

Greetings, today our manna is 1Sam. 11 Romans 9; Jeremiah 48; Psalms 25

August 19 – 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/>

1Sam. 11

Saul Defeats the Ammonites

1Sa 11:1 And Nahash the Ammonite came up and camped against Yabesh Gil'ad. And all the men of Yabesh said to Nahash, **"Make a covenant with us, and we shall serve you."**

1Sa 11:2 Then Nahash the Ammonite answered them, "For this I make a covenant with you, that I dig out all your right eyes, and I shall bring reproach on all Yisra'el."

Obviously Nahash the Ammonite was a cruel and cold-hearted warrior king. At the same time, I'm not sure why he would give Yabesh Gilad seven days to 'regroup.' We will see it doesn't work out too well for him and his people.

BDB Definition:

Nahash = "serpent"

1) a king of the Ammonites during the time of king Saul

1Sa 11:3 **And the elders of Yabesh said to him,** "Leave us alone for **seven days**, so that we send messengers to all the borders of Yisra'el. And then, if there is no one to save us, we shall come out to you."

1Sa 11:4 And the messengers came to Gib'ah of Sha'ul and spoke the words in the hearing of the people. And all the people lifted up their voices and wept.

When Saul hears the news, the Spirit of Elohim comes upon him mightily and he gathers all Israel and Judah for a total of 330,000 troops.

1Sa 11:5 And look, Sha'ul was coming behind the herd from the field. And Sha'ul said, **"Why are the people weeping?"** And they related to him the words of the men of Yabesh.

1Sa 11:6 **And the Spirit of Elohim came upon Sha'ul mightily as he heard these words, and his displeasure burned greatly.**

1Sa 11:7 And he took a yoke of cattle and cut them in pieces, and sent them throughout all the border of Yisra'el by the hands of messengers, saying, "Whoever

does not go out with Sha'ul and Shemu'el to battle, let this be done to his cattle.” And the fear of יהוה fell on the people, **and they came out as one man.**

1Sa 11:8 And **he mustered them in Bezeq**, and the children of Yisra'el were three hundred thousand, and the men of Yehudah thirty thousand.

1Sa 11:9 And they said to the messengers who came, “Say this to the men of Yabesh Gil'ad, ‘Tomorrow, by the time the sun is hot, you shall have help.’” Then the messengers came and informed **the men of Yabesh, and they rejoiced.**

1Sa 11:10 So the men of Yabesh said, “Tomorrow we come out to you, and you shall do to us whatever seems good to you.”

1Sa 11:11 And it came to be, on the next day, **that Sha'ul put the people in three companies.** And they came into the midst of the camp in the morning watch and struck Ammon until the heat of the day. And it came to be that those left were scattered, so that no two of them were left together.

The Kingdom Is Renewed

1Sa 11:12 And the people said to Shemu'el, “Who said, ‘Shall Sha'ul reign over us?’ Bring the men, so that we put them to death.”

1Sa 11:13 But Sha'ul said, “No man is put to death this day, **for today יהוה has wrought deliverance in Yisra'el.**”

1Sa 11:14 And Shemu'el said to the people, “Come, and let us go to Gilgal and renew the reign there.”

1Sa 11:15 And all the people went to Gilgal, and there they set up Sha'ul to reign before יהוה in Gilgal, and there they slaughtered slaughterings of peace *offerings* before יהוה. And there Sha'ul rejoiced, and all the men of Yisra'el, very greatly.

YHWH gives Saul and the people victory over the Ammonites. This was a very open and public display of the capabilities of Saul as a leader; however, it was YHWH's favor working through Saul. Saul states the same in 1Samuel 11:13.

The people were so elated they became boastful in thinking they were right in asking for 'a king to rule over' them such as Saul; so much so, they suggested the death of anyone that had at first opposed having an earthly king. Saul halts such an idea promptly.

This victory is used as an opportunity of political and public relations; as Samuel suggests they renew Saul's reign in Gilgal. Josephus says that Saul was anointed a second time at this convocation.

Expositor's Bible Commentary 'Excerpt' offered some interesting insights:

1 Samuel 11:1-15 THE RELIEF OF JABESH-GILEAD.

PRIMITIVE though the state of society was in those days in Israel, we are hardly prepared to find Saul following the herd in the field after his election as king of Israel. We are compelled to conclude that the opposition to him was far from contemptible in number and in influence, and that he found it expedient in the meantime to make no demonstration of royalty, but continue his old way of life. If we go back to the days of Abimelech, the son of Gideon, we get a vivid view of the awful crimes which even an Israelite could commit, under the influence of jealousy, when other persons stood in the way of his ambitious designs. It is quite conceivable that had Saul at once assumed the style and title of royalty, those children of Belial who were so contemptuous at his election would have made away with him. Human life was of so little value in those Eastern countries, and the crime of destroying it was so little thought of, that if Saul had in any way provoked hostility, he would have been almost certain to fall by some assassin's hand. It was therefore wise of him to continue for a time his old way of living, and wait for some opportunity which should arise providentially, to vindicate his title to the scepter of Israel.

Apparently he had not to wait long - according to Josephus, only a month. The opportunity arose in a somewhat out-of-the-way part of the country, where disturbance had been brewing previous to his election (comp. [1Sa 12:12](#)). It was not the first time that the inhabitants of Gilead and other dwellers on the east side of Jordan came to feel that in settling there they had to pay dear for their well-watered and well-sheltered pastures. They were exposed in an especial degree to the assaults of enemies, and pre-eminent among these were their cousins, the Ammonites. Very probably the Ammonites had never forgotten the humiliation inflicted on them by Jephthah, when he smote them "from Aroer, even till thou come to Minnith, even twenty cities, and till thou come to the plain of the vineyards, with a very great slaughter." Naturally the Ammonites would be desirous both to avenge these defeats and to regain their cities, or at least to get other cities in lieu of what they had lost....

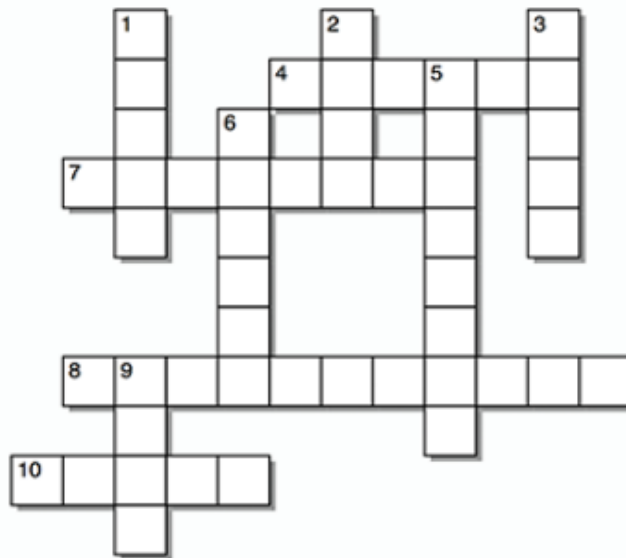
Free King Saul crossword to complete as we continue the devotional on 1 Samuel. This will be fun for the whole family!



Bible Pathway Adventures

CROSSWORD

KING SAUL



ACROSS

- 4) King Saul died at the battle of Mount _____. (1 Samuel 31:1 ESV)
- 7) Name of Saul's son who was good friends with David. (1 Samuel 18:1 ESV)
- 8) Saul fought many battles against the _____. (1 Samuel 13:5 ESV)
- 10) Saul reigned for _____ years. (Acts 13:21 ESV)

DOWN

- 1) Saul had his own _____ put on David. (1 Samuel 17:38 ESV)
- 2) Saul was the son of _____. (1 Samuel 9:2 ESV)
- 3) Saul tried to have his son-in-law named _____ killed. (1 Samuel 18:17 ESV)
- 5) King Saul was of which tribe of Israel? (1 Samuel 9:1 ESV)
- 6) This prophet anointed Saul as Israel's first king. (1 Samuel 10:1-2 ESV)
- 9) Whenever Saul was troubled by an evil spirit, David played his _____. (1 Samuel 16:23 ESV)

For free Bible resources and Teacher Packs including coloring pages, worksheets, quizzes and more visit our website at: biblepathwayadventures.com

<https://biblepathwayadventures.com/activities/king-saul-2/>

Romans 9

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

Teaching notes and podcast link Chapter 9 Part 1:

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

Teaching notes and podcast link Chapter 9 Part 2:

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

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

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

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

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

YHWH's Sovereign Choice

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

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

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

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

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

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

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

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

The debate abounds as to:

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

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

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

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

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

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

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

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

Rom 9:4 who are *the children* of Yisra'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 Yitsḥaq.

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

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

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

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

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

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

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

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

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

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

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

Rom 9:25 As He says in 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'ël, **“Though the number of the children of Yisra'ël 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'ël 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:

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Jeremiah 48

Immense Judgment on Moab declared by YHWH through Jeremiah!

Jer 48:1 Concerning Mo'ab. This is what יהוה of hosts, the Elohim of Yisra'el said,

- “Woe to Nebo! For it is ravaged,
- Qiryathayim is put to shame, captured. The high stronghold is put to shame and broken down.
- **Jer 48:2** “There is praise for Mo'ab no longer.
-
- In Heshbon they have devised evil against her, ‘Come and let us cut it off as a nation.’ O Madmen, you are also cut off, a sword goes after you.
- **Jer 48:3** “Listen! An outcry from Horonayim, ravaging and great destruction!
- **Jer 48:4** “Mo'ab shall be destroyed, her little ones shall cry out.
- **Jer 48:5** “For on the ascent to Luhith they go up weeping bitterly. For in the descent of Horonayim the enemies shall hear a cry of destruction.
- **Jer 48:6** “Flee, deliver your own lives! And be like a bush in the wilderness.
- **Jer 48:7** “For because you have trusted in your works and your treasures, you shall be captured.
- And Kemosh shall go forth into exile, his priests and his heads together.
- **BDB Definition:**
 - Chemosh = “subduer” 1) the national deity of the Moabites and a god of the Ammonites 1a) also identified with ‘Baal-peor’, ‘Baal-zebul’, ‘Mars’ and ‘Saturn’ 1b) worship of this god was introduced into Jerusalem by Solomon and abolished by king Josiah of Judah
- **Jer 48:8** “And **a ravager shall come into every city, no one escapes.** And the valley shall perish, and the plain be destroyed, as יהוה has spoken.
- **Jer 48:9** “Give wings to Mo'ab, for she has to flee away, and her cities become a ruin, with no one to dwell in them.
- **Jer 48:10** (Cursed is he who is slack in doing the work of יהוה, and cursed is he

who withholds his sword from blood).

- Jer 48:11 “Mo’ab has been at ease from his youth, and he has settled on his dregs, and has not been emptied from vessel to vessel, nor has he gone into exile. Therefore his flavor has stayed in him, and his fragrance is unchanged.

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Jer 48:12 “Therefore see, the days are coming,” declares יהוה,

- “when I shall send him tilters, who shall tilt him over and empty his vessels and break the bottles.
- Jer 48:13 “And Mo’ab shall be ashamed because of Kemosh, as the house of Yisra’el was ashamed of Bēyth Ēl, their refuge.
- Jer 48:14 “How do you say, ‘We are mighty and strong men for battle’?
- Jer 48:15 “**Mo’ab is ravaged** and her cities have been entered. And her chosen young men have gone down to the slaughter,” declares the Sovereign, whose Name is יהוה of hosts.
- Jer 48:16 “The calamity of Mo’ab is near to come and his affliction hurries fast.
- Jer 48:17 “Lament for him, all you who are around him. And all you who know his name, say, ‘How the strong scepter has been broken, the staff of splendor!’
- Jer 48:18 “Come down from your esteem, and sit in thirst, O inhabitant, daughter of Dibon. **For the ravager of Mo’ab shall come against you**, he shall destroy your strongholds.

Jer 48:19 “Stand by the way and watch, O inhabitant of Aro’ēr. Ask him who flees and her who escapes; say, ‘**What has been done?**’

Jer 48:20 “Mo’ab has been put to shame, for it has been broken down. Howl and cry! **Let it be heard in Arnon** that Mo’ab is ravaged.

Jer 48:21 “And judgment has come on the plain country, on Ḥolon and on Yaḥtsah and on Mopha’ath,

Jer 48:22 and on Dibon and Nebo and on Bēyth Diblathayim,

Jer 48:23 and on Qiryathayim and on Bēyth Gamul and on Bēyth Me’on,

Jer 48:24 and on Qeriyoth and on Botsrah, and on all the cities of the land of Mo’ab, far or near.

Jer 48:25 “The horn of Mo’ab has been cut off, and his arm has been broken,” declares יהוה.

Jer 48:26 “Make him drunk, because he has made himself great against יהוה. Mo’ab shall splash in his vomit, and he shall also be in mockery.

Jer 48:27 “And was not Yisra’el a mockery to you? Was he found among thieves? For whenever you speak of him, you shake your head.

Jer 48:28 “O inhabitants of Mo’ab, leave the cities and dwell in the rock, and be like the dove making a nest in the sides of the cave’s mouth.

Jer 48:29 “We have heard of the pride of Mo’ab (he is very proud!), of his loftiness and arrogance and pride, and of the haughtiness of his heart.”

Jer 48:30 “I know his wrath,” declares **יהוה**, “and his boastings are untrue, *and his deeds are false.*”

Jer 48:31 “Therefore I wail for Mo’ab, and I cry out for all Mo’ab. I mourn for the men of Qir H̄eres.

Jer 48:32 “O vine of Sibmah! I weep for you with the weeping of Ya’zēr. Your branches have passed over the sea, they have come to the sea of Ya’zēr. **The ravager has fallen on your summer fruit and your grape harvest.**”

Insight to the ‘vine of Sibmah by Adam Clarke:

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighboring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request as not only to be propagated all over the country of Moab to the sea of Sodom, but to have scions of them sent even beyond the sea into foreign countries.

Jer 48:33 “Joy and gladness have been taken away from the orchard and from the land of Mo’ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!”

Jer 48:34 “From the outcry of H̄eshbon unto El’alēh, unto Yahats, they shall raise their voice, from Tso’ar to H̄oronayim, like a three-year-old heifer, for even the waters of Nimrim are dried up.”

Jer 48:35 “**And I shall make an end in Mo’ab to him who offers in the high places and burns incense to his mighty ones,**” declares **יהוה**.

- Jer 48:36 “So My heart sounds for Mo’ab like flutes, and My heart sounds for the men of Qir H̄eres like flutes. Therefore the wealth they made shall be gone.
- Jer 48:37 “For every head is bald, and every beard clipped – cuts on all the hands, and sackcloth on the loins.
- Jer 48:38 “On all the house-tops of Mo’ab and in its streets it is all lamentation, for I have broken Mo’ab like a vessel in which no one delights,” declares **יהוה**.

Jer 48:39 “**How has she been broken down! They shall wail! How has Mo’ab turned her back with shame! So Mo’ab shall be a mockery and a horror to all those about her.**”

Jer 48:40 **For thus said יהוה,**

- “See, he soars like an eagle, and shall spread his wings over Mo’ab.
- Jer 48:41 “Qeriyoth shall be captured, and the strongholds seized. And the heart of the mighty men in Mo’ab on that day shall be like the heart of a woman in labor.
- Jer 48:42 “And Mo’ab shall be destroyed as a people, **because he has made**

himself great against יהוה.

Jer 48:43 “Fear and the pit and the snare are upon you, O inhabitant of Mo’ab,” declares יהוה.

- Jer 48:44 “He who flees from the fear falls into the pit, and he who gets out of the pit is caught in the snare. For I am bringing upon Mo’ab the year of their punishment,” declares יהוה.
- Jer 48:45 “Those who fled stood powerless under the shadow of Heshbon. But a fire shall come out of Heshbon, and a flame from the midst of Sihon, and consume the brow of Mo’ab and the crown of the head of the sons of uproar.
- Jer 48:46 “Woe to you, O Mo’ab! The people of Kemosh have perished, for your sons have been taken into exile, and your daughters into exile.

Jer 48:47 **“But I shall turn back the captivity of Mo’ab in the latter days,”** declares יהוה. Thus far is the judgment of Mo’ab.

Psalm 25 Psalm 25 is a wonderful Psalm to proclaim and pray; especially if under ‘enemy’ attack. This is an acrostic or alphabetical psalm to help with memorization.

Teach Me Your Paths

Psa 25:1 Aleph To You, O יהוה, I lift up my being.

Psa 25:2 Bêt O my Elohim, in You I have put my trust; Let me not be ashamed; Let not my enemies exult over me.

Psa 25:3 Gimel Indeed, let no one who waits on You be ashamed; Let those who are treacherous without cause be ashamed.

Psa 25:4 Dalet Show me Your ways, O יהוה; Teach me Your paths.

Psa 25:5 Hê Lead me in Your truth (**Waw**) and teach me, For You are the Elohim of my deliverance; On You I wait all the day.

Psa 25:6 Zayin Remember, O יהוה, Your compassion and Your loving-commitments, For they are from everlasting.

Psa 25:7 Het Do not remember the sins of my youth, and my transgressions; According to Your loving-commitment remember me, For Your goodness’ sake, O יהוה.

Psa 25:8 Tet Good and straight is יהוה; Therefore He teaches sinners in the way.

Psa 25:9 Yod He guides the meek ones in right-ruling, And He teaches the meek ones His way.

Psa 25:10 Kaph All the paths of יהוה are loving-commitment and truth, To those who guard His covenant and His witnesses.

Psa 25:11 Lamed For Your Name’s sake, O יהוה, You shall pardon my crookedness, though it is great.

Psa 25:12 Mem Who, then, is the man that fears יהוה? He teaches him in the way he should choose.

Psa 25:13 Nun His life dwells in good, And his seed inherits the earth.

Psa 25:14 Samek The secret of יהוה is with those who fear Him, And He makes His covenant known to them.

Psa 25:15 Ayin My eyes are ever toward יהוה, For He brings my feet out of the net.

Psa 25:16 Pě Turn Your face to me, and show me favour, For I am lonely and afflicted.

Psa 25:17 Tsadi The distresses of my heart have enlarged; Oh, bring me out of my distresses!

Psa 25:18 Rěsh^a Look on my affliction and my toil, And forgive all my sins. **Footnote:**
^aNot a Qoph in the Hebrew text, but a Rěsh.

Psa 25:19 Rěsh See how many my enemies have become; And they hate me with a violent hatred.

Psa 25:20 Shin Oh, guard my life, and deliver me; Let me not be ashamed, for I have taken refuge in You.

Psa 25:21 Taw Let integrity and straightness guard me, For I have waited for You.

Psa 25:22 Redeem Yisra'ěl, O Elohim, Out of all his distresses!

~ Shalom ~ Libby

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