

Transcription – Bible Study – Romans – Chapter 4

Alrighty. So, we finished up the last time in Romans 3. Today we will be going over Romans the 4th chapter. So, starting out *Romans chapter 4*, it says ...

Romans 4:1-5 *What then shall we say our father Abraham to have found according to flesh? For if Abraham was justified by works, he had reason to be proud, but not with Elohim. For what does the Scripture say? "And Abraham believed YAHWEH, and it was counted to him for righteousness." Now to one working, the reward is not counted according to grace, but according to debt. But to the one not working, but believing on Him justifying sinners, his faith is counted for righteousness.*

Romans 4:6-10 *Even as also David says of the blessedness of the man to whom Elohim counts righteousness apart from works: "Blessed are those whose sins are forgiven, and whose sins are covered; blessed is the man to whom YAHWEH will in no way charge sin." Is this blessedness then on the circumcision, or also on the uncircumcision? For we say that faith "was counted to Abraham for righteousness." How then was it counted? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision!*

Romans 4:11-15 *And he received a sign of circumcision as a seal of the righteousness of faith while in uncircumcision, for him to be a father of those believing through uncircumcision, for righteousness to be counted to them also, and a father of circumcision to those not of circumcision only, but also to those walking in the steps of the faith of our father Abraham during uncircumcision. For the promise was not through Law to Abraham, or to his seed, for him to be the heir of the world, but through a righteousness of faith. For if they who are of the law were heirs, faith would be made void, and the promise of no effect. For the Law works out wrath; for where there is no instruction in the Torah against an action, then there is no transgression.*

Romans 4:16-20 *On account of this, it is of faith, that it be according to grace, for the promise to be certain to all the seed, not to that of the Law only, but also to that of the faith of Abraham, who is father of us all, according as it has been written, "I have appointed you a father of many nations;" before Elohim, whom He believed, the One making the dead live, and calling the things that are not as if they were. He against hope believed in hope, for him to become a father of many nations, according to what has been said, "So shall your seed be." And being about a hundred years old, he never weakened in faith, even when he examined his old body, nor the deadness of Sarah's womb, And he did not hesitate at the promise of Elohim, as one lacking faith; but he was strong in faith, and gave glory to Elohim;*

Romans 4:21-25 *and felt assured, that what YAHWEH had promised to him, he was able to fulfil. Because of this, "it was also counted to him for righteousness." But it was not written for him only, that it was counted to him, but also on account of us, to whom it is about to be counted, to the ones believing on Him who has raised our Master Yahshua from the dead, who was delivered because of our offences, and was raised because of our justification.*

So again, as we've been going over here in the first three chapters, there's nothing in this chapter ... this is one of the big chapters many times Christians will go to, trying to show that the Law is nailed to the cross and the Law is done away with, and yet, as we saw before this, putting it in context, there's absolutely nothing in here, whatsoever, that Paul is even referring that the Torah does not have any binding in our life, or the Torah doesn't have to be followed, none whatsoever.

But as we saw in chapter 2 and chapter 3, we're seeing that **the Torah is literally the foundation of judgment**. Like Paul says, I would not have known sin unless the Torah told me, *you shall not lie, you shall not steal*. So, what Paul is dealing with, like we said in chapter 1, he's dealing with somewhat of a self-righteous attitude though, that people thinking, because they're from a certain election, that they automatically have some kind of providence with Yahweh, which we know is not true, Yahweh is not a respecter of persons [Rom 2:11].

One of the things Paul's trying to make the account, like we went over chapter 2 a couple of weeks ago, that whether you're from the nations or you're an Israelite, it makes no difference. You're going to be judged by the same Torah, and then in chapter 3 [verse 1], on the last Bible study, *what then is the superiority of the Jew* in every way, because Judah never went into captivity.

For us, it's been a 2700 year turnaround, and just think, I always think this in my own life, wow, what if my parents were Torah keepers, and from birth I was brought up with this? And what if my grandparents and my great-grandparents?

Could you imagine the difference in our lives? Instead of coming from the world, coming from paganism, losing all the time in the worthless paganism, and having to take this back road home. But now, in chapter 4, because in chapter 3 Paul ends with showing that every human being is a sinner. So, nobody can be justified by the works of the Law because by the works of the law, it's showing our sinful nature. So, we see that Paul started going in here, he's showing there's none, and we go back to chapter 3 ...

Romans 3: 10 *There's none right, it's not even one, there's none understanding ... they're all worthless.*

So, what is he trying to show us? He's trying to show us **you cannot earn your salvation**. That if you look at the Torah, and this has to prove that the Torah is still binding, because if the Torah isn't binding, then what's the purpose of it? Then why on earth would he even be going there? It talks about it in *1st John 3:4* that ***sin is the transgression of the Torah***, and if there's no Torah, then there's no transgression. If there's no transgression, then why on earth do I need a Savior? Then what's the difference that I made right in Yahshua? It would make no difference, because without the Torah, it doesn't make a difference anyway. Because if we're all just under grace automatically, then really it wouldn't make any cause to it. So, we can see how ridiculous that sounds, and that's why, like we said, even at the end of chapter 3, Paul says ...

Romans 3:31 *Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah.*

So, the argument again, like I keep saying, it's not about whether we keep the Torah or not, **it's about how are you justified before Yahweh**. How are you made right before Yahweh? And like we went in the other chapter, every one of us has committed sins worthy of death. So, since we've already committed sins worthy of death, none of us can be justified by our own works. I also went over, when you look at this term, the works of the Law, it's dealing with the whole system of animal sacrifices, ceremonial washing, of restitution that has to be made. It's a whole system where the person is redeeming himself, and that's what Paul is trying to say. You can't redeem yourself ... you can't redeem yourself; *eye for eye, tooth for tooth, life for life* [Exo 21:23-24].

So, if Yahshua came and said, if you get angry, you've committed murder, and everybody has gotten angry at one time or another, and murder is punishable by death, then what work can I do? What animal can I sacrifice? What restitution can I make if the penalty that I'm under is the death penalty? So, this is what Paul is trying to bring across, that **it's by faith in Messiah, and by accepting His sacrifice in place of our life**, or life sentence, you could say, is the thing that's going to make us right with Yahweh. And that's verse 3 of chapter 4.

Roman 4:3 *For what does the Scripture say? "And Abraham **believed YAHWEH**, and it was counted to him for righteousness."*

That goes back to *Genesis 15*, and that's the point. **Abraham believed Yahweh**. Do we believe Yahweh? Do we believe it? Do we believe that we have to save ourselves? Or do we believe that we only are justified, made right before Yahweh, by the blood of Messiah?

And just like it talks about in the book of Luke, I believe it's *Luke 7* [verse 37-47], where He's going to see Simon the Jar Maker, and the woman is there, the sinner, that is crying and cleaning His feet with her hair, and then Yahshua says, "*To who is forgiven much, has much love, but who is forgiven little has little love.*" And He questioned Simon by, He says, "If a man owed two men owed him money, one owed 500 denarii, and one owed 50, and both couldn't pay, and he forgave them both, who would love him more?" He said, "I guess the one who he forgave more."

And it's the same thing here, that the person who can understand Yahweh's forgiveness, who *needs the forgiveness* in their life, is the person whose going to understand these scriptures more. But the person who feels like, "Well, I'm a pretty good person. I've never killed anybody. I don't lie. I'm pretty good" and is self-righteous, like Job, they're really not going to understand this. And this is the danger that we're seeing happening today, that you have a whole movement of people, many of them sacred namers, some of them not, that are coming back to Torah, and many of these people, the end road of that, is they don't need Yahshua anymore. That they can get salvation through the Torah itself.

Matter of fact, even here in Israel, there are rabbis that believe that we are Ephraim. They have whole organizations set up that we are Ephraim and they're trying to get us to come back to the nation of Israel, under the premise of all these scriptures that talk about Ephraim going into paganism, is our belief in Yahshua. So, all we have to do is give up our belief in Yahshua, and they'll help us in a road coming back to the Holy Land.

So, this is what it comes down to. Can you justify yourself before Yahweh, or can you only be justified by the blood of Messiah? Verse 4:

Romans 4:4 *Now to one working, the reward is not counted according to grace, but according to debt.*

So, how does it stand? And this is what I say. There is **only one entrance into the Kingdom. There is only one road. And that is by the grace of Yahweh and the shed blood of Yahshua**. There's no other entrance, because every single person has committed crimes of capital punishment, which would mean on the day of judgement, you're going to go to the lake of fire.

So, there's nothing you can do. There's no amount of animals you can kill. There's no amount of money you can pay back. There's no amount of poor that you can feed. There's nothing you can work yourself to pay that debt, except with your own life, going on the day of judgement to the lake of fire.

The **only way**, the only avenue that justifies you, makes you right before Yahweh, 1st *Corinthians* 5:21, *He who was without sin became sin*, so we can be the righteousness before Yahweh, is by humbly accepting what he said in chapter 3 [verse 10] *There's none righteous, not even one*. You know, *for all have sinned and fall short of the glory of Yahweh* [verse 23], and with a humble spirit, we come before Yahweh, and we say, "Father, I am a sinner. I can't make myself right before You, but I surrender my life to You to be Your servant. And I ask for You to accept my repentance and that You would give the blood of Your Son to cover my sins and pay the penalty for my sins. That's the only door that can go here.

And that's what he's saying. To the one working, the reward is not counted to grace, but it's counted to debt. So, does Yahweh owe us a debt? I've heard people say this sometimes, that they're in the truth for a long time and they want to tell you their wars stories "I could have been making a lot of money if it wasn't for this. Not that I'm complaining, but I had a good job before I came into the truth." I gave up this for Yahweh; I gave up this for Yahweh. Oh really? When I studied many, many years ago, the nine steps of the blood covenant, and when I came to the step about making your vows, and here it is, everything that you own, you give to your partner and everything they own, they give to you. And that's when I lost it, because I realized what do I have to give to Yahweh? *The earth is Yahweh's, the fullness thereof, the people who live in it* [Psa 24:1]. He owns everything I have anyway, it's His. The car I have out here is His, the clothes I have on my back are His. Everything is His.

So, what do I have to give Him? I have to give Him my pride. I have to give Him my sins. I have to give Him any kind of thing I have. So, I don't have much to give and yet, on His end, what does He say? *Hebrews chapter 2*, He's not afraid to call us brothers and sisters. **Romans chapter 8**, we are going to be co-heirs with Him of the universe. So here it is, He's giving us partial kingship in the universe, and we're giving Him all our liabilities. Who's getting the better end of the deal?

Romans 4:5 *But to the one not working, but believing on Him justifying sinners, his faith is counted for righteousness.*

So, this is where you can be righteous before Yahweh, only by the blood of Yahshua.

Romans 4:7-8 *"Blessed are those whose sins are forgiven, and whose sins are covered; blessed is the man to whom YAHWEH will in no way charge sin."*

That comes from *Psalms* 32. Maybe I'll read it from King David.

Psalms 32:1-7 *A Psalm of David. A Contemplation. Blessed is he whose transgression is lifted, whose sin is covered. Blessed is the man to whom YAHWEH does not charge iniquity, and in whose spirit there is no deceit. When I kept silence, then my bones became old, through my howling all day. For by day and by night Your hand was heavy on me; my sap was turned into the droughts of summer. I confessed my sin to You, and I have not hidden my iniquity; I said, I will confess over my transgression to YAHWEH; and You forgave the iniquity of my sin. On account of this let every righteous one pray to You, at a time of finding; surely, when great floods come they will not reach him. You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance. Selah.*

So, we clearly see here the blessing comes from those who sins are forgiven, but it only comes by the blood of Messiah. Verse 9 of chapter 4.

Romans 4:9 *Is this blessedness then on the circumcision, or also on the uncircumcision? For we say that faith "was counted to Abraham for righteousness."*

Whenever the term uncircumcision is in the Bible, not even once is it ever referring to literally somebody who is uncircumcised. It is literally referring to non-covenant people. Whenever you see that term, you can do a study throughout the Bible, whenever you see the word uncircumcision; it is just always someone who is not in covenant relationship. So, he says ...

Romans 4:10 *How then was it counted? Being in circumcision, or in uncircumcision? ... In covenant relationship on in non-covenant relationship ... Not in circumcision, but in uncircumcision!*

So, if Abraham is the father of the faithful, and all of us stand here by Abraham, well when Abraham believed in Yahweh, he was in covenant relationship. He wasn't circumcised. And verse 11 ...

Romans 4:11 *and he received a sign of circumcision ..., not a law of circumcision, but a sign of circumcision ... as a seal of the righteousness of faith while in uncircumcision, for him to be a father of those believing through uncircumcision, for righteousness to be counted to them also.*

This is where some people don't understand in the New Covenant, why we do not have to be circumcised, because circumcision as a law is only to children, on the 8th day after birth, male children of course. But to people that were entering a covenant relationship, **it wasn't a law, it was a sign.** *Genesis 17, in verse 11, He says...*

Genesis 17:11 *and you shall circumcise the flesh of your foreskin, **and it will be a token, a token ...** or a sign ... **of the covenant between Me and you ...** it will be a token ... or a sign ... of the covenant between Me and you.*

We know in the Brit Hadashah, the New Covenant, the sign is immersion in water and baptism, it's not circumcision. So, right here he shows this to be the case. In *Romans 4, chapter [verse] 11 ...*

Romans 4:11-13 *he **received a sign of circumcision** as a seal of the righteousness of faith while in uncircumcision, for him to be a father of those believing through uncircumcision, for righteousness to be counted for them, and a father of circumcision to those not of circumcision only, but also to those walking in the steps of the faith of our father Abraham during uncircumcision. For the promise was not through Law to Abraham, or to his seed, for him to be the heir of the world, but through a righteousness of faith.*

And like we said, **circumcision wasn't a law, it was a sign.** It was a sign of the covenant. And the only time you find it as a law, is in *Leviticus 12*. It is when a child is born, for clean and unclean. On the 8th day of life the child is circumcised. Verse 14 ...

Romans 4:14 *For if they who are of the law were heirs, faith would be made void, and the promise of no effect.*

Why is that? *Deuteronomy 27:26.* So ...

Deuteronomy 27:26 *Cursed is he who does not carry out to do all the Words of this Torah, to do them! And all the people shall say, Amen!*

Cursed is he does not carry out to do all the words of this Torah. So, that's why the Torah is holy, just and good, but people aren't. So again, one of the laws of the Torah is you're cursed if you don't do every law of the Torah. So, how can you receive righteousness from the Torah if you are a law breaker? The same way as we read in *chapter 2, verse 12 ...*

Romans 2:12; 25 *For as many as have sinned without the Torah will also perish without the Torah. And as many as sinned within the Torah will be judged through the Torah ... Verse 25 of chapter 2 ... For circumcision is only profitable if you fulfil the Torah, but if you are a transgressor of Torah, your circumcision becomes uncircumcision.*

So, all these people that are pushing circumcision ... I've seen one congregation, there was a guy who was almost 90 years old, and they wouldn't allow him to keep the Passover if they couldn't circumcise him. The man nearly bled to death. Somebody wants to take righteousness through my foreskin? Come on. They don't understand the covenant.

They don't understand what we're reading here. And since they don't understand it, the next thing is Paul's got to be a heretic. And they're the heretics. They're the heretics, because clearly we see there is not a human being on earth except for Yahshua, who did keep righteousness by the Torah. Because where's the righteousness of the Torah if you're a Torah breaker? And every single person has been, except for Yahshua.

So again, righteousness cannot come by the Torah, because we don't have the ability to keep it perfectly. Righteousness can only come by the blood of Yahshua who justifies us before Yahweh, because He paid the penalty of the sins that we've committed.

Romans 4:14 *For if they who are of the law were heirs, faith would be made void, and the promise of no effect.*

We go to *Galatians 3*, Paul picks it up here.

Galatians 3:1-2 *O you lacking exile Galatians ... And again, these were Israelites ... who bewitched you not to obey the truth, to whom before your eyes Yahshua Messiah was written before among you crucified? This only I desire to learn from you: Did you receive the Spirit by works of Law or through hearing of faith?*

That's why I would ask somebody, "Did you receive the Holy Spirit by killing an animal, by making some kind of restitution? Was there some kind of mikva or ceremony of washing you did, that you received the Spirit of Yahweh? Or was it through faith?" What does it say in Peter, in Acts 2 [verse 38]? **Repent and believe and be baptized.** It's repentance and faith that are requirements for baptism, not the works of the law.

Galatians 3:3-6 *Are you so foolish? Having begun in the Spirit, do you now want to complete yourself in the flesh? All of these vanities you endured. Oh that it might not be for no purpose. Then He supplying the Spirit to you and working works of power in you, is it by works of (Levitical) Law or by obedience of faith? Even as Abraham "believed Elohim, and it was counted to him for righteousness."*

Same thing that we're reading here in chapter 4. Paul is making the same message over and over again. If we want to be self-righteous and we want to think that it's by our good works, that Yahweh owes us something, except understanding with a humble Spirit there's only one way to get justified before Him. You've got to humble yourself on your hands and knees and you have to accept that. You have to accept that's why Paul said, "When I am weak I am strong." [2Cor 12:10] Because **it's through our weakness that we'll surrender ourselves over the Yahweh and then His Spirit will work and then you'll see strength.**

But you'll see the strength of the Holy Spirit, not your own. And that's the only real strength. That's why I tell people you want to see power. I've seen it all here. I've seen the dead raised. I've seen demons cast out. I've seen sick people that had weeks or months to live, healed. I've seen people speak the real tongues, the real gift of languages. I've seen every single gift of the Holy Spirit. And I've seen it in power, because it's through Yahweh, not through man.

And that's what it comes down to. Do we want it by our own works or do we want it by the Spirit? That's what he's talking about. He's not degrading the Torah. He's not saying that there's no usefulness of the Torah or not to be obedient to the Torah. He's asking how do we get justified before Yahweh? Because there were people that were thinking, remember the temple is still standing, they were thinking by going and still doing the ceremonial washings, by killing their animals, by making their restitution all the works of the law. But somehow, that was making them right before Yahweh instead of faith.

Romans 4:15 *For the Law works out wrath; for where there is no instruction in the Torah against an action, then there is no transgression.*

So again, upholding the Torah. What is sin? **Sin is the breaking of the Torah, 1 John 3:4.**

Romans 4:16 *On account of this, it is of faith, that it be according to grace.*

Yahweh's unmerited pardon and what do we say grace was? Grace is not allowing you to continue in your sin. **Grace is Yahweh's patience to give your time to repent.** Like I said, in man's world, you went out and killed somebody, they're hunting you down. And the minute they get you, you're going into that cell and you're going to pay your punishment. Yahweh's grace is: that there is not immediate judgment, that He's giving us, because He has all the time in the world,

He's given us time to repent. He's given us time to turn our life around. And like He says in *Ezekiel 18*, it's not His will that any perish, but yet He gives us free will. And unfortunately, it is a lot of people's will for them to perish. What does Yahweh say? All He wants is for someone to repent and turn from their ways.

But mankind, in his rebellion, in his pride, many of them don't want to do it. And they'll fight Yahweh to the end. And when He says when He returns and they're going into the lake of fire and they'll be weeping and gnashing of teeth, He means it. He means it, you see in Revelation, where there's scorching heat and you would think that people would get it, and on their hands and knees and pleading Yahweh. No, it says they waved their fist at Him, and they refused to repent.

And we're living in that time. We're seeing people getting more hardened, not getting softened. But that's what he says here. *For the Lord works out wrath, but where there is no instruction in the Torah against inaction, there is no transgression.* [verse 15] So, very clearly he's telling us that Torah sets the standard. **The Torah tells us what is sin and what's not sin.**

Romans 4:16 *On account of this, it is of faith, that it be according to grace, for the promise to be certain to all the seed, not to that of the Law only, but also to that of the faith of Abraham, who is father of us all.*

So again, it's not a bloodline. You know Yahweh is not a respecter of person. And when the apostles went out into the world, looking for the Israelites, calling them back into the covenant, anybody of any race, of any creed, it doesn't make a difference, that would have a heart for Yahweh, repent of their sins, can come back to Him. That's the story we get from *Acts 10*. **Yahweh is not a respecter of person.**

Romans 4:17 *according as it has been written, "I have appointed you a father of many nations"; before Elohim, whom He believed, the One making the dead live, and calling the things that are not as if they were.*

It's really interesting because Abraham, besides being the father of the faithful, and the pillar in Scripture, of faith and the covenant, he says *according as it has been written, "I have appointed you a father of many nations."* Now we know when we look in lineage, we can see them, we talked about it last week, found a few more lineages, we didn't know up with Esau, that gets back to Abraham. All the lineages of Isaac and the Israelites, we know where they all went, all over Europe, Africa, America, all over the world today. We know a lot of the Muslim nations through Abraham's second wife, Keturah [Gen 25:1-4], and the nations over there in the Gulf.

But it's interesting, even the religions, you look at all three major religions, Judaism, Christianity, and Islam. Abraham is the father of the faithful in every religion. If you're looking at the belief in Yahshua, it's a belief in Christianity, certainly not a belief in Judaism, and it'll get you killed if you're a Muslim. They'll tell you, they believe in Jesus. You know, you talk to Muslims, no, they don't believe in Yahshua. You go to the Dome of the Rock, on the top of that dome, it says, "Allah has no son", and they consider that idolatry. They believe that Yahshua was a prophet and that when He returns, He's going to have everybody salute Muhammad and Allah, and it's not the Yahshua we know, that they're claiming as their prophet.

But here it is, Abraham, everybody loves Abraham. No qualms with Abraham. Rabbi Akiva, the Jewish people, he's the best thing since sliced bread. But you look at the truth of it, and Akiva was an evil person. So everybody's got their people there. The Druzes, they have Jethro, the father-in-law of Moses. Why Jethro? I always say, who knows? I guess somebody had to get him, but that's their big prophet, is Jethro. You can go to Tiberius here; they have a big thing, a big, where Jethro supposedly was buried and all these things.

So, everybody's got their own niche, right? And yet everybody at the top of that religion is Abraham. You talk to the Muslim, you talk to the Jew, you talk to the Christian, they all, Abraham is the top of all? Like he said here, he's going to be the father of many nations. So when Abraham comes back, nobody has a problem with Abraham.

Romans 4:18 *He against hope believed in hope, for him to become a father of many nations, according to what has been said, "So shall your seed be."*

We talked about why Isaac isn't an overwhelming character. In the Old Testament, you see very little of him compared to Jacob and some of the other ones. And probably because of this verse. *Galatians 3:16*.

Galatians 3:16 *Now the promises which were made to Abraham and to his seed as a covenant. He did not say, "To your descendants," as many but, "To your descendants", as one, that is Messiah.*

And when you look at the word for seed in Hebrew, the word 'zerah', it is always in the singular, never in the plural, but it can be singular as a group, like the nation of Israel. It could be collectively singular or it can be singular as to one person. So here, Paul is telling us very clearly, he did not say seed as to many, but **seed as to one**. That's probably why Isaac is not that overwhelming in the Old Covenant, because the seed really wasn't Isaac. Of course, Isaac was the first physical seed that came through, but really the seed he's talking about is the seed of Yahshua.

The same way when Yahweh said in 2nd Samuel 7 [verse14], to King David that he would have a son, He also said it in the book of Chronicles, *and your son will sit on the throne forever, and I will be a Father to him, and he will be a son to Me*. It wasn't talking about Solomon. We know that, because we know Solomon didn't even last one generation, never mind forever. We know he was talking about an eternal dynasty with Yahshua. Back to Romans 4 in verse 19 ...

Romans 4:19-20 *And being about a hundred years old, he never weakened in faith, even when he examined his old body, nor the deadness of Sarah's womb, And he did not hesitate at the promise of Elohim, as one lacking faith; but he was strong in faith, and gave glory to Elohim;*

If we go back to Hebrews 11 ... Hebrews 11 in verse 11 ...

Hebrews 11:11-13 *Also by faith Sarah herself received power for conceiving seed even beyond the time of age, and gave birth; since she deemed the One having promised to be faithful. Therefore, from one man failing through age, numbers were born, like the stars in the heavens, and like the sand on the sea shore, which is innumerable. These all died by way of faith, not having received the promises, but seeing them from afar, and being persuaded, and having embraced and confessed that they are strangers and pilgrims on the earth.*

Hebrews 11:14-19 *For those saying such things make clear that they seek a fatherland. And truly if they remembered that from which they came out, they had time to return. But now they stretch forth to a better, that is, a heavenly land. Therefore, YAHWEH is not ashamed of them, for Him to be called their Elohim; for He prepared a city for them. By faith Abraham, in his trial, offered up Isaac; and he laid on the altar his only son, whom he had received by promise. As to whom it was said, "In Isaac your Seed shall be called;" and he reasoned within himself that Elohim was able to raise him, even from the dead; and because of this Isaac was given to him as a parable.*

Like I said, he played it perfectly. Because **Abraham believed**, and that's the whole point of chapter 4 of Romans. He's trying to show **that it's not any kind of work, it's not any kind of law, but it's simply belief**, Hebrews 11:6. You know that to get the promises of Yahweh, you have to *believe He is and He's a rewarder of those who diligently seek Him*.

Hebrews 11:6 *But without faith it is impossible to please YAHWEH. For it is right that the one drawing near to YAHWEH should believe that He is, and that He is a rewarder of those that diligently seek Him.*

And that's the point. Without this belief, nothing else, you could go and you could do all your prayers and you could bow your head and do your siddur* and everything that the Jews do every single day and it's not going to make one bit of difference. If you don't have faith in Yahweh, if you don't believe in the promises of eternal life, if you don't believe in the promises of His forgiveness of sins through the blood of Messiah and His grace, of the time that He gives us to change our lives, then none of it means anything. *Chapter 4 in verse 20* again ...

Romans 4:20-22 *And he did not hesitate at the promise of Elohim, as one lacking faith; but he was strong in faith, and gave glory to Elohim ... before it happened ... and felt assured, that what YAHWEH had promised to him, he was able to fulfil. Because of this, "it was also counted to him for righteousness."*

So here it is, that when you think about it, how many times do we have a trial, and we try to have faith, and we try to believe, and we try to think it's going to turn out okay. But here it is that Abraham isn't just hoping it turns out alright, he's giving glory to Yahweh before it happens. That's belief, that's faith. And that's why it says Isaac was given back to him as a parable.

Now this wasn't just some kind of small sickness or something else, "Abraham, take your son, your only son, and go kill him." He didn't give him any other instructions. He had no idea how it was going to work out, but one thing he did know,

“Yahweh made me a promise. He promised me that this little boy, that the seeds like sand like the sea, was going to come through him. So, all I know is He said to kill him, but if I kill him, He's going to have to raise him up.” There's the parable. So now, Yahweh had to give him back to Abraham, because he fulfilled the parable.

Now if Abraham didn't fulfil the parable, he might have lost his son. We see it other times. And that's why belief is so important. Remember the time that Yahshua was praying for healing. And He says, “Father, I know you're always hear me. I'm only praying for the people here that they hear.” There wasn't an ounce of doubt in His mind that when He prayed for healing, that Yahweh was going to answer Him. And every single time He did.

And that's what we have to believe. Not only in the small things of this life. When I say small things, I mean the daily trials we go through and the sicknesses and the sorrows and what not. But really it comes down to eternal life. Because if you believe that Yahweh is, if He is really up there, if He had the power to open the Red Sea and do all those plagues to Pharaoh. And He had the power to bring His Son to this world and do all the miracles Yahshua did and He walked on the water and He raised them from the dead to prove that the resurrection is a reality.

Either it's true or it's not. And either we believe it or we don't. There's no in between. There's no in between road. This is what Paul is trying to say here, that there's nothing that you could do to get to this point except belief. **It's belief that convicts us and belief is the thing that's going to establish the Torah.** And that's why anybody that says the Torah is done away with ... You know what you're telling me? They don't have any belief. They can't, because Yahweh said something a hundred times. My commandments are forever ... My commandments are forever ... My commandments are forever.

If I believe, then I'm going to believe that. I'm not going to believe part of it. I'm going to believe everything. I'm going to believe everything that's out of His mouth. Doesn't mean I'm going to understand everything, because it's not up to me to understand everything, but I **believe** everything. I believe everything. I believe when He says, “Keep this day holy.” I believe when He says to keep that day holy. I believe when He says, “Wear this tzitzit”, I believe when He says don't wear this or wear that. I don't claim I understand, I don't know why to everything, but I **believe** everything. As long as He says it, I believe. And then verse 23 ...

Romans 4:23-25 *But it was not written for him only, that it was counted to him ... talking about Abraham ... but also on account of us, to whom it is about to be counted, to the ones believing on Him who has raised Yahshua Messiah from the dead, who was delivered because of our offences, and was raised because of our justification.*

Only one way you get justified before Yahweh, the blood of Yahshua. So, here it is, yeah, it's great to look at Abraham and say, wow what a guy. Man, unbelievable, it's a good thing we had him there. But now look what he says, it's not only on account of him, but it's also to us. **Without faith it's impossible to please Yahweh.** [Heb 11:6] So, it's not just that Abraham has to have faith, but we have to have the same faith. And if you go back to *Hebrews 11*, verse 39, he says we read already in verse 13, *These all died by way of faith, not yet receiving the promises.* And then verse 39 ...

Hebrews 11:39-40 *And having obtained witness through the faith, these all did not obtain the promise, YAHWEH having foreseen something better concerning us, that they should not be perfected without us.*

Wow, strong scripture. You know what that shows? That shows, like He says here, this wasn't just Abraham. Then we have to have the same faith that Abraham had, if we want to collect the same promises. Remember when Yahshua was with Peter and Andrew [Mat 4:18-20] in the boat and John and He said to them, forsake all and come follow Me. And they left their boat and their nets and they came and they followed Him.

Two thousand years later, twenty years ago there's a drought out here. They're looking through ... our neighbor actually from Ginnosar ... they find some nails, they find a boat. Two thousand year old fishing boat, twelve types of wood, exactly the one from Yahshua, exactly in Ginnosar exactly where Yahshua told Peter and Andrew and John, leave your boat and come follow me. Can I tell you that it's exactly their boat? Is it carved in there? Peter was here? No. But you know what it shows me? It shows me the same faith that He said they had to have to leave everything and come follow Him. Two thousand years later, it's the same faith I have to have.

They all died, not yet receiving the promises [Heb 11:13]. There's only one thing though, we have something, actually a couple of things they don't have. We're reading the last chapter now. We're reading the epilogue. We're in the end of the book. So we get to see everything from behind. We see everything that's been fulfilled. We see everything that's

happening. When Abraham, at this time, he had nothing. He didn't even have a Torah. Yahweh shared the Torah with him, but there was no written Torah. It was before Moses. There was no book of Genesis or Numbers or Deuteronomy. There was no Levitical law or sacrifices. There were no Levites yet. Levi was a son of Jacob who was a grandson of Abraham.

So, Abraham believed with nothing with nothing in writing, with no prophets, with no kings, with no nation. He went around this nation like we do, a stranger in a strange land. But he had one thing, **he had faith that Yahweh was faithful to complete what He said He could**. And that's why one of my favorite places is going to Hebron. I love going there because although we don't literally see, because they're buried, but we're in the very spot that the bones, the very bones of Abraham, Isaac and Jacob are there to this day.

They died without receiving the promises. And the fact that Yahweh preserved that place and the fact that He allows us to go there and sees it, is for one reason because that He says in His Word that they will not be perfected without us. And we know from Corinthians, that at the last trump [1Cor 15:52], the seventh trumpet, the great angel will shout the trump and Messiah comes from heaven on His white horse and the dead in Messiah will be raised. And then Abraham will receive his promise. And you know what? Those of us that are alive will go up and meet Him in the air and we'll all get our promise at the same time. But we all also have to have the same faith that he had. We have his example. We have David's example. We have Yahshua's example. We're at the end of the book.

What on earth would make us doubt? We've seen all this stuff already. Abraham had very little. All he had was the voice of Yahweh telling him and he believed. How simple life can be, right? How simple it can be if we just have that faith. If we **just believe and follow** instead of letting man who is being inspired by Satan, because what it's saying here in chapter 3? *There's none righteous, not even one* [verse 10]. *There's none understanding* [verse 11], *they're all worthless* [verse 12], *their throat is an open tomb* [verse 13]. *All have sinned the fall short to the glory of Yahweh* [verse 23].

So, why am I allowed man to take my faith away? Oh, they want to have their cute answers on why the earth is this old or why this is this? Everyone who comes up with those kind of crazy theories, they wind up in the same boxes, everybody else, and Yahweh is still alive. So I'd rather believe the One who's been living eternally than believe the man who's going to die. It's that simple. And Yahweh gives us those promises.

So, what a great chapter! What a great chapter we have here in chapter 4. You've got 25 verses here, nothing that's remotely trying to contradict the Torah. On the contrary, **the Torah is the foundation for teaching us what sin is**. Sin is the transgression of the law. Sin brings death. And there's a penalty for sin. Yahshua came to suffer, to die and if we accept Him to pay that penalty for us and to justify us before Yahweh. He who was without sin became sin that we could be the righteousness before Yahweh [2Cor 5:21].

That's a beautiful story. Not that the Torah is done away with, but that the Son of Yahweh came to make up where we failed. But again, we see whether it's the first covenant or the second covenant. We see it in *Hebrews the 8th chapter*. Maybe I'll just go there quickly, verse 10.

Hebrews 8:10 *Because this is the covenant which I will covenant with the house of Israel after those days, says YAHWEH, I will put My Torah into their mind, and I will inscribe it on their hearts, and I will be their Elohim, and they will be My people."*

So here it is, the Torah by far is not being done away with. **It's being inscribed on hearts and mind and it's becoming a living part of us**. That every decision we make, we should know the Torah and the Holy Spirit should be leading us to be looking at the spirit of the Torah and why we should be making such decisions. Like we said, in every covenant, in the Bible, three things never change. The people are always the people of Israel, Judah and Ephraim. The land is always the land of Israel and the Torah is always the Torah. None of those things change.

So, I think I'm going to stop there today. Like I said, beautiful chapter 4 of Romans and next time we'll start with chapter 5 that continues in the story.

* The *siddur* is a Jewish prayer book that contains fixed texts and structures for prayer. It's essentially the guide for Jewish worship services, outlining the order of prayers, blessings, and readings. The word "siddur" comes from the Hebrew root "seder," meaning "order," reflecting its role in organizing the liturgy.