

Greetings, today our manna is Judges 14; Acts 18; Jeremiah 27; Mark 13.

July 31 – 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 14

We will see Samson discover his strength and his weakness in this chapter. His **physical strength** was given to him by YHWH and seems to be awakened and exhibited when he rips apart the lion with his bare hands. His **weakness** is displayed by his lust of his eyes; though we will see that YHWH apparently had plans for this shortfall in coming against the Philistines.

Samson's Marriage

Jdg 14:1 And Shimshon went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines.

Adam Clarke: Went down to Timnath - A frontier town of the Philistines, at the beginning of the lands belonging to the tribe of Judah, Jos 15:57; but afterwards given up to Dan, Jos 19:43. David took this place from the Philistines, but they again got possession of it in the reign of Ahaz, 2Ch 28:18.

Jdg 14:2 And he went up and informed his father and mother, saying, “I have seen a woman in Timnah of the daughters of the Philistines. And now, take her for me for a wife.”

Jdg 14:3 But his father and mother said to him, “Is there no woman among the daughters of your brothers, or among all my people, that you should take a wife from the uncircumcised Philistines?” And Shimshon said to his father, **“Take her for me, for she is pleasing in my eyes.”**

Jdg 14:4 **However, his father and mother did not know that it was of יהוה, that He was seeking an occasion to move against the Philistines. For at that time the Philistines were ruling over Yisra’el.**

Jdg 14:5 Then Shimshon went down to Timnah with his father and mother, and came to the vineyards of Timnah, and saw a young lion roaring as it met him.

Jdg 14:6 **And the Spirit of יהוה came mightily upon him, and he tore it apart as the tearing apart of a young goat, with naught in his hand. But he did not make known to his father or his mother what he had done.**

Jdg 14:7 **And he went down and spoke to the woman**, and she pleased Shimshon well.

Jdg 14:8 **And when he returned later to take her**, he turned aside to look at the carcass

of the lion, and saw a swarm of bees and honey in the carcass of the lion.

Jdg 14:9 And he took some of it in his hands and went along, eating. And he came to his father and mother, and gave them, and they ate. But he did not make known to them that he took the honey out of the carcass of the lion.

Jdg 14:10 So his father went down to the woman. And **Shimshon gave a feast there, for young men used to do so.**

Jdg 14:11 And it came to be, when they saw him, that they brought thirty companions to be with him.

Adam Clarke Jdg 14:11: They brought thirty companions - These are called in Scripture children of the bride-chamber, and friends of the bridegroom. See the whole of this subject particularly illustrated in the observations at the end of [Joh 3:25](#) (note).

Samson puts forth a riddle ‘challenge’ at the feast.

Jdg 14:12 And Shimshon said to them, “Please let me put forth a riddle to you. If you clearly solve and explain it to me within the seven days of the feast, then I shall give you thirty linen garments and thirty changes of garments.

Jdg 14:13 “But if you are unable to explain it to me, then you shall give me thirty linen shirts and thirty changes of garments.” And they said to him, “Put forth your riddle and let us hear it.”

The Riddle

Jdg 14:14 And he said to them, “Out of the eater came forth food, and out of the strong came forth sweetness.” And for three days they were unable to explain the riddle.

Jdg 14:15 And it came to be on the seventh day that they said to Shimshon’s wife, “Entice your husband to explain the riddle to us, or else we burn you and your father’s house with fire. Have you invited us in order to take what is ours? Is it not?”

Jdg 14:16 And Shimshon’s wife wept before him, and said, “You only hate me, and do not love me! You have put forth a riddle to the sons of my people, but you have not explained it to me.” And he said to her, “Look, I have not explained it to my father or my mother, and should I explain it to you?”

Jdg 14:17 And she had wept before him the seven days while their feast lasted. And it came to be on the seventh day that he informed her, because she pressed him so much. She then explained the riddle to the sons of her people.

Jdg 14:18 And the men of the city said to him on the seventh day before the sun went down, “What is sweeter than honey? And what is stronger than a lion?” And he said to them, “If you had not ploughed with my heifer, you would not have solved my riddle!”

Samson caves to the enticement of his wife's tears for 7 days. Instead of her confiding in her husband about the threat from her people; she sides with 'her people' against Samson and betrays what he told her in confidence.

Betraying one's confidence never ends well. The worst is to be betrayed when confiding in someone in prayer. Breaking intimate confidences and trust, is far reaching and is an act of breaking covenant; whether it is coming into a covenant agreement in marriage or in prayer.

In covenant marriage, the two become one. Never let anyone or anything come between you and your believing spouse. Even if you do not fully understand your spouse's stance; trust that YHWH may be revealing something that the other spouse does not see.

To begin with, believers should be 'equally yoked' with a believing spouse. However, if a spouse becomes a believer after marriage; then that spouse should stay the course in the marriage and set the set-apart example to hopefully win over the unbelieving spouse. That is not to say that a person should stay in an abusive life-threatening marriage or an unrepentant adulterous marriage. YHWH will lead and guide.

In this case, YHWH allowed Samson's poor choice for a wife; to eventually free Israel from the rulership of the Philistines.

Jdg 14:19 Then the Spirit of יהוה came upon him mightily, and he went down to Ashkelon and struck thirty of their men, stripped them, and gave the changes of garments to those who had explained the riddle. And his displeasure burned, and he went back up to his father's house.

Jdg 14:20 And Shimshon's wife was given to his companion, who had been his friend.

BDB Definition:

Askelon or Ashkelon = "the fire of infamy: I shall be weighed"

1) a maritime city of the Philistines, southwest of Jerusalem

Acts 18

Much has happened since the Acts 2 Pentecost to this 2nd missionary journey. Let us look at some of the highlights in how the Melchizedek Covenant Confirming Message has been shared.

- We saw Stephen present the most detailed Melchizedek Covenant Message to the Sanhedrin in Acts 7.
- We saw Philip present the Good News starting with Isaiah 53 where the Ethiopian Eunuch was reading in Acts 8.
- We saw Peter orate the Covenant Message to gentile believers in Acts 10.
- We saw Paul present a detailed Melchizedek Covenant Message, like Stephen's, to the synagogue in Pisidia Antioch in Acts 13.
- We saw Peter and Paul address specifics to the Jerusalem Council brethren in Acts 15.
- We saw Paul present a 'stoic' Covenant Gospel Message to the Athenians when orating at the Aeropagus using the inscription of their Unknown God.

There are many other accounts, but we see how the Ruach HaKodesh is moving mightily through 'his set-apart witnesses.'

Paul in Corinth

Act 18:1 And after this **Sha'ul left Athens and went to Corinth.**

Act 18:2 And he found a certain Yehudi named Aquilas, born in Pontos, who had recently come from Italy with his wife Priscilla – because **Claudius had commanded all the Yehudim to leave Rome** – and he came to them.

Act 18:3 And because he was of the same trade, he stayed with them and was working, for they were tentmakers by trade.



Act 18:4 And **he was reasoning in the congregation every Sabbath**, and won over both Yehudim and Greeks.

Act 18:5 And when Silas and Timotiyos came down from Makedonia, **Sha'ul was pressed by the Spirit, and earnestly witnessed to the Yehudim that יהושע is the Messiah.**

Act 18:6 **However, when they resisted and blasphemed, he shook his garments and said to them, “Your blood is upon your head, I am clean. From now on I shall go to the nations.”**

All one can do is share the Gospel covenant message. That is our reasonable service to carrying out the great commission. We are responsible to share; if they choose to reject the Good News, it is not our responsibility. From that point, the Ruach HaKodesh takes over. Once the Truth is presented, their blood is on their own heads.

Joh 16:7 “But I say the truth to you. It is better for you that I go away, for if I do not go away, the Helper shall not come to you at all, but if I go, I shall send Him to you.

Joh 16:8 “And having come, He shall convict^a the world concerning sin,^b and concerning righteousness, and concerning judgment – Footnotes: ^aOr confute or prove wrong. ^b 2Ch 24:20, Neh 9:30, Eze 36:27, Mic 3:8, Act 28:25-27.

Paul routinely went into the congregations on the Sabbath. He routinely shared the Gospel Message among his brethren first, as well as to the gentiles. His love was great for his brethren. However, when the taught ones resist and blasphemed, he shook his garments and said to them, **“Your blood is upon your head, I am clean. From now on I shall go to the nations.”**

Act 18:7 And having left there he came to the house of a certain man named Justus, who worshipped Elohim, whose house was next to the congregation.

Act 18:8 And **Crispus, the ruler of the congregation**, did believe in the Master with all his household. And many of the Corinthians, hearing, believed and were immersed.

Act 18:9 **And the Master spoke to Sha’ul in the night by a vision**, “Do not be afraid, but speak, and do not be silent,

Act 18:10 **because I am with you, and no one shall attack you to do you evil, because I have much people in this city.”**

Act 18:11 And **he remained a year and six months**, teaching the Word of הוה' among them.

Act 18:12 And when Gallion was proconsul of Achaia, the **Yehudim with one mind rose up against Sha’ul and brought him to the judgment seat**,

The word ‘judgment’ in Greek is ‘bema.’ The Yehudim brought Paul before Gallion the proconsul of Achaia to be judged and they hoped for punishment. They themselves did not have the authority to judge under Roman rule. We saw this as well when they dragged Yahusha before the ‘judgement seat’ or ‘bema seat’ of Pilate. In the canonical gospels, **Pilate’s** court refers to the trial of **Jesus** in praetorium **before** Pontius ... **Pilate’s judgement seat**

(Greek: bēma), in which he conversed with the Jews, was located there. ...

https://en.wikipedia.org/wiki/Pilate%27s_court

Believers will one day appear before Yahusha at the ‘judgment seat’ or ‘bema seat’; this will be to judge the works of believers done in the body; and has nothing to do with our salvation. We are already saved and washed by the blood of the Lamb. Those not in Yahusha, appear at the Great White Throne Judgment and they will have no defense because they never received the Savior, Yahusha HaMashiach.

2Co 5:10 For we all have to appear before the judgment seat of Messiah, in order for each one to receive according to what he has done in the body, whether good or evil.^b

Footnote: ^bSee [Mat 16:27](#), [Joh 5:29](#).

This end time judgment is often referred to as the ‘Bema seat’ judgment to differentiate it from the Great White Throne judgment. Two totally different ‘judgments.’

The earthly judgment seat in which Paul was taken; was a court room setting to either find a person guilty or not guilty under Roman rule. The Yehudim and crowds would often ‘influence’ the judgments with riotous behavior.

Paul had already been given assurance in a night vision that the Master would watch over him and no attacks or evil would befall him. Yahusha affirms to Paul that He had much people in that city. It turns out, as Paul was about to speak on his behalf; YHWH intervenes. Divinely, we read that Gallion expressed no interest in their ‘religious cases or causes.’ In other words, ‘case closed before it opened.’

Act 18:13 saying, “This one does seduce men to worship Elohim contrary to the Torah.”

Act 18:14 And as Sha’ul was about to open his mouth, Gallion said to the Yehudim, “If it were a matter of wrongdoing or wicked recklessness, O Yehudim, there would be reason why I should bear with you.

Act 18:15 “But if it is a question of words and names and a law which is among you, see to it yourselves, for I do not wish to be a judge of these *matters*.”

Act 18:16 And he drove them away from the judgment seat.

Act 18:17 And all the Greeks took Sosthenes, the ruler of the congregation, and beat him before the judgment seat. But Gallion showed no concern whatever.

Adam Clarke gives insights to Acts 18:17:

Then all the Greeks took Sosthenes - As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office; see [Act 18:8](#); and that he was known either

to have embraced Christianity, or to have favored the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, 1Co 1:1. Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place.

And, as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the proconsul would not support them in their opposition to Paul.

But why should the Greeks beat Sosthenes? I have in the above note proceeded on the supposition that this outrage was committed by the Jews; and my reason for it is this: Οἱ Ἕλληνες, the Greeks, is omitted by AB, two of the oldest and most authentic MSS. in the world: they are omitted also by the Coptic and Vulgate, Chrysostom, and Bede. Instead of Οἱ Ἕλληνες, three MSS., one of the eleventh, and two of the thirteenth century, have Ἰουδαῖοι, the Jews; and it is much more likely that the Jews beat one of their own rulers, through envy at his conversion, than that the Greeks should do so; unless we allow, which is very probable, (if Ἕλληνες, Greeks, be the true reading), that these Hellenes were Jews, born in a Greek country, and speaking the Greek language.

Paul Returns to Antioch

Act 18:18 And Sha'ul, having stayed several days more, having taken leave of the brothers, was sailing for Suria, and Priscilla and Aquilas were with him, having shaved his hair at Kenḥrea, for he had taken a vow.

Excerpt: Expositor's Bible:

...It was customary with the Jews at that time when in any special danger to take a temporary Nazarite vow, binding themselves to abstain from wine and from cutting their hair till a certain definite period had elapsed. Then when the fixed date had arrived, the hair was cut off and preserved till it could be burned in the fire of a sacrifice offered up at Jerusalem upon the individual's next visit to the Holy City...

Some have questioned if Aquilas or Paul had taken a vow. It appears to me to be Aquilas. Regardless of which, both Aquilas and Paul were believers in Yahusha; making a voluntary vow of additional set-apartness through fasting to YHWH is perfectly acceptable. This would not however involve any 'animal sacrifices.'

Act 18:19 And he came to Ephesos, and left them there, but he himself went into the congregation and reasoned with the Yehudim.

Act 18:20 And when they asked him to stay a longer time with them, he declined,

Act 18:21 but took leave of them, saying, "I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim desiring so." And he sailed from Ephesos.

It would take some time to determine what feast Paul was trying to make. Some have said Pentecost and others Passover. Aquilas and Priscilla would stay in Ephesus.

Act 18:22 And having come to Caesarea, going up and greeting the assembly, he went down to Antioch. [Antioch Syria]

Act 18:23 And having spent some time there, he went forth, passing through the

country of Galatia and on through Phrygia, strengthening all the taught ones.



Apollos Speaks Boldly in Ephesus

Act 18:24 And a certain Yehudi named Apollos, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesus.

Act 18:25 This one had been instructed in the way of the Master. And being fervent in spirit, he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yoĥanan.

Apollos was a strong believer and well versed in the Scriptures. He was a major asset for spreading the Good News and many believe he was the actual writer of Hebrews. Apollos had only known the immersion of John; therefore, Aquila and Priscilla simply took him aside to teach him aspects he had not been shown.

Act 18:26 And he began to speak boldly in the congregation. And when Aquila and Priscilla heard him, they took him aside and explained to him the way of Elohim more exactly.

Act 18:27 And when he intended to pass through to Achaia, the brothers, having encouraged him, wrote to the taught ones to receive him, who, having arrived, greatly helped those who believed through favour.

Act 18:28 for with power he refuted the Yehudim publicly, showing from the Scriptures that יהושע is the Messiah.

Jeremiah 27

The Yoke of Nebuchadnezzar

Jer 27:1 In the beginning of the reign of Yehoyaqim son of Yoshiyahu, the sovereign of Yehudah, this word came to Yirmeyah from יהוה, saying,

Jer 27:2 “This is what יהוה said to me,

- ‘Make for yourselves bands and yokes.
- Then you shall put them on your neck,
- **Jer 27:3** and shall send them to the sovereign of Edom, and the sovereign of Mo’ab, and the sovereign of the Ammonites, and the sovereign of Tsor, and the sovereign of Tsidon, by the hand of the messengers who come to Yerushalayim to Tsidqiyahu, the sovereign of Yehudah.

Jer 27:4 And you shall command them to say to their masters, “Thus said יהוה of hosts, the Elohim of Yisra’el, ‘Say this to your masters,’

- **Jer 27:5** I have made the earth,
- the man and the beast that are on the face of the earth,
- by My great power and by My outstretched arm.
- And I shall give it to whom it seemed right in My eyes.
- **Jer 27:6** And now, **I have given all these lands into the hand of Nebukadnetzar the sovereign of Babel, My servant.**
- And the beasts of the field I have also given him to serve him.
- **Jer 27:7** And **all nations shall serve him and his son and his son’s son, until the time of his land comes.**
- And then many nations and great sovereigns shall make him serve them.

For those that do not submit to Babel, YHWH would punish.

Jer 27:8 And it shall be, the nation and reign that do not serve Nebukadnetzar the sovereign of Babel, and the one that does not put its neck under the yoke of the sovereign of Babel, that nation I shall punish,’ declares יהוה,

- ‘with the sword, and
- the scarcity of food, and
- the pestilence, until I have consumed them by his hand.

Jer 27:9 **So do not listen**

- to your prophets,
- or to your diviners,
- or to your dreamers,
- or to your observers of clouds,
- or your sorcerers, who speak to you, saying, “Do not serve the sovereign of Babel.”
-

Jer 27:10 **For they are prophesying falsehood to you,** to remove you far from your land. And I shall drive you out, and you shall perish.

Submit to Babel and they would be allowed to live in their own land.

Jer 27:11 But the nations that bring their necks under the yoke of the sovereign of Babel and serve him, I shall leave in their own land,' declares יהוה, 'and they shall till it and dwell in it.' ”

Jer 27:12 And I spoke to Tsidqiyah the sovereign of Yehudah according to all these words, saying, “Bring your necks under the yoke of the sovereign of Babel, and serve him and his people, and live!

Jer 27:13 “Why should you die, you and your people, by the sword, by the scarcity of food, and by the pestilence, as יהוה has spoken against the nation that does not serve the sovereign of Babel?

Jer 27:14 “Do not listen to the words of the prophets who speak to you, saying, ‘Do not serve the sovereign of Babel,’ for they prophesy falsehood to you,

Jer 27:15 for I have not sent them,” declares יהוה, “yet they prophesy falsehood in My Name, in order that I drive you out. Then you shall perish, you and the prophets who prophesy to you.”

Jer 27:16 Then I spoke to the priests and to all this people, saying, “Thus said יהוה, ‘Do not listen to the words of your prophets who are prophesying to you, saying, “See, the vessels of the House of יהוה are brought back from Babel soon now,” for they prophesy falsehood to you.

Jer 27:17 Do not listen to them. Serve the sovereign of Babel, and live! Why should this city become a ruin?

Jer 27:18 But if they are prophets, and if the word of יהוה is with them, let them now make intercession to יהוה of hosts, that the vessels which are left in the House of יהוה, and in the house of the sovereign of Yehudah, and at Yerushalayim, shall not go to Babel.’

Jer 27:19 “For thus said יהוה of hosts concerning the columns, and concerning the Sea, and concerning the stands, and concerning the remainder of the vessels which are left in this city,

Jer 27:20 which Nebukadnetzar the sovereign of Babel did not take, when he exiled Yekonyah the son of Yehoyaqim, the sovereign of Yehudah, from Yerushalayim to Babel, and all the nobles of Yehudah and Yerushalayim –

Jer 27:21 thus said יהוה of hosts, the Elohim of Yisra’el, concerning the vessels that remain in the House of יהוה, and in the house of the sovereign of Yehudah and of Yerushalayim:

Jer 27:22 They shall be brought to Babel, and be there until the day that I visit them,’ declares יהוה. ‘Then I shall bring them back and restore them to this place.’ ”

YHWH had forewarned all involved through Jeremiah. There would be no excuse. Babylon would rule for its designated time.

Mark 13

Yahusha Foretells Destruction of the Temple

Mar 13:1 And as He went out of the Set-apart Place, one of His taught ones said to Him, “Teacher, see what stones! And what buildings!”

Mar 13:2 And יהושע answering, said to him, “Do you see these great buildings? Not one stone shall be left upon another at all, which shall not be thrown down.”^a Footnote:
^a [Mat 24:1-51](#).

Signs of the Close of the Age

Mar 13:3 And as He sat on the Mount of Olives opposite the Set-apart Place, Kěpha, and Ya'aqob, and Yoḥanan, and Andri asked Him separately,

Mar 13:4 “Say to us, when shall these events be? And what shall be the sign when all this is going to be accomplished?”

Mar 13:5 And יהושע began to say to them, “Take heed **that no one leads you astray,**

- **Mar 13:6** for many shall come in My Name, saying, ‘I am He,’ and they shall lead many astray.
- **Mar 13:7** “And when you hear of fightings and reports of fightings, do not be troubled – it has to take place, but the end is not yet.
- **Mar 13:8** “For nation shall rise against nation, and reign against reign.
- And there shall be earthquakes in various places, and
- there shall be scarcities of food,
- and disturbances.

These are the beginnings of birth-pains.

The following was a message for [then](#) and [for now](#).

Mar 13:9 “But take heed to yourselves,

- for they shall deliver you up to councils and to congregations.
- You shall be beaten,
- and you shall be brought before rulers and sovereigns for My sake, for a witness to them.
- **Mar 13:10** “And the Good News has to be proclaimed first to all the nations.
- **Mar 13:11** “And when they lead you away and deliver you up, do not worry beforehand what you are to say.
- But whatever is given you in that hour, speak that, for it is not you who are speaking, but the Set-apart Spirit.

- Mar 13:12 “And brother shall deliver up brother to death,
- and a father his child.
- And children shall rise up against parents and shall put them to death.
- Mar 13:13 “And you shall be hated by all **because of My Name**.
- **But he who shall have endured to the end, he shall be saved.**^b Footnote: ^b [Mat 10:22](#), [Mat 24:13](#).

The Abomination of Desolation – A key as to when to flee...

Mar 13:14 “And when you see the ‘**abomination that lays waste**,’^c spoken of by Dani’el the prophet, **set up where it should not be**” – he who reads, let him understand – “**then** let those who are in Yehudāh flee to the mountains. Footnote: ^cSee *Abomination that lays waste* in Explanatory Notes.

Dan 12:11 “And from the time that which is continual is taken away, and the **abomination that lays waste is set up**, is **one thousand two hundred and ninety days**.”

In the Maccabean time period, the statue of Zeus had been set-up in the temple; so, it is possible that some type of Baal Statue or Artificial Intelligence Entity is set up in the ‘Anti-messiah false temple in Jerusalem.’

Whatever abomination is set up; it appears it will be blatantly obvious. At that time, we are instructed to flee and pray! Those fleeing should **not** try to go back and get gear; they should flee and trust YHWH will provide.

- Mar 13:15 “And he who is on the house-top, let him not go down into the house, nor come in to take whatever out of his house.
- Mar 13:16 “And he who is in the field, let him not go back to get his cloak.
- Mar 13:17 “And woe to those who are pregnant and to those nursing children in those days!
- Mar 13:18 “And **pray** that your flight does not take place in winter.
-

Mar 13:19 **“For in those days**

- there shall be distress, such as has not been from the beginning of creation which Elohim created until this time, nor ever shall be.

Mar 13:20 **“And if the Master had not shortened those days, no flesh would have been saved; but because of the chosen ones, whom He chose, He shortened the days.**”

Mar 13:21 **“And if anyone then says to you,**

- ‘Look, here is the Messiah!’ or,

- ‘Look, there!’ do not believe it.
-

Mar 13:22 “For false messiahs and false prophets shall rise and show signs and wonders to lead astray, **if possible, even the chosen ones.**

Mar 13:23 “And you, take heed. See, I have forewarned you of it all.

YHWH always forewarns His people. We are to take heed and comprehend the prophesies yet to come.

The Son of Man comes AFTER this distress...

Mar 13:24 “**But in those days, after that distress,**

- **the sun shall be darkened,**
- **and the moon shall not give its light,**
- Mar 13:25 **and the stars of heaven shall fall,** [Isa 13:10](#)
- and **the powers in the heavens shall be shaken.**^d [Isa 34:4](#). Footnote: ^dAlso see [Eze 32:7](#), [Joe 2:10](#), [Joe 2:31](#), [Joe 3:15](#), [Hag 2:6](#), [Hag 2:21](#)

Mar 13:26 “**And then they shall see the Son of Adam coming in the clouds** [Dan 7:13](#) **with much power and esteem.**

Mar 13:27 “**And then** He shall send His messengers, and **assemble His chosen ones** from the **four winds**, from the **farthest part of earth to the farthest part of heaven.** [Deu 30:4](#), [Zec 2:6](#).

The Lesson of the Fig Tree

Mar 13:28 “**And learn this parable from the fig tree:** When its branch has already become tender, and puts forth leaves, you know that the summer is near.

Mar 13:29 “So you also, when you see these taking place, know that it is near, at the door.

Make no mistake, all things spoken by Yahusha will come to pass.

Mar 13:30 “**Truly, I say to you, this generation shall by no means pass away till all this takes place.**

Mar 13:31 “**The heaven and the earth shall pass away, but My words shall by no means pass away.**

No One Knows That Day or Hour

Mar 13:32 “But concerning that day and the hour no one knows, not even the messengers in heaven, nor the Son, but **only the Father.**

Mar 13:33 “Take heed, **watch and pray**, for you do not know when the time is –

Mar 13:34 as a man going abroad, having left his house and given authority to his servants, and to each his work, and commanded the doorkeeper to watch.

Mar 13:35 “**Watch therefore**, for you do not know when the master of the house is coming – in the evening or at midnight, or at the crowing of the cock, or in the morning,

Mar 13:36 **lest, coming suddenly, he should find you sleeping.**

Mar 13:37 “And what I say to you, I say to all: **Watch!**”

Emphasis is placed on the word ‘watch.’ Mark 13:35 associates the ‘watch’ with the time within a day, such as evening, midnight, crowing of the cock, or in the morning. It is almost as if the moedim season should be recognized. If this is the case, the possible season associated with staying alert and watching year to year, would be Passover, the moedim identified as the ‘night of watches’ and the ‘feast of fleeing.’

Exo 12:42 **It is a night of watches** unto יהוה for bringing them out of the land of Mitsrayim. This is that night of watches unto יהוה, for all the children of Yisra’el throughout their generations.

~ *Shalom* ~ *Libby*

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