

Greetings, today our manna is from Genesis 12; Matthew 11; Nehemiah 1; Acts 11.

January 11 – Melchizedek Devotional Perspective

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

Genesis 12

The Call of Abram

Gen 12:1 And יהוה said to Abram, “**Go yourself out of your land**, from your relatives and from your father’s house, to a land which I show you.

Gen 12:2 “And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing!

Gen 12:3 “And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”

Gen 12:4 So Abram left, as יהוה had commanded him, and Lot went with him. And Abram was **seventy-five years** old when he set out from Haran.

The promise given to Abraham in Genesis 12:1-3 affects all of mankind. Everyone should automatically know where the promise is recorded in the Bible, because it is YHWH’s promise to believers as well. YHWH was going to make His people into a holy nation, a treasured possession above all peoples for all the earth is His. This nation is the ‘one new man’ born from above, Israel. This is not speaking of the earthly nation given the name of ‘Israel’ by man.

The only way to enter YHWH’s set-apart nation born from above is by faith [Heb. 11]. The Old Testament believers by faith looked forward to the promised Messiah; and believers today by faith in Yahusha HaMashiach enter the New Covenant which connects us back to the promise of Abraham. Yahusha’s invitation is open to every tribe, tongue, people, and nation who says ‘yes’ to Him with a sincere repentant heart and by faith receive Yahusha as their Savior.

Eph 2:13 But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah.

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,

Eph 2:15 having abolished in His flesh the enmity^d – the torah of the commands in dogma – **so as to create in Himself one renewed man** from the two, thus making peace, Footnote: ^dAlso see [Col 2:14](#), [Col 2:20](#), [Act 11:1-3](#).

ESV: Eph 2:15 by abolishing the law of commandments expressed in ordinances, that he might create in himself **one new man** in place of the two, so making peace,

Eph 2:16 and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.

Eph 2:17 And having come, He **brought as Good News peace to you who were far off, and peace to those near.** [Isa 57:19](#).

Eph 2:18 Because through Him we both have access to the Father by one Spirit.

Eph 2:19 So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,^e Footnote: ^eSee [Rom 11:17-24](#), [Isa 14:1](#).

Eph 2:20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone,

Eph 2:21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה,

Eph 2:22 in whom you also are being built together into a dwelling of Elohim in the Spirit.

In Genesis 12:1-3 we read YHWH make an unconditional promise to Abram. This is the same promise we can now connect to through Yahusha's blood ratified new covenant. This promise is pivotal for all mankind that repents and receives Yahusha as Savior. Like Abraham, we receive Him by faith.

Heb 11:7 By belief, Noah, having been warned of what was yet unseen, having feared, prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to belief.

Heb 11:8 By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.

Heb 11:9 By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya'aqob, the heirs with him of the same promise,

Heb 11:10 for he was looking for the city having foundations, whose builder and maker is Elohim.

Heb 11:11 By belief also, Sarah herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.

Heb 11:12 And so from one, and him as good as dead, were born **as numerous as the stars of the heaven, as countless as the sand which is by the seashore.** [Gen 15:5](#), [Gen 22:17](#).

Gen 12:5 And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the beings whom they had acquired in Haran, and they set out for the land of Kena'an. And they came to the land of Kena'an.

Gen 12:6 And Abram passed through the land **to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.**

The location of Shekem is significant. When Joshua leads the people into the promised land, they have a meeting between Mount Ebal and Gerizim. The place between the two mounts was Shekem. The area between the two mounts served as a natural amphitheater. [Joshua 8:30-35].

We also read about Jacob arriving in the city of Shekem in Gen. 13:17-20.

Gen 33:17 And Ya'aqob set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

Gen 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Shekem's father, for one hundred qesitah.^a Footnote: ^aA monetary unit of uncertain value, perhaps in the form of a lamb.

Gen 33:20 And he set **up a slaughter-place** there and called it **Ēl Elohe Yisra'el**.

H415 אל אלהי ישראל 'el 'elôhêy yisrà'êl ale el-o-hay' yis-raw-ale'

From H410 and H430 and H3478; the *mighty God of Jisrael*; *El Elohi Jisrael*, the title given to a consecrated spot by Jacob: - El-elohe-israel.

Gen 12:7 And יהוה appeared to Abram and said, "To your seed I give this land." And he **built there a slaughter-place to יהוה**, who had appeared to him.

Gen 12:8 And **from there he moved to the mountain east of Bëyth Ēl, and he pitched his tent, with Bëyth Ēl on the west and Ai on the east. And he built there a slaughter-place to יהוה, and called on the Name of יהוה.**

Gen 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

Gen 28:19 And he called the name of that place Bëyth Ēl, however, the name of that city had been Luz previously.

H1008 בית־אל bêyth'el

BDB Definition:

Bethel = "house of God"

1) ancient place and seat of worship in Ephraim on border of Benjamin, identified with Luz (former name)

2) a place in south country of Judah, not far from Beersheba and Ziklag

Gen 12:9 And Abram set out, continuing toward the South.

Abram and Sarai in Egypt

Gen 12:10 And a scarcity of food came to be in the land, and Abram went down to Mitsrayim to dwell there, for the scarcity of food was severe in the land.

Gen 12:11 And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, "See, I know that you are a beautiful woman to look at.

Gen 12:12 "And it shall be, when the Mitsrites see you, that they shall say, 'This is his wife.' And they shall kill me, but let you live.

Gen 12:13 “Please say you are my sister, so that it shall be well with me for your sake, and my life be spared because of you.”

Sarai was Abraham’s wife, but she was also his sister. Abraham explains in Gen. 20:11-12.

Gen 20:11 And Abraham said, “Only because I said *to myself*, the fear of Elohim is not in this place, and they shall kill me for the sake of my wife.

Gen 20:12 “And yet, she is truly my sister. She is the daughter of my father, but not the daughter of my mother, and she became my wife.

Gen 12:14 And it came to be, when Abram came into Mitsrayim, that the Mitsrites saw the woman, that she was very beautiful.

Based on Scripture, Sarai was of extraordinary beauty. This apparently played into Abraham’s decision to have her identify herself as his sister. More than likely, this would not have been the first time Sarai had been acknowledged for her beauty among new encounters.

Gen 12:15 And Pharaoh’s officials saw her and praised her before Pharaoh, and the woman was taken to Pharaoh’s house.

Gen 12:16 And he treated Abram well for her sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels.

Gen 12:17 But יהוה plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife.

Gen 12:18 And Pharaoh called Abram and said, “What is this you have done to me? Why did you not inform me that she was your wife?”

Gen 12:19 “Why did you say, ‘She is my sister’? And so I was going to take her for my wife. Look, here is your wife, take her and go.”

Gen 12:20 And Pharaoh commanded his men concerning him, and they sent him away, with his wife and all that he had.

Sometimes YHWH will use famine and adversity to position His people where He wants them to be. At the same time, He often blesses them with abundant provisions. We see this pattern repeated throughout Scriptures and we will see this pattern repeated in the end of days.

Matthew 11

Messengers from John the Baptist

Mat 11:1 And it came to be, when יהושע ended instructing His twelve taught ones, that

He set out from there to teach and to proclaim in their cities.

Mat 11:2 And when **Yohanan had heard in the prison of the works of Messiah, he sent two of his taught ones**

Mat 11:3 and said to Him, **“Are You the Coming One, or do we look for another?”**

Mat 11:4 And יהושע answering, said to them, **“Go, report to Yoḥanan what you hear and see:**

Mat 11:5 **“Blind receive sight and lame walk, lepers are cleansed and deaf hear, Isa 35:5-6 dead are raised up and poor are brought the Good News. Isa 61:1.**

Mat 11:6 **“And blessed is he who does not stumble in Me.”**

John’s two taught ones return to John the Immerser in prison with a glowing report! Every miracle you would expect the Messiah to do was listed! Yahusha didn’t want John the Immerser to have ANY doubt that He was the Messiah. With that, John the Immerser, would face his impending death with shalom.

Mat 11:7 And as these were going, יהושע began to say to the crowds concerning Yoḥanan, “What did you go out into the wilderness to see? A reed shaken by the wind?

Mat 11:8 “But what did you go out to see? A man dressed in soft garments? Look, those wearing soft *garments* are in the houses of sovereigns.

Mat 11:9 **“But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.**

Mat 11:10 **“For this is he of whom it was written, ‘See, I send My messenger before Your face, who shall prepare Your way before You.’ Mal 3:1.**

Mat 11:11 “Truly, I say to you, among those born of women there has not risen one greater than Yoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he.

Mat 11:12 **“And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it.^a Footnote: ^aSee Luk 16:16-17 which explains it more clearly.**

What did Yahusha mean by the least one in the reign of the heavens is greater than John the Immerser whom there had not risen one greater among those born of women?

Anyone who receives Yahusha HaMashiach as their Savior enters His Kingdom. He is our High Priest of the Melchizedek Order and by entering His covenant, He has made us a kingdom of priests of every tongue, tribe, people, and nation.

What Yahusha was saying is that the least in His kingly/priestly order of Melchizedek is greater than the greatest of high priests under the Aaronic Levitical Priesthood; speaking of John the Immerser. However, by John the Immerser's FAITH in Yahusha, He too transferred into the reigning Melchizedek Order, YHWH's Kingdom born from above.

Mat 11:13 “For all the prophets and the Torah prophesied till Yoḥanan.

Mat 11:14 “And if you wish to accept it, he is Ēliyahu who was about to come.

Mat 11:15 “He who has ears to hear, let him hear!

Mat 11:16 “And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

Mat 11:17 and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’

Mat 11:18 “For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’

Mat 11:19 “The Son of Aḡam came eating and drinking, and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

Some will refuse to see all the diverse ways YHWH has spoken to the people throughout His Word. He sent prophets; priests; kings; written Torah; John the Immerser with the spirit of Elijah to prepare the way; His disciples; yet still, people refused to see and to hear. Nothing was acceptable in their ‘opinion.’ They are the ones that call good evil and evil good.

Isa 6:9 And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’

Isa 6:10 “Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and shall turn and be healed.”

Woe to Unrepentant Cities

Mat 11:20 Then He began to reproach the cities in which most of His miracles had been done, **because they did not repent:**

Mat 11:21 “Woe to you, Korazin! Woe to you, Běyth Tsaída! Because if the miracles which were done in you had been done in Tzor and Tsidon, they would have repented long ago in sackcloth and ashes.

Mat 11:22 “But I say to you, it shall be more bearable for Tzor and Tsidon in the day of judgment than for you.

Mat 11:23 “And you, Kephar Naḡum, who were **exalted to the heaven, shall be brought down to She’ol!**^b Isa 14:13 and Isa 14:15. **Because if the miracles which**

were done in you had been done in Sodom, it would have remained until this day.

Footnote: ^bSee Explanatory Notes - She'ol.

Mat 11:24 “But I say to you that it shall be more bearable for the land of Sodom in the day of judgment than for you.”

Powerful reprimands were given to unrepentant cities that had seen such mighty miracles that even Sodom would have repented. There would be no rebuttal for such cities and in the day of judgement, their outcome would be worse than for the land of Sodom.

The only way to escape judgement by living in such a fallen city or nation, is to receive Yahusha as your Savior. Only those under the blood, will be saved and considered ‘righteous.’ He knows where His people are no matter where they have been scattered!

Come to Me, and I Will Give You Rest

Mat 11:25 At that time יהושע responding, said, “I thank You, Father, Master of the heavens and earth, because **You have hidden these matters from clever and learned ones** and have revealed them to babes.^c Footnote: ^c [Luk 10:21](#).

Mat 11:26 “Yes, Father, because so it was well-pleasing in Your sight.

Mat 11:27 “All have been handed over to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wishes to reveal Him.

Mat 11:28 **“Come to Me, all you who labor and are burdened, and I shall give you rest.”**

Mat 11:29 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings.^d Footnote: ^d [Jer 6:16](#).

Mat 11:30 **“For My yoke is gentle and My burden is light.”**

Have you crossed over? Have you crossed over from death unto life? Have you been washed by Yahusha, the Lamb of Elohim? Are your garments white? Are you part of Israel from above, the one new man? If not, you can be right now.

- Yahusha has proposed to you. He has offered His New Covenant ratified by His own blood.
- With a sincere heart you can accept His Covenant. Go to Him in prayer and ask Him to come into your life.
- Acknowledge, that you, like all of us, have sinned and fallen short of His glory.
- With this repentance, you will be washed by the blood of the Lamb. Unless He washes you, you have no part in Him.
- He will send you His indwelling Ruach HaKodesh, the Comforter, that will make

your spirit come to life by being born anew.

- Now, you are betrothed to Him and are to walk in set-apartness.
- Set apartness is a process. We are justified by His blood; but daily we are sanctified by letting Him transform our lives to become more like Him.
- It is a process to learn to walk according to the Spirit and live according to His Word; and no longer walk in our fleshly, worldly, and sinful ways we once walked.
- Study His Word and connect to others that are already in His kingdom of priests after the order of Melchizedek.
- Reply to whoever shares this devotional with you and tell them about your decision.
- Shalom and welcome to His family!

Nehemiah Introduction

F. B. Meyer Book Commentary Excerpt: INTRODUCTION TO NEHEMIAH

Ezra continued his labors in Jerusalem for some twelve years after the events recorded in his narrative, and actively cooperated with Nehemiah, to whose history we now turn. Indeed, though this book was largely written by him whose name it bears, certain portions of it were probably written by the ready scribe, Ezra, who spent the closing years of his life in collecting the sacred books into one volume, and completing the canon of Scripture. Nehemiah was born in exile. In early life he was exposed to great temptation, although the appointment which he held in the Persian court was an honorable one. But he remained faithful, devout, simple-hearted, patriotic, and godly; he was evidently valued by the heathen monarch as a good and faithful servant—"an Israelite indeed, in whom was no guile."

He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and with full authority to rebuild the walls, which, notwithstanding the erection of the Temple, still lay waste. His administration lasted some thirty-six years. The secret of his efficiency lay in his constant bringing of all the problems before God, and of this habit we shall have abundant evidence as we proceed. The book abounds in expressions of his sincerity. Nehemiah was a simple-hearted man, characterized chiefly by humility and purity of motive, and revealing the mighty power that can be exerted by one who has no purpose in life and no power that is not centered in God.

Nehemiah 1

Report from Jerusalem

Neh 1:1 The words of Nehemyah son of Hakalyah. And it came to be in the new moon of Kislēw, in the twentieth year, as I was in the citadel of Shushan,

In the month of Kislēw, in the 20th year, Nehemiah receives word from Hānani about the present condition of Jerusalem. Hānani emphasized the Yehudim struggled against evil and reproach; and the walls were broken down and the gates were burned with fire. This particular verse does not specifically identify the 20th year of what.

H3691 כִּסְלֵוּ kislêv **BDB Definition:** Chisleu = “his confidence” 1) the 9th month of the calendar corresponding to Nov-Dec

Neh 1:2 that Hanani, one of my brothers, came with men from Yehudah. And I asked them concerning the Yehudim who had escaped, who had survived the captivity, and concerning Yerushalayim.

Neh 1:3 And they said to me, “The remnant who are left of the captivity in the province are there in great evil and reproach. And the wall of Yerushalayim is broken down, and its gates are burned with fire.”

Smith's Bible Dictionary Excerpt on Nehemiah (*consolation of the Lord*).

1. Son of Hachaliah, and apparently of the tribe of Judah. All that we know certainly concerning him is contained in the book which bears his name. We first find him at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of King Artaxerxes Longimanus. In the twentieth year of the king's reign, i.e. B.C. 445, certain Jews arrived from Judea, and gave Nehemiah a deplorable account of the state of Jerusalem. He immediately conceived the idea of going to Jerusalem to endeavor to better their state, and obtained the king's consent to his mission. Having received his appointment as governor of Judea, he started upon his journey, being under promise to return to Persia within a given time. Nehemiah's great work was rebuilding, for the first time since their destruction by Nebuzar-adan, the walls of Jerusalem, and restoring that city to its former state and dignity as a fortified town...
<https://biblehub.com/topical/n/nehemiah.htm>

Nehemiah's Prayer

Neh 1:4 And it came to be, when I heard these words, that I sat down and wept, and mourned for many days. And I was fasting and praying before the Elohim of the heavens,

Neh 1:5 and I said, “I pray, יהוה Elohim of the heavens, O great and awesome Ĕl, guarding the covenant and loving-commitment with those who love You, and with those guarding Your commands,

Neh 1:6 please let Your ear be attentive and Your eyes open, to hear the prayer of Your servant which I am praying before You now, day and night, for the children of Yisra'el Your servants, and confess the sins of the children of Yisra'el which we have sinned against You. Both my father's house and I have sinned.

Neh 1:7 “We have acted very corruptly against You, and have not guarded the commands, nor the laws, nor the right-rulings which You commanded Your servant Mosheh.

Neh 1:8 “Please remember the word that You commanded Your servant Mosheh, saying, If you trespass, I shall scatter you among the peoples,

Neh 1:9 but if you shall turn back to Me, and guard My commands and do them, though you were cast out to the end of the heavens, I shall gather them from there, and bring them to the place which I have chosen, to make My Name dwell there.”

Neh 1:10 “And they are Your servants and Your people, whom You have ransomed by Your great power, and by Your strong hand.”

Neh 1:11 “O יהוה, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your Name. **And let Your servant prosper this day, I pray, and grant him compassion in the presence of this man.” For I was cupbearer to the sovereign.**

Everything begins with prayer. He is the Vine, we are the branches, without Him we can do nothing.

Acts 11

Peter Reports to the Assembly

Act 11:1 **And the emissaries and brothers who were in Yehudah heard that the nations also received the word of Elohim.**

Act 11:2 **And when Kěpha went up to Yerushalayim, those of the circumcision were contending with him,**

Act 11:3 saying, “You went in to uncircumcised men and ate with them!”

Peter recounts what had taken place with Cornelius to the brethren in Judah. At first, they question his conduct; but then realize that YHWH has also given the Set-apart Spirit to the nations and they praise Elohim.

Act 11:4 **But Kěpha began and set it forth in order, saying:**

Act 11:5 “I was in the city of Yapho praying. And in a trance I saw a vision, a certain vessel descending like a great sheet, let down from the heaven by four corners, and it came to me.

Act 11:6 “Having looked into it, I perceived and I saw four-footed beasts of the earth, and wild beasts, and creeping *creatures*, and the birds of heaven.

Act 11:7 “And I heard a voice saying to me, ‘Rise up, Kěpha, slay and eat.’

Act 11:8 “But I said, ‘Not at all, Master! Because whatever is common or unclean has never entered into my mouth.’

Act 11:9 “And the voice answered me again from the heaven, ‘What Elohim has cleansed you do not consider common.’

Act 11:10 “And this **took place three times**, and all were drawn up again into the heaven.

Act 11:11 “And see, **immediately three men stood before the house** where I was, having been sent to me from Caesarea.

Act 11:12 “And **the Spirit said to me to go with them, not doubting at all.** And these six brothers also went with me, and we went into the man’s house.

Act 11:13 “**And he told us** how he had seen a messenger standing in his house, who said to him, ‘Send men to Yapho, and call for Shim’on who is also called Kěpha,

Act 11:14 who shall speak to you words, by which you shall be saved, you and all your house.’

Act 11:15 “And as I began to speak, **the Set-apart Spirit fell upon them, as upon us at the beginning.**

Act 11:16 “And I remembered the word of the Master, how He said, **‘Yohanan indeed immersed in water, but you shall be immersed in the Set-apart Spirit.’**

Act 11:17 “So if Elohim gave them the same gift as He gave us when we believed on the Master יהושע Messiah, how was I able to withstand Elohim?”

Act 11:18 **And having heard this, they were silent, and praised Elohim, saying, “Then Elohim has indeed also given to the nations repentance to life.”^a Footnote: ^aSee Act 10:35.**

The Assembly in Antioch

Act 11:19 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia, and Cyprus, and Antioch, speaking the word to no one **except the Yehudim only.**

Act 11:20 But some of them were men from Cyprus and Cyrene, who, when **they had come to Antioch, spoke to the Hellenists, bringing the Good News: the Master יהושע!**

Act 11:21 And the hand of the Master was with them, and **a great number having believed turned to the Master.**

With the report of the great move by the Set-apart Spirit, the assembly in Judah send Barnabas to Antioch.

Act 11:22 And **word of it came to the ears of the assembly in Yerushalayim, and they sent out Barnaba to go as far as Antioch,**

Act 11:23 who, having come, and seeing the favour of Elohim, was glad, and encouraged them all with purpose of heart to cleave to the Master.

Act 11:24 **Because he was a good man, and filled with the Set-apart Spirit and with belief. And large numbers were added to the Master.**

Barnabas goes to Tarsus to seek Paul and brings him back to Antioch.

Act 11:25 **Then Barnaba went to Tarsos to seek Sha’ul,**

Act 11:26 and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the taught ones were called ‘messianists’ first in Antioch.

Act 11:27 And in those days prophets came from Yerushalayim to Antioch.

Agabus prophesies [a great scarcity of food over all the world](#). This took place under Claudius Caesar. It is [believed](#) this famine took place in the fifth, sixth, and seventh year of Claudius equating to A.D. 45-47. Therefore, those at Antioch [[Antioch in Syria](#)] take up an offering to send to the brethren in Judah. Barnabas and Paul take the offering and bring it to the elders.

Act 11:28 And one of them, named Ἡγάβ, stood up and indicated by the Spirit that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.

Act 11:29 So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yehudah.

Act 11:30 This they also did, and sent it to the elders by the hands of Barnaba and Sha'ul.

In the end of days, drought and famine will reoccur not only physically but spiritually. The drought briefly mentioned in Acts 11:28, has many cross-references in historical documentation. For that reason, please review Adam Clarke's Commentary records and do your own personal research.

Adam Clarke Excerpt Acts 11:28 Great dearth throughout all the world - The words ἐφ' ὅλην τὴν οἰκουμένην probably here mean the land of Judea; though sometimes by this phrase the whole Roman empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in Judea, which they could not have done had the famine been general. It does not appear that they expected it to extend even to Antioch in Syria, where they then were, else they would have thought of making provision for themselves.

It is well known from history that there were several famines in the reign of Claudius. Dion Cassius, lib. ix., mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at Ostia, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly Josephus, Ant. lib. xx. cap. 5, sect. 2, where, having mentioned Tiberius Alexander as succeeding to the procuratorship in the place of Cuspius Fadus, he says that, "during the government of these procurators, a great famine afflicted Judea." Ἐπι τοῦτοις δὴ καὶ τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν συνέβη γενέσθαι.

A third famine is mentioned by Eusebius, in An. Abrahami, which commences with the calends of October, a.d. 48, which was so powerful "in Greece that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. Euseb. in Chron. edit. Scalig. The same author mentions another famine in Rome, in the tenth year of Claudius, of which Orosius gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by Tacitus, Annal. lib. xii. sect. 43, in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a Divine judgment. *Frugum quoque egestas, et orta ex ea fames, in prodigium accipiebatur*. At this time, the same author tells us, that in all the stores of Rome there were no more than fifteen days' provision; and, had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be inquired, to which of these famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion that the famine of which Agabus prophesied was that mentioned above, which took place in the fourth year of this emperor. a.d. 47. This famine is particularly mentioned by Josephus, Ant. lib xx. cap. 2, sect. 5, who describes it as “a very great famine, in which many died for want of food.” - “That Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want.” And in cap. 5, sect. 2, he says that this happened” when Tiberius Alexander succeeded Cuspids Fadus; and that under these procurators the famine happened in which Queen Helena, at a vast expense, procured relief to the Jews.” Dr. Hudson’s note on this passage in Josephus deserves to be copied: “This,” says he, “is that famine foretold by Agabus, Act 11:28, which happened when Claudius was consul the fourth time, (a.d. 47), and not that which happened when Claudius was consul the second time, and Caecina was his colleague, (a.d. 42), as Scaliger says, upon Eusebius, p. 174. Now when Josephus had said, a little after, cap. 5, sect. 2, that Tiberius Alexander succeeded Cuspius Fadus as procurator, he immediately subjoins, under these procurators there happened a great famine in Judea.” From this it is evident that this famine must have continued several years, as it existed under both these procurators. Fadus, says Mr. Whiston, was not sent into Judea till after the death of Agrippa, i.e. towards the end of the fourth year of Claudius, in the end of a.d. 44, or beginning of 45. So that this famine, foretold by Agabus, happened on the fifth, sixth, and seventh years of Claudius, a.d. 45, 46, and 47. See Whiston’s Josephus; and see Krebs’ Observat. in Nov. Test. on this place.

~ Shalom ~ Libby

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