

Romans from a Torah Covenant Perspective

- Chapter 15 -

Romans 15:1 We then that are strong ought to bear the weaknesses of the weak, and not to please ourselves.

Romans 15:2 Let every one of us please his neighbor for his tov and edification.

Romans 15:3 For even Moshiach pleased not Himself; but, as it is written, The reproaches of them that reproached You fell on Me.

We have to be careful of the value judgments of translators in v. 1.

'*Ton adunaton*' 'the weak' or 'the powerless' speaks to those who's consciences are 'seared' 'sensitive in conscience,' it has more to do with how we react together within community.

In summation; we all have a responsibility to one another within the faith to be sensitive of the concurrence and sensitivities of one another if we're ever to build a community.

Romans 15:4 For all things which were written in the Tanach were written for our learning, that we through the patience and comfort of the Holy Scriptures/Keetvay HaKadosh might have hope!

'*Ton graphon*' without doubt is referring to the Old Testament and the Law of Moses!

Romans 15:5 Now the tvkt of patience and comfort, grant you the ability to regard one another with equal worth according to Moshiach gauvh:

Romans 15:6 That you may with one mind and one mouth esteem vuvh, even the Abba of our Savior gauvh ha Moshiach.

Exodus 24:3 So Moses came and told the people all the words of יהוה as well as all the ordinances. All the people answered with one voice/qol echad and said, "All the words which יהוה has spoken, we will do."....v.7 He took the Book of the Covenant and read it in the hearing of the people. Again they said, "All that יהוה has spoken, we will do and obey."

Romans 15:7 Therefore be friendly and bear one another's burdens, as Moshiach also brought us close to the tifereth of vuvh.

Where in the Tanakh did the congregation 'speak in one voice' '*qol echad*' and were 'brought close to the tifereth of יהוה?'

Exodus 24.9 Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. 10. They saw the Elohim of Israel, and under His feet was something like a pavement of sapphire, as clear as the very heavens.

Romans 15:8 Now I say that gauvh ha Moshiach was an Eved to Yisrael for the emet of vuvh, to confirm the promises made to our ahvot:

So, in context Paul is without doubt proclaiming the Malki_Tzedik promises of our fathers have been obtained and accomplished by Yahuhsa!

We're to be keeping the BoC Torah. relying on the Tanakh for guidance, eating kosher, keeping the shabbats and feast days now that we're in covenant with Messiah standing in once voice and witnessing His glory from the Mountain as the Israel of God (Gal 6:16)

Romans 15:9 And that the nations might all esteem vuvh for His rachamim; as it is written, For this cause I will confess You among the nations, and sing to Your Name. (Ps. 18.49)

Romans 15:10 And again He says, Gilah, you nations, with His people. (LXX Deut. 32.43 after the Golden Calf breach יהוה extracts vengeance upon Israel, the song is a witness against Israel for breaking the BOC, but ultimately Yahuhsa will atone for the people of the land and usher in the Malki reign).

Romans 15:11 And again, Hallel the Master vuvh, all you nations; and laud Him, all you people. (Ps. 117.1)

Romans 15:12 And again, Yeshayahu says, There shall be a Root of Yishai, and He that shall rise to reign over the nations; in Him shall the nations trust. (LXX Isa. 11:10 has, "to raise up by brining back to life", whereas the Masoretic hides the fact that Yahuhsa's Malki reign is innately connected to His sacrifice and subsequent resurrection.)

Romans 15:13 Now the tvkt of tikvah fill you with all simcha and shalom in believing, that you may abound in your tikvah, through the power of the Ruach Hakodesh.

Romans 15:14 And I myself also am persuaded of you, my Yisraelite brothers, that you also are full of much tov, filled with all da'at, able also to admonish one another.

Romans 15:15 Nevertheless, Yisraelite brothers, I have written more boldly partially to remind you, because of the unmerited favor that is given to me by vuvh,

Focus in on: **Romans 15:16 That I should be the priest/Leitourgos' of gauvh ha Moshiach to the nations, serving in the Besorah of vuvh, that the terumah of the nations might be acceptable, being set-apart by the Ruach Hakodesh.**

There's a huge priestly source text witness and theme that's overlooked, a theme that Paul is heavily reliant upon: 'Leitourgos' - v. 16 is used in the Tanakh for priestly service in the Temple! Isa. 61.6, Sirach 7.30, Heb. 8.2.

Notice how the Levitical hierarchy violates the language and text of Heb 8:2 when they take Heb 8:4 out of context and say you can't be priests and Yahusha can't be a priest here on earth.

There's no doubt that Paul was acting and officiating as a priest, and the kicker is the redeemed nations are the special offering to יהוה, meaning proclaiming the True Malki gospel to the nations is our thanksgiving offering to יהוה!

Paul is pulling from Isa 66.

Isaiah 66:18 For I knowing their works and their thoughts: shall come, and I will gather all nations and tongues; and they shall come, and see My tifereth. 19 And I will put an ot on them, and I will send some of them as survivors to the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tuval, and Yavan, to the coastlands far off, that have not heard of My fame, neither have seen My tifereth; and they shall declare My tifereth among the Gentiles. 20 And they shall bring all your brothers for an offering to יהוה out of all nations גוי goy upon horses, and on mirkavot, and on litters, and upon wagons, and upon swift beasts, to My kadosh mountain Yahrushalayim, says vuvh, as the children of Yisrael bring an offering in a clean vessel into the Bayit of YHWH 21 Mingled" לִקְהָה "laqach" among them la-kohanim la-leviyim, says vuvh. 'laqach kohen leviyiy amar יהוה

The opening of Isaiah 66:1 "no earthly temple can contain יהוה" is balanced with its conclusion, "to the heavens and the earth" - a new Creation by יהוה!

The visionary temple is a place of universal worship.

We know the priesthood under Malki-Tzedik is very different from what was under the law (Book of the Law). For under the law one family (Aaronic) from one tribe (Levi) exclusively was admitted to the priesthood and the Gentiles, as unclean, were so far from having it in their power to discharge that priesthood that they were forbidden to enter into the temple!

Yet here in Isaiah 66 the Gentiles are elevated by YHWH to the highest honor. Now unclean and polluted nations are reckoned to be a holy people (as in Ex19) all are admitted inside (V.19). This then must be speaking *after* Messianic Reformation when the Aaronic priesthood would be changed and cease. Because under the Book of the Law the Aaronic priesthood didn't admit Gentiles or any other tribe but Levi.

In Isaiah 66 we find non-Israelites in the priestly service; unseen since the mixed multitude (Ex 12) at the Book of the Covenant mountain (Ex 19).

In a Book of the Law reality none but those from the tribe of Levi could be taken into, in a literal sense!

But here, Gentiles are said to be taken as such, so it can't be a literal Book of the Law interpretation. It has to be a literal Book of the Covenant reality after Messianic Reformation and as such it's talking about the Gentiles coming up to the temple - **"all your brethren"** (V.20) - **all tribes together as priests** (as in Ex 19) **"mingled"** לקה **"laqach"** (V. 21) **with the Levites** (a tribe) - **all one** (in Messiah, Gal 4:28, 1 Peter 2:5). V21: **"And from them likewise I will take some la-kohanim la-leviyim, said יהוה"** (MT).

There's no conjunction "and" in the text! It doesn't say (KJV) 'and I will also take some of them.....'

It doesn't say "for priests and for Levites" that would be, "le-kohanim u-le-leviyim" which does not appear in the text but is the added KJV translation.

Mingled" לקה "laqach" among them la-kohanim la-leviyim, says vuvh. 'laqach kohen leviyiy amar יהוה

Romans 15:17 I have therefore a cause for boasting through gauvh ha Moshiach in those things that pertain to vuvh.

Romans 15:18 For I will not dare to speak of any of those things that Moshiach has not done through me, to make the nations obedient, by word and demands,

Romans 15:19 Through mighty signs and wonders, by the power of the Ruach of vuvh; so that from Yahrushalayim, and all around Illurikon, I have fully proclaimed the Besorah of Moshiach.

Romans 15:20 Yes, so have I strived to proclaim the Besorah, not where Moshiach was already named, lest I should build upon another man's foundation:
Romans 15:21 But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.

Romans 15:22 For which cause also I have been much hindered from coming to you.

Romans 15:23 But now having no more a place in these parts, and having a great desire these many years to come to you;

Romans 15:24 Whenever I take my journey into Sepharad, I will come to you: for I trust to see you in my journey, and that you will escort me there, after I have more, or less fully enjoyed my visit with you.

Why has the Roman Church hidden the final journeys of Paul from the history records?

The historian Eusebius, in his third book of "Evangelical Demonstrations", chapter 7, admitted that the apostles "passed over to those which are called the

British Isles.” Again he wrote: “Some of the Apostles preached the Gospel in the British Isles.”

Ma’aseh Schlichim/Acts 29 From the Sonni Mss:

29:1 And Paul, full of the blessings of Moshiach, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time proposed to journey thitherward, and was minded also to go from thence to Britain.2 (Paul) had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to Barat-Anat 6. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.7 He (Paul) departed out of Sephard (Spain) and Paul and his company finding a ship in Armorica sailing to Barat-Anat, they were passing along the South Coast, they reached a port called Raphinus .8 Now when it was voiced abroad that the Apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.

9. On the morrow he came and stood upon Mount Lud and the people thronged the gate, and assembled in the Broadway, and he preached Moshiach to them.

Romans 15:25 But now I go to Yahrushalayim to serve the Yisraelite kidushim. Romans 15:26 For it has pleased them of Makedonia and Achayah to give a terumah for the poor Yisraelite kidushim who are at Yahrushalayim.

Peter in Britain: The Greek historian, Meta-piras-tes reports “that Peter was - “... a long time in BRITAIN, where he converted many nations to the faith.” (P 45 caves "Antiquitates Apostolicae".)

Romans 15:27 It has pleased them truly; and their debtors they are. For if the nations have been made partakers of their spiritual things, their duty is also to attend to them in material things.

Romans 15:28 When therefore I have performed this, and have sealed for them this fruit, I will return through you into Sepharad.

Romans 15:29 And I am sure that, when I come to you, I shall come in the fullness of the brachot of the Besorah of Moshiach.

Joseph of Arimathea was the Apostle of Britain. Joseph ran the tin trade between England and the whole Mediterranean area. He had a great fleet of ships, and was a Minister of Mines for the Roman Empire.

As Yahusha's great uncle, Joseph became Yahusha's Guardian (by Law, as next of kin) when Mary's husband Joseph died early in Yahusha's life. He took Yahusha with him on his journeys to Glastonbury, England.

The place we know as Avalon; the King Arthur-Avalon.

The Romans rarely meddled in their subjects' religious practices, even the Jews were tolerated for a long time. Only two religions did the might of Rome try to eradicate. Christianity, and it's foster-mother Druidism. Nearly 80 years of war couldn't do it.

It was Cardinal Pole, who reminded the Pope and the Church of Rome, at the beginning of Queen Mary's reign, that Britain was the first country to be converted to Christianity.

Romans 15:30 Now I beg you, Yisraelite brothers, for the Savior gauvh ha Moshiach's sake, and for the ahava of the Ruach, that you strive together with me in your tefillot to vuvh for me;

Romans 15:31 That I may be delivered from them that do not believe in Messiah from the House of Yahudah;

A diabolical conspiracy of the unbelieving Jew's to thwart the message and liberation of the scattered tribes of Israel! They wanted to centralize their religious World Order in a religio-political state run through a mixture of the Babylonian occult and Herodian political might and capital - nothing has changed it's called Zionism!

and that my terumah which I have for Yahrushalayim may be accepted by the Yisraelite kidushim;

Romans 15:32 That I may come to you with simcha by the will of vuvh, and may be refreshed with you.

Romans 15:33 Now the tvkt of shalom be with you all. Amein.

Amien: