

Greetings, today our manna is from Genesis 24; Matthew 23; Nehemiah 13; Acts 23.

January 23 – Melchizedek Devotional Perspective

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

Genesis 24

Isaac and Rebekah

Gen 24:1 And Abraham was old, advanced in years. And יהוה had blessed Abraham in every way.

Gen 24:2 And **Abraham said to the oldest servant of his house, who ruled over all that he had,** “Please, put your hand under my thigh,

Gen 24:3 so that I make you swear by יהוה, the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kena’anites, among whom I dwell,

Gen 24:4 but to go to my land and to my relatives, and take a wife for my son Yitshaq.”

Gen 24:5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”

Gen 24:6 And Abraham said to him, “Beware lest you take my son back there!

Gen 24:7 “יהוה, Elohim of the heavens, who took me from my father’s house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ **He sends His messenger before you, and you shall take a wife for my son from there.**

Gen 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

Gen 24:9 **Then the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.**

Gen 24:10 And the servant took ten of his master’s camels and left, for all his master’s good *gifts* were in his hand. And he arose and went to Aram Naharayim, to the city of Nahor.

Gen 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

Gen 24:12 **And he said,**

- ✚ “יהוה, Elohim of my master Abraham, please cause *her* to meet before me this day, and show loving-commitment to my master Abraham.
- ✚ **Gen 24:13** “See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water.
- ✚ **Gen 24:14** “Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitshaq. And let me know by this that You have shown loving-commitment to my master.”

Gen 24:15 And it came to be, before he had ended speaking,

- ✚ that see, Ribqah, who was born to Bethu'ël, son of Milkah, the wife of Naḥor, Abraham's brother, came out with her jar on her shoulder.
- ✚ **Gen 24:16** And the young woman was very good-looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up.
- ✚ **Gen 24:17** And the servant ran to meet her and said, "Please let me drink a little water from your jar."
- ✚ **Gen 24:18** And she said, "Drink, my master." And she hurried and let her jar down to her hand, and gave him a drink.
- ✚ **Gen 24:19** And when she had finished giving him a drink, she said, "Let me draw water for your camels too, until they have finished drinking."
- ✚ **Gen 24:20** And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.
- ✚ **Gen 24:21** And watching her, the man remained silent in order to know whether יהוה had prospered his way or not.
- ✚ **Gen 24:22** And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold,
- ✚ **Gen 24:23** and said, "Whose daughter are you? Please inform me, is there room in your father's house for us to spend the night?"
- ✚ **Gen 24:24** And she said to him, "I am the daughter of Bethu'ël, Milkah's son, whom she bore to Naḥor."
- ✚ **Gen 24:25** And she said to him, "We have both straw and fodder enough, and room to spend the night."

This journey turned out quite well for Abraham's servant and his prayer was answered in alignment to his request. YHWH wasted no time in bringing Rebekah to the servant's attention. Abraham's servant praised and worshipped YHWH.

Gen 24:26 And the man bowed down his head and worshipped יהוה.

Gen 24:27 And he said, "Blessed be יהוה Elohim of my master Abraham, who has not forsaken His loving-commitment and His truth toward my master. As for me, being on the way, יהוה led me to the house of my master's brothers."

Gen 24:28 Then the young woman ran and informed those of her mother's house these matters.

Gen 24:29 And Ribqah had a brother whose name was Laḥan, and Laḥan ran out to the man, to the fountain.

Gen 24:30 And it came to be, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Ribqah, saying, "Thus the man spoke to me," that he went to the man and saw him standing by the camels at the fountain.

Gen 24:31 And he said, "Come in, O blessed of יהוה! Why do you stand outside? I

myself have prepared the house, and a place for the camels.”

Gen 24:32 So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him,

Gen 24:33 and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.”

Gen 24:34 **And he said,**

- ✚ “I am Abraham’s servant.
- ✚ **Gen 24:35** “And יהוה has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys.
- ✚ **Gen 24:36** “And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has.
- ✚ **Gen 24:37** “And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena’anites, in whose land I dwell,
 - **Gen 24:38** but go to my father’s house and to my relatives, and take a wife for my son.’
 - **Gen 24:39** “And I said to my master, ‘What if the woman does not follow me?’
- ✚ **Gen 24:40** “But he said to me, יהוה, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.
- ✚ **Gen 24:41** Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

What a beautiful testimony to the awesome Elohim we serve! He cares about all the details in our lives and he hears our prayers! Abraham’s servant continued to be focused on completing the request of Abraham; and before eating, he recounts his mission and the divine events of the day.

Gen 24:42 “And this day I came to the fountain and said, ‘יהוה, Elohim of my master Abraham, please, if You are prospering the way in which I am going,

Gen 24:43 see, I am standing by the fountain of water, and when the young woman^a comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,” **Footnote:** ^aSee Explanatory Notes: Maiden.

Gen 24:44 and she says to me, “Drink, and let me draw for your camels too,” let her be the woman whom יהוה has appointed for my master’s son.’

Gen 24:45 “I had not yet ended speaking in my heart, then see, Ribqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’

Gen 24:46 “And she hurried and let her jar down from her shoulder, and said, ‘Drink, and let me water your camels too.’ So I drank, and she watered the camels too.

Gen 24:47 “And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’el, Naḥor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

Gen 24:48 “And I bowed my head and worshipped יהוה, and blessed יהוה, Elohim of my master Abraham, who had led me in the true way to take the daughter of my master’s brother for his son.

Gen 24:49 “And now, if you are going to show loving-commitment and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left.”

Gen 24:50 And Laban answered – Bethu’el too – and said, “The matter comes from יהוה, we are not able to speak to you either evil or good.

Gen 24:51 “See, Ribqah is before you. Take her and go, and let her be your master’s son’s wife, as יהוה has spoken.”

Gen 24:52 And it came to be, when **Abraham’s servant heard their words, that he bowed himself towards the earth before יהוה.**

Gen 24:53 And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Ribqah. He also gave costly gifts to her brother and to her mother.

Gen 24:54 And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, “Let me go to my master.”

Gen 24:55 But her brother and her mother said, “Let the young woman stay with us a few days, at least ten, then you go.”

Gen 24:56 **And he said to them, “Do not delay me, since יהוה has prospered my way. Let me go so that I go to my master.”**

Gen 24:57 And they said, “Let us call the young woman and ask her.”

Gen 24:58 **So they called Ribqah and said to her, “Are you going with this man?”** And she said, **“I shall go.”**

Gen 24:59 So they let go Ribqah their sister and her nurse, and Abraham’s servant and his men.

Gen 24:60 **And they blessed Ribqah and said to her, “Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them.”**

Gen 24:61 And Ribqah and her young women arose, and they rode on the camels and followed the man. So the servant took Ribqah and left.

Gen 24:62 And **Yitshaq came from the way of Be’er Lahai Ro’i, for he dwelt in the South.**

BDB Definition: Beer-lahai-roi = “well of the Living One seeing me” 1) a well west of Kadesh, south of Israel

Gen 24:63 And Yitshaq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming.

Gen 24:64 And Ribqah lifted her eyes, and when she saw Yitshaq she dismounted from her camel,

Gen 24:65 and she had said to the servant, “Who is this man walking in the field to meet us?” And the servant said, “It is my master.” So she took a veil and covered herself.

Gen 24:66 And the servant told Yitshaq all the matters he had done.

Gen 24:67 **And Yitshaq brought her into his mother Sarah’s tent. And he took Ribqah and she became his wife, and he loved her. Thus Yitshaq was comforted after his mother’s death.**

What a beautiful story of how YHWH provides, and He keeps His promises.

Matthew 23

Seven Woes to the Scribes and Pharisees

Mat 23:1 Then יהושע spoke to the crowds and to His taught ones,

Mat 23:2 saying, **The scribes and the Pharisees sit on the seat of Mosheh.**

Mat 23:3 “Therefore, whatever they^a [see ‘Footnote’ which alludes to Moses rather than what the Pharisees say.] say to you to guard, guard and do. But do not do according to their works, for they say, and do not do. Footnote: ^aFour of eleven available Shem Tob texts read “he says”, referring to Mosheh, instead of “they say”, referring to the Pharisees.

[NOTE: In reference to Mat. 23:3, the footnote points out that ‘they say’ should have read ‘he says’ referring to Moses as recorded in several of the texts. Within the context of these verses, the reference to Moses seems to be more valid.]

Yahusha was born under the time period of the ‘Book of the Law’ and the reigning Aaronic Levitical Priesthood. At this point in time, the people should have still been following the Book of the Law that was given to Moses to spare the lives of the Israelites after the sin of the golden calf.

The spiritual condition of the Aaronic Levitical Priesthood was a mere shell of what it once had been. The present temple system was corrupt; many Edomites had previously been made to convert to Judaism; Roman politics influenced the Sanhedrin body; those that had return from Babylon brought back its influences along with the Babylonian Talmud.

Added false doctrine of men and man-made traditions were blended into the Word of YHWH and ‘declared to be the word’ that the people should follow. To this day, this same ‘added doctrine’ of Babylonian Talmudic leaven is still advocated by the Sanhedrin. However, ‘added doctrine’ is not limited to those ‘that say they are Jews and are not’ but also to other religions such as Roman Catholicism that also adds doctrine and changes text.

In the days of Yahusha, the Sanhedrin were adding many burdens to the people; but that was all about to change.

Mat 23:4 “For they bind heavy burdens, hard to bear, and lay them on men’s shoulders, but with their finger they do not wish to move them.

Mat 23:5 “**And they do all their works to be seen by men**, and they make their t’fillen^b wide and lengthen the tzitzit^c of their garments, Footnotes: ^bSee Explanatory Notes - T’fillen. ^cSee Explanatory Notes - “Tzitzit” and [Num 15:37-41](#), [Deu 22:12](#).

Mat 23:6 and **they love the best place at feasts**, and **the best seats in the congregations**,

Mat 23:7 and **the greetings in the market-places**, and **to be called by men, ‘Rabbi, Rabbi.’**^d Footnote: ^dRabbi - A Semitic term literally meaning “My Great One.”

Yahusha was ushering in the transference of priesthoods. He was preparing the people to once again become a ‘kingdom of priests’; a holy set-apart nation by accepting His New Covenant. For now, He was laying the groundwork. Soon He would reign as their High Priest of the Melchizedek Order.

Line upon line, precept upon precept, here a little, there a little; Yahusha was teaching and presenting the ways of the New Covenant Confirming Gospel Message that would be made available to the people by grace through faith in Him.

Mat 23:8 “**But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.**”

Mat 23:9 “**And do not call anyone on earth your father,** for **One is your Father, He who is in the heavens.**”

Mat 23:10 “**Neither be called leaders,** for **One is your Leader, the Messiah.**”

Mat 23:11 “But the greatest among you shall be your servant.”

Mat 23:12 “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

Yahusha gives seven woes to the scribes and Pharisees:

Mat 23:13 “But **woe** to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.

Mat 23:14 “**Woe** to you, scribes and Pharisees, hypocrites! Because you eat up widows’ houses, and for a show make long prayers. Because of this you shall receive greater judgment.

Mat 23:15 “**Woe** to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of GëHinnom twofold more than yourselves.

Mat 23:16 “**Woe** to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

Mat 23:17 “Fools and blind! For which is greater, the gold or the Dwelling Place that sets the gold apart?

Mat 23:18 “And, ‘Whoever swears by the slaughter-place, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

Mat 23:19 “Fools and blind! For which is greater, the gift or the slaughter-place that sets the gift apart?

Mat 23:20 “He, then, who swears by the slaughter-place, swears by it and by all that is upon it.

Mat 23:21 “And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

Mat 23:22 “And he who swears by the heaven, swears by the throne of Elohim and by Him who is sitting upon it.

Mat 23:23 “**Woe** to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have **neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief.**^d These need to have been done, without neglecting the others. Footnote: ^dThe wording in [Luk 11:42](#) is somewhat different.

Mat 23:24 “Blind guides – straining out a gnat and swallowing a camel!

Mat 23:25 “**Woe** to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

Mat 23:26 “Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

Mat 23:27 “**Woe** to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

Mat 23:28 “So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.^e Footnote: ^eSee footnote [Mat 5:20](#).

Mat 23:29 “**Woe** to you, scribes and Pharisees, hypocrites! Because you build the

tombs of the prophets and decorate the monuments of the righteous,

Mat 23:30 and say, 'If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.'

Mat 23:31 “Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

Mat 23:32 and you fill up the measure of your fathers!

Mat 23:33 “Serpents, brood of adders! How would you escape the judgment of GēHinnom?

Mat 23:34 “Because of this, see, I send you prophets, and wise men, and scholars of *Scripture*.^f Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city, Footnote: ^fSee [Mat 13:52](#).

Mat 23:35 so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zekaryah, son of Berekyah, whom you murdered between the Dwelling Place and the slaughter-place.

Mat 23:36 “Truly, I say to you, all this shall come upon this generation.⁹ Footnote: ⁹Or ‘race’.

Lament over Jerusalem

Mat 23:37 “Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Mat 23:38 “See! Your house is left to you laid waste, [Jer 22:5](#).

Mat 23:39 for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’ ” [Psa 118:26](#).

We wait for the day when those that are blind will see and therefore say, ‘Blessed is He who is coming in the Name of YHWH!’

Nehemiah 13

The readings from the Book of Moses or the ‘Book of the Law’; made the people realize where they were falling short of YHWH’s commands. One of those areas of disobedience was allowing the Ammonites and the Moabites to come into the assembly of Elohim. When they realize their error, they separated all the mixed multitude from Israel.

Nehemiah's Final Reforms

Neh 13:1 On that day was read from the Book of Mosheh in the hearing of the people, and in it was found written that an Ammonite and Mo’abite should not come into the assembly of Elohim forever,

Neh 13:2 because they had not met the children of Yisra’el with bread and water, and

hired Bil'am against them to curse them, although our Elohim turned the curse into a blessing.

Neh 13:3 And it came to be, when they had heard the Torah, that they separated all the mixed multitude from Yisra'el.

Evil is done by Elyashiḅ the priest.

Neh 13:4 And before this, Elyashiḅ the priest, having authority over the storerooms of the House of our Elohim, was a relative of Tobiyah,

Neh 13:5 and he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, and the utensils, and the tithes of grain, the new wine and the oil, which were commanded *to be given to the Lēwites*, and the singers and the gatekeepers, and the contributions for the priests.

Neh 13:6 But in all this I was not in Yerushalayim, for in the thirty-second year of Artahshashta sovereign of Babel I came to the sovereign. **And after some days I asked leave from the sovereign to return,**

Nehemiah receives permission to return to Jerusalem from king Artaxerxes only to find many things in disarray. He promptly reproveth those violating the commands of YHWH and instills efforts of cleansing and restoration. Nehemiah fervently prays to YHWH. Nehemiah was known for staying close to YHWH in doing all things through prayer; and he acknowledges and repents for the persistent sin in the camp. Nehemiah was unaware of these occurrences until he had returned to Jerusalem.

Neh 13:7 and I came to Yerushalayim and learned of the evil which Elyashiḅ had done for Tobiyah, in preparing a room for him in the courts of the House of Elohim.

Neh 13:8 And it was very displeasing to me. Therefore I threw all the household goods of Tobiyah out of the room,

Neh 13:9 and I commanded them to cleanse the rooms. And I put back into them the utensils of the House of Elohim, with the grain offering and the frankincense.

Neh 13:10 And I learned that the portions for the Lēwites had not been given them, for each of the Lēwites and the singers who did the work had gone back to his field.

Neh 13:11 Then I contended with the deputy rulers, and said, "Why is the House of Elohim forsaken?" And I gathered them together and set them in their place.

Neh 13:12 And all Yehudāh brought the tithe of the grain and the new wine and the oil to the storehouse.

Neh 13:13 And I appointed as treasurers over the storehouse Shelemyah the priest and Tsadoq the scribe, and Pedayah of the Lēwites. And at their hand was Hanan son of Zakkur, son of Mattanyah. For they were reckoned trustworthy, and it was on them to distribute to their brothers.

Neh 13:14 Remember me, O my Elohim, concerning this, and do not wipe out my

loving-commitments that I have done for the House of my Elohim, and for its charges!

Neh 13:15 In those days I saw in Yehudāh those treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, and figs, and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day. So I warned *them* on the day they sold food.

Neh 13:16 And men of Tsor dwelt there, bringing in fish and all kinds of goods, and sold them on the Sabbath to the children of Yehudāh, and in Yerushalayim.

Neh 13:17 Then I contended with the nobles of Yehudāh, and said to them, “What evil matter is this that you are doing, profaning the Sabbath day?”

Neh 13:18 “Did not your fathers do the same so that our Elohim brought all this evil on us and on this city? Yet you bring added wrath on Yisra’ēl by profaning the Sabbath.”

- ✚ **Neh 13:19** And it came to be, when the gates of Yerushalayim were shaded before the Sabbath, that I commanded the doors to be shut,
- ✚ and commanded that they should not be opened till after the Sabbath.
- ✚ And I stationed some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.
- ✚ **Neh 13:20** And the merchants and sellers of all kinds of wares spent the night outside Yerushalayim once or twice,
 - **Neh 13:21** and I warned them, and said to them, “Why do you spend the night around the wall? If you do so again, I lay hands on you!” From that time on they came no more on the Sabbath.
- ✚ **Neh 13:22** And I commanded the Lēwites that they should cleanse themselves, and they should come, guarding the gates, to set apart the Sabbath day. Remember me, O my Elohim, concerning this also, and pardon me according to the greatness of Your loving-commitment!

Mixed Marriages with Pagan Cultures

Neh 13:23 In those days I also saw Yehudim who had married women of Ashdoq, Ammon, Mo’ab.

Neh 13:24 And half of their children spoke the language of Ashdoq, and could not speak the language of Yehudāh, but spoke according to the language of one or the other people.

Neh 13:25 Then I contended with them and cursed them, and struck some of them and pulled out their hair, and made them swear by Elohim, saying, “You do not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.”

Neh 13:26 “Did not Shelomoh sovereign of Yisra’ēl sin because of them? Among the many nations there was no sovereign like him, who was beloved of his Elohim, and Elohim made him sovereign over all Yisra’ēl. Even his foreign women caused him to sin.”

Neh 13:27 “Should we then hear of your doing all this great evil, trespassing against our Elohim by marrying foreign wives?”

Neh 13:28 And one of the sons of Yoyada, son of Elyashib the high priest, was a son-in-law of Sanballat the Hōronite. And I drove him from me.

Neh 13:29 Remember them, O my Elohim, because they have defiled the priesthood and the covenant of the priesthood, and of the Lēwites.

Neh 13:30 Thus I cleansed them from all that is foreign. And I appointed duties to the priests and the Lēwites, each in his task,

Neh 13:31 and for the wood offering and the first-fruits at appointed times. Remember me, O my Elohim, for good!

Acts 23

Paul is brought before the Sanhedrin Council.

Act 23:1 And Sha'ul, looking intently at the council, said, "Men, brothers, I have lived in all good conscience before Elohim until this day."

Act 23:2 And the high priest Hananyah commanded those who stood by him to strike him on the mouth.

Act 23:3 Then Sha'ul said to him, "Elohim is going to strike you, whitewashed wall! And do you sit judging me according to the Torah, and do you command me to be struck contrary to the Torah?"

Act 23:4 And those who stood by said, "**Do you revile the high priest of Elohim?**"

Act 23:5 And Sha'ul said, "I did not know, brothers, that he was the high priest, for it has been written, '**You shall not speak evil of the ruler of your people.**' "

Exo 22:28.

Notice that Paul repents for his words based on Covenant Torah. Paul quotes from Exodus 22:28 which was within the Book of the Covenant given at Mt. Sinai [Ex. 19 – 24:11]. We see that the high priest was Hananyah [Ananias]. The following is a list of the high priests during the Herodian-Roman period. We can see that rebellious men continued the Aaronic Levitical Priesthood by not honoring the transference to our High Priest of Yahusha after the order of Melchizedek. To this day the denial of Yahusha as High Priest of the Melchizedek Order persists. They reject the One who is seated at the right hand of YHWH and continue in ignorance, blindness, and/or defiance.

<i>Yahusha</i>	<ul style="list-style-type: none"> • Eleazar ben Ananus, 16-17 • Simon ben Camithus, 17-18 • Joseph Caiaphas, 18-36 (son-in-law of the high priest Ananus ben Seth) • Jonathan ben Ananus, 36-37 • Theophilus ben Ananus, 37-41 • Simon Cantatheras ben Boethus, 41-43 • Matthias ben Ananus, 43 • Elioneus ben Simon Cantatheras, 43-44 • Jonathan ben Ananus, 44 (restored)
<i>Paul</i>	<ul style="list-style-type: none"> • Josephus ben Camydu, 44-46 • Ananias ben Nebedeus, 46-58^[11] • Jonathan, 58^[12] • Ishmael ben Fabus, 58-62 (restored?) • Joseph Cabi ben Simon, 62-63 • Ananus ben Ananus, 63 • Joshua ben Damneus, 63 • Joshua ben Gamia, 63-64 (his wife Martha belonged to family of Boethus) • Mattathias ben Theophilus, 65-66 • Phannias ben Samuel, 67-70

Act 23:6 Now Sha'ul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, "Men, brothers, I am a Pharisee, the son of a Pharisee, I am being judged concerning the expectation and resurrection of the dead!"

Act 23:7 And when he had said this, there came a dissension between the Pharisees and the Sadducees. And the crowd was divided.

Act 23:8 For the Sadducees say that there is no resurrection, nor messenger nor spirit, but the Pharisees confess both.

If anyone knew the mindset of this council, Paul did. Again, this is one of the very reasons Paul was YHWH's chosen vessel. If they wanted to play 'hard ball', Paul was willing to accommodate that approach. Paul chooses the topic of the 'resurrection of the dead' which he knew would 'strike a nerve' between the Sadducees and Pharisees. This approach would 'win over' at least half of the council present. The Sadducees did not believe in the 'resurrection of the dead.'

Act 23:9 And there was a great uproar. And certain of the scribes of the party of Pharisees were earnestly contending, saying, "We find no evil in this man. And if a spirit or a messenger has spoken to him, let us not fight against Elohim."

Act 23:10 And a great dissension having come, the commander, fearing lest Sha'ul would be pulled to pieces by them, commanded the body of soldiers to go down and seize him from their midst, and bring him into the barracks.

Act 23:11 And on the following night the Master stood by him and said, "Take courage, Sha'ul, for as you have witnessed for Me in Yerushalayim, so you have to bear witness at Rome too."

Do not lose sight of the powerful way YHWH uses **this commander**! This is not the last we will see of him. This commander is a first-hand witness to all the hypocrisy against Paul. This commander was all about maintaining orderly conduct; so, the chaos he observed surrounding Paul had to have been very puzzling to him.

A Plot to Kill Paul

Act 23:12 And when it became day, some of the Yehudim made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

Act 23:13 And those making this conspiracy were **more than forty**,

Act 23:14 who, **having come to the chief priests and elders, said**, "We have bound ourselves under a great oath not to eat at all until we have killed Sha'ul.

Act 23:15 "Now, then, you, with the council, **inform the commander** to have him brought down to you tomorrow, as intending to examine more exactly all about him. And we are ready to kill him before he comes near."

Many of these positions on the council were totally corrupt. **Forty plus conspirators tell the chief priests and elders what to do!**

Act 23:16 And when **Sha'ul's sister's son heard of their ambush**, he went and entered into the barracks and reported to Sha'ul.

Act 23:17 And Sha'ul, having called one of the captains to him, said, "**Take this young man to the commander**, for he has somewhat to report to him."

Divinely, Paul's nephew overhears the wicked plot. This may have been one of the greatest moments in this young man's life which positively impacted the continuance of Paul's mission. YHWH had placed this young man at the right place at the right time.

Act 23:18 He indeed then took him and led him to **the commander** and said, "The prisoner Sha'ul called me to him and asked me to bring this young man to you, having somewhat to say to you."

Act 23:19 And **the commander**, having taken him by the hand, went aside by themselves and asked, "**What is it that you have to report to me?**"

Act 23:20 **And he said**, "The Yehudim have agreed to ask that you bring Sha'ul down to the council tomorrow, as intending to inquire more exactly about him.

Act 23:21 "Therefore, do not let them persuade you, for more than forty of them lie in wait for him, men who have bound themselves by an oath neither to eat nor to drink until they have killed him. And now they are ready, waiting for the promise from you."

Act 23:22 Then **the commander** dismissed the young man, having commanded him, "Inform no one that you reported this to me."

Paul Sent to Felix the Governor – The commander [Claudius Lysias] takes great care to protect Paul. He also writes a letter to Governor Felix to accompany his arrival.

Act 23:23 And having called near a certain two captains, he said,

- “Get **two hundred soldiers ready to go to Caesarea**, and
- **seventy horsemen**, and
- **two hundred spearmen**,
- after the third hour of the night,
- **Act 23:24** and provide beasts, on which to place Sha’ul, and
- bring him safely to Felix the governor,”
- **Act 23:25** having written a letter in this form:
 - **Act 23:26** **Claudius Lysias**, to the **most excellent governor Felix**: Greetings.
 - **Act 23:27** This man, having been seized by the Yehudim, and being about to be killed by them, I rescued, having come with the body of soldiers, having learned that he was a Roman.
 - **Act 23:28** And, desiring to know the reason they accused him, I brought him before their council.
 - **Act 23:29** I found out that he was accused concerning questions of their Torah, but there was no charge against him deserving death or chains.
 - **Act 23:30** And when I was informed that there was to be a plot against the man by the Yehudim, I sent him immediately to you, having also commanded his accusers to state before you the charges against him. Be strong!

Act 23:31 So the soldiers, as they were commanded, took Sha’ul and brought him by night to Antipatris.

Act 23:32 And on the next day they left the horsemen to go on with him, and returned to the barracks,

Act 23:33 who, having come to Caesarea, and delivered the letter to the governor, they also presented Sha’ul to him.

Act 23:34 And the governor, having read it, and having asked of what province he was, and being informed that he was from Kilikia,

Act 23:35 said, “I shall hear you when your accusers arrive also.” And he commanded him to be kept in Herodes’ palace.

International Standard Bible Encyclopedia

Claudius Lysias

CLAUDIUS LYSIAS

klo'-di-us lis'-i-as (Klaudios Lysias): A chief captain who intervened when the Jews sought to do violence to Paul at Jerusalem (Acts 21:31; Acts 24:22). Lysias, who was probably a Greek by birth (compare Acts 21:37), and who had probably assumed the Roman forename Claudius (Acts 23:26) when he purchased the citizenship (Acts 22:28), was a military tribune or chiliarch (i.e. leader of 1,000 men) in command of the garrison stationed in the castle overlooking the temple at Jerusalem. Upon learning of the riot instigated by the Asiatic Jews, he hastened down with his soldiers, and succeeded in rescuing Paul from the hands of the mob. As Paul was the apparent malefactor, Lysias bound him with two chains, and demanded to know who he was, and what was the cause of the disturbance. Failing amid the general tumult to get any satisfactory reply, he conducted Paul to the castle, and there questioned him as to whether he was the "Egyptian," an postor that had lately been defeated by Felix (Josephus, BJ, II, xiii, 5; Ant, XX, viii, 6). Upon receiving the answer of Paul that he was a "Jew of Tarsus," he gave him permission to address the people from the stairs which connected the castle and the temple. As the speech of Paul had no pacifying effect, Lysias purposed examining him by scourging; but on learning that his prisoner was a Roman citizen, he desisted from the attempt and released him from his bonds. The meeting of the Sanhedrin which Lysias then summoned also ended in an uproar, and having rescued Paul with difficulty he conducted him back to the castle. The news of the plot against the life of one whom he now knew to be a Roman citizen decided for Lysias that he could not hope to cope alone with so grave a situation. He therefore dispatched Paul under the protection of a bodyguard to Felix at Caesarea, along with a letter explaining the circumstances (Acts 23:26-30. The genuineness of this letter has been questioned by some, but without sufficient reason.) In this letter he took care to safeguard his own conduct, and to shield his hastiness in binding Paul. There is evidence (compare Acts 24:22) that Lysias was also summoned to Caesarea at a later date to give his testimony, but no mention is made of his arrival there. It is probable, however, that he was among the chief captains who attended the trial of Paul before King Agrippa and Festus (compare Acts 25:22). For the reference to him in the speech of Tertullus (see Acts 24:7 the Revised Version, margin), see TERTULLUS.

~ Shalom ~ Libby

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