no longer be Jacob but Israel. Israel means to strive with El; to overcome with El; and to rule with El.

So, I ask what is your name? If you have emptied yourself before YHWH and have been born anew by faith in Yahusha HaMashiach, your name has also changed. Believers become part of the one new man 'Israel'; born from above. We are one body with Yahusha as the head.

Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Mark 3

A Man with a Withered Hand

Mar 3:1 And He went into the congregation again, and a man who had a withered hand was there.

Mar 3:2 And they were watching Him, whether He would heal him on the Sabbath, so as to accuse Him.

Mar 3:3 And He said to the man who had the withered hand, “Get up to the middle.”

Mar 3:4 And He said to them, **“Is it right to do good on the Sabbath, or to do evil, to save life or to kill?” But they remained silent.**

Mar 3:5 And having looked around on them with displeasure, being grieved at the hardness of their hearts, He said to the man, **“Stretch out your hand.” And he stretched it out, and his hand was restored as healthy as the other.**

Mar 3:6 And the Pharisees went out and immediately plotted with the Herodians against Him, how to destroy Him.

Helping mankind takes priority. Turning away from someone in need is not of YHWH. Showing love and compassion is first and foremost. The chief leaders and elders were constantly watching Yahusha to find a way to accuse Him.

Though the Book of the Law was still in place, the Pharisees had added their man-made laws; many of which had been brought back from Babylonian captivity. They were blind guides that placed heavy burdens on the people without regard or compassion for their fellow man.

A Great Crowd Follows Yahusha

Mar 3:7 But יהושע withdrew with His taught ones to the sea. And a great crowd from Galil followed Him, and from Yehudah.

Mar 3:8 Even from Yerushalayim, and from Edom and beyond the Yardēn, and those around Tsor and Tsidon, a large crowd came to Him when they heard how much He was doing.

Mar 3:9 And **He spoke to His taught ones**, that a small boat should be kept ready for Him because of the crowd, lest they should press upon Him.

Mar 3:10 For **He healed many**, so that as many as had afflictions fell upon Him to touch Him.

Mar 3:11 And **the unclean spirits**, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of Elohim.”

Mar 3:12 But **He warned them many times that they should not make Him known.**

Yahusha didn't need nor want the 'help' of unclean spirits. It is a privilege of YHWH for believers to proclaim the Good News of Yahusha HaMashiach.

The Twelve Apostles

We had read previously how Yahusha called his apostles to follow Him; but now we see He appoints twelve to be with Him; to be sent out to proclaim; and to possess authority to heal sickness and cast out demons.

Mar 3:13 And He went up on the mountain and called to Him whom He wished, and they came to Him.

Mar 3:14 And He appointed twelve to be with Him, and to be sent out to proclaim,

Mar 3:15 and to possess authority to heal sicknesses and to cast out demons.

Mar 3:16 And **He appointed the twelve:**

- Shim'on, to whom He added the name Kěpha; **Mar 3:17** and
- Ya'aqob the son of Zabdai, and
- Yoḥanan the brother of Ya'aqob, to whom He added the name Beni-Reḡes, that is, "Sons of Thunder," **Mar 3:18** and
- Andri, and
- Philip, and
- Bartholomi, and
- Mattithyahu, and
- T'oma, and
- Ya'aqob son of Alphai, and
- Taddai, and
- Shim'on the Kena'anite; **Mar 3:19** and
- Yehuḏah from Qerioth, who did also deliver Him up. And they went into a house,

Mar 3:20 and again the crowd came together, so that they were unable even to eat bread.

Mar 3:21 And when His relatives heard about this, they went out to seize Him, for they said, "He is out of His mind."

His very relatives thought He was out of His mind. Many of us have encountered the same from those closest to us.

Blasphemy Against the Holy Spirit

Mar 3:22 And the scribes who came down from Yerushalayim said, "He has Be'elzebul," and, "He casts out demons by the ruler of the demons."

Mar 3:23 And calling them near He said to them in parables, "How is Satan able to

cast out Satan?

Mar 3:24 “And if a reign is divided against itself, that reign is unable to stand.

Mar 3:25 “And if a house is divided against itself, that house is unable to stand.

Mar 3:26 “And if Satan has risen up against himself, and is divided, he is unable to stand, but has an end.

Mar 3:27 “No one is able to enter a strong man’s house and plunder his goods, unless he first binds the strong man, and then he shall plunder his house.

Mar 3:28 **“Truly, I say to you, all the sins shall be forgiven the sons of men, and whatever blasphemies they speak,**

Mar 3:29 **but he who blasphemes against the Set-apart Spirit has no forgiveness forever, but is subject to everlasting judgment,”**

Mar 3:30 **because they said,** “He has an unclean spirit.”

These scribes had just blasphemed the Set-apart Spirit. Blasphemous rejection of the Set-apart Spirit is the unforgiveable sin. Without the Ruach HaKodesh coming into a person’s life by faith in Yahusha HaMashiach; there is no other way of salvation. Yahusha makes it clear what they had just said was blaspheming the Set-apart Spirit.

Yahusha's Mother and Brothers

Mar 3:31 And His brothers and His mother came, and standing outside they sent to Him, calling Him.

Mar 3:32 **And a crowd was sitting around Him. And they said to Him, “See, Your mother and Your brothers are outside seeking You.”**

Mar 3:33 But He answered them, saying, **“Who is My mother, or My brothers?”**

Mar 3:34 And looking about on those sitting round Him, He said, “See My mother and My brothers!

Mar 3:35 **“For whoever does the desire of Elohim is My brother and My sister and mother.”**^a Footnote: ^a [Mat 12:50](#), [Luk 8:21](#).

Through Yahusha we are adopted into His family. In Him, the family of believers are our brothers and sisters. We still have earthly parents that we honor, siblings, etc.; but now, we have been born anew into a holy nation; a kingdom of priests of every tribe, tongue, people, and nation.

Esther 8**Esther Saves the Jews**

This is an interesting caption to this chapter within Scripture, ‘**Esther Saves the Jews.**’ One ponders exactly ‘why’ YHWH’s Name is not mentioned in the whole book. Yes, it does appear YHWH showed the Yehudim favor; but this cannot be affirmed when the same is not written and glory not given to Him?

We must always differentiate between victory in our own strength verses victory and glory given to YHWH through His strength. Afterall, the exile from Judah to Babylon came about because of this type of behavior; seeking allies from pagan nations and praying to little ‘g’ gods. People can fast and pray to little ‘g’ gods or to the One true living Elohim. The only way to know is by recording or saying who is being petitioned through prayer and fasting. The exiles had picked up many ways of the Babylonians and Medes and Persians. Though many of us live scattered among the nations we still must profess His Name before men; and not deny Him.

Est 8:1 On that day Sovereign Ahashwērosh gave to Sovereigness Estēr the house of Haman, the adversary of the Yehudim. And Mordeḳai came before the sovereign, for Estēr had explained what he was to her.

Est 8:2 And the sovereign took off his signet ring, which he had taken from Haman, and gave it to Mordeḳai. And Estēr appointed Mordeḳai over the house of Haman.

Mordecai had now been given the sovereign’s signet ring to conduct the business of the kingdom. In addition, the king had given Esther the house of Haman which she in turn appoints Mordecai to manage.

Est 8:3 And Estēr spoke to the sovereign again, and fell down at his feet and begged him with tears to put an end to the evil of Haman the Aḡaḡite, and his plot which he had plotted against the Yehudim.

Est 8:4 And the sovereign held out the golden sceptre toward Estēr. And Estēr arose and stood before the sovereign,

Est 8:5 **and said,** “If it pleases the sovereign, and if I have found favour in his sight and the matter is right before the sovereign and I am pleasing in his eyes, let it be written to bring back the letters, the plot by Haman, son of Hammedatha the Aḡaḡite, which he wrote to destroy the Yehudim who are in all the sovereign’s provinces.

Est 8:6 “For how could I bear to see the evil coming to my people? Or how could I bear to see the destruction of my relatives?”

Est 8:7 And Sovereign Ahashwērosh said to Sovereigness Estēr and Mordeḳai the Yehudi,

✚ “Look, I have given Estēr the house of Haman, and they have hanged him on the wooden *structure* because he laid his hand on the Yehudim.

✚ Est 8:8 “Now you write on behalf of the Yehudim, as it pleases you, in the sovereign’s name, and seal it with the sovereign’s signet ring. **For a letter which**

is written in the sovereign’s name and sealed with the sovereign’s signet ring no one turns back.”

[King Ahashwërosh elevated](#) Mordecai to the position once held by Haman. He then explained to Esther and Mordecai the steps to take to minimize the first decree. It appears that Esther and Mordecai become more reliant on King Ahashwërosh than YHWH from what is recorded.

Est 8:9 So the sovereign’s scribes were called at that time, **in the third new moon, which is the new moon of Siwan, on the twenty-third day**. And it was written, according to all that Mordecai commanded to the Yehudim, and to the viceroys, and the governors, and the princes of the provinces from India to Kush, a **hundred and twenty-seven provinces**, to every province in its own writing, to every people in their own language, and to the Yehudim in their own writing, and in their own language.

Est 8:10 And he wrote in the name of Sovereign Ahashwërosh, and sealed it with the sovereign’s signet ring, and sent letters by runners on horseback, riding on royal horses bred from speedy mares:

Est 8:11 That the sovereign has granted to the Yehudim who were in every city to be assembled and stand for their lives – to cut off, to kill, and to destroy all the power of the people or province that would distress them, little children and women, and to plunder their possessions,

Est 8:12 on one day in all the provinces of Sovereign Ahashwërosh, **on the thirteenth day of the twelfth new moon, which is the new moon of Adar**.

Est 8:13 The copy of the writing to be made law in every province was announced to all the peoples, so that the Yehudim would be ready on that day to be avenged on their enemies.

Est 8:14 The runners, riding on royal horses, went out, hastened and pressed on by the sovereign’s command. And **the decree was given out in the citadel of Shushan**.

Est 8:15 And Mordecai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.

Est 8:16 For the Yehudim there was light and gladness and joy and value.

Est 8:17 **And in every province and in every city where the sovereign’s command and decree came, the Yehudim had joy and gladness, a feast and a good day. And many of the people of the land were becoming Yehudim, for the fear of the Yehudim had fallen upon them.**

A counter decree was sent to all 127 provinces which brought great joy and celebration among the Yehudim. The first decree could not be retracted but now the Yehudim could defend themselves even unto death.

Romans 3

Matthew Nolan's [teaching commentaries](#) will supplement this section [in brown] from his series on Romans from a Torah Covenant Perspective. It is concise and well stated. This series can be found at:

<https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-3/>

YHWH's Righteousness Upheld

Rom 3:1 What then is the advantage of the Yehudi, or what is the value of the circumcision?

Rom 3:2 Much in every way! Because firstly indeed, that **they were entrusted with the Words of Elohim.**^a Footnote: ^aSee [Rom 2:20](#).

Rom 3:3 For what if some did not believe? Shall their unbelief nullify the trustworthiness of Elohim?

Paul is juxtaposing:

- Stewardship & ownership
- Responsibility & possession.

The Jews had become prideful in their view of ownership and possession. They believed, erroneously, **that they owned the entrance rights to the covenant in their bodies (circumcision) and that the Torah was their sole possession.**

This line of thinking of 'ownership and possession' is strongly resurfacing in our day and is important to understand.

Rom 3:4 Let it not be! But let Elohim be true, and every man a liar, as it has been written, **"That You should be declared right in Your words, and prevail in Your judging."** [Psa 51:4](#).

Shaul uses the word tzadik/righteous, he uses it in three different ways; 1. forensically, 2. nationally and 3. individually:

1. **Forensically** – only Yahusha can make us forensically righteous (close inspection, inspection of our souls).
2. **Nationally** – covenant entrance into יהוה's nation brought about a community or national righteousness.
3. **Individually** – biblical conduct and ethics, shunning evil and choosing a life dedicated to service and obedience brings about a halacha/walk of righteousness.

Rom 3:5 But if our unrighteousness establishes the righteousness of Elohim, what shall we say? Is Elohim unrighteous who is inflicting wrath? I speak as a man.

Rom 3:6 Let it not be! Otherwise how shall Elohim judge the world?

...of course, this is human logic and reasoning.

If יהוה doesn't judge them then how can he judge the nations?

Rom 3:7 For if the truth of Elohim has increased through my lie, to His esteem, why am I also still judged as a sinner?

Rom 3:8 And *why* not say, "Let us do evil so that the good might come"? – as we are wrongly accused and as some claim that we say. Their judgment is in the right.

Vs. 7's objection is brought forward in the person of the ungodly, not Paul! The first person, 'I' of V.7 is a hypothetical person making a statement, it's rhetorical.

Paul continues on by impersonating the objector by using the first person singular.

The point: the Jewish sinner's being used to highlight the glory of יהוה doesn't give them an 'out' when it comes to YHWH's judgement, just because it brought about the righteousness of Yahusha! Jewish ethnicity is not a 'get out of jail free card.'

No One Is Righteous

Rom 3:9 What then? Are we better *than they*? Not at all, for we have previously accused both Yehudim and Greeks that they are all under sin.

Genesis 11 the table of nations (Babel), and later, the Israelite nation (Golden Calf). The nations at Babel were given over to the judgment of other elohim, the elohim of the nations; and the Israelite nation at the Golden Calf were given over to the judgment of the BoL [Book of the Law].

1. Man is a sinner by act.
2. Man is a sinner by nature.
3. Man is a sinner by imputation.
4. The estate of man, the human family is condemned under sin.

Rom 3:10 As it has been written, **“There is none righteous, no, not one!**

(Psalms 14:1, 53:1, 5:9, 140:3, 10:7, Ecclesiastes 7:20, Proverbs 1:16, Isaiah 59:7, Psalms 36:1)

Rom 3:11 **“There is no one who is understanding, there is none who is seeking Elohim.**

Rom 3:12 “They all have turned aside, they have together become worthless. There is none who does good, no, not one.” [Psa 14:1-3](#), [Psa 53:1-4](#).

Rom 3:13 “Their throat is an open tomb, with their tongues they have deceived,” [Psa 5:9](#) “The poison of adders is under their lips,” [Psa 140:3](#).

Rom 3:14 “Whose mouth is filled with cursing and bitterness.” [Psa 10:7](#).

Rom 3:15 “Their feet are swift to shed blood, [Pro 1:16](#).

Rom 3:16 ruin and wretchedness are in their ways,

Rom 3:17 and the way of peace they have not known.” [Isa 59:7](#).

Rom 3:18 “There is no fear of Elohim before their eyes.” [Psa 36:1](#).

Job 25:4 How then can a man be just with Elohim, or how can he be clean who is born of a woman?

All are under the power of sin, a universal condition not limited to any sector of humanity!

Rom 3:19 And we know that whatever the Torah says, it says to **those who are in the Torah**, so that every mouth might be stopped, and all the world come under judgment before Elohim. [TS2009]

Romans 3:19 Now we know that what things the law says, it says to those **who are living (under the law) in the law**: that every mouth may be stopped, and all of the world may become guilty before vuvh. [YHWH]

‘Under the law’ would be ‘hupo nomo’ which is found in Romans 6:14. But here there’s No valid reason for ‘En to nomo’ being translated as ‘under law’ other than it’s to willfully, defiantly mislead you away from the commandment of יהוה!

The KJV translates as follows:

G1722
ἐν
en
en

G3588
ὁ, ἡ, τό
ho hē to
ho, hay, to

G3551
νόμος
nomos
nom'-os

Rom 3:19 Now^{G1161} we know^{G1492} that^{G3754} what things soever^{G3745} the^{G3588} law^{G3551} saith,^{G3004} it saith^{G2980} to them^{G3588} who are under^{G1722} the^{G3588} law^{G3551} that^{G2443} every^{G3956} mouth^{G4750} may be stopped,^{G5420} and^{G2532} all^{G3956} the^{G3588} world^{G2889} may become^{G1096} guilty^{G5267} before God.^{G2316}



Rom 6:14 For^{G1063} sin^{G266} shall not^{G3756} have dominion over^{G2961} you.^{G5216}
 for^{G1063} ye are^{G2075} not^{G3756} under^{G5259} the law,^{G3551} but^{G235} under^{G5259}
 grace.^{G5485}

It views the whole of the law in a uanessacry [may have meant in an unnecessary] negative light. 'In the law', 'within the law' or 'inside the law.' is the only acceptable translation. We're talking about those who sit within the sphere or influence of the Book of the Law, not Torah in general.

[Rom 3:20](#) Therefore by works of Torah **no flesh shall be declared right before Him,** [Psa 143:2](#) for [by the Torah is the knowledge of sin.](#)^b Footnote: ^b [Exo 20:20,](#) [Rom 4:15,](#) [Rom 7:7.](#)

'Works of the Law' 'ergon nomou', 4 interpretations:

1. Institutionalized Church interpretation – keeping the Law of Moses or any customs and commands therein.
2. Messianic Interpretation – trying to attain justification by keeping the law of Moses. This doesn't mean we don't keep the Law of Moses but we just rightly apply it (which they never do).
3. Karaite Messianic Interpretation (Avi ben Mordechai) Oral Law, traditions of the rabbis and elders.
4. MelchiTzedik – Works of the law is the labor of the Book of the Law (3:10) as opposed to the rest of the newly blood ratified and covenant inclusion -the Book of the Covenant Torah community (4:21)

DSS Mss. 4QMMT uses 'Ma'asei ha Torah' the Hebrew equivalent of 'ergon nomou' to define rules of conduct and inclusion into the DSS community based upon their interpretation of the Book of the Law, Deuteronomy in particular with 25 copies.

Based upon Galatians 3:10, 4:16, Dss 4QMMT, Romans 3:20 and the 25 copies of the Book of Law unearthed at Qumran the evidence that 'ergon nomou' 'Ma'asei ha Torah' 'works of law' is identifiable as the Book of the Law is unequivocal.

The Righteousness of God Through Faith

Rom 3:21 But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,

Yahusha is manifested apart from the BoL [Book of the Law] which is witnessed by Abraham, Isaac and Jacob – the Torah and the prophets.

Up until this time the major event of YHWH's righteousness that guided the Jews was the Exodus, the giving of the BoC [Book of the Covenant].

He manifests His righteousness even further by sparing the nation from His own genocide and imposing the BoL [Book of the Law] upon them – a do or die situation – the final option!

Now, something apart from the BoL [Book of the Law] has revealed itself in Yahusha bringing a full 360 degree return to יהוה through an Exodus from the nations and the zenith of his righteousness; a return to Covenant Torah in Yahusha.

Rom 3:22 and the righteousness of Elohim is through belief in יהושע Messiah to all and on all who believe. For there is no difference,

Romans 3:22 Even the tzedakah of vuvh [YHWH] through faith in Yahusha the Messiah to all and upon all them that believe:

'Pisteos Iesou Christou.' 'the faithfulness of Yahusha the Messiah.' It's not objective, 'faith in Christ', but subjective; 'Messiah's faith', or 'Messiah's faithfulness!'

Rom 3:23 for all have sinned and fall short of the esteem of Elohim,

Rom 3:24 being declared right, without paying, by His favour through the redemption which is in Messiah יהושע,

Rom 3:25 whom Elohim set forth as an atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had passed over the sins that had taken place before,

Rom 3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [KJV}

'Hilasterion', 'Keporah' or 'mercy seat' in the LXX. But I do like the King Jimmy 'propitiation through faith in His blood.'

The LXX shines light upon our poor translations: Yahusha is clearly referred to as a new kind of Mercy Seat!

Rom 3:26 to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in יהושע.

Rom 3:27 Where, then, is the boasting? It is shut out. By what torah? Of works? No, but by the torah of belief.

Just as Israel accepted YHWH's proposal, by faith and entered into Book of the Covenant Torah through blood ratification and a covenant confirming meal.

We must likewise accept Yahusha's proposal, by faith, enter into covenant; after partaking of His Last Supper and crucifixion.

Rom 3:28 For we reckon **that a man is declared right by belief** without works of Torah.

Rom 3:29 Or *is He* the Elohim of the Yehudim only, and not also of the nations? Yes, of the nations also,

Rom 3:30 since it is **one Elohim** who shall declare right the circumcised by belief and the uncircumcised through belief.

יהוה disinherited the nations and put them under the dominion of other elohim.

Then He went about to creating a new nation out of Abraham – a nation that also fell in rebellion and were put, not under rebel elohim, like the nations, but under the schoolmaster – BoL [Book of the Law], still under His dominion, unlike the nations that are under the dominion of rebel elohim.

Now Yahusha has wiped the slate clean and healed the nations giving all the opportunity to join the One True Elohim of Israel and His Holy nation and holy priesthood!

Rom 3:31 Do we then nullify the Torah through the belief? Let it not be! On the contrary, **we establish the Torah.**^c Footnote: ^cSee [Rom 7:12](#).

~ Shalom ~ Libby

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