

Greetings, today our manna is from Genesis 33; Mark 4; Esther 9 & 10; Romans 4.

February 1 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Genesis 33

Jacob Meets Esau

Gen 33:1 And Ya'aqob lifted his eyes and looked and saw Ęsaw coming, and with him four hundred men. And he divided the children among Lě'ah, and Raḥěl, and the two female servants.

✚ **Gen 33:2** And he put the female servants and their children in front, and Lě'ah and her children behind, and Raḥěl and Yosěph last.

✚ **Gen 33:3** And **he himself passed over before them** and bowed himself to the ground seven times, until he came near to his brother.

Gen 33:4 And Ęsaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

Gen 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" And he said, "The children with whom Elohim has favoured your servant."

Gen 33:6 Then the female servants came near, they and their children, and bowed themselves.

Gen 33:7 And Lě'ah also came near with her children, and they bowed themselves. And Yosěph and Raḥěl came near, and they bowed themselves.

After 20-21 years, Jacob's initial encounter with Esau goes better than expected. Time helps to heal wounds though scars and remembrances remain. A cautious approach should be exercised since past traumatic event can trigger emotional responses.

Gen 33:8 Then Ęsaw said, "What do you mean by all this company which I met?" And he said, "To find favour in the eyes of my master."

Gen 33:9 But Ęsaw said, "I have enough, my brother, let what you have remain yours."

Gen 33:10 And Ya'aqob said, "No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim, and you were pleased with me.

Gen 33:11 "Please, take my blessing that is brought to you, because Elohim has favoured me, and because I have all *I need*." And he urged him, and he took it.

Esau finally agrees to receive the gifts and blessings from Jacob.

Gen 33:12 And he said, “Let us depart and go, and let me go before you.”

Gen 33:13 But he said to him, “My master knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

Gen 33:14 “Please let my master go before his servant, and let me lead on slowly according to the pace of the livestock that go before me, and according to the pace of the children, until I come to my master in Sě’ir.”

Gen 33:15 And Ěsaw said, “Please let me leave with you some of the people who are with me.” But he said, “Why this? Let me find favour in the eyes of my master.”

Gen 33:16 And Ěsaw returned that day on his way to Sě’ir.

Gen 33:17 And Ya’aqoḅ set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

By Esau’s suggestions, it appears he wanted Jacob and his entourage to follow him and travel as a unit. Jacob circumvents the offer by acknowledging they would be traveling at a slower pace. Then Esau offers to leave some of his people to travel with Jacob. Again, Jacob, graciously declines. We then read that Esau returned to Seir and Jacob set out to Sukkoth.

It appears Jacob was thankful that their encounter after so many years went well, but he apparently did not want to intermingle with Esau’s clan. Sometimes it is best to leave well enough alone; and love some family members long-distance.

Gen 33:18 And Ya’aqoḅ came safely to the city of Sheḱem, which is in the land of Kena’an, when he came from Paddan Aram. And he pitched his tent before the city.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Ḥamor, Sheḱem’s father, for one hundred qesitah.^a **Footnote: ^aA monetary unit of uncertain value, perhaps in the form of a lamb.**

Gen 33:20 And he set up a slaughter-place there and called it Ěl Eloḥě Yisra’ěl.

Mark 4

The Parable of the Sower

Mar 4:1 And He began to teach again by the sea, and a large crowd was gathered to Him, so that He entered into a boat, to sit in the sea. And all the crowd was on the land facing the sea.

Mar 4:2 And He taught them much in parables, and said to them in His teaching:

Mar 4:3 “Listen! See, a sower went out to sow.^a Footnote: ^aSee [Mat 13:1-58](#) with its footnotes.

Mar 4:4 “And it came to be, as he sowed, some fell by the **wayside**, and the birds of the heaven came and devoured it.

Mar 4:5 “And other fell on **rocky places**, where it had not much soil. And immediately it sprang up because it had no depth of soil.

Mar 4:6 “But when the sun was up it was scorched, and because it had no root it withered away.

Mar 4:7 “And other fell **among thorns**. And the thorns grew up and choked it, and it yielded no crop.

Mar 4:8 “And other fell on **good soil** and yielded a crop that came up, grew and yielded a crop, some thirtyfold, and some sixty, and some a hundred.”

Mar 4:9 And He said to them, “He who has ears to hear, let him h

The Purpose of the Parables

Mar 4:10 And when He was alone, those about Him, with the twelve, asked Him about the parable.

Mar 4:11 And He said to them, “To you it has been given to know the secret of the reign of Elohim, but to those who are outside, all are done in parables,

Mar 4:12 so that ‘**seeing they see but do not perceive, and hearing they hear but do not understand, lest they should turn and their sins be forgiven them.**’ ”^b

[Isa 6:9-10](#). Footnote: ^bSee [Mat 13:15](#).

Mar 4:13 And He said to them, “Do you not understand this parable? How then shall you understand all the parables?”

Yahusha explains the parable of the sower.

Mar 4:14 “The **sower sows the word**.

Mar 4:15 “These, then, are the ones by the **wayside** where the word is sown. And when they hear, **Satan** comes immediately and **takes away the word** that was sown in their hearts.

Mar 4:16 “And likewise these are the ones sown on **rocky** places, who, when they hear the word, immediately receive it with joy,

Mar 4:17 **and they have no root in themselves, but are short-lived**. Then when pressure or persecution arises because of the word, immediately they stumble.

Mar 4:18 “And others are those **sown among thorns**, these are they who hear the word,

Mar 4:19 **and the worries of this age, and the deceit of riches, and the desires for other matters, entering in, choke the word**, and it becomes fruitless.

Mar 4:20 “And those sown on **good soil**, are **those who hear the word, and accept it,**

and bear fruit, some thirtyfold, and some sixty, and some a hundred.”

A Lamp Under a Basket

We hold the light of the world within us; the Good News of Yahusha HaMashiach. Through the power of the Ruach HaKodesh, the Holy Spirit, we should share and shine His light brightly for all to see.

Mar 4:21 And He said to them, “Would a lamp be brought to be put under a basket or under a bed? Is it not to be put on a lampstand?”

Mar 4:22 “For whatever is hidden shall be revealed, and whatever has been kept secret, shall come to light.^c Footnote: ^cSee [Luk 8:17](#).

Mar 4:23 “If anyone has ears to hear, let him hear.”

Mar 4:24 And He said to them, “Take heed what you hear. With the same measure you use, it shall be measured to you, and more shall be added to you who hear.

Mar 4:25 “For **whoever possesses**, to him more shall be given; but whoever does not possess, even what he possesses shall be taken away from him.”^d Footnote: ^dSee [Luk 8:18](#).

We are to **possess** the Promised Land by sharing and spreading the Covenant Gospel Message. We are not just to dwell, we are to possess; we are not to hide His light; but we are to shine **His Light**; the greatest gift on earth, **Yahusha**.

The Parable of the Seed Growing

Sometimes we aren’t even aware of all the ways we take part in preparing YHWH’s fields to become ripe for harvest; some of us plant; others water; but YHWH gives the increase. Random acts of kindness can make all the difference; a timely word; showing up for an event; being approachable; making a call; writing a letter; visiting the orphans, widows, and prisoners; sharing the Good News through actions; words; and deeds.

We may not see the immediate results but one day we will. How many times have we planted a vegetable or another plant and then seemingly overnight it transforms in height, leaves, or fruit? The inner workings are of YHWH and He allows us to participate in tending His garden, His vineyard. He is the Master Gardener and as we sow, we also grow in the process.

The Parable of the Seed Growing

Mar 4:26 And He said, “**The reign of Elohim** is as when a man scatters seed on the ground,

Mar 4:27 then sleeps by night and rises by day, while the seed sprouts and grows, he

himself does not know how.

Mar 4:28 “For the soil yields crops by itself: first the blade, then the head, after that the completed grain in the head.

Mar 4:29 “And when the crop is ready, immediately he puts in the sickle, because the harvest has come.”

The Parable of the Mustard Seed

Mar 4:30 And He said, “**To what shall we compare the reign of Elohim?** Or with what parable shall we present it?

Mar 4:31 “Like a mustard seed, which, when it is sown on the ground, is smaller than all the seeds on earth,

Mar 4:32 and when it is sown, it grows up and becomes greater than all plants, and forms large branches, so that the birds of the heaven are able to nest under its shade.”

Mar 4:33 And with many such parables He was speaking to them the word as they were able to hear,

Mar 4:34 and He was not speaking to them without parables. And when they were alone, He explained all to His taught ones.

Yahusha Calms a Storm

Mar 4:35 And on the same day, when evening had come, He said to them, “Let us pass over to the other side.”

Mar 4:36 And having left the crowd, they took Him along in the boat, as He was. And other little boats were also with Him.

Mar 4:37 And there came a great windstorm, and the waves beat into the boat, so that it was already being filled.

Mar 4:38 And He was in the stern, asleep on a cushion. And they woke Him up and said to Him, “Teacher, is it no concern to You that we perish?”

Mar 4:39 And having been awakened He rebuked the wind, and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm.

Mar 4:40 And He said to them, “Why are you so afraid? Have you not yet belief?”

Mar 4:41 **And they feared exceedingly, and asked each other, “Who then is this, that even the wind and the sea obey Him!”**

YHWH is always with us, especially amid any storm. He will never leave us or forsake us; for He most certainly cares for us! He is our Peace. He is our Refuge. He is our ever-present help in times of trouble.

Esther 9

The Jews Destroy Their Enemies

Est 9:1 And in the **twelfth new moon, that is, the new moon of Adar, on the thirteenth day**, when the sovereign’s command and his decree came to be done, on

the day that the enemies of the Yehudim had waited to overpower them, it turned around, so that the Yehudim overpowered those who hated them.

Est 9:2 The Yehudim assembled in their cities, throughout all the provinces of Sovereign Ahashweroth to lay hands on those who sought their evil. And no one stood against them, because fear of them fell upon all people.

Est 9:3 And all the officials of the provinces, and the viceroys, and the governors, and all those doing the sovereign's work, helped the Yehudim, because the fear of Mordekai fell upon them.

Est 9:4 For Mordekai was great in the palace of the sovereign, and his report spread into all the provinces, for this man Mordekai became greater and greater.

Est 9:5 And the Yehudim struck all their enemies with the stroke of the sword, with killing and destruction, and did what they pleased to those who hated them.

Est 9:6 And in the citadel of Shushan the Yehudim killed and destroyed five hundred men.

Est 9:7 And Parshandatha, and Dalphon, and Aspatha,

Est 9:8 and Poratha, and Adalya, and Aridatha,

Est 9:9 and Parmashta, and Arisai, and Aridai, and Wayezatha,

Est 9:10 the **ten sons of Haman son of Hammedatha**, the enemy of the Yehudim, they killed. But they did not lay a hand on the plunder.

Est 9:11 On that day the number of those who were killed in the citadel of Shushan came before the sovereign.

Est 9:12 And the sovereign said to Sovereigness Estër, "The Yehudim have killed and destroyed **five hundred men** in the citadel of Shushan, and the ten sons of Haman. What have they done in the rest of the sovereign's provinces? And what is your petition? And it is given to you. And what is your further request? And it is done."

Est 9:13 And Estër said, "If it pleases the sovereign, let it be given to the Yehudim who are in Shushan to do again tomorrow according to today's decree, and let Haman's ten sons be hanged on the wooden structure."

It is interesting that Esther requests a prolonging of the decree for the annihilation between the Yehudim and their enemies; inclusive of hanging Haman's ten sons. It is not clear if they were planning on hanging Haman's ten son's after they were already dead; or if hanging would be how they died. Either way, it was to send a loud message to any other group desiring to come against the Yehudim in the provinces. Power and authority should be exercised within the realm of YHWH. Even YHWH's people can become prideful and spill over into vengeance.

Est 9:14 And the sovereign commanded this to be done. And the decree was given in Shushan, and they hanged Haman's ten sons.

Est 9:15 And the Yehudim who were in Shushan also assembled on the fourteenth day of the new moon of Adar and they killed **three hundred men** at Shushan. But they did not lay a hand on the plunder.

Est 9:16 And the rest of the Yehudim in the sovereign's provinces assembled and stood for their lives, and to get rest from their enemies, and to kill **seventy-five thousand** of their enemies. **But they did not lay a hand on the plunder.**

Est 9:17 { That was on the thirteenth day of the new *moon* of Aḏar, and on the fourteenth they rested in it and made it a day of feasting and gladness.

Est 9:18 But the Yehudim who were at Shushan assembled on **the thirteenth day**, as well as on **the fourteenth day**. And on **the fifteenth they rested** in it, and made it a day of feasting and gladness.

Est 9:19 Therefore the Yehudim of the villages who dwelt in the unwallied towns were making the fourteenth day of the new *moon* of Aḏar a good day of gladness and feasting, and for sending portions to one another.

The Feast of Purim Inaugurated

Est 9:20 And Mordeḳai wrote these matters and sent letters to all the Yehudim who were in all the provinces of Sovereign Aḥashwērosh, both near and far,

Est 9:21 to establish among them, to **perform^a** the fourteenth and fifteenth days of the new *moon* of Aḏar, yearly, **Footnote: ^aTo memorialise.**

Est 9:22 as the days on which the Yehudim had rest from their enemies, as the new *moon* which was turned from sorrow to joy for them, and from mourning to a good day, that they should make them days of feasting and joy, of sending portions to one another and gifts to the poor.

The feast of Purim was established by Mordecai. Though it does appear that YHWH showed the Yehudim favor; the Book of Esther does not directly praise YHWH for victory nor connect Him to this man declared feast.

Throughout the Book of Esther, there are only inferences to YHWH in which we can speculate a connection; such as when Esther requested the Yehudim to fast for her for three days prior to bringing her petition before the king. From that point, it does appear YHWH answered her petitions through prayer and fasting; but the records, never proclaim who they were praying to, nor are there records of giving glory to YHWH. We also could infer that Mordecai mourned and tore his garments and put on sackcloth and ashes in humbleness before YHWH; but never does the records proclaim this.

'Giving glory to YHWH is the hallmark of faith.' The point, is that it is highly peculiar that praying, fasting, and glorifying YHWH is concealed or absent within the Book of Esther. Some may say the inferences are enough evidence; but, is it?

Est 9:23 And the Yehudim undertook to do as they had begun, and as Mordeḳai had written to them,

Est 9:24 because Haman, son of Hammedatha the Aḡaḡite, the adversary of all the

Yehuđim, had plotted against the Yehuđim to destroy them, and had cast Pur – that is, the lot – to crush them and to destroy them.

Est 9:25 But when she came before the sovereign, he commanded by letter that his evil plot which Haman had plotted against the Yehuđim should return on his own head, and that he and his sons should be hanged on the wooden structure.

Est 9:26 Therefore they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had come upon them,

Est 9:27 **the Yehuđim established and imposed it upon themselves** and upon their seed and all who should join them, that without fail they should perform^a these two days every year, **according to their writing** and at **their** appointed time, **Footnote: ^aTo memorialise.**

Est 9:28 and that these days should be remembered and performed^a throughout every generation, every clan, every province, and every city, and that these days of Purim should not fail from among the Yehuđim, and that the remembrance of them should not cease from their seed. **Footnote: ^aTo memorialise.**

Est 9:29 And Sovereign Estĕr, the daughter of Abihayil, with Mordekai the Yehudi, wrote with all authority to confirm this second letter about Purim.

Est 9:30 And Mordekai sent letters to all the Yehuđim, to **the hundred and twenty-seven provinces** of the reign of Aḥashwĕrosh, words of peace and truth,

Est 9:31 to establish these days of Purim at their appointed times, **as Mordekai the Yehudi and Sovereign Estĕr had established for them, and as they had established for themselves and their seed concerning matters of their fastings and lamenting.**

Est 9:32 And **the decree of Estĕr established these matters of Purim**, and it was written in the book.

Esther 10

The Greatness of Mordecai

Est 10:1 And Sovereign Aḥashwĕrosh laid compulsory labour on the land and the islands of the sea.

Est 10:2 And all the acts of his power and his might, and the exact account of the greatness of Mordekai, with which the sovereign made him great, are they not written in **the book of the annals of the sovereigns of Media and Persia?**

Est 10:3 For Mordekai the Yehudi was second to Sovereign Aḥashwĕrosh, and great among the Yehuđim and pleasing to his many brothers, seeking the good of his people and speaking peace to all his seed.

With YHWH's name not being written anywhere within the Book of Esther, it becomes obvious and perplexing.; yet, it does appear He showed the Yehudim favor. At the same time, we know this remnant of exiles out of Judah to Babylonian, chose to stay in that land that was currently under the Medes and Persians; rather than return to rebuild the Jerusalem temple and the wall.

There were many noble acts by Esther and Mordecai that protected Yehudim against Haman's decree; yet, at the same time the greatness and glory seem to go to them and their king rather than exalting YHWH. We read where they created 'their' appointed time according to 'their' writing; therefore, 'they' were establishing a feast outside the parameters of what YHWH had established for His people. The feast of Purim would be no different than any other man-declared feast.

Yes, Mordecai and Esther did become great and pleasing to their people who chose to remain in this foreign land. In reference to Mordecai, it is recorded in Esther 10:2 that the 'sovereign had made him great'; again, with no reference to YHWH making him great. Not only that, but Mordecai's greatness was recorded in the annals of the kings of the Medes and Persians. We, the exiles of today, are to return to being biblical Israel, Israel born from above; and are to come out of being synchronized with the nations and cultures in which we live.

Romans 4

Excerpt teaching commentary [in brown] by Matthew Nolan is used to supplement Romans 4. His complete teaching series can be found at:
<https://www.torahtothetribes.com/series/romans-from-a-torah-covenant-perspective/>

Whose faith do you want to have? Shaul/Paul understood that mere adherence to a set of standards was not congruent with faith in Messiah. Salvation is not determined by works, heritage, tradition, or a single prayer you utter. As we are called from the nations to return to being biblical Israel, it is the faith and fidelity of our father, Abraham, which we must have.

Like Abraham, we are 'justified' by faith in Messiah; believers continue to be transformed daily through the process of 'sanctification', being set-apart to Him. The last transformation believers will go through is the process of glorification; when we receive our glorified resurrected bodies in the last day.

Abraham Justified by Faith

Rom 4:1 What, then, shall we say Abraham our father, to have found, according to the

flesh?

Rom 4:2 For if Abraham was declared right by works, he has *ground for* boasting, but not before Elohim.

[4:2 for if Abraham ‘by works was declared righteous’, he hath to boast—but not before God;]

What does ‘ex ergon dikaiothe’/ ‘dvar tzadakah’ mean?

1. That being this text limited to יהוה's declaration of forgiveness and innocence upon the guilty sinner; as Traditional Christianity teaches.
2. **The reality is deeper**, this text **dives into the covenant membership reality of Abraham and his subsequent heirs!**

Rom 4:3 For what does the Scripture say? “**Abraham believed Elohim, and it was reckoned to him for righteousness.**”^a [Gen 15:6](#) Footnote: ^aSee also [Gal 3:6](#).

This is **hearkening back to the Gen. 12 promise of nationhood and covenantal blessing**. But why; what happened?

Abraham’s faith in יהוה was primary: **Genesis 26:5 Abraham obeyed me and kept my charge, my commandments, my statutes and my ‘torotai.’**

Abraham had emunah/faith, faith that went far beyond any sort of adherence to a necessary required code of conduct.

Abraham’s life is exemplified in, ‘Abraham believed יהוה.’

Natural byproduct of belief Vs. Unnatural byproduct of unbelief!

Deuteronomy 30:10 If thou shalt hearken unto the voice of יהוה thy Elohim to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto יהוה thy Elohim with all thine heart, and with all thy soul.

Psalms 32:1 By David An Instruction. O the happiness of him whose transgression is forgiven, Whose sin is covered, O the happiness of a man, To whom יהוה imputeth not iniquity, And in whose spirit there is no deceit.

Proverbs 17:15 Whoso is justifying the wicked, And condemning the righteous, Even both of these are an abomination to יהוה .

Abraham understood all that was accounted to him **came from belief in the promises of יהוה**, ‘He rejoiced to see Yahusha’s day’ in the covenant between the pieces and knew it was only the work of Yahusha in the covenant that brought about the availability of permanent forgiveness.

We have to be able to differentiate between the multiple components of justification/tzadakah, righteousness – forensic, covenantal-corporate, positional and individual!

Psalms 106:30 And Phinehas standeth, and executeth judgment And the plague is restrained. And it is reckoned to him to righteousness, To all generations—unto the age. (re: Numbers 25:7).

This isn't a verdict of innocence attributed to an individual, personal righteousness, because the next verse has, 'v'dor ad-olam' which draws our attention to the clan of Phinehas being reckoned as YHWH's own – **covenantal-corporate/clan.**

Gal 3:6 Even so Abraham **“did believe Elohim, and it was reckoned unto him as righteousness.”** [Gen 15:6.](#)

Gal 3:7 Know, then, that those who are of belief are sons of Abraham.

Gal 3:8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, **“All the nations shall be blessed in you,”**^a [Gen 12:3.](#) Footnote: ^a[Gen 18:18.](#)

Gal 3:9 so that those who are of belief are blessed with Abraham, the believer.

Rom 4:4 And to him who is working, the reward is not reckoned as a favor but as a debt.

Rom 4:5 And to him who is not working **but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness,**

Rom 4:6 even as Dawid also says of the blessedness of the man to whom Elohim reckons righteousness without works:

Rom 4:7 **“Blessed are those whose lawlessnesses are forgiven, and whose sins are covered,**

Rom 4:8 **blessed is the man to whom יהוה shall by no means reckon sin.”**
[Psa 32:1-2.](#)

Rom 4:9 Is this blessing then upon the circumcised *only*, or also upon the uncircumcised? For we affirm: **Belief was reckoned unto Abraham for righteousness.** [Gen 15:6.](#)

Paul brings forth an answer to a very pertinent question that exists to this very day!

Rom 4:10 How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:10 How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Answer: Not in circumcision, but in uncircumcision.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the belief **while in uncircumcision**, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also,

Rom 4:12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father Abraham had in **uncircumcision**.

Genesis 15 is the covenant, where Yahusha said, 'Abraham, your father, was glad that he might see my day; and he saw and did rejoice.' (John 8:56). The cutting of the covenant and the passing through. Later, the token entrance sign to the covenant is given (Ch. 17).

The Pauline point; All Israel were to enter the covenant, both male and female by passing through the cutting of pieces, later symbolized through the cutting of the organ.

As Yahusha didn't pass through the cutting of Joseph's organ as seed – and the covenant was broken at Exodus 32 how did Yahusha get the covenantal restoration rights granted to him?

V.17 of Genesis 15. **He's the burning torch**; and Yahusha's circumcision is for all to enter covenant by faith through his crucifixion and resurrection.

Colossians 2:11, in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Messiah.

The Promise Realized Through Faith

Rom 4:13 For the promise that he should be the heir of the world, was not to Abraham or to his seed through the Torah, but **through a righteousness of belief**.

Rom 4:14 For if those who are of the Torah are heirs, belief has been made useless, and the promise has been nullified,

The dichotomy to which Paul is speaking is this: Through the BoL [Book of the Law] no promise was made to Abraham and his seed. The promise came through 'pistis' **'covenantal faith and fidelity**.' If they who are of the BoL [Book of the Law] were to be heirs, then the faith of Abraham to which the promise was made would be void and useless.

Rom 4:15 for the Torah works out wrath, for where there is no Torah there is no transgression.

For the BoL [Book of the Law] did work wrath, for where there was no BoL [Book of the Law] there was no Golden Calf transgression.

Galatians 3:17, and this I say, A covenant confirmed before by Elohim to Messiah, the BoL law, that came four hundred and thirty years after, doth not set aside, to make void the promise, 18 for if by BoL law be the inheritance, it is no more by promise, but to Abraham through promise did Elohim did grant it .19 Why, then, the BoL law? on account of the transgressions (at Golden Calf) it was added, till the seed might come (through his covenant cutting, no glandular limitation here!) to which the promise hath been made, having been set in order through messengers/elohim in the hand of a mediator.

The promise was received by faith in the BoC [Book of the Covenant] Torah realm, apart from and 430 years before the BoL [Book of the Law]! Shaul assumes the truth here in Romans of what he clearly demonstrates in Galatians 3:17.

That is; that since the BoL [Book of the Law] came 430 years after the promise, the promises can in no way be dependent on the BoL [Book of the Law]. Meaning the BoL is not congruent with faith in Messiah, yet the Torah of Abraham is!

Exodus 32:10 and now, let Me alone, and My anger doth burn against them, and I consume them, and I make thee become a great nation.

11 And Moses appeaseth the face of יהוה his Elohim and saith, 'Why, O יהוה, doth Thine anger burn against Thy people, whom Thou hast brought forth out of the land of Egypt with great power and with a strong hand?

12 why do the Egyptians speak, saying, For evil He brought them out to slay them among mountains, and to consume them from off the face of the ground? turn back from the heat of Thine anger, and repent of the evil against Thy people. 13 'Be mindful of Abraham, of Isaac, and of Israel, Thy servants, to whom Thou hast sworn by Thyself, and unto whom Thou speakest: I multiply your seed as stars of the heavens, and all this land, as I have said, I give to your seed, and they have inherited to the age.

The Golden Calf breach, subsequent relenting of genocide and imposition of the BoL is undeniably connected back to Abraham and the inheritance promises!

Rom 4:16 On account of this it is of belief, that it be according to favor, for the promise to be made certain to all the seed, not only to those who are of the Torah, but also to those who are of the belief of Abraham, who is father of us all –

Being born a descendent of Abraham does give Jews certain benefits, but automatic salvation isn't one of them. This was a world view that Shaul and Yahusha were up against. [highlight emphasis mine]

We are still up against this view today. No one can come to the Father except through the Son.

Matthew 3:9 – And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Elohim is able of these stones to raise up children unto Abraham.

John 8:33 – They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

The world to which Abraham was actually looking for was the Melchizedik world to come, the eternal covenant state: Heb. 11:10 For Abraham looked for a city which hath foundations, whose builder and maker is יהוה'.

Rom 4:16 On account of this it is of belief, that it be according to favor, for the promise to be made certain to all the seed, not only to those who are of the Torah, but also to those who are of the belief of Abraham, who is father of us all –

Rom 4:17 as it has been written, **“I have made you a father of many nations”**

Gen 17:5 – in the presence of Him whom he believed, even Elohim, who gives life to the dead and calls that which does not exist as existing,

Rom 4:18 who against *all* expectation did believe, in expectation, so that he should become father of many nations, according to what was said, **“So shall your seed be.”**

Gen 15:5.

Rom 4:19 And **not having grown weak in belief**, he did not consider his own body, already dead, being about a hundred years old, and the deadness of Sarah’s womb,

Rom 4:20 he **did not hesitate about the promise of Elohim through unbelief**, but was strengthened in belief, giving esteem to Elohim,

Giving glory to יהוה' is the hallmark of faith.

This statement is profound, ‘Giving glory to YHWH is the hallmark of faith.’ As we wrapped up the Book of Esther, this proclamation was clearly missing.

Rom 4:21 and being completely persuaded that what He had promised He was also able to do.

Rom 4:22 Therefore also **“it was reckoned to him for righteousness.”** Gen 15:6.

Rom 4:23 And not because of him alone was it written that **it was reckoned to him,** Gen 15:6.

Rom 4:24 but also because of us, to whom it shall be reckoned, to us who believe in Him who raised up יהושע our Master from the dead,

Rom 4:25 who was delivered up because of our trespasses, and was raised for us to be declared right.

Isaiah 53:12 Therefore I give a portion to him among the many, And with the mighty he apportioneth spoil, Because that he exposed to death his soul, And with transgressors he was numbered, And he the sin of many hath borne, And for transgressors he intercedeth.

Yahusha was handed over because we're sinners and raised up for the sake of our justification, forensic righteousness, the redeemed being made forensically righteous.

James reminds us how faith flows into works.

James 2:19 – Thou believest that there is one Elohim; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed Elohim, and it was imputed unto him for righteousness: and he was called the Friend of Elohim. Ye see then how that by works a man is justified, and not by faith only.

“James” tells us that these works that we will be judged by, are the works of Royal Torah connected to Abraham, not a law that came 430 years later disconnected to Abraham!

James 1:25 – But whoso looketh into the perfect law [Torah] of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:12 – So speak ye, and so do, as they that shall be judged by the law [Torah] of liberty.

And Shaul: **Ephesians 2:10** – For we are his workmanship, created in Messiah Yahusha unto good works, [Torah] which Elohim hath before ordained that we should walk in them.

T4 Roman Series: <https://www.torahtothetribes.com/series/romans-from-a-torah-covenant-perspective/>

~ Shalom ~ Libby

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