

Greetings, today our manna is from Genesis 34; Mark 5; Job 1; Romans 5.

February 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/>

Genesis 34

We recall in Genesis 33 that Jacob settled his family in Shechem.

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 Ēl Eloĥē Yisra'ēl.

The Defiling of Dinah

Gen 34:1 And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land.

Gen 34:2 And Shekem, son of Ĥamor the Ĥiwuite, prince of the land, saw her and took her and lay with her, and humbled her.

Gen 34:3 And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.

Gen 34:4 And Shekem spoke to his father Ĥamor, saying, "Take this girl for me for a wife."

Gen 34:5 **And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya'aqob kept silent until they came.**

Gen 34:6 And Ĥamor, the father of Shekem, went out to Ya'aqob to speak with him.

Gen 34:7 **And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra'ēl by lying with Ya'aqob's daughter, which should not be done.**

Gen 34:8 But Ĥamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife.

Ĥamor, the father of Shekem, suggest intermarrying with their people; but there is no mention of regret or apology recorded over the defilement of Dinah.

Gen 34:9 “And intermarry with us, give us your daughters and take our daughters for yourselves,

Gen 34:10 and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it.”

Gen 34:11 And Shekem said to her father and her brothers, “Let me find favour in your eyes, and whatever you say to me I give.

Gen 34:12 “Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife.”

Gen 34:13 But the sons of Ya'aqob answered Shekem and Hamor his father, and spoke with deceit, because he had defiled Dinah their sister.

Gen 34:14 **And they said to them, “We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.**

Gen 34:15 “Only on this *condition* would we agree to you: If you become as we are, to have every male of you circumcised,

Gen 34:16 then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.

Gen 34:17 “But if you do not listen to us and be circumcised, we shall take our daughter and go.”

Gen 34:18 And their words pleased Hamor and Shekem, Hamor's son.

Gen 34:19 And the young man did not delay to do this because he delighted in Ya'aqob's daughter. Now he was more respected than all the household of his father.

Gen 34:20 And Hamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying,

Gen 34:21 “These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

Gen 34:22 “Only on this *condition* would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Gen 34:23 “Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us.”

Gen 34:24 And all who went out of the gate of his city listened to Hamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

Gen 34:25 And it came to be on the third day, **when they were in pain**, that **two of the sons of Ya'aqob, Shim'on and Lěwi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.**

Gen 34:26 **And they killed Hamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.**

Gen 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Gen 34:28 They took their flocks and their herds, and their donkeys, and that which was in the city and that which was in the field,

Gen 34:29 and all their wealth. And all their little ones and their wives they took captive,

and they plundered all that was in the houses.

Gen 34:30 **And Ya'aqob said to Shim'on and Lěwi,** "You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall strike me, and I shall be destroyed, my household and I."

Gen 34:31 **But they said,** "Should he treat our sister like a whore?"

There was never remorse, or an apology recorded from Ḥamor or his son Shekem, regarding defiling Dinah. The focus was more on appeasing the lust in Ḥamor's son Shekem, by obtaining Dinah at whatever cost.

We then see the old cliché play out, 'two wrongs do not make a right.' Simeon and Levi take matters into their own hands by slaying and plundering the city. Jacob feared retribution. From all angles, the one act of sin by defiling Dinah, had grave consequences that affected the whole city; especially Dinah. This is what sin does.

No man has the right to defile an unmarried woman. To this day, many times this leads to bloodshed through abortions. It is not only the women dealing with unwanted pregnancies and abortions due to today's normalization of promiscuity and date rape; but the bloodshed of the innocent is also on the men and on everyone in the nation; directly or indirectly. The only saving grace is through repentance; and turning away from such practices individually; and hopefully corporately, nationally, and internationally.

Mark 5

Yahusha Heals a Man with a Demon

Mar 5:1 And they came to the other side of the sea, to the country of the Gaḡarenes.

Mar 5:2 And when He came out of the boat, immediately there met Him **out of the tombs a man with an unclean spirit,**

Mar 5:3 who had his **dwelling among the tombs.** And **no one was able to bind him, not even with chains,**

Mar 5:4 because he had often been bound with shackles and chains but the chains had been pulled apart by him, and the shackles broken in pieces, and no one was able to tame him.

Mar 5:5 And **continually, night and day,** he was **in the mountains and in the tombs,** crying out and cutting himself with stones.

Mar 5:6 And seeing יהושע from a distance, he ran and bowed down to Him,

Mar 5:7 and having called out with a loud voice, said, "What have I to do with You, יהושע, Son of the Most High Ĕl? Swear to Elohim not to torture me."

The ‘strong man’ spirit is speaking not the possessed man. We know this because the ‘strong-man’ spirit knows Yahusha; he bows down to Yahusha; and he knows His authority over him. Yahusha asks the ‘strong man’ spirit a follow-up question. Not for His knowledge, but for ours. From what I understand in deliverance ministries, one should limit conversation with demonic spirits in the deliverance process. Keep it to a ‘need to know’ basis.

In this case, it almost seems Yahusha wants us to recognize that this man has a ‘strong man’ spirit. Usually with the possession of a strong-man spirit; that spirit must be bound first, in order to rid the individual of lesser demonic spirits. Otherwise, the strong-man spirit will not allow the lesser demonic spirits to exit.

Though Yahusha already knew what spirit He was addressing, He has the strong-man spirit identify himself. The spirit knew who he was speaking to and tells Yahusha, ‘My name is Legion, because we are many.’ There you have it. The strong-man spirit was the ‘leader of the pack.’ Now we know we are dealing with not one demon, but many!

Legion request that Yahusha would send his ‘team of demons’ to a great herd of pigs. Keep in mind, demons are disembodied spirits of the Nephilim/Rephaim. Their goal is always to find a ‘host body’ to take over. In this end of days, and with all the laboratory experimentations; sadly, there will be host ‘bodies’ of all types from DNA splicing of various species; cloning; transhumanism; etc. available.

Then we read, ALL the demons chiming in and begging Yahusha to send them to the pigs, approximately 2,000! Yahusha gives them permission but He already knew the outcome as well. He was sending ‘unclean spirits’ to ‘unclean animals.’

Mar 5:8 For He had said to him, “Come out of the man, unclean spirit!”

Mar 5:9 And He was asking him, “What is your name?” And he answered, saying, “**My name is Legion, because we are many.**”

Mar 5:10 And he begged Him very much that He would not send them out of the country.

Mar 5:11 Now a great herd of pigs was there, feeding near the mountains.

Mar 5:12 And all the demons begged Him, saying, “Send us to the pigs, so that we enter into them.”

Mar 5:13 And He gave them permission. And the unclean spirits came out and entered into the pigs – they were about **two thousand** – and the herd rushed down the steep place into the sea, and drowned in the sea.

Mar 5:14 And those who fed the pigs fled, and reported it in the city and in the country. And they went out to see what had taken place.

Mar 5:15 So they came to יהושע, and saw the **demon-possessed one, him who had the legion,**

- sitting, and
- dressed, and
- in his right mind. And they were afraid.

After the encounter with Yahusha, the demoniac man was set free. He had peace; sound mind; and was clothed. He no longer **dwelled** among the tombs; he no longer was without clothing; he no longer was tormented; no longer cutting himself; and no longer did he cry out day and night. Amazing changes happen when a person receives Yahusha and is delivered from the slavery of this world; and/or unclean spirit possessions or oppressions.

Mar 5:16 And those who saw it related to them what was done to the demon-possessed one, and about the pigs.

Mar 5:17 And **they began to plead with Him to leave their borders.**

Mar 5:18 And as He was entering into the boat, **he who had been demon-possessed begged Him that he might be with Him.**

Mar 5:19 And יהושע did not allow him, but said to him, **“Go home to your friends, and report to them what the Master has done for you, and how He had compassion on you.”**

Mar 5:20 And he left and began to proclaim in Dekapolis all that יהושע had done for him, and all marvelled.

The man that was set-free of demon possession went and proclaimed the Good News of Yahusha! He was a powerful witness of Yahusha’s compassion. We serve a compassionate Elohim; His desire is that none perish. No one is too ‘far gone’ that can’t be redeemed **by faith** in Yahusha.

Yahusha Heals a Woman and Jairus's Daughter

Mar 5:21 And when יהושע had passed over again by boat to the other side, a large crowd assembled to Him, and He was by the sea.

Mar 5:22 And see, **one of the rulers of the congregation** came, Ya’ir by name. And when he saw Him, he fell at His feet,

Mar 5:23 and begged Him strongly, saying, **“My little daughter lies at the point of death. Come, lay Your hands on her to heal her, and she shall live.”**

Mar 5:24 And He went with him. And a large crowd was following Him, and they were thronging Him.

Mar 5:25 And **a certain woman had a flow of blood for twelve years,**

Mar 5:26 and had suffered much from many physicians, and spent all that she had and was no better, but rather became worse.

Mar 5:27 Having heard about יהושע, she came behind Him in the crowd and **touched His garment,**

Mar 5:28 for she said, “If I only touch His garments, I shall be made well.”

Mar 5:29 And immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mar 5:30 And immediately יהושע, knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My garments?”

Mar 5:31 And His taught ones said to Him, “You see the crowd is thronging You, and You say, ‘Who touched Me?’ ”

Mar 5:32 And He was looking around to see her who did this.

Mar 5:33 And the woman, fearing and trembling, knowing what was done to her, came and fell down before Him and spoke to Him all the truth.

Mar 5:34 **And He said to her, “Daughter, your belief has healed you. Go in peace, and be relieved from your affliction.”**

We see the ‘numerical marker’ of 12 with the woman with the issue of blood and later with Yair’s 12-year-old daughter. This numerical marker connects us to the 12 Tribes of Israel. The woman connects us to thinking about His bride being coalesced through the righteous line of Abraham, Isaac, and Jacob [Israel] leading to Yahusha, as head and healer of the one new man. The one new man is made up of the 12 tribes scattered abroad and those grafted in through Yahusha HaMashiach.

With Yahusha’s first coming; most all the tribes were already scattered; bleeding; crying out among the tombs and the mountains, and on their last breath. Without Yahusha having come, death would not have been conquered. The 12 tribes were at the ‘end of their rope’; and at the end of their hope.

With Yahusha, everything changed! There was life; there was joy; there was righteousness; there was peace; there was love; and there was hope; then and now! Praise Yah!

Mar 5:35 As He was speaking, they came from the ruler of the congregation’s house, saying to him, “Your daughter is dead. Why trouble the Teacher any further?”

Mar 5:36 But having heard the word that was spoken, יהושע said to the ruler of the congregation, **“Do not be afraid – only believe.”**

Yahusha didn’t want Yair, the ruler, to believe the report of men; but believe in Him, the Way, the Truth, and the Life. Faith must silence and block out the naysayers; for this reason, Yahusha only allows Peter, James, and John to follow with Him.

All the mockers are put outside. He only allows the father and the mother; and Peter, James, and John to enter. Yahusha takes the child by the hand and tells her to ‘arise.’ And she does and it is noted she is 12 years old. He asked that they keep this to themselves and give the girl food to eat.

Mar 5:37 And He allowed no one to follow Him except Kěpha, and Ya‘aqob, and Yoḥanan the brother of Ya‘aqob.

Mar 5:38 So they came to the house of the ruler of the congregation, and saw a commotion, and much weeping and lamenting.

Mar 5:39 And coming in He said to them, “Why make this commotion and weep? The child has not died, but is sleeping.”

Mar 5:40 And they were laughing at Him. And when He had put them all out, He took the father and the mother of the child, and those who were with Him, and went in where the child was lying.

Mar 5:41 And taking the child by the hand He said to her, “Talitha, qumi,” which is translated, “Little girl, I say to you, arise.”

Mar 5:42 And immediately the girl rose up and was walking, for she was twelve years old. And they were completely astonished.

Mar 5:43 But He ordered them many times that no one should know it, and said that she should be given *food* to eat.

Job Introduction – F. B. Meyer

OUTLINE OF JOB

The Mystery of Suffering

THE PROLOGUE, [Job 1:1-22](#); [Job 2:1-13](#)

1. *Job’s Prosperity*, [Job 1:1-5](#)
2. *The First Council in Heaven*, [Job 1:6-12](#)
3. *Job’s Adversity*, [Job 1:13-22](#)
4. *The Second Council in Heaven*, [Job 2:1-6](#)
5. *Job’s Affliction*, [Job 2:7-13](#)

THE POEM, [Job 3:1-42:6](#)

1. *Job’s Lament*, [Job 3:1-26](#)
2. *The First Colloquy*, [Job 4:1-14:22](#)
3. *The Second Colloquy*, [Job 15:1-21:34](#)
4. *The Third Colloquy*, [Job 22:1-31:40](#)
5. *The Address of Elihu*, [Job 32:1-37:24](#)

6. *The Address of Jehovah*, [Job 38:1-41](#); [Job 39:1-30](#); [Job 40:1-24](#); [Job 41:1-34](#)

7. *The Submission of Job*, Job 42:1-6

THE EPILOGUE, [Job 42:7-17](#)

1. *Job and His Friends Reconciled*, [Job 42:7-9](#)

2. *Job Restored to Prosperity*, [Job 42:10-17](#)

INTRODUCTION

This is one of the great poems or dramas of the world, founded on historical fact. That Job was a real person may be inferred from [Eze 14:14](#) and [Jas 5:11](#).

Neither the age in which Job lived nor the date of the book itself has ever been definitely determined. The author is unknown. The book is unique in the canon in that it has no immediate connection with the people of Israel or their institutions. The most natural explanation of this fact is that its events antedate the history of Israel.

The problem of the book is world-old-how reconcile the goodness and justice of God with the apparently arbitrary and unequal distribution of affliction and prosperity that we see about us? It shows us how, in the fierce light of reality, men who have prided themselves on their uprightness suddenly become convinced of sin and resigned to God's dealings.

Of its literary character perhaps no one has written better than Carlyle: "I call this book... one of the grandest things ever written with pen. One feels indeed as if it were not Hebrew-such a noble universality, different from ignoble patriotism or sectarianism, reigns in it. A noble book, all men's book! It is our first, oldest statement of the never-ending problem-man's destiny and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity.... Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

Job 1

Job's Character and Wealth

Job 1:1 There was a man in the land of Uts, whose name was Iyob. And that man was perfect and straight, and one who feared Elohim and turned aside from evil.

Job 1:2 And **seven sons and three daughters** were born to him.

Job 1:3 And his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very large body of servants, so that this man was the greatest of all the people of the East.

Job 1:4 And his sons went and had a feast in the house of each on his day, and sent and invited their three sisters to eat and to drink with them.

We read that the sons had a feast for each of 'his day', which some associate with their birthdays, but the verse doesn't qualify this assumption. Then we see Job perform his household priestly duties by interceding for his sons in case they had sinned or cursed Elohim in their hearts.

Job 1:5 And it came to be, when the days of feasting had gone round, that Iyob would send and set them apart, and he would rise early in the morning and offer ascending offerings – the number of them all – for Iyob said, "It might be that my sons have sinned and cursed Elohim in their hearts." This Iyob always did.

Satan Allowed to Test Job

Job 1:6 And the day came to be that the sons of Elohim came to present themselves before יהוה, and Satan also came among them.

In verse 6, we read of a scene depicting what many refer to as the 'Divine Council', the sons of Elohim before YHWH. In addition to the sons of Elohim; sa_tan, the accuser of the brethren, also came among them.

Job 1:7 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 1:8 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?"

It appears that YHWH is doing Job a great disservice. After all, Job was totally devoted to Elohim. What may first appear to be a recipe for Job's failure, will prove as a victory for Job with utter failure for sa_tan. Job had all the qualities that sa_tan didn't possess. Therefore, believers, while being a man on earth, can proclaim, 'greater is He that is in us than he that is in the world.' Only in Him are we clothed by His full armor and we defeat the enemy by the word of our testimony and by the blood of the Lamb.

In the Book of Job, we will travel the hills and valleys with Job, for none of us are immune to the tragedies that life can bring. The main thing is to remain standing in prayer and praise. We are to stay the course; we are not to turn back; and we should never turn away from Eloah.

Job 1:9 And Satan answered יהוה and said, "Is Iyob fearing Elohim for naught?"

Job 1:10 "Have You not made a hedge around him, and around his household, and around all that he has on every side? You have blessed the work of his hands, and his

possessions have increased in the land.

Job 1:11 But stretch out Your hand, please, and strike all that he has – if he would not curse You to Your face!”

Job 1:12 And יהוה said to Satan, “See, all that he has is in your hand. Only do not lay a hand on himself.” And Satan went out from the presence of יהוה’.

Satan Takes Job's Property and Children

Job 1:13 And the day came to be when his sons and daughters were eating and drinking wine in the house of their brother, the first-born.

Job 1:14 And a messenger came to Job and said, “The oxen were ploughing and the donkeys feeding alongside them,

Job 1:15 when Sheba fell upon them and took them away, and they struck the servants with the edge of the sword. And I alone have escaped to inform you!”

A lone survivor escapes the calamities to report to Job what has happened.

1st A raid was made by Sheba;

2nd Fire of Elohim fell from the heavens;

3rd The Kasdim or Chaldeans formed three bands and made a raid;

4th A great wind came and brought the house down.

Job 1:16 While he was still speaking, another also came and said, “The fire of Elohim fell from the heavens and burned up the sheep and the servants, and consumed them. And I alone have escaped to inform you!”

Job 1:17 While he was still speaking, another also came and said, “The Kasdim formed three bands, and made a raid on the camels and took them away, and they struck the servants with the edge of the sword. And I alone have escaped to inform you!”

Job 1:18 While he was still speaking, another also came and said, “Your sons and daughters were eating and drinking wine in the house of their brother, the first-born,

Job 1:19 and see, a great wind came from the wilderness and struck the four corners of the house, and it fell on the young men, and they are dead. And I alone have escaped to inform you!”

Gill’s Exposition records on Sheba:

And the Sabeans fell upon them,.... Or, "Sheba fell" (e); that is, as Aben Ezra and Simeon Bar Tzemach supply it, an host of the Sabeans, or a company of them; these were not the descendants of that Sheba that sprung from Ham, [Genesis 10:7](#) nor of him that came from Shem, [Genesis 10:28](#), but from Sheba, the son of Jokshan, a son of Abraham by Keturah, who with the rest of her sons were sent into the east country, the country of Job; and these Sabeans, who descended from the same, were his near neighbours, [Genesis 25:3](#), they were the inhabitants of one of the Arabias, it is generally said Arabia Felix; but that is not likely, since it was a very plentiful country, the inhabitants of which had no need to rob and plunder others; and besides was at a great distance from the place of Job's habitation, and lay to the south, and not the east; though Strabo (f) indeed says, that the Sabeans inhabited Arabia Felix, and made excursions into Syria, which agrees with these Sabeans; but rather Arabia Deserta, as Spanheim (g) has abundantly proved, a barren place; hence we read of Sabeans from the wilderness, [Ezekiel](#)

[23:42](#), the inhabitants of which lived upon the plunder of others; and these being naturally given to spoil and rapine, were fit persons for Satan to work upon, as he does in the children of disobedience; into whose hearts he put it to make such a descent on Job's fields, and carry off his cattle, as they did; they fell upon his oxen and asses at once and unawares, in a body, in an hostile and furious manner:

and took them away; as a booty; they did not kill them, but drove them off the ground, and led them into their own country for their use and service:

yea, they have slain the servants with the edge of the sword; who were ploughing with the oxen, and looking after the asses, and who might make an opposition, though in vain; this was an addition to affliction, that not only his cattle were carried off, but his servants were slain, who were born in his house, or bought with his money:

and I only am escaped alone to tell thee; this single servant was preserved, either by the special providence of God, in kindness to Job, that he might know of a certainty, and exactly, and what had befallen him, and how it came to pass, which men are naturally desirous of; or else, as it is generally thought, through the malice and cunning of Satan, that the tidings might the sooner be brought to him, and more readily be believed by him, and strike him with the greater surprise, a servant of his own running with it, whom he knew, and could believe; and he appearing with the utmost concern of mind, and horror in his countenance.

(e) "et delapsa est Seba", Montanus, Bolducius; "et irrui Sheba", Schmidt, Cocceius. (f) Geograph. I. 16. p. 536. (g) Histor. Jobi, c. 3. sect. 12. p. 44, &c.

The fire and wind could have been caused by an astronomical disturbance. The multiple waves of raids coupled with the astronomical disturbances of fire and wind; left utter destruction; devastation; and overwhelming loss and grief. Through Job's great loss and mourning; Job blesses YHWH.

Job 1:20 Then Iyob rose up and tore his robe, and shaved his head, and he fell to the ground and did obeisance.

Job 1:21 And he said, "Naked I came from my mother's womb, and naked I return there. יהוה has given, and יהוה has taken away. **Blessed be the Name of יהוה!**"

Job 1:22 In all this Iyob did not sin nor ascribe wrong-doing unto Elohim.

Romans 5

Excerpt supplemental teaching commentary [in brown] by Matthew Nolan

T4 Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-5/>

Is Torah synonymous with The Law of Moses? Limiting out understanding of these terms cannot be limited to the first five books of the Bible. Rabbinical tradition inherited by the Institutional Church has created a paradigm that has impacted our ability to rightly divide Scripture. Shaul/Paul admonishes us to seek a better reconciliation; by covenant, through the blood of Yahusha.

Peace with YHWH Through Faith

Rom 5:1 Therefore, having been declared right by belief, we have peace with Elohim through our **Master** יהושע Messiah,

'Master' [Kurios]

Strong's - G2962 κύριος kurios *koo'-ree-os*

From κύριος kuros (*supremacy*); *supreme* in authority, that is, (as noun) *controller*; by implication *Mr.* (as a respectful title): - God, Lord, master, Sir.

Rom 5:2 through whom also we have access by belief into this favor in which we stand, and we exult in the expectation of the esteem of Elohim.

To compare יהוה to a human judge is sacrilegious and callow, it fails on three major points:

1. A human judge and the accused have no intimate, sacred relationship at all!
 2. A human barrister is hardly sinless, 'giving their life as a ransom for many' are they? More like rotten sinners holding your freedom at ransom for services rendered.
 3. A human accusing barrister may appear to be the very manifestation of the devil when you're standing accused in the dock, but he hardly has the power over the earthly principalities that you think he does.
- The relationship between יהוה and the sinner is altogether intimate and sacred. **It's against יהוה Himself that the sinner has sinned, hardly the case with a human judge.**

Addressing the 'Kurios' of V.1 k. (Gk #2962 >Heb #3068 – the divine name יהוה) Kurios: Genesis 15:8 the covenant blood ratification, and Exodus 32:11 the covenant breach.

Genesis 15:8, "Lord יהוה Elohim how shall I know that I will inherit it?"

The Golden Calf – **Exodus 32:11** And Moses besought the LORD H3068 יהוה his Elohim, and said, LORD, H3068 יהוה Elohim why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

The triad naming formula: a combination of the names, Lord, Yahusha and Messiah appears in V.21, 6:23, 7:25 and 8:39. You can't but notice Shaul's [Paul's] deliberate attempt to connect us to the Tanakh usage of the divine name. It places squarely on Yahusha's shoulders the sovereign, divine nature. To call Him 'Kurios' a term used in the LXX [Septuagint] to identify יהוה is to credit Yahusha as being 'Elohim with us' 'Immanuel'!

Rom 5:2 through whom **also we have access** [prosagoge] **by belief into this favor in which we stand, and we exult in the expectation of the esteem of Elohim.**

‘Prosagoge’: ‘a bringing to, or up to, a bringing up. Used in Ephesians 2:18 ‘through Him we both have access ‘prosagoge’ in one Ruach to the Abba.’ rs.”

Yahusha replaces the Levitical Tabernacle that was only introduced because of the Golden Calf. Even Rashi and the rabbis admit that the Tabernacle was a result of the Golden Calf. If Yahusha is the solution to sin, including the sin of the Golden Calf then He is the solution to the Levitical tabernacle too, which is the point made by Himself and the various writers of the Brit Chadasha.

‘Prosagoge’ ‘gained access’ comes from the verb ‘prosago’ a term used in the LXX to describe Israel approaching יהוה in the Tabernacle!

Now Shaul [Paul] clearly attributes that to Yahusha!

Rom 5:3 And not only this, but we also exult in pressures,

- knowing that pressure works endurance;
- **Rom 5:4** and endurance, approvedness;
- and approvedness, expectation.
- **Rom 5:5** And expectation does not disappoint, **because the love of Elohim has been poured out in our hearts by the Set-apart Spirit which was given to us.**

Rom 5:6 For when we were still weak, Messiah in due time died for the wicked.

Rom 5:7 For one shall hardly die for a righteous one, though possibly for a good one someone would even have the courage to die.

V.6 ‘In due time,’ – the correct moment in time when Messiah entered the scene, was anointed Melchizedek, sacrificed for human sin, and initiated the Melchizedek – New Covenant – the final stages of human history, which will lead to His return is the thrust of the Brit!

Yahusha said, “They that be whole need not a physician, but they that are sick.” (Matthew 9:12)

V.7 doing good for good vs good for evil.

Matthew 9:13 “I have not come to call the righteous, but sinners to repentance.”

I. In human reason it makes no sense that Yahusha would die for righteous people, even though technically there are none (3:10).

I. In human reason it makes no sense that Yahusha would die for sinners – Elohim’s enemies. In the ancient world it was heard of someone laying their life down for a friend,

but for an enemy was unheard of! Even the Maccabean Jews would lay down their life for loyalty to the Torah but never for the ungodly. This isn't nepotism; this is self-abandonment, a wanton bounteousness

Rom 5:8 But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

Rom 5:9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.

Positional sanctification sets us up for a life of personal sanctification – divine responsibility to יהוה's code of conduct, contained in covenant commandments, unlike commandments contained in ordinances.

Rom 5:10 For if, being enemies, we were restored to favor with Elohim through the death of His Son, much more, having been restored to favor, **we shall be saved by His life.**

Rom 5:11 And not only this, but we also exult in Elohim through our Master יהושע Messiah, through whom **we have now received the restoration to favor.**

Reconciliation is juxtaposed between the first Melchizedek, Adam, to the Final Melchizedek, Yahusha. We'll see this play out in v. 14, death reigned from the first Melchizedek – Adam; to the last Melchizedek in the Tanakh – Moses, The Final Melchizedek – Yahusha crosses the threshold building the one new man of Ephesians 2. though reconciliation by covenant through His blood.

Only in Yahusha is a person declared 'right' by His blood. Unless Yahusha washes you; you have no part in Him.

Joh 13:8 Kēpha said to Him, "By no means shall You wash my feet, ever!" יהושע answered him, "If I do not wash you, you have no part with Me."

Death in Adam, Life in Christ

Rom 5:12 For this reason, even as through one man sin did enter into the world, and death through sin, and thus death spread to all men, **because all sinned** –

V12 & 13 speak to the introduction of sin into humanity and the place of law in regard to sin and the presentation as Yahusha as the second Adam, all rooted in the Gen. 3 narrative.

The sin nature, unlike the Dali Lama, I believe all men and women directly inherit a sin nature from Adam and Eve. Through Adam death spread to all people. Original sin.

Genesis 8:21 ‘For the intent of man’s heart is evil from his youth.’

Psalms 51:5 ‘Behold, I was brought forth in iniquity, and in sin my mother conceived me.’

Psalms 58:3 ‘The wicked are estranged from the womb, these who speak lies go astray from birth.’

2 Esdras 3:7 ‘and you laid upon him one commandment of yours, but he transgressed it, and immediately you appointed death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number.’

As the whole of humanity existed first in Adam, now because of sin Adam is humanity in alienation from יהוה’.

Rom 5:13 for until the Torah, sin was in the world, but sin is not reckoned when there is no Torah.

What law? The law of Moses???

No! Sin couldn’t be charged against anyone’s account where there is no law. But we know Cain, the flood of Noah, Sodom and Gomorrah, and the sins of Pharaoh were charged before Sinai, some before Moses don’t we?

We’ve got to recognize that Abraham didn’t know Moses, yet he followed YHWH’s Torah (Genesis 26:5). So, Torah and ‘the law of Moses’ are not synonymous just as BoL [Book of the Law] and BoC [Book of the Covenant] are not synonymous. The Torah that Abraham kept wasn’t the law of Moses, was it?

Sin is never charged in the absence of Torah – the presence of YHWH’s Torah within the lives of people before Moses, before Sinai had the wide scale function of exposing the sin of the human heart.

So, where does this whole idea that the law of Moses is the five books of Torah come from? Rabbinical tradition inherited by the church.

“The law of Moses” is literally the second set of tablets. Its inception point is Exodus 24:12 and it extends into Joshua. It’s called ‘the law of Moses’ because Moses cut the stones, Moses talked to the people.

I differ as far as to what was ‘written on’ the second set of tablets. From what I glean, I see the second set of tablets having the identical writings as the first set of tablets. Moses’ portion of the ‘added and imposed’ Book of the Law is completed in Deut. 31:26 on parchment; and then placed in a pocket ‘beside’ the Ark of the Covenant which held the Book of the Covenant. I do agree that the Book of the Law’s inception point is Ex. 24:12 and extends into the book of Joshua.

Receiving 1st set of stone tablets retold by Moses in Deuteronomy:

Deu 9:10 “Then יהוה gave me the two tablets of stone written with the finger of Elohim, and on them were **all the Words which יהוה had spoken to you on the mountain from the midst of the fire in the day of the assembly.**”

Deu 9:11 “And it came to be, at the end of forty days and forty nights, that יהוה gave me the two tablets of stone, the tablets of the covenant.

Deu 9:12 “Then יהוה said to me, ‘Arise, go down quickly from here, for your people whom you brought out of Mitsrayim have acted corruptly. They have quickly turned aside from the way which I commanded them, **they have made themselves a molded image.**’

Receiving the 2nd set of stone tablets as retold by Moses in Deuteronomy:

Deu 10:1 “At that time יהוה said to me, ‘Hew for yourself two tablets of stone like the first, and come up to Me on the mountain. And you shall make yourself an ark of wood,

Deu 10:2 then **I write on the tablets the Words that were on the first tablets, which you broke. And you shall put them in the ark.**”

Deu 10:3 “So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, with the two tablets in my hand.

Deu 10:4 “And **He wrote on the tablets according to the first writing,** the Ten Words, which יהוה had spoken to you in the mountain from the midst of the fire in the day of the assembly. Then יהוה gave them to me,

Deu 10:5 and I turned and came down from the mountain, and put the tablets in the ark which I had made. And they are there, as יהוה commanded me.”

Completion of Moses’ writing of the ‘Book of the Law’ on parchment.

Deu 31:24 And it came to be, **when Mosheh had completed writing** the Words of this Torah in a book, until their completion,

Deu 31:25 that Mosheh commanded the Lēwites, who bore the ark of the covenant of יהוה, saying,

Deu 31:26 **“Take this Book of the Torah, and you shall place it beside the ark of the covenant of יהוה your Elohim, and it shall be there as a witness against you,**

Deu 31:27 for I myself know your rebellion and your stiff neck. See, while I am still alive with you today, you have been rebellious against יהוה, then how much more after my death?

Moses didn’t mediate this law concession. There was no exchange – Moses delivered this Formal Legal Oration to a group (they couldn’t say NO!). ‘The Law of Moses’ isn’t some separate ‘law’ from the BoL, but it isn’t the first five books either!

This will change your biblical paradigm. Let the scripture inform us:

The phrase 'Law of Moses' comes from 'the Book of the Law of Moses' appearing in the Bible 4 times with the first mention Joshua 8:31.

The phrase 'The Law of Moses' is found in John 7:23 & Acts 15:5 and it's in reference to the land entrance sign of circumcision in Joshua 5:2.

The point: 'The law of Moses' isn't its own law or limited to just the book of Deuteronomy or to the first 5 books of the bible because the phrase it's attached to (circumcision) and appears in text outside of those parameters (Joshua 5:2).

Jos 5:2 At that time יהוה said to Yehoshua, "Make knives of flint for yourself, and circumcise the sons of Yisra'el again the second time."

To compound that; Joshua 8:31 & Joshua 23:6 are outside of the first 5 books with Joshua 'adding' to "the Book of the Law" (of Moses) at Joshua 24:26. All mentions of the 'Book of the Law' and 'the Book of the Law of Moses' are synonymously interchangeable and begin in 'law' Exodus 24:12 extending past Deuteronomy into Joshua with additions and changes!

IN SUMMATION: The law of Moses is NOT the five books of the bible – it's inclusive of the Book of the Law but extends into Joshua.

Another point to keep in mind is that the Book of the Covenant was a 'blood ratified covenant.' Blood ratified covenants cannot be 'added to' or 'taken away' from. The BoC could NOT be altered after the covenant confirming meal of Ex. 24:9-11. It could however be broken; in which the people did by sinning with the golden calf.

Whereas, the Book of the Law, was not blood ratified and could be 'added to' as the above describes. It stood as a 'witness against them.' It was a tutor until Yahusha would come. As a tutor, the Aaronic Tabernacle system under the Book of the Law, provided a living and teachable 'parable' [Heb. 9:9] that pointed to the coming Messiah, Yahusha.

Rom 5:14 But death reigned from Adam until Mosheh, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Death reigned from the 1st Malki-Adam, to the last Maliki-Moshe, where the children died to the BoC and the BoL was imposed upon them – until the Final Melchizedek would redeem them from the curse of the BoL and return them to Torah through Covenant.

Not the 'law of Moses' but 'the Torah' – as the children of Abraham we should walk as Abraham.

T4 Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-5/>

Rom 5:15 But the favorable gift is not like the trespass. For if by the one man's trespass many died, much more the favor of Elohim, and the gift in favor of the one Man, יהושע Messiah, overflowed to many.

Rom 5:16 And the favorable gift is not as by one having sinned. For indeed the judgment was of one to condemnation, but the favorable gift is of many trespasses unto righteousness.

Rom 5:17 For if by the trespass of the one, death did reign through the one, much more those who receive the overflowing favor and the gift of righteousness shall reign in life through the One, יהושע Messiah.

Rom 5:18 So then, as through one trespass there resulted condemnation to all men, so also through one righteous act there resulted righteous-declaring of life to all men.

Rom 5:19 For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.

Rom 5:20 And the Torah came in beside, so that the trespass would increase. But where sin increased, favor increased still more,

Rom 5:21 so that as sin did reign in death, even so favor might reign through righteousness to everlasting life through יהושע Messiah our Master.

Yahusha gave us the New Covenant ratified with His precious blood. He fulfilled the death penalty arm of the broken covenant within Gen. 15; which had to be fulfilled due to the subsequent sin of the golden calf. Instead of wiping all the people out; He chose to lay down His life and take it back up again. Therefore, believers are now connected back to the Gen. 12 unconditional promise YHWH gave Abraham. To all that receive and 'accept' His New Covenant 'proposal'; 'ratified by His blood'; they can partake of His 'Covenant Confirming meal' of bread and wine and receive His righteousness and everlasting life.

~ Shalom ~ Libby

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