

Greetings, today our manna is from Genesis 35 & 36; Mark 6; Job 2; Romans 6 + Bonus material.

February 3 – 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 35

God Blesses and Renames Jacob

Gen 35:1 **And Elohim said to Ya'aqob, "Arise, go up to Běyth Ĕl and dwell there. And make a slaughter-place there to Ĕl who appeared to you when you fled from the face of Ĕsaw your brother."**

Being exposed to foreign mighty ones was a constant battle among the Israelites. Jacob tells them to put away such; cleanse themselves; and change their garments. They were to cleanse themselves of the idols and the garments symbolic of synchronizing with the surrounding nations.

Through Abraham, Isaac, Jacob, and the 12 patriarchs would come YHWH's first born, 'Israel', born from above; not to be confused with the present-day state of Israel ordained by men. YHWH was building believers together as living stones; all those that would have faith in Him. Once more He will gather the twelve tribes of Israel and those grafted in. [Isaiah 11]

Gen 35:2 **And Ya'aqob said to his household and to all who were with him,**

✚ "Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments.

✚ **Gen 35:3** "And let us arise and go up to Běyth Ĕl, and let me make there a slaughter-place to Ĕl, who answered me in the day of my distress, and has been with me in the way which I have gone."

Gen 35:4 **So they gave Ya'aqob all the foreign mighty ones which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem. [See supplement at end of PDF on Shekem]**

Gen 35:5 **And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.**

Gen 35:6 **And Ya'aqob came to Luz, that is Běyth Ĕl, which is in the land of Kena'an, he and all the people who were with him.**

Gen 35:7 **And he built there a slaughter-place and called the place El Běyth Ĕl, because there Elohim appeared to him when he fled from the face of his brother.**

Gen 35:8 **And Deborah, Ribqah's nurse, died, and she was buried below Běyth Ĕl**

under the terebinth tree. So the name of it was called Allon Baḳuth.

BDB Definition: Allon Bachuth = “oak of weeping” 1) site of Deborah’s (Rebekah’s nurse) grave near Bethel

The beloved Deborah, Rebekah’s nurse dies. Surely, she was like a mother to Jacob.

Gen 35:9 And Elohim appeared to Ya’aqob again, when he came from Paddan Aram, and blessed him.

Gen 35:10 **And Elohim said to him, “Your name is Ya’aqob, your name is no longer called Ya’aqob, but Yisra’ël is your name.”** So He called his name Yisra’ël.

Gen 35:11 And Elohim said to him,

- ✚ “I am Ĕl Shaddai.
- ✚ Be fruitful and increase,
- ✚ a nation and a company of nations shall be from you,
- ✚ and sovereigns come from your body.
- ✚ Gen 35:12 “And the land which I gave Abraham and Yitshaq I give to you. And to your seed after you I give this land.”

Gen 35:13 And Elohim went up from him in the place where He had spoken with him.

Gen 35:14 And **Ya’aqob set up a standing column in the place where He had spoken with him, a monument of stone.** And he poured a drink offering on it, and he poured oil on it.

Gen 35:15 And Ya’aqob called the name of the place where Elohim spoke with him, Bëyth Ĕl.

The Deaths of Rachel and Isaac

Gen 35:16 Then they set out from Bëyth Ĕl. And it came to be, when there was but a little distance to go to Ephrath, that **Rahël began to give birth**, and had great difficulty giving birth.

Gen 35:17 And it came to be, as she was having great difficulty giving birth, that the midwife said to her, “Do not fear, for it is another son for you.”

Gen 35:18 And it came to be, **as her life was going out – for she died – that she called his name Ben-Oni.** But his father called him Binyamin.

BDB Definition: Ben-oni = “son of my sorrow” 1) the name given to Benjamin by Rachel

BDB Definition: Benjamin = “son of the right hand” 1) Jacob’s and Rachel’s youngest son, Joseph’s full brother

Gen 35:19 So Rahël died and was buried on the way to Ephrath, that is Bëyth Lehem.

Gen 35:20 And **Ya’aqob set a standing column on her burial-place, which is the monument of Rahël’s burial-place to this day.**

We connect the location of Rachel’s burial with the prophetic cries in Jer. 31:15 and their fulfillment in Matthew 2:16-18.

Herod Kills the Children

Mat 2:16 Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Běyth Leḥem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

Mat 2:17 Then was filled what was spoken by Yirmeyahu the prophet, saying,

Mat 2:18 **“A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥēl weeping for her children, refusing to be comforted, because they were no more.”**

Jer 31:15.

Gen 35:21 And Yisra’ēl set out and pitched his tent **beyond the tower of Ēder.**

[Below excerpt from Bible Hub]

It is also believed that Migdal Eder was where certain shepherds would watch over the sacrificial lambs. If this is so, it would add more significance to the location of Yahusha’s birth being in Bethlehem in a manger.

◀ Eder (Bethlehem) ▶

Atlas



Eder (Bethlehem) and surrounding area

Encyclopedia

EDER (1)

e'-der ('edher, "flock"):

(1) One of the "uttermost cities" of Judah in the Negeb ("South") near the border of Edom ([Joshua 15:21](#)), possibly Kh. el `Adar, 5 miles South of Gaza, but probably this is too far west.

(2) Eder (the King James Version Edar) or better Migdal Eder, mighdal `edher, "the tower of the flock"; Gader. After Rachel died and was buried "in the way to Ephrath (the same is Bethlehem). Israel journeyed, and spread his tent beyond the tower of Eder" ([Genesis 35:19, 21](#)). In [Genesis 35:27](#) he is described as proceeding to Hebron. This "tower of the flock," which may have been only a tower and no town, must therefore be looked for between Bethlehem and Hebron. Jerome says that it was one Roman mile from Bethlehem. In the Septuagint, however, 35:16 and 21 are transposed, which suggests that there may have been a tradition that Migdal Eder was between Bethel and Bethlehem. There must have been many such towers for guarding flocks against robbers. Compare "tower of the watchman" ([2 Kings 18:8](#), etc.). The phrase "Migdal Eder" occurs in [Micah 4:8](#) where Jerusalem is compared to such a tower.

E. W. G. Masterman

Strong's Hebrew

Gen 35:22 **And it came to be, when Yisra’ēl dwelt in that land, that Re’ubēn went and lay with Bilhah his father’s concubine.**

Gen 49:3 “Re’ubēn, you are my first-born, my power and the beginning of my strength, the

excellency of exaltation and the excellency of power.

Gen 49:4 “Boiling like water, you do not excel, because you went up to your father’s bed, then you defiled it – he went up to my couch.

1Ch 5:1 As for the sons of Re’uḇēn the first-born of Yisra’ēl – he was the first-born, but because he profaned his father’s bed, his birthright was given to the sons of Yosēph, son of Yisra’ēl, so that the genealogy is not listed according to the birthright,

1Ch 5:2 for Yehuḏah prevailed over his brothers, and from him came a ruler, although the birthright was Yosēph’s –

And Yisra’ēl heard about it. **Now the sons of Ya’aqoḇ were twelve:**

Gen 35:23 the sons of Lě’ah were Re’uḇēn, Ya’aqoḇ’s first-born, and Shim’on, and Lěwi, and Yehuḏah, and Yissaskar, and Zeḇulun;

Gen 35:24 the sons of Raḥēl were Yosēph and Binyamin;

Gen 35:25 the sons of Bilhah, Raḥēl’s female servant, were Dan and Naphtali;

Gen 35:26 and the sons of Zilpah, Lě’ah’s female servant, were Gaḏ and Ashěr. These were the sons of Ya’aqoḇ who were born to him in Paddan Aram.

Gen 35:27 And Ya’aqoḇ came to his father Yitshaq at Mamrě, or Qiryath Arba, that is Heḇron, where Aḇraham and Yitshaq had dwelt.

Gen 35:28 **And the days of Yitshaq were one hundred and eighty years.**

Gen 35:29 So Yitshaq breathed his last and died, and was gathered to his people, aged and satisfied of days. **And his sons Ĕsaw and Ya’aqoḇ buried him.**

Genesis 36

Esau's Descendants

Gen 36:1 **And this is the genealogy of Ĕsaw, who is Edom.**

Gen 36:2 Ĕsaw took his wives from the daughters of Kena’an: Aḏah the daughter of Ĕlon the Hittite, and Oholiḇamah the daughter of Anah, the daughter of Tsiḇ’on the Hiwwite;

Gen 36:3 and Basemath, Yishma’ēl’s daughter, sister of Neḇayoth.

Gen 36:4 And Aḏah bore Eliphaz to Ĕsaw, and Basemath bore Re’u’ēl.

Gen 36:5 And Oholiḇamah bore Ye’ush, and Ya’lam, and Qoraḥ. These were the sons of Ĕsaw who were born to him in the land of Kena’an.

Gen 36:6 And Ĕsaw took his wives, and his sons, and his daughters, and all the beings of his household, and his herds and all his beasts, and all his possessions which he had gained in the land of Kena’an, and went to a land away from the presence of his brother Ya’aqoḇ.

Gen 36:7 For their possessions were too great for them to dwell together, and the land of their sojournings could not support them because of their herds.

Gen 36:8 **So Ĕsaw dwelt in Mount Sě’ir. Ĕsaw is Edom.**

Gen 36:9 And **this is the genealogy of Ĕsaw the father of the Edomites in Mount**

Sě'ir.

Gen 36:10 These were the names of Ěsaw's sons: Eliphaz son of Ađah, wife of Ěsaw, and Re'u'ěl son of Basemath, wife of Ěsaw.

Gen 36:11 And the sons of Eliphaz were Těman, Omar, Tsepho, and Gatam, and Qenaz.

Gen 36:12 And Timna was the concubine of Eliphaz, Ěsaw's son, and she bore Amalěq to Eliphaz. These were the sons of Ađah, Ěsaw's wife.

Gen 36:13 These were the sons of Re'u'ěl: Nađath and Zerađ, Shammah and Mizzah. These were the sons of Basemath, Ěsaw's wife.

Gen 36:14 These were the sons of Oholibamah, Ěsaw's wife, the daughter of Anah, the daughter of Tsiḃ'on. And she bore to Ěsaw: Ye'ush, and Ya'lam, and Qorađ.

Gen 36:15 These were the chiefs of the sons of Ěsaw. The sons of Eliphaz, the first-born son of Ěsaw, were Chief Těman, Chief Omar, Chief Tsepho, Chief Qenaz,

Gen 36:16 Chief Qorađ, Chief Gatam, Chief Amalěq. These were the chiefs of Eliphaz in the land of Eđom. They were the sons of Ađah.

Gen 36:17 And these were the sons of Re'u'ěl, Ěsaw's son: Chief Nađath, Chief Zerađ, Chief Shammah, and Chief Mizzah. These were the chiefs of Re'u'ěl in the land of Eđom. These were the sons of Basemath, Ěsaw's wife.

Gen 36:18 And these were the sons of Oholibamah, Ěsaw's wife: Chief Ye'ush, Chief Ya'lam, and Chief Qorađ. These were the chiefs *descending* from Oholibamah, Ěsaw's wife, the daughter of Anah.

Gen 36:19 These were the sons of Ěsaw, who is Eđom, and these were their chiefs.

Gen 36:20 These were the sons of Sě'ir the Ĥorite who inhabited the land: Lotan, and Shoḃal, and Tsiḃ'on, and Anah,

Gen 36:21 and Dishon, and Ětser, and Dishan. These were the chiefs of the Ĥorites, the sons of Sě'ir, in the land of Eđom.

Gen 36:22 And the sons of Lotan were Ĥori and Hěmam. Lotan's sister was Timna.

Gen 36:23 And these were the sons of Shoḃal: Alwan, and Manađath, and Ěyḃal, Shepho, and Onam.

Gen 36:24 And these were the sons of Tsiḃ'on: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsiḃ'on.

Gen 36:25 And these were the children of Anah: Dishon and Oholibamah the daughter of Anah.

Gen 36:26 And these were the sons of Dishon: Ĥemdan, and Eshban, and Yithran, and Keran.

Gen 36:27 These were the sons of Ětser: Bilhan, and Za'awan, and Aqan.

Gen 36:28 These were the sons of Dishan: Uts and Aran.

Gen 36:29 These were the chiefs of the Ĥorites: Chief Lotan, Chief Shoḃal, Chief Tsiḃ'on, Chief Anah,

Gen 36:30 Chief Dishon, Chief Ětser, and Chief Dishan. These were the chiefs of the Ĥorites, according to their chiefs in the land of Sě'ir.

Gen 36:31 **And these were the sovereigns who reigned in the land of Eđom before any**

sovereign reigned over the children of Yisra'ël.

Gen 36:32 And Bela the son of Be'or reigned in Eđom, and the name of his city was Dinhabah.

Gen 36:33 And Bela died, and Yoḃaḃ son of Zeraḃ of Botsrah reigned in his place.

Gen 36:34 And Yoḃaḃ died, and Ḥusham of the land of the Těmanites reigned in his place.

Gen 36:35 And Ḥusham died, and Haḃaḃ son of Beḃaḃ, who struck Midyan in the field of Mo'ab, reigned in his place. And the name of his city was Awith.

Gen 36:36 And Haḃaḃ died, and Samlah of Masrěqah reigned in his place.

Gen 36:37 And Samlah died, and Sha'ul of Reḃoḃoth by the River reigned in his place.

Gen 36:38 And Sha'ul died, and Ba'al-Ḥanan son of Aḃbor reigned in his place.

Gen 36:39 And Ba'al-Ḥanan son of Aḃbor died, and Haḃar reigned in his place. And the name of his city was Pa'u. And his wife's name was Mehětab'ěl, the daughter of Matrěḃ, the daughter of Měyzahaḃ.

Gen 36:40 And these were the names of the chiefs of Ęsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethěth,

Gen 36:41 Chief Oholiḃamah, Chief Ęlah, Chief Pinon,

Gen 36:42 Chief Qenaz, Chief Těman, Chief Miḃtsar,

Gen 36:43 Chief Maḃdi'ěl, Chief Iram. These were the chiefs of Eđom, according to their dwelling places in the land of their possession. Ęsaw was the father of the Eđomites.

Instead of the normal transfer of power through genealogies; we see the term 'chiefs' and 'dukes' mentioned. This is more of a governmental ruling formation. Kimberly Roger's Brown goes into detail of exactly what was transpiring in her document on 'The Esau Effect.' http://themessianicmessage.com/esau_effect.pdf [Note: I am not promoting Messianic Judaism, but Kimberly does great research and this article is well done.]

Mark 6

Yahusha Rejected at Nazareth

Mar 6:1 And He went away from there and came to His own country, and His taught ones followed Him.

Mar 6:2 And Sabbath having come, He began to teach in the congregation. And many who heard Him were astonished, saying, "Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands?"

Mockers arise:

Mar 6:3 “Is this not the carpenter, the Son of Miryam, and brother of Ya'aqob, and Yosēph, and Yehuḡah, and Shim'on? And are not His sisters here with us?” And they stumbled in Him.

Mar 6:4 And יהושע said to them, “A prophet is not unappreciated except in his own country, and among his own relatives, and in his own house.”

Mar 6:5 And He was unable to do any miracle there, except that He laid His hands on a few sick ones and healed them.

Mar 6:6 **And He marveled because of their unbelief.** And He was going around among the villages, teaching.

What a perfect description, ‘And He marveled because of their unbelief.’ Doesn’t that just say it all?

Today, with all the fulfilled prophecies; with all the Scriptures readily available to us; with all the ease of technology with cross-references; don't we marvel at the amount of unbelief these days? I know I do. The only thing that makes sense, with such a magnitude of proof, is that they are spiritual deaf and blind. May YHWH have mercy, and may they hear and see before it is too late. Today if you hear His voice; respond to Him! He lives!

Yahusha Sends Out the Twelve Apostles

Mar 6:7 **And He called the twelve near, and began to send them out two by two, and gave them authority over unclean spirits.**

Mar 6:8 **And He instructed them**

- to take none at all for the journey except a staff – no bag, no bread, no copper in their money belts,
- **Mar 6:9** but to wear sandals, and
- not to wear two undergarments.

Mar 6:10 **And He said to them,**

- “Wherever you enter into a house, stay there until you leave that place.
- **Mar 6:11** “And any place that does not receive you or listen to you, when you leave there, shake off the dust under your feet as a witness against them. **Truly, I say to you, it shall be more bearable for Seḡom and Amorah in the day of judgment than for that city!**”

Mar 6:12 **And they went out**

- and proclaimed that *men* should repent.
- **Mar 6:13** And they were casting out many demons,
- and they were anointing with oil many who were sick,

- and they were healing them.

The Death of John the Immerser

Mar 6:14 And Sovereign Herodes heard, for His Name had become well-known. And he said, **“Yohanan the Immerser has been raised from the dead, and because of this these powers are at work in him.”**

Mar 6:15 Others said, **“He is Ĕliyahu.”** And others said, **“He is a prophet – like one of the prophets.”**

Mar 6:16 But when Herodes heard, he said, **“This one is Yohanan whom I beheaded, he has been raised from the dead!”**

Mar 6:17 For Herodes himself had sent and seized Yoḥanan, and bound him in prison because of Herodias, his brother Philip’s wife, because he had married her,

Mar 6:18 for Yoḥanan had said to Herodes, “It is not right for you to have your brother’s wife.”

Mar 6:19 **So Herodias held a grudge against him and wished to kill him, but was unable,**

Mar 6:20 **for Herodes feared Yoḥanan, knowing that he was a righteous and set-apart man, and he protected him. And when he heard him, he was much perplexed, yet heard him gladly.**

A guilty conscience brings unrest and torment. Following the fallen one of this world, always does.

Mar 6:21 And a suitable day came when **Herodes on his birthday** gave a feast for his great men, and the high officers, and the chief men of Galil.

Mar 6:22 And when the daughter of Herodias herself came in and danced, and pleased Herodes and those who sat with him, the sovereign said to the girl, “Ask me whatever you wish, and I shall give it to you.”

Mar 6:23 And he swore to her, “Whatever you ask me, **I shall give you, up to half of my reign.”**

Mar 6:24 And she went out and said to her mother, “What shall I ask?” And she said, “The head of Yoḥanan the Immerser!”

Mar 6:25 And coming in immediately with haste to the sovereign she asked, saying, “I wish that you give me at once the head of Yoḥanan the Immerser on a dish.”

Mar 6:26 **And the sovereign, becoming deeply grieved, because of the oaths, and because of those who sat with him, did not wish to refuse her.**

Mar 6:27 And the sovereign straightaway sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

Mar 6:28 and brought his head on a dish, and gave it to the girl. And the girl gave it to her mother.

Mar 6:29 **And when his taught ones heard of it, they came and took away his dead body and laid it in a tomb.**

John the Immerser had finished his race. He had done very well. He was greatly beloved by Yahusha. Yahusha sent John the Immerser confirmation that He, Yahusha, was the One! John the Immerser had entered His rest without any doubt. With this, he had shalom.

Yahusha Feeds the Five Thousand

Mar 6:30 **And the emissaries gathered to יהושע and reported to Him all, both what they had done and what they had taught.**

Mar 6:31 **And He said to them,**

- “Come aside by yourselves to a lonely place and rest a little” – for there were many coming and going, and they did not even have time to eat.
- Mar 6:32 And they went away to a lonely place in the boat by themselves.
- Mar 6:33 But they saw them going, and many recognized Him and ran there on foot from all the cities, and came before them and came together to Him.
- Mar 6:34 And having gone out, יהושע saw a large crowd and was moved with compassion for them because they were like sheep not having a shepherd. And He began to teach them many *matters*.

Mar 6:35 **And as the hour grew late, His taught ones came to Him and said,**

- “This is a lonely place, and now the hour is late.
- Mar 6:36 “Send them away, so that they go into the surrounding country and villages and buy themselves bread, since they have no *food* to eat.”

Mar 6:37 **But He answering, said to them, “You give them to eat.” And they said to Him, “Should we go and buy two hundred denarii^a worth of bread and give them to eat?”** Footnote: ^aRoman monetary unit.

Mar 6:38 Then He said to them, **“How many loaves do you have?”** Go and see.” And when they found out they said, **“Five, and two fishes.”**

Mar 6:39 And He ordered them to make them all sit down in groups on the green grass.

Mar 6:40 And they sat down in groups, in hundreds and in fifties.

Mar 6:41 And taking the five loaves and the two fishes, looking up to the heaven, **He blessed and broke the loaves**, and gave them to His taught ones to set before them. And the two fishes He divided among them all.

Mar 6:42 And all ate and were satisfied.

Mar 6:43 And they picked up **twelve baskets**, filled with pieces, also from the fishes.

Mar 6:44 Now those who ate the loaves were about **five thousand men**.

Yahusha, the Bread of Life, blessed and broke the five loaves [Representing the first 5 books of the Bible; often referred to as the Torah] and the two fish [Representing the two houses of Israel and Judah]. Afterwards, there were 12 baskets of leftovers representing all 12 tribes of Israel being gathered.

We feed on the Bread of Life, His pure and complete Word, without added doctrine or false doctrine, the 'leaven' of mankind. YHWH is making the two houses one again! Israel is his first born, the one new man signified by all twelve tribes or baskets gathered.

Exo 4:22 "And you shall say to Pharaoh, 'Thus said יהוה, "Yisra'ël is My son, My first-born,

Yahusha Walks on the Water

Mar 6:45 And immediately He made His taught ones enter into the boat, and to go before Him to the other side, to Bëyth Tsaidā, while He was dismissing the crowd.

Mar 6:46 And having sent them away, He went away to the mountain to pray.

Mar 6:47 And when evening came, the boat was in the middle of the sea. And He was alone on the land.

Mar 6:48 And seeing them straining at rowing – for the wind was against them – at about the **fourth watch of the night**, He came to them walking on the sea, and He wished to pass them by.

Mar 6:49 And when they saw Him walking on the sea, they thought it was a phantom, and cried out,

Mar 6:50 for they all saw Him and were troubled. And immediately He spoke to them and said to them, **"Take courage, it is I. Do not be afraid."**

Mar 6:51 And He went up to them, into the boat, and the wind ceased. And they were exceedingly amazed in themselves, and marveled.

Mar 6:52 **For they did not understand about the loaves, because their heart was hardened.**

Yahusha was patient with his disciples. They had had a very productive time in evangelism, feeding the 5,000, and battling the storm at sea. Possibly, there was just too much to take in and comprehend in their exhausted state. But no doubt, they were exceedingly amazed, and they marveled.

Yahusha Heals the Sick in Gennesaret

Mar 6:53 And having passed over, they came to the land of Gennēsar and drew to shore.

Mar 6:54 And when they came out of the boat, He was immediately recognized,

Mar 6:55 and all that neighborhood ran about, and began to carry about on beds those

who were sick to wherever they heard He was.

Mar 6:56 And wherever He went, into villages, or cities, or the country, they were laying the sick in the market-places, and begged Him to let them touch if only the tzitzit^b of His garment. **And as many as touched Him were healed.** Footnote: ^bSee Explanatory Notes - "Tzitzit" and [Num 15:37-41](#) and [Deu 22:12](#).

What a marvelous and miraculous time to have experienced. The joy and the praise had filled each village, city, or country with much excitement and awe.

Job 2

Once again, the 'divine council' meets with YHWH and once again sa_tan was also present. Job was faithful to YHWH through all the tragedies that came against his family and belongings in chapter one and now sa_tan wants to attack his health. YHWH stipulates however that sa_tan must spare Job's life. Now, another trial begins for Job. We see Job's wife offer very bad advice and then we are introduced to his 3 friends.

Satan Attacks Job's Health

Job 2:1 Again the day came to be that the sons of Elohim came to present themselves before יהוה', and Satan also came among them to present himself before יהוה'.

Job 2:2 And יהוה' said to Satan, "From where do you come?" And Satan answered יהוה' and said, "From diligently searching in the earth, and from walking up and down in it."

Job 2:3 And יהוה' said to Satan, "Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

Job 2:4 And Satan answered יהוה' and said, "Skin for skin, and all that a man has he would give for his life!"

Job 2:5 "But stretch out Your hand, please, and strike his bone and his flesh – if he would not curse You to Your face!"

Job 2:6 And יהוה' said to Satan, "See, he is in your hand, only spare his life."

Job 2:7 And Satan went out from the presence of יהוה', and struck Iyob with loathsome sores from the sole of his foot to the crown of his head.

Job 2:8 And he took a potsherd with which to scrape himself while he sat in the midst of the ashes.

Job 2:9 **And his wife said to him, "Do you still hold fast to your integrity? Curse Elohim and die!"**

Job 2:10 **But he said to her, "You speak as one of the foolish women speaks. Indeed, should we accept *only* good from Elohim, and not accept evil?"** In all this Iyob did not sin with his lips.

Job's Three Friends

Job 2:11 And three of the friends of Iyob heard of all this evil that came on him, and each one came from his own place – Eliphaz the Tēmanite, and Bildad the Shuhite, and Tsophar the Na'amathite – and they met together to come to sympathise with him and to comfort him.

Job 2:12 And they lifted up their eyes from a distance, and did not recognise him, and they lifted their voices and wept. And each one tore his robe and sprinkled dust on his head toward the heavens.

Job 2:13 Then they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that the pain was very great.

Adam Clarke offers some possible insights to Job's three friends: Job 2:11

Job's three friends - The first was Eliphaz the Temanite; or, as the Septuagint has it, *Ελιφαζ ὁ Θαιμανων βασιλευς*, Eliphaz the king on the Thaimanites. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, [Gen 36:10](#), [Gen 36:11](#). Teman was a city of Edom, [Jer 49:7-20](#); [Eze 25:13](#); [Amo 1:11](#), [Amo 1:12](#).

Bildad the Shuhite - Or, as the Septuagint, *Βαλδαδ ὁ Συχεων τυραννος*, Baldad, tyrant of the Suchites. Shuah was the son of Abraham by Keturah; and his posterity is reckoned among the Easterns. It is supposed he should be placed with his brother Midian, and his brother's sons Sheba and Dedan. See [Gen 25:2](#), [Gen 25:3](#). Dedan was a city of Edom, see [Jer 49:8](#), and seems to have been situated in its southern boundary, as Teman was in its western. [Eze 25:13](#).

Zophar the Naamathite - Or, according to the Septuagint, *Σωφαρ Μιναιων Βασιλευς*, Sophar king of the Minaites. He most probably came from that Naamah, which was bordering upon the Edomites to the south and fell by lot to the tribe of Judah, Joshua 15:21-41. These circumstances, which have already been mentioned in the introduction, prove that Job must have dwelt in the land of Edom, and that all his friends dwelt in Arabia Petraea, or in the countries immediately adjacent. That some of those Eastern people were highly cultivated, we have at least indirect proof in the case of the Temanites, [Jer 49:7](#) : Concerning Edom thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? They are celebrated also in Baruch 3:22, 23. Speaking of wisdom he says: It hath not been heard of in Chanaan; neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom. It is evident enough from these quotations that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on a very solid foundation.

Romans 6

Teaching Commentary [in brown] supplemented from Romans 6 by Matthew Nolan

T4 Roman's Series: <https://www.torahtothetribes.com/teaching/702/>

What does 'under the law'/'hupo nomon' really mean? Traditional approaches to the text have resulted in doctrine that is not consistent with the context of the whole of Scripture. If we reject Yahusha's inauguration of the New Covenant, we bind ourselves to the curses that are contained in the Book of the Law. Grace cannot be divorced from its inception point, national covenant blessing.

Dead to Sin, Alive to YHWH

Rom 6:1 What, then, shall we say? Shall we continue in sin, to let favor increase?

Rom 6:2 Let it not be! How shall we who [died to sin^a](#) still live in it? [Footnote: ^aSee Rom 8:13, Col 3:3, 1Pe 2:24.](#)

Remember Romans 5.20? 'But where sin increased, grace abounded all the more.' Paul's question here in 6:1 is prompted by what he'd already laid out earlier in the letter.

The question may arise in some twisted minds that if YHWH's chên/charis/grace is present in its zenith; then maybe we can live in, to some degree or another SIN!

Grace Heb: chên, Gk: charis. Heb related words: gedulah, chalaq, chesed, tov, racham, ratson.

It's a point that's clear if we spend time understanding the framework of 'Chen, Chesed and Charis – Grace!'

Noah found it, but it was יהוה who ratified it into the BoC – covenants of promise with Abraham. **Grace cannot be divorced from its inception point of national covenant blessing to which Paul is speaking!**

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

The BoC [Book of the Covenant] is faith, it's the definition of grace, grace so the promises given to Abraham can be given to all, not just to the Jews coming out from the BoL [Book of the Law], but to those in the nations who have the faith of Abraham and have crossed over from paganism and idolatry.

Rom 6:3 Or do you not know that as many of us as were immersed into Messiah יהושע were immersed into His death?

Rom 6:4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, **so also we should walk in newness of life.**

We live amidst an eschatological tension.

Rom 6:5 For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection,

Rom 6:6 knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer.

Matthew 8:22 Let the dead bury their dead.

2 Corinthians 5:17 Therefore if any man be in Messiah, he is a new creature old things are passed away; behold, all things are become new.

Ephesians 4:22 That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Colossians 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds.

An authentic walk always has a tension between the old man and the new, one foot in the grave with the first Adam and the other foot set on the kingdom with the second Adam.

2 Corinthians 4:16 Therefore we do not lose heart. Though our outward man is decaying, yet our inward man is renewed day by day.

Rom 6:7 For he who has died has been made right from sin.

Rom 6:8 And if we died with Messiah, we believe that we shall also live with Him,

Rom 6:9 knowing that Messiah, having been raised from the dead, dies no more – death no longer rules over Him.

Rom 6:10 For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim.

Rom 6:11 So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah יהושע our Master [Kurios].

[11 so also ye, reckon yourselves to be dead indeed to the sin, and living to Elohim in Yahusha Messiah our Kurios/YHWH.]

The divine name יהוה – Kurios.

Rom 6:12 Therefore do not let sin reign in your mortal body, to obey it in its desires,

Rom 6:13 neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim.

Rom 6:14 For sin shall not rule over you,^b for you are not under the law but under favor. Footnote: ^b [Gen 4:7](#).

Slaves to Righteousness

Rom 6:15 What then? Shall we sin because we are not under Torah but under favor? Let it not be!

This isn't a proof text to assert that believers aren't 'under the law', with 'under the law' interpreted to mean the commandments found in the Torah or what's termed 'The Law of Moses'.

So, what does ‘under the law’ ‘hupo nomon’ really mean? Considering in the past few paragraphs of his letter Paul has instructed us not to live under sins dominion and John defines sin as violation of the Torah ;1 John 3:4, Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness.

Is the traditional ‘anti nomian’ view literary and textually viable based upon the context of the letter and the context of 1st John 3.14. The answer is a resounding NO! We’re forced to do more than a cursory and unscholarly read to find the true balance of Rom 6:15.

Two Points:

1. The sin master and the Torah are not one and the same. Romans 7:7 makes that clear, ‘what shall we say then is the law sin? May it never be!’
2. The Torah isn’t the agent of sin; the sin master is!

The three traditional views of what ‘under the law’ ‘hupo nomon’ means, then I’ll give you a fourth!

1. Institutionalized Church view: the Torah or Law of Moses to be obeyed by people.
2. New Perspective of Paul view: the Torah’s condemnation or penalties pronounced upon law breakers.
3. The Messianic view: legalism, the oral law or an inappropriate abuse of the Torah.
4. **The Melchizedek view**: not under ‘the book of the law’ – Galatians 3:10, Ephesians 2:12, and Exodus 19-24:11.

The ones ‘under the law’ haven’t realized Yahusha’s inauguration of the New Covenant and are still under the schoolmaster, the Book of the Law.

The ones ‘under grace’ have realized Yahusha’s inauguration of the New Covenant given as Torah (Hebrews 8:7) and have been released from the schoolmaster, the book of the law and established into the Torah through the BoC – the covenants of promise according to the promise of Abraham.

Clearly, we’re not subject to the Book of the Law’s condemnation, and that being under grace means being brought into BoC Torah by Yahusha, realizing the promises given to Abraham.

Paul doesn’t at all consider the Torah as a whole to be abolished or irrelevant; he recognizes the established ‘change of law’:

Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law. brought about by Yahusha’s priesthood and inauguration of the BoC; now we’re redeemed from the curse of the BoL. A shift in law has happened.

The BoL condemned us, because of infidelity toward יהוה, we're no longer subject to its pronouncement of death upon all who transgress it. Likewise; we're no longer subject to its conditional priesthood.

The authority of the BoL has been superseded by the authority of the BoC, both are Torah but the lesser serves the greater not vice versa!

Paul's statements about the law can't be interpreted as blanket statement about the Torah when a dichotomy is in view here. We've just not had the dichotomy revealed to us until these last days and; many still have the same veil untaken away in their reading of the old testament; which veil is done away in Messiah (2 Corinthians 3.14).

The Letter to the Romans as textual witness to Torah's validity, but understand the dichotomy in view:

Romans 3:31 Do we then make void the law through faith? יהוה forbid: yea, we establish the law.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:14 For we know that the law is spiritual.

Romans 7:22 For I delight in the law of Elohim after the inward man.

Romans 7:25 I thank Elohim through Yahusha Messiah our יהוה. So then with the mind I myself serve the law of Elohim; but with the flesh the law of sin.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:7 Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim.

All in all, this law verse, in context, concerns people being freed from the Torah's-BoL's condemnation.

Torah and grace aren't at odds with one another, the letter is communicating the means by which the believer is no longer a slave to sin but instead alive to יהוה.

'Hup0 n0m0s' 'under law' meaning the condemnation of the BoL upon sinners; specifically; in contrast to Romans 8:1 where we find, 'therefore there is no condemnation for those who are in Messiah Yahusha'.

'Hup0 n0m0' means to be subject to the curses that are found in the BoL, (there are no curses-plural in the BoC). This is because of the failure to accomplish the BoL demands because of its innate ability to constrict the man yet strengthen the sin (awareness awakens rebellion).

Those who believe that ‘under grace’ and ‘under law’ as representing two different ages miss that fact that Abraham accepted the Promise and was justified according to grace whilst still being observant of BoC – law!

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Rom 6:16 Do you not know that to whom you present yourselves servants for obedience, **you are servants of the one whom you obey**, whether of sin to death, or of obedience to righteousness?

Rom 6:17 But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.

Rom 6:18 And having been set free from sin, **you became servants of righteousness**.

Rom 6:19 I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, **so now present your members as servants of righteousness resulting in set-apartness**.

Rom 6:20 For when you were servants of sin, you were free from righteousness.

Rom 6:21 **What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death.**

Rom 6:22 But now, **having been set free from sin**, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.

Rom 6:23 **For the wages of sin is death,**^c **but the favorable gift of Elohim is everlasting life in Messiah יהושע our Master.** Footnote: ^cSee [Rom 8:13](#).

For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.

~ Shalom ~ Libby

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

Bonus: Added Supplemental Background on Shechem:

In Gen 33 we read that Esau goes back to Seir and Jacob goes to Sukkoth. Then in Gen. 33:18, we read Jacob arrives in Shekem where he buys a portion of the field where he had pitched his tent.

Gen 33:16 And Ĕsau returned that day on his way to Sě'ir.

Gen 33:17 And Ya'aqoḇ 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.

Gen 33:18 And Ya'aqob came safely to the city of Shekem, 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 Hamor, Shekem'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 Ĕl Eloħē Yisra'ēl.

What do we know about Shekem? In TSK Cross Ref to Gen. 33:18 we read...

a city of Shechem: Or, rather, "the city Shechem," which was situated in a narrow valley, abounding with springs, between Mounts Ebal and Gerizim, having the former on the north, and the latter on the south; 10 miles from Shiloh, and 34 from Jerusalem. It became the capital of Samaria, after the ruin of the city of that name. Jos 24:1; Jdg 9:1; Joh 4:5, Sychar, Act 7:16, Sychem, Padan-aram, Gen 25:20, Gen 28:6-7, Gen 35:9, Gen 46:15

Abram at Shechem

The first mention of Shechem in the Bible is Genesis 12:6, when Abram first entered Canaan. It is succinctly described: "Abram traveled through the land as far as the site of the great tree of Moreh at Shechem." At that time, God promised Abram, "To your offspring I will give this land" (Gn 12:7). The next mention of Shechem is 11 chapters, and about 200 years, later, when the Bible records that Jacob, Abram's grandson, "camped within sight of the city" (Gn 33:18).

We know when YHWH led Joshua and the people into the Promise land, they gather between Mt. Ebal and Gerizim. Shekem was a natural amphitheater between the mountains. We obtain a geographical location of Beyth El in the following verse:

Jos 7:2 Now Yehoshua sent men from Yeriħo to Ai, which is beside Bēyth Awen, on the east side of Bēyth Ĕl, and spoke to them, saying, "Go up and spy out the land." And the men went up and spied out Ai.

In connecting these regions further to the time of Joshua we read:

Jos 8:33 And all Yisra'ēl – the sojourner as well as the native – with their elders and officers and judges, stood on either side of the ark before the priests, the Lēwites, who bore the ark of the covenant of יהוה. Half of them were in front of Mount Gerizim and half of them in front of Mount Ĕybal, as Mosheh the servant of יהוה had commanded before, that they should bless the people of Yisra'ēl.

Now we will connect these regions to the time of Yahusha we read:

Jesus and the woman at Jacob's well in John 4 is an excellent case in point. The story takes place near the Old Testament city of Shechem. Shechem is mentioned 60 times in the Old Testament. The city had been abandoned by New Testament times, but Stephen reiterates its importance in his speech in Acts 7:16. A small village, Sychar, was near the ruins of Shechem in New Testament times and is mentioned in the John 4 account (Jn 4:5). Unfortunately, most Bible studies of events at or near Shechem, and commentaries on the Book of John, omit Shechem's pivotal role in Bible history and how it fit into God's salvation plan.



~ Shalom ~ Libby