

Greetings, today our manna is from Genesis 1; Matthew 1; Ezra 1; Acts 1

January 1 – Melchizedek Devotional Perspective

[Note: I have added emphasis with underlines, highlights, and [brackets] to Scripture for [teaching purposes only.](#)]

Genesis Introduction

F. B. Meyer Commentary: Genesis

OUTLINE OF GENESIS

The Beginnings of the Race and of the Chosen Family

I. GOD AND THE RACE, Genesis 1-11

1. *The Beginnings of the World and of Man*, Genesis 1:1-2:25
2. *The Beginning and Spread of Evil*, Genesis 3:1-6:7
3. *The Judgment and Renewal of the Earth*, Genesis 6:8-11:26

II. GOD AND THE CHOSEN FAMILY, Genesis 12-50

1. *The History of Abraham and His Son Isaac*, Genesis 11:27-25:11

(The Line of Ishmael, Hagar's Son), Genesis 25:12-18

2. *The History of Isaac and Jacob*, Genesis 25:19-35:29

(The Line of Esau, Who Sold His Birthright), [Gen 3:1-24](#) [6:1-37:1](#)

3. *The History of Jacob's Sons, Joseph and His Brothers*, [Gen 37:2-36](#); [Gen 38:1-30](#); [Gen 39:1-23](#); [Gen 40:1-23](#); [Gen 41:1-57](#); [Gen 42:1-38](#); [Gen 43:1-34](#); [Gen 44:1-34](#); [Gen 45:1-28](#); [Gen 46:1-34](#); [Gen 47:1-31](#); [Gen 48:1-22](#); [Gen 49:1-33](#); [Gen 50:1-26](#)

(1) *Joseph Sold into Egypt*, Genesis 37:1-36

(Judah's Sin), Genesis 38:1-30

(2) *Joseph's Servitude in Egypt*, Genesis 39-41

(3) *The Journeys of Joseph's Brothers to Egypt*, Genesis 42-45

(4) *Jacob Goes to Egypt. He and Joseph Die There*, Genesis 46-50

INTRODUCTION

The name is the Greek word for "beginning," and was selected by the translators of the Hebrew Scriptures into Greek. This version was known as the Septuagint (frequently indicated by LXX), because it was said the translators numbered seventy men. It was made for the Jews of "the Dispersion" dwelling in Egypt and elsewhere, who had become unfamiliar with the language of their fathers.

The word “generations” indicates the successive divisions of the book and the gradual concentration of the divine purpose in one special line of ancestry, leading to the development of the knowledge of Jehovah through Israel. Notice this word in [Gen 2:4](#); [Gen 5:1](#); [Gen 6:9](#); [Gen 10:1](#); [Gen 11:10](#); [Gen 11:27](#); [Gen 25:12](#); [Gen 25:19](#); [Gen 36:1](#); [Gen 37:2](#). Each of these verses introduces a new section, in which is traced the “generations,” or issue, of the person it names. Ishmael and Esau are side-lines from which the history promptly returns to the line of promise through Isaac and Jacob.

Genesis is the first of the five books of Moses, known as the Pentateuch and also called “the Law.” See [Luk 24:44](#); [Mat 22:40](#); [Joh 10:34](#). The unanimous testimony of the New Testament is to ascribe the authorship to Moses. See [Mat 19:8](#); [Mar 12:26](#); [Luk 16:31](#); [Joh 5:46](#). But he doubtless incorporated sacred traditions handed down from the patriarchs, and there are traces of an editor’s hand—probably Ezra’s.

Genesis 1

TSK Cross-reference: Genesis 1 Overview

[Gen 1:1](#), God creates heaven and earth; [Gen 1:3](#), the light; [Gen 1:6](#), the firmament; [Gen 1:9](#), separates the dry land; [Gen 1:14](#), forms the sun, moon, and stars; [Gen 1:20](#), fishes and fowls; [Gen 1:24](#), cattle, wild beasts, and creeping things; [Gen 1:26](#), creates man in his own image, blesses him; [Gen 1:29](#), grants the fruits of the earth for food.

The Creation of the World

Gen 1:1 In the beginning Elohim created the heavens and the earth.

The gap theory is considered by some to have existed between Gen 1:1 and Gen 1:2.

A short excerpt explains: ...According to conservative proponents of the gap theory, [Genesis 1:1](#) describes the original creation of God—perfect in every way. Then, between verses 1 and 2, Satan rebelled in heaven and was cast out. Satan’s sin “ruined” the original creation; that is, his rebellion brought about its destruction and eventual death, and the earth was reduced to its “formless and empty” state, ready for the “re-construction.” The length of time involved—the size of the “gap”—is not specified but could have lasted millions of years... <https://www.gotquestions.org/gap-theory.html>

For the purpose of our devotional time concerning Genesis, we should have an awareness of the ‘gap theory.’ We know YHWH exists outside of time. We also know that only YHWH is all-knowing and there will be some areas of His Word that we cannot fully understand until we are in His presence.

We do have Scripture verses that show that there was activity in the heavenlies before the creation of the earth and after the creation of the earth that point to a rebellious event in the heavenlies that required recordings in the Book of Life; Satan being kicked out of heaven; and a full atonement required on the heavenly altar.

Rev 13:8 And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.

 Heb 9:22 And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness.

Heb 9:23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these.

Heb 9:24 For Messiah has not entered into a Set-apart Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim on our behalf,

Heb 9:25 not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own.

In Hebrews 9:22-25 we see that not only the copy of the heavenly ones on earth needed cleansing with blood; but also, the heavenly ones. Messiah's precious blood was shed on the earthly altar during His 'trial' and crucifixion on the Mount of Olives; and He ascended to present His precious blood for cleansing on the heavenly altar.

Gen 1:2 And the earth came to be^a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. **Footnote:**
^aOr *the earth became*.

Gen 1:3 And Elohim said, "Let light come to be," and light came to be.

YHWH created light first. There is no mention of the sun at this point.

It is also important to be aware that euphemistic terms are used in Genesis to possibly soften all that occurred. This is revealed when breaking down definitions of terms such a 'waters' in Gen 1:2 and 'touch' in Gen 3:3.

Whether you consider the terms used in Genesis at their face value or euphemistically, the theme of the account still conveys that disobedience and rebellion occurred. To delve more deeply into the darker considerations are unnecessary and could taint the minds of youthful innocence. Personal research to consider the deeper matters is ones choice.

Gen 1:4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

Gen 1:5 And Elohim called the light ‘day’ and the darkness He called ‘night.’ And there came to be evening and there came to be morning, one day.

The light of day was created first and then the darkness. Therefore, as day became evening; the night cycled back to the beginning of the next day making a 24-hour cycle. For a deeper understanding of the biblical calendar language that describe a 24-hour period, please go to this link. <https://www.studythecalendar.com/2%20T4%20%20Gen%201%20-%20The%20Hebrew%20Evening%20%2034%20Slides.pdf>

Slide excerpt follows:

Light, Darkness, Evening & Morning According to Genesis 1

**Most of us are Greek linear minded people
so this chart should be easy to relate to.**

1. The grey boxes are the areas where a mixing of light and darkness occurs.
2. These locations for evening are according to the Hebrew language definitions.
3. These twilights cannot be found before the sun sets, nor after the sun has risen [beginning with Day 4's sunlight].
4. Direct sunlight does not allow for any mixing action to occur.

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Gen 1:6 And Elohim said, “Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters.”

Gen 1:7 And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

Gen 1:8 And Elohim called the expanse ‘heavens.’ And there came to be evening and there came to be morning, the second day.

Gen 1:9 And Elohim said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it came to be so.

Gen 1:10 And Elohim called the dry land ‘earth,’ and the collection of the waters He

called 'seas.' And Elohim saw that it was good.

Gen 1:11 And Elohim said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

Gen 1:12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

Gen 1:13 And there came to be evening and there came to be morning, the third day.

Gen 1:14 And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years,

Gen 1:15 and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so.

Gen 1:16 And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.

Gen 1:17 And Elohim set them in the expanse of the heavens to give light on the earth,

Gen 1:18 and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good.

Gen 1:19 And there came to be evening and there came to be morning, the fourth day.

Gen 1:20 And Elohim said, "Let the waters teem with shoals of living beings, and let birds fly above the earth on the face of the expanse of the heavens."

Gen 1:21 And Elohim created great sea creatures and every living being that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good.

Gen 1:22 And Elohim blessed them, saying, "Be fruitful and increase, and fill the waters in the seas, and let the birds increase on the earth."

Gen 1:23 And there came to be evening and there came to be morning, the fifth day.

Gen 1:24 And Elohim said, "Let the earth bring forth the living being according to its kind: livestock and creeping *creatures* and beasts of the earth, according to its kind." And it came to be so.

Gen 1:25 And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.

Gen 1:26 And Elohim said, "Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping *creatures* that creep on the ground."

Gen 1:27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.

Gen 1:28 And Elohim blessed them, and Elohim said to them, "Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping *creatures* on the earth."

Gen 1:29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

Gen 1:30 “And to every beast of the earth, and to every bird of the heavens, and to every creeping *creature* on the earth, in which there is a living being, every green plant is for food.” And it came to be so.

Gen 1:31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

The term Elohim or elohim can be used to reflect the one True Elohim or the plural form that can include rulers, judges, divine ones, angels, and gods. Therefore, it is important to read Scriptural verses in context to determine which form is being utilized. Eloah is a singular term that strictly refers to YHWH.

YHWH most certainly created the heavens and the earth; but He is known for using angelic beings in assisting with heavenly assignments. A clear example of this is how YHWH uses His heavenly hosts of angels and divine ones in the Book of Revelation.

BDB Elohim Defined: H430

אלהים

'ēlôhîym

BDB Definition:

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2) (plural intensive - singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

Part of Speech: noun masculine plural

A Related Word by BDB/Strong's Number: plural of [H433](#)

Strong's Eloah Defined H433

אלה אלוה

'ēlōahh 'ēlōahh

el-o'-ah, el-o'-ah

(The second form is rare); probably prolonged (emphatically) from H410; a *deity* or the *deity*: - God, god. See H430.

Matthew 1

Some suppose that the original title to this Gospel was 'the book of the generation of Yahusha HaMashiach.' Thereby not only encompassing the account of the genealogy of Yahusha but also the history of His:

- ❖ Birth
- ❖ Acts
- ❖ Suffering
- ❖ Death
- ❖ Resurrection
- ❖ Ascension

Similarly, Genesis 5:1 states:

Gen 5:1 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

Mat 1:1 The book of the genealogy of **יהושע** Messiah, Son of Dawid, Son of Abraham:

Mat 1:2 Abraham brought forth Yitshaq, and Yitshaq brought forth Ya'aqob, and Ya'aqob brought forth Yehudah and his brothers.

The righteous seed would come through Isaac [Yitshaq], the son of Abraham and Sarah. We read this account in Genesis 17.

Gen 17:17 **And Abraham fell on his face and laughed, and said in his heart, "Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?"**

Gen 17:18 And Abraham said to Elohim, "Oh, let Yishma'el live before You!"

Gen 17:19 And Elohim said, **"No, Sarah your wife is truly bearing a son to you, and you shall call his name Yitshaq.** And I shall establish My covenant with him for an everlasting covenant, and with his seed after him.

Gen 17:20 "And as for Yishma'el, I have heard you. See, I shall bless him, and shall make him fruitful, and greatly increase him. He is to bring forth twelve princes, and I shall make him a great nation.

Gen 17:21 **"But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this appointed time next year."**

Preachers of Righteousness Lineage Path continues thru Noah > Shem > Abraham

		
Noah 'Preacher of Righteousness' and a select few preserved from the flood. The flood wiped out majority of corrupted flesh.	Genesis 12:1-3 YHWH's Promise to Abraham (Unconditional)	Genesis 14:8 (After the Battle of the Kings) 'Melchizedek' (Shem) – King of Salem brought out bread & wine and blessed Abram, now he was a priest of YHWH Most High

Abraham continues in his role of the Melchizedek Order – line of righteousness

		
Genesis 15 Abram requested a <u>guarantee on YHWH's promise</u> . Blood ratified the promise with the flaying of the animals except for the birds (no bone to be broken)	Genesis 15:17 ...a smoking oven and a burning torch passing between those pieces. Now if covenant was broken, someone would have to die. We now know that someone was Yahusha from the tribe of Judah	Genesis 15:13-15 YHWH tells Abram it would be 400 years, then Abram's seed would return to that same place... FAST FORWARD – Moses is called

In Gen. 17 we see the covenant of circumcision established between YHWH and Abraham. The covenant of circumcision was initiated when Abraham was 99 years of age and Ishmael was 13 years of age.

Gen 17:24 And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Gen 17:25 And Yishma'el his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Gen 17:26 Abraham and his son Yishma'el were circumcised that same day.

We see a year later that **Isaac is conceived by the union of Abraham and Sarah.** At this time, it is stated that **Abraham was 100 years of age.** Therefore, the seed passed through Abraham's circumcised flesh before being conceived in Sarah's womb and producing the **covenant heir, Isaac.** YHWH still looked after Ishmael, but **the covenant seed would continue through Isaac.**

Gen 21:2 So **Sarah conceived and bore Abraham a son** in his old age, **at the appointed time of which Elohim had spoken to him.**

Gen 21:3 And **Abraham** called the name of his son who was born to him, whom Sarah bore to him, **Yitshaq.**

Gen 21:4 And **Abraham** circumcised his son **Yitshaq when he was eight days old,** as Elohim had commanded him.

Gen 21:5 And **Abraham was one hundred years old when his son Yitshaq was born to him.**

It is important to take the time to focus on this part of the genealogy of Yahusha. Why? Because Islam and Judaism also proclaim Abraham as their Father; but deny Yahusha as the Messiah. Galatians 4 explains the 'allegory' of Sarah and Hagar as being two covenants.

Gal 4:21 Say to me, you who wish to be under Torah [the Book of the Law], do you not hear the Torah?

Gal 4:22 **For it has been written that Abraham had two sons,** one by a female servant, the other by a free woman.

Gal 4:23 But he who was of the female servant was born according to the flesh, and he of the free woman through promise.

Gal 4:24 **This is allegorical,** for **these are the two covenants:** one indeed from Mount Sinai which brings forth slavery, which is Haḡar,

Gal 4:25 for this Haḡar is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children.

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

With this in mind, we proceed through the genealogy of Yahusha HaMashiach.

Mat 1:3 And Yehudah brought forth Perets and Zerah by Tamar, and Perets brought forth Hetsron, and Hetsron brought forth Ram.

Tamar had been married to Er the eldest son of Judah (Yehudah). Er and Onan the two eldest brother's lives were taken by YHWH (Gen. 38). Then Judah promises Tamar his youngest son, Shelah, would take her as his wife when he was grown. But Judah doesn't keep his promise.

For this reason, Tamar removes her widow garments and places herself along the path of Judah’s journey. He believes her to be a harlot, goes into her, and she conceives. He leaves her his seal, cord, and staff as a pledge until he would send her a young goat for her services. (Gen. 38 – take time to read the full account.)

Long story short we read:

Gen 38:24 And it came to be, about three new moons after, that Yehudāh was informed, saying, “Tamar your daughter-in-law has whored, and see, she has conceived by whoring.” And Yehudāh said, “Bring her out and let her be burned!”

Gen 38:25 When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

Gen 38:26 And Yehudāh examined and said, “She has been more righteous than I, because I did not give her to Shēlah my son.” And he never knew her again.

She gives birth to Perets and Zerah. The genealogical royal priestly seed line would continue through the son Perets, from the unlikely union of Judah and Tamar.

Mat 1:4 And Ram brought forth Amminadab, and Amminadab brought forth Nahshon, and Nahshon brought forth Salmon.

Mat 1:5 And Salmon brought forth Bo’az by Rahab, and Bo’az brought forth Obed by Ruth, and Obed brought forth Yishai.

Heb 11:31 By belief, Rahab the whore did not perish with those who did not believe, having received the spies with peace.

Rth 1:22 Thus Na’omi returned, and Ruth the Mo’abite her daughter-in-law with her, who returned from the fields of Mo’ab, and they came to Bēyth Lehem at the beginning of barley harvest.

Mat 1:6 And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah’s wife. [This was Bathsheba]

Act 13:22 “And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, ‘I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.’

Act 13:23 “From this one’s seed, according to the promise, Elohim raised up for Yisra’el a Saviour, יהושע,

So far, we have looked at four women in Yahusha’s genealogy with sorted backgrounds only to let us know, that the righteous shall live by faith.

Like with Abraham:

Gen 15:6 And he [Abraham] believed in יהוה, and He reckoned it to him for righteousness.

David is seen in three roles: Prophet (as with the Psalms he wrote); priest [the royal-priestly line of Melchizedek] wearing the linen ephod several times and partaking of the shewbread etc.; and his role as King of Israel. This also mirrors Yahusha's roles.

Mat 1:7 And Shelomoh brought forth Reḥab'am,^a and Reḥab'am brought forth Aḇiyah, and Aḇiyah brought forth Asa. Footnote: ^aHis mother was an Ammorite - [1Ki 14:21](#), [1Ki 14:31](#).

Mat 1:8 And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah.

Mat 1:9 And Uzziyah brought forth Yotham, and Yotham brought forth Aḥaz, and Aḥaz brought forth Ḥizqiyahu.

Mat 1:10 And Ḥizqiyahu brought forth Menashsheh, and Menashsheh brought forth Amon, and Amon brought forth Yoshiyahu.

Mat 1:11 And Yoshiyahu brought forth Yeḳonyah and his brothers at the time of the exile to Babel.

Adam Clarke's Commentary regarding Jechonias

Josias begat Jechonias, etc. - There are three considerable difficulties in this verse.

1. Josias was not the father of Jechonias; he was only the grandfather of that prince: [1Ch 3:14-16](#).
2. Jechonias had no brethren; at least, none are on record.
3. Josias died 20 years before the Babylonish captivity took place, and therefore Jechonias and his brethren could not have been begotten about the time they were carried away to Babylon.

To this may be added a fourth difficulty, viz. there are only thirteen in this 2nd class of generations; or forty-one, instead of forty-two, in the whole. But all these difficulties disappear, by adopting a reading found in many MSS. Ιωσιας δε εγεννησε τον Ιωακειμ· Ιωακειμ δε εγεννησε τον Ιεχονιαν. And Josias begat Jehoiakim, or Joakim, and Joakim begat Jechonias. For this reading, see the authorities in Griesbach. Josiah was the immediate father of Jehoiakim (called also Eliakeim and Joakim) and his brethren, who were Johanan, Zedekiah, and Shallum: see [1Ch 3:15](#). Joakim was the father of Joachin or Jechonias, about the time of the first Babylonish captivity: for we may reckon three Babylonish captivities. The first happened in the fourth year of Joakim, son of Josiah, about A. M. 3398. In this year, Nebuchadnezzar, having taken Jerusalem, led a great number of captives to Babylon. The second captivity happened under Jechoniah, son of Joakim; who, having reigned three months, was taken prisoner in 3405, and was carried to Babylon, with a great number of the Jewish nobility. The third captivity took place under Zedekiah, A. M. 3416. And thus, says Calmet, [Mat 1:11](#) should be read: Josias begat Joakim and his brethren: and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Salathiel, after they were brought to Babylon. Thus, with the necessary addition of Joakim, the three classes, each containing fourteen generations, are complete. And to make this the more evident, I shall set down each of these three

generations in a separate column, with the additional Joakim, that the reader may have them all at one view.

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Josaphat	5 Eliakim
6 Esrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoc
8 Aminadab	8 Joatham	8 Achim
9 Naason	9 Achaz	9 Eliud
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthan
12 Obed	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 david	14 joachim	14 jesus

In all *forty-two* generations.

Mat 1:12 And after the exile to Babel, Yekonyah brought forth She'alti'el, and She'alti'el brought forth Zerubbabel.

Mat 1:13 And Zerubbabel brought forth Abihud, and Abihud brought forth [Abner and Abner brought forth]^b Elyaqim, and Elyaqim brought forth Azor. Footnote: ^b[Abner and Abner brought forth] appears in the Du Tillit Hebrew text.

Mat 1:14 And Azor brought forth Tsadoq, and Tsadoq brought forth Aqim, and Aqim brought forth Elihud.

Mat 1:15 And Elihud brought forth El'azar, and El'azar brought forth Mattan, and Mattan brought forth Ya'aqob.

Mat 1:16 And Ya'aqob brought forth Yosēph the husband of Miryam, of whom was born יהושע who is called Messiah.

Mat 1:17 So all the generations from Abraham to Dawid were fourteen generations, and from Dawid until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

There is much more to be said and to be studied with the genealogy of Yahusha. Matthew 1:17 makes note of the 14 generational time spans between Abraham to David; David to the Babylonian exile; and from Babylonian exile until Messiah. So, with 14 being a multiple of '7' we count six 7's or 42 generations. There is definitely a message here for us to ponder. We will keep these time frames in mind as we continue to seek more meaning and understanding.

David Gusik gives his commentary on this at https://www.blueletterbible.org/Comm/archives/guzik_david/StudyGuide_Mat/Mat_1.cfm

It will still be up to each of us, as good Bereans, to study these things out on our own.

The Birth of Yahusha HaMashiach

Mat 1:18 But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosëph, before they came together, she was found to be pregnant from the Set-apart Spirit.

Mat 1:19 And Yosëph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

Mat 1:20 But while he thought about this, see, a messenger of יהוה appeared to him in a dream, saying, "Yosëph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

Mat 1:21 "And she shall give birth to a Son, and you shall call His Name יהושע for He shall save^c His people from their sins." Footnote: ^cThis is the meaning of the Hebrew of His Name.

Mat 1:22 And all this came to be in order to fill what was spoken by יהוה through the prophet, saying,

Mat 1:23 "See, an 'almah^d shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu'ël," [Isa 7:14](#) which translated, means, "Ēl with us."

Footnote: ^dAccording to the Shem Tob Hebrew text and [Isa 7:14](#). Virgin / young woman. See also Explanatory Note "Maiden".

Mat 1:24 And Yosëph, awaking from his sleep, did as the messenger of יהוה commanded him and took his wife,

Mat 1:25 but knew her not until she gave birth to her Son, the first-born. And he called His Name יהושע.

Matthew 1:18-25 records Miryam, the virgin, conceives Yahusha by the Set-apart Spirit. We also see that a messenger of YHWH appears to Joseph to dispel his concerns over Miryam's pregnancy. He is told, her conception by the Set-apart Spirit fulfills the prophecy of Isaiah 7:14. Joseph takes Miryam as his wife but does not know her until after the birth of her Son, the first-born, Yahusha.

We also see a parallel connection to the 'virgin constellation' giving birth in Rev. 12 to a male child. Yahusha is the head of the one new man, Israel; the two sticks (Israel and Judah) becoming one again; along with those grafted in.

Col 1:18 And **He is the Head of the body**, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Rev 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Rev 12:2 And being pregnant, she cried out in labor and in pain to give birth.^a

Rev 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Rev 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Rev 12:5 And she bore a male child^a who was to shepherd all nations with a rod of iron.

Psa_2:9 And her child was caught away to Elohim and to His throne. Footnote: ^aSee also Isa 26:17, Isa 66:7, Mic 4:9-10.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.

Ezra Introduction

Gill's Exposition Excerpt: Ezra, in the Vulgate Latin and Arabic versions, is called the "First" Book of Ezra, Nehemiah being reckoned the "second"; but with the Jews both were accounted but one book (a); in the Syriac version, it is called the Writing or Book of Ezra the Prophet; and this title is given him, both by Jews (b) and Christians (c); in the Arabic version, it is called the First Book of Ezra the Priest, skillful in the Law; and that he was a priest is clear, since he was the son of Seraiah the high priest, who was slain by Nebuchadnezzar, and the younger brother of Josedech, who succeeded his father as high priest, and uncle to Joshua that succeeded him; and he was also a ready scribe in the law of Moses, see [Ezra 7:1](#)...

Both the books of Ezra and Nehemiah document the return of the southern house of Judah back to Jerusalem from Babylon after 70 years in exile.

Ezra 1

As with the exodus out of Egypt, YHWH creates circumstances to ‘let His people go.’ YHWH stirs the spirit of King Cyrus and brings forth leaders out of the tribes of Judah and Benjamin that had been exiled to Babylon. After 70 years of being exiled, YHWH also assures provisions for the return to Jerusalem and for building the house of YHWH.

The Proclamation of Cyrus

Ezr 1:1 And in the first year of Koresh [Cyrus] sovereign of Persia, that the word of יהוה by the mouth of Yirmeyah might be accomplished, יהוה stirred up the spirit of Koresh sovereign of Persia, to proclaim throughout all his reign, and also in writing, saying,

Ezr 1:2 “**Thus said Koresh sovereign of Persia, יהוה Elohim of the heavens has given me all the reigns of the earth. And He has commanded me to build Him a house in Yerushalayim which is in Yehudah.**”

Ezr 1:3 Who is among you of all His people? His Elohim be with him! And let him go up to Yerushalayim, which is in Yehudah, and build the House of יהוה Elohim of Yisra’el – He is Elohim – which is in Yerushalayim.

Ezr 1:4 And whoever is left from all the places where he sojourns, let the men of his place help him with silver and gold, with goods and livestock, besides the voluntary offerings for the House of Elohim which is in Yerushalayim.’ ”

Ezr 1:5 And the heads of the fathers’ houses of Yehudah and Binyamin, and the priests and the Lēwites, with all those whose spirits Elohim had stirred, rose up to go up and build the House of יהוה which is in Yerushalayim.

Ezr 1:6 And all those round about them strengthened their hands with objects of silver and gold, with goods and livestock, and with valuables, besides all that was voluntarily offered.

Ezr 1:7 And Sovereign Koresh brought out the utensils of the House of יהוה, which Nebukadnetstsar had taken from Yerushalayim and put in the house of his mighty ones,

Ezr 1:8 and Koresh sovereign of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Shēshbatstsar the leader of Yehudah.

Ezr 1:9 **And this was their number:**

- ✚ thirty gold dishes,
- ✚ one thousand silver dishes,
- ✚ twenty-nine knives,
- ✚ **Ezr 1:10** thirty gold basins, next,
- ✚ four hundred and ten silver basins,
- ✚ one thousand other utensils.

Ezr 1:11 All the utensils of gold and silver were five thousand four hundred. Shēshbatstsar took all of them with the exiles who were brought from Babel to

Yerushalayim.

Acts Introduction

Acts is one of my most favorite books of the Bible. It wasn't always that way. It became my favorite, once I understood more about who we are as His kingdom of priests of the Melchizedek order. For that reason, I'm not going to share a traditional introduction to Acts, since there are plenty of 'Book Commentaries' available that cover those details.

What I want us to experience as we go through the Book of Acts is:

- *A beautifully close relationship to YHWH.*
- *A beautifully close relationship to one another.*
- *The joy of gathering on Shabbat, not Sunday, to meet with Him as we read and study His Word together.*
- *The simplicity of sitting at His feet; and knowing His great love for us.*
- *The confidence He had in us while we were yet sinners.*
- *The direct handoff of the Melchizedek 'kingdom baton' to the taught ones gathered; to Peter, Stephen, to His chosen vessel Paul; and to all of us that have followed.*
- *To see the challenges then and now of spreading **the Covenant Confirming Gospel Message**.*
- *To see YHWH's promise to Abraham come to life as we, His 'living stones' are gathered into the 'one new man' ~ Israel.*
- *To see the purity and simplicity of His proposal; before man complicated, watered-down, and distorted His message.*
- *To see how the enemy has fought against His people from taking their rightful place in His kingdom; and as His bride.*
- *To see how the enemy has tried to usurp the birthright, the land, and the name 'Israel.'*
- *The Book of Acts shows the beginning of our new glorious walk with Him as our High Priest of the Melchizedek order.*
- *We see the initial igniting through the Ruach HaKodesh of the 1st century believers. They joyously are thrust into their faith filled roles' as His kingdom of priests, a holy nation, a set-apart people to Himself.*
- *We once again are knowing who we are and walk in our Covenant fidelity relationship with Him.*
- *We have learned about all the things 'not to do' as we have seen the 'pit falls' and 'stumbling blocks' of previous generations.*
- *We have learned from Hebrews 7:11-13 about whenever there was a change in priesthood; came a change in law.*
- *The Book of Acts is living out Hebrews 7:12. Our Savior and High Priest*

of the Melchizedek Order is Yahusha; and the change in law is through the New Covenant; therefore, we abide in Covenant Torah and are connected to YHWH's original promise to Abraham.

- *These are the things we should look for as we walk through the book of Acts; the account of the 1st generation of believers; the accounts of the major roles play by Peter and Paul; and the story of these accounts recorded by Luke.*
- *The Book of Acts shows the returning reign of His Melchizedek Priesthood as they follow Covenant Torah and mature as His true bride. Believers in Yahusha are still living out... the Book of Acts!*
- *Acts shows the first disciples walking in the completed transference back to the reigning Melchizedek priesthood; following Covenant Torah; and coming out from under the Aaronic Levitical Priesthood that was in place to administer the tutor, the Book of the Law, UNTIL Yahusha would come.*

The Book of Acts is exciting; it is explosive; and it shows the importance of knowing and understanding that under the Melchizedek priesthood, we are a holy nation from every tribe, tongue, people, and nation. Walking in Covenant Torah is the narrow path that leads to Life in Him.

We are saved by grace through faith, and the Book of Acts dynamically displays 100-fold 'kingdom faith'; which moves a person far beyond the 30-60-fold of 'saving faith.'

Acts 1

Act 1:1 The first account I made, O Theophilos,^a of all that יהושע began both to do and to teach, Footnote: ^aCompare [Luk 1:1-3](#). It appears that Luqas was the author of both accounts.

Act 1:2 until the day when He was taken up, after giving instructions through the Set-apart Spirit to the emissaries whom He had chosen,

Act 1:3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them for forty days, speaking concerning the reign of Elohim.

The Book of Acts is sometimes referred to as the ‘second’ Luke. The reason being is that Luke wrote both Luke and the Book of Acts. The subject of both books is about Yahusha; what he began to do and to teach. Both letters are addressed to Theophilus.

Theophilus in general terms means ‘a friend of Yah’. In Luke 1:3, Luke addresses him as most excellent Theophilus. **“Most excellent” Theophilus** is a title generally used of a Roman official – like a Roman governor.

We know before the Book of Acts is over, Paul is about to be flogged in **Acts 22**. He ends up appealing to Caesar, but an appeal always had to precede the person’s arrival. For this reason, some believe these letters (Luke & Acts) were to aid Theophilus in writing that appeal. This is the perspective I lean toward.

The Promise of the Holy Spirit

Act 1:4 And meeting with them, He commanded them not to leave Yerushalayim, but to wait for the Promise of the Father,^b “which you have heard from Me – Footnote: ^b Luk 24:49, Joh 14:16 and Joh 14:26.

Act 1:5 because **Yohanan truly immersed in water**, but **you shall be immersed in the Set-apart Spirit not many days from now.”**

Yahusha appeared to many for 40 days prior to His ascension. Before ascending, He instructs His apostles to wait in Jerusalem for **the Promise of the Father, the Ruach HaKodesh**. Through this ‘Promise’; His kingdom of priests would grow exponentially and begin gathering the set-apart ones from all the places His people had been scattered.

The time had come to walk once again as His kingdom of priests; and no longer as a nation with a priest. Yahusha now reigns as our Melchizedek High Priest and they were to walk in Covenant Torah. He had fulfilled the Book of the Law [Ex. 24:12 – Deut. 31:26], the tutor UNTIL Yahusha would come. The Book of the Law was a parable [Heb. 9:9] that was a type and shadow of all that Yahusha would accomplish, represent, and fulfill. The Book of the Law teaches us a great deal about Yahusha and about heavenly processes.

The Ascension

Act 1:6 So when they had come together, they asked Him, saying, **“Master, would You at this time restore the reign to Yisra’el?”^c** Footnote: ^cAlso see Luk 1:33.

To “restore” the reign to Israel, means that it was once in place. The Melchizedek priesthood predated the Aaronic Levitical Priesthood. The marriage proposal in Exodus 19:4-6 at Mt. Saini was under the Melchizedek order being led by Moses and dated all the way back to the first Adam. The Exodus proposal was to make Israel a holy nation; a kingdom of priest; and YHWH’s set-apart people. The blood ratification is in Exodus 24:7-8; followed by the marriage Covenant confirming meal taking place in Exodus 24:9-11. At this national betrothal meal, we see Aaron and two of his sons, Nadab and Abihu, were also present. Therefore, they too first partook in the Melchizedek priesthood prior to the sin of the golden calf 40 days later.

After the sin of the golden calf, the Aaronic Levitical Priesthood was formed to spare the lives of the people and to implement the ‘tutor’ of the imposed ‘Book of the Law.’ Israel would now become a nation with a priest instead of a Kingdom of priests. This is very important to understand because Yahusha ushered the Melchizedek Priesthood back to the reigning position from its denigrated position. Yahusha came to fulfill the death penalty arm of Genesis 15 so that He could “restore” the Kingdom of Israel to be His set-apart nation of priests after the order of Melchizedek. Unless our High Priest Yahusha HaMashiach washes you; cleanses you; you have no part in Him.

Act 1:7 And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority.

The apostles were not the only ones confused as to when Yahusha would come into His kingly reign. It is very possible that this was the same reason that John the Immerser, while in prison, had sent his taught ones to ask Yahusha if He was the One or should they expect another. Yahusha confirmed He was the one through many miracles.

Likewise, the apostles are asking Yahusha straight forward. They had witnessed so much. They had daily walked and talked with Him; they had seen Him on the mount of transfiguration; they had seen the miracles; they had seen His crucifixion, death, burial, and now His resurrection; and so they asked, ‘Master, would You at this time restore the reign to Yisra’ěl?’

Only YHWH knows the day and the hour; but we do know that YHWH functions by His prophetic calendar of His appointed times, His moedim. In just 10 more days, they would experience one of the greatest ‘Festival of Weeks’ or ‘Pentecost’ ever! They would receive the Comforter; the Ruach HaKodesh!

Act 1:8 “But you shall receive power when the Set-apart Spirit has come upon

you, and **you shall be My witnesses** in **Yerushalayim**, and **in all Yehudah** and **Shomeron**, and to the **end of the earth.**”

Act 1:9 And having said this, while they were looking on, He was taken up, and a cloud hid Him from their sight.

Act 1:10 And as they were gazing into the heaven as He went up, see, two men stood by them dressed in white,

Act 1:11 who also said, “Men of Galil, why do you stand looking up into the heaven? This same יהושע, who was taken up from you into the heaven, **shall come in the same way^d** as you saw Him go into the heaven.” Footnote: ^dSee [Zec 14:4](#). Note: these men were standing on the Mount of Olives (v. 12).

Zec 14:4 And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.

To this day, through the power of the Ruach HaKodesh, we ARE His witnesses. For this reason, the two witnesses mentioned in Revelation 11, could be represented by the two prophets associated with the houses of Judah and Israel [the two olive trees] and the two assemblies the lampstands of [Smyrna and Philadelphia].

In the end of days, these two witnesses will witness to the whole earth for 3 ½ years; this could be depicted by the statement referring to Jerusalem, Judea, Samaria, and to the end of the earth in Acts 1:8. Yes, we are witnesses now, but in the end of days, there will be a greater outpouring of the Ruach HaKodesh for a great awakening. Yahusha will return in the clouds, just as He ascended before His apostles.

Matthias Chosen to Replace Judas

Act 1:12 Then they went **back to Yerushalayim from the Mount of Olives**, which is near Yerushalayim, a Sabbath day’s journey.

Act 1:13 And when they came in, they went up into the upper room where they were staying: both Kēpha and Ya’aqob and Yoḥanan and Andri, Philip and T’oma, Bartholomi and Mattithyahu, Ya’aqob the *son of Alphai* and Shim’on the Zealot, and Yehudāh the *son of Ya’aqob*.

Act 1:14 **All these were continuing with one mind in prayer and supplication**, with the women and Miryam the mother of יהושע, and with His brothers.

In Him, we become like-minded. This is accomplished by staying in His Word; and He is the Word. We abide in Him and Him in us. We follow His Covenant commands that keep us in step with Him and with each other.

Act 1:15 And in those days Kěpha, standing up in the midst of the taught ones – and there was a gathering of about **a hundred and twenty** – said,

Act 1:16 “Men and brothers, this Scripture had to be filled which the Set-apart Spirit spoke before by the mouth of Dawiḡ concerning Yehuḡah, who became a guide to those who seized יהושע,

Act 1:17 because he was numbered with us and did receive his share in this service.”

Act 1:18 (This one, therefore, purchased a field with the wages of unrighteousness, and falling forward, he burst open in the middle and all his intestines gushed out.

Act 1:19 And it became known to all those dwelling in Yerushalayim, so that in their own language that field was called, Ḥaqal Dema, that is, Field of Blood).

Act 1:20 “For it has been written in the Book of Tehillim, ‘**Let his dwelling lie waste, and let no one live in it,**’ [Psa 69:25](#) and, ‘**Let another take his office.**’ [Psa 109:8](#).

Act 1:21 “It is therefore necessary that of the men who have been with us all the time that the Master יהושע went in and out among us,

Act 1:22 **beginning from the immersion of Yoḥanan to that day when He was taken up from us, that one of these should become a witness with us of His resurrection.**”

Act 1:23 And they put forward two: Yosěph called Barsabba, who was also called **Justus**, and **Mattithyahu** [Matthias].

Act 1:24 **And praying they said,** “You, יהוה, who know the hearts of all, show which one of these two You have chosen

Act 1:25 to receive the share in this service and office of the emissary from which Yehuḡah by transgression fell, to go to his own place.”

Act 1:26 And they cast their lots, and the lot fell on **Mattithyahu**. And **he was numbered with the eleven emissaries.**

Peter addresses the 120 gathered. He shares that Judas of Iscariot fulfilled the prophecy written in Psalm 69:25. Peter goes on to state that Psalm 109:8 records that another should take his office. They pray and ask YHWH to show them which one, Justus or Matthias, should fill that office. Matthias is then selected by lot and was numbered with the eleven. They chose someone that had been with them from the beginning from John the Immerser to the day of Yahusha’s ascension.

~ Shalom ~ Libby

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