

Greetings, today our manna is Judges 9; Acts 13; Jeremiah 22; Mark 8.

July 26 – Melchizedek Devotional Perspective

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

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Judges 9

Abimelech's Conspiracy

Jdg 9:1 And Abimelech son of Yerubba'al [Gideon] went to Shekem, to **his mother's brothers**, and spoke with them and with all the clan of the house of his mother's father, saying,

Jdg 9:2 "Please speak in the hearing of all the **masters of Shekem**, 'Which is better for you, that seventy men, all the sons of Yerubba'al rule over you, or that one man rule over you?' And you shall remember that I am your own flesh and bone."

Jdg 9:3 And his mother's brothers spoke all these words concerning him in the hearing of all the masters of Shekem. And their heart inclined toward Abimelech, for they said, "He is our brother."

Jdg 9:4 And they gave him **seventy pieces of silver from the house of Ba'al-Berith**, with which **Abimelech hired worthless and reckless men**. And they followed him.

BDB Definition: Baal-berith = "lord of the covenant" 1) **a god of the Philistines**

Jdg 9:5 And **he went to his father's house at Ophrah and killed his brothers**, the **seventy sons of Yerubba'al [Gideon]**, **on one stone**. But **Yotham the youngest son of Yerubba'al was left, because he hid himself**.

Jdg 9:6 And **all the masters of Shekem** gathered together, and all of **Beyth Millo**, and they went and **made Abimelech sovereign** beside the terebinth tree at the post that was in Shekem.

Jdg 9:7 **And they informed Yotham, and he went and stood on top of Mount Gerizim**, and lifted his voice and cried out, and said to them,

"Hear me, you masters of Shekem, and let Elohim hear you! ..."

The following is considered 'the oldest, and without exception the best fable or apologue in the world.' Adam Clarke notes:

Adam Clarke's Excerpt Judges 9:8

The trees went forth on a time - This is the oldest, and without exception the best fable or apologue in the world. See the observations at the end of this chapter, **Jdg 9:56** (note). It is not to be supposed that a fable, if well formed, requires much illustration; every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

To anoint a king - Hence it appears that anointing was usual in the installation of kings, long before there was any king in Israel; for there is much evidence that the book of Judges was written before the days of Saul and David.

The olive tree - The olive was the most useful of all the trees in the field or forest, as the bramble was the meanest and the most worthless.

“Hear me, you masters of Shekem, and let Elohim hear you! ...



Jdg 9:8 “The trees [people] went forth to anoint a sovereign over them. And they said to the olive tree, ‘reign over us!’



Jdg 9:9 “And the olive tree said to them, **‘Shall I leave my oil,** with which they esteem mighty ones and men, and go to sway over trees?’



Jdg 9:10 “Then the trees said to the fig tree, ‘Come, reign over us!’
Jdg 9:11 “And the fig tree said to them, **‘Shall I leave my sweetness** and my good fruit, and go to sway over trees?’



Jdg 9:12 “Then the trees said to the vine, ‘Come, reign over us!’
Jdg 9:13 “And the vine said to them, **‘Shall I leave my new wine,** which rejoices mighty ones and men, and go to sway over trees?’



Jdg 9:14 “Then all the trees said to the bramble, ‘Come, reign over us!’
Jdg 9:15 “And the bramble said to the trees, ‘If in truth you anoint me as sovereign over you, come, take shelter in my shade. **But if not, let fire come out of the bramble and devour the cedars of Lebanon!**’

Jdg 9:16 “And now, if you have acted in truth and integrity in setting up Abimelek to reign, and if you have acted well with Yerubba'al [Gideon] and his house, and have done to him as his hands did to you –

Jdg 9:17 **for my father fought for you and risked his life, and delivered you out of the hand of Midyan.**

Jdg 9:18 but you have risen up against my father's house today, and killed his seventy sons on one stone, and set up Abimelek, the son of his female servant, to reign over the masters of Shekem, because he is your brother –

Jdg 9:19 if then you have acted in truth and integrity with Yerubba'al and with his house this day, then rejoice in Abimelek, and let him also rejoice in you.

Jdg 9:20 **“But if not, let fire come out from Abimelek and devour the masters of Shekem and Bēyth Millo, and let fire come out from the masters of Shekem and from Bēyth Millo and devour Abimelek!”**

F. B. Meyer excerpt – [speaks to people's various preferences of rulers]: In Oliver Cromwell's commonwealth, *he* exercised the royal prerogative. Some of us enthrone the fatness of the *olive*, some the sweetness of the *fig*, and some the good cheer of the *vine*. In other words, the guiding ideal of some souls is Prosperity, of others Love, of others Pleasure. And yet others choose the *bramble* with its prickly thorns which, when scorched by the summer-heat, is near unto burning, **Heb 6:8**. It stands, therefore, for the useless and perilous life, which is doomed to the scrap-heap. See **1Co 9:27**.

YHWH is the only One we should desire to rule over us.

Heb 6:8 but if it **brings forth thorns and thistles**, **Gen 3:18** it is rejected and near to being cursed, and ends up by being burned.

1Co 9:27 But I treat my body severely and make it my slave, lest having proclaimed to others, I myself might be rejected.

Jdg 9:21 Then **Yotham** ran away and fled, and he went to **Be'ēr** and dwelt there, for fear of Abimelek his brother.

BDB Definition: Jotham = “Jehovah is perfect”

1) son of king Uzziah of Judah by Jerushah; king of Judah for 16 years and contemporary with Isaiah and king Pekah of Israel

2) son of Jahdai and a descendant of Caleb and Judah

3) youngest son of Gideon who escaped from the massacre of his brothers

BDB Definition: **Beer = “well”** 1) an oasis rest in desert during the Exodus 2) a city west of Hebron

The Downfall of Abimelech

Jdg 9:22 **And Abimelek governed Yisra'el three years,**

Jdg 9:23 and **Elohim sent an evil spirit between Abimelek and the masters of Shekem.** And the masters of Shekem acted treacherously against Abimelek,

- Jdg 9:24 **in order that the violence done to the seventy sons of Yerubba'al** might come, and **their blood be laid on Abimelek** their brother, who killed them,
- and **on the masters of Shekem**, who strengthened his hands to kill his brothers.

Jdg 9:25 And the masters of Shekem set men in ambush against him on the tops of the mountains, and they robbed all who passed over by them along that way. And it was reported to Abimelek.

Jdg 9:26 And **Ga'al son of Ebed** came with his brothers and passed over to Shekem. And the masters of Shekem put their trust in him,

Jdg 9:27 and went out into the fields, and gathered their vineyards and trod out, and held a feast. And they went into the house of their mighty one, and ate and drank, **and cursed Abimelek.**

Jdg 9:28 And **Ga'al son of Ebed** said, **“Who is Abimelek, and who is Shekem, that we should serve him? Is he not the son of Yerubba'al, and is not Zebul his officer? Serve the men of Hamor the father of Shekem! But why should we serve him?”**

BDB Definition: Gaal = “loathing”

1) son of Eved who aided the Shechemites in their rebellion against Abimelech

BDB Definition: Hamor = “he-ass”

1) the Hivite prince of the city of Shechem when Jacob entered Palestine

Strong's H2544 The same as H2543; *ass*; *Chamor*, a *Canaanite*: - *Hamor*.

Jdg 9:29 “If only this people were under my hand! Then I would remove Abimelek.” **And he said to Abimelek, “Increase your army and come out!”**

It appears the **evil spirit** that Elohim sent between Abimelek and Gaal worked mightily through Zebul!

Jdg 9:30 And when Zebul, the governor of the city, heard the words of Ga'al son of Ebed, his displeasure burned.

Jdg 9:31 And **he sent messengers to Abimelek by deceit**, saying, “See, Ga'al son of Ebed and his brothers have come to Shekem. And see, they are besieging the city against you.

Jdg 9:32 “And now, get up by night, you and the people who are with you, and lie in wait in the field.

Jdg 9:33 “And it shall be, as soon as the sun is up in the morning, then rise early and rush upon the city. **And see, when he and the people who are with him come out against you, you shall do to them as your hand finds to do.**”

Jdg 9:34 **And Abimelek and all the people who were with him rose up by night, and laid in wait against Shekem in four companies.**

Jdg 9:35 Now Ga'al son of Ebed went out and stood in the entrance to the city gate, and Abimelek and the people who were with him rose from lying in wait.

Jdg 9:36 And when **Ga'al saw the people, he said to Zebul, “See, people are coming down from the tops of the mountains!” But Zebul said to him, “You are seeing the shadows of the mountains like men.”**

Jdg 9:37 And Ga'al spoke again and said, "See, people are coming down from the high part of the land, and another company is coming from the Diviners' Terebinth Tree."

Jdg 9:38 And Zebul said to him, "Now where is your mouth with which you said, 'Who is Abimelek, that we should serve him?' Are not these the people whom you despised? I beg you, go out and fight them now."

Jdg 9:39 So Ga'al went out, leading the masters of Shekem, and fought Abimelek.

Jdg 9:40 And Abimelek pursued him, and he fled from him. And many fell wounded, up to the entrance of the gate.

Jdg 9:41 And Abimelek stayed at Arumah, and Zebul drove out Ga'al and his brothers, so that they would not dwell in Shekem.

Jdg 9:42 And it came to be the next day that the people went out into the field, and they informed Abimelek.

Jdg 9:43 And he took his people, and divided them into three companies, and laid in wait in the field, and looked and saw the people coming out of the city. And he rose against them and struck them.

Jdg 9:44 And Abimelek and the company that was with him rushed forward and stood at the entrance of the gate of the city. And the other two companies rushed upon all who were in the fields and struck them.

Jdg 9:45 And Abimelek fought against the city all that day, and captured the city and killed the people who were in it. And he broke down the city and sowed it with salt.

Jdg 9:46 And all the masters of the tower of Shekem had heard that, and entered the stronghold of the house of El Berith.

BDB Definition: Berith = "covenant"

1) in the name of Baal-berith, a foreign deity worshipped in Shechem

Jdg 9:47 And it was reported to Abimelek that all the masters of the tower of Shekem were gathered together.

Jdg 9:48 So Abimelek went up to Mount Tsalmon, he and all the people who were with him. And Abimelek took an axe in his hand and cut down a branch from the trees, and took it and laid it on his shoulder. Then he said to the people who were with him, "What you have seen me do, hurry, do as I have done."

Jdg 9:49 And all the people likewise cut down each one his own branch and followed Abimelek, and put them against the stronghold, and set the stronghold on fire above them, so that all the men of the tower of Shekem died, about a thousand men and women.

Abimelek once again was going to use fire to kill and entrap those in the strong tower in Thebets; but a woman drops a millstone on his head.

Jdg 9:50 Abimelek then went to Thebets, and he encamped against Thebets and captured it.

Jdg 9:51 However, there was a strong tower in the city, and all the men and women and all the masters of the city fled there and shut themselves in, and went up to the top of the tower.

Jdg 9:52 And Abimelek came to the tower and fought against it, and approached the door of the tower to burn it with fire.

Jdg 9:53 But a certain woman dropped an upper millstone on the head of Abimelek, and

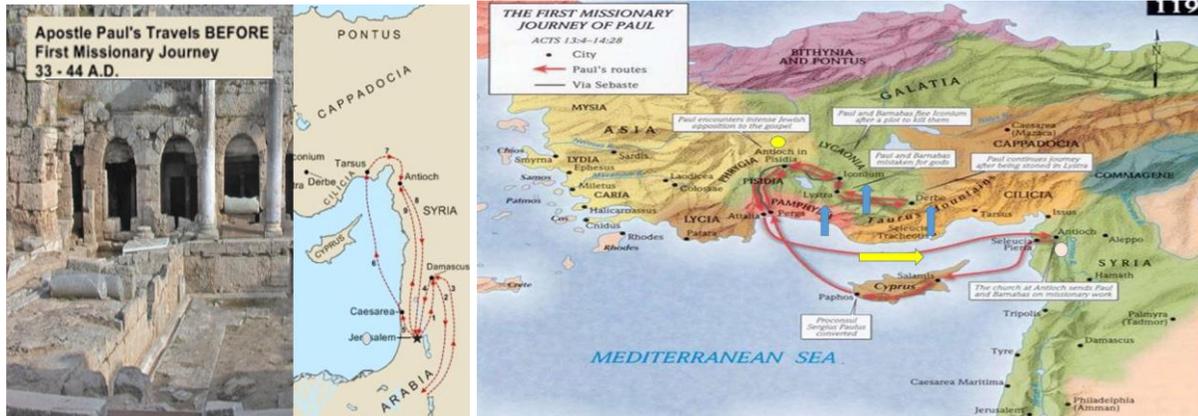
crushed his skull.

Jdg 9:54 He then immediately called the young man, his armour-bearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.'" And his young man thrust him through, and he died.

Jdg 9:55 And when the men of Yisra'el saw that Abimelek was dead, each one went to his own place.

Jdg 9:56 **Thus did Elohim repay the evil of Abimelek, which he had done to his father to kill his seventy brothers.**

Jdg 9:57 And all the evil of the men of Shekem Elohim turned back on their own heads, and **the curse of Yotham son of Yerubba'al came on them.**

Acts 13**Barnabas and Saul Sent Off**

Act 13:1 And in the assembly that was at Antioch there were certain prophets and teachers: both Barnaba and Shim'on who was called Niger, and Lucius of Cyrene, and Manahem who had been brought up with Herodes the district ruler, and Sha'ul.

Act 13:2 **And as they were doing service to the Master and fasted, the Set-apart Spirit said, "Separate unto Me Barnaba and Sha'ul for the work to which I have called them."**

Act 13:3 **Then having fasted and prayed, and having laid hands on them, they sent them away.**

As we journey with Paul and others on Paul's missionary journeys, be mindful of the numerous pagan gods the people worship among their missionary destinations. The wheat and tares grow side by side.

Barnabas and Saul on Cyprus

Act 13:4 So they, having been sent out by the Set-apart Spirit, went down to Seleukeia, and from there they sailed to Cyprus.

Act 13:5 And having come into Salamis, they proclaimed the word of Elohim in the congregations of the Yehudim. And they also had Yoħanan as an attendant.

As viewed on the map, Seleucia was a coastal town not far from Antioch Syria. Barnabas, Paul, and John Mark sail to Salamis, the then capital of the island of Cyprus; afterwards called Constantia, and presently is called Salina, situated on the eastern part of the island. Here they proclaim the word of YHWH in the congregations of the Yehudim.

Act 13:6 And having passed through all the island to Paphos, they found a certain magician, a false prophet, a Yehudi whose name was Bar-Yehoshua,

Act 13:7 who was with **the proconsul, Sergius Paulus, a man of understanding.** **This man, having called for Barnaba and Sha'ul, earnestly sought to hear the word of Elohim.**

Act 13:8 But **Elumas the magician** – for so his name is translated – withstood them, seeking to turn the proconsul away from the belief.

It doesn't take long for the evil one to raise his ugly head. Spiritual warfare is around us every day. Why? Because, the wheat and the tares are growing side by side; even in households!

When Paul and Barnabas leave Seleucia, they share the Good News along the way from the east side to the west side of the island before arriving in Paphos. It was said that perhaps there was no other city more dissolute than Paphos [Papas].

Excerpt Adam Clarke: 'Venus'

Here Venus had a superb temple: here she was worshipped with all her rites; and from this place she was named the Paphian Venus, the queen of Paphos, etc. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain.

Elymas: certain magician, a false prophet, a Yehudi whose name was Bar-Yehoshua – means wise; learned; a magician – He walked in the spirit of darkness and its arts. Sought to snatch the seed.

Elymas tried to run satanic interference of the Gospel message. The proconsul, Sergius Paulus, a man of understanding, truly wanted to know of Elohim; however, Elymas desired otherwise.

What was a proconsul?

The proconsul. Rosenmuller and others remark, that in those days the Romans sent two different kinds of governors into the provinces. Some of the provinces were Caesarean or imperial, and into those they sent propretors; others belonged to the senate and people of Rome, and into those they sent proconsuls. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the people, whence it was governed by a proconsul. See Dion Cass. Hist. Rom. lib. iv. p. 523. (Edit. Leunclav.)

Torah and Prophets has been done; then the rulers of the congregation ask them if they have any words of encouragement. Then Paul begins to speak. He begins with the Exodus out of Egypt.

Act 13:16 And Sha'ul, standing up and motioning with his hand said, "Men, Yisra'ëlis, and those fearing Elohim, listen:

From Egypt to their land inheritances...

Act 13:17 "The Elohim of this people Yisra'ël did choose our fathers, and exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it.

Act 13:18 "Now for a time of about **forty years** He sustained them in the wilderness.

Act 13:19 "And having destroyed seven nations in the land of Kena'an, He gave their land to them as an inheritance.

Judges to Samuel to Saul to David...

Act 13:20 "And after that **He gave judges** for about **four hundred and fifty years,** until Shemu'ël the prophet.

Act 13:21 "But then they asked for a sovereign, and Elohim gave them Sha'ul the son of Qish, a man of the tribe of Binyamin, for forty years.

Act 13:22 "And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, **'I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.'**

Act 13:23 "From this one's seed, according to the promise, Elohim raised up for Yisra'ël a Saviour, **יהושע,**

Act 13:24 after Yoḥanan had first proclaimed the immersion of repentance to all the people of Yisra'ël, before His coming.

Act 13:25 "And as Yoḥanan was completing his mission, he said, 'Who do you suppose I am? I am not He. But see, **there comes One after me, the sandals of whose feet I am not worthy to loose.'**

Gal 3:15 Brothers, as a man I say it: a covenant, even though it is man's, yet if it is confirmed, no one sets it aside, or adds to it.

Gal 3:16 But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "**And to your Seed,**"^b Gen 12:7 who is Messiah. Footnote: ^bAlso see Gen 17:7, Gen 22:18, Gen 24:7.

Gal 3:17 Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise.

Gal 3:18 For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise.

Act 13:26 “Men, brothers, **sons of the race of Abraham**, and those among you fearing Elohim, **to you the word of this deliverance has been sent,**

Act 13:27 for **those dwelling in Yerushalayim**, and **their rulers**,

- because they did not know Him,
- nor even the voices of the Prophets which are read every Sabbath,
- have filled them in having judged Him.

Act 13:28 “**And having found not one cause for death**, they asked Pilate that He should be put to death.

Act 13:29 “And when they had accomplished all that was written concerning Him, taking Him down from the timber, they laid Him in a tomb.

Act 13:30 “**But Elohim raised Him from the dead,**

Act 13:31 and He was seen for many days by those who came up with Him from Galil to Yerushalayim, who are His witnesses to the people.

Act 13:32 “And we bring you the Good News, **the promise made to the fathers,**

Act 13:33 **that Elohim has filled this for us**, their children, having raised up יהושע, as it has also been written in the second Tehillah, ‘**You are My Son, today I have brought You forth.**’ [Psa 2:7](#).

Act 13:34 “And that He raised Him out of the dead, no more to return to corruption, He has said thus, ‘**I shall give you the trustworthy kindnesses of Dawid.**’ [Isa 55:3](#).

Act 13:35 “For this reason He also says in another Tehillah, ‘**You shall not give Your Lovingly-committed One to see corruption.**’ [Psa 16:10](#).

Act 13:36 “For Dawid, indeed, having served his own generation by the counsel of Elohim, fell asleep, was buried with his fathers, and saw corruption,

Act 13:37 but **He whom Elohim raised up saw no corruption.**

Act 13:38 “Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you,

Act 13:39 and by Him everyone who believes is declared right from all *sins* from which **you were not able to be declared right by the Torah of Mosheh.**

Act 13:40 “Watch then that what was said in the prophets does not come upon you:

Act 13:41 “**See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you.**’ ” [Hab 1:5](#).

Act 13:42 And **when the Yehudim went out of the congregation, the nations begged to have these words spoken to them the next Sabbath.**

Act 13:43 And when *the meeting* of the congregation had broken up, many of the Yehudim and of the worshipping converts followed Sha’ul and Barnaba, who, speaking to them, were urging them to continue in the favour of Elohim.

Once again, spiritual warfare arises.

Act 13:44 **And on the next Sabbath almost all the city came together to hear the Word of Elohim.**

Act 13:45 **But when the Yehudim saw the crowds**, they were filled with **jealousy**.

And contradicting and speaking evil, they opposed what Sha'ul was saying.

Act 13:46 **But speaking boldly**, Sha'ul and Barnaba said, "It was necessary that the **word of Elohim should be spoken to you first**, but since **you thrust it away**, and judge yourselves unworthy of everlasting life, see, **we turn to the nations**.

Act 13:47 "For so the Master has commanded us, '**I have set you to be a light to the nations, that you should be for deliverance to the ends of the earth.**' " [Isa 49:6](#).

The nation people rejoice at the Good News! The Yehudim stir up persecution against Paul and Barnabas, and they shake the dust off their feet and move on to Iconium.

Act 13:48 And **when the nations heard this**, they were glad and praised the Word of יהוה. And **as many as had been appointed to everlasting life believed**.

Act 13:49 **And the Word of יהוה was being spread throughout the entire country**.

Act 13:50 But the Yehudim stirred up the worshipping and noble women and the chief men of the city, and raised up persecution against Sha'ul and Barnaba, and threw them out of their borders.

Act 13:51 **And shaking off the dust from their feet against them**, they came to Ikonion.

Act 13:52 And the taught ones were filled with joy and the Set-apart Spirit.

We must continue to share the Good News with all sincerity and love, whether received or not. We press on keeping our hearts and minds set on Him. We shake off the dissolute dust; and we move forward.

Jeremiah 22 YHWH sends Jeremiah to the sovereign of Judah.

Jer 22:1 Thus said יהוה, "Go down to the house of the sovereign of Yehudah. And there you shall speak this word,

Jer 22:2 **and shall say**,

- 'Hear the word of יהוה, O sovereign of Yehudah, you who sit on the throne of Dawid, you and your servants and your people who enter these gates!

Jer 22:3 **Thus said יהוה**,

- "Do right-ruling and righteousness, and deliver him who is robbed out of the hand of the oppressor.
- Do not maltreat nor do violence to
 - the stranger, t
 - he fatherless, or
 - the widow,
 - nor shed innocent blood in this place.

Jer 22:4 "**For if you certainly do this word**, then there shall enter in by the gates of this house sovereigns sitting on the throne of Dawid, riding on horses and in chariots, he and his servants and his people.

Jer 22:5 **“But if you do not obey these words**, I swear by Myself,” declares יהוה, “that this house shall become a ruin.” ’ ”

Jer 22:6 For thus said יהוה to the house of the sovereign of Yehudah,

- You are *like* Gil’ad to Me, the head of Lebanon.
- But I shall make you a wilderness, and cities which are not inhabited.
- Jer 22:7 “And **I shall prepare destroyers against you**, each with his weapons. And they shall cut down your choice cedars and throw them into the fire.

Jer 22:8 “And many nations shall pass by this city, and they shall say to one another, **‘Why has יהוה done so to this great city?’**”

Jer 22:9 “Then they shall say, ‘

- Because they have forsaken the covenant of יהוה their Elohim, and
- bowed themselves to other mighty ones and served them.’ ”

Jer 22:10 Do not weep for the dead, nor mourn for him. Weep bitterly for him who goes away, for he shall never come back nor see the land of his birth.

Message to the Sons of Josiah

Expositor’s Bible Note: AS the prophecies of Jeremiah are not arranged in the order in which they were delivered, there is no absolute chronological division between the first twenty chapters and those which follow. For the most part, however, chaps, 21-52 fall in or after the fourth year of Jehoiakim (B.C. 605).

Jer 22:11 For thus said יהוה concerning Shallum [Jehoahaz] son of Yoshiyahu, sovereign of Yehudah, who reigned instead of Yoshiyahu his father, who went from this place, “He shall never come back,

BDB Definition: Shallum = “retribution”

- 1) son of Jabesh, conspirator and slayer of king Zachariah of the northern kingdom of Israel ending the dynasty of Jehu; assumed the throne and became the 15th king of the northern kingdom; reigned for one month and was killed by Menahem
- 2) the 3rd son of king Josiah of Judah and subsequent king of Judah; reigned for 3 months before he was taken captive to Egypt where he was placed in chains and later died
 - 2a) also ‘Jehoahaz’
- 3) husband of Huldah the prophetess in the reign of king Josiah of Judah. Maybe the same as 4
- 4) uncle of Jeremiah the prophet. Maybe the same as 3.....the definition continues... FYI

Jer 22:12 but he shall die in the place where they have exiled him, and not see this land again.

Jer 22:13 **“Woe to him**

- who builds his house without righteousness and his rooms without right-ruling,
- who uses his neighbour’s service without wages and does not give him his wages,
- Jer 22:14 who says, **‘I am going to build myself a wide house with spacious rooms, and**

cut out windows for it, paneling it with cedar and painting it in red.'

Jer 22:15 “Do you reign because you enclose yourself in cedar? Did not your father eat and drink, and do right-ruling and righteousness? Then it was well with him.

Jer 22:16 “He defended the cause of the poor and needy – then it was well. Was this not to know Me?” declares יהוה.

Jer 22:17 “But your eyes and your heart are only upon

- your own greedy gain, and
- on shedding innocent blood, and
- on oppression and on doing violence.”

Jer 22:18 **Therefore thus said יהוה concerning Yehoyaqim son of Yoshiyahu, sovereign of Yehudah,** “Let them not lament for him: ‘Alas, my brother!’ or ‘Alas, my sister!’ Let them not lament for him: ‘Alas, master!’ or ‘Alas, his excellency!’

Jer 22:19 “He shall be buried – the burial-place of a donkey – dragged and thrown outside the gates of Yerushalayim.

Jer 22:20 “Go up to Lebanon, and cry out, and lift up your voice in Bashan. And cry from Abarim, **for all your lovers are destroyed.**

Jer 22:21 “I have spoken to you in your ease, but you said,

- ‘I do not listen.’ This has been your way from your youth, for you did not obey My voice.
- **Jer 22:22** “Let all your shepherds be devoured by the wind, and
- your lovers go into captivity.
- Then you shall be ashamed and humiliated for all your evil.

Jer 22:23 “**You who dwell in Lebanon,** being nested in the cedars, **how you shall groan when pangs come upon you, like the pains of a woman giving birth!**

Jer 22:24 “As I live,” declares יהוה, “though Konyahu [Jeconiah] son of Yehoyaqim, sovereign of Yehudah, were the signet on My right hand, I would still pull you off from there;

Jer 22:25 and I shall give you into the hand of those who seek your life, and into the hand of those whose face you fear, **into the hand of Nebukadretsar sovereign of Babel and the hand of the Kasdim.**

Jer 22:26 “And I shall hurl you out, and your mother who bore you, into another land where you were not born, and there you shall die.

Jer 22:27 “But they shall not return to the land to which their being yearns to return.

Jer 22:28 “Is this man Konyahu a despised broken pot, or an undesirable vessel? Why are they hurled out, he and his descendants, and cast into a land which they do not know?

Jer 22:29 “**O land, land, land! Hear the word of יהוה!**

Jer 22:30 “**Thus said יהוה,** ‘Write this man down as childless, a strong man who is not to prosper in his days, for none of his descendants shall prosper, sitting on the throne of Dawid, or rule any more in Yehudah.’ ”

Mark 8

Yahusha Feeds the Four Thousand

Mar 8:1 In those days, the crowd being very great and not having any to eat, יהושע called His taught ones near and said to them,

Mar 8:2 “I have compassion on the crowd, for they have now been with Me three days and do not have *food* to eat.

Mar 8:3 “And if I dismiss them unfed to their home, they shall faint on the way, for some of them have come from far.”

Mar 8:4 And His taught ones answered Him, “How shall anyone be able to feed these people with bread here in the desert?”

Mar 8:5 And He asked them, “How many loaves do you have?” And they said, “Seven.”

Mar 8:6 And He commanded the crowd to sit down on the ground. And taking the seven loaves, giving thanks, He broke them and gave them to His taught ones to set before them. And they set them before the crowd.

Mar 8:7 And they had a few small fishes. And having blessed, He said to set them also before them.

Mar 8:8 And they ate and were satisfied, and they picked up seven large baskets of broken pieces.

Mar 8:9 And those eating were about **four thousand**, and He dismissed them.

Mar 8:10 And immediately entering into the boat with His taught ones, He came to the parts of Dalmanutha.

Insights will be given under the section ‘the leaven of the Pharisees.’

The Pharisees Demand a Sign

Mar 8:11 And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, trying Him.

Mar 8:12 And sighing deeply in His spirit He said, “Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.”

Mar 8:13 And leaving them, again entering into the boat, He went away to the other side.

The Leaven of the Pharisees and Herod

Mar 8:14 And they had forgotten to take bread, and they did not have more than one loaf with them in the boat.

Mar 8:15 And He was warning them, saying, “Mind! Beware of the leaven of the Pharisees and of the leaven of Herodes.”

Mar 8:16 And they were reasoning with one another, saying, “Because we have no bread.”

Mar 8:17 And יהושע, being aware of it, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?”

Mar 8:18 **“Having eyes, do you not see? And having ears, do you not hear?”**

Eze 12:2. **And do you not remember?**

Mar 8:19 “When I broke **the five loaves for the five thousand**, how many baskets filled with broken pieces did you pick up?” They said to Him, **“Twelve.”**

Mar 8:20 “And when I broke **the seven for the four thousand**, how many large baskets filled with broken pieces did you pick up?” And they said, **“Seven.”**

Mar 8:21 And He said to them, “How do you not understand?”

The five loaves represented the pure Word of the first five books of the Bible; His Word fed more people and reached all 12 tribes, represented by the 12 baskets of leftovers.

The seven loaves represented His Word with ‘added leaven’ of the Pharisees and Herodes. Yahusha only gave thanks for this bread but doesn’t ‘bless’ it; possibly because this was representing ‘added leaven’ to His Word. He gave thanks knowing of the portion that did represent His Word.

Though there were ‘more loaves’ [7 vs 5] with less people [4,000 vs 5,000]; there were fewer baskets of left-overs [7 vs 12]. This showed that MORE of ‘their leavened bread’ would need to be consumed to get any of the nourishment of His Word.

YHWH’s Word is so powerful; that despite the attempts to ‘add to’ or ‘take away’ from His Word; His Word will not return void. Personally, I believe YHWH has a ‘fail safe’ mechanisms within His Word that compensates for such attempts. **But woe to those that add to or take away from His Word.**

Yahusha Heals a Blind Man at Bethsaida

Mar 8:22 And He came to Běyth Tsaïḡa, and they brought a blind man to Him, and begged Him to touch him.

Mar 8:23 And taking the blind man by the hand He led him out of the village. And having spit on his eyes, laying hands on him, He asked him, “Do you see at all?”

Mar 8:24 And he looked up and said, **“I see men like trees, walking.”**

Mar 8:25 Then He placed His hands on his eyes again and made him look up. And he was restored, and saw all clearly.

Mar 8:26 And He sent him away to his home, saying, “Do not go into the village.”

Yahusha heals the blind man. Here we see Him using spittle. Everything about Yahusha was anointed and the various processes seem to give the recipient time in the presence of the miraculous. Time to have more participation in the process and a growing connection of their faith in Yahusha. Also, it can be very shocking to be instantly healed or to be able to see after being blind. Touch, compassion, and attention is powerful. All people are different. Yahusha would know the right amount of time and processes needed for each miracle in order to maximize the impact on that person's changed life.

Peter Confesses Yahusha as the Messiah

Mar 8:27 And יהושע and His taught ones went out to the villages of Caesarea Philippi. And on the way He asked His taught ones, saying to them, **“Who do men say I am?”**

Mar 8:28 And they said to Him, “Yoḥanan the Immerser, and others, Ēliyahu, but others, one of the prophets.”

Mar 8:29 And He asked them, **“And you, who do you say I am?”** And Kěpha answering, said to Him, **“You are the Messiah.”**

Mar 8:30 And He warned them that they should speak to no one about Him.

Yahusha Foretells His Death and Resurrection

Mar 8:31 And He began to teach them **that the Son of Adam** has to suffer much, and **be rejected** by the elders and chief priests and scribes, **and be killed**, and after **three days to rise again.**

Mar 8:32 And He was speaking about this openly. **Then Kěpha, taking Him aside, began to rebuke Him.**

Mar 8:33 And turning around and seeing His taught ones, He rebuked Kěpha, saying, **“Get behind Me, Satan! For your thoughts are not those of Elohim, but those of men.”**

This scene clearly shows how Satan can influence ideas and thoughts of a person. We should take every thought captive and make sure it is from YHWH and aligns with His Word; before speaking. Therefore, Yahusha is not accusing Peter; but He speaks **to the spirit working through Peter's flesh.**

Mar 8:34 And calling near the crowd with His taught ones, He said to them, **“Whoever desires to come after Me, let him deny himself, and take up his stake, and follow Me.**

Mar 8:35 **“For whoever desires to save his life shall lose it, but whoever loses his life for the sake of Me and the Good News, he shall save it.**

Mar 8:36 **“For what shall it profit a man if he gains all the world, and loses his own life?**

Mar 8:37 “Or what shall a man give in exchange for his life?”

Mar 8:38 “For **whoever is ashamed of Me and My words** in this adulterous and sinning generation, **of him the Son of Adam also shall be ashamed when He comes** in the esteem of His Father with the set-apart messengers.”

~ *Shalom* ~ *Libby*

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