

Greetings, today our manna is 1Sam. 3; Romans 3; Jeremiah 41; Psalms 17.

August 13 – 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. 3

YHWH Calls Samuel

1Sa 3:1 And the young Shemu'ël was serving יהוה before Ĕli. **And the word of יהוה was rare in those days – no vision breaking forth.**

1Sa 3:2 And it came to be in that day, that Ĕli was lying down in his place. And his eyes had begun to grow so dim that he was unable to see,

1Sa 3:3 And the lamp of Elohim had not gone out in the Hēkāl of יהוה where the ark of Elohim was, and Shemu'ël was lying down to sleep.

Samuel runs to Eli believing he had called him.

1Sa 3:4 And יהוה called Shemu'ël, and he answered, **"Here I am!"**

1Sa 3:5 He then ran to Ĕli and said, "Here I am, for you called me." But he said, "I did not call – lie down again." So he went and lay down.

Samuel runs to Eli a second time believing he had called him.

1Sa 3:6 And יהוה again called, "Shemu'ël!" And Shemu'ël arose and went to Ĕli, and said, **"Here I am, for you called me."** But he answered, "My son, I did not call – lie down again."

1Sa 3:7 Now Shemu'ël did not yet know יהוה, and the word of יהוה was not yet revealed to him.

Eli finally understands when Samuel comes to him the third time; that it was YHWH calling him.

1Sa 3:8 And יהוה called Shemu'ël again the third time, and he arose and went to Ĕli, and said, **"Here I am, for you did call me."** Then Ĕli understood that יהוה had called the youth.

Eli instructs Samuel what to do if he hears the call again.

1Sa 3:9 So Ĕli said to Shemu'ěl, "Go, lie down. And it shall be, if He calls you, say, 'Speak, יהוה, for Your servant hears.'" And Shemu'ěl went and lay down in his place.

1Sa 3:10 And יהוה came and stood and called as at other times, "Shemu'ěl! Shemu'ěl!" And Shemu'ěl answered, "Speak, for Your servant hears."

YHWH speaks to Samuel.

1Sa 3:11 And יהוה said to Shemu'ěl, "See, I am doing a matter in Yisra'ěl at which both ears of everyone who hears it shall tingle."

1Sa 3:12 **"In that day I shall confirm against Ĕli** all that I have spoken concerning his house, from beginning to end.

- 1Sa 3:13 "For I have declared to him that I am judging his house forever for the crookedness which he knows, because his sons cursed Elohim, and he did not rebuke them.
- 1Sa 3:14 "And therefore I have sworn to the house of Ĕli that the crookedness of the house of Ĕli shall never be atoned for, by slaughtering or grain offering."

YHWH gives Samuel instructions to do in the morning. I doubt Samuel got much sleep.

- 1Sa 3:15 And Shemu'ěl lay down until morning,
- and opened the doors of the House of יהוה.
- And Shemu'ěl was afraid to report the vision to Ĕli.

Eli inquires of the words spoken to Samuel by YHWH. He insists on the whole word without omissions.

1Sa 3:16 **Then Ĕli called Shemu'ěl and said**, "Shemu'ěl, my son!" And he answered, "Here I am."

1Sa 3:17 And he said, "What is the word that He spoke to you? Please do not hide it from me. Elohim do so to you, and more also, if you hide a word from me of all the words that He spoke to you."

1Sa 3:18 **And Shemu'ěl reported to him all the words, and hid none from him.** And he said, "It is יהוה. Let Him do what is good in His eyes."

1Sa 3:19 **And Shemu'ěl grew up, and יהוה was with him and did not let any of his words fall to the ground.**

Samuel was established as a prophet of YHWH in Shiloh.

1Sa 3:20 And all Yisra'el from Dan to Be'ersheba knew that Shemu'el had been established as a prophet of יהוה.

1Sa 3:21 And יהוה continued to appear in Shiloh, because יהוה revealed Himself to Shemu'el in Shiloh by the word of יהוה.

Romans 3 – Matthew Nolan's teaching commentaries will be used in this section from his series on Romans from a Torah Covenant Perspective. It is concise and well stated. This series can be found at:

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

YHWH's Righteousness Upheld

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

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

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

Paul is juxtaposing:

- Stewardship & ownership
- Responsibility & possession.

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

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

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

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

1. Forensically – only Yahusha can make us forensically righteous (close inspection, inspection of our souls).

2. Nationally – covenant entrance into יהוה's nation brought about a community or national righteousness.
3. Individually – biblical conduct and ethics, shunning evil and choosing a life dedicated to service and obedience brings about a halacha/walk of righteousness.

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

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

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

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

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

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

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

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

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

No One Is Righteous

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

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

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

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

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

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

Rom 3:12 “They all have turned aside, they have together become worthless.

There is none who does good, no, not one.” [Psa 14:1-3](#), [Psa 53:1-4](#).

Rom 3:13 “Their throat is an open tomb, with their tongues they have deceived,”

[Psa 5:9](#) “The poison of adders is under their lips,” [Psa 140:3](#).

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

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

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

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

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

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

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

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

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

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

The KJV translates as follows:

G1722
ἐν
en
en

G3588
ὁ, ἡ, τό
ho hē to
ho, hay, to

G3551
νόμος
nomos
nom'-os

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

G5259
ὑπό
hupo
hoop-o'

G3551
νόμος
nomos
nom'-os

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

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

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

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

1. Institutionalized Church interpretation – keeping the Law of Moses or any customs and commands therein.
2. Messianic Interpretation – trying to attain justification by keeping the law of Moses. This doesn't mean we don't keep the Law of Moses but we just rightly apply it (which they never do).

3. Karaite Messianic Interpretation (Avi ben Mordechai) Oral Law, traditions of the rabbis and elders.
4. MelchiTzedik – Works of the law is the labor of the Book of the Law (3:10) as opposed to the rest of the newly blood ratified and covenant inclusion -the Book of the Covenant Torah community (4:21)

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

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

The Righteousness of God Through Faith

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jeremiah 41

Gedaliah Murdered

Jer 41:1 And **in the seventh new moon** it came to be that Yishma'ël son of Nethanyah, son of Elishama, of the royal seed, and of the officers of the sovereign, came with ten men to Gedalyahu son of Aḥiqam, at Mitspah. And while they ate bread together there in Mitspah,

Jer 41:2 Yishma'ël son of Nethanyah, and the ten men who were with him, arose and struck Gedalyahu son of Aḥiqam, son of Shaphan, with the sword, and killed him whom the sovereign of Babel had made governor over the land.

Gedaliah invited the enemy to his table; broke bread with the enemy; and the enemy slayed him. The enemy can come right up to your front door and be invited to enter your house. Some may even sleep with the enemy. Discernment by walking in the Ruach HaKodesh [Holy Spirit]; being guided by the Holy Spirit; evaluating the fruit produced in others; will alert us to the enemy.

1Jn 4:1 **Beloved ones, do not believe every spirit, but prove the spirits, whether they are of Elohim, because many false prophets have gone out into the world.**

1Jn 4:2 By this you know the Spirit of Elohim: Every spirit that confesses that **יהושע** Messiah has come in the flesh is of Elohim,

1Jn 4:3 and **every spirit that does not confess that יהושע** Messiah has come in the flesh is not of Elohim. **And this is the spirit of the anti-messiah** which you heard is coming, and now is already in the world.

Jer 41:3 And Yishma'ël struck all the Yehudim who were with him, with Gedalyahu at Mitspah, and the Kasdim who were found there, the men of battle.

Jer 41:4 **And it came to be, on the second day after he had killed Gedalyahu, when no one yet knew it,**

Jer 41:5 that men came from Shekem, from Shiloh, and from Shomeron, eighty men with their beards shaved and their garments torn, having cut themselves, with offerings and incense in their hand, **to bring them to the House of יהוה**.

Jer 41:6 And **Yishma'ël son of Nethanyah** went out from Mitspah to meet them, weeping as he walked along. And it came to be, as he met them, that he said to them, "Come to Gedalyahu son of Aḥiqam!"

Jer 41:7 And it came to be, when they came inside the city, that Yishma'ël son of Nethanyah slew them, *throwing* them into a pit, he and the men who were with him.

Ishmael son of Nethanyah was extremely wicked and cold-blooded.

Jer 41:8 But ten men were found among them who said to Yishma'ël, **"Do not kill us, for**

we have wheat, and barley, and oil, and honey hidden in the field.” So he held back and did not kill them among their brothers.

Jer 41:9 And **the pit** into which **Yishma'ël had thrown all the corpses of the men** whom he had struck, because of Gedalyahu, was the same one Asa the sovereign had made for fear of Ba'asha sovereign of Yisra'ël – Yishma'ël son of Nethanyahu had filled it with the slain.

Adam Clarke notes: Now the pit - was it which Asa the king had made for fear of Baasha - See 1Ki 15:22. Asa made this cistern as a reservoir for water for the supply of the place; for he built and fortified Mizpah at the time that he was at war with Baasha, king of Israel.

Jer 41:10 Then **Yishma'ël took captive all the rest of the people who were in Mitspah**, the sovereign's daughters and all the people who were left in Mitspah, whom **Neḅuzaraḁan, chief of the guard, had entrusted to Gedalyahu son of Aḥiqam**. And Yishma'ël son of Nethanyahu took them captive and went to go over to the Ammonites.

Jer 41:11 **But Yoḥanan son of Qarēaḥ and all the commanders of the army** that were with him heard of all the evil that Yishma'ël son of Nethanyah had done,

Jer 41:12 so they took all the men and went to fight with Yishma'ël son of Nethanyah. **And they found him by the great pool that is in Gib'on.**

Jer 41:13 And it came to be, **when all the people** who were with Yishma'ël saw **Yohanan son of Qarēaḥ, and all the commanders of the army who were with him, that they were glad.**

Jer 41:14 And all the people whom Yishma'ël had taken captive from Mitspah turned around, and came back, and went to Yoḥanan son of Qarēaḥ.

Ishmael son of Nethanyah and eight men escape and go to the Ammonites. Yohanan recovers the people that Ishmael had taken captive.

Jer 41:15 But Yishma'ël the son of Nethanyah escaped from Yoḥanan with eight men and went to the Ammonites.

Jer 41:16 Then Yoḥanan son of Qarēaḥ, and all the commanders of the army that were with him, took from Mitspah all the rest of the people whom he had recovered from Yishma'ël son of Nethanyah after he had struck Gedalyah son of Aḥiqam – the mighty men of battle and the women and the children and the eunuchs, whom he had brought back from Gib'on.

For whatever reason Yohanan son of Qareah, plans to eventually lead the people into Egypt rather than to dwell in Mitspah. This decision possibly was due to the anarchy in the land after the death of Gedalyah son of Ahiqam; or threat of possible retribution from the Kasdim seeing that Gedalyah had been slain; or Yohanan may have felt they would be better off banning together and going to Egypt.

Jer 41:17 And they set out and dwelt in the lodging place of Kimham, which is near Běyth Lehem, to go to enter Mitsrayim,

Jer 41:18 **because of the Kasdim.** For they were afraid of them, because Yishma'el son of Nethanyah had struck Gedalyahu son of Ahiqam, whom the sovereign of Babel had made governor in the land.

Psalm 17 In Psalm 17 David is speaking of the sanctification process. Each day as we read His Word; walk and talk with Him; we become more like Him. We see the same process in marriages. Many times, couples take on similar characteristics.

We are betrothed to YHWH and are being transformed into His mature bride; line upon line, precept upon precept; here a little and there a little.

In the Shadow of Your Wings

Psa 17:1 Hear righteousness, יהוה, Listen to my cry; Give ear to my prayer, From lips without deceit.

Psa 17:2 Let my right-ruling go out from Your presence; Let Your eyes see what is straight.

Psa 17:3 You have examined my heart; You have visited me in the night; You have tried me – You find I have not schemed; My mouth would not transgress.

Psa 17:4 As for the deeds of men – By the word of Your lips, I have kept myself from the paths of the destroyer.

Psa 17:5 My steps have held fast to Your paths, My feet have not slipped.

Psa 17:6 I have called upon You, for You answer me, O Ėl; Incline Your ear to me, hear my speech.

Psa 17:7 Let Your loving-commitment be distinguished, You who save by Your right hand those who take refuge From those who rise up.

Psa 17:8 Guard me as the apple of Your eye. Hide me under the shadow of Your wings,

Psa 17:9 From the face of the wrong who ravage me, From my deadly enemies who surround me.

Psa 17:10 They are enclosed in their own fat, They speak proudly with their mouths,

Psa 17:11 They have now surrounded us in our steps, They set their eyes to cast us to the ground,

Psa 17:12 Like a lion who is eager to tear his prey, And as a young lion crouching in cover.

He is our Good Shepherd that lays down His life for His sheep. He is our protector from the attacker. He is not a hireling that runs away when the wolf or the lion approaches.

Psa 17:13 Arise, O יהוה, Confront him, cause him to bend; Deliver my being from the wrong by Your sword,

Psa 17:14 From men by Your hand, O יהוה, From men of the world whose portion is in *this* life, And You fill their bellies with Your treasure, They are satisfied with children, And shall leave their riches to their babes.

Psa 17:15 As for me, let Me see Your face in righteousness; I am satisfied to see Your appearance when I awake.

Isa 64:6 And all of us have become as one unclean, and all our righteousnesses are as soiled rags. And all of us fade like a leaf, and our crookednesses, like the wind, have taken us away.

By grace through faith in Yahusha HaMashiach we are made righteous. Through faith, YHWH has raised us up together, and made us sit together in the heavenlies with Messiah Yahusha! All praise and glory to YHWH!!!

Eph 2:1 And you were dead in trespasses and sins,^a Footnote: ^aSee also [Eph 2:5](#), as well as [Mat 8:22](#), [Rom 8:6](#), [Col 2:13](#), [1Ti 5:6](#), [1Jn 3:14](#), [Rev 3:1](#).

Eph 2:2 in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,^b Footnote: ^b[Eph 5:6](#), [Col 3:6](#).

Eph 2:3 among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

Eph 2:4 But Elohim, who is rich in compassion, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Messiah – by favor you have been saved –

Eph 2:6 and raised us up together, and made us sit together in the heavenlies in Messiah יהושע,

Eph 2:7 in order to show in the coming ages the exceeding riches of His favor in kindness toward us in Messiah יהושע.

~ Shalom ~ Libby

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