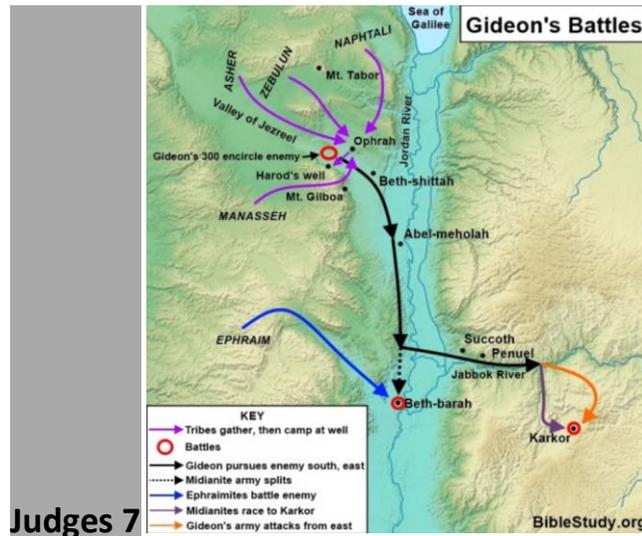


Greetings, today our manna is Judges 7; Acts 11; Jeremiah 20; Mark 6.

July 24 – 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 7

Gideon's Three Hundred Men

Jdg 7:1 And **Yerubba'al, that is Gid'on**, and all the people who were with him rose up early and encamped by the **fountain of Harod**, so that the camp of Midyan was on the north side of them by the hill of Moreh in the valley.

BDB Definition: Jerubbaal = “let Baal contend”

1) name given to Gideon by his father when he destroyed the altar of Baal

Harod: ane khar-ode'

From H5869 and a derivative of H2729; **fountain of trembling**; *En-Charod*, a place in Palestine: - well of Harod.

Gideon begins with 22,000 men and goes into battle with 300. YHWH diminished the number of troops so all would know that **it was YHWH that had given the Midianites, Amalekites, and those from the East into their hand.**

Jdg 7:2 **And יהוה said to Gid'on, “The people who are with you are too many for Me to give Midyan into their hands, lest Yisra’el boast against Me, saying, ‘My own hand has saved me.’**

Jdg 7:3 “And **now, proclaim in the hearing of the people, saying,**

- ‘Whoever is afraid and trembling, let him turn back, and leave Mount Gil’ad.’ ” And **twenty-two thousand of the people turned back**, while **ten thousand remained**.

Jdg 7:4 And יהוה said to Gid’on, “The people are still too many. Bring them down to the water, and let Me prove them for you there. And **it shall be, that of whom I say to you,**

- ‘This one goes with you,’ let him go with you. And of whomever I say to you,
- ‘This one does not go with you,’ let him not go.”
-

Jdg 7:5 So he brought the people down to the water. And יהוה said to Gid’on,

- “Everyone who laps the water with his tongue, as a dog laps, separate him from everyone who bows down on his knees to drink.”
 - Jdg 7:6 And the number of those who lapped, putting their hand to their mouth, was **three hundred men**, and all the rest of the people bowed down on their knees to drink water.

The 300 men that lapped the water are the ones chosen to go forth into battle.

Jdg 7:7 And יהוה said to Gid’on,

- “By the **three hundred men** who lapped I save you, and shall give Midyan into your hand. Let all the other people go, each to his place.”

Jdg 7:8 And the people **took food** and their **shopharot^a** in their hands. And he sent away all *the rest of Yisra’el*, each to his tent, but **held onto those three hundred men**. Now the camp of Midyan was below him in the valley. Footnote: ^aPlural of shophar, an animal horn; traditionally a ram’s horn.

Jdg 7:9 And it came to be, on that night, that יהוה said to him,

- “Arise, go down against the camp, for I have given it into your hand.
- Jdg 7:10 **“But if you are afraid** to go down, go down, **you and Purah your servant**, to the camp.
- Jdg 7:11 “And you shall hear what they say, and
- after that let your hands be strengthened.
- And you shall go down against the camp.” **So he went down with Purah his servant to the edge of the formation of fives who were in the camp.**

Jdg 7:12 And **Midyan and Amalëq, and all the people of the East**, were lying in the valley as **many as locusts**. And **their camels were as numerous as the sand** by the seashore.

Gideon is given confidence and courage by divinely overhearing an interpretation of a man’s dream. Yah always provides what we need.

Jdg 7:13 And Gid’on came, and see, a man was relating a dream to his companion, and said,

- “See I had a dream, and see, a loaf of barley bread tumbled into the camp of Midyan, and it came to a tent and struck it so that it fell and overturned, and the tent fell down.”

Jdg 7:14 And his companion answered and said,

- “This is none other than the sword of Gid'on son of Yo'ash, a man of Yisra'el. Elohim has given Midyan and all the camp into his hand.”
- Jdg 7:15 And it came to be, when Gid'on heard this dream related, and its interpretation, that he bowed himself down.
- And he returned to the camp of Yisra'el, and said, “Arise, for יהוה has given the camp of Midyan into your hand.”

Jdg 7:16 And he divided the three hundred men into three companies, and he

- put shopharot into the hands of all of them,
- with empty jars, and torches inside the jars.

Jdg 7:17 And he said to them, “Watch me and do likewise. And see, when I come to the edge of the camp do as I do.”

Jdg 7:18 “And I shall blow with the shophar, I and all those with me, then you shall also blow with the shopharot round about all the camp, and say, 'For יהוה and for Gid'on!' ”

Gideon Defeats Midian

Jdg 7:19 And Gid'on and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch, as they had but newly posted the watch. And they blew with the shopharot and broke the jars that were in their hands.

Jdg 7:20 And the

- **three companies blew with the shopharot and broke the jars**, and
- **held the torches in their left hands** and
- **the shopharot in their right hands for blowing.**
- And they cried, “A sword for יהוה and for Gid'on!”
- Jdg 7:21 And **each stood in his place, round about the camp**. And all the army ran and cried out and fled,
- Jdg 7:22 and the **three hundred blew the shopharot**, and
- **יהוה set the sword of each one against the other throughout all the camp.**
- And the army fled to Bēyth Shittah, toward Tsererah, as far as the border of Aḇēl Meḥolah, by Tabbath.

Reinforcements from the other tribes:

Jdg 7:23 And the men of Yisra'el were called from **Naphtali, and from Ashēr**, and from all **Menashsheh**, and pursued Midyan.

Jdg 7:24 Then Gid'on sent messengers throughout all the mountains of Ephrayim, saying, “Come down to meet Midyan, and capture from them the watering places as far as Bēyth Barah and the Yardēn.” So all the men of Ephrayim were called and captured the watering places as far as Bēyth Barah and the Yardēn.

Jdg 7:25 And they captured two princes of Midyan, Orēḇ and Ze'ēḇ, and killed Orēḇ at the rock of Orēḇ, and Ze'ēḇ they killed at the winepress of Ze'ēḇ while they pursued Midyan. And they brought the heads of Orēḇ and Ze'ēḇ to Gid'on beyond the Yardēn.

Oreb = “raven”

Zeeb = “wolf”

Acts 11

Peter Reports to the Assembly

Act 11:1 And the emissaries and brothers who were in Yehudah heard that **the nations also received the word of Elohim.**

Act 11:2 **And when Kěpha went up to Yerushalayim, those of the circumcision were contending with him,**

Act 11:3 saying, “You went in to uncircumcised men and ate with them!”

Peter recounts what took place with Cornelius to the brethren in Judah. At first, they question his conduct; but then realize that YHWH has also given the Set-apart Spirit to the nations and they praise Elohim.

Act 11:4 **But Kěpha began and set it forth in order, saying:**

Act 11:5 “I was in the city of Yapho praying. And in a trance I saw a vision, a certain vessel descending like a great sheet, let down from the heaven by four corners, and it came to me.

Act 11:6 “Having looked into it, I perceived and I saw four-footed beasts of the earth, and wild beasts, and creeping *creatures*, and the birds of heaven.

Act 11:7 “And I heard a voice saying to me, ‘Rise up, Kěpha, slay and eat.’

Act 11:8 “But I said, ‘Not at all, Master! Because whatever is common or unclean has never entered into my mouth.’

Act 11:9 “And the voice answered me again from the heaven, ‘What Elohim has cleansed you do not consider common.’

Act 11:10 “And this **took place three times**, and all were drawn up again into the heaven.

Act 11:11 “And see, **immediately three men stood before the house** where I was, having been sent to me from Caesarea.

Act 11:12 “And **the Spirit said to me to go with them, not doubting at all.** And these six brothers also went with me, and we went into the man’s house.

Act 11:13 “And he told us how he had seen a messenger standing in his house, who said to him, ‘Send men to Yapho, and call for Shim’on who is also called Kěpha,

Act 11:14 who shall speak to you words, by which you shall be saved, you and all your house.’

Act 11:15 “And as I began to speak, **the Set-apart Spirit fell upon them, as upon us at the beginning.**

Act 11:16 “And I remembered the word of the Master, how He said, **‘Yohanan indeed immersed in water, but you shall be immersed in the Set-apart Spirit.’**

Act 11:17 “So if Elohim gave them the same gift as He gave us when we believed on the Master **יהושע** Messiah, how was I able to withstand Elohim?”

Act 11:18 **And having heard this, they were silent, and praised Elohim, saying, “Then Elohim has indeed also given to the nations repentance to life.”^a Footnote: ^aSee Act 10:35.**

The Assembly in Antioch

Act 11:19 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except the Yehudim only.

Act 11:20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, bringing the Good News: the Master יהושע!

Act 11:21 And the hand of the Master was with them, and a great number having believed turned to the Master.

With the report of the move of the Set-apart Spirit, the assembly in Judah send Barnabas to Antioch.

Act 11:22 And word of it came to the ears of the assembly in Yerushalayim, and they sent out Barnaba to go as far as Antioch,

Act 11:23 who, having come, and seeing the favour of Elohim, was glad, and encouraged them all with purpose of heart to cleave to the Master.

Act 11:24 Because he was a good man, and filled with the Set-apart Spirit and with belief. And large numbers were added to the Master.

Barnabas goes to Tarsus to seek Paul and brings him back to Antioch

Act 11:25 Then Barnaba went to Tarsos to seek Sha'ul,

Act 11:26 and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the taught ones were called 'messianists' first in Antioch.

Act 11:27 And in those days prophets came from Yerushalayim to Antioch.

Agabus prophesies a great scarcity of food over all the world. This took place under Claudius Caesar. Therefore, those at Antioch [This is Antioch in Syria] take up an offering to send to the brethren in Judah. Barnabas and Paul take the offering and bring it to the elders.

Act 11:28 And one of them, named Ḥaḡab, stood up and indicated by the Spirit that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.

Act 11:29 So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yehudah.

Act 11:30 This they also did, and sent it to the elders by the hands of Barnaba and Sha'ul.

Droughts are an indication of geological disturbances which could have been caused by a planetary body such as Planet 7X's orbit through our solar system. In the end of days, drought and famine will reoccur. The drought briefly mentioned in Acts 11:28, has many cross-references in historical documentation.

Adam Clarke Commentary records:

Great dearth throughout all the world - The words εφ' ὅλην την οικουμενην probably here mean the land of Judea; though sometimes by this phrase the whole Roman empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in Judea, which they could not have done had the famine been general. It does not appear that they expected it to extend even to Antioch in Syria, where they then were, else they would have thought of making provision for themselves.

It is well known from history that there were several famines in the reign of Claudius. Dion Cassius, lib. ix., mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at Ostia, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly Josephus, Ant. lib. xx. cap. 5, sect. 2, where, having mentioned Tiberius Alexander as succeeding to the procuratorship in the place of Cuspius Fadus, he says that, "during the government of these procurators, a great famine afflicted Judea." Επι τουτοις δη και τον μεγαν λιμον κατα την Ιουδαιαν συνεβη γενεσθαι.

A third famine is mentioned by Eusebius, in An. Abrahami, which commences with the calends of October, a.d. 48, which was so powerful "in Greece that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. Euseb. in Chron. edit. Scalig. The same author mentions another famine in Rome, in the tenth year of Claudius, of which Orosius gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by Tacitus, Annal. lib. xii. sect. 43, in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a Divine judgment. *Frugrum quoque egestas, et orta ex ea fames, in prodigium accipiebatur.* At this time, the same author tells us, that in all the stores of Rome there were no more than fifteen days' provision; and, had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be inquired, to which of these famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion that the famine of which Agabus prophesied was that mentioned above, which took place in the fourth year of this emperor. a.d. 47. This famine is particularly mentioned by Josephus, Ant. lib. xx. cap. 2, sect. 5, who describes it as "a very great famine, in which many died for want of food." - "That Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want." And in cap. 5, sect. 2, he says that this happened" when Tiberius Alexander succeeded Cuspids Fadus; and that under these procurators the famine happened in which Queen Helena, at a vast expense, procured relief to the Jews." Dr. Hudson's note on this passage in Josephus deserves to be copied: "This," says he, "is that famine foretold by Agabus, Act 11:28, which happened when Claudius was consul the fourth time, (a.d. 47), and not that which happened when Claudius was consul the second time, and Caecina was his colleague, (a.d. 42), as Scaliger says, upon Eusebius, p. 174. Now when Josephus had said, a little after, cap. 5, sect. 2, that Tiberius Alexander succeeded Cuspius Fadus as procurator, he immediately subjoins, under these procurators there happened a great famine in Judea." From this it is evident that this famine must have continued several years, as it existed under both these procurators. Fadus, says Mr. Whiston, was not sent into Judea till after the death of Agrippa, i.e. towards the end of the fourth year of Claudius, in the end of a.d. 44, or beginning of 45. So that this famine, foretold by Agabus, happened on the fifth, sixth,

and seventh years of Claudius, a.d. 45, 46, and 47. See Whiston's Josephus; and see Krebs' Observat. in Nov. Test. on this place.

Jeremiah 20

Jeremiah Persecuted by Pashhur

Jer 20:1 And **Pashhur son of Immër, the priest who was also chief governor in the House of יהוה, heard that Yirmeyahu prophesied these words,**

Pashur puts Jeremiah in stocks.

Jer 20:2 And Pashhur struck Yirmeyahu the prophet, and put him in the stocks that were in the high gate of Binyamin, which was by the House of יהוה.

Jer 20:3 And it came to be on the next day that Pashhur brought Yirmeyahu out of the stocks, and Yirmeyahu said to him, “יהוה has not called your name Pashhur, but Mağor-Missabib.

BDB Definition: Magor-missabib = “terror on every side”

1) the name given Pashur the priest by Jeremiah when Pashur smote him and put him in the stocks for prophesying against the idolatry of Jerusalem

Jer 20:4 **“For thus said יהוה,**

- ‘See, I am making you a fear to yourself and to all your loved ones.
- And they shall fall by the sword of their enemies, while your eyes see it.
- And I shall give all Yehudah into the hand of the sovereign of Babel, and
- he shall exile them to Babel and
- strike them with the sword.
- **Jer 20:5** And I shall give all the wealth of this city and all its labor, and all its valuables, and all the treasures of the sovereigns of Yehudah, I give into the hand of their enemies, who shall plunder them, seize them, and shall bring them to Babel.

Direct message to Pashhur and his household

Jer 20:6 **And you, Pashhur,** and all who dwell in your house,

- shall go into captivity, and enter into Babel.
- And there you shall die, and
- be buried there, you and all your loved ones, to whom you have prophesied falsehood.’ ”

Jer 20:7 O יהוה, You enticed me, and I was enticed. You are stronger than I, and have prevailed. I have been ridiculed all day long, everyone mocks me.

Jer 20:8 For when I speak, I cry out, proclaiming violence and ruin. Because the word of יהוה was made to me a reproach and a derision daily.

Jer 20:9 Whenever I said, **“Let me not mention Him, nor speak in His Name again,”**

- it was in my heart like a burning fire shut up in my bones.

- And I became weary of holding it back, and was helpless.

Jer 20:10 For I heard many mocking, “Fear on every side!” “Expose,” they say, “yes, let us expose him!” All my friends watched for my stumbling, saying, “He might be lured away, so that we prevail against him, and take our revenge on him.”

Jer 20:11 But יהוה is with me like a mighty, awesome one.

- Therefore my persecutors shall stumble, and not prevail.
- They shall be greatly ashamed, for they have not acted wisely – an everlasting reproach never to be forgotten.

Jer 20:12 But, O יהוה of hosts, trying the righteous, and seeing the kidneys and heart, let me see Your vengeance on them, for I have revealed my cause to You.

Jer 20:13 Sing to יהוה! Praise יהוה! For He has delivered the being of the poor from the hand of evil ones.

Jeremiah laments in 20:14-18. Some commentaries feel these verses may very well be ‘out of place.’ It has even been suggested that they should follow Jer. 20:9 and let 20:13 be the last verse of the chapter.

Whichever the case, Jeremiah went through very trying and miserable times. He maintains his course even through his miseries. We recall that YHWH had told Jeremiah, He was appointed as a prophet to nations.

Jer 1:5 “Before I formed you in the belly I knew you, and before you came out of the womb I did set you apart – I appointed you a prophet to nations.”

Jer 20:14 Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me!

Jer 20:15 Let the man be cursed who brought news to my father, saying, “A male child has been born to you,” making him very glad.

Jer 20:16 And let that man be like the cities which יהוה overthrew, and repented not. Let him hear the cry in the morning and the shouting at noon,

Jer 20:17 because I was not slain from the womb, so that my mother should have been my burial-site and her womb forever great.

Jer 20:18 Why did I come forth from the womb to see toil and sorrow, and spend my days in shame?

Mark 6

Yahusha Rejected at Nazareth

Mar 6:1 And He went away from there and came to His own country, and His taught ones followed Him.

Mar 6:2 And Sabbath having come, He began to teach in the congregation. And many who heard *Him* were astonished, saying, “Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands?”

Mockers arise:

Mar 6:3 “Is this not the carpenter, the Son of Miryam, and brother of Ya’aqob, and Yosēph, and Yehudāh, and Shim’on? And are not His sisters here with us?” And they stumbled in Him.

Mar 6:4 And יהושע said to them, “A prophet is not unappreciated except in his own country, and among his own relatives, and in his own house.”

Mar 6:5 And He was unable to do any miracle there, except that He laid His hands on a few sick ones and healed them.

Mar 6:6 **And He marveled because of their unbelief.** And He was going around among the villages, teaching.

What a perfect description, ‘And He marveled because of their unbelief.’ Doesn’t that just say it all?

Today, with all the fulfilled prophecies; with all the Scriptures readily available to us; with all the ease of technology with cross-references; don’t we marvel at the amount of unbelief theses days? I know I do. The only thing that makes sense, with such a magnitude of proof, is that they are spiritual deaf and blind. May YHWH have mercy, and may they hear and see before it is too late. Today if you hear His voice; respond to Him! He lives!

Yahusha Sends Out the Twelve Apostles

Mar 6:7 **And He called the twelve near, and began to send them out two by two, and gave them authority over unclean spirits.**

Mar 6:8 **And He instructed them**

- to take none at all for the journey except a staff – no bag, no bread, no copper in their money belts,
- **Mar 6:9** but to wear sandals, and
- not to wear two undergarments.

Mar 6:10 **And He said to them,**

- “Wherever you enter into a house, stay there until you leave that place.
- **Mar 6:11** “And any place that does not receive you or listen to you, when you leave there, shake off the dust under your feet as a witness against them. **Truly, I say to you, it shall be more bearable for Sedom and Amorah in the day of judgment than for that city!”**

Mar 6:12 **And they went out**

- and proclaimed that *men* should repent.
- **Mar 6:13** And they were casting out many demons,
- and they were anointing with oil many who were sick,
- and they were healing them.

The Death of John the Immerser

Mar 6:14 And Sovereign Herodes heard, for His Name had become well-known. And he said, **“Yohanan the Immerser has been raised from the dead, and because of this these powers are at work in him.”**

Mar 6:15 Others said, **“He is Ēliyahu.”** And others said, **“He is a prophet – like one of the prophets.”**

Mar 6:16 But when Herodes heard, he said, **“This one is Yohanan whom I beheaded, he has been raised from the dead!”**

Mar 6:17 For Herodes himself had sent and seized Yoḥanan, and bound him in prison because of Herodias, his brother Philip’s wife, because he had married her,

Mar 6:18 for Yoḥanan had said to Herodes, “It is not right for you to have your brother’s wife.”

Mar 6:19 So Herodias held a grudge against him and wished to kill him, but was unable,

Mar 6:20 for Herodes feared Yoḥanan, knowing that he was a righteous and set-apart man, and he protected him. And when he heard him, he was much perplexed, yet heard him gladly.

A guilty conscience brings unrest and torment. Following the fallen one of this world, always does.

Mar 6:21 And a suitable day came when Herodes on his birthday gave a feast for his great men, and the high officers, and the chief men of Galil.

Mar 6:22 And when the daughter of Herodias herself came in and danced, and pleased Herodes and those who sat with him, the sovereign said to the girl, “Ask me whatever you wish, and I shall give it to you.”

Mar 6:23 And he swore to her, “Whatever you ask me, I shall give you, up to half of my reign.”

Mar 6:24 And she went out and said to her mother, “What shall I ask?” And she said, “The head of Yoḥanan the Immerser!”

Mar 6:25 And coming in immediately with haste to the sovereign she asked, saying, “I wish that you give me at once the head of Yoḥanan the Immerser on a dish.”

Mar 6:26 And the sovereign, becoming deeply grieved, because of the oaths, and because of those who sat with him, did not wish to refuse her.

Mar 6:27 And the sovereign straightaway sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

Mar 6:28 and brought his head on a dish, and gave it to the girl. And the girl gave it to her mother.

Mar 6:29 **And when his taught ones heard of it, they came and took away his dead body and laid it in a tomb.**

John the Immerser had finished his race. He had done very well. He was greatly beloved by Yahusha. Yahusha sent John the Immerser confirmation that He, Yahusha, was the One! John the Immerser had entered into His rest, and into his eternal rest with this knowledge. Surely, he had shalom.

Yahusha Feeds the Five Thousand

Mar 6:30 **And the emissaries gathered to יהושע and reported to Him all, both what they had done and what they had taught.**

Mar 6:31 **And He said to them,**

- “Come aside by yourselves to a lonely place and rest a little” – for there were many coming and going, and they did not even have time to eat.
- Mar 6:32 And they went away to a lonely place in the boat by themselves.
- Mar 6:33 But they saw them going, and many recognized Him and ran there on foot from all the cities, and came before them and came together to Him.
- Mar 6:34 And having gone out, יהושע saw a large crowd and was moved with compassion for them because they were like sheep not having a shepherd. And He began to teach them many *matters*.

Mar 6:35 **And as the hour grew late, His taught ones came to Him and said,**

- “This is a lonely place, and now the hour is late.
- Mar 6:36 “Send them away, so that they go into the surrounding country and villages and buy themselves bread, since they have no *food* to eat.”

Mar 6:37 **But He answering, said to them, “You give them to eat.”** And they said to Him, **“Should we go and buy two hundred denarii^a worth of bread and give them to eat?”**

Footnote: ^aRoman monetary unit.

Mar 6:38 Then He said to them, **“How many loaves do you have?”** Go and see.” And when they found out they said, **“Five, and two fishes.”**

Mar 6:39 And He ordered them to make them all sit down in groups on the green grass.

Mar 6:40 **And they sat down in groups, in hundreds and in fifties.**

Mar 6:41 And taking the five loaves and the two fishes, looking up to the heaven, **He blessed and broke the loaves**, and gave them to His taught ones to set before them. And the two fishes He divided among them all.

Mar 6:42 And all ate and were satisfied.

Mar 6:43 **And they picked up twelve baskets, filled with pieces, also from the fishes.**

Mar 6:44 Now those who ate the loaves were about **five thousand men.**

Yahusha, the Bread of Life, blessed and broke the five loaves [Representing the first 5 books of the Bible; often referred to as the Torah] and the two fish [Representing the two houses of Israel and Judah]. Afterwards, there were 12 baskets of leftovers representing all 12 tribes of Israel being gathered.

We feed on the Bread of Life, His pure and complete Word, without added doctrine or false doctrine, the leaven of mankind. YHWH is making the two houses one again! Israel is his first born, the one new man signified by all twelve tribes or baskets gathered.

Exo 4:22 “And you shall say to Pharaoh, ‘Thus said יהוה, “Yisra’el is My son, My first-born,

Yahusha Walks on the Water

Mar 6:45 And immediately He made His taught ones enter into the boat, and to go before Him to the other side, to Běyth Tsaiḏa, while He was dismissing the crowd.

Mar 6:46 And having sent them away, He went away to the mountain to pray.

Mar 6:47 And when evening came, the boat was in the middle of the sea. And He was alone on the land.

Mar 6:48 And seeing them straining at rowing – for the wind was against them – at about the **fourth watch of the night**, He came to them walking on the sea, and *He* wished to pass them by.

Mar 6:49 And when they saw Him walking on the sea, they thought it was a phantom, and cried out,

Mar 6:50 for they all saw Him and were troubled. And immediately He spoke to them and said to them, **“Take courage, it is I. Do not be afraid.”**

Mar 6:51 And He went up to them, into the boat, and the wind ceased. And they were exceedingly amazed in themselves, and marveled.

Mar 6:52 **For they did not understand about the loaves, because their heart was hardened.**

Yahusha was patient with his disciples. They had had a very productive time in evangelism, feeding the 5,000, and battling the storm at sea. Possibly at this time, there was just too much to take in and comprehend in their exhausted state. But no doubt, they were exceedingly amazed, and they marveled.

Yahusha Heals the Sick in Gennesaret

Mar 6:53 And having passed over, they came to the land of Gennēsar and drew to shore.

Mar 6:54 And when they came out of the boat, He was immediately recognized,

Mar 6:55 and all that neighborhood ran about, and began to carry about on beds those who were sick to wherever they heard He was.

Mar 6:56 And wherever He went, into villages, or cities, or the country, they were laying the sick in the market-places, and begged Him to let them touch if only the *tzitzit*^b of His garment. **And as many as touched Him were healed.** Footnote: ^bSee Explanatory Notes - “Tzitzit” and [Num. 15:37-41](#) and [Deu. 22:12](#).

What a marvelous and miraculous time to have experienced. The joy and the praise had filled each village, city, or country with much excitement and awe.

~ Shalom ~ Libby

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