

Greetings, today our manna is from Exodus 13; Job 31; Luke 16; 2Cor. 1 + bonus.

March 2 – 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/>

Exodus 13

In Exodus 13, YHWH goes over the details in observing the festival of Unleavened Bread and informs them about the consecration of the first-born.

Consecration of the Firstborn

Exo 13:1 And יהוה spoke to Mosheh, saying,

Exo 13:2 “Set apart to Me all the first-born, the one opening the womb among the children of Yisra’el, among man and among beast, it is Mine.”

The Feast of Unleavened Bread

Exo 13:3 And Mosheh said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand יהוה brought you out of this place, and whatever is leavened shall not be eaten.

Exo 13:4 “Today you are going out, in the new *moon* Abib.

Exo 13:5 “And it shall be, when יהוה brings you into the land of the Kena’anites, and the Hittites, and the Amorites, and the Hiwwites, and the Yebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this new *moon*.

Exo 13:6 “**Seven days you eat unleavened bread, and on the seventh day is a festival to יהוה.**

Exo 13:7 “Unleavened bread is to be eaten the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you within all your border.

Exo 13:8 “And you shall inform your son in that day, saying, ‘It is because of what יהוה did for me when I came up from Mitsrayim.’”

Exo 13:9 “**And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.**

Exo 13:10 “And you shall guard this law at its appointed time from year to year.

Exo 13:11 “And it shall be, when יהוה brings you into the land of the Kena’anites, as He swore to you and your fathers, and gives it to you,

Exo 13:12 that you shall give over to יהוה every one opening the womb, and every first-born that comes from your livestock, the males belong to יהוה.

Exo 13:13 “But every first-born of a donkey you are to ransom with a lamb. And if you

do not ransom it, then you shall break its neck. And every first-born of man among your sons you are to ransom.

Exo 13:14 “And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand יהוה brought us out of Mitsrayim, out of the house of bondage.

Exo 13:15 ‘And it came to be, when Pharaoh was too hardened to let us go, that יהוה killed every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to יהוה every male that opens the womb, but every first-born of my sons I ransom.’

Exo 13:16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand יהוה brought us out of Mitsrayim.”

We know in Ex. 12:37, the children of Israel set out from Rameses and go to Sukkoth. To ensure that the people will not want to turn back to Egypt, YHWH takes them the long way to the wilderness by the Sea of Reeds to avoid any type of conflict with the Philistines (Ex. 13:7). They camp at Etham at the edge of the wilderness (Ex. 13:20). As was promised to Joseph, Moses takes Joseph’s bones with them. They are led by YHWH with a pillar of cloud by day and a pillar of fire by night.

Exo 12:37 And the children of Yisra’el set out from **Ra’meses to Sukkoth**, about six hundred thousand men on foot, besides the little ones.

YHWH instructs them that once they enter the land of the Canaanites, that their first-born males opening the womb and the first-born males of livestock belong to YHWH. They were to ransom their first-born sons and they were to ransom the first-born of a donkey with a lamb.

When future generations asked, ‘What is this?’, they were to use the question as a teachable moment. They were to tell their children, for by YHWH’s strong hand he brought them out of Egypt, and **He ransomed every first-born son of the Israelites**; yet slaughtered the first-born of the Egyptians from both man and beast due to the hardness of heart of Pharaoh.

We too are set apart to YHWH. **We are considered His first-born** when we are born anew. We are Israel, and YHWH considers Israel His first born.

Exodus 4:22 “And you shall say to Pharaoh, ‘Thus said יהוה, “**Yisra’el is My son, My first-born, 23** so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ” (emphasis mine)

No one could take any glory away from what YHWH had done for His people. The exodus was not accomplished by man lest anyone should boast with pride (leaven); but was ONLY done by the strength of YHWH's hand that brought them out of bondage. Believers that are present in the end of days will see this same strength exercised during the greater exodus spoken of in Isaiah 11.

Pillars of Cloud and Fire

Exo 13:17 And it came to be, when Pharaoh had let the people go, that Elohim did not lead them by way of the land of the Philistines, though that was nearer, for Elohim said, “Lest the people regret when they see fighting, and return to Mitsrayim.”

Exo 13:18 So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra'el went up in **fives^a** from the land of Mitsrayim.

Footnote: ^aMarching formation.

So far in Exodus, we have seen a pattern with terms that have a military flare. The terms have been **division**, **watches**, and **fives** (as in marching formation). Could it be that YHWH wanted His people to perceive themselves as conquerors and leave their ‘slave’ mentality behind? To succeed, people need to know who they are and see themselves as YHWH sees them. Listen to the voice of YHWH and not to what the enemy says. We CAN do all things through Yahusha, the Messiah, who strengthens us! (Paraphrased Phil 4:13)

Exo 13:18 So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra'el **went up in fives^a from the land** of Mitsrayim. Footnote: ^aMarching formation.

Exo 13:19 And Mosheh took the bones of Yosēph with him, for he certainly made the children of Yisra'el swear, saying, “Elohim shall certainly visit you, and you shall bring my bones from here with you.”

Exo 12:51 And it came to be **on that same day** that הוה brought the children of Yisra'el out of the land of Mitsrayim **according to their divisions**.

Exo 13:19 And Mosheh took the bones of Yosēph with him, **for he certainly made the children of Yisra'el swear, saying, “Elohim shall certainly visit you, and you shall bring my bones from here with you.”**

Joseph had spent most of his life in Egypt and he did not want his bones left in the land. His bones were buried in Shechem, in the plot of ground that his father Jacob had purchased from Ḥamor. Once, again we see the importance of Shechem. **See bonus reference on Shechem at the end of this document.**

Jos 24:32 And the bones of Yosēph, which the children of Yisra'el had brought up out of Mitsrayim, they buried at Sheḵem, in the plot of ground which Ya'aqoḇ had bought from the sons

of Hamor the father of Shekem for one hundred qesitah,^a and which had become an inheritance of the children of Yosëph. Footnote: ^aA monetary unit of uncertain value, perhaps in the form of a lamb.

Exo 13:20 And they departed from Sukkoth and camped in Ĕtham at the edge of the wilderness.

Exo 13:21 And יהוה went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night.

Exo 13:22 The column of cloud did not cease by day, nor the column of fire by night, before the people.

YHWH was in the pillar of cloud; and He would speak from the cloud as He hovered above the earth to lead them in a specific direction out of Egypt. YHWH moved in the cloud above them and before them; and at times He would go behind them as a rear guard. He would stand at the door of the Tent of Meeting in the column of cloud and the people would rise and bow themselves before Him. The pillar of cloud by day and the column of fire by night were powerful witnesses of the presence of Israel's Elohim and were proclaimed throughout the nations. Selah.

Exo 13:22 The column of cloud did not cease by day, nor the column of fire by night, before the people.

Exo 14:19 And the Messenger of Elohim, who went before the camp of Yisra'ël, moved and went behind them. And the column of cloud went from before them and stood behind them,

Exo 33:9 And it came to be, when Mosheh entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mosheh.

Exo 33:10 And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.

Num 12:5 And יהוה came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward.

Num 14:14 and they shall say to the inhabitants of this land they have heard that You, יהוה, are in the midst of these people, that You, יהוה, are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night.

Psa 99:7 He spoke to them in the column of cloud; They guarded His witnesses And the law He gave them.

And know this, YHWH is not alone in the cloud.

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,

YHWH could see the inhabitants on earth. He looked down upon the army of the Mitsrites [Egyptians] through the column of fire and cloud, and He confused their army. YHWH never forsakes His people in the wilderness; He sees us, and He also sees our enemies. He never ceases day or night! Heb 13:5 *Let your way of life be without the love of silver,^a and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,”* Deu 31:6 Footnote: ^aImplying money.

Exo 14:24 And it came to be, in the morning watch, that יהוה looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into confusion.

Neh 9:12 “And You led them by day with a cloudy column, and by night with a column of fire, to give them light in the way they were to go.

Neh 9:19 yet You, in Your great compassion did not forsake them in the wilderness. The column of the cloud did not turn away from them by day to lead them on the way, nor the column of fire by night to give them light in the way they were to go.

Job 31

Job continues to ponder what he might have done that would have been an offense to YHWH. He ponders whether it was something he was unaware he had committed. If he had done anything wrong, he was willing to take responsibility.

Job's Final Appeal

Job 31:1 “I have made a covenant with my eyes. How then could I gaze at a maiden?

Job 31:2 For what is the portion of Eloah from above, and the inheritance of the Almighty from on high?

Job 31:3 Is it not calamity to the perverse, and strangeness to the workers of wickedness?

Job 31:4 Does He not see my ways, and number all my steps?

Job 31:5 If I have walked with falsehood, or if my foot has hurried to deceit,

Job 31:6 let Him weigh me in a right scale, and let Eloah know my integrity.

Job 31:7 If my step does turn from the way, or my heart has gone after my eyes, or if any spot has clung to my hands,

Job 31:8 let me sow, and another eat; and let my harvest be rooted out.

Job 31:9 If my heart has been enticed by a woman, or if I have lurked at my neighbour's door,

Job 31:10 let my wife grind for another, and let others bow down over her.

Job 31:11 For that would be a wicked scheme, and a punishable crookedness.

Job 31:12 For that would be a fire that burns to destruction, and take root among all my increase.

Job 31:13 If I have refused the plea of my male servant or my female servant when they complained against me,

Job 31:14 then what should I do when ĔI rises up? And when He punishes, what should I answer Him?

Job 31:15 Did not He who made me in the womb make him? And did not One fashion us in the womb?

Job 31:16 If I have withheld the poor from pleasure, or caused the widow's eyes to fail,

Job 31:17 or eaten my piece of bread by myself, and the fatherless did not eat of it –

Job 31:18 but from my youth he grew up with me as *with* a father, and from my mother's womb I guided her –

Job 31:19 if I have seen anyone perish for lack of garments, or a poor one without covering;

Job 31:20 if his loins have not blessed me, and he warmed himself with the fleece of my sheep;

Job 31:21 if I have raised my hand against the fatherless, when I saw I had help in the gate;

Job 31:22 let my arm fall from my shoulder, and my arm be broken from the bone.

Job 31:23 For I am in dread of destruction from ĔI, and from His excellence I could not escape.

Job 31:24 If I have put my trust in gold, or called fine gold my refuge;

Job 31:25 if I have rejoiced because my wealth was great, and because my hand had gained much;

Job 31:26 if I have looked at the sun when it shines, or the moon moving in brightness,

Job 31:27 so that my heart has been secretly enticed, and my mouth has kissed my hand –

Job 31:28 that too is a punishable crookedness, for I would have denied ĔI above.

Job 31:29 If I have rejoiced when he who hated me was ruined, or lifted myself up when evil found him –

Job 31:30 also I have not allowed my mouth to sin by asking for a curse on his life –

Job 31:31 if the men of my tent did not say, 'Who is there that has not been satisfied with his meat?'

Job 31:32 The stranger did not have to spend the night in the street, for I have opened my doors to the way.

Job 31:33 If I have covered my transgressions like Adam, by hiding my crookedness in my bosom,

Job 31:34 then let me fear the great crowd, and dread the scorn of clans, then I would be silent, and go out of the door!

Job 31:35 Who would give me a hearing? See, my signature, let the Almighty answer me, and let my accuser write a bill!

Job 31:36 Would I not take it up on my shoulder, bind it on me for a crown?

Job 31:37 I would declare to Him the number of my steps – I would approach Him like a prince.

Job 31:38 If my land cries out against me, or its furrows weep together;

Job 31:39 if I have eaten its fruit without payment, or caused its owners to die;

Job 31:40 let thistles grow instead of wheat, and useless weed instead of barley.” The words of Iyob are ended.

Luke 16

The Parable of the Dishonest Manager – The unrighteous manager definitely acted shrewdly to look out for himself, even at the expense of his master. The ‘sons of this age’ are shrewder than the ‘sons of light’. They make their plans in the dark and asks who sees us and who knows us? (Paraphrased Isaiah 29:15). Conniving shrewd deeds are praised by the ‘sons of this age’.

In contrast, YHWH’s people are set-apart to Him. They conduct themselves righteously. They know that everything that is concealed will be revealed. They also know that no one can serve two masters. YHWH’s people serve Him only.

The Parable of the Dishonest Manager

Luk 16:1 And He also said to His taught ones, “There was a certain rich man who had a manager and he was accused to him as wasting his possessions.

Luk 16:2 “So having called him he said to him, ‘What is this I hear about you? Give an account of your management, for you are no longer able to be manager.’

Luk 16:3 “And the manager said within himself, ‘What shall I do? For my master is taking the managership away from me. I am unable to dig, I am ashamed to beg.

Luk 16:4 I know what I shall do, that, when I am removed from the managership, they might receive me into their houses.’

Luk 16:5 “And calling every one of his master’s debtors to him, he said to the first, ‘How much do you owe my master?’

Luk 16:6 “And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’

Luk 16:7 “Then to another he said, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

Luk 16:8 **“And the master praised the unrighteous manager because he had acted shrewdly, because the sons of this age are more shrewd in their generation than the sons of light.”**

Luk 16:9 “And I say to you, **make friends for yourselves by unrighteous mammon,^a that when you fail, they shall receive you into everlasting dwellings.** Footnote: ^aDeity of wealth.

Luk 16:10 “He who is trustworthy in what is least, is trustworthy also in much. And he who is unrighteous in what is least is unrighteous also in much.

Luk 16:11 “If, therefore, you have not been trustworthy in the unrighteous mammon, who shall entrust to you the true?”

Luk 16:12 “And if you have not been trustworthy in what is another man’s, who shall give you what is your own?”

Luk 16:13 **“No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon.”**

The Law and the Kingdom of Elohim

The Pharisees listening to the above parable liked their silver (money) too and liked the shrewdness of the ‘sons of their age’ therefore they sneered at Yahusha. You see, they served ‘their’ master, mammon / wealth.

Yahusha calls them out on their ‘high opinion’ or ‘righteous opinion’ they had of themselves; yet Yahusha knew their heart. He goes on to tell them:

Luk 16:14 And the Pharisees, who loved silver, also heard all this, and were sneering at Him,

Luk 16:15 so He said to them, **“You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim.”**

Luk 16:16 “The Torah and the prophets are until Yoḥanan. Since then the reign of Elohim is being announced, and everyone is doing violence^b upon it. Footnote: ^bSee [Eze 22:26](#), [Zep 3:4](#).

Luk 16:17 “And it is easier for the heaven and the earth to pass away than for **one tittle of the Torah to fall.**^c Footnote: ^cSee *Law in the Explanatory Notes*.

The violence being done to the Torah, such as with the Talmud and by not properly dividing and guarding His Word, is further clarified by the following verses.

Eze 22:26 “Her priests have done violence to My teaching^a and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known *the difference* between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst. Footnote: ^a [Zep 3:4](#), [Luk 16:16](#).

Zep 3:4 Her prophets are reckless, treacherous men. Her priests have profaned the set-apart place, **they have done violence to the Torah.**^a Footnote: ^a [Eze 22:26](#), [Luk 16:16](#).

Divorce and Remarriage

Yahusha calls the Pharisees out on improper interpretation of Torah in the handling of marriage and divorce.

Luk 16:18 “Everyone putting away his wife and marrying another commits adultery. And everyone marrying her who is put away from her husband commits adultery.^d Footnote: ^dSee footnote [Mat 5:32](#).

The Rich Man and Lazarus

Luk 16:19 “But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

Luk 16:20 “And there was a certain beggar named El'azar, being covered with sores, who was placed at his gate,

Luk 16:21 and longing to be fed with the crumbs which fell from the rich man's table. Indeed, even the dogs came and licked his sores.

Luk 16:22 “And it came to be that **the beggar died, and was carried by the messengers to the bosom of Abraham**. And **the rich man also died and was buried**.

✚ Luk 16:23 “And while suffering tortures in She'ol,
✚ having lifted up his eyes, **he saw Abraham far away**, and **El'azar in his bosom**.

Luk 16:24 “And crying out he said, ‘**Father Abraham**, have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.’

Luk 16:25 “But Abraham said, ‘**Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering**.

Luk 16:26 **And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.**’

Luk 16:27 “And he said, ‘Then I beg you, father, that you would send him to my father's house,

Luk 16:28 for I have five brothers, let him warn them, lest they also come to this place of torture.’

Luk 16:29 “Abraham said to him, ‘**They have Mosheh and the prophets, let them hear them.**’

Luk 16:30 “And he said, ‘No, father Abraham, but if someone from the dead goes to them, they shall repent.’

Luk 16:31 “But he said to him, ‘**If they do not hear Mosheh and the prophets,^e neither would they be persuaded even if one should rise from the dead.**’ ” Footnote: ^eSee [Luk 9:33](#), [Mal 4:4-5](#).

The parable of the rich man and Lazarus ‘spells it out’ for the Pharisees. Parables are meant to teach us deeper meanings. The only other thing that would have made it clearer to the Pharisees was if their own names would have been inserted into the parable. Yahusha clearly warned them about the direction they were headed.

This parable reveals that when we are absent from the body, **we are not sleeping**. For those that die **after** Yahusha’s finished work on the cross; they will be present with YHWH awaiting their bodily resurrection. This parable is **before** Yahusha’s death, burial, and resurrection; therefore, it reveals that **Lazarus went to the bosom of Abraham**.

Just like when Yahusha hung between the two thieves in Luke 23:43 And יהושע said to him, “Truly, I say to you today, you shall be with Me in Paradise.” Yahusha would first descend before ascending. Ephesians 4:10 He who went down is also the One who went up far above all the heavens, to fill all.

Is it possible that Yahusha went to Paradise, Abraham’s bosom, where those by faith had passed on before Him? I would say yes. In 1Samuel, we are given a clear example that Samuel was there and he tells Saul that he and his sons would be joining him, but all would need to **wait for Yahusha to be the first fruit of ascension into heaven after His death, burial, and resurrection on the 3rd day.**

1Sa 28:15 And Shemu’el said to Sha’ul, “**Why have you disturbed me by bringing me up?**” And Sha’ul answered, “I am deeply distressed, for the Philistines are fighting against me, and Elohim has turned aside from me and does not answer me anymore, neither by prophets nor by dreams. So I have called you, to reveal to me what I should do.”

1Sa 28:16 Then Shemu’el said, “And why do you ask me, seeing יהוה has turned aside from you and has become your enemy?”

1Sa 28:17 “And יהוה has done for Himself as He spoke by me. For יהוה has torn the reign out of your hand and given it to your neighbor, to Dawid.

1Sa 28:18 “Because you did not obey the voice of יהוה nor execute His burning wrath upon Amalēq, therefore יהוה has done this matter to you today.

1Sa 28:19 “Further, יהוה also gives Yisra’el with you into the hand of the Philistines. **And tomorrow you and your sons are with me.** יהוה also gives the army of Yisra’el into the hand of the Philistines.”

Deu 32:48 And יהוה spoke to Mosheh that same day, saying,

Deu 32:49 “Go up this mountain of the Aḇarim, Mount Neḇo, which is in the land of Mo’ab, which is opposite Yeriḥo, and look at the land of Kena’an, which I give to the children of Yisra’el as a possession,

Deu 32:50 and die on the mountain which you ascend, **and be gathered to your people, as Aharon your brother died on Mount Hor and was gathered to his people,**

Others may not agree with this understanding; but it is always good to share and discuss Scriptures as good Bereans.

2Cor. Introduction

As we begin 2Corinthians, there is a possibility that four letters were written to the Corinthians by Paul. Two letters we possibly do not have. This excerpt explains from: <https://hermeneutics.stackexchange.com/questions/34568/how-many-letters-did-paul-write-to-the-corinthians>

“This comment is made in the Nelson Chronological Study Bible: Scholars disagree over whether 2 Corinthians is a single letter or was compiled from several shorter letters. Some think there were four letters:

1. Paul’s “earlier” letter (1 Cor. 5:9)
2. 1 Corinthians
3. The “severe” letter (2 Cor. 2:3)
4. 2 Corinthians

In this case, 1 Corinthians would have been the second letter Paul wrote to the Corinthian church; and 2 Corinthians, at least the fourth. Thus, one option is to accept that 2 Corinthians was originally written as it now appears in the New Testament and suppose that the “earlier” letter against sexual immorality and the “severe” letter have been lost.”

It is believed that after Paul wrote 1Corinthians, he makes a quick visit from Ephesus by directly crossing the Aegean Sea. Approximately one year later, he writes 2Corinthians. This website may offer more insights and sequence of events. <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-2-corinthians/>

2Corinthians 1 We begin Paul’s second recorded letter to the Corinthians.

F.B. Meyer’s Introduction:

Titus had been commissioned by the Apostle to go from Ephesus to Corinth to enforce the instructions of the first Epistle. See [2Co 2:13](#); [2Co 7:6](#); [2Co 7:16](#); [2Co 8:6](#). For some reason his return had been delayed, a circumstance that caused Paul great anxiety. In the meanwhile the tumult at Ephesus had compelled the Apostle to leave that city, and he went to Troas to await his friend. When Titus did not arrive, Paul went on to Macedonia, where they met.

On the whole, the report was encouraging. The majority in the Corinthian church had accepted Paul’s instructions and had acted upon them. They were for the most part tenderly attached to him, though a party still resisted his authority, demanded letters of commendation from Jerusalem, accused him of vacillation, and boasted their pure Hebrew descent. **It was largely for these that the Epistle was prepared; but we may be thankful for the criticisms which called it into existence.** It is an unrivaled revelation of tenderness, self-sacrifice, and

triumphant hope.

Greeting

2Co 1:1 Sha'ul, an emissary of יהושע Messiah, by the desire of Elohim, and Timotiyos the brother, to the assembly of Elohim that is at Corinth, with all the set-apart ones who are in all Achaia:

2Co 1:2 Favor to you and peace from Elohim our Father and the Master יהושע Messiah.

Elohim of All Comfort

2Co 1:3 Blessed be the Elohim and Father of our Master יהושע Messiah, the Father of compassion and Elohim of all comfort,

2Co 1:4 who is comforting us in all our pressure, enabling us to comfort those who are in every pressure, through the comfort with which we ourselves are comforted by Elohim.

2Co 1:5 Because, as the sufferings of Messiah overflow in us, so our comfort also overflows through Messiah.

2Co 1:6 And if we suffer pressure, it is for your comfort and deliverance, being worked out in enduring the same sufferings which we also suffer. If we are comforted, it is for your comfort and deliverance.

2Co 1:7 And our expectation for you is steadfast, because we know that as you are sharing in the sufferings – so also in the comfort.

Paul shares the close call of death they encountered. He shares how they relied on Elohim in whom that trusted, and they were thankful the prayers of the believers.

2Co 1:8 **For we do not wish you to be ignorant, brothers, of our pressure which came to us in Asia, that we were weighed down, exceedingly,^a beyond ability, so that we despaired even of life.** Footnote: ^aSee [2Co 4:8-9](#) and [2Co 4:17](#).

2Co 1:9 Indeed, **we had the sentence of death in ourselves, that we should not trust in ourselves but in Elohim who raises the dead,**

2Co 1:10 **who rescued us from so great a death, and does rescue, in whom we trust that He shall still rescue us,**

2Co 1:11 **you also helping together in prayer for us,** that thanks shall be given by many on our behalf for the favour bestowed upon us through many.

Paul's Change of Plans

2Co 1:12 **For our boasting is this:** the witness of our conscience that we behaved ourselves in the world in **simplicity** and **sincerity of Elohim**, **not in fleshly wisdom** but in **the favor of Elohim**, and much more toward you.

2Co 1:13 For we are not writing any other *matters* to you than what you read or

understand. Now I trust you shall understand, even to the end,

2Co 1:14 as also you have understood us in part, that we are your boast as you also are ours, in the day of the Master יהושע.

2Co 1:15 And relying on this I intended to come to you before, that you might twice receive a favor,

2Co 1:16 and to pass your way into Makedonia, and again from Makedonia come to you, and to be sent by you on my way to Yehudah.

2Co 1:17 Since I intended this, did I do it lightly? Or what I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?

2Co 1:18 But Elohim is trustworthy, that our word to you was not Yes and No.

2Co 1:19 For the Son of Elohim, יהושע Messiah, who was proclaimed among you by us – by me, Silas, and Timotiyos – was not Yes and No, **but in Him was Yes.**

2Co 1:20 For as many promises as are of Elohim, in Him they are Yes, and in Him Amēn, to the esteem of Elohim through us.

2Co 1:21 But He who **establishes us with you in Messiah** and has **anointed us** is Elohim,

2Co 1:22 who also **sealed us**, and **gave the Spirit in our hearts** as a pledge.

Joh 6:27 “Do not labor for the food that is perishing, **but for the food that is remaining to everlasting life, which the Son of Adam shall give you,**^C for the Father, Elohim, has set His seal on Him.” Footnote: ^CSee [Joh 6:35](#), [Joh 6:48](#), [Joh 6:51](#), [Joh 6:58](#) and [Mat 4:4](#).

2Co 1:23 **And I call Elohim as witness against my being, that **to spare you I came no more to Corinth.****

2Co 13:2 I have previously said, and I say beforehand, as being present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I shall not spare,

2Co 13:10 For this reason I write this in my absence, so that, being present I should not use sharpness, according to the authority which the Master has given me for upbuilding and not for overthrowing.

1Co 4:21 What do you wish? Shall I come to you with a rod, or in love and a spirit of meekness?

2Co 1:24 Not that we rule over your belief, but we are fellow workers for your joy, for you stand by belief.

Family activity on next page. Multiple choice questions and answers on 2Cor. 1.

Name: _____

Date: _____

2Corinthians 1 - Family Q&A Activity

1. 1. How did Paul describe YHWH in verse 2Cor. 1:3?
- A. Father of our Master יהושע Messiah
 B. Father of compassion
 C. Elohim of all comfort
 D. All of the Above
2. 2. For what reason does YHWH comfort us in 2Cor. 4?
- A. When we ourselves encounter pressure
 B. Enables us to comfort others under pressure
 C. Both A & B
 D. None of the above
3. 4. How did Paul describe his troubles in Asia in 2Cor. 8?
- A. Exceedingly weighed down
 B. Seemed their troubles were beyond their ability
 C. Despaired even to life
 D. All of the Above
4. 5. By what means was Paul delivered in 2Cor. 1:9-11?
- A. Trusting in the Elohim who raises the dead
 B. Trusting in the Elohim who rescues
 C. The prayers of the believers
 D. A & B
 E. All of the Above
5. 6. What things characterized Paul's life in 2Cor. 1:9?
- A. Behaved himself in simplicity
 B. Behaved himself in sincerity of Elohim
 C. Relied on fleshly wisdom
 D. Relied on the favor of Elohim
 E. A, B, & D
6. 8. What has YHWH done for us 2Cor. 1:21-22?
- A. Establishes us in Messiah
 B. Anoints us
 C. Seals us
 D. Gives us the Ruach HaKodesh in our hearts
 E. All of the Above
7. Have you ever felt like quitting when times get tough? What did you do to get through?

*Shalom, Libby*Devotional Reading Plan Link: <http://www.mcheyne.info/calendar.pdf>**[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'aqob 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 Ĥamor, 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 Eloĥě Yisra'ěl.

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 Yeriĥo to Ai, which is beside Běyth Awen, on the east side of Běyth 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'ěl – 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 Lěwites, 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'ěl.

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.

