

Greetings, today our manna is from Exodus 11 & 12:1-21; Job 29; Luke 14; 1 Cor. 15

February 28 – 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 11-12:1-21

The final plague is approaching, and YHWH tells Moses that after this plague, Pharaoh will drive them out of the land. The Israelites are also instructed to ask their neighbors for articles of silver and of gold. His people do not leave empty handed without provisions from YHWH.

The final plague will be the death of the first-born: **FROM** the first-born of Pharaoh's; **EVEN TO** the first-born of the female servant who is behind the hand mill; and **ALL** the first-born of cattle. No death or harm would come to the Israelites. This would take place at 'midnight' which some translate to be '**mid of night**' since it is felt the term 'midnight' was not a term used in that day.

Moses and Aaron relayed all of this to Pharaoh, but he hardened his heart and did not let them go.

A Final Plague Threatened

Exo 11:1 And יהוה said to Mosheh, "I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether.

Exo 11:2 "Speak now in the hearing of the people, and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold."

Exo 11:3 And יהוה gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh's servants and in the eyes of the people.

Exo 11:4 And Mosheh said, "Thus said יהוה, 'About midnight I am going out into the midst of Mitsrayim,

Exo 11:5 and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle.

Exo 11:6 'And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever shall be again.

Exo 11:7 'But against any of the children of Yisra'el no dog shall move its tongue, against man or against beast, so that you know that יהוה makes distinction between

Mitsrayim and Yisra'el.'

Exo 11:8 “And all these servants of yours shall come down to me and bow down to me, saying, ‘Get out, you and all the people at your feet!’ And after that I shall go out.” And he went out from Pharaoh in great displeasure.

Exo 11:9 But יהוה said to Mosheh, “Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim.”

Exo 11:10 And Mosheh and Aharon did all these wonders before Pharaoh, however, יהוה strengthened the heart of Pharaoh, and he did not let the children of Yisra'el go out of his land.

Exodus 12:1-21

In Exodus 12, YHWH is re-setting the calendar as He prepares to bring them out of Egypt. The calendar during this time period was a 360-day calendar. YHWH tells Moses that the coming new month would be when the year began; then on the 10th of this 1st month, the people were to select a perfect male sheep or goat, a year old. On the 14th of the 1st month, between the evenings, they were to slay their offering and follow all the instructions in accordance with cooking, eating, and dealing with any leftovers.

They were to dip hyssop with the slayed blood of the animal and strike the two door posts and the lintels of the door of the dwelling where they would be eating the Passover. They are instructed to eat standing; have their loins girded; sandals on; and their staff in hand. In other words, it would not be long before they would be leaving or ‘fleeing’ Egypt. The blood on the doors would be a sign for YHWH to have the death plague pass over the homes of the Israelites.

The Passover

PASSOVER is the first step of a 3-part marriage

THE DEDICATION STAGE – dedicating house and family – by the blood on the door post. This is where each must meet the Lamb of Elohim rather than being content with meeting the Ishtar ‘Easter’ bunny. We are washed by the blood of the Lamb.

SHAVUOT – is the second step – betrothal stage – marriage without consummation
Book of the Covenant [BoC] – Ex 19:5- Ex 24:11 is our marriage contract and is proposed to the children of Israel three days prior to Pentecost [Shavuot] at Mt. Sinai.

SUKKOT – is the marriage consummation – marriage feast of the Lamb – 3rd Part. This is where we see the full culmination of our set-apart walk.

We need to guard against becoming content and settling on the milk of the Word and not strengthening ourselves on the meat of the Word. The hottest and driest period is between Shavuot and Sukkot. We must be able to endure to the end and arrive at Sukkot. Yes, we all start off with the milk, but we should ultimately end with the meat of the Melchizedek covenant kingdom.

The first thing Hezekiah did to call the people back to YHWH was to observe the feast of Passover. This is where we all must begin our walk, and this is where the Israelites begin with their exodus out of Egypt.

Exo 12:1 And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

Exo 12:2 “This new *moon* is the beginning of new *moons* for you, it is the first new *moon* of the year for you.

Exo 12:3 “Speak to all the congregation of Yisra’ël, saying, ‘On the tenth day of this new *moon* each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

Exo 12:4 ‘And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

Exo 12:5 ‘Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

Exo 12:6 ‘And you shall keep it until the fourteenth day of the same new *moon*. Then all the assembly of the congregation of Yisra’ël shall slay it between the evenings.

Exo 12:7 ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

KJV Exo 12:7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

STRIKING – nathan’ – *naw-than’* to entrust; dedicate (Ex 12:7) Strike is used throughout scripture even when the land was struck with drought and Jacob had to flee to Egypt. YHWH had provided by having Joseph positioned there before them. Passover is the oldest moed other than Shabbat.

Yes or No: Have you taken the blood of Yahusha and struck the door posts per se of your Temple and dedicated your vessel (your life) to Him?

Yes or No: Has Yahusha HaMashiac washed you?

Yes or No: Are we to call unclean what YHWH has declared clean?

Yes or No: Have you been Mikvah'd by Yahusha our Cohen HaGadol of the Melchizedek Order?

Exo 12:8 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

Exo 12:9 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

Exo 12:10 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

Exo 12:11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the **Pěsah^a** of יהוה'. **Footnote:** ^aPěsah - See Explanatory Notes - Passover.

Proper observance of Passover is portrayed in how we treat the lamb. The lamb was not to be boiled and diluted with water into a soggy mess; the lamb was to be roasted in fire with no part remaining until morning. Any leftovers were to be burned with fire.

Today how we observe and treat the Lamb of Elohim greatly matters. We are not to dilute His Word and place His Name on a pagan Ishtar 'Easter' holiday. A watered-down lamb is the counterfeit Passover and offers no nutrition. We are to be refined by the fire in the presence of the Lamb so that those things in our lives that are unpleasing, are removed by the power of the Ruach HaKodesh.

We are to live set-apart lives dedicated to the Lamb of Elohim who laid down His life for us. We are to follow His Word and not the doctrine of men and not remain on the diluted word of the synchronized church.

1Pe 2:9 But you are a **chosen race**,^b **Deu 10:15** a **royal priesthood**,^c **Isa 61:6** a **set-apart nation**,^d **Exo 19:6** a **people for a possession**,^e **Isa 43:2** that you should proclaim the praises of Him who called you out of darkness into His marvellous light, **Footnotes:** ^bAlso see **Isa 43:20**. ^cAlso see **Isa 66:21**. ^dAlso see **Deu 7:6**. ^eAlso see **Exo 19:5**, **Tit 2:14**.

1Pe 2:10 who once were **not a people**,^f but now the **people of Elohim**;^f who had **not obtained**

compassion,^f but now **obtained compassion.**^f [Hos 1:9-10](#), [Hos 2:23](#). Footnote: ^fAlso see [Isa 65:1](#), [Hos 1:9](#), [Isa 63:16](#), [Isa 64:8](#), [Rom 9:25-26](#).

Exo 12:12 'And I shall pass through the land of Mitsrayim on that night, and shall strike all the first-born in the land of Mitsrayim, both man and beast. **And on all the mighty ones of Mitsrayim I shall execute judgment.** I am הוה'.

Exo 12:13 'And **the blood shall be a sign for you on the houses where you are.** And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I strike the land of Mitsrayim.

YHWH proceeds to give detailed instructions in following the Feast/Rehearsal of Matzot or Unleavened Bread. His appointed times are our wedding rehearsals. His children keep His feasts, His way. They should not be participating in man-made pagan based holidays – these are the counterfeit.

Exo 12:14 'And this day shall become to you a remembrance. And you shall celebrate it as a festival to הוה' throughout your generations – celebrate it as a festival, an everlasting law.

Exo 12:15 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'ël.

Exo 12:16 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

Exo 12:17 'And you shall guard the *Festival of Matzot*,^b for on **this same day** I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. Footnote: ^bUnleavened Bread.

What very same day? What happened 430 years previously? The flaying of the animals in Exodus 15. This was the **first striking of the doorposts**. This was a Melchizedek Blood Covenant and a type and shadow of the Passover observance of Israel coming out of Egypt.

400 years from the birth of Isaac.

430 years from the blood sacrifice with Abraham in Genesis 15.

Exo 12:18 'In the first *month*, on the fourteenth day of the new *moon*, in the evening, you shall eat unleavened bread until the twenty-first day of the new *moon* in the evening.

Exo 12:19 'For seven days no leaven is to be found in your houses, for if anyone eats

what is leavened, that same being shall be cut off from the congregation of Yisra'ël, whether sojourner or native of the land.

Exo 12:20 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' ”

The final instructions have been received and Moses calls the elders of Israel together and so they begin.

Exo 12:21 And Mosheh called for all the elders of Yisra'ël and said to them, “Go out and take lambs for yourselves according to your clans, and slay the Pěsaḥ.

Job 29

Job recalls the sweet days and the precious memories of a kinder and gentler time. He reminisces about the days of walking blessed before YHWH; being a blessing to others; and being respected by others.

Job's Summary Defense

Job 29:1 And Iyob again took up his discourse, and said,

Job 29:2 “Oh, that I were as in months past, as in the days when Eloah protected me;

Job 29:3 when His lamp shone on my head, when I walked in the dark by His light;

Job 29:4 as I was in the days of my autumn, when the intimacy of Eloah was on my tent;

Job 29:5 when the Almighty was still with me, when my children were around me;

Job 29:6 when my steps were bathed with cream, and the rock poured out rivers of oil for me.

Job 29:7 When I went out to the gate by the city, to take my seat in the open square,

Job 29:8 the young men saw me and hid, and the aged rose up, they stood;

Job 29:9 rulers held back their words, and laid a hand on their mouth;

Job 29:10 the voice of leaders was hushed, and their tongue clung to the roof of their mouth.

Job 29:11 For when the ear heard, it blessed me, and when the eye saw, it gave witness of me;

Job 29:12 because I rescued the poor who cried out, and the fatherless who had no helper.

Job 29:13 The blessing of the perishing one would come upon me, and I made the widow's heart sing for joy.

Job 29:14 I put on righteousness, and it robed me; right-ruling was my cloak and turban.

Job 29:15 I was eyes to the blind, and I was feet to the lame.

Job 29:16 I was a father to the poor, and I investigated the case which I did not know.

Job 29:17 And I broke the jaws of the perverse, and snatched the prey from his teeth.

Job 29:18 Then I thought I would die in my nest, and increase my days as the sand,

Job 29:19 my root reaching out to the waters, and dew lying all night on my branch,

Job 29:20 my esteem fresh within me, and my bow renewed in my hand.

Job 29:21 To me they listened, and they waited, and kept silence at my counsel.

Job 29:22 After my words they did not speak again, and my speech settled on them.

Job 29:23 And they waited for me like the rain, and they opened their mouth wide as for the latter rain.

Job 29:24 I smiled at those who did not believe, and the light of my face they did not dim.

Job 29:25 I chose the way for them, and sat as chief, and I dwelt like a sovereign in the army, like one who comforts mourners.

Luke 14

Yesterday in Luke 13, we read how Yahusha healed the woman with a ‘weakening spirit’ on the Sabbath and he called out the hypocrisy of the ruler.

Luk 13:15 Then the Master answered him and said, “Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall, and lead it away to water it?”

Now we read Yahusha went to another house of a ruler on the Sabbath to eat bread where a man is before him with dropsy, a condition of the face. **This condition possibly made it difficult to eat and it would not be surprising if those learned in the Torah and the Pharisees had positioned him opposite of Yahusha at the table.** Never being surprised, Yahusha asks the question, *“Is it right to heal on the Sabbath?”* Total silence! Yahusha then takes hold of the man and heals him and lets him go.

Healing of a Man on the Sabbath

Luk 14:1 And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely.

Luk 14:2 And see, there was a certain man before Him suffering from dropsy.

Luk 14:3 And יהושע responding, spoke to those learned in the Torah and the Pharisees, saying, **“Is it right to heal on the Sabbath?”**

Luk 14:4 But they were silent. So taking hold of him He healed him, and let him go.

Luk 14:5 And to them He said, **“Which of you, having a donkey or an ox that has fallen into a pit, shall not immediately pull him out on the Sabbath day?”**

Luk 14:6 And they were unable to answer Him regarding these *matters*.

The Parable of the Wedding Feast

It seems as if the following two parables are still being shared at the same ruler's house:

The Parable of the Wedding Feast – a lesson on being humble and not exalting self.

The Parable of the Great Banquet – a lesson on being invited to eat at the Master's table and what happens if the invitation is rejected.

Luk 14:7 And He spoke a parable to those who were invited, when He noted how they chose the best places, saying to them:

Luk 14:8 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more distinguished than you be invited by him,

Luk 14:9 and he who invited you and him come and say to you, 'Give this one place,' and then you begin with shame to take the last place.

Luk 14:10 "Rather, when you are invited, go and sit down in the last place, so that when he who invited you comes he shall say to you, 'Friend, come up higher.' Then you shall have esteem in the presence of those who sit at the table with you.

Luk 14:11 "For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted."

The Parable of the Great Banquet

Luk 14:12 And He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, nor your brothers, nor your relatives, nor your rich neighbours, lest they also invite you back, and you be repaid.

Luk 14:13 "But when you give a feast, invite poor ones, crippled ones, lame ones, blind ones,

Luk 14:14 and you shall be blessed, because they do not have to repay you. For you shall be repaid at the resurrection of the righteous."

Luk 14:15 And when one of those who sat at the table with Him heard this, he said to Him, "Blessed is he who eats bread in the reign of Elohim!"

Luk 14:16 But He said to him, "A certain man gave a great supper and invited many,

Luk 14:17 and he sent his servant at supper time to say to those who were invited, 'Come, for all is now ready.'

Luk 14:18 "But one by one they all began making excuses. The first said to him, 'I have bought a field, and I need to go and see it. I ask you to have me excused.'

Luk 14:19 "And another said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you to have me excused.'

Luk 14:20 "And another said, 'I have married a wife, and because of this I am unable to come.'

Luk 14:21 "And that servant came and reported this to his master. Then the master of the house, being wroth, said to his servant, 'Hurry out into the streets and lanes of the city, and bring in here the poor, and crippled, and lame, and blind.'

Luk 14:22 “And the servant said, ‘**Master, it is done as you commanded, and still there is room.**’

Luk 14:23 “And the master said to the servant, ‘Go out into the street corners and hedges, and compel them to come in, so that my house is filled.’

Luk 14:24 **For I say to you that none of those men who were invited shall taste my supper.’ ”**

The Cost of Discipleship

The Cost of Discipleship – Surrendering all. Knowing that it is no longer we that live but Yahusha that lives in us.

Luk 14:25 And large crowds were going with Him, and turning, He said to them,

Luk 14:26 “If anyone comes to Me and does not hate^a his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one. Footnote: ^aTo love less.

Luk 14:27 “And whoever does not bear his stake and come after Me is unable to be My taught one.

Luk 14:28 “For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has *enough* to complete it?

Luk 14:29 “Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him,

Luk 14:30 saying, ‘This man began to build and was unable to finish.’

Luk 14:31 “Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?

Luk 14:32 “And if not, while the other is still far away, he sends a delegation and asks conditions of peace.

Luk 14:33 **So, then, every one of you who does not give up all that he has, is unable to be My taught one.**^b Footnote: ^bSee [Luk 9:62](#), [Joh 12:24-26](#), [Php 3:7](#), [Heb 11:26](#).

Luk 9:62 But יהושע said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”^c Footnote: ^c[Luk 14:26](#), [Luk 14:33](#), [Joh 12:24-26](#).

Joh 12:24 “Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit.

Joh 12:25 “He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life.

Joh 12:26 “If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.

Php 3:7 But what might have been a gain to me, I have counted as loss, because of Messiah.

And Moses: **Heb 11:26** deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking to the reward.

Salt Without Taste Is Worthless

Salt Without Taste Is Worthless – We are to guard His Word and walk in righteousness; this is salt with flavor. We are to be holy for he is Holy. We are His Ambassadors, His representatives on earth, and should behave in such a way that others want to taste of the Good News of Yahusha HaMashiach and drink in His Living Water.

However, if we behave un-righteously and do not rightly divide His Word, then our salt would be without taste and thrown away as rubbish and cause others to stumble. We would be viewed as hypocrites just like the ones Yahusha had encountered. We will fall short at times, but we are to give Him our very best and He will do the rest.

Luk 14:34 “The salt is good, but if the salt becomes tasteless, with what shall it be seasoned?”

Luk 14:35 “It is not fit for land, nor for manure; they throw it out. He who has ears to hear, let him hear!”

1Cor. 15

In 1Corinthians 15, Paul addresses: the resurrection of Messiah; the resurrection of the dead; the resurrection of the body; and the mystery and victory. What happens after death is of great interest to many and because of that; there are many opinions and insights shared.

I would like to present a possibility to ponder. Could it be, that there are two terms being confused as one; therefore, causing a ‘cloudy discussion’ which at times appear to be opposite opinions?

The two terms in our devotional today are:

1. Resurrection
2. Life

I believe these are two different topics/terms and if we speak of them as being the same, then why would Yahusha say, **I am the Resurrection and the Life**. Let’s look at John 11 before we delve into 1Corinthians 15.

I Am the Resurrection and the Life

Joh 11:17 Therefore, when יהושע arrived, He found that **he had already been four days in the tomb.**

Joh 11:18 Now Běyth Anyah was near Yerushalayim, about fifteen stadia^a away.

Footnote: ^aAbout 3 kilometres or 2 miles.

Joh 11:19 And many of the Yehudim had come to Martha and Miryam, to comfort them concerning their brother.

Joh 11:20 Martha, then, when she heard that יהושע was coming, met Him, but Miryam was sitting in the house.

Joh 11:21 Martha, then, said to יהושע, "Master, if You had been here, my brother would not have died."

Joh 11:22 "But even now I know that whatever You might ask of Elohim, Elohim shall give You."

Joh 11:23 יהושע said to her, "Your brother shall rise again."

Joh 11:24 Martha said to Him, "I know that he shall rise again in **the resurrection** at the last day."

Here Martha is speaking of the glorified bodily 'resurrection' at the last day. Then Yahusha clarifies to Martha that He is the 'resurrection' AND the 'life.'

Joh 11:25 יהושע said to her, "I am the resurrection and the life. He who believes in Me, though he dies, he shall live."

Joh 11:26 **"And everyone that is living and believing in Me shall never die at all.** Do you believe this?"

Joh 11:27 She said to Him, "Yes, Master, I believe that You are the Messiah, the Son of Elohim, who is coming into the world."

A second witness can be found in Mark 12. It says, ...**but Elohim of the 'living.'**

Mar 12:26 "And concerning the dead, that they rise – have you not read in the book of Mosheh, at the bush, how Elohim spoke to him, saying, 'I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya'aqob'? Exo 3:6.

Mar 12:27 **"He is not the Elohim of the dead, but Elohim of the living.** You, then, go greatly astray."

There are plenty more witnesses that could be shared in this regard, but the point is that we must first identify what term we are speaking of: 1. Resurrection or 2. Life or Living?

Now, with this in mind, let's read 1Corinthians 15:

The Resurrection of Messiah

1Co 15:1 But brothers, I make known to you the Good News, which I brought as Good News to you, which you also did receive, and in which you stand,

1Co 15:2 **through which also you are being saved, if you hold fast that word I brought as Good News to you. Otherwise, you have believed in vain.**

Believers must 'hold fast' to the Truth, the Good News!

1Co 15:3 For I delivered to you at the first that which I also received:

- that Messiah died for our sins according to the Scriptures,
- 1Co 15:4 and that He was buried,
- and that He was raised the third day, according to the Scriptures,
- 1Co 15:5 and that **He was seen by Kěpha, then by the twelve.**
- 1Co 15:6 After that **He was seen by over five hundred brothers at one time, of whom the greater part remain till now,** but some have fallen asleep.
- 1Co 15:7 After that **He was seen by Ya'aqob, then by all the emissaries.**
- 1Co 15:8 And last of all **He was seen by me also,** as if to one born prematurely.
 - 1Co 15:9 For I am the least of the emissaries, who am not worthy to be called an emissary, because I persecuted the assembly of Elohim.
 - 1Co 15:10 But by the favor of Elohim I am what I am, and His favor toward me was not in vain, but I labored much more than they all, yet not I, but the favor of Elohim with me.

1Co 15:11 Whether, then, it was I or they, so we proclaimed and so you believed.

Paul clearly reviews the Good News of Yahusha fulfilling biblical prophecy; that He died; He was buried; and He arose again the third day. The proof of His resurrection is undeniable with the numerous faithful witnesses! To deny Yahusha as the resurrected Messiah with so many witnesses is to fool oneself. To deny Him is a grave decision; in more than one way.

Paul goes on to address the resurrection of the dead.

The Resurrection of the Dead

1Co 15:12 And if Messiah is proclaimed that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

This next verse is extremely powerful! We should carefully contemplate what we believe and speak. This was a 'hot topic' for the Sadducees for they did not believe in the resurrection as there are many today with similar beliefs. The implications of this train of thought is huge as we continue to read.

1Co 15:13 **And if there is no resurrection of the dead, then Messiah has not been raised.**

1Co 15:14 **And if Messiah has not been raised,**

- then our proclaiming is empty,
- and your belief also empty,
- 1Co 15:15 and **we are also found false witnesses of Elohim,**
- because we have witnessed of Elohim that He raised up Messiah, **whom He did not raise up, if then the dead are not raised.**

1Co 15:16 **For if the dead are not raised, then neither Messiah has been raised.**

1Co 15:17 **And if Messiah has not been raised, your belief is to no purpose, you are still in your sins!**

1Co 15:18 **Then also** those who have fallen asleep in Messiah have perished.

1Co 15:19 **If in this life only we have expectation in Messiah, we are of all men the most wretched.**

1Co 15:20 **But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep.**

Death and Resurrection

1Co 15:21 **For since death is through a man, resurrection of the dead is also through a Man.**

Death and Life

1Co 15:22 **For as all die in Adam, so also all shall be made alive in Messiah.**

Resurrection

1Co 15:23 **And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming,**

There are three 'orders' of groupings that receive glorified resurrected bodies:

1. Messiah
2. First fruits of believers that have died
3. Then those who are living on earth when Messiah returns [His 2nd coming]

 1Co 15:24 **then the end**, when **He delivers up the reign to Elohim the Father**, when He has brought to naught all rule and all authority and power.

Then:

4. The end, when Yahusha delivers the reign to Elohim, YHWH, the Father.
5. For Yahusha must reign until all his enemies, including death, have been put under His feet.

1Co 15:25 For He has to reign until He has put all enemies under His feet.

1Co 15:26 The last enemy to be brought to naught is death.

1Co 15:27 For **“He has put all under His feet.”** Psa 8:6 But when He says “all are put under Him,” it is clear that He who put all under Him is excepted.

1Co 15:28 And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that Elohim be all in all.

1Co 15:29 **Otherwise,** what shall they do who are immersed for the dead, if the dead are not raised at all? Why indeed are they immersed for the dead?

Apparently, there were some that practiced interceding for dead loved ones by immersion. They believed this would make sure their loved one would be ‘resurrected.’ However, this was not a legitimate practice; Paul just used this analogy to serve as an example, that even they believed there was a resurrection.

A person cannot pray nor pay for a loved one to be delivered after death. It is appointed unto man once to die and then the judgement. This is where we get the saying; born once – die twice; or born twice – die once. This means, as the scripture tells us; that we must be born of water [our physical birth] and of spirit [our spiritual birth when all things are made new].

Joh 3:2 This one came to יהושע by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.”

Joh 3:3 יהושע answered and said to him, “Truly, truly, I say to you, **unless one is born from above, he is unable to see^a the reign of Elohim.**” Footnote: ^aOr *perceive*.

Joh 3:4 Naḳdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?”

Joh 3:5 יהושע answered, “Truly, truly, I say to you, **unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim.**”

Joh 3:6 **“That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.**”

Joh 3:7 “Do not marvel that I said to you, **‘You have to be born from above.’**”

1Co 15:30 And why do we stand in danger every hour?

1Co 15:31 I affirm, by the boasting in you which I have in Messiah יהושע our Master, I

die day by day.

1Co 15:32 If, as men do, I have fought with beasts at Ephesos, of what good is it to me? **If the dead are not raised, “Let us eat and drink, for tomorrow we die.”**
Isa 22:13, Isa 56:12.

If there is: No resurrection; No life; then there is No hope, we would perish.

Don't believe such a lie.

1Co 15:33 **Do not be led astray, “Evil company corrupts good habits.”**
 1Co 15:34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame.

Now Paul addresses the bodily resurrection.

The Resurrection Body

1Co 15:35 **But someone might say, “How are the dead raised up? And with what body do they come?”**

1Co 15:36 Senseless one! **What you sow is not made alive unless it dies.**

Philippians speaks to **the ‘Life’ aspect** of Yahusha being the Resurrection and the Life.

Php 1:21 For to me, **to live is Messiah, and to die is gain.**

Php 1:22 And if to live in the flesh is to me a fruit of work, then what shall I choose? I do not know.

Php 1:23 For I am pressed down by the two, **having a desire to depart and be with Messiah,** which is much better,

Php 1:24 but to remain in the flesh is more necessary for your sake.

1Co 15:37 And as to what you sow: you do not sow the body which is to be, but a bare grain, it might be wheat or some other grain.

1Co 15:38 But Elohim gives it a body as He wishes, and to each seed a body of its own.

1Co 15:39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

1Co 15:40 And **there are heavenly bodies** and **earthly bodies**, but the esteem of the heavenly is truly one, and the esteem of the earthly is another,

1Co 15:41 one esteem of the sun, and another esteem of the moon, and another esteem of the stars – for star differs from star in esteem.

Our resurrected bodies will be glorified bodies.

1Co 15:42 So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption;

1Co 15:43 it is sown in disrespect, it is raised in esteem; it is sown in weakness, it is raised in power;

1Co 15:44 **it is sown a natural body, it is raised a spiritual body;** there is a natural body, and **there is a spiritual body.**

1Co 15:45 And so it has been written, “The first man Adam **became a living being,**” [Gen 2:7](#) the last Adam a **life-giving Spirit.**

1Co 15:46 The spiritual, however, was not first, but the natural, and afterward the spiritual.

1Co 15:47 **The first man was of the earth, earthy;** the **second Man is the Master from heaven.**

1Co 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

1Co 15:49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly.

Mystery and Victory

1Co 15:50 And this I say, brothers, **that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.**

Those that are living at the last trump, will be completely changed all at once in a twinkling of an eye. These do not die, meaning ‘sleep.’ The dead bodies of those that have passed on before them, will receive their glorified bodies first; then the living theirs. At this point, death is swallowed up! Praise Yah!

1Co 15:51 **See, I speak a secret to you:** We shall not all sleep, but we shall all be changed,

1Co 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and **the dead shall be raised incorruptible,** and **we shall be changed.**

1Co 15:53 For this corruptible has to put on incorruption, and this mortal to put on immortality.

1Co 15:54 And when this corruptible has put on incorruption, and this mortal has put on immortality, then shall come to be the word that has been written, “**Death is swallowed up in overcoming.**” [Isa 28:5](#).

1Co 15:55 “**O Death, where is your sting? O She’ol, where is your overcoming?**” [Hos 13:14](#).

1Co 15:56 And the sting of death is the sin, and the power of the sin is the Torah.

1Co 15:57 **But thanks to Elohim who gives us the overcoming through our Master יהושע Messiah.**

1Co 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always**

excelling in the work of the Master, knowing that your labor is not in vain in the Master.

~ Shalom ~ Libby

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