

*Greetings, today our manna is from Genesis 18; Matthew 17; Nehemiah 7; Acts 17.*

## January 17 – Melchizedek Devotional Perspective

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

### Genesis 18

**Gen 18:1** **And יהוה appeared** to him by the terebinth trees of Mamrē, while he was sitting in the tent door in the heat of the day.

**Gen 18:2** So he lifted his eyes and looked, and **saw three men standing opposite him**. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,

The phrase ‘three men standing opposite him’, reminds us of Yahusha’s transfiguration and appearance with Elijah and Moses. In Mark 9:2-6 and the other gospels, we read this event took place during the moedim of the Feast of Tabernacles. This feast or wedding rehearsal is also known as the Feast of Booths, Sukkot or Feast of Ingathering.

Mar 9:2 And after six days יהושע took Kēpha, and Ya’aqob, and Yoḥanan, and led them up on a high mountain alone by themselves. And He was transformed before them.

Mar 9:3 And His garments became glittering, exceedingly white, like snow, such as no launderer on earth is able to whiten.

Mar 9:4 And there appeared to them Ēliyahu with Mosheh,<sup>a</sup> and they were talking with יהושע.

Footnote: <sup>a</sup>See Mat 17:2-9, Luk 9:28-35, Luk 16:31, Joh 5:47, Mal 4:4-5.

Mar 9:5 And Kēpha responding, said to יהושע, “Rabbi, it is good for us to be here. And let us make **three booths**, one for You, and one for Mosheh, and one for Ēliyahu,”

Mar 9:6 because he did not know what to say, for they were exceedingly afraid.

**Gen 18:3** and said, “יהוה, if I have now found favor in Your eyes, **please do not pass Your servant by.**

There are appearing’s of YHWH when we do not want to be ‘passed over’ or ‘passed by.’ During the Egyptian exodus, it was good being ‘passed over’ when the ‘death angel’ saw the blood of the lamb over the door of the dwelling, for then he would ‘passover’ that dwelling sparing the first-born lives within.

Exo 12:23 “And יהוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you.

Now, in Gen. 18:3, Abraham is imploring YHWH not to ‘pass by.’ When YHWH appears for His appointed times, we want to be one of the five wise virgins with our lamps full of oil and have an extra supply of oil. We want to be ready when His bridal attendants come to alert us that our Groom is coming.

**Gen 18:4** “Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

We will see in Gen. 18 that the elements of foot washings and the bread made quickly, point us to the moedim of Passover and Unleavened Bread; as we also read about in John 13. Foot washing was also a custom of hospitality; however, this was a divine visit that occurred at a divine time.

Joh 13:12 So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you?”

Joh 13:13 “You call me Teacher and Master, and you say well, for I am.

Joh 13:14 “Then if I, Master and Teacher, have washed your feet, **you also ought to wash one another’s feet.**

Joh 13:15 “For I gave you an example, that you should do as I have done to you.

Joh 13:16 “Truly, truly, I say to you, a servant is not greater than his master, nor is an emissary greater than he who sent him.

Joh 13:17 “If you know these *teachings*, blessed are you if you do them.

Presently, washing each other’s feet at the moedim of Passover, is a priestly acknowledgement of one another having entered the New Covenant. This involves touching each other’s sandal straps and removing one’s sandals in the Presence of the Master. Removal of one’s sandals acknowledges that through the blood of the Lamb, we now stand on holy ground.

**Gen 18:5** “And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.”

**Gen 18:6** So Abraham ran into the tent to Sarah and said, “**Hurry, make ready three measures of fine flour, knead it and make cakes.**”

**Gen 18:7** And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it.

**Gen 18:8** And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

The three men remained at the tree. What tree? The terebinth tree(s) of Mamre where Abraham's tent was located. This location is intriguing by its description of 'the terebinth tree(s)' and is mentioned several times in the Bible. Hopefully, one day we will understand the greater significance about this consecrated grouping of trees in Mamre.

**Gen 18:9** And they said to him, "Where is Sarah your wife?" And he said, "See, in the tent."

**Gen 18:10** And He said, "I shall certainly return to you according to the time of life, and see, **Sarah your wife is to have a son!**" And Sarah was listening in the tent door which was behind him.

**Gen 18:11** Now Abraham and Sarah were old, well advanced in age, and Sarah was past the way of women.

**Gen 18:12** And Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my master being old too?"

**Gen 18:13** **And יהוה said to Abraham, "Why did Sarah laugh, saying, 'Shall I truly have a child, since I am old?'"**

**Gen 18:14** "Is any matter too hard for יהוה? **At the appointed time** I am going to return to you, according to the time of life, and Sarah is to have a son."

**Gen 18:15** But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

**Gen 18:16** And the men rose up from there and looked toward Sodom, and Abraham went with them to send them away.

**Gen 18:17** And יהוה said, "Shall I hide from Abraham what I am doing,

**Gen 18:18** since Abraham is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him?

**Gen 18:19** "For I have known him, so that **he commands his children and his household after him, to guard the way of יהוה, to do righteousness and right-ruling, so that יהוה brings to Abraham what He has spoken to him.**"

YHWH doesn't hide what He is doing from His people. Others that reject Him, are given a strong delusion and are turned over to their own lustful desires in which they will reap what they sow.

**Gen 18:20** And יהוה said, "Because the outcry against Sodom and Amorah is great, and because their sin is very heavy,

**Gen 18:21** **"I am going down now to see** whether they have done altogether according to the outcry against it that has come to Me, and if not, I know."

It is a fearful thing when YHWH Himself goes down to a city or a nation to see the level of iniquity running over from their cup of transgressions. This is the tipping point when He says, ‘vengeance is Mine’; enough!

### Abraham Intercedes for Sodom

**Gen 18:22** So the men turned away from there and went toward Sodom, but יהוה still stood before Abraham.

**Gen 18:23** And Abraham drew near and said, “**Would You also destroy the righteous with the wrong?**”

YHWH’s Melchizedek kingdom of priests have been set-apart to appear in His presence. Abraham, by faith, was in the Melchizedek order of preachers of righteousness and he states his petitions.

**Gen 18:24** “Suppose there are **fifty righteous** within the city, would You also destroy the place and not spare it for the fifty righteous that were in it?”

**Gen 18:25** “Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not do right?”

**Gen 18:26** And יהוה said, “If I find in Sodom fifty righteous within the city, then I shall spare all the place for their sakes.”

**Gen 18:27** And Abraham answered and said, “Look, please, I who am but dust and ashes have taken it upon myself to speak to יהוה,

**Gen 18:28** “Suppose there are **five less than the fifty righteous**, would You destroy all of the city for lack of five?” And He said, “If I find there forty-five, I do not destroy it.”

**Gen 18:29** And he spoke to Him yet again and said, “Suppose there are **found forty?**” And He said, “I would not do it for the sake of forty.”

**Gen 18:30** And he said, “Let not יהוה be displeased, and let me speak: Suppose there **are found thirty?**” And He said, “I would not do it if I find thirty there.”

**Gen 18:31** And he said, “Look, please, I have taken it upon myself to speak to יהוה: Suppose there are **found twenty?**” And He said, “I would not destroy it for the sake of twenty.”

**Gen 18:32** And he said, “Let not יהוה be displeased, and let me speak only this time: **Suppose there are found ten?**” And He said, “I would not destroy it for the sake of ten.”

We now know that there were not even ‘ten’ righteous people in Sodom and Gomorrah. With the righteous ones that were there, He makes a way for them to FLEE or escape.

**Gen 18:33** Then יהוה went away as soon as He had ended speaking to Abraham. And Abraham returned to his place.

## Matthew 17

### The Transfiguration

**Mat 17:1** And after six days יהושע took Kěpha, and Ya'aqob, and Yoħanan his brother, and brought them up on a high mountain by themselves,

**Mat 17:2** and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

After six days is significant. One possible way to view these six days or the account of the six jars of water to wine; is to compare this number to the 6<sup>th</sup> millennium in which we live. For to YHWH, a day is like 1000 years and 1000 years is like a day. We are at the turn of the 6<sup>th</sup> millennium approaching our wedding supper with the Lamb in the 7<sup>th</sup> millennium. This is when we will tabernacle with Him and consummate our marriage vows. This is reflective of the Feast of Tabernacles, with the 8<sup>th</sup> day (8<sup>th</sup> millennium) that follows meaning a day of new beginnings!

**Mat 17:3** And see, Mosheh and Ēliyahu appeared to them, talking with Him.

We know Elijah was taken up in a whirlwind, the 'chariot of Israel', but Moses is clearly recorded as dying and being 'gathered' to his people. Both men manifested in a recognizable fashion and they were also able to speak to Yahusha.

2Ki 2:11 And it came to be, as they continued on and spoke, that see, a chariot of fire with horses of fire which separated the two of them. And Ēliyahu went up by a whirlwind into the heavens.

2Ki 2:12 And Elisha saw it, and he cried out, "My father, my father, the chariot of Yisra'el and its horsemen!" And he saw him no more. Then he took hold of his garments and tore them into two pieces.

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Deu 32:49 "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Mo'ab, which is opposite Yeriho, and look at the land of Kena'an, which I give to the children of Yisra'el as a possession,

Deu 32:50 and die on the mountain which you ascend, and be gathered to your people, as Aharon your brother died on Mount Hor and was gathered to his people.

**Gathered:** H622 גָּאַסַף **BDB Definition:**

1) to gather, receive, remove, gather in

1a) (Qal)

1a1) to gather, collect

1a2) to gather (an individual into company of others)

1a3) to bring up the rear

1a4) to gather and take away, remove, withdraw

1b) (Niphal)

1b1) to assemble, be gathered

1b2) (passive of Qal 1a2)

1b2a) to be gathered to one's fathers

1b2b) to be brought in or into (association with others)

1b3) (passive of Qal 1a4)

1b3a) to be taken away, removed, perish

1c) (Piel)

1c1) to gather (harvest)

1c2) to take in, receive into

1c3) rearguard, rearward (substantive)

1d) (Pual) to be gathered

1e) (Hithpael) to gather oneself or themselves

After death of Moses, just like the accounts of Samuel's death or Lazarus and the rich man; we see that after death there is:

1. A persistence of personality.
2. Recognition of persons. – Moses, Samuel, Lazarus, the rich man retained their identity.
3. Recollection of life on the earth.
4. A consciousness of their present condition.
5. Complete separation between the righteous and the unrighteous.

Consider the possibility of the 'chariot of Israel' [2Kings 2:12] representing the gathering of the redeemed, the Israel from above; until Yahusha would open the door in Revelation 4:1. This is my understanding of His Scriptures. I do not see in Scriptures where redeemed souls mixed or 'sleep' with their dead defiled rotting corpse in the grave; if there even is a corpse. Our Elohim is an Elohim of the living; not the dead. Redeemed souls that died before Yahusha, went to Abraham's bosom; and redeemed souls that die after Yahusha now join the encampment around His dwelling place, as in the pattern of the wilderness encampments. All redeemed souls are now together awaiting their glorified bodily resurrection on the last day. Only the body is in the grave. Yahusha opened the door in Rev. 4:1, removing the partition of separation, and He set the captives free. He led captivity captive unto Himself. We are one body and He is the head. Wherever he goes and travels in the heavenlies, redeemed souls are with Him. He is in the Father and the Father is in Him and He is in us ~ the one new man.

Joh 14:19 "Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live.

Joh 14:20 "In that day you shall know that I am in My Father, and you in Me, and I in you.

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Joh 17:23 "I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.

Joh 17:24 "Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world.

**Mat 17:4** And Kēpha answering, said to יהושע, "Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh, and one for Ėliyahu."<sup>a</sup> Footnote: <sup>a</sup>See footnote [Mar 9:4](#).

**Mat 17:5** While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, "**This is My Son, the Beloved, in whom I did delight. Hear Him!**"

If the mount of transfiguration wasn't amazing enough; Peter, James, and John then hear the voice of YHWH coming out of the cloud.

**Mat 17:6** And when the taught ones heard, they fell on their faces and were much afraid.

**Mat 17:7** But יהושע came near and touched them and said, "Rise, and do not be afraid."

**Mat 17:8** And having lifted up their eyes, they saw no one but יהושע only.

**Mat 17:9** And as they were coming down from the mountain, יהושע commanded them, saying, "**Do not mention the vision to anyone until the Son of Adam is raised from the dead.**"

The transfiguration took place before the eyes of Peter, James, and John; and fulfilled the scripture spoken in Matthew 16:28.

Mat 16:28 “Truly, I say to you, there are some standing here who shall not taste death at all until they see the **Son of Adam coming in His reign**:<sup>e</sup> Footnote: <sup>e</sup>See [Mat 17:2-5](#).

Adam and Eve were clothed in light before they sinned; afterwards, they and were clothed in bodies of corruptible flesh. Peter, James, and John were given the open vision of seeing Yahusha in His glory; and hearing the witnessing voice of the Father, YHWH. Yahusha’s face shone like the sun and His garments became as white as light. This was a glimpse of Yahusha in His High Priestly / Kingly reign.

Mat 17:10 And His taught ones asked Him, saying, “Why then do the scribes say that Ēliyahu has to come first?”

Mat 17:11 And יהושע answering, said to them, “Ēliyahu is indeed coming first, and shall restore all.”<sup>b</sup> Footnote: <sup>b</sup>See [Mar 9:12](#) and [Act 3:21](#) in particular.

Mat 17:12 “But I say to you that **Ēliyahu has already come**, and they did not recognize him but did to him whatever they wished. In this way the Son of Adam is also about to suffer by them.”

Mat 17:13 Then the taught ones understood that He had spoken to them about **Yohanan the Immerser**.

We know prophesy usually has 2-3 cycles of fulfillment. We have read about Elijah, and we have seen the ‘spirit of Elijah’ work mightily through Elisha. We also saw John the Immerser functioning in the ‘spirit of Elijah’ preparing the way for Yahusha. Yet, the ‘spirit of Elijah’, is to manifest once more.

We will see the ‘spirit of Elijah’ manifest with the two witnesses written about in Revelation 11. The two witnesses are the two olive trees and the two lampstands. The two olive trees are Judah and Israel possibly represented by Moses and Elijah. The two lampstands are possibly represented by Smyrna and Philadelphia; the set-apart remnant of His witnesses. This is my understanding to date.

### **Yahusha Heals a Boy with a Demon**

Mat 17:14 And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

Mat 17:15 “Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

Mat 17:16 “And I brought him to Your taught ones, but they were unable to heal him.”

**Mat 17:17** And יהושע answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

**Mat 17:18** And יהושע rebuked the demon, and he came out of him. And the child was healed from that hour.

**Mat 17:19** Then the taught ones came to יהושע by Himself and said, “Why were we unable to cast him out?”

**Mat 17:20** And יהושע said to them, “Because of your unbelief, for truly, I say to you, **if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.**

**Mat 17:21** **“But this kind does not go out except through prayer and fasting.”**

Though there are some excellent teachers on the topics of spiritual warfare and deliverance; they are somewhat hard to find. Accurate teaching on spiritual warfare and deliverance are limited and one should delve into this area slowly and with caution. Without proper understanding, one could do more harm than good.

Pastor Bob Strachan has a deliverance ministry and has some excellent YouTube teachings on this topic. His website is <http://www.scotlandbaptist.com/> and his YouTube channel has a playlist devoted to spiritual warfare:

[https://www.youtube.com/playlist?list=PL6mb6WWneaSoBM4Dy2oL91ZUvUazpcV\\_9D](https://www.youtube.com/playlist?list=PL6mb6WWneaSoBM4Dy2oL91ZUvUazpcV_9D)

In addition, Pastor Neil T. Anderson, has some excellent YouTube video teachings and his website is: <https://ficm.org/>

### **Yahusha Again Foretells Death, Resurrection**

**Mat 17:22** And while they were staying in Galil, יהושע said to them, “**The Son of Adam is about to be delivered up into the hands of men,**

**Mat 17:23** and they shall kill Him, and **the third day He shall be raised up.**” And they were deeply grieved.

As the end of days draw near, the birth pangs will increase, as well as the beginning of sorrows. We read in Matthew 17:23 that the disciples were **deeply grieved.**

We must prepare ourselves for experiencing deep grief and sorrows as the end of days approach. We must strongly stay in His Word and proclaim His words of life into our lives and the lives of others. His Word is life and will uplift us through challenging times and tribulation. His Word will give us protection and direction.

The words ‘third day’ also points to the 7<sup>th</sup> millennium. The 7<sup>th</sup> millennium equates to the 3<sup>rd</sup> day [3<sup>rd</sup> millennium] since Yahusha’s first coming was over 2,000 years ago.

Mat 24:8 All these are the beginning of sorrows.

### The Temple Tax

Mat 17:24 And when they came into Kephrah, those who received the tax came to Kēpha and said, “**Does your Teacher not pay the tax?**”

Mat 17:25 He said, “Yes.” And when he came into the house, ישוע spoke to him first, saying, “What do you think, Shim’on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

Mat 17:26 Kēpha then said to Him, “From the strangers.” ישוע said to him, “Then the sons are exempt.

Mat 17:27 **“But, lest we cause them to stumble, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a stater. Take that and give it to them for Me and you.”** Footnote: <sup>C</sup>A coin.

Though we belong to His holy nation, we live scattered among earthly nations. For this reason, we follow the laws of the land as long as they do not conflict with His Covenant Torah. We pay taxes and abide lest as Matt. 17:27 says, we should cause someone to stumble.

## Nehemiah 7

### F. B. Meyer Nehemiah 7:1-8 PUBLIC-SPIRITED CITIZENS

It is probable that Nehemiah returned to the Persian court on the completion of the first part of his enterprise, the building of the walls, and that he left Hananiah and his brother in charge until he had been able to obtain a prolongation of his mission. Hananiah’s character is very aptly described in Neh 7:2. These are splendid characteristics—the fear of God and faithfulness, 1Co 4:2. Sound common sense, through which God wrought, dictated the policy of appointing each man to guard his own property, Neh 7:3; Neh 7:5. The extent of the city walls had evidently been marked out in faith, as directed in Zec 8:1-23. Registration seems to have engrossed much of the care of these returned exiles, and it was necessary, not only that each might inherit his ancestral property, but that the descent of our Lord might be easily traced to David. We ought to be very sure that we and our dear ones are included in God’s register. We cannot lay claim to our inheritance, unless we are heirs through the new birth, Rom 8:16-17.

**Neh 7:1** And it came to be, when the wall was rebuilt, that I set up the doors, and the gatekeepers, and the singers, and the Lēwites were appointed.

**Neh 7:2** And I put my brother Ḥanani in command of Yerushalayim, and Ḥananyah the head of the palace, for he was a trustworthy man and feared Elohim more than many.

**Neh 7:3** And I said to them, **“Let not the gates of Yerushalayim be opened until the sun is hot. And while they are standing by, let them shut the doors and bolt them. And appoint guards from among the inhabitants of Yerushalayim, each at his post, and each**

in front of his own house.”

**Neh 7:4 And the city was wide on both sides and great, but the people in it were few, and the houses were not rebuilt.**

The people were few, therefore the night watches of the gates and houses were for their own security. The wall and gates helped tremendously. The gates were only opened in the light of day.

### Lists of Returned Exiles

**Neh 7:5** And my Elohim put it into my heart to gather the nobles, and the deputy rulers, and the people, in order to be registered by genealogy. And I found a register of the genealogy of those who had come up at the beginning, and I found written in it:

**Neh 7:6 These are the sons of the province who came back from the captivity of the exiles whom Nebukadnetzar the sovereign of Babel had exiled, and who returned to Yerushalayim and Yehudah, each to his city,**

**Neh 7:7** who came with Zerubbabel, Yěshua, Neħemyah, Azaryah, Ra'amyah, Naħamani, Mordeķai, Bilshan, Mispereth, Biġwai, Neħum, Ba'anah. The number of the men of the people of Yisra'el:

**Neh 7:8** sons of Parosh, two thousand one hundred and seventy-two;

**Neh 7:9** sons of Shephatyah, three hundred and seventy-two;

**Neh 7:10** sons of Araħ, six hundred and fifty-two;

**Neh 7:11** sons of Paħath-Mo'ab, of the sons of Yěshua and Yo'ab, two thousand eight hundred and eighteen;

**Neh 7:12** sons of Ęylam, one thousand two hundred and fifty-four;

**Neh 7:13** sons of Zattu, eight hundred and forty-five;

**Neh 7:14** sons of Zakkai, seven hundred and sixty;

**Neh 7:15** sons of Binnui, six hundred and forty-eight;

**Neh 7:16** sons of Běbai, six hundred and twenty-eight;

**Neh 7:17** sons of Azgad, two thousand three hundred and twenty-two;

**Neh 7:18** sons of Ađoniqam, six hundred and sixty-seven;

**Neh 7:19** sons of Biġwai, two thousand and sixty-seven;

**Neh 7:20** sons of Ađin, six hundred and fifty-five;

**Neh 7:21** sons of Atěr of Hizqiyah, ninety-eight;

**Neh 7:22** sons of Ĥashum, three hundred and twenty-eight;

**Neh 7:23** sons of Bětsai, three hundred and twenty-four;

**Neh 7:24** sons of Ĥariph, one hundred and twelve;

**Neh 7:25** sons of Gib'on, ninety-five;

**Neh 7:26** men of Běyth Leħem and Netophah, one hundred and eighty-eight;

**Neh 7:27** men of Anathoth, one hundred and twenty-eight;

**Neh 7:28** men of Běyth Azmaweth, forty-two;

**Neh 7:29** men of Qiryath Ye'arim, Kephirah, and Be'ëroth, seven hundred and forty-three;

**Neh 7:30** men of Ramah and Geḅa, six hundred and twenty-one;

**Neh 7:31** men of Miḱmas, one hundred and twenty-two;

**Neh 7:32** men of Běyth Ĕl and Ai, one hundred and twenty-three;

**Neh 7:33** men of the other Neḅo, fifty-two;

**Neh 7:34** sons of the other Ĕylam, one thousand two hundred and fifty-four;

**Neh 7:35** sons of Ḥarim, three hundred and twenty;

**Neh 7:36** sons of Yeriḥo, three hundred and forty-five;

**Neh 7:37** sons of Loḡ, Ḥaḡiḡ, and Ono, seven hundred and twenty-one;

**Neh 7:38** sons of Sena'ah, three thousand nine hundred and thirty.

**Neh 7:39** The priests: sons of Yeḡayah, of the house of Yěshua, nine hundred and seventy-three;

**Neh 7:40** sons of Imměr, one thousand and fifty-two;

**Neh 7:41** sons of Pashḥur, one thousand two hundred and forty-seven;

**Neh 7:42** sons of Ḥarim, one thousand and seventeen.

**Neh 7:43** The Lěwites: sons of Yěshua, of Qaḡmi'ěl, of the sons of Hoḡewah, seventy-four.

**Neh 7:44** The singers: sons of Asaph, one hundred and forty-eight.

**Neh 7:45** The gatekeepers: sons of Shallum, sons of Atěr, sons of Talmon, sons of Aqqub, sons of Ḥatita, sons of Shoḅai, one hundred and thirty-eight.

**Neh 7:46** The Nethinim: sons of Tsiḥa, sons of Ḥasupha, sons of Tabba'oth,

**Neh 7:47** sons of Qěyros, sons of Si'a, sons of Paḡon,

**Neh 7:48** sons of Leḅanah, sons of Ḥaḡaḅa, sons of Salmal,

**Neh 7:49** sons of Ḥanan, sons of Gidděl, sons of Gaḥar,

**Neh 7:50** sons of Re'ayah, sons of Retsin, sons of Neḡoḡa,

**Neh 7:51** sons of Gazzam, sons of Uzza, sons of Pasěaḥ,

**Neh 7:52** sons of Běsai, sons of Me'unim, sons of Nephishesim,

**Neh 7:53** sons of Baqbuq, sons of Ḥaḡupha, sons of Ḥarḥur,

**Neh 7:54** sons of Batslith, sons of Meḥiḡa, sons of Ḥarsha,

**Neh 7:55** sons of Barḡos, sons of Sisera, sons of Temaḥ,

**Neh 7:56** sons of Netsiyah, and sons of Ḥatipha.

**Neh 7:57** The sons of Shelomoh's servants: sons of Sotai, sons of Sophereth, sons of Periḡa,

**Neh 7:58** sons of Ya'ala, sons of Darḡon, sons of Gidděl,

**Neh 7:59** sons of Shephatyah, sons of Ḥattil, sons of Poḡereth of Tseḅayim, sons of Amon.

**Neh 7:60** All the Nethinim, and the sons of Shelomoh's servants, were three hundred and ninety-two.

**Neh 7:61** And these were the ones who came up from Těl Melaḥ, Těl Ḥarsha, Kerub,

Addon, and Immër, **but they were unable to show their father's house, and their seed, whether they were of Yisra'ël:**

**Neh 7:62** sons of Delayah, sons of Tobiyah, sons of Neqoḏa, six hundred and forty-two.

**Neh 7:63** And of the priests: sons of Ḥabayah, sons of Qots, sons of Barzillai, who took a wife of the daughters of Barzillai the Gil'adite, and was called by their name.

**Neh 7:64** **These sought their register among those who were counted by genealogy, but it was not found, so they were barred from the priesthood as defiled.**

**Neh 7:65** **And the governor said to them that they should not eat of the most set-apart gifts until a priest stood up with the Urim and Tummim.**

### Totals of People and Gifts

**Neh 7:66** **All the assembly together was forty-two thousand three hundred and sixty,**

**Neh 7:67** **besides their male and female servants, these were seven thousand three hundred and thirty-seven. And they had two hundred and forty-five men and women singers.**

**Neh 7:68** Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,

**Neh 7:69** camels four hundred and thirty-five, donkeys six thousand seven hundred and twenty.

**Neh 7:70** And some of the heads of the fathers' *houses* contributed to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments.

**Neh 7:71** Some of the heads of the fathers' *houses* gave to the treasury of the work twenty thousand gold drachmas, and two thousand two hundred silver minas.

**Neh 7:72** And the rest of the people gave twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.

**Neh 7:73** So the priests, and the Lëwites, and the gatekeepers, and the singers, and some of the people, and the Nethinim, and all Yisra'ël dwelt in their cities.

# Acts 17



## Paul and Silas in Thessalonica

**Act 17:1** And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yehudim.

### Amphipolis

From Wikipedia, the free encyclopedia

**Amphipolis** (Greek: Αμφίπολη - *Amfípoli*; Ancient Greek: Ἀμφίπολις, *Amphípolis*)<sup>[2]</sup> is best known for being a magnificent ancient Greek polis (city), and later a Roman city, whose impressive remains can still be seen.

It is famous in history for events such as the battle between the Spartans and Athenians in 422 BC, and also as the place where Alexander the Great prepared for campaigns leading to his invasion of Asia.<sup>[3]</sup> Alexander's three finest admirals, Nearchus, Androthanes and Laomedon, resided in this city and it is also the place where, after Alexander's death, his wife Roxane and their small son Alexander IV were exiled and later murdered.

Excavations in and around the city have revealed important buildings, ancient walls and tombs. The finds are displayed at the archaeological museum of Amphipolis. At the nearby vast Kasta burial mound, an important ancient Macedonian tomb has recently been revealed. The unique and beautiful "Lion of Amphipolis" monument nearby is a popular destination for visitors.

It was located within the region of Edonis. It is today a municipality in the Serres regional unit of Greece. The seat of the municipality is Rodolivos.<sup>[4]</sup>



The "Amphipolis lion".

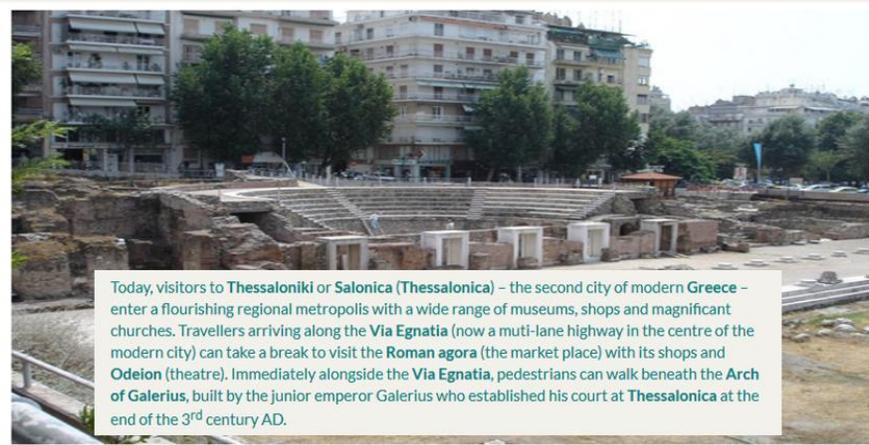
**Act 17:2** And according to his practice, Sha'ul went in unto them, and for three Sabbaths was reasoning with them from the Scriptures,

**Act 17:3** explaining and pointing out that the Messiah had to suffer and rise again from the dead, and saying, "This is the Messiah, יהושע, whom I proclaim to you."

The Good News was shared, and many believed! Praise Yah!

**Act 17:4** And some of them did believe, and a large number of the worshipping Greeks, and not a few of the leading women, joined Sha'ul and Silas.

**Thessalonica** was founded by King Kassandros in 315BC (see **Map 24**). It became the capital of the Roman province of **Macedonia** in 146BC. During Roman times, **Thessalonica** became an important crossroads on the **Via Egnatia**, where the road running east from **Rome** to the provinces of **Pontus** and **Asia** met the road running north from **Athens** to the **River Danube**.



**Roman Odeion at Thessalonica (Acts 17:6)**



**Act 17:5** But the Yehudim **who did not believe**, having become **envious**, took some of the **wicked men from the market-place**, and **gathering a mob, set all the city in an uproar and came upon the house of Jason**, and were seeking to bring them out to the people.

**Act 17:6** But not finding them, **they dragged Jason** and some of the brothers to the city rulers, crying out, “They who have turned the world upside down have come here too,

**Act 17:7** whom Jason has received. And all of them are **acting contrary to the dogmas of Caesar**, saying there is another sovereign, יהושע.”

**Act 17:8** And they **troubled the crowd** and **the city rulers** when they heard this.

**Act 17:9** And when they **had received a pledge from Jason and the rest**, they let them go.

Being faithful to spread the Good News of Yahusha HaMashiach attracts persecution by the enemy. The unbelieving Yehudim stirred up the crowd and elicited wicked men from the marketplace to create a **‘mob’ mentality**. We see that same type of evocation in our day an age.

Jason is targeted when Paul and company are not found at his home. He and others ‘pay a fine’ and are let go. The enemy is always trying to cause division; jail innocent people; or financially burden them.

## Via Egnatia – The ancient Roman road that connected Rome with Constantinople

Dec 25, 2017 Boban Docevski

*Via Egnatia  
Ancient  
Roman Road*



All roads lead to Rome, one of the reasons why the Roman Empire became as powerful as it did was because of their ingenious and long-lasting roads. The Romans were famous road builders. Their vast road network laid the foundations for modern day highways across Europe, with many of them being built directly over the ancient ones or running parallel to them. At the peak of the Roman Empire, the total distance that the roads covered was around 250,000 miles.

One such famous road that brought prosperity to a whole region, **built in the second century BC**, was called Via Egnatia. It connected Rome with the Eastern provinces of Illyricum, Macedonia, and Thrace. Those provinces are the territories of Albania, Macedonia, Greece and the European part of Turkey.

### Paul and Silas in Berea

**Act 17:10** And the brothers immediately sent Sha'ul and Silas away by night to Beroia [Berea], who, having come, went into the congregation of the Yehudim.

**Act 17:11** Now these were more noble than those in Thessalonike, **who received the word with great eagerness, and searched the Scriptures daily, if these words were so.**

**Act 17:12** Then **many of them truly believed, and also not a few of the Greeks, decent women as well as men.**

**Act 17:13** And when the Yehudim from Thessalonike came to know that the word of Elohim was proclaimed by Sha'ul at Beroia, they came there also and stirred up the crowds.

The Yehudim were driven by rage, hatred, and jealousy. They seem to have developed into a group of Babylonian Talmudic vigilantes. When the enemy manifests in this way; it is easy to identify 'their fruit'; for their fruit is rotten to the core.

Silas and Timothy stay in Berea, but Paul is sent to Athens. It doesn't mention here which direction Luke went, but possibly he traveled with Paul. Hopefully, that will be clarified later in Scripture.

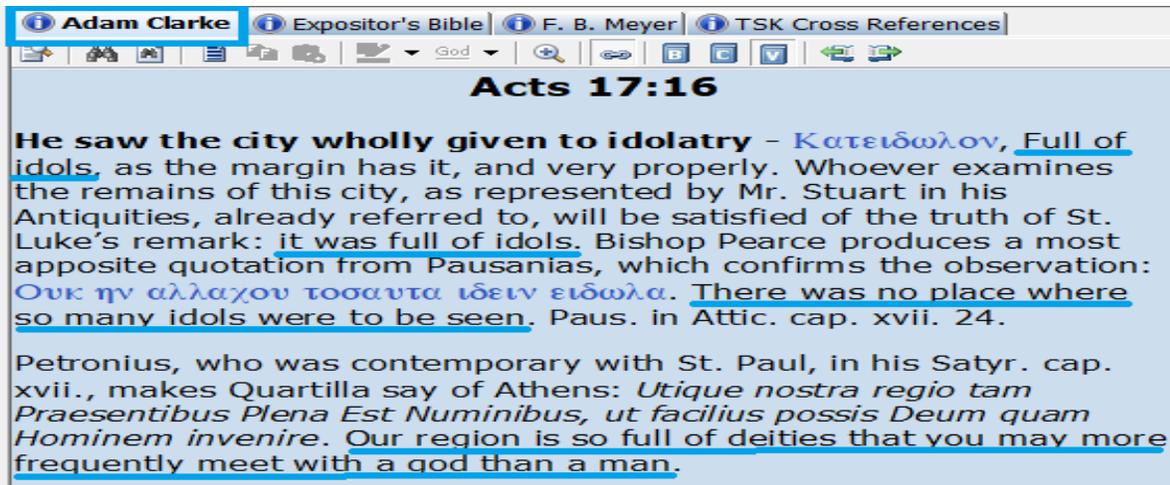
**Act 17:14** And then **immediately the brothers sent Sha'ul away, to go to the sea,** but both **Silas and Timotiyos stayed there.**

**Act 17:15** And **those who arranged for Sha'ul brought him to Athens.** And receiving a command for Silas and Timotiyos to join him as soon as possible, they departed.

### Paul in Athens

**Act 17:16** But while Sha'ul was waiting for them at Athens, his spirit was stirred up within him when he saw that the city **was utterly idolatrous.**

Today, it appears the world continues to be utter idolatry and not just a city. The masses are distracted and entertained by 'bread and circuses' like the days of the 'Roman Coliseum'. We see the formation of the one world government, one world currency, and one world religion. Focus is on 'me, myself, and I'; with little or no focus on Him.



Upon arrival to Athens, Paul is shocked! There was utter idolatry all around!

Act 17:17 Therefore, indeed, **he was reasoning in the congregation with the Yehudim and with the worshippers, and in the market-place daily with those who met there.**

Act 17:18 And some of the **Epicurean and Stoic philosophers** encountered him. And some were saying, **"What does this babbler wish to say?"** Others said, "He seems to be a proclaimer of strange mighty ones" – because to them he brought the Good News: ישועה and the resurrection!

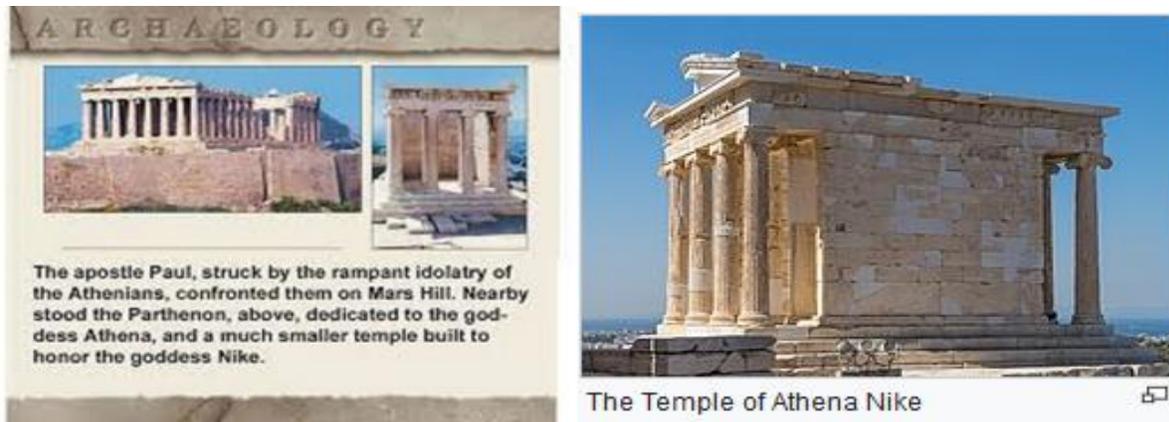
Paul arouses the curiosity of the philosophers and they bring him to the Areopagus.

Act 17:19 So they laid hold of him and brought him to the **Areopagus**, saying, "Are we able to know what this fresh teaching is of which you speak?"

Act 17:20 "For you are bringing some strange *matters* to our ears. We wish, then, to know what these mean."

Act 17:21 For all the Athenians and the strangers living there spent their leisure time in doing naught but to speak or to hear what is fresh.





Athinás Níkis) is a temple on the Acropolis of Athens.

### Paul Addresses the Areopagus

Act 17:22 And having stood in the midst of the Areopagus Sha'ul said,

“Men of Athens, I see that you are very religious in every matter.

Act 17:23 “For passing through and observing the objects of your worship, I even found a slaughter-place with this inscription: TO THE UNKNOWN MIGHTY ONE. Not knowing then whom you worship, I make Him known to you:

Act 17:24 “יהוה, who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands.<sup>a</sup> Footnote: <sup>a</sup>See Act 7:48.

Act 17:25 “Nor is He served with men’s hands – as if needing any – Himself giving to all life, and breath, and all *e/*se.

Act 17:26 “And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling,

Act 17:27 to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each one of us.

Act 17:28 “For in Him we live and move and are, as also some of your own poets have said, ‘For we are also His offspring.’

Act 17:29 “Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man.

Act 17:30 “Truly, then, having overlooked these times of ignorance, **Elohim now commands all men everywhere to repent,**

Once we know the truth, we are responsible for that truth! We no longer fall under the **'times of ignorance'**. This is the verse that should awaken those refusing to be good Bereans (Acts 17:11). Those that reject truth, yet do not search the Scriptures to see if these things be so.

Act 17:31 because **He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed,<sup>b</sup> having given proof of this to all by raising Him from the dead.** Footnote: <sup>b</sup>See [Act 10:42](#).

Act 17:32 **And hearing of the resurrection of the dead, some indeed mocked, while others said, "We shall hear you again concerning this."**

Act 17:33 And so Sha'ul went out from among them.

Act 17:34 **But some men joined him and believed, among them Dionusios the Areopagite, and a woman named Damaris, and others with them.**

Paul's initial presentation is for the most part well received, and some believed and followed him. Paul encompasses his presentation around the inscription at one of their slaughter places to the 'Unknown God.' He uses that as a launching point to share Yahusha Ha Mashiach. He is invited to come back before them and share more later.



*~ Shalom ~ Libby*

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