

Greetings, today our manna is from Gen. 50; Job 16 & 17; Luke 3; 1 Cor. 4

February 17 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]
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Genesis 50

Death and burial of Jacob.

Some chapters we read seem to have more to say between the lines than what we see in print. Genesis 50 is one of those chapters. On the surface, Genesis 50 may seem like a funeral obituary but if we contemplate all that transpired, it is quite remarkable.

It would take 40 days to complete the embalming process. The number 40 is always significant and one wonders how the spices were used for this process by the physicians, healers. So, the preparation of the body took 40 days. Acts 1:3 connects the number 40 to Yahusha. Acts 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.

Gen 50:1 And Yosëph fell on his father's face, and wept over him, and kissed him.

Gen 50:2 And Yosëph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra'ël.

Gen 50:3 And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites wept for him seventy days.

Gen 50:4 And when the days of weeping for him were past, Yosëph spoke to the household of Pharaoh, saying, "If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying,

Gen 50:5 My father made me swear, saying, "See, I am dying, bury me in my burial-site which I dug for myself in the land of Kena'an." And now, please let me go up and bury my father, and return.' "

F.B. Meyer Commentary records: Genesis 50:4-14 -----JACOB MOURNED AND BURIED

The days **of mourning for Jacob were only two less in number than for a king. Three hundred miles were traversed** by that splendid funeral cavalcade, which included not only the family of Israel, but the magnates of Egypt. The words, *beyond Jordan (Gen 50:10)*, indicate that this book was finished on the further side of Jordan, where Moses afterward died.

The evident grief with which the precious remains were laid beside the great dead, reminds us that when God wills to do honor to any servant of His, He can secure it in remarkable ways-and ways which are entirely independent of human methods and reasoning. "Precious in the sight of the Lord is the death of His saints." At birth He cared for your helpless body; when you die He will see to its sepulcher. The bones of the saints hold the earth for the ultimate reign of Christ!

After the time of mourning was completed, the burial follows. Joseph goes to inquire of Pharaoh. The funeral procession was one to be remembered. It was massive and the journey covered 300 miles!

Gen 50:6 And Pharaoh said, “Go up and bury your father, as he made you swear.”

Gen 50:7 And Yosēph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsrayim,

Gen 50:8 and all the house of Yosēph, and his brothers, and his father’s house. Only their little ones, and their flocks, and their herds they left in the land of Goshen.

Gen 50:9 And there went up with him both chariots and horsemen, and it was a very great company.

Then they came to the **threshing floor of Atad beyond the Jordan**. So, at that point, there had to be a crossing over of the Jordan. Atad means **thorns** and my mind went to the thorns placed on Yahusha’s head. We equate a threshing floor as a place where the chaff would be separated from the grain by the process of going through a farming instrument called a **tribulum**. **Note: The English word "tribulation" is derived from the Latin word tribulum.** This was a place of great grief and Joseph performed seven days of mourning. Those observing this great procession, even changed the name of the place to Aḅēl Mitsrayim.

“The English word **"tribulation"** is derived from the Latin word **tribulum** (literally a thing with teeth that tears), which was a heavy piece of timber with spikes in it, used for threshing the corn or grain. The **tribulum** was drawn over the grain and it separated the wheat from the chaff. As believers experience the "tribulum" of tribulations, and depend on God’s grace, the trials purify us and rid us of the chaff.” https://www.preceptaustin.org/index.php/tribulation-thlipsis_greek_word_study

They bury Jacob in the cave of Maḳpēlah which Abraham had purchased. This cave is in **Hebron** where **David reigned for seven years**.

Gen 50:10 And they came to the threshing-floor of Atad, which is beyond the Yardēn, and they lamented there with a great and very heavy lamentation. And he performed seven days of mourning for his father.

Gen 50:11 And when the inhabitants of the land, the Kena’anites, saw the mourning at the threshing-floor of Atad, they said, “This is a grievous mourning for the Mitsrites.” That is why its name was called Aḅēl Mitsrayim, which is beyond the Yardēn.

Gen 50:12 And his sons did to him as he had commanded them,

Gen 50:13 for his sons brought him to the land of Kena’an, and buried him in the cave of the field of Maḳpēlah, before Mamrē, which Aḅraham bought with the field from Ephron the Hittite as property for a burial-site.

Gen 50:14 And after he had buried his father, Yosēph returned to Mitsrayim, he and his

brothers and all who went up with him to bury his father.

Today, the area is described as follows:

Hebron is the tensest city in the West Bank. It's where about 850 Jewish settlers live in guarded enclaves amid 270,000 Palestinian residents. And in recent weeks, there have been shootings and **attacks right next to an ancient shrine there that Israelis and Palestinians share, begrudgingly.**

Jews call it the Cave of the Patriarchs, while Muslims call it the Ibrahimi Mosque, but both agree on who is buried there: Abraham of the Bible, or Ibrahim as he's called in the Koran. So too are Sarah, Isaac, Rebecca, Jacob and Leah, all spiritual patriarchs and matriarchs whom both Jews and Muslims revere. <https://www.pri.org/stories/2015-11-10/hebron-jews-and-palestinians-share-holy-site-begrudgingly>

The chapter closes with the brothers fearing after the death of Jacob, that Joseph would take revenge for their past actions. Joseph tells them, he is not Elohim and that YHWH had worked all things together for good to save many lives. They would continue to live and raise their children. Prior to Joseph's death, he gives the following instructions including the wording of [the Covenant Promise that YHWH had given to Abraham.](#)

YHWH's Good Purposes

Gen 50:15 And when Yosëph's brothers saw that their father was dead, they said, "What if Yosëph hates us, and pays us back all the evil which we did to him?"

Gen 50:16 And they sent word to Yosëph, saying, "Before your father died he commanded, saying,

Gen 50:17 This is what you are to say to Yosëph, "I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you." ' And now, please forgive the transgression of the servants of the Elohim of your father." And Yosëph wept when they spoke to him.

Gen 50:18 And his brothers also went and fell down before his face, and they said, "See, we are your servants."

Gen 50:19 And Yosëph said to them, "Do not fear, for am I in the place of Elohim?"

Gen 50:20 "And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive.

At times, what may seem as some evil coming against us, is YHWH repositioning us for our preservation.

Gen 50:21 "And now, do not fear, I provide for you and your little ones." So he comforted them and spoke kindly to them.

The Death of Joseph

Gen 50:22 And Yosēph dwelt in Mitsrayim, he and his father's household. And **Yosēph lived one hundred and ten years.**

Gen 50:23 And Yosēph saw Ephrayim's children to the third *generation*. The children of Maḳir, son of Menashsheh, were also born on Yosēph's knees.

Gen 50:24 And Yosēph said to his brothers, "I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Abraham, to Yitshāq, and to Ya'aqob."

Gen 50:25 And Yosēph made the children of Yisra'ēl swear, saying, "**Elohim shall certainly visit you, and you shall bring up my bones from here.**"

Gen 50:26 And Yosēph died, being one hundred and ten years old. And they embalmed him, and he was placed in a coffin in Mitsrayim.

Job 16 & 17

Job continues to struggle with his afflictions and those giving him 'their' counsel continue. When the enemy attacks, he sometimes uses those closest to us to make the pain and suffering even more severe. Job is being attacked from all angles.

Job Replies: Miserable Comforters Are You

Job 16:1 And Iyob answered and said,

Job 16:2 "**I have heard many matters like these; all of you are comforters of trouble!**

Job 16:3 Is there an end to words of wind? Or what provokes you that you answer?

Job 16:4 I might also speak like you, if you were in my place. I might heap up words against you, and shake my head at you.

Job 16:5 I might strengthen you with my mouth, and my moving lips might bring relief.

Job 16:6 If I speak, my pain is not relieved; and if I refrain, does it leave me?

Job 16:7 But now He has wearied me. You have stunned all my company.

Job 16:8 And You have plucked me, and it is a witness. And my failure rises up against me, it bears witness to my face.

Job 16:9 He has torn in His wrath, and He hates me. He has gnashed at me with His teeth; my adversary sharpens His eyes upon me.

Job 16:10 They open wide their mouths at me, in scorn they have stricken my cheeks, they mass themselves together against me.

Job 16:11 Ēl has handed me over to the perverse, and cast me into the hands of the wrong.

Job 16:12 I was at ease, but He broke me. And He took me by my neck and shattered me, and He has set me up for His target.

Job 16:13 His archers surround me, He splits my kidneys in two and does not spare, He pours out my bile on the ground.

Job 16:14 He made a breach in me, breach upon breach. He runs upon me like a

mighty man.

Job 16:15 I sewed sackcloth over my skin, and laid my horn in the dust.

Job 16:16 **My face is reddened from weeping, and on my eyelids is the shadow of death;**

Job 16:17 **though no violence was on my hand, and my prayer sincere.**

Job 16:18 O earth, do not cover my blood, and let my cry have no resting place!

Job 16:19 **See, even now my witness is in the heavens, and my defender is on high.**

Job 16:20 **My friends are they that scorn me; my eyes pour out tears to Eloah.**

Job 16:21 O that one might plead for a man with Eloah, as a man with his neighbour!

Job 16:22 When a few years are past, then I shall go the way of no return.

Job 17

Job's hope is waning; and his spirit is broken.

It is during these times we cling to His Promises:

Isa 42:3 "A crushed reed He does not break, and smoking flax He does not quench. He brings forth right-ruling in accordance with truth.

Job Continues: Where Then Is My Hope?

Job 17:1 "My spirit has been broken, my days have been extinguished, burial-sites are for me.

Job 17:2 Truly, mockeries are with me, and my eye rests on their insults!

Job 17:3 Please lay down a pledge for me with Yourself. Who would strike hands with me?

Job 17:4 For You have hidden their heart from understanding, therefore You do not exalt them.

Job 17:5 He who denounces friends for a share, even the eyes of his children shall fail.

Job 17:6 But He has made me a byword of the people, whereas in former times I was as a drum.

Job 17:7 And from sorrow my eye has grown dim, and all my members are like shadows.

Job 17:8 Upright ones are astonished at this, and the innocent stirs himself up against the defiled one.

Job 17:9 And the righteous holds to his way, and he who has clean hands becomes stronger and stronger.

Job 17:10 But please, come back again, all of you, for I do not find a wise one among you.

Job 17:11 My days have passed by, my plans have been broken off – the desires of my heart.

Job 17:12 They would turn night into day, *saying* that light is near, in the presence of darkness!

Job 17:13 If I wait – She’ol is my house, I shall make my bed in darkness,

Job 17:14 I shall say to corruption, ‘You are my father,’ – to the worm, ‘You are my mother and my sister.’

Job 17:15 Where then is my expectancy? As for my expectancy, who would see it?

Job 17:16 Would it sink down into She’ol? Would we together go down into the dust?”

Luke 3

John the Immerser begins his ‘wilderness witness’ by the Jordan. The temple system had become corrupt and the ones NOT ‘best qualified’ placed into positions. It was John, the Immerser, that exuded all the qualifications of the true High Priest. He was relegated to the wilderness due to the temple corruption. To attest to John being the best qualified as High Priest, the word of Elohim came to him, the son of Zeḱaryah, and NOT to those serving as High Priest in the temple.

John the Baptist Prepares the Way

Luk 3:1 And in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Yehudāh, and Herodes district ruler of Galil, and his brother Philip district ruler of Yetur and the country of Trachonitis, and Lusaniās district ruler of Aḅilene,

Luk 3:2 Ḥanan and Qayapha being high priests, the word of Elohim came to Yoḥanan the son of Zeḱaryah in the wilderness.

Luk 3:3 And he went into all the neighborhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins,

Luk 3:4 as it has been written in the book of the words of Yeshayahu the prophet, saying, “**A voice of one crying in the wilderness, ‘Prepare the way of יְהוָה, make His paths straight.**”^a Footnote: ^aAlso see Joh 1:23.

Luk 3:5 ‘Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall become straight, and the rough become smooth ways,

Luk 3:6 and all flesh shall see the deliverance of Elohim.’ ” Isa 40:3-5.

John has words of repentance for several different groups of people. He encourages repentance and to bear good fruit before it is too late.

1. He addressed the crowds as a brood of adders believing they could rely on their lineage to Abraham. He also expressed urgency with his words by saying the axe is already laid at the root of the trees.

2. He addressed tax collectors
3. He addressed soldiers

Luk 3:7 He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come?”

Luk 3:8 “Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.

Luk 3:9 “And even now the axe is laid to the root of the trees. Therefore every tree that does not bear good fruit is cut down and thrown into the fire.”

Luk 3:10 And the crowds asked him, saying, “What, then, shall we do?”

Luk 3:11 And answering He said to them,

- ✚ “Let him who has two undergarments share with him who has none,
- ✚ and let him who has food do likewise.”

Luk 3:12 And tax collectors also came to be immersed, and said to him, “Teacher, what shall we do?”

Luk 3:13 And he said to them, “Collect no more than what is appointed for you.”

Luk 3:14 And soldiers also asked him, saying, “And what shall we do?”

- ✚ And he said to them, “Do not intimidate anyone or accuse falsely, and be satisfied with your pay.”

Luk 3:15 But as the people were in expectation, and all were reasoning in their hearts about Yohanan, whether he was the Messiah or not,

Luk 3:16 Yoḥanan answered, saying to them all,

- ✚ “I indeed immerse you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. He shall immerse you in the Set-apart Spirit and fire.
- ✚ **Luk 3:17** “His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather the wheat into His storehouse, but the chaff He shall burn with unquenchable fire.”

John makes it clear that One was coming greater than he **whose sandal strap** he was not worthy to loosen. Taking off one’s sandals before another signified transference of authority. It was clear, that John wouldn’t even think about touching Yahusha’s authority and rule!

We see the analogy of another **threshing floor** in these verses. **Yahusha holds the winnowing fork** to gather the wheat into His storehouse and to burn the chaff.

Luk 3:18 And urging with many other *words*, he brought the Good News to the people.

Luk 3:19 And Herodes the district ruler, being convicted by him concerning Herodias his brother Philip's wife, and for all the wicked deeds which Herodes did,

Luk 3:20 added this also to them all – **he locked up Yoḥanan in prison.**

Yahusha is mikvah'd or baptized by John the Immerser. This was permitted to be so to prepare for the priestly transference from: The High Priest of the Aaronic Levitical Priesthood to: Yahusha, our High Priest, after the order of Melchizedek. [Psalm 110:4]

After John the Immerser continued to share the Good News and after he immerses Yahusha, Herodes imprisons John. In John 1:29, Yahusha is defined at this point as the Lamb of Elohim. Keep in mind the Passover Lamb was to be a year old, not two or three, and be spotless. When He is declared the 'Lamb of Elohim', the clock begins ticking that would show His ministry greater than one year and less than 2 years. From His water baptism until the day of Pentecost was 490 days.

Luk 3:21 And it came to be, when all the people were immersed, **יהושע also being immersed, and praying, the heaven was opened,**

Luk 3:22 and the **Set-apart Spirit descended in bodily form like a dove upon Him,** and a voice came from heaven saying, **"You are My Son, the Beloved, in You I did delight."**

The Genealogy of Yahusha HaMashiach

Luk 3:23 And when יהושע Himself began, He was **about thirty years of age**, being, as reckoned by law, son of Yosëph, of Ēli,

Luk 3:24 of Mattithyahu, of Lëwi, of Meleḳi, of Yanah, of Yosëph,

Luk 3:25 of Mattithyahu, of Amots, of Naḥum, of Ḥesli, of Noḡah,

Luk 3:26 of Ma'ath, of Mattithyahu, of Shim'i, of Yosëph, of Yehudah,

Luk 3:27 of Yoḥanan, of Rephayah, of Zerubbabel, of She'alti'ël, of Neri,

Luk 3:28 of Meleḳi, of Addi, of Qosam, of Elmoḡam, of Ēr,

Luk 3:29 of Yehoshua, of Eli'ezer, of Yorim, of Mattithyahu, of Lëwi,

Luk 3:30 of Shim'on, of Yehudah, of Yosëph, of Yonam, of Elyaqim,

Luk 3:31 of Melea, of Menna, of Mattattah, of Nathan, of Dawid,

Luk 3:32 of Yishai, of Obëḡ, of Bo'az, of Salmon, of Naḥshon,

Luk 3:33 of Amminadab, of Ram, of Ḥetsron, of Perets, of Yehudah,

Luk 3:34 of Ya'aqob, of Yitshaq, of Aḇraham, of Teraḥ, of Naḥor,

Luk 3:35 of Seruḡ, of Re'u, of Peleḡ, of Ĕber, of Shēlah,

Luk 3:36 of Qeynan, of Arpaḡshad, of Shēm, of Noah, of Lemek,

Luk 3:37 of Methushelah, of Hanoḡ, of Yered, of Mahalalēl, of Qeynan,

Luk 3:38 of Enosh, of Shēth, of Aḡam, of Elohim.

1Corinthians 4

The Ministry of Apostles

1Co 4:1 Let a man regard us as servants of Messiah and trustees of the secrets of Elohim.

1Co 4:2 For the rest, it is sought in trustees, that those should be found trustworthy.

1Co 4:3 But with me it is a small matter that I should be judged by you or by a man's court. But not even myself I judge.

1Co 4:4 For I am not conscious of any *matter* against myself, yet I am not declared right by this, but He who judges me is יהוה.

YHWH is the only righteous judge; the One that rightly rules to perfection. We are not to judge one another by man's standards; but are to discern one another's walk according to YHWH's standards. The only One we should exalt is Yahusha's finished work on the tree. In Him we are made right before the Father, YHWH! Praise Yah!

1Co 4:5 So do not judge any at all before the time, until the Master comes, who shall bring to light what is hidden in darkness and reveal the thoughts of the hearts. And then each one's praise shall come from Elohim.

1Co 4:6 And these *matters*, brothers, I have applied in a figure to myself and Apollos for your sakes, so that in us you might learn not to think beyond what is written, so that none of you be puffed up on behalf of one against the other.

There is no need to vie for any 'position' in His service. We should only vie to walk in the fullness of the gifts He has given us. We should rejoice in completing our own mission that He has divinely given to each individual making up the 'one new man.' There is one body with many parts and functions; and each part is of utmost importance! We each must run the race of faith and endurance so that we are not ashamed to appear before our Savior when our works of service assigned to us are tested by fire.

1Co 4:7 For who makes you to differ? And what do you have that you did not receive? And if you did indeed receive it, why do you boast as if you had not received it?

1Co 4:8 You are already satisfied! You are already enriched! You have reigned as sovereigns, apart from us! And I wish, indeed, you did reign, that we also might reign with you!

1Co 4:9 For I think that Elohim has exhibited us, the emissaries, last, as appointed to death, because we became a spectacle to the world, both to messengers and to men.

1Co 4:10 We are fools for the sake of Messiah, but you are wise in Messiah! We are weak, but you are strong! You are in esteem, **but we are not appreciated!**

The Corinthian leaders/believers were slipping into fleshly boasting and positioning; instead of bringing glory to the Messiah and His rule and reign over their lives. YHWH is strongest in our lives; when we choose His ways and not our carnal ways.

1Co 4:11 **Until the present hour**

- we both hunger and thirst,
- and we are scantily clad,
- and beaten,
- and homeless,
- **1Co 4:12** and labor, working with our own hands.
- Being cursed, we bless;
- being persecuted, we suffer;
- **1Co 4:13** being insulted, we help.
- We have been made as the filth of the world – dirt wiped off by all until now.

Paul and his fellow workers had set the example for others to follow. They had faced good and bad times; and represented Yahusha in either setting. Though worthy of financial support; they chose to labor with their own hands. For this reason, he appeals to them to become imitators of himself.

1Co 4:14 **I do not write this to shame you, but to warn you as my beloved children.**

1Co 4:15 For if you should have ten thousand instructors in Messiah, yet not many fathers, **for in Messiah יהושע I have brought you forth through the Good News.**

1Co 4:16 **Therefore I appeal to you, to become imitators of me.**

Timothy was very familiar in how to walk as a believer for he had been at Paul's side as he taught from city to city. Therefore, Timothy could aid the Corinthians in helping them know how to reflect the character of Yahusha in various situations.

1Co 4:17 **For this reason I have sent Timotiyos to you, who is my beloved and trustworthy son in the Master, who shall remind you of my ways in Messiah, as I teach everywhere in every assembly.**

1Co 4:18 Now some are puffed up, as though I were not coming to you.

1Co 4:19 But I shall come to you shortly, if the Master desires, and I shall know, not the

word of those who are puffed up, but the power.

1Co 4:20 For the reign of Elohim is not in speech, but in power.

1Co 4:21 What do you wish? Shall I come to you with a rod, or in love and a spirit of meekness?

Paul showed the Corinthians respectful correction. It would be best that they accept his grace and insights; rather than ignite a harsh rebuke.

~ Shalom ~ Libby

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