

**Greetings, today our manna is Judges 10-11:1-11; Acts 14; Jeremiah 23; Mark 9.**

## July 27 - 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 10-11:1-11

#### Tola and Jair

**Jdg 10:1** And after Abimelek there arose **Tola son of Pu'ah**, son of Dodo, a man of **Yissaskar**, to save Yisra'el. And he dwelt in **Shamur** in the mountains of Ephrayim.

**Jdg 10:2** And he ruled Yisra'el twenty-three years. **Then he died and was buried in Shamur.**

**Jdg 10:3** And after him arose **Ya'ir**, a Gil'adite, and **he ruled Yisra'el** twenty-two years.

**Jdg 10:4** And **he had thirty sons who rode on thirty donkeys**. And they had **thirty towns**, which are called **Hawoth Yair** to this day, which are in the land of Gil'ad.

**Jdg 10:5** And Ya'ir died, and was buried in Qamon.

#### Further Disobedience and Oppression

**Jdg 10:6** And the children of Yisra'el again did evil in the eyes of יהוה, and served the Ba'als and the Ashtoreths, and the mighty ones of Aram, and the mighty ones of Tsidon, and the mighty ones of Mo'ab, and the mighty ones of the children of Ammon, and the mighty ones of the Philistines – and forsook יהוה and did not serve Him.

**Jdg 10:7** Therefore the displeasure of יהוה burned against Yisra'el. And

- He sold them into the hands of the Philistines and
- into the hands of the children of Ammon.

**Jdg 10:8** And **they crushed and oppressed the children of Yisra'el** that year – for eighteen years – all the children of Yisra'el who were beyond the Yardēn in the land of the Amorites, in Gil'ad.

**Jdg 10:9** And the **children of Ammon** passed over the Yardēn to fight against Yehudah, and against **Binyamin**, and against the house of Ephrayim, so that **Yisra'el had great distress**.

**Jdg 10:10** And the children of Yisra'el cried out to יהוה, saying, “We have sinned against You, because we have both forsaken our Elohim and served the Ba'als!”

**Jdg 10:11** So יהוה said to the children of Yisra'el,

- “Was it not from the Mitsrites and from the Amorites and from the children of Ammon and from the Philistines *that I saved you?*
- **Jdg 10:12** “And the Tsidonians and Amalēq and Ma'on oppressed you. And you cried out to Me, and I saved you from their hand.”

Jdg 10:13 “But you, you have forsaken Me and served other mighty ones. Therefore I do not save you again.”

Jdg 10:14 “Go and cry out to the mighty ones which you have chosen, let them save you in your time of distress.”

Jdg 10:15 And the children of Yisra’el said to יהוה, “We have sinned! Do to us whatever is good in Your eyes, only deliver us today, please.”

Jdg 10:16 So they put away the foreign mighty ones from their midst and served יהוה. And His being was grieved with the trouble of Yisra’el.

Jdg 10:17 Then the children of Ammon were called together and encamped in Gil’ad. And the children of Yisra’el gathered together and encamped in Mitspah.

Jdg 10:18 And the people, the heads of Gil’ad, said to each other, “Let the man who is the first to fight against the children of Ammon be head over all the inhabitants of Gil’ad.”

The people had forsaken YHWH and had turned to the worship of ‘mighty ones.’ Yair had died and Israel was without obedience to YHWH and without a leader. Upon the encroachment of the Ammonites, the heads of Gilead state, “Let the man who is the first to fight against the children of Ammon be head over all the inhabitants of Gil’ad.”

YHWH uses leaders; and people should value great leaders. We will now read that Jephthah becomes that leader!

### Jephthah Delivers Israel

**Jdg 11:1** And Yiphtah the Gil’adite was a mighty brave one, but he was the son of a whore. And Gil’ad brought forth Yiphtah.

**Jdg 11:2** And the wife of Gil’ad bore sons. And when his wife’s sons grew up, they drove Yiphtah out, and said to him, “You shall not have an inheritance in the house of our father, for you are the son of another woman.”

No one chooses their parents; regardless of this, Jephthah is treated poorly because his mother had been a whore. His father marries a wife that bears him additional sons. These sons want Jephthah to have no rights to his father’s inheritance since he was a son of a ‘whore.’ Jephthah flees and dwells in the land of Tob.

Worthless men band with Jephthah; and possibly that was due to the pain, anger, and rejection he felt. Some time later the tide turns. Now, Gilead is in need of a mighty brave warrior to stand against the Ammonites, so the elders seek Jephthah.

He questions the Gilead elders since the inhabitants of Gilead had rejected him; but now, they affirm to Jephthah that they want him to be their leader and they declared this before YHWH. Jephthah agrees.

**Jdg 11:3** And Yiphtah fled from his brothers and dwelt in the land of Tob. And worthless men banded together with Yiphtah and went out with him.

**Jdg 11:4** And it came to be, some time later, that the children of Ammon fought against Yisra'él.

**Jdg 11:5** And it came to be, when the children of Ammon fought against Yisra'él, that the elders of Gil'ad went to bring Yiphtah out of the land of Tob.

**Jdg 11:6** And they said to Yiphtah, "Come, and you shall be our commander, and let us fight against the children of Ammon."

**Jdg 11:7** But Yiphtah said to the elders of Gil'ad, "Did you not hate me, and drive me from my father's house? Why have you come to me now when you are in trouble?"

**Jdg 11:8** And the elders of Gil'ad said to Yiphtah, "That is the reason we have turned to you, that you shall go with us and fight against the children of Ammon, and be our head over all the inhabitants of Gil'ad."

**Jdg 11:9** And Yiphtah said to the elders of Gil'ad, "If you take me back home to fight against the children of Ammon, and **יהוָה** gives them to me, am I to be your head?"

**Jdg 11:10** And the elders of Gil'ad said to Yiphtah, "**יהוָה** is witness between us, if we do not do according to your words."

**Jdg 11:11** Then Yiphtah went with the elders of Gil'ad, and the people set him over them, as head and commander. And Yiphtah spoke all his words before יהוָה in Mitspah.

## Acts 14

### Paul and Barnabas at Iconium

**Act 14:1** And it came to be in Ikonion that they went together into the congregation of the Yehudim, and spoke in such a way that a great number of both Yehudim and Greeks believed.

**Act 14:2** But the Yehudim who would not obey stirred up the nations and evilly influenced their beings against the brothers.

**Act 14:3** So they remained a long time,

- speaking boldly in the Master,
- who was bearing witness to the word of His favour,
- giving signs and wonders to be done by their hands.

**Act 14:4** And the crowd of the city was divided, and some sided with the Yehudim, and some with the emissaries.

**Act 14:5** But when a move took place by both the nations and Yehudim, with their rulers, to mistreat and stone them,

**Act 14:6** they became aware of it and fled to Lustra and Derbe, cities of Lukaonia, and the country round about.

**Act 14:7** And they were bringing the Good News there.

Though many believed; others acted in hatred and jealousy. They once again stirred up the crowd, both Yehudim and the nations, against Paul and Barnabas. When Paul and Barnabas hear of a plan to mistreat them and stone them, they flee to Lustra and Derbe.

### **Paul and Barnabas at Lystra**

**Act 14:8** And in Lustra there was sitting a certain man, disabled in his feet, a cripple from his mother's womb, who had never walked.

**Act 14:9** This one heard Sha'ul speaking, who, looking intently at him and seeing that he had belief to be healed,

**Act 14:10** said with a loud voice, "Stand upright on your feet!" And he sprang up and began to walk.

**Act 14:11** And when the crowds saw what Sha'ul had done, they lifted up their voices, saying in Lukaonian, "The mighty ones have become like men and come down to us!"

**Act 14:12** And they called Barnaba Zeus, and Sha'ul Hermes, since he was the chief speaker.

**Act 14:13** And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates, and wished to offer with the crowds.

#### **Adam Clarke Excerpt:**

**Then the priest of Jupiter [Zeus], which was before their city** - There is a meaning here, which ordinary readers will not readily apprehend. Many cities were put under the protection of a particular deity; and the image of that deity placed at the entrance, to signify that he was the guardian and protector.

**Act 14:14** And when the emissaries Barnaba and Sha'ul heard this, they tore their garments and ran in among the crowd, crying out

**Act 14:15** and saying,

"Men, why are you doing this? We also are men with the same nature as you, bringing to you the Good News: to turn from these worthless matters to the living Elohim, who made the heaven, and the earth, and the sea, and all that is in them, Exo 20:11, Psa 146:6.

**Act 14:16** who in past generations allowed all the nations to walk in their own ways,<sup>a</sup> Footnote: aSee Act 17:30.

**Act 14:17** though, indeed, He did not leave Himself without witness, doing good – giving us rain from heaven and fruit-bearing seasons, filling our hearts with food and gladness.<sup>b</sup> Footnote: bSee Mat 5:45.

**Act 14:18** Even with these words they still had difficulty in stopping the crowds from offering to them.

**Zeus was Jupiter and Hemes was Mercury.** We see the many gods that the nations were involved with. Keep in mind, Paul and Barnabas had recently left the island of Cyprus where Venus had been worshipped.

Mercury	
God of financial gain, commerce, messages/communication, travelers, boundaries, luck, trickery, merchants, thieves	
	
Consecration relief with the god Mercury (right). A man is offering a goat at an altar	
Symbol	Caduceus, winged sandals, winged hat, tortoise, ram and rooster

The caduceus is the traditional symbol of Hermes and features two snakes winding around an often **winged** staff. It is often mistakenly used as a symbol of medicine instead of the **Rod of Asclepius**, especially in the United States.



[misfitsandheroes.wordpress.com](https://misfitsandheroes.wordpress.com)

**Caduceus as a symbol of medicine - Wikipedia**  
[https://en.wikipedia.org/wiki/Caduceus\\_as\\_a\\_symbol\\_of\\_medicine](https://en.wikipedia.org/wiki/Caduceus_as_a_symbol_of_medicine)

**Mercury**, Latin **Mercurius**, in **Roman religion**, god of shopkeepers and merchants, travelers and transporters of goods, and thieves and tricksters. He is commonly identified with the Greek **Hermes**, the fleet-footed messenger of the gods.

Jupiter	
God of the sky and <b>Lightning</b>	
Symbol	Member of the Archaic and Capitoline Triads
	
A marble statue of Jupiter from c. 100 AD. <sup>[1]</sup>	
Other names	Jove
Abode	Rome
Symbol	Lightning bolt, eagle, oak tree

*Jupiter was the chief deity of Roman state religion throughout the Republican and Imperial eras, until Christianity became the dominant religion of the Empire. In Roman mythology, he negotiates with Numa Pompilius, the second king of Rome, to establish principles of Roman religion such as offering, or sacrifice.*

### Paul Stoned at Lystra

**Act 14:19 But Yehudim arrived from Antioch and Ikonion**, and having won over the crowds, they stoned Sha'ul, dragged him out of the city, thinking he was dead.

**Act 14:20 But while the taught ones gathered around him, he rose up and went into the city.**  
**And on the next day he went away with Barnaba to Derbe.**

**Act 14:21 And having brought the Good News to that city, and having made many taught ones, they returned to Lustra, and Ikonion, and Antioch.**

**Act 14:22 strengthening the beings of the taught ones, encouraging them to continue in the belief, and that through many pressures we have to enter the reign of Elohim.**

**Act 14:23 And having appointed elders in every assembly**, having prayed with fasting, they committed them to the Master in whom they had believed.

The Yehudim followed Paul and Barnabas to Lustra, stirred up the crowd so that they end up stoning Paul and drag him out of the city and leave him for dead. The taught ones gathered around him and Paul gets up; that was a miracle in itself after being stoned!

It states they stayed in the city and departed for Derbe the next day. Afterwards, having spread the Good News and strengthening the brethren they return through Lustra, Iconium, and Antioch in Pisidia in which they came; I'm sure Lustra was shocked in having to face the one they stoned and left for dead!

### **Paul and Barnabas Return to Antioch in Syria**

**Act 14:24** And having passed through Pisidia, they came to Pamphulia.

**Act 14:25** And having spoken the word in Perge, they went down to Attaleia,

**Act 14:26** and from there they sailed to Antioch, where they had been committed to the favour of Elohim for the work which they had completed.

Paul and Barnabas give their mission report on their 1<sup>st</sup> Journey to the assembly in Antioch Syria.

**Act 14:27** **And having arrived, and having gathered together the assembly, they related all that Elohim had done with them, and that He had opened the door of belief to the nations.**

**Act 14:28** And they remained there a long time with the taught ones.

**Jeremiah 23** The shepherds, prophets, priests, and the people or strongly rebuked by the words of YHWH given to Jeremiah.

### **The Righteous Branch**

This is a strong word to shepherds that destroy and scatter His sheep! It is not wise to mess with the sheep of the Shepherd!

**Jer 23:1** “Woe to the shepherds destroying and scattering the sheep of My pasture!”<sup>a</sup> declares יהוה! Footnote: <sup>a</sup> Jer 10:21, Jer 50:5-6, Eze 34:1-23, Zec 10:2, Mat 9:36.

**Jer 23:2** **Therefore thus said יהוה Elohim of Yisra'el against the shepherds who feed My people,**

- “You have scattered My flock,
- driven them away, and
- have not tended them.
- See, I am punishing you for the evil of your deeds,” declares יהוה.

**Jer 23:3 “Therefore**

- I shall gather the remnant of My flock out of all the lands where I have driven them, and
- shall bring them back to their fold.
- And they shall bear and increase.
- **Jer 23:4** “And I shall raise up shepherds over them,
- and **they shall feed them.<sup>b</sup>**
- And they shall fear no more,
- nor be discouraged,
- nor shall they be lacking,” declares יהוה. Footnote: <sup>b</sup>See Jer. 3:14-17.

YHWH has now raised for David a Branch of righteousness! Praise Yah!

**Jer 23:5** “See, the days are coming,” declares יהוה, “**when I shall raise for Dawid a Branch<sup>c</sup> of righteousness, and a Sovereign shall reign and act wisely, and shall do right-ruling and righteousness in the earth.** Footnote: <sup>c</sup>Or Sprout.

- **Jer 23:6** “In His days Yehudah shall be saved,
- and Yisra’el dwell safely.
- And this is His Name whereby He shall be called: ‘יהוה our Righteousness.’

What His people once said. Vs. What His people will say! Again ‘Praise Yah!’

**Jer 23:7** “Therefore, see, the days are coming,” declares יהוה, “**when they shall say no more, ‘As יהוה lives who brought up the children of Yisra’el out of the land of Mitsrayim,’**

**Jer 23:8** but, ‘**As יהוה lives who brought up and led the seed of the house of Yisra’el out of the land of the north and from all the lands where I had driven them.**’ And they shall dwell on their own soil.” [Praise Yah!]

Jeremiah records his brokenness over all these devastating prophecies inclusive of the lying prophets and priests that had become defiled.

**Lying Prophets**

**Jer 23:9** **My heart within me is broken because of the prophets;** all my bones shake. I am like a drunken man, and like a man overcome by wine, **because of יהוה, and because of His set-apart words.**

- **Jer 23:10** For the land is filled with adulterers; for the land mourns because of a curse.
- The pastures of the wilderness are dried up.
- And their course is evil, and their might is not right.
- **Jer 23:11** “For both prophet and priest have become defiled.
- Even in My house I have found their evil,” declares יהוה.

**Jer 23:12 “Therefore**

- their way is to them like slippery ways in the dark.
- They are driven on and they shall fall in them.

- For I bring evil on them, the year of their punishment,” declares יהוה.

Folly of the Prophets...

**Jer 23:13** “And I have seen folly in the prophets of Shomeron:

- they prophesied by Ba’al and
- led My people Yisra’el astray.

**Jer 23:14** “And among the prophets of Yerushalayim I have seen a horrible matter:

- committing adultery and walking in falsehood.
- And they strengthen the hands of evil ones,
- so that no one turns back from his evil.
- All of them are like Sedom to Me, and
- her inhabitants like Amorah.

**Jer 23:15** “Therefore thus said יהוה of hosts concerning the prophets,

- ‘See, I am making them eat wormwood, and
- shall make them drink poisoned water.
- For defilement has gone out into all the land from the prophets of Yerushalayim.’ ”

**Jer 23:16** Thus said יהוה of hosts,

- “Do not listen to the words of the prophets who prophesy to you,
- they lead you astray.
- They speak a vision of their own heart, not from the mouth of יהוה.
- **Jer 23:17** “They keep on saying to those who despise Me, ‘יהוה has said you shall have peace.’ ”
- And to all who walk according to the stubbornness of their own heart *they say*, ‘No evil comes upon you.’ ”

**Jer 23:18** For who has stood in the counsel of יהוה, and has seen and heard His word? Who has listened to His word and obeyed it?

**Jer 23:19** See, a storm of יהוה shall go forth in a rage, a whirling storm! It whirls on the head of the wrong.

**Jer 23:20** The displeasure of יהוה shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it perfectly.<sup>d</sup> Footnote: <sup>d</sup>See Jer 30:24.

**Jer 23:21** I did not send these prophets, yet they ran. I have not spoken to them, yet they prophesied.<sup>e</sup> Footnote: <sup>d</sup>See Jer 14:14-15, Jer 23:32, Jer 28:15, Jer 29:9.

**Jer 23:22** But if they had stood in My counsel, then they would have let My people hear My Words, and they would have turned them from their evil way and from the evil of their deeds.

**Jer 23:23** “Am I an Elohim close by,” declares יהוה, “and not an Elohim afar off?

**Jer 23:24** “If anyone is hidden in secret places, would I not see him?” declares יהוה. “Do I not fill the heavens and earth?” declares יהוה.

**Jer 23:25** I have heard what the prophets have said who prophesy falsehood in My

**Name**, saying, ‘I have dreamed, I have dreamed!’

**Jer 23:26** “Till when shall it be in the heart of the prophets? – the prophets of falsehood and prophets of the deceit of their own heart,

**Jer 23:27** who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba’al.

**Jer 23:28** “The prophet who has a dream, let him relate the dream, and he who has My Word, let him speak My Word in truth. What is the chaff to the wheat?” declares **יהוה**.

**Jer 23:29** “Is not My Word like a fire?” declares **יהוה**, “and like a hammer that shatters a rock?

**Jer 23:30** “Therefore see,

- I am against the prophets,” declares **יהוה**, “who steal My Words every one from his neighbour.
- **Jer 23:31** “See, I am against the prophets,” declares **יהוה**, “who use their tongues and say, ‘He declares.’”
- **Jer 23:32** “See, I am against those who prophesy false dreams,” declares **יהוה**, “and relate them, and lead My people astray by their falsehoods and by their reckless boasting. But I Myself did not send them nor have I commanded them. And they do not profit this people at all,” declares **יהוה**.

**Jer 23:33** “And when these people or the prophet or the priest ask you, saying, ‘What is the message of **יהוה**?’ then you shall say to them, ‘What message?’

I shall forsake you,” declares **יהוה**.

**Jer 23:34** As for the prophet and the priest and the people who say, ‘The message of **יהוה**,’ I shall punish that man and his house.

**Jer 23:35** “This is what each one says to his neighbor, and each one to his brother, ‘What has **יהוה** answered?’ and, ‘What has **יהוה** spoken?’

**Jer 23:36** “But the message of **יהוה** you no longer remember! For every man’s message is his own word, for you have changed<sup>f</sup> the Words of the living Elohim, **יהוה** of hosts, our Elohim!

Footnote: <sup>f</sup>Or overthrown. See Isa 24:5.

**Jer 23:37** “This is what you say to the prophet, ‘What has **יהוה** answered you?’ and, ‘What has **יהוה** spoken?’

**Jer 23:38** “But since you say, ‘The message of **יהוה**!’ therefore thus said **יהוה**, ‘Because you say this word, “The message of **יהוה**!” and I have sent to you, saying, “Do not say, ‘The message of **יהוה**!’”

**Jer 23:39** therefore see, I,

- I shall utterly forget you and cast you away from My presence, along with the city that I gave you and your fathers.
- **Jer 23:40** And I shall put an everlasting reproach on you, and an everlasting shame that is not forgotten.’ ”

The Branch would come and set all things in order.

## Mark 9

**Mar 9:1** And He said to them, “Truly, I say to you that there are some standing here who shall not taste of death at all until they see the reign of Elohim having come in power.”

Yahusha was speaking of the ‘mount of transfiguration’ experience that would soon take place and be witnessed by Peter, James, and John. They were about to see Yahusha [YHWH in Son] in His glory!

### The Transfiguration

**Mar 9:2** And after six days יְהוֹשֻׁעַ took Kěpha, and Ya'aqob, and Yoħanan, 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 Ěliyahu with Mosheh,<sup>a</sup> and they were talking with יְהוֹשֻׁעַ. Footnote: <sup>a</sup>See Mat 17:2-9, Luk 9:28-35, Luk 16:31, Joh 5:47, Mal 4:4-5.

It is my understanding that the phrase, after six days, is very significant and points to the Feast of Sukkot. Seven comes after six. Seven is perfection and these ‘days’ could be relating to millenniums. If this is the case, Yahusha will be returning in the 7<sup>th</sup> millennium to rule and reign for 1000 years in all His glory. After this, the 8<sup>th</sup> millennium will usher in a new beginning when YHWH will create a new heaven and new earth.

2Pe 3:8 But, beloved ones, let not this one matter be hidden from you: that with יְהוָה one day is as a thousand years, and a thousand years as one day. Psa 90:4.

There is another major revelation in this account. It says that Elijah and Moses were also present. We know Moses lived and died on earth; therefore, his spirit and soul must have been manifested. It is my understanding that we all receive our resurrected bodies in the end of days upon His return.

Those that died prior to Yahusha’s resurrection, such as Moses and Elijah/John the Immerser, would have resided in the comfort side of Sheol or in the bosom of Abraham. No one would ascend to the presence of YHWH until Yahusha first ascended. We know Yahusha first descended before He ascended.

Eph 4:8 That is why it says, “When He went up on high, He led captivity captive, and gave

**gifts to men.” Psa\_68:18.**

Eph 4:9 But what does “He went up” mean, except that He also first went down into the lower parts of the earth?

Presently, since Yahusha has ascended, when someone dies our soul and spirit go to be in His presence. Yahusha, having ascended, opened the ‘Door’ in Revelation 4:1. There, ‘redeemed souls’ await their ‘resurrected bodies’ from the grave. Yahusha is the resurrection AND the life.

In Revelation 5, we see the 4 living creatures representing the redeemed souls. This is based on the pattern of the 4 encampments surrounding the Tabernacle Dwelling Place in the wilderness. His kingdom of priests function in closer proximity; the 24 elders and so forth are nearby and these redeemed souls await their resurrected bodies. John even spoke directly to one of the elders. The 4 living creatures and the 24 elders are singing the ‘song of the redeemed’ and are identified as being His kingdom of priests from every tribe, tongue, people, and nation! The six wings per living creature represents 3 tribes per quadrant. The eyes covering their wings represent the redeemed souls awaiting their resurrected bodies. This is my understanding from Scripture to date.

Mar 9:5 And Képha responding, said to יְשָׁוֹרִין, “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 Ěliyahu,**”

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

Mar 9:7 And there came a cloud overshadowing them, and a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

By the offer to set up booths, we deduce that this took place during the **Feast of Ingathering** or the Feast of Tabernacles. Not only was it the Feast of Ingathering, it appears it was the beginning of the 7<sup>th</sup> day of the feast! This moedim prepares us as his bride to one day be ready to tabernacle with Him; and consummate our marriage! The day following this 7-day feasts is called the 8<sup>th</sup> great day. The number of days in this account, mirror the 7 millenniums followed by the new beginning of the 8<sup>th</sup> Great Millennium.

Mar 9:8 And suddenly, looking around, they no longer saw anyone with them, but only יְהוָשֻׁעַ.

Mar 9:9 And as they were coming down from the mountain, He ordered them not to relate to anyone what they saw, **till the Son of Adam had risen from the dead.**

Mar 9:10 And they kept this matter to themselves, debating what the rising from the dead meant.

Mar 9:11 And they asked Him, saying, “Why do the scribes say that Ěliyahu has to

come first?"

**Mar 9:12** And He said to them, "Eliyahu indeed, having come first, restores all matters.<sup>b</sup> And how has it been written concerning the Son of Adam, that He is to suffer much and be despised? Footnote: bSee Mat 17:11 and Act 3:21.

**Mar 9:13** **"But I say to you that even Eliyahu has come, and they did to him whatever they wished, as it has been written of him."**

John the Immerser had the spirit of Elijah. Though Elijah was caught up to the heavens in the Tanakh; John the Immerser lived and died. Once again, both Moses and Elijah were identified as being with Yahusha. Our soul [mind, will, and emotions] identifies who we are but His spirit in us give us life! We do not lose our personal identity in His presence. YHWH is Elohim of the living not the dead! Praise Yah!

### **Yahusha Heals a Boy with an Unclean Spirit**

**Mar 9:14** And coming to the taught ones, He saw a large crowd around them, and **scribes disputing with them.**

**Mar 9:15** And immediately, when all the crowd saw Him, they were greatly astonished, and running near, greeted Him.

**Mar 9:16** And **He asked the scribes, "What are you disputing with them?"**

**Mar 9:17** And one of the crowd answering, said, "Teacher, I brought You my son, who has a dumb spirit.

**Mar 9:18** "And wherever he seizes him, he throws him down, and he foams at the mouth, and gnashes his teeth, and he wastes away. And I spoke to Your taught ones, that they should cast him out, but they were not able."

**Mar 9:19** And He answered him and said, "**O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me.**"

**Mar 9:20** So they brought him to Him. And when he saw Him, immediately the spirit threw him into convulsions. And falling on the ground, he rolled about, foaming *at the mouth.*

**Mar 9:21** And He asked his father, "How long has he been like this?" And he said, "From childhood,

**Mar 9:22** and often he has thrown him both into the fire and into the water to destroy him. But if it is at all possible for You, have compassion on us and help us."

**Mar 9:23** And **יְהוָה** said to him, "**If you are able to believe, all is possible to him who believes.**"

**Mar 9:24** **And immediately the father of the child cried out and said with tears, "I believe Master, help my unbelief!"**

**Mar 9:25** And when **יְהוָה** saw that a crowd came running together, He rebuked the unclean spirit, saying to him, "**You deaf and dumb spirit, I order you, come out of him, and never again enter into him!**"

**Mar 9:26** And crying out, and convulsing him much, it came out of him. And he became as one dead, so that many said that he was dead.

**Mar 9:27** But **υστειν**, taking him by the hand, lifted him up, and he arose.

**Mar 9:28** And when He came into a house, His taught ones asked Him separately, “Why were we unable to cast him out?”

**Mar 9:29** And He said to them, “**It is impossible for this kind to come out except through prayer and fasting.**”

Yahusha engaged in conversation with the boy's father as to how long he had been this way etc. We know Yahusha already knew the answers to these questions before he asked. It is important for the one asking for healing or in this case, requesting healing for his son; to believe.

Yahusha is more interested in our spiritual state than our physical state. The father engages by answering Yahusha with a tearful reply and he longed for help for his unbelief. With this, Yahusha casts out the deaf and dumb spirit.

Yahusha also answers his disciples in that this type of spirit required prayer and fasting. Probably Yahusha stayed pretty much in a state of prayer and fasting.

In this account, there were a few things that needed to be addressed in order to set the son free. Everyone learned something in this process.

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

**Mar 9:30** And going from there they passed through Galil. And He did not wish anyone to know,

**Mar 9:31** for He was teaching His taught ones and said to them, “The Son of Adam is being delivered into the hands of men, and they shall kill Him. And having been killed, He shall rise the third day.”

**Mar 9:32** But they did not understand the word, and they were afraid to ask Him.

Yahusha does not want to catch us off guard. This is why He actually foretells of his death three times to his disciples. His death had also been prophesied in the Tanakh.

### **Who Is the Greatest?**

**Mar 9:33** And they came to Kephar Nahum, and being in the house He asked them, “What was it you disputed among yourselves on the way?”

**Mar 9:34** And they were silent, for on the way they had disputed with one another who was the greatest.

**Mar 9:35** And sitting down, He called the twelve and said to them, “If anyone wishes to

be first, he shall be last of all and servant of all.”

**Mar 9:36** And He took a little child and set him in their midst, and taking him in His arms, He said to them,

**Mar 9:37** “Whoever receives one of such little children in My Name receives Me. And whoever receives Me, receives not Me, but the One who sent Me.”

### Anyone Not Against Us Is for Us

**Mar 9:38** And Yohanan said to Him, “Teacher, we saw someone, who does not follow us, casting out demons in Your Name, and we forbade him because he does not follow us.”

**Mar 9:39** And **υψήν** said, **“Do not forbid him, for no one who works a miracle in My Name is able to readily speak evil of Me.**

**Mar 9:40** “For he who is not against us is for us.

**Mar 9:41** “For whoever gives you a cup of water to drink in My Name, because you are of Messiah, truly, I say to you, he shall by no means lose his reward.

### Temptations to Sin

**Mar 9:42** “And whoever causes one of these little ones who believe in Me to stumble,<sup>c</sup> it is better for him if a millstone were hung around his neck, and he were thrown into the sea. **Footnote:** <sup>c</sup>Or to sin.

**Mar 9:43** “And if your hand makes you stumble, cut it off. It is better for you to enter into life crippled, than having two hands, to go into GēHinnom, into the unquenchable fire,

**Mar 9:44** where ‘their worm does not die and the fire is not quenched.’<sup>d</sup> **Footnote:** <sup>d</sup>Verses 44 and 46 are omitted from some ancient manuscripts.

**Mar 9:45** “And if your foot makes you stumble, cut it off. It is better for you to enter into life crippled, than having two feet, to be thrown into GēHinnom, into the unquenchable fire,

**Mar 9:46** where ‘their worm does not die and the fire is not quenched.’<sup>d</sup> **Footnote:** <sup>d</sup>Verses 44 and 46 are omitted from some ancient manuscripts.

**Mar 9:47** “And if your eye makes you stumble, pluck it out. It is better for you to enter into the reign of Elohim with one eye, than having two eyes, to be thrown into the fire of GēHinnom,

**Mar 9:48** where ‘their worm does not die and the fire is not quenched.’ **Isa 66:24.**

**Mar 9:49** “For everyone shall be seasoned with fire, and every offering shall be seasoned with salt.

**Mar 9:50** “Salt is good, but if the salt becomes tasteless, how shall you season it? **Have salt in yourselves, and be at peace among one another.**”

We are to diligently live in covenant with Yahusha. Never should we knowingly be a stumbling block for another person to sin. We should also be diligent in keeping our own temple clean; our soul realm [mind, will and emotions]. If we live by the cliché, 'Don't do as I do, do as I say do'; there is no Ruach HaKodesh power exhibited in that person's life. We should live the set-apart life displayed by Yahusha, his apostles, Paul, etc. We should live a life in which we could say, 'be imitators of us' such as Paul spoke.

1Th 1:5 Because our Good News did not come to you in word only, but also in power, and in the Set-apart Spirit and in entire confirmation, as you know what kind of men we were among you for your sake.

1Th 1:6 And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit,

1Th 1:7 so that you became an example to all who believe in Makedonia and Achaia.

*~ Shalom ~ Libby*

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