

Week 6: Toldot 'Generations': Genesis 25:19-28:9; Malachi 1:1-2:7; Romans 9:1-10:21; Hebrews 11:20, 12:14-17



7th Edition - Toldot "Generations"

Torah to the Tribes

T4 7th Edition Video Teaching on Toldot 'Generations': <https://youtu.be/oxuRWXlaz8I>

[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/>

Summaries and Insights by Libby Lingenfelter

Genesis 25 The Birth of Esau and Jacob

Gen 25:19 **And this is the genealogy of Yitshaq, Abraham's son.** Abraham brought forth Yitshaq.

Gen 25:20 And **Yitshaq was forty years old when he took Ribqah as wife**, the daughter of Bethu'el the Aramean of Paddan Aram, the sister of Laban the Aramean.

Gen 25:21 And Yitshaq prayed to יהוה for his wife, because she was barren. And יהוה answered his prayer, and Ribqah his wife conceived.

Gen 25:22 **And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask יהוה.**

Gen 25:23 And יהוה said to her, **"Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger."**

This was a prophetic word given to Rebekah. The older son, Esau, would serve the younger son, Jacob. To this day, the battle rages between Edom [Esau] and the set-apart nation of Israel [Jacob].

Gen 25:24 And when the days were filled for her to give birth, and see, twins were in her womb!

Gen 25:25 And the first came out red all over, like a hairy garment, so they called his name Ėsaw.

Gen 25:26 And afterward his brother came out, with his hand holding on to Ėsaw's heel, so his name was called Ya'aqob. And **Yitshaq was sixty years old when she bore them.**

Gen 25:27 And the boys grew up. And **Ĕsaw became a man knowing how to hunt, a man of the field**, while **Ya'aqob was a complete man, dwelling in tents**.

Gen 25:28 And Yitshaq loved Ĕsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

Esau Sells His Birthright

Gen 25:29 And Ya'aqob cooked a stew, and Ĕsaw came in from the field, and he was weary.

Gen 25:30 And Ĕsaw said to Ya'aqob, **"Please feed me with that same red stew, for I am weary."** That is why his name was called Edom.

Gen 25:31 **But Ya'aqob said, "Sell me your birthright today."**

Gen 25:32 And Ĕsaw said, "Look, I am going to die, so why should I have birthright?"

Gen 25:33 **Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.**

Gen 25:34 Ya'aqob then gave Ĕsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ĕsaw despised his birthright.

Esau willingly sold his birthright. The covenant line of righteousness would come through Jacob.

Genesis 26

YHWH's Promise to Isaac

Gen 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitshaq went to Abimelek, sovereign of the Philistines, in Gerar.

Many times, in YHWH's Word, He will use times of famines to reposition His people. This occurred in the days of Abraham, Isaac, and Jacob; and based on the Book of Revelation will occur in the end of days.

Gen 26:2 And יהוה appeared to him and said, "Do not go down to Mitsrayim, live in the land which I command you.

Gen 26:3 "Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.

YHWH is the One who directs our steps. YHWH clearly tells Isaac not to go to Egypt but to live in the land He would command by directing him to a land of His provisions. YHWH repeats to Isaac the promise He had given to his father Abraham. The covenant promise would come through the seed of Isaac.

Gen 26:4 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed,

Gen 26:5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My **Torot**.”^a **Footnote: ^aTorot - plural of Torah, teaching.**

It was Abraham’s faith and love for YHWH that compelled him to obey His voice and guard His Charge by keeping YHWH’s commands, laws, and Torot. From the very beginning, YHWH had directed and instructed each covenant generation from the days of Adam, the first preacher of righteousness.

Isaac and Abimelech

Gen 26:6 And Yitshaq dwelt in Gerar.

Gen 26:7 And when the men of the place asked about his wife, he said, “She is my sister.” For he was afraid to say, “She is my wife,” *thinking*, “lest the men of the place should kill me for Ribqah, because she is good-looking.”

Rebekah, like Sarah, was extremely attractive. We recall a similar encounter with King Abimelech of Gerar occurring with Abraham and Sarah. Abimelech appears to proceed with caution and observation in this encounter with Isaac and Rebekah.

Gen 20:2 And Abraham said concerning Sarah his wife, “She is my sister.” And **Abimelech sovereign of Gerar sent and took Sarah.**

Gen 20:3 But Elohim came to Abimelech in a dream by night, and said to him, “See, you are a dead man because of the woman whom you have taken, for she is a man’s wife.”

Gen 26:8 And it came to be, when he had been there a long time, **that Abimelech sovereign of the Philistines looked through a window, and he watched and saw Yitshaq playing with Ribqah his wife.**

Gen 26:9 So Abimelech called Yitshaq and said, “**See, truly she is your wife! So how could you say, ‘She is my sister’?**” And Yitshaq said to him, “**Because I said, ‘Lest I die on account of her.’**”

Gen 26:10 **And Abimeleḵ said, “What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us.”**

Abimeleḵ had a direct encounter with YHWH during the time of Abraham and Sarah. He knew the power of their Elohim and would have also remembered the mercy shown to him. Abimeleḵ makes a proclamation to his people for the protection of Isaac and Rebekah. YHWH greatly blesses Isaac in the land of Gerar, so much so, that Abimeleḵ no longer wants them dwelling among them.

Gen 26:11 And Abimeleḵ commanded all his people, saying, “He who touches this man or his wife shall certainly be put to death.”

Gen 26:12 And Yitshaq sowed in that land, and reaped in the same year a hundredfold, and יהוה blessed him.

Gen 26:13 And the man grew great and went forward until he became very great.

Gen 26:14 And he came to have possessions of flocks and possessions of herds and a great body of servants, and the **Philistines envied him**.

Gen 26:15 And the Philistines had stopped up all the wells which his father’s servants had dug in the days of Abraham his father, and filled them with dirt.

Resistance and oppression come from jealousy, envy, and strife. The enemy influences man’s flesh to block and resist those that YHWH blesses and flourishes. Water is essential for life, so the Philistines choose to stop up the wells that had been dug in the days of Abraham, Isaac’s father.

Today, the enemy continues to influence man’s flesh to attempt to stop up the well of Living Water through Yahusha HaMashiach. This is futile because His living water flows through every believer. New ‘wells’ are springing up every day and exponentially multiplying as YHWH promised to Abraham, Isaac, and Jacob. Though the enemy may delay plans of YHWH; the enemy will never be able to thwart the plans of YHWH.

Gen 26:16 **And Abimeleḵ said to Yitshaq, “Go away from us, for you are much mightier than we.”**

Gen 26:17 **So Yitshaq went from there and pitched his tent in the wadi Gerar, and dwelt there.**

Gen 26:18 And Yitshaq dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. And he called them by the names which his father had called them.



Gen 26:19 But when Yitshaq's servants dug in the wadi and found a well of **running water** there,

Gen 26:20 the herdsmen of Gerar strove with Yitshaq's herdsmen, saying, "The water is ours." And he **called the name of the well Ėseq**, because they strove with him.

Gen 26:21 And they dug another well, and they strove over that one too, and he **called its name Sitnah**.

Gen 26:22 And he moved from there and dug another well, and they did not strive over it. And he **called its name Rehoboth**, and said, **"For now יהוה has made room for us, and we shall be fruitful in the land."**

Gen 26:23 And from there he went up **to Be'ersheba**.

Gen 26:24 **And יהוה appeared to him the same night and said, "I am the Elohim of your father Abraham. Do not fear, for I am with you, and shall bless you and increase your seed for My servant Abraham's sake."**

Gen 26:25 And he built a slaughter-place there, and called on the Name of יהוה, and he pitched his tent there, and the servants of Yitshaq dug a well there.

Gen 26:26 And **Abimelek came to him from Gerar**, with Aħuzzath, one of his friends, and Piqol the commander of his army.

Gen 26:27 And Yitshaq said to them, **"Why have you come to me, seeing you have hated me and have sent me away from you?"**

Gen 26:28 But they said, "We have clearly seen that יהוה is with you. And we said, 'Please, let there be an oath between us, between you and us. And let us make a covenant with you,

Gen 26:29 that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by יהוה.'

Gen 26:30 And he made them a feast, and they ate and drank.

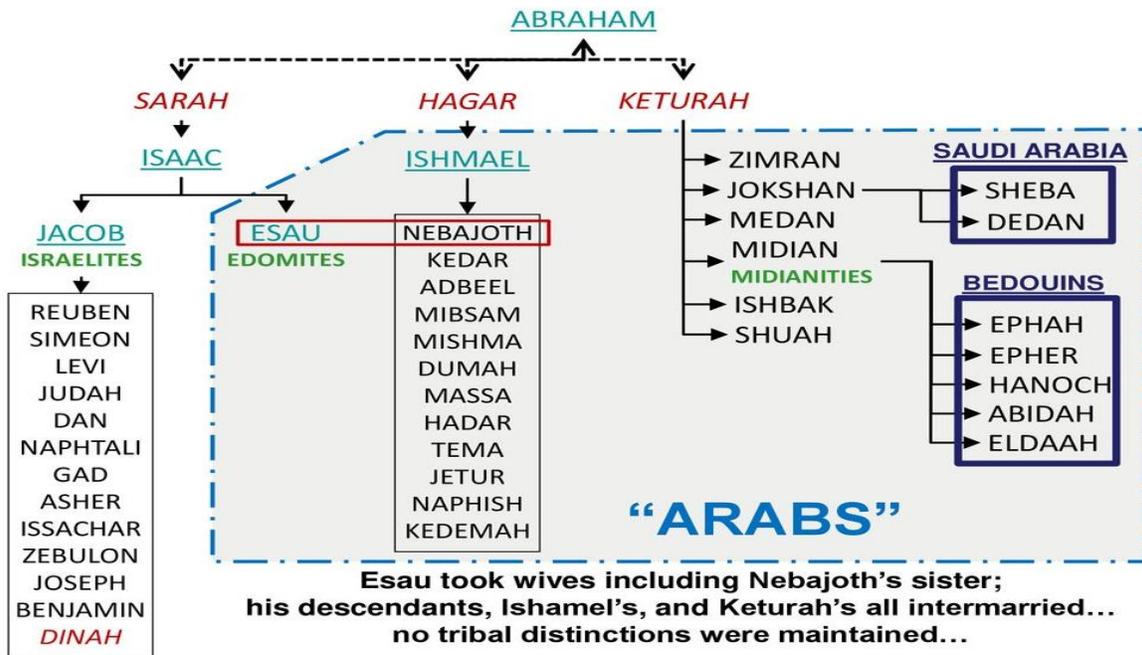
Gen 26:31 And they rose early in the morning and swore an oath with one another. And Yitshaq let them go, and they departed from him in peace.

Gen 26:32 And on the same day it came to be that the servants of Yitshaq came and informed him about the well which they had dug, and said to him, “We have found water.”

Gen 26:33 So he called it **Shibah**. Therefore the name of the city is Be’ersheba to this day.

Gen 26:34 And when Esau was forty years old, he took as wives Yehudith the daughter of Be’eri the Hittite, and Basemath the daughter of Elon the Hittite.

Gen 26:35 And they were a bitterness of spirit to Yitshaq and Ribqah.



Genesis 27

We see the struggle over the blessing of Jacob versus Esau. We see hatred arise in Esau and murder contemplated. This hatred seethes to this very day!

Isaac Blesses Jacob

Gen 27:1 And it came to be, when Yitshaq was old and his eyes were too dim to see, that he called Esau his elder son and said to him, “My son.” And he answered him, “Here I am.”

Gen 27:2 And he said, “See now, I am old, I do not know the day of my death.

Gen 27:3 “Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me.

Gen 27:4 “And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die.”

Rebekah hears Isaac's conversation with Esau. We must keep in mind:

Gen 25:28 And Yitshaq loved Ĕsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

Yes, Esau was the eldest son; but surely Isaac and Rebekah had discussed the prophesy spoken over Rebekah's two sons that warred in her womb; the older would serve the younger (Gen. 25:23). Isaac knows his days were ending and as was the custom; the father would pass on his blessings.

Rebekah apparently viewed what Isaac was about to do, to be contrary to YHWH's prophesy and she intercedes by giving Jacob instructions.

Gen 27:5 And Ribqah heard when Yitshaq spoke to Ĕsaw his son. And Ĕsaw went to the field to hunt wild game and to bring it.

Gen 27:6 And Ribqah spoke to Ya'aqob her son, saying, "See, I heard your father speak to Ĕsaw your brother, saying,

Gen 27:7 Bring me wild game and make me a tasty dish to eat, and bless you in the presence of יהוה before my death.'

Gen 27:8 "And now my son, listen to my voice according to what I command you.

Gen 27:9 "Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves.

Gen 27:10 "And you shall take it to your father, and he shall eat it, so that he might bless you before his death."

Gen 27:11 And Ya'aqob said to Ribqah his mother, "See, Ĕsaw my brother is a hairy man, and I am a smooth-skinned man.

Gen 27:12 "What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing."

Gen 27:13 But his mother said to him, "Let your curse be on me, my son. Only obey my voice, and go, get them for me."

Gen 27:14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved.

Gen 27:15 And Ribqah took the best garments of her elder son Ĕsaw, which were with her in the house, and put them on Ya'aqob her younger son.

Gen 27:16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

Gen 27:17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya'aqob.

Gen 27:18 And he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

Gen 27:19 And Ya'aqob said to his father, "I am Ęsaw your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me."

Gen 27:20 But Yitshaq said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because יהוה your Elohim brought it to me."

Gen 27:21 Then Yitshaq said to Ya'aqob, "Please come near, so that I feel you, my son, whether you truly are my son Ęsaw or not."

Gen 27:22 And Ya'aqob went near to Yitshaq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Ęsaw."

Gen 27:23 And he did not recognise him, for his hands were hairy like his brother Ęsaw's hands, and he blessed him.

Gen 27:24 And he said, "Are you truly my son Ęsaw?" And he said, "I am."

Gen 27:25 And he said, "Bring it near to me, and let me eat of my son's wild game, so that my being might bless you." So he brought it near to him, and he ate. And he brought him wine, and he drank.

Gen 27:26 And his father Yitshaq said to him, "Please come near and kiss me, my son."

Gen 27:27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which יהוה has blessed.

Isaac blesses Jacob.

Gen 27:28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.

Gen 27:29 Let peoples serve you, and nations bow down to you. **Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!**

Gen 27:30 And it came to be, as soon as Yitshaq had finished blessing Ya'aqob, and Ya'aqob had hardly left the presence of Yitshaq his father, that Ęsaw his brother came in from his hunting.

Gen 27:31 And he too had made a tasty dish and brought it to his father, and said to his father, "Let my father rise and eat of his son's wild game, so that your being might bless me."

Gen 27:32 And his father Yitshaq said to him, "Who are you?" And he said, "I am your son, your first-born, Ęsaw."

Gen 27:33 Then Yitshaq trembled exceedingly, and said, "Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yes, he is blessed."

Gen 27:34 When Ėsaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me, me too, O my father!”

Gen 27:35 And he said, “Your brother came with deceit and took your blessing.”

Gen 27:36 And Ėsaw said, “Was his name, then, called Ya’aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!” And he said, “Have you not reserved a blessing for me?”

Jacob had not ‘taken’ Esau’s birthright. Esau sold his birthright for stew. Some may view the plan devised by Rebekah as conniving, but at the same time, YHWH had told Rebekah that the older son would serve the younger. We must ponder then, who was truly being disobedient Isaac or Rebekah and Jacob?

Once, both Abraham and Isaac had asked Sarah and Rebekah to declare themselves as their sister respectively; therefore, this method of deception for protection was practiced within their family. Regardless, YHWH’s divine prophesy does come to pass; Esau would serve his younger brother Jacob, but Esau also would be blessed.

Gen 27:37 Then Yitshaq answered and said to Ėsaw, “See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?”

Gen 27:38 And Ėsaw said to his father, “Have you only one blessing, my father? Bless me, me too, O my father!” And Ėsaw lifted up his voice and wept.

Gen 27:39 And Yitshaq his father answered and said to him, “See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above.

Gen 27:40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck.”

Gen 27:41 And Ėsaw hated Ya’aqob because of the blessing with which his father blessed him, and Ėsaw said in his heart, “The days of mourning for my father draw near, then I am going to kill my brother Ya’aqob.”

Gen 27:42 And the words of Ėsaw her older son were reported to Ribqah, and she sent and called Ya’aqob her younger son, and said to him, “See, your brother Ėsaw comforts himself concerning you, to kill you.

Gen 27:43 “And now, my son, listen to my voice, and rise, flee to my brother Laḅan in Haran.

Gen 27:44 “And stay with him a few days, until your brother’s wrath turns away,

Gen 27:45 until your brother’s displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?”

Gen 27:46 **And Ribqah said to Yitshaq, “I am disgusted with my life because of the daughters of Hĕth. If Ya’aqob takes a wife from the daughters of Hĕth, like these who are the daughters of the land, what is my life to me?”**

We must not forget that Esau had already taken foreign wives who were descendants of Ishmael. Esau’s name means Edom and Seir.

Gen 26:34 And when Ĕsaw was forty years old, he took as wives Yehuđith the daughter of Be’ĕri the Hĭttite, and Basemath the daughter of Ĕlon the Hĭttite.

Gen 26:35 And they were a bitterness of spirit to Yitshaq and Ribqah.

Genesis 28:1-9

Genesis 27 closes with Rebekah’s concern over finding a wife for Jacob. We know that Esau had intermarried with Canaanites and Ishmaelites.

Gen 27:46 And Ribqah said to Yitshaq, “I am disgusted with my life because of the daughters of Hĕth. If Ya’aqob takes a wife from the daughters of Hĕth, like these who are the daughters of the land, what is my life to me?”

In Gen. 26 we read another account arising concerning this same conflict.

Gen 26:34 And when Ĕsaw was forty years old, he took as wives Yehuđith the daughter of Be’ĕri the Hĭttite, and Basemath the daughter of Ĕlon the Hĭttite.

Gen 26:35 And they were a bitterness of spirit to Yitshaq and Ribqah.

Ellicott’s Commentary notes: ESAU’S MARRIAGE WITH CANAANITISH WOMEN.

(34) Esau was forty years old.—He was therefore of exactly the same age as Isaac was when, sixty years before, he married Rebekah. But by thus inter marrying with idolaters Esau violated the great principle laid down by Abraham ([Genesis 24:3](#)), forfeited thereby his birthright, and, as such marriages were illegal, is even called a fornicator in [Hebrews 12:16](#). As his conduct was regarded by his parents with “grief of mind”—Heb., bitterness of spirit: that is, with mingled anger and sorrow—Esau partially repented, and took as a third wife a daughter of Ishmael ([Genesis 28:9](#)). In the Tōldōth Esau ([Genesis 36:2-3](#)) the names are different, and a fourth wife, of the inhabitants of Seir, takes the place of Judith.

Judith.—The names are remarkable, as showing that the Hittites spoke a Semitic tongue. Judith is the feminine form of Judah, and means praised. Beerri can scarcely be the original name of her father, as it means well-finder, but was probably gained by his skill in discovering water. We find it, however, in the genealogy of Hosea ([Hosea 1:1](#)). Bashemath or Basmath, the fragrant, was the name also of a daughter of Solomon (1 King 4:15); and Elon, oak-grove, was the name of a judge ([Judges 12:11](#)).

As this conduct of Esau prepares the mind for his final rejection and loss of the birthright, the place of these two verses would rightly be at the beginning of Genesis 27. The Jews arrange them as a separate section.

Now, in Gen. 28, we read Isaac informing Jacob about the wife he should choose.

Jacob Sent to Laban

Gen 28:1 And **Yitshaq called Ya'aqob and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an.**

Gen 28:2 "Arise, go to Paddan Aram, to the house of Bethu'el your mother's father. And take a wife for yourself from there, from the daughters of Laban your mother's brother.

✚ **Gen 28:3** "And El Shaddai bless you, and make you fruitful and increase you, and you shall become an assembly of peoples,

✚ **Gen 28:4** and give you the blessing of Abraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Abraham."

Gen 28:5 So Yitshaq sent Ya'aqob away, and he went to Paddan Aram, to Laban son of Bethu'el the Aramean, the brother of Ribqah, the mother of Ya'aqob and Esaw.

Esau Marries an Ishmaelite

Gen 28:6 And Esaw saw that Yitshaq had blessed Ya'aqob and sent him away to Paddan Aram to take himself a wife from there, and that as he blessed him he gave him a command, saying, "Do not take a wife from the daughters of Kena'an,"

Gen 28:7 and that Ya'aqob had obeyed his father and his mother and had gone to Paddan Aram.

Gen 28:8 So Esaw saw that the daughters of Kena'an did not please his father Yitshaq,

Gen 28:9 and Esaw went to Yishma'el and took Maḥalath the daughter of Yishma'el, Abraham's son, the sister of Nebayoth, to be his wife, **besides the wives he had.**

Ellicott's Commentary Gen 28:6 When Esau.—The solemn transfer of the birthright to Jacob, and Isaac's complete assent thereto, must have been the cause of no little grief to Esau, and evidently it made him feel that he had greatly contributed to this result by his own illegitimate marriages. When, then, he sees Jacob sent away to obtain a wife, in accordance with the rule established by Abraham, he determines also to conform to it, and marries a daughter of Ishmael. She is called Bashe-math in chap 36:3, and described in both places as "the sister of Nebajoth," in order to show that as Nebajoth "the firstborn" ([Genesis 25:13](#)) was undoubtedly the son of Ishmael by his first wife, "whom Hagar took for him out of the land of Egypt" ([Genesis 21:21](#)), so also Mahalath shared in this precedence, and was not the daughter of any of Ishmael's subsequent wives, or of a concubine.

Malachi Introduction

F. B. Meyer: OUTLINE OF MALACHI “The Lord’s Messenger”

- I. GOD’S UNWEARIED LOVE FOR HIS PEOPLE, [Mal 1:1-5](#)
- II. THE SINS OF THE PRIESTS, [Mal 1:6-14](#); [Mal 2:1-9](#)
- III. THE EVILS OF IDOLATRY AND DIVORCE, [Mal 2:10-16](#)
- IV. THE COMING JUDGMENT, [Mal 2:17](#); [Mal 3:1-6](#)
- VI. THE BOOK OF REMEMBRANCE, [Mal 3:13-18](#)
- VII. THE DAY OF THE LORD, [Mal 4:1-6](#)

INTRODUCTION TO MALACHI

The name Malachi means “my messenger,” so that, perhaps we do not know the name of the real author of this book, who hides himself behind his office and his message. Sixty years had passed since the first return of Israel from the land of captivity, under Joshua and Zerubbabel, and during this time the holy seed had become mingled with the people of the land. It was necessary, therefore, for a compelling voice to demand the purging and cleansing of the priesthood and the people.

The moral and religious condition of Israel was at a low ebb. They were the slaves of formalism and self-righteousness; satisfied with themselves, and not hesitating to blaspheme God’s name. Therefore instead of the language of promise and encouragement used by Haggai and Zechariah, there was need to substitute the reproofs and warnings of this last of the prophets, between whom and the New Testament four hundred years were destined to intervene.

Malachi 1 The first part of Malachi 1 speaks of YHWH’s love for Israel and his hatred toward those that come against the ‘apple of His eye.’ He refers to Edom as the ‘Border of Wrongness.’ Vengeance is His and He will repay accordingly to His right rulings.

The latter half of Malachi admonishes the practices of the priests that sacrificed the poorest of the flocks to YHWH rather than the finest of the flocks. Priests are supposed to be YHWH’s representative that bring esteem to His Name but instead they brought profanity.

Mal 1:1 The message of the word of יהוה to Yisra’el by Mal’aki.

YHWH’s Love for Israel

Mal 1:2 “I have loved you,” said יהוה. “But you asked, ‘In what way have You loved

us?’ “Was not Ėsaw Ya’aqob’s brother?” declares יהוה. “And I love Ya’aqob,

Mal 1:3 but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness.”

Mal 1:4 If Edom says, “We have been beaten down, let us return and build the ruins,” יהוה of hosts said thus: “Let them build, but I tear down. And they shall be called ‘Border of Wrongness’, and the people against whom יהוה is enraged forever.”

Mal 1:5 And your eyes shall see, and you shall say, ‘Great is יהוה beyond the border of Yisra’el!’

The Priests' Polluted Offerings

Mal 1:6 “A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’

✚ Mal 1:7 “You are presenting defiled food on My slaughter-place. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is despicable.’

✚ Mal 1:8 “And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said יהוה of hosts.

✚ Mal 1:9 “And now, entreat the face of Ėl to show favour to us. This has been done by your hands. Would He show favour to you?” said יהוה of hosts.

✚ Mal 1:10 “Who among you who would shut the doors, so that you would not kindle fire on My slaughter-place for naught? I have no pleasure in you,” said יהוה of hosts, “Nor do I accept an offering from your hands.

Mal 1:11 “For from the rising of the sun, even to its going down, My Name is great among nations. And in every place incense is presented to My Name, and a clean offering. For My Name is great among nations,” said יהוה of hosts.

Mal 1:12 “But you are profaning Me, in that you say, ‘The table of יהוה is defiled, and its fruit, its food, is despicable.’”

Mal 1:13 “And you said, ‘Oh, what weariness!’ and you sneered at it,” said יהוה of hosts. “And you brought in plunder, and the lame, and the sick – thus you have brought in the offering! Should I accept this from your hand?” said יהוה.

Mal 1:14 “But cursed be the deceiver who has a male in his flock, and makes a vow, but is slaughtering to יהוה what is blemished. For I am a great Sovereign,” said יהוה of hosts, “and My Name is feared among nations.”

Malachi 2

YHWH Rebukes the Priests

Mal 2:1 **“And now, O priests, this command is for you.**

- ✚ **Mal 2:2** “If you do not hear, and if you do not take it to heart, to give esteem to My Name,” said יהוה of hosts,
- ✚ “I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.
- ✚ **Mal 2:3** “See, I shall rebuke your seed, and scatter dung before your faces, the dung of your festivals. And you shall be taken away with it.
- ✚ **Mal 2:4** “And you shall know that I have sent this command to you, as being My covenant with Lěwi,” said יהוה of hosts.
- ✚ **Mal 2:5** “My covenant with him was life and peace, and I gave them to him, to fear. And he feared Me, and stood in awe of My Name.
- ✚ **Mal 2:6** “The Torah of truth^a was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness. Footnote: ^aSee footnote [Neh 9:13](#).

Mal 2:7 “For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger of יהוה of hosts.

Mal 2:8 “But you, you have turned from the way, **you have caused many to stumble in the Torah. You have corrupted the covenant of Lěwi,**” said יהוה of hosts.

Ellicott’s Commentary Mal 2:8 Caused many to stumble at the law.—Or rather, in the Law; and ye have given them false instruction in the Law, and allowed those things which were forbidden, and so ye have corrupted the covenant of the (tribe of) Levi: ye have turned the Law, which ought to have been a light to their feet and a lamp to their path, into a stumbling-block.

Mal 2:9 “And I also, **I shall make you despised and low before all the people, because you are not guarding My ways, and are showing partiality in the Torah.**”

Judah Profaned the Covenant

Ellicott’s Commentary Mal. 2:(10-17) The prophet now rebukes the two great sins of the nation at this time: (1) marriage with idolatresses; (2) divorce of the first (Israelitish) wife. He introduces this rebuke by a general statement, similar to that of [Malachi 1:2](#).

(10) One father—i.e., not Adam, Abraham, or Jacob (as various commentators have held), but God Himself ([Malachi 1:6](#); [Deuteronomy 32:6](#); [Deuteronomy 32:18](#)), who is the spiritual Father of the nation, and in whom they are all brothers and sisters; so that when an Israelite married a heathen woman, or divorced an Israelitish wife, it was an offence against God, a “profaning the covenant of the fathers,” and a violation of the fraternal relation. Moreover, “one God created” them for His glory ([Isaiah 43:7](#)), for the

special purpose of being a witness to His unity. The admission of idolatresses into their families would be fatal to this object.

Mal 2:10 **Have we not all one Father?** Did not one Ėl create us? Why do we act treacherously against one another, to profane the covenant of the fathers?

Mal 2:11 Yehudāh has acted treacherously, and an abomination has been done in Yisra'ēl and in Yerushalayim, for Yehudāh has profaned what is set-apart to יהוה – which He had loved – and has married the daughter of a foreign mighty one.

Mal 2:12 Let יהוה cut off from the tents of Ya'aqob the man who does this – stirring up or answering, and bringing an offering to יהוה of hosts!

Mal 2:13 **And this you have done a second time:**

- ✚ you cover the slaughter-place of יהוה with tears, with weeping and crying, because He no longer regards the offering, nor receives it with pleasure from your hands.
- ✚ **Mal 2:14** And you said, “Why?” Because יהוה has been witness between you and the wife of your youth, against whom you have acted treacherously, though she is your companion and the wife of your covenant.
 - **Mal 2:15** And **did He not make one?** And He had the remnant of the Spirit? And what is the one *alone*? He seeks a seed of Elohim. So you shall guard your spirit, and **let none act treacherously against the wife of his youth.**

Ellicott's Commentary: (Mal. 2:13) The prophet now rebukes the people for their frivolous divorces of their first wives, which was a natural result of their marriage with heathen women.

And this . . . again.—Or perhaps, And this a second thing ye do—viz., infidelity to the wife of their youth ([Malachi 2:14](#)). But the rendering of the English Version is in accordance with the Hebrew accentuation. That rendering is not improbably the right one. It would mean: “And this you do again (Nehemiah 13), even after Ezra has reformed the abuse, and you have solemnly undertaken not to act so again” ([Nehemiah 9:10](#)).

Covering the altar . . . with tears . . . and with crying out—i.e., with the plaints of the Israelitish women who were divorced against their will.

- ✚ **Mal 2:16** **“For I hate divorce,”** said יהוה Elohim of Yisra'ēl, “and the one who covers his garment with cruelty,” said יהוה of hosts. “So you shall guard your spirit, and do not act treacherously.”

The Messenger of YHWH

Mal 2:17 You have wearied יהוה with your words, and you have said, “In what way have we wearied Him?” In that you say, “Everyone who does evil is good in the eyes of יהוה, and He is delighting in them,” or, “Where is the Elohim of right-ruling?”

Romans 9

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

Teaching notes and podcast link Chapter 9 Part 1:

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

Teaching notes and podcast link Chapter 9 Part 2:

<https://www.torahothetribes.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'el, 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’el who are of Yisra’el,**^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 Ėsaw 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.torahtothetribes.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.torahtothetribes.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 Hoshĕa 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](#).

Teaching notes and podcast link Chapter 9 Part 2:

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

Romans 10

Teaching Commentary [in brown] on Romans 10 by Matthew Nolan

Link to Torah to the Tribe's teaching series notes and podcast on Romans 10:

<https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-10/>

Does your zealousness for the Father and His Torah cause you to lose discernment when it comes to the Son? On its own, Torah will not lead us to total righteousness. Only covenant relationship through Yahusha will allow us to enter into forensic righteousness before Yahuwah.

The first century wide scale Jewish rejection of Yahusha causes Paul to write:

Rom 10:1 Truly brothers, my heart's desire and prayer to Elohim for Yisra'ël is for deliveran

Rom 10:2 For I bear them witness that they have an ardor for Elohim, but not according to knowledge.

Rom 10:3 For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, **they did not subject themselves to^a** the righteousness of Elohim.

Footnote: ^aOr *did not obey*.

Their zeal is for Elohim, it's not some empty pagan fanaticism, but zeal for the One True Living Elohim (therein lies the deception and what sucks so many Messianics in).

Their lack of knowledge is twofold:

1. they lack the knowledge of how יהוה declares a person forensically righteous.
2. they hold to a means of a righteous status as a people group that יהוה will reject.

The Jews refused to humble themselves and accept YHWH's righteousness as the undeserved gift it is.

Rom 10:4 For **Messiah is the goal^b** of the 'Torah unto righteousness' to everyone who believes. Footnote: ^bOr end purpose; not termination.

'Telos' = 'goal' to which a movement is being directed – the outcome, not the extinction of, the termination of.

Romans 6:22 But now being made free from sin, having become avadim to vuvh, you have your fruit to set-apartness, with the end result (telos) being everlasting chayim.

Rom 6:22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end [telos],

everlasting life. [TS2009]

Teleology – a sector of philosophy that deals with goals and outcomes.

For Moshiach is the actual goal of the Torah for an eternal tzadik standing to everyone that believes.

The Message of Salvation to All

Rom 10:5 For Mosheh writes about the righteousness which is of the Torah, **“The man who does these shall live by them.”** [Lev 18:5](#). – [Note cross reference to Lev. 18 Book of the Law]

The Jews were and still are ignorant of YHWH’s covenant faithfulness through Yahusha because they were so busy, still to this day trying to establish their own righteousness, their own covenant status – they refuse to submit to YHWH’s faithfulness!

In summary: a First Century Jewish misplaced status of covenant membership.

They chose to quietly set aside the call to covenant (Romans 9:7 onward) instead fabricating their own covenant status for Jews and only Jews, no remnant, no Gentile admission except through proselyte conversion – a covenant status fabricated and established by their own righteousness!

Rom 10:6 But the righteousness of belief speaks in this way, **“Do not say in your heart, ‘Who shall ascend into the heavens?’ ”** [Deu 30:12](#) – that is, to bring Messiah down; or,

Rom 10:7 “ ‘Who shall descend into the abyss?’ ” – that is, to bring Messiah up from the dead.

A drash [meaning or concept] on Deuteronomy 30:12 LXX ‘neither is it beyond the sea’ Paul uses ‘who shall defend into the deep.’ He’s harmonizing Psalms 107.26 with Deuteronomy 30:12.

Psalms 107:26 They go up to the shamayim [heavens], they go down again to the depths.

Psalms 107 speaks of the redeemed of יהוה being gathered up from the east, west, north and south after their dispersions in the nations. He sends His Word and heals them, and His Word delivers them from captivity. It’s about recognizing the works of יהוה and rejecting the works of man which are futility and bondage, the very point Paul is making!

Rom 10:8 But what does it say? **“The word is near you, in your mouth and in your**

heart” [Deu 30:14](#) – that is, the word of belief which we are proclaiming:

[Rom 10:9](#) That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved.

[Rom 10:10](#) For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved.

Three things: 1) Confess 2) Believe 3) Saved

Confess/Homologeō/nadar נודר/to take a vow. Word and deed; not repeat after me these words. Homo = one action of word and deed. Jeremiah 44:15 a vow. To confess beyond all question; not only acoustic, or mental accent. Confession; a vow.

Believe/pisteuō/shama – to puts one’s faith in with the implication that actions will follow.

[Rom 10:11](#) Because the Scripture says, **“Whoever puts his trust in Him shall not be put to shame.”** [Isa 28:16](#).

[Rom 10:12](#) Because there is no distinction between Yehuḡi and Greek, for the same Master of all is rich to all those calling upon Him.

[Rom 10:13](#) For **“everyone who calls on the Name of יהוה shall be saved.”**^C
[Joe 2:32](#). Footnote: ^C[Act 2:21](#).

[Rom 10:14](#) How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming?

[Rom 10:15](#) And how shall they proclaim if they are not sent? As it has been written, **“How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”** [Isa 52:7](#).

5 ingredients to declaring & thereby receiving the gospel:

1. Shod your apostolic feet – go out!
2. Proclaim – be bold
3. So, they hear
4. So, they can believe
5. So, they may call on Him.

As it is written, How beautiful are the feet of them that proclaim the Besorah of shalom, and bring besorot of tov things!

[Isa 52:7](#) How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!”

[Rom 10:16](#) However, not all obeyed the Good News. For Yeshayahu says, “יהוה, **who has believed our report?**” [Isa 53:1](#).

[Rom 10:17](#) So then belief comes by hearing, and hearing by the word of Elohim.

[Rom 10:18](#) But I ask, Did they not hear? Yes indeed, “**Their voice went out to all the earth, and their words to the ends of the world.**” [Psa 19:4](#).

6 verifying facts to the true gospel:

1. The perfect revelation of יהוה is spoken
2. It proclaims knowledge
3. It's heard
4. It goes out in a line
5. It originates from his perfect law
6. It converts the soul

Psalms 19:2 Day to day (1) utters speech, and night to night (2) proclaims knowledge 3 There are no speeches or words, in which their voices are not (3) heard. Their (4) line is gone out into all the earth, and their words to the ends of the world. 5 In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. 6 His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat. (5) The law of יהוה is perfect, (6) converting souls:

[Rom 10:19](#) But I ask, Did Yisra'el not know? First Mosheh says, “**I shall provoke you to jealousy by those who are not a nation, I shall enrage you by an unwise nation.**” [Deu 32:21](#).

V.19 quotes the Song of Moses.

Deuteronomy 31 Moses declares that in the latter days Israel will provoke יהוה, יהוה will in turn use the Lo-Ami to provoke Israel as the Lo-Ami return as one new man into the New Covenant making Israel still jealous as they rebel under the weight of the BoL's condemnation as it witness against them not only in the breaking of the original BoC but now also in the national rejection of Yahusha.

Thread V.18 and V.19 – their quotations of Psalms 19.1 and Deuteronomy 31.28 – The heavens and the earth!

Deuteronomy 31.28 witness to Israel's rebellion and placement under the BoL.

And Psalms19.1 witnesses to the true gospel by Yahusha's blood ratified covenant – which originates (point 5, within perfect covenant Torah).

Hebrews 11:20-40

Rom 10:20 And Yeshayahu boldly says, “**I was found by those not seeking Me, I was made manifest to those not asking for Me.**” [Isa 65:1](#).

Rom 10:21 And to Yisra'el He says, “**All day long I have stretched out My hands to a disobedient and back-talking people.**” [Isa 65:2](#).

Link to Torah to the Tribe's teaching series notes and podcast on Romans 10:

<https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-10/>

Heb 11:20 By belief, Yitshaq blessed Ya'aqob and Ėsaw concerning that which was to come.

Heb 11:21 By belief, Ya'aqob, when he was dying, blessed each of the sons of Yosēph, and did reverence on the top of his staff.

Heb 11:22 By belief, Yosēph, when he was dying, made mention of the outgoing of the children of Yisra'el, and gave orders concerning his bones.

Heb 11:23 By belief, Mosheh, having been born, was hidden three months by his parents, because they saw he was a **comely child,^b** and were not afraid of the sovereign's command. **Footnote: ^b [Exo 2:2](#).**

Act 7:20 “At that time Mosheh was born, and he was well-pleasing to Elohim. And he was reared three months in the house of his father.

Heb 11:24 By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh,

Heb 11:25 choosing rather to be afflicted with the people of Elohim than to enjoy the pleasures of sin for a time,

Psa 84:10 For a day in Your courts Is better than a thousand *days*. I have chosen rather to be a doorkeeper In the House of my Elohim, Than to dwell in the tents of the wrong.

Act 20:23 except that the Set-apart Spirit witnesses in every city, saying that chains and pressures await me.

Act 20:24 “But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master יהושע, to bear witness to the Good News of the favour of Elohim.

Heb 11:26 deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking to the reward.

1Pe 4:14 **If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you.** On their part He is blasphemed, but on your part He is praised.

Heb 11:27 By belief, he left Mitsrayim, not fearing the wrath of the sovereign, for he was steadfast, as seeing Him who is invisible.

Heb 11:28 By belief, he performed the Pěsaḥ and the sprinkling of blood, lest he who destroyed the first-born should touch them.

Heb 11:29 By belief, they passed through the Red Sea as by dry land, and when the Mitsrites tried it, they were drowned.

Heb 11:30 By belief, the walls of Yeriḥo fell, having been surrounded for seven days.

Heb 11:31 By belief, Raḥaḇ the whore did not perish with those who did not believe, having received the spies with peace.

Heb 11:32 And what more shall I say? For the time would fail me to relate of Giḡ'on and Baraq and Shimshon and Yiphtaḥ, also of Dawiḡ and Shemu'ēl and the prophets,

Heb 11:33 who through belief, overcame reigns, worked righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put foreign armies to flight.

Heb 11:35 Women received *back* their dead by resurrection. And others were tortured, not accepting release, to obtain a better resurrection.

Heb 11:36 And others had trial of mockings and floggings and more, of chains and imprisonment.

Heb 11:37 They were stoned, they were tried, they were sawn in two, they were slain with the sword. They went about in sheepskins, in goatskins, being in need, afflicted, mistreated,

Heb 11:38 of whom the world was not worthy – wandering in deserts and mountains and caves and holes of the earth.

Jdg 14:5 Then Shimshon went down to Timnah with his father and mother, and came to the vineyards of Timnah, and saw a young lion roaring as it met him.

Jdg 14:6 And the Spirit of יהוה came mightily upon him, and he tore it apart as the tearing apart of a young goat, with naught in his hand. But he did not make known to his father or his mother what he had done.

2Ti 4:17 But the Master stood with me and did strengthen me, so that through me the preaching might be completely accomplished, and that all the nations should hear. And I was **rescued out of the lion's mouth.** [Psa 22:21](#).

1Pe 5:8 Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.

1Pe 5:9 Resist him, firm in the belief, knowing that the same hardships are experienced by your brotherhood in the world.

Heb 11:39 And having obtained witness through the belief, all these did not receive the promise,^C Footnote: ^CSee [Heb 11:13](#).

Heb 11:40 Elohim having provided what is better for us, that they should not be made perfect apart from us.

Luk 10:23 And turning to His taught ones He said, separately, “Blessed are the eyes that see what you see,

Luk 10:24 for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

Heb 12:22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

Heb 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Hebrews 12

The author in Hebrews 12 encourages the audience NOT to grow weary; be strengthen and do what is right and loving. Receive His discipline gladly because He disciplines those He loves for good and not for evil. He is the Perfector of our faith. Discipline is like pruning; it may hurt and not be pleasant; but in the end, much fruit is produced. Stand firm; don't turn back; run the race with patient endurance.

Yahusha, Founder and Perfector of Our Faith

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,

Heb 12:2 looking to the Prince and Perfector of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.

Do Not Grow Weary

Heb 12:3 For consider Him who endured such opposition from sinners against Himself, lest you become weary and faint in your lives.

Heb 12:4 You have not yet resisted unto blood, striving against sin.

Heb 12:5 And you have forgotten the appeal which speaks to you as to sons, **“My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him,**

Heb 12:6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.”
[Pro 3:11-12.](#)

Heb 12:7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?

Heb 12:8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.

Heb 12:9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live?

Heb 12:10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness.

Heb 12:11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the [peaceable fruit of righteousness to those who have been trained by it.](#)^a **Footnote:**

^aSee also [Deu 8:2.](#)

Heb 12:12 So, **strengthen the hands which hang down and the weak knees,** [Isa 35:3.](#)

Heb 12:13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.

Heb 12:14 Pursue peace with all, and *pursue* apartness without which no one shall see the Master.

Heb 12:15 See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled,

Heb 12:16 lest there be anyone who whores, or profane one, like Ėsaw, [who for a single meal sold his birthright.](#)^b **Footnote:** ^b [Gen 25:32-33.](#)

Heb 12:17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

A Kingdom That Cannot Be Shaken

Heb 12:18 For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm,

Heb 12:19 and a sound of a trumpet, and a voice of words, so that those who heard it [begged that no further Word should be spoken to them,](#)^c **Footnote:** ^cSee [Exo 20:19.](#)

Heb 12:20 for they could not bear what was commanded, **“If even a beast touches the mountain, it shall be stoned or shot through with an arrow.”** [Exo 19:12.](#)

Heb 12:21 And so fearsome was the sight that Mosheh said, **“I exceedingly fear and tremble.”** [Deu 9:19.](#)

Heb 12:22 **But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,**

Heb 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Heb 12:24 and to יהושע the **Mediator^d** of a new covenant, and to the blood of sprinkling which speaks better than *the blood* of Hebel. **Footnote:** ^dSee [Heb 8:6.](#)

Heb 12:25 Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven,

Heb 12:26 whose voice shook the earth then, but now He has promised, saying, **“Yet once more I shake not only the earth, but also the heaven.”** [Hag 2:6](#).

Heb 12:27 And this, **“Yet once more,”** makes clear the removal of what is shaken – as having been made – so that the unshaken *matters* might remain.

Heb 12:28 **Therefore, receiving an unshakeable reign,** let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

Heb 12:29 for indeed, our **Elohim is a consuming fire.** [Deu 4:24](#).

Hebrews 12:29 also makes us study more closely Joel 2:3:

Joe 2:3 **Ahead of them a fire has consumed,** and behind them a flame burns. Before them the land is like the Garden of Ĕden, and behind them a desert waste. And from them there is no escape.

Shabbat Shalom, Libby