

Greetings, today our manna is from 2Chron 3 & 4; Nahum 2; 1John 3; Luke 18.

December 4 - Melchizedek Devotional Perspective

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

2Chron 3

Solomon Builds the Temple

2Ch 3:1 And Shelomoh began to build the House of יהוה at Yerushalayim on Mount Moriyah, where He appeared to his father Dawid, at the place that Dawid had prepared on the threshing-floor of Ornan the Yebusite.

2Ch 3:2 And he began to build on the second day of the second new moon in the fourth year of his reign.

2Ch 3:3 And these are the foundations which Shelomoh laid for building the House of Elohim: The length by cubits according to the former measure were sixty cubits, and the width twenty cubits.

2Ch 3:4 And the porch that was in front was twenty cubits long according to the breadth of the house, and the height was one hundred and twenty. And he overlaid the inside with clean gold.

2Ch 3:5 And the great house he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chain work on it.

2Ch 3:6 And he covered the house with precious stones for comeliness, and the gold was gold from Parwayim.

2Ch 3:7 And he overlaid the house, the beams, the doorposts, and its walls, and its doors with gold, and carved kerubim on the walls.

2Ch 3:8 And he made the House of the Most Set-apart. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. And he overlaid it with fine gold, six hundred talents.

2Ch 3:9 And the weight of the nails was fifty sheqels of gold. And he overlaid the upper rooms with gold.

2Ch 3:10 In the Most Set-apart House he made two kerubim of sculptured work, and overlaid them with gold.

2Ch 3:11 And the wings of the kerubim: their *total* length was twenty cubits, one wing was five cubits, touching the wall of the room, and the other wing was five cubits, touching the wing of the other kerub,

2Ch 3:12 and the wing of the other kerub was five cubits, touching the wall of the room, and the other wing also was five cubits, touching the wing of the other kerub.

2Ch 3:13 The wings of these kerubim spread out twenty cubits, and they stood on their feet, and they faced inward.

2Ch 3:14 And he made the veil of blue and purple and crimson and fine linen, and worked kerubim on it.

2Ch 3:15 And at the front of the House he made two columns thirty-five cubits high, and the capital that was on the top of each of them was five cubits.

2Ch 3:16 And he made wreaths of chain work, as in the Speaking Place, and put them on top of the columns. And he made one hundred pomegranates, and put them on the wreaths of chain work.

2Ch 3:17 And he set up the columns before the Hēḱal, one on the right and the other on the left, and called the name of the one on the right Yakin, and the name of the one on the left Bo'az.

2Chron 4

The Temple's Furnishings

2Ch 4:1 And he made a slaughter-place of bronze, twenty cubits long, and twenty cubits wide, and ten cubits high.

2Ch 4:2 And he made the Sea of cast metal, ten cubits from one rim to the other, round all about. And its height was five cubits, and a line of thirty cubits measured around it.

2Ch 4:3 And figures like oxen were under it, all around it, ten to a cubit, all the way around the Sea. Two rows of oxen were cast when it was cast.

2Ch 4:4 It stood on twelve oxen,

- ✚ three facing north, and
- ✚ three facing west, and
- ✚ three facing south, and
- ✚ three facing east. And the Sea was set upon them, and all their back parts were inward.

2Ch 4:5 And it was a handbreadth thick, and its rim was shaped like the rim of a cup, like a lily blossom. It held three thousand baths.



The 'bath' was a measurement that equaled approximately 6.9 U.S. gallons. Excerpt graphic to the left is taken from a measuring chart provided by Gill Broussard. Based on that calculation the 'Sea' of cast metal held 20,700 U.S. gallons of water.

2Ch 4:6 And he made ten basins, and put five on the right side and five on the left, to wash in them. In them they rinsed off what pertains to the ascending offering, but the Sea was for the priests to wash in.

2Ch 4:7 And he made ten lampstands of gold according to their ruling, and set them in the Hēḱal, five on the right side and five on the left.

2Ch 4:8 And he made ten tables, and placed them in the Hēḱal, five on the right side and five on the left. And he made one

hundred bowls of gold.

2Ch 4:9 And he made the courtyard of the priests, and the great court and doors for the court. And he overlaid these doors with bronze.

2Ch 4:10 And he placed the Sea on the right side, eastward over against the south.

2Ch 4:11 And Hūram made the pots and the shovels and the bowls. So Hūram completed doing the work that he was to do for Sovereign Shelomoh for the House of Elohim:

2Ch 4:12 the two columns and the bowl-shaped capitals that were on top of the two columns, and the two networks to cover the two bowl-shaped capitals which were on top of the columns;

2Ch 4:13 and four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the columns.

2Ch 4:14 And he made stands and the basins on the stands,

2Ch 4:15 one Sea and twelve oxen under it;

2Ch 4:16 and the pots, and the shovels, and the forks. And all their vessels Hūram his master craftsman made of polished bronze for Sovereign Shelomoh for the House of יהוה.

2Ch 4:17 On the plain of Yardēn the sovereign had them cast in clay moulds, between Sukkoth and Tserēdathah.

2Ch 4:18 And Shelomoh made so large a number of all these vessels that the weight of the bronze was not searched out.

2Ch 4:19 And Shelomoh had all the furnishings made for the House of Elohim, and the slaughter-place of gold and the tables on which was the showbread,

2Ch 4:20 and the lampstands with their lamps of refined gold, to burn according to right-ruling in front of the Speaking Place,

2Ch 4:21 and the blossoms and the lamps and the snuffers of gold, of perfect gold,

2Ch 4:22 and the snuffers, and the bowls, and the ladles, and the fire holders of refined gold. And the entrance to the House, its inner doors to the Most Set-apart Place, and the doors of the Hēḵal of the House, were of gold.

To glean possible insights to the meaning of the temple furnishings with added Scripture cross-references; please see the work of Tony Badillo at:

<http://www.templesecrets.info/index.html> - Excerpt portion follows:

Importance of *tabnit*, the ‘plan’

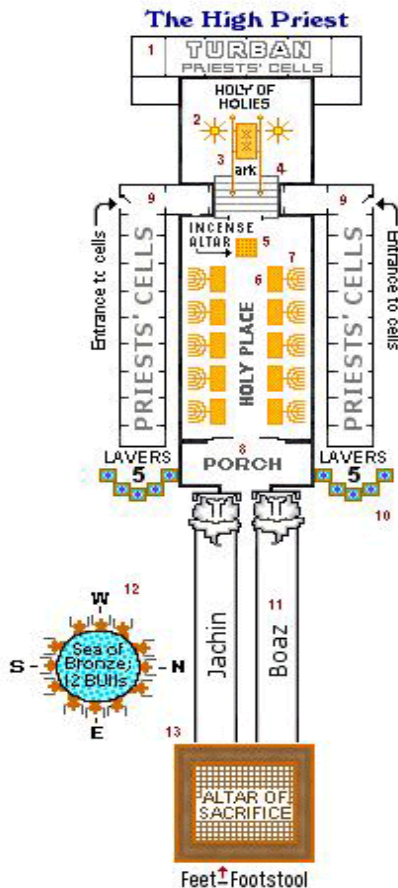
The key to the Temple’s secrets is in the floor plan and layout of its furnishings. The “plan” or “pattern” (Heb., *tabnit*) of its structure and furniture is mentioned I Chronicles 28:11, 12, 19. *Tabnit* is also translated as *design, structure, figure, form, likeness, and shape*. Thus, in Deuteronomy 4:16-18 the Israelites are forbidden making any likeness, form, or figure of a human or beast for worship. In Ezekiel 8:10 the prophet sees repulsive forms or figures of creeping beasts, but in 8:3 he is lifted up by the form or figure of God’s hand or an angel’s (see also 10:8); and in Psalms 144:12 sons and daughters are compared to choice cut stones giving shape or form to a palace (see the Jewish Publication Society’s *Tanakh*).

Tabnit generally refers to the *form* of something. King David received Divine inspiration for the *form*, i.e., plan or pattern of the Temple; and before him at Sinai Moses heard God’s verbal instructions for the form of the Mishkan (tabernacle). *Tabnit* is also related to *banah*, which means *to build* a structure or house — or to raise children, since a “house” may also refer to a family. Thus, in Ruth 4:11 Rachel and Leah, the two wives of *Jacob* (later renamed *Israel*), are called the “builders” of the House of Israel. This is *tabnit*’s link to buildings, ordinary houses, human beings, and the human body temple, as shown below.

<http://www.templesecrets.info/index.html>

The High Priest as Temple Man

At left is the Temple Floor Plan transformed into a figure of the Levite High Priest; and within the figure are 13 red numbers briefly explained below. All are in sequence except nine (9).



1. PRIESTS’ CELLS as a TURBAN¹ west side – Gold and silver bullion, I Kings 7:51, was likely stored here. These cells form the High Priest’s head cover or turban mentioned in Exodus 28:4, 37. The common priest’s cap or bonnet, Exodus 28:40, was more globular, resembling an inverted bowl.

HIGH PRIEST’S TURBAN



COMMON PRIEST’S CAP



9. PRIESTS’ CELLS, south and north sides – These are the arms. Only one ingress is given, I Kings. 6:8, but Ezekiel 41:11 includes a second. The entrances correspond to the onyx stones the High Priest wore on his left and right shoulders. Each was engraved with the names of six Israelite tribes, twelve names total, Exodus. 28:9 -12.

2. TWO LARGE STARS – These are two 10-cubit tall cherubs of gold plated olive wood, I Kings. 6:23, 28; they are the eyes within Temple Man’s head, while the head is the Holy of Holies².

3. THE ARK of the COVENANT – This is a gold plated chest with a solid gold cover and two small cherubs (small stars). The Ark is his nose; and its *poles* –when attached to its long sides and drawn forward (I Kings. 8:8) – depict extended nostrils smelling the sweet smoke from the Incense Altar in the Holy Place.

4. STAIRWAY – A short staircase or ramp led from the Holy Place to a slightly elevated (six cubits) Holy of Holies. The stairway is his neck/throat and its top is his mouth. See [First Temple vs. Second Temple](#).

5. INCENSE ALTAR – This small gold plated altar (I Kings 6:22) is national Israel's *heart*, and its sweet-smelling smoke is the prayers and spiritual life of national *ideal* Israel, i.e., Israel as she should be.

6. TABLES OF THE SHOWBREAD – On these gold plated tables (I Kings 7:48) were bread and wine, symbolizing flesh and blood, i.e., the humanity of national Israel.



7. THE LAMP STANDS (I Kings 7:48, 49) – Their total number was 10 stands/menorahs x 7 stems each = 70 lights, relating to the 70 Israelites of Exodus 1:5 (Jacob's offspring). This is national Israel as the *light to the world*, and the world is the 70 nations of Genesis 10. They may also symbolize Shabbat (the Sabbath) multiplied 10 times, implying a messianic age of worldwide rest (meaning *peace*). For a larger view of them see [Secrets of the Holy Place](#).

8. THE PORCH, Portico or vestibule – This antechamber, the *ulam*, (I Kings 6:3, II Chronicles 3:4) corresponds to the human pelvis (hips) and, therefore, *procreation* through the male and female genitalia.

10. TEN LAVERS – Five bronze water lavers were on the north and five on the south side, by the Porch. These signify the ten fingers of the hands. The lavers were for washing the blood off the sacrificial offerings, I Kings 7:38; II Chronicles 4:6.

11. JACHIN, BOAZ – The large bronze pillars by the Porch were named *Jachin* and *Boaz* (II Chronicles.3:17) and form Temple Man's legs. These are two hybrid plants symbolizing Kings David and Solomon, war and peace.

12. SEA OF BRONZE, TWELVE BULLS – This was a huge basin full of water for the priests to wash their hands and feet (II Chronicles 4:2). It depicts the twelve tribes of Israel crossing the Red Sea. Its water symbolizes the God's spirit and also his seed.

13. THE SACRIFICIAL ALTAR – This (II Chronicles. 4:1) forms Temple Man's feet, while also symbolizing the metallic King Messiah's feet and *footstool*, as was the custom of that time, II Chronicles 9:18, Psalms 110:1.

Nahum 2

The Destruction of Nineveh

Nah 2:1 He who breaks in pieces has come up before your face.

- ✚ Guard the ramparts!
- ✚ Watch the way!
- ✚ Strengthen your loins!
- ✚ Fortify your power very much.

Ellicott's Commentary on Nah. 2:1 - (1) Keep the munition.—Better, guard the fort. These four sententious directions to Nineveh are, of course, ironical, like Elijah's instructions to the priests of Baal in [1Kings 18:27](#). "He that dasheth in pieces" may perhaps be identified with Cyaxares.

Nah 2:2 For יהוה shall turn back the splendor of Ya'aqob like the splendor of Yisra'el, for the emptiers have emptied them out and ruined their vine branches.

Ellicott's Commentary on Nah. 2:2 - The sacred nation is Jehovah's vine, destined to send out its tendrils all over the earth. But Jehovah has allowed its hedge to be broken down. "All they that go by do pluck her . . ." ([Psalm 80:12-13](#)). In the punishment of one notoriously oppressive world-power the prophet sees a pledge that the branch of Jehovah shall be again "beautiful and glorious" ([Isaiah 4:2](#)). The construction in the first part of the verse is perplexing. It appears best to attach a special emphasis to the names "Jacob" and "Israel" in connection with their original signification. "Jacob" is the birth-name—the nation regarded apart from its religious privileges, the homeless exile, the downtrodden "worm" ([Isaiah 41:14](#)), the younger son among nations. But "**Israel**" is the chosen of God; he who "had power over the angel and prevailed"; the "**beloved son, called out of Egypt.**" The name given by Jehovah is henceforth to have its full significance, as in the days of old. "Jacob," the name which is so often used after the deportation of the ten tribes, is again to be indicated as "**Israel,**" the favored people of God. Some commentators render, "For Jehovah restores alike the glory of Jacob and the glory of Israel," &c., making "Jacob" the designation of the southern, "Israel" that of the northern kingdom. But the term "Jacob" nowhere else has this distinctive force.

Nah 2:3 The shields of his mighty men have become red, the men of battle are in scarlet. The chariots are like flaming torches in the day of his preparation, and the cypresses shall be shaken.

Ellicott's Nah 2:3 Excerpt:

(3) His mighty men.—That is, those of the besieger of [Nahum 2:1](#).

Made red.—That is, with blood; not with reference to the bright red copper, which was the material of the shield, for the word usually means "dyed red."

In scarlet.—Red was the favourite colour, not only of the Medes, from whom Xenophon says the Persians obtained their purple tunics, but also of the Babylonians; compare the description in [Ezekiel 23:14-15](#), and Layard's Nineveh, p. 347. Both Medes and Babylonians were engaged in the present siege...

Nah 2:4 The chariots dash about in the streets, they rush one another in the broad ways. They look like flaming torches, they run like lightning.

Nah 2:5 He remembers his noble ones, they stumble in their walk, they hurry to her walls, and the defense is prepared.

Nah 2:6 The river gates have been opened, and the palace is melted.

Ellicott's Commentary Nah 2:6:

(6) The gates of the rivers.—**This verse is one of great importance.** The account of Ctesias, preserved by Diodorus Siculus, tells us that for over two years the immense thickness of the walls of Nineveh baffled

the engineering skill of the besiegers; but that “in the third year it happened that by reason of a continual discharge of great storms, the Euphrates (sic) being swollen, both inundated a part of the city and overthrew the wall to the extent of twenty stadia.” The king saw in this the fulfilment of an oracle, which had declared that the city should fall when “the river became an enemy to the city.” Determined not to fall into the hands of his foes, he shut himself up with all his treasures in the royal citadel, which he then set on fire. We believe that this account, though inaccurate in detail, may be regarded as based on a substratum of historical fact. So gigantic were the fortifications of Nineveh, that of those on the east, where the city was most open to attack, Mr. Layard writes: “The remains still existing . . . almost confirm the statements of Diodorus Siculus that the walls were a hundred feet high, and that three chariots could drive upon them abreast” (Nineveh and Babylon, p. 660). Against ramparts such as these the most elaborate testudo of ancient times may well have been comparatively powerless. On the other hand, the force of a swollen river has often proved suddenly fatal to the strongest modern masonry. It would be specially destructive where, as in the case of Nineveh, the walls inundated were of sun-dried brick or “clay-bat.” Thus the fate of the city may well have been precipitated in accordance with the terse prediction of this verse. The “gates of the rivers” (i.e., the dams which fenced the Khausser, which ran through Nineveh, and the Tigris, which was outside it) are forced open by the swelling torrents, and lo, the fate of the city is sealed! ramparts against which the battering-ram might have plied in vain are sapped at the very foundation; palace walls are undermined, and literally “dissolve;” the besieger hastens to avail himself of the disaster, and (in the single word of [Nahum 2:7](#)) it-is-decided. It is unnecessary to identify the “palace” which thus succumbs. Neither is it a reasonable objection that the palaces of Khorsabad and Kouyunjik, lying near the Khausser, bear the marks of fire, not water. If Nahum must have in mind some particular palace, it may be fairly argued that water is not such a demonstrative agency as the sister element; and that nothing would so effectively conceal the damage done by the inundation as the subsequent conflagrations effected by the victorious besieger. The verb *nâmôg*, “dissolved,” we thus take in its literal signification of the dissolution of a solid substance by the action of water; not as Dr. Pusey, figuratively, of the “dissolution of the empire itself.

Nah 2:7 And it is established: she shall be exiled, she shall be led away. And her female servants are moaning as with the voice of doves, beating on their breasts.

Nah 2:8 And Ninewēh of old was like a pool of water, now they flee away. “Stop! Stop!” they cry, but no one turns back.

Nah 2:9 Plunder the silver! Plunder the gold! There is no limit to the treasure – a wealth of all precious objects.

Nah 2:10 She is empty, even emptiness and waste! And the heart has melted, and the knees have knocked together, and much pain is in all loins, and all their faces have become flushed.

Nah 2:11 Where is the den of the lions, and the feeding place of the young lions, where the lion, the lioness and the lion’s cub walked, with no one to disturb them?

Nah 2:12 The lion tore in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with prey, and his dens with torn prey.

Nah 2:13 “See, I am against you,” declares הוה' of hosts, “and

- ✚ I shall burn your chariots in smoke, and the sword devour your young lions.
- ✚ And I shall cut off your prey from the earth,
- ✚ and no longer is the voice of your messengers heard.”

1John 3

The 'one new man', will be like the coat of many colors that Joseph wore. Joseph was a type and shadow of the 'one new man in Yahusha HaMashiach!' This fallen world tries to divide people by race, religion, and ethnicity, but not so in His kingdom of Priests. **We are one**, with Yahusha as the head, and us being living stones of all colors making up the body! In Him, we have brothers and sisters of all nationalities; yet, we all worship the one true living Elohim! We all celebrate the same feast days world-wide with Him! We are one! Praise Yah! How beautiful the moment will be when He gathers us all together!

1Jn 3:1 See what love the Father has given us, that we should be called children of Elohim! For this reason the world does not know us, because it did not know Him.

1Jn 3:2 Beloved ones, now we are children of Elohim. And it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

1Jn 3:3 And everyone having this expectation in Him cleanses himself, as He is clean.

1Jn 3:4 Everyone doing sin also does lawlessness, and sin is lawlessness.

1Jn 3:5 And you know that He was manifested to take away our sins, and **in Him there is no sin.**

Yahusha is the 'waters of purification' that the 'red heifer' foreshadowed. Those in Him, do not purposefully sin; they walk in obedience to His Word; they wash themselves in the Word daily. When we do sin, we confess our sins and He is faithful and just to forgive us and cleanse us of all unrighteousness!

Then we come across this interesting verse that seems contradictory to our everyday lives. Though we have a desire not to sin; we know at times we fall short. So, what is meant by the following verse.

1Jn 3:6 Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.^a Footnote: ^aSee 1Jn 2:4 and 3Jn 1:11.

1Jn 3:7 Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.^b Footnote: ^bSee 1Jn 2:29.

1Jn 3:8 The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil.^c Footnote: ^cSee Tit 2:14.

Man is a tripartite being made up of spirit, soul, and body. When we receive the Ruach HaKodesh [the Holy Spirit] indwells our spirit man. Therefore, **our spirit man is pure**. Our spirit man, where the Ruach HaKodesh dwells in our bodily temple, does not sin.

Our soul realm is different. Our soul realm consist of our mind, will, and emotions. In this realm, we do tend to sin. This realm is where we battle against our flesh; yet we pursue doing the will of the Father; having the mind of Yahusha; and carrying out the desires of YHWH; and not be ruled by our fleshly emotions. Our emotions and passions should be in alignment with Him by faith, and not driven by the world.

This is confirmed by the following verse:

1Jn 3:9 **Everyone having been born of Elohim does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim.**

1Jn 3:10 In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim,^d neither the one not loving his brother. Footnote: ^dSee [3Jn 1:11](#).

Love One Another

1Jn 3:11 Because this is the message that you heard from the beginning, that we should love one another,

1Jn 3:12 not as Qayin [Cain] who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.

1Jn 3:13 Do not marvel, my brothers, if the world hates you.^e Footnote:

^eSee [Joh 15:18-19](#), [Joh 17:14](#).

Difference between 'Life' and 'Death.'

1Jn 3:14 We know that

✚ we have passed out of death into life, because we love the brothers.

✚ The one not loving his brother stays in death.

1Jn 3:15 Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him.

We are to love one another.

1Jn 3:16 By this we have known love, because He laid down His life for us. And we ought to lay down *our* lives for the brothers.

1Jn 3:17 But whoever has this world's goods, and sees his brother in need, and shuts

up his tender affections from him, how does the love of Elohim stay in him?

1Jn 3:18 My little children, let us not love in word or in tongue, but in deed and in truth.

1Jn 3:19 And by this we know that we are of the truth, and shall set our hearts at rest before Him,

1Jn 3:20 that if our heart condemns us, Elohim is greater than our heart, and knows all.

1Jn 3:21 Beloved ones, if our heart does not condemn us, we have boldness toward Elohim.

1Jn 3:22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.^f Footnote: ^f [Pro 28:9](#), [Joh 9:31](#), [Jas 5:16](#).

1Jn 3:23 And this is His command,

- ✚ that we should believe in the Name of His Son יהושע Messiah and love one another, as He gave us command.

1Jn 3:24 And the one guarding His commands

- ✚ stays in Him, and He in him.
- ✚ And by this we know that He stays in us, by the Spirit which He gave us.⁹
Footnote: ⁹ [Joh 14:23-24](#), [Act 5:32](#), [Rom 8:7-11](#), [1Jn 2:5](#), [1Jn 4:13](#).

Luke 18

We should glean the wisdom of 'persistence' like the widow.

The Parable of the Persistent Widow

Luk 18:1 And He spoke a parable to them, that they should always pray and not lose heart,

Luk 18:2 saying, "In a certain city there was a certain judge, not fearing Elohim nor regarding man.

Luk 18:3 "And a widow was in that city, and she came to him, saying, 'Do right to me on my adversary.'

Luk 18:4 "And he would not for a while, but afterward he said within himself, 'Even if I do not fear Elohim nor regard man,

Luk 18:5 yet because this widow troubles me I shall do right to her, lest by her continual coming she wears me out.' "

Luk 18:6 And the Master said, "Hear what the unrighteous judge said.

Luk 18:7 "And shall Elohim not do right by all means to His own chosen ones who are crying out day and night to Him, and being patient over them?

Luk 18:8 "I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?"

What a difference this parable could make if taught in today's Pharisaical yeshivas (schools), congregations, and seminaries. One should not rely on themselves to be righteous nor look down on others as being 'less than themselves'.

The Pharisee and the Tax Collector

Luk 18:9 And He also spoke this parable to some who **relied on themselves** that they were righteous, and looking down on others:

Luk 18:10 "Two men went up to the Set-apart Place to pray – **the one a Pharisee and the other a tax collector.**

Luk 18:11 "**The Pharisee** stood and began to pray with himself this way, 'Elohim, I thank You that I am not like the rest of men, swindlers, unrighteous, adulterers, or even as this tax collector.

Luk 18:12 I fast twice a week, I give tithes of all that I acquire.'

Luk 18:13 "But **the tax collector** standing at a distance would not even raise his eyes to the heaven, but was beating his breast, saying, 'Elohim, show favor unto me, a sinner!'

Luk 18:14 "I say to you, this man went down to his house declared right, rather than the other. **For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.**"

It is easy for any of us as His disciples, to exhibit a fleshly pharisaical attitude. Daily we must wash ourselves from 'worldly' thinking and shift ourselves to 'Kingdom' thinking; drawing closer to Him through His sweet Ruach HaKodesh; rather than being religious repellents.

Let the Children Come to Me

Luk 18:15 And they also **brought infants to Him to touch them**, but His taught ones seeing it, rebuked them.

Luk 18:16 But יהושע¹ called them to Him and said, **Let the little children come to Me, and do not forbid them, for of such is the reign of Elohim.**

Luk 18:17 "Truly, I say to you, whoever does not receive the reign of Elohim as a little child, shall certainly not enter into it."

"The way to a person's heart is through their heels." Get to know other's walk.

- ✚ Where has their life's journey taken them;
- ✚ what have they been through;

✚ and rejoice in their present progress by the grace of YHWH. Even small children respond to a loving touch and a sweet voice. Some little ones have had harder journeys than most even BEFORE they have begun to walk!

The Rich Ruler

Do not let the 'things' of this world become idols that prevent you from following Yahusha.

Luk 18:18 And a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit everlasting life?"

Luk 18:19 So יהושע said to him, "Why do you call Me good? No one is good except One – Elohim.

Luk 18:20 "You know the commands, '**Do not commit adultery,**' '**Do not murder,**' '**Do not steal,**' '**Do not bear false witness,**' '**Respect your father and your mother.'**" [Exo 20:12-16](#), [Deu 5:16-20](#).

Luk 18:21 And he said, "All these I have watched over from my youth."

Luk 18:22 And hearing this, יהושע said to him, "Yet one you lack: Sell all that you have and distribute to the poor, and you shall have treasure in heaven. And come, follow Me."

Luk 18:23 But when he heard this, he became intensely sad, for he was extremely rich.

Luk 18:24 And when יהושע saw that he became intensely sad, He said, "How hard it is for those who have money to enter into the reign of Elohim!

Luk 18:25 "For it is easier for a camel to enter through a needle's eye than for a rich man to enter into the reign of Elohim."

Luk 18:26 And those who heard it said, "**And who is able to be saved?"**

Luk 18:27 And He said, "**What is impossible with men is possible with Elohim.**"

Luk 18:28 And Kěpha said, "See, we have left all and followed You."

Luk 18:29 And He said to them, "**Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the reign of Elohim,**

Luk 18:30 **who shall not receive many times more in this present time, and in the age to come everlasting life.**"^a Footnote: ^aSee [Mat 6:33](#), [Mat 19:29](#), [Mar 10:29](#).

Yahusha Foretells His Death a Third Time

Yahusha **speaks to the twelve**. A fellow believer mentioned something one day that made me value the connection between the 12 tribes and the 12 disciples. The number 'twelve' is what connects both, and the Words spoken to **His 12 disciples** speak to us today; the **12 tribes** scattered abroad.

Luk 18:31 And taking the twelve aside, He said to them, "See, we are going up to Yerushalayim, and all that has been written by the prophets about the Son of Adam shall be accomplished.

- + Luk 18:32 "For He shall be delivered up to the nations
- + and shall be mocked
- + and insulted
- + and spat upon,
- + Luk 18:33 and having flogged Him
- + they shall kill Him.
- + And on the third day He shall rise again."

Luk 18:34 But they understood none of this, and this word was hidden from them, and they did not know what was being said.

Yahusha Heals a Blind Beggar

This is a perfect example of "The way to a person's heart is through their heels." Yahusha knew everything about this blind beggar's journey. He knew his hardships in life. The beggar's faith in Yahusha turned his life of bitter hardship to shalom, praise, and rejoicing! He found the fountain of Living Water, Yahusha HaMashiach!

Luk 18:35 And it came to be, that as He was coming near Yeriho, that a certain blind man was sitting by the way begging.

Luk 18:36 And hearing a crowd passing by, he asked what it meant.

Luk 18:37 And they reported to him that יהושע of Natsareth was passing by.

Luk 18:38 And he cried out, saying, "יהושע, Son of Dawid, have compassion on me!"

Luk 18:39 And those going before were rebuking him that he should be silent, but he was crying out much more, "Son of Dawid, have compassion on me!"

Luk 18:40 And יהושע stopped and commanded him to be brought to Him. And when he had come near, He asked him,

Luk 18:41 saying, "**What do you wish Me to do for you?**" And he said, "**Master, to receive my sight.**"

Luk 18:42 And יהושע said to him, "Receive your sight! **Your belief has saved you.**"

Luk 18:43 And immediately he received his sight, and was following Him, praising Elohim. And all the people, seeing it, gave praise to Elohim.

'The way to a person's heart is through their heels.'

~ Shalom ~ Libby

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