

Greetings, today our manna is from Gen. 47; Job 13; Luke 1:1-38; 1 Cor. 1

February 14 - 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 47

Jacob's Family Settles in Goshen

Gen 47:1 Then Yosēph went and spoke to Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena’an. And see, they are in the land of Goshen.”

Gen 47:2 And he took five men from among his brothers and presented them to Pharaoh.

Gen 47:3 And Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, both we and also our fathers.”

Gen 47:4 And they said to Pharaoh, “We have come to dwell in the land, because there is no pasture for your servants’ flocks, for the scarcity of food is severe in the land of Kena’an. And now, please let your servants dwell in the land of Goshen.”

Gen 47:5 And Pharaoh spoke to Yosēph, saying, “Your father and your brothers have come to you.

Gen 47:6 “The land of Mitsrayim is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

What a journey! Jacob and all the family and livestock make it to Goshen and are given permission by Pharaoh to dwell in that region which was best suited for livestock.

Goshen was in the well-watered Nile Delta area of Egypt. To travel there however, would have been an exhausting dry and dusty journey.

Soon after arriving, Joseph brings his father, Jacob, before Pharaoh. Jacob blesses Pharaoh before and after the meeting. The greater is blessing the lesser. Pharaoh by this time had seen YHWH work through Jacob’s son Joseph and because of that, Pharaoh had been greatly blessed. At the same time, YHWH orchestrated provision for His people in the land of Egypt. So, Pharaoh said to Jacob, “How old are you?” After that trip I’m sure he looked a lot older than what he was! You can’t help but feel a little sad when you read his answer:

Gen 47:7 And Yosēph brought in his father Ya’aqob and set him before Pharaoh. And

Ya'aqob blessed Pharaoh.

Gen 47:8 And Pharaoh said to Ya'aqob, "How old are you?"

Gen 47:9 And Ya'aqob said to Pharaoh, "The days of the years of my sojournings are one hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers in the days of their sojournings."

Gen 47:10 And Ya'aqob blessed Pharaoh, and went out from before Pharaoh.

Gen 47:11 So Yosëph settled his father and his brothers, and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

Gen 47:12 And Yosëph provided his father, and his brothers, and all his father's household with bread for the mouth of the little ones.

Joseph and the Famine

Gen 47:13 Now there was no bread in all the land, because the scarcity of food was very severe, and the land of Mitsrayim and all the land of Kena'an became exhausted from the scarcity of food.

Gen 47:14 And Yosëph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena'an, for the grain which they bought. And Yosëph brought the silver into Pharaoh's house.

Gen 47:15 And when the silver was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yosëph and said, "Give us bread, for why should we die in your presence? For the silver is gone!"

Gen 47:16 And Yosëph said, "Give your livestock, and I give you bread for your livestock, if the silver is gone."

Gen 47:17 So they brought their livestock to Yosëph, and Yosëph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Gen 47:18 And when that year had ended, they came to him the next year and said to him, "We do not hide from my master that our silver is all spent, and my master also has the livestock we owned. There has not been left any before my master but our bodies and our lands.

Gen 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and let us and our land be servants of Pharaoh. And give us seed, and let us live and not die, and let the land not lie waste."

Gen 47:20 And Yosëph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh's.

Jacob's life had not been an easy one. He had served Laban for 20 years working as a shepherd and raised his own large family and his flocks. He had stressed over the encounter with Esau; Deborah, Rebekah's nurse dies whom must have been like a second mom to Jacob; his beloved wife dies giving birth to Benjamin; he had dealt with Dinah's traumatic event and the subsequent revenge taken by Levi and Shimon; his father Isaac passes away; his first born son Joseph by Rachel, the love of his life, is presumed dead after he had just joyously bestowed on him the special long coat at age 17; he grieved for 23 years being deceived by 10 of his sons; the drought had taken its toll; and now after these bizarre yet divine turn of events, he is before Pharaoh.

With all that, and I'm sure I have left some things out; we can see that Jacob's life had been hard and very busy. Regardless, he had been greatly blessed for he had walked His life with Eloah. His years had been less than Isaac and Abraham. "Jacob lived in the whole one hundred and forty-seven years; Isaac his father lived one hundred and eighty; and Abraham his grandfather, one hundred and seventy-five." **[Adam Clarke Commentary]**

Gen. 47 is rich with so much more to discuss. We see the drought is extremely severe. The people have **run out of silver to purchase grain** so now they **trade their livestock for grain**. The drought persists so they **ask Joseph to purchase their land and they would work as servants** to Pharaoh. Joseph purchases all the land in Egypt except for the priest/princes. In a commentary, I read that the land of Egypt was divided into 3 parts at that time; one third was what Pharaoh owned which included Goshen; one third belonged to the people; and one third the priests.

One can see how those in rulership can easily take over a country due to such a catastrophic event as a famine. We read **after the people had sold everything they were moved into cities**; farmed the land; and gave 1/5 to Pharaoh. Priests of the land were excluded by law. Jacob's family was provided for and were fruitful and multiplied.

Gen 47:21 And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

Gen 47:22 Only the ground of the priests he did not buy, for the priests had from what Pharaoh gave them *by law*, and they ate *that which* Pharaoh gave them by law. Therefore they did not sell their ground.

Gen 47:23 And Yosēph said to the people, "Look, I have bought you and your land today for Pharaoh. Look, here is seed for you, and you shall sow the land.

Gen 47:24 "And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones."

Gen 47:25 And they said, “You have saved our lives. Let us find favour in the eyes of my master, and we shall become Pharaoh’s servants.”

Gen 47:26 And Yosēph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh’s.

Gen 47:27 And Yisra’ēl dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and were fruitful and increased exceedingly.

Gen 47:28 And Ya’aqoḇ lived in the land of Mitsrayim seventeen years. So the length of Ya’aqoḇ’s life was one hundred and forty-seven years.

Gen 47:29 And the time for Yisra’ēl to die drew near, and he called his son Yosēph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim,

Gen 47:30 but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

Gen 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’ēl bowed himself on the head of the bed.

This chapter closes with the **death of Israel [Jacob]** at 147 years of age and he has Joseph promise, by placing his hand beneath Israel’s thigh, that he would not bury him in Egypt but with his fathers.

Job 13

Job Continues: Still I Will Hope in Eloah

Job has had enough of his friends’ comments. The ‘**be silent**’ verses are very telling! Sometimes ‘silence’ truly is golden.

Job 13:1 “Look, my eye has seen it all, my ear has heard and understood it.

Job 13:2 What you know, I know too; I am not less than you.

Job 13:3 But I would speak to the Almighty, and I delight to reason with Ĕl.

Job 13:4 But you smear with falsehood, worthless healers, all of you!

Job 13:5 **If you would only be silent**, then it would be your wisdom!

Job 13:6 Please hear my reasoning, and listen to the pleadings of my lips.

Job 13:7 Would you speak perversely for Ĕl, and speak deceit for Him?

Job 13:8 Would you be partial towards Him? Would you plead for Ĕl?

Job 13:9 Would it be well when He searches you out? Or could you deceive Him as one deceives a man?

Job 13:10 He would certainly reprove you if you secretly show partiality.

Job 13:11 Should not His excellence make you afraid, and the dread of Him fall upon you?

Job 13:12 Your weighty sayings are proverbs of ashes, your shields are shields of clay.

Job 13:13 **Be silent before me**, and let me speak, and let whatever come upon me!

Job 13:14 Why do I take my flesh in my teeth, and put my life in my hands?

Job 13:15 Though, He kills me – in Him I expect! But I show my ways to be right before Him.

Job 13:16 He also is my deliverance, for a defiled one does not come before Him.

Job 13:17 Listen closely to my words, and with your ears to what I say.

Job 13:18 Look, please, I have prepared my case, I know that I am in the right.

Job 13:19 Who is he who would strive with me? For then I would keep silent and die.

There is now a shift of Job speaking to YHWH. And he asks for two things not to happen so that he would not be hidden from YHWH's face: **1. Don't withdraw Your hand far from me. 2. Let not dread of You make me afraid.**

Job 13:20 **Only two matters do not do to me**, then I am not hidden from Your face:

Job 13:21 **Withdraw Your hand far from me**, and **let not dread of You make me afraid.**

Job 13:22 Then call, and let me answer; or let me speak, and You reply to me.

Job 13:23 How many are my crookednesses and sins? Let me know my transgression and my sin.

Job 13:24 Why do You hide Your face, and reckon me as Your enemy?

Job 13:25 Would You frighten a leaf driven to and fro? And would You pursue dry stubble?

Job 13:26 For You write bitter *charges* against me, and make me inherit the crookednesses of my youth,

Job 13:27 and put my feet in the stocks, and look closely to all my paths. You set a limit for the soles of my feet.

Job 13:28 And he, like that which is rotten, wastes away, as a garment that is moth-eaten.

Luke 1:1-38

Luke, the writer of the Book of Luke, was an evangelist and a physician possibly native to Antioch. He was a faithful travel companion with Paul and is also believed to have written the Book of Acts. Some say the Book of Acts could have easily been titled ‘2 Luke’. Though not an eyewitness, he was well acquainted and within the circle of the apostles. He was fluent in the Greek language and very knowledgeable of Jewish customs; his name was of Greek origin; some believe he was a gentile and possibly was a Jewish proselyte that later converted to belief in Yahusha. Be that as it may, in Yahusha HaMashiach’s kingdom, there is neither Greek nor Jew; male nor female; bond nor free. The Book of Luke was believed to have been written in 62 or 63 C.E.

Both the Book of Luke and the Book of Acts are addressed to Theophilus. The Book of Luke being the first account. There are varying opinions of who Theophilus was. **“Most excellent” Theophilus** mentioned in **Luke 1:3** is a title generally used of a Roman official – like a Roman governor. It is felt that Luke may have been writing to provide an accurate account of the gospel message and an accurate account about Paul. We know later, in the Book of Acts, Paul appeals to Caesar in Rome. Since the name, Theophilus, means ‘friend of Elohim’, the letter could also be viewed as being written to all that love YHWH. I lean more toward the letters being written to Theophilus, a Roman official, but also acknowledge that his letters speak to all that love YHWH.

Dedication to Theophilus

Luk 1:1 Since many have indeed taken in hand to set in order an account of the matters completely confirmed among us,

Luk 1:2 as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

Luk 1:3 it seemed good to me as well, having followed up all these matters exactly from the beginning, to write to you an orderly account, most excellent Theophilos,

Luk 1:4 that you might know the certainty of the words which you were taught.

Luke wastes no time diving into an accurate account **in chapter one** of amazing facts concerning:

1. The birth of John the Baptist foretold
2. The birth of Yahusha foretold
3. Miryam’s (Mary’s) visit to Elizabeth
4. Mary’s song of praise
5. The birth of John the Baptist
6. Zechariah’s prophecy

The first two are in our devotional today. The foretelling of the birth of John the Immerser and Yahusha.

It is noted that both Zechariah and Elizabeth were of Aaronic lineage and both were righteous (Tzadik).

Birth of John the Baptist Foretold

Luk 1:5 There was in the days of Herodes, the sovereign of Yehudah, **a certain priest named Zeḱaryah, of the division of Aḅiyah. And his wife was of the daughters of Aharon, and her name was Elisheḅa.**

Luk 1:6 And they were both righteous before Elohim, blamelessly walking in all the commands and righteousnesses of יהוה'.

Luk 1:7 And they had no child, because Elisheḅa was barren, and both were advanced in years.

Luk 1:8 And it came to be, that while he was serving as priest before Elohim in the order of his division,

Luk 1:9 according to the institute of the priesthood, **he was chosen by lot to burn incense when he went into the Dwelling Place of יהוה'.**

Luk 1:10 And the entire crowd of people was praying outside at the hour of incense.

Luk 1:11 And a messenger of יהוה' appeared to him, standing on the right side of the slaughter-place of incense.

Luk 1:12 And when Zeḱaryah saw *him*, he was troubled, and fear fell upon him.

Luk 1:13 But the messenger said to him, “Do not be afraid, Zeḱaryah, for your prayer is heard. And your wife Elisheḅa shall bear you a son, and you shall call his name Yoḥanan.

Luk 1:14 “And you shall have joy and gladness, and many shall rejoice at his birth.

Luk 1:15 “For he shall be great before יהוה', and shall drink no wine and strong drink at all. And he shall be filled with the Set-apart Spirit, even from his mother’s womb.

Luk 1:16 “And he shall turn many of the children of Yisra’el to יהוה' their Elohim.

While in the Dwelling Place of YHWH, Gabriel brings him a message that he and Elizabeth, whom had been barren, would conceive a child and they were to name him John. The child was not to drink wine nor strong drink and **would be filled with the Spirit from birth**. He would walk in the spirit and the **power of Elijah** (thus fulfilling prophecy). Since, Zechariah doubted how this could be, he was made unable to speak until the child would be born. After the delay in coming out of the Dwelling Place and being unable to speak; everyone knew he had seen a vision. Thus, as prophesied, Elizabeth conceived as stated by Gabriel.

Luk 1:17 “And he shall go before Him in the spirit and power of Ēliyahu, **‘to turn the hearts of the fathers to the children,’** [Mal 4:6](#) and the disobedient to the insight of the righteous, to make ready a people prepared for יהוה.”

Luk 1:18 And Zeḱaryah said to the messenger, “By what shall I know this? For I am old, and my wife advanced in years.”

Luk 1:19 And the messenger answering, said to him, “I am Gaḅri’ēl, who stands in the presence of Elohim, and was sent to speak to you and announce to you this good news.

Luk 1:20 “But see, you shall be silent and unable to speak until the day this takes place, because you did not believe my words which shall be filled in their appointed time.”

Luk 1:21 And the people waited for Zeḱaryah, and marvelled at his delay in the Dwelling Place.

Luk 1:22 And when he came out, he was unable to speak to them. And they recognised that he had seen a vision in the Dwelling Place, for he was beckoning to them and remained dumb.

Luk 1:23 And it came to be, as soon as the days of his service were completed, he went away to his house.

Luk 1:24 And after those days his wife Elisheḅa conceived. And she hid herself **five months**, saying,

Luk 1:25 “יהוה has done this for me, in the days when He looked upon me, to take away my reproach among men.”

Gabriel visits Mary, a virgin, engaged to Joseph of the House of David, in the city of Galilee, named Nazareth. Gabriel tells her that she would conceive and give birth to a Son and call His Name Yahusha.

Birth of Yahusha Foretold

Luk 1:26 And in the **sixth month** the messenger Gaḅri’ēl was sent by Elohim to a city of Galil named Natsareth,

Luk 1:27 to a maiden engaged to a man whose name was Yosēph, of the house of Dawid. And the maiden’s name was Miryam.

Luk 1:28 And the messenger, coming to her, said, “Greetings, favoured one, the Master is with you. Blessed are you among women!”

Luk 1:29 But she was greatly disturbed at his word, and wondered what kind of greeting this was.

Luk 1:30 And the messenger said to her, “Do not be afraid, Miryam, for you have found favour with Elohim.

Luk 1:31 “And see, you shall conceive in your womb, and shall give birth to a Son, and call His Name יהושע.^a Footnote: ^aSee [Mat 1:21](#).

Luk 1:32 “He shall be great, and shall be called the Son of the Most High. And יהוה' Elohim shall give Him the throne of His father Dawid.

Luk 1:33 “And He shall reign over the house of Ya'aqob forever, and there shall be no end to His reign.”^b Footnote: ^bSee [Psa 2:1-12](#), [Psa 89:14-34](#), [Isa 9:7](#), [Isa 16:5](#), [Jer 23:3-6](#), [Jer 30:9](#), [Eze 37:24](#), [Dan 2:44](#), [Dan 7:18-27](#), [Mic 5:2-4](#), [Act 1:6-7](#), [Rev 11:15](#).

Luk 1:34 And Miryam said to the messenger, “How shall this be, since I do not know a man?”

Luk 1:35 And the messenger answering, said to her, “The Set-apart Spirit shall come upon you, and the power of the Most High shall overshadow you. And for that reason the Set-apart One born of you shall be called: Son of Elohim.

Luk 1:36 “And see, Elisheba your relative, she has also conceived a son in her old age. And this is now the sixth month er who was called barren,

Luk 1:37 because with Elohim no matter shall be impossible.”

Luk 1:38 And Miryam said, “See the female servant of יהוה! Let it be to me according to your word.” And the messenger went away from her.

As stated in Scripture, we believe in the virgin birth but NOT in the Catholic doctrine of the “Immaculate Conception” giving Mary a sinless status. Only Yahusha was without sin. Miriam [Mary] a virgin served as a surrogate birthmother of Yahusha.

The term ‘Immaculate Conception’ is a Catholicism belief that Mary was protected from original sin, that Mary did not have a sin nature and was, in fact, sinless. This is biblically false.

1Corinthians Introduction

F. B. Meyer gives a concise overview:

INTRODUCTION -Corinth was an important and wealthy city. Having ports on two seas, it was a great trading center. Christianity was first introduced there by Paul on his second missionary journey. His continued labors were successful in building up a vigorous church. But on his leaving for other fields of labor, serious evils broke out among the members; some countenanced immorality, idol feasts, lawsuits in heathen courts, and immodesty among women. As tidings of these evils were brought to Paul at Ephesus, he addressed this letter to the Corinthian church “with many tears,” [2Co 2:4](#). The letter was written about 57 A.D. Several features of special interest characterize this Epistle-notably the gospel as the wisdom of God, the supremacy of love, and the doctrine of the resurrection.

1Corinthians 1

Greeting

1Co 1:1 Sha'ul, a called emissary of יהושע Messiah by the desire of Elohim, and brother Sosthenes,

Act 18:17 And all the Greeks took Sosthenes, the ruler of the congregation, and beat him before the judgment seat. But Gallion showed no concern whatever.

Background on Sosthenes [Adam Clarke excerpt]: Then all the Greeks took Sosthenes - As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office; see [Act 18:8](#); and that he was known either to have embraced Christianity, or to have favored the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, [1Co 1:1](#). Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place.

And, as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the proconsul would not support them in their opposition to Paul...

1Co 1:2 to the assembly of Elohim which is at Corinth, to those who are set-apart in Messiah יהושע, called set-apart ones, with all those calling on the Name of יהושע Messiah our Master in every place, theirs and ours:

1Co 1:3 Favor to you and peace from Elohim our Father and the Master יהושע Messiah.

Thanksgiving

1Co 1:4 I thank my Elohim always concerning you for the favor of Elohim which was given to you by Messiah יהושע,

1Co 1:5 that in Him you were enriched in all – in every word and all knowledge –

1Co 1:6 as the witness of Messiah was confirmed in you,

1Co 1:7 so that you are not lacking in any gift, eagerly waiting for the revelation of our Master יהושע Messiah,

1Co 1:8 who shall also confirm you to the end, unreprieveable in the day of our Master יהושע Messiah.

1Co 1:9 Elohim is trustworthy, by whom you were called into the fellowship of His Son, יהושע Messiah our Master.

Those that are called to lead and impart the Covenant Confirming Gospel Message from the wisdom of His Word; at times must face conflict and disobedience within the assembly. Paul sets the tone by his opening greeting and thanksgiving all based on their walk with Yahusha HaMashiach. It is always best to count our blessings in Mashiach to keep our everyday life in perspective.

Divisions in the Assembly

1Co 1:10 And I appeal to you, brothers, by the Name of our Master יהושע Messiah,

- that you all agree, and that there be no divisions among you,
- but that you be knit together in the same mind and in the same opinion.

Unity and respect among believers are essential; division is of the enemy. Today, this is the very reason that the enemy has divided believers into so many religious denominations and anti-messiah assemblies. We hear, 'I'm Baptist'; 'I'm Catholic'; 'I'm Methodist'; 'I'm Jewish'; and so forth. Instead, we were always meant to be unified likeminded believers in Yahusha HaMashiach; meeting and breaking bread [His Word] often; on Shabbats; YHWH's feasts; and walking daily in sanctification being guided by His Word.

1Co 1:11 For I have been informed concerning you, my brothers, **by those of the house of Chloe**, that there are strifes among you.

Background on the 'house of Chloe' by Adam Clarke: **By them which are of the house of Chloe** - This was doubtless some very religious matron at Corinth, whose family were converted to the Lord; some of whom were probably sent to the apostle to inform him of the dissensions which then prevailed in the Church at that place. Stephanas, Fortunatus, and Achaicus, mentioned [1Co 16:17](#), were probably the sons of this Chloe.

1Co 1:12 What I mean is this, that each one of you says, "I am of Sha'ul," or "I am of Apollos," or "I am of Kēpha," or "I am of Messiah."

1Co 1:13 **Has the Messiah been divided? Was Sha'ul impaled for you? Or were you immersed in the name of Sha'ul?**

1Co 1:14 I thank Elohim that I immersed not one of you except Crispus and Gaios,

1Co 1:15 **that no one should say that I immersed into my own name.**

1Co 1:16 Now I did also immerse the household of Stephanas. For the rest, I do not know whether I immersed anyone else.

1Co 1:17 **For Messiah did not send me to immerse, but to bring the Good News, not with wisdom of words, that the stake of Messiah should not be nullified.**

Messiah the Wisdom and Power of YHWH

1Co 1:18 For the word of the stake is indeed foolishness to those who are perishing, but **to us who are being saved it is the power of Elohim.**

The Word is sharper than any two-edged sword. It separates the sheep from the goats by a person's profession of faith in our resurrected Savior. For YHWH so loved the world that He gave us His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life. [John 3:16] Only by the atoning precious blood of the Lamb was this achieved in the crucifixion and resurrection of Yahusha HaMashiach. Each person must make a declaration of accepting or rejecting the Messiah's finished work. Not to respond, is the same as rejection for 'silence is consent.'

One day the enemy will attempt to sway people to reject Yahusha based on Rev. 13:17, 'Worship and take the mark of the beast if you want to 'buy and sale.' To do so, a person rejects the finished work of Yahusha HaMashiach.

Rev 13:17 and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name.

1Co 1:19 For it has been written, **"I shall destroy the wisdom of the wise, and set aside the learning of the learned ones."**^a [Isa 29:14](#). Footnote: ^aSee [Mat 11:25](#), [Rom 1:22](#).

1Co 1:20 Where is the wise? Where is the scholar? Where is the debater of this age? **Has not Elohim made foolish the wisdom of this world?**

1Co 1:21 For since, in the wisdom of Elohim, the world through wisdom did not know Elohim, it pleased Elohim through the foolishness of preaching to save those who believe.

1Co 1:22 **And since Yehudim ask a sign, and Greeks seek wisdom,**

1Co 1:23 **yet we proclaim Messiah impaled, to the Yehudim a stumbling-block and to the Greeks foolishness,**

1Co 1:24 **but to those who are called – both Yehudim and Greeks – Messiah the power of Elohim and the wisdom of Elohim.**

'The Foolishness of Elohim is Wiser than men'

'The Weakness of Elohim is Stronger than men'

1Co 1:25 For the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men.

1Co 1:26 For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble.

1Co 1:27 **But Elohim has chosen the foolish *matters* of the world to put to shame the wise, and Elohim has chosen the weak of the world to put to shame the strong.**

1Co 1:28 And Elohim has chosen the low-born of the world and the despised, and the ones that are not, that He might bring to naught the ones that are,

1Co 1:29 so that no flesh should boast in His presence.

1Co 1:30 And of Him you are in Messiah יהושע, who became for us wisdom from Elohim, righteousness also, and set-apartness and redemption,

1Co 1:31 that, as it has been written, **“He who boasts, let him boast in יהוה.”**
Jer 9:23-24.

~ Shalom ~ Libby

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