

Greetings, today our manna is from Genesis 19; Matthew 18; Nehemiah 8; Acts 18.

January 18 – Melchizedek Devotional Perspective

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

Genesis 19

YHWH Rescues Lot

Gen 19:1 And the **two messengers came to Sodom in the evening**, and Lot was **sitting in the gate of Sodom**. And when Lot saw them, he rose up to meet them, and he bowed himself with his face toward the ground,

Gen 19:2 and he said, “Look, please my masters, please turn in to your servant’s house and spend the night, and wash your feet, and rise early and go your way.” And they said, **“No, but let us spend the night in the open square.”**

Lot was aware of the deprived state of Sodom and Gomorrah, yet he remained dwelling there and was even associated with the decision-making authorities that stood at the gate. Lot was trying to hide the ugly truth about where he dwelt and the ‘vine’ he lived among. He knew the evils that occurred in the night in the city; therefore, Lot strongly urges the messengers to come into his house to have a feast of unleavened bread.

Gen 19:3 But he urged them strongly, and they turned in to him and came into his house. And he **made them a feast, and baked unleavened bread**, and they ate.

Gen 19:4 Before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every part, surrounded the house.

Gen 19:5 And they called to Lot and said to him, **“Where are the men who came to you tonight? Bring them out to us, and let us ‘know’ them.”**

Gen 19:6 So Lot went out to them through the doorway, and shut the door behind him,

Gen 19:7 and said, “Please, my brothers, do not do evil!

Please, my brothers? There are times that we need to ask ourselves, ‘Where am I?’ Am I where YHWH wants me to be? Am I doing what YHWH wants me to do? Am I listening and reading what YHWH wants me to? Or am I getting too entangled in the matters of the WORLD and not the matters of the WORD.

Gen 19:8 “Look, please, I have two daughters who have not known a man. Please, let me bring them out to you, and do to them as you wish, only do no deed to these men, because they have come under the shadow of my roof.”

Gen 19:9 But they said, “Stand back!” And they said, “This one came in to sojourn, and should he always judge? Now we are going to treat you worse than them.” So they

pressed hard against the man Lot, and came near to break down the door.

After this occurrence, Lot is receiving a very loud message that he was NOT where YHWH wanted him to be. Not only that, Lot had his family in a dire situation because the people surrounding him and his family; were NOT ‘his brothers.’ Lot had drifted into synchronization to ‘get along’ where he dwelt; therefore, he was in a state of daily compromise or delusion, and his family in a state of jeopardy.

Gen 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

Gen 19:11 Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.

Gen 19:12 And the men said to Lot, “Have you anyone else here? A son-in-law, and your sons, and your daughters, and whomever you have in the city – bring them out of this place!

Gen 19:13 “For we are going to destroy this place, because the cry against them has grown great before the face of יהוה, and יהוה has sent us to destroy it.”

Gen 19:14 And Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place, for יהוה is going to destroy this city!” **But to his sons-in-law he seemed to be as one joking.**

Gen 19:15 And when morning dawned, **the messengers** urged Lot to hurry, saying,

“Get up, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

Mat 2:13 And when they had left, see, a messenger of יהוה appeared to Yosēph in a dream, saying, “Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him.”

Gen 19:16 And **while he loitered, the men took hold of his hand, and his wife’s hand, and the hands of his two daughters,** יהוה having compassion on him, and they brought him out and set him outside the city.

They were instructed to FLEE for their lives. The ‘feast of fleeing’, also known as the ‘night of watches’; is Passover.

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.

Gen 19:17 And it came to be, when they had brought them outside, that he said, “Escape for your life!

- ✚ **Do not look behind you**
- ✚ nor **stay anywhere in the plain.**
- ✚ Escape to the mountains, lest you be consumed.”

Gen 19:18 And Lot said to them, “Oh no, יהוה!

Gen 19:19 “Look, please, your servant has found favor in your eyes, and **you have increased your loving-commitment which you have shown me by saving my life,** but I am unable to escape to the mountains, lest calamity overtake me and I die.

Gen 19:20 “Look, please, **this city is near enough to flee to,** and it is small. Please let me escape there – is it not a small matter – and let my life be saved?”

Gen 19:21 And He said to him, “Look, I have favored you concerning this matter also, without overthrowing this city for which you have spoken.

Gen 19:22 “Hurry, escape there. For I am not able to do any deed until you arrive there.” So the name of **the city was called Tso'ar.**

YHWH Destroys Sodom

Gen 19:23 The sun had risen upon the earth when Lot entered Tso'ar.

Gen 19:24 **And יהוה' rained sulfur and fire on Sedom and Amorah, from יהוה' out of the heavens.**

Gen 19:25 So He overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew on the ground.

Gen 19:26 But his **wife looked back** from behind him, and she became a post of salt.

Gen 19:27 **And Abraham arose early in the morning and went to the place where he had stood before יהוה',**

Gen 19:28 **and he looked toward Sedom and Amorah, and toward all the land of the plain. And he looked and saw the smoke of the land which went up like the smoke of a furnace.**

Gen 19:29 Thus it came to be, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

Lot and His Daughters

Gen 19:30 And Lot went up out of Tso'ar and dwelt in the mountains, and his two daughters were with him, for he was afraid to dwell in Tso'ar. And he and his two daughters **dwelt in a cave.**

Gen 19:31 And the first-born said to the younger, “Our father is old, and **there is no man on the earth to come in to us,** as **is the way of all the earth.**

Lot's daughters had been raised around those that were of the world that practiced abominations. In 'their mind', their father was the only one 'righteous' that had not gone the 'way of the earth.' They were having the same 'self-reasoning' in their minds as Elijah experienced in the wilderness thinking he was the only prophet left.

1Ki 18:22 And Ēliyahu said to the people, "I alone am left a prophet of יהוה, but the prophets of Ba'al are four hundred and fifty men.

Gen 19:32 "Come, let us make our father drink wine and lie with him, so that we preserve the seed of our father."

Gen 19:33 So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose.

Gen 19:34 And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight as well, and you go in and lie with him, so that we keep the seed of our father."

Gen 19:35 So they made their father drink wine that night as well. And the younger arose and lay with him, and he was not aware of it when she lay down or when she arose.

Gen 19:36 **Thus both the daughters of Lot became pregnant by their father.**

Gen 19:37 And the first-born bore a son and called his name Mo'ab, he is the father of the Mo'abites to this day.

Gen 19:38 And the younger, she also bore a son and called his name Ben-Ammi, he is the father of the children of Ammon to this day.

Matthew 18

Who Is the Greatest?

Mat 18:1 At that time the taught ones came to יהושע, saying, "Who, then, is greatest in the reign of the heavens?"

Mat 18:2 And יהושע called a little child to Him, set him in their midst,

Mat 18:3 and said, **"Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens."**

Mat 18:4 **"Whoever then humbles himself as this little child is the greatest in the reign of the heavens."**

Mat 18:5 **"And whoever receives one little child like this in My Name receives Me."**

Mat 18:6 **"But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea."**

Temptations to Sin

Mat 18:7 **"Woe to the world because of stumbling-blocks! For it is necessary that stumbling-**

blocks come, but woe to that man by whom the stumbling-block comes!

Mat 18:8 “And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

Mat 18:9 “And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of GēHinnom.

We are His temple; we are His living stones. It is our responsibility to bind and cast out of our ‘soul realm’, those things not pleasing to YHWH. It is our responsibility to take ‘authority’ over the portals of our beings; **the gates of our temple**. Our eye gate; our ear gate; our mouth gate; our reproductive gate; our gastrointestinal gate; we are to take authority and guard the gates of our bodies; His temple. We are to guard what comes in and guard what goes out! We are to rid our temples of any worldly ways and exposures; and rid our temples of any leaven ~ false doctrines, the doctrines of demons, and the traditions of man.

The Parable of the Lost Sheep

Mat 18:10 “See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.”

Mat 18:11 “For the Son of Adam has come to save what was lost.”

Mat 18:12 “What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?”

Mat 18:13 “And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Mat 18:14 “Thus it is not the desire of your Father who is in the heavens that one of these little ones should be lost.”

Yahusha is our Good Shepherd. He watches over His sheep with precision and counts each one. Even if one goes astray, He will seek to save that one which is lost. A hireling would be satisfied with the ninety-nine and not even trouble himself with seeking the one that went astray.

If Your Brother Sins Against You

Mat 18:15 “And if your brother sins against you, go and convict him, between you and him alone. If he hears you, you have gained your brother.”

Mat 18:16 “But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’^a Deu 19:15. Footnote: ^a Joh 8:17, 2Co 13:1, 1Ti 5:19, Heb 10:28.

Mat 18:17 “And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like the nations and a tax collector.”

Mat 18:18 “Truly, I say to you, whatever you bind on earth shall be having been bound in

heaven, and whatever you loosen on earth shall be having been loosened in heaven.^b

Footnote: ^bSee footnote [Mat 16:19](#).

Mat 18:19 “Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.”

Mat 18:20 “For where two or three are gathered together in My Name, there I am in their midst.”

Conflict resolution among the brethren:

- First take it directly to the person involved.
- If he doesn't hear; take one or two witnesses.
- If he refuses to hear them; take it before the assembly.
- If he refuses to hear the assembly; let him be essentially placed outside the camp until hopefully he repents.

Authority to bind and loose:

- Pray aloud with authority by faith in Yahusha or else, they are just spoken words without power. This doesn't mean screaming but voicing the prayer in authority. The demonic realm has very good hearing.
- If two believing hearts agree by faith and in accordance to His Word, it shall be done for them by the Father in the heavens.
- For where 2-3 are gathered in His Name; so, shall He be among them.

The Parable of the Unforgiving Servant

Mat 18:21 Then Kēpha came to Him and said, “Master, how often shall my brother sin against me, and I forgive him? Up to seven times?”

Mat 18:22 יהושע **said to him, “I do not say to you, up to seven times, but up to seventy times seven.”**

Mat 18:23 “Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

Mat 18:24 “And when he had begun to settle, one was brought to him who owed him ten thousand talents,

Mat 18:25 but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

Mat 18:26 “Then the servant fell down before him, saying, ‘Master, have patience with me, and I shall pay you all.’

Mat 18:27 “And the master of that servant was moved with compassion, released him, and forgave him the debt.

Mat 18:28 “And that servant went out and found one of his fellow servants who owed him a hundred denarii.^c And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ Footnote: ^cA Roman monetary unit.

Mat 18:29 “Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience

with me, and I shall pay you all.’

Mat 18:30 “But he would not, and went and threw him into prison till he should pay the debt.

Mat 18:31 “And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

Mat 18:32 “Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me.

Mat 18:33 Should you not also have had compassion on your fellow servant, as I also had compassion on you?’

Mat 18:34 “And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

Mat 18:35 **“So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”**

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

Col 3:12 Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,

Col 3:13 bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you.

Col 3:14 But above all these put on love, which is a bond of the perfection.

Col 3:15 And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body, and be filled with thanks.

Luk 7:47 “Therefore I say to you, her many sins have been forgiven, because she loved much. But to whom little is forgiven, he loves little.”

Luk 7:48 And He said to her, “Your sins have been forgiven.”

Luk 7:49 And those who were sitting at the table with Him began to say among themselves, “Who is this who even forgives sins?”

Luk 7:50 And He said to the woman, “Your belief has saved you. Go in peace.”

Mat 7:1 “Do not judge, lest you be judged.

Mat 7:2 “For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

Mat 7:3 “And why do you look at the splinter in your brother’s eye, but do not notice the plank in your own eye?

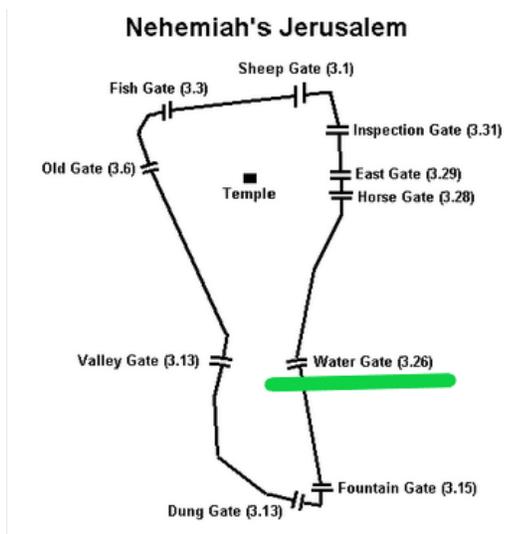
Mat 7:4 “Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see, a plank is in your own eye?

Mat 7:5 “Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother’s eye.

Nehemiah 8

Ezra Reads the Law

Neh 8:1 And when the seventh new moon [month] came, the children of Yisra'ël were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Torah of Mosheh, which הוה' had commanded Yisra'ël.



Neh 8:2 And Ezra the priest brought the Torah before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh new moon.

Ezra read the Book of the Law [Torah] in the first day of the 7th month to all gathered, both men and women, from morning until midday.

Neh 8:3 And he read from it in the open space in front of the Water Gate from morning until midday, before the men and women and those who could understand. And the ears of all the people *listened* to the Book of the Torah.

Neh 8:4 And Ezra the scribe stood on a platform of wood which they had made for the purpose. And beside him on his right stood Mattithyah, and Shema, and Anayah, and Uriyah, and Hīlqiyah, and Ma'asēyah. And on his left stood Peḏayah, and Misha'ël, and Malkiyah, and Ḥashum, and Ḥashbaddanah, Zeḳaryah, Meshullam.

Neh 8:5 And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up.

Neh 8:6 And Ezra blessed הוה', the great Elohim. Then all the people answered, "Amēn, Amēn!" while lifting up their hands. And they bowed their heads and worshipped הוה' with faces to the ground.

Neh 8:7 And Yēshua, and Bani, and Shērēbyah, Yamin, Aqqub, Shabbethai, Hoḏiyah, Ma'asēyah, Qelita, Azaryah, Yozaḅaḏ, Ḥanan, Pelayah, and the Lēwites, caused the people to understand the Torah while the people were in their place.

Neh 8:8 And they read in the Book of the Torah of Elohim, translating to give the sense, and caused *them* to understand the reading.

In Ezra 3, we also read of a celebration of the fall feasts during the 7th month, from the 1st day of the month through the Feast of Booths or Sukkot.

Ezr 3:1 Now when the seventh new moon [month] came, and the children of Yisra'ël were in the cities, the people gathered as one man to Yerushalayim.

Ezr 3:2 And Yĕshua son of Yotsaḡaq and his brothers the priests, and Zerubbabel son of She'alti'el and his brothers, arose and built the slaughter-place of the Elohim of Yisra'el, to offer ascending offerings on it, as it is written in the Torah of Mosheh, the man of Elohim.

Ezr 3:3 So they set the slaughter-place on its stands, being afraid of the peoples of the lands. And they offered ascending offerings on it to יהוה, both the morning and evening ascending offerings.

Ezr 3:4 And they performed the **Festival of Sukkot**,^a as it is written, and the daily ascending offerings by number, according to the right-ruling for each day, Footnote: ^aBooths.

Ezr 3:5 and afterward the continual ascending offering, and those for new *moons* and for all the appointed times of יהוה that were set-apart, also for everyone who volunteered a voluntary offering to יהוה.

Ezr 3:6 From the **first day of the seventh new moon** [month] they began to offer ascending offerings to יהוה. But the foundation of the Hĕḡkal of יהוה had not been laid.

Ezr 3:7 And they gave silver to the stonemasons and the carpenters, and food, and drink, and oil to the people of Tsiḡon and Tsor to bring cedar logs from Leḡanon to the sea at Yapho, according to the permission which they had from Koresh sovereign of Persia.

Rebuilding the Temple

Ezr 3:8 And in the second new moon of the second year of their coming to the House of Elohim, to Yerushalayim, Zerubbabel son of She'alti'el, and Yĕshua son of Yotsaḡaq, and the rest of their brothers the priests and the Lĕwites, and all those who had come out of the captivity to Yerushalayim, began, and they appointed the Lĕwites from twenty years old and above to oversee the work of the House of יהוה.

This Day Is Holy

Neh 8:9 And Neḡemyah, who was the governor, and Ezra the priest, the scribe, and the Lĕwites who taught the people said to all the people, **“This day is set-apart to יהוה your Elohim. Do not mourn or weep.” For all the people wept when they heard the words of the Torah.**

Neh 8:10 Then he said to them, “Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. **For this day is set-apart to our Master. Do not be sad, for the joy of יהוה is your strength.**”

Neh 8:11 And the Lĕwites were silencing all the people, saying, “Hush, for the day is set-apart, do not be sad.”

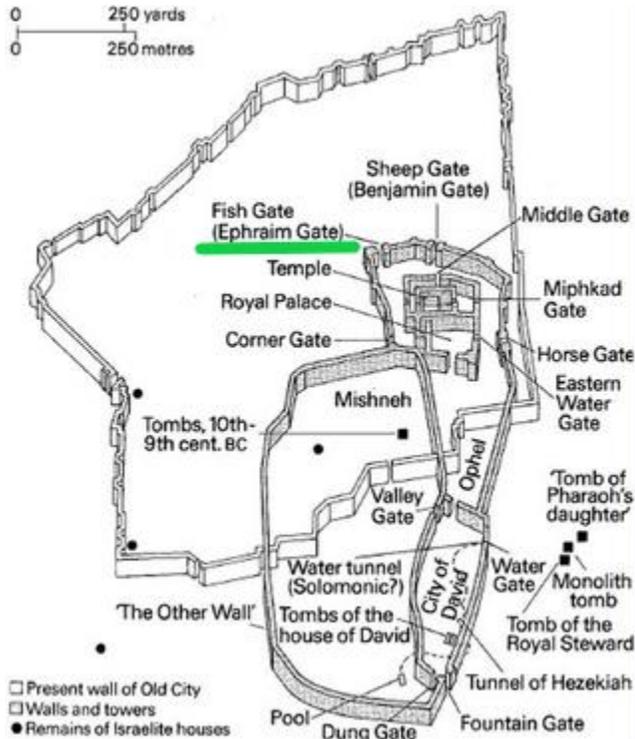
Neh 8:12 And all the people went to eat and to drink, and to send portions and make a great rejoicing, because they understood the words that were made known to them.

Feast of Booths Celebrated

Neh 8:13 And on **the second day** the heads of the fathers' houses of all the people, with the priests and Lĕwites, were gathered to Ezra the scribe, in order to study the words of the Torah.

Neh 8:14 **And they found written in the Torah, which יהוה had commanded by Mosheh, that the children of Yisra'el should dwell in booths in the festival of the seventh new moon,**

Neh 8:15 **and that they should announce and proclaim in all their cities and in Yerushalayim, saying, “Go out to the mountain, and bring olive branches, branches of oil trees, and myrtle branches, and palm branches, and branches of leafy trees, to make booths, as it is written.”**



Neh 8:16 So the people went out and brought them and made themselves booths, each one on the roof of his house, and in their courtyards and in the courtyards of the House of Elohim, and in the open space of the Water Gate and in the open space of the Gate of Ephrayim.

The diagram to the left shows the Fish Gate as another name for Ephraim Gate.

[Diagram not vetted and only shown as a possibility.](#)

Neh 8:17 And the entire assembly of those who had come back from the captivity made booths and sat under the booths, **for since the days of Yēshua son of Nun until that day the children of Yisra'ēl had not done so.** And there was very great rejoicing.

Neh 8:18 **And day by day**, from the first day until the last day, he read from the Book of the Torah of Elohim. And they performed the festival seven days. And on the eighth day there was an assembly, according to the right-ruling.

Nehemiah 8:17 is a verse to ponder. Is it referring to just the 'building of booths' not having been done since the days of Joshua son of Nun? We know King Solomon observed a very large feast in the 7th month in 1Kings 8. Ezra also observed the feast in Ezra 3.

Acts 18

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

- We saw Stephen present the most detailed Melchizedek Covenant Message to the Sanhedrin in Acts 7.
- We saw Philip in Acts 8 present the Good News starting with Isaiah 53 where the Ethiopian Eunuch had been reading.
- 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 as an analogy.

There are many other accounts, but we see how the Ruach HaKodesh moves 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 Aqulas, 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. This is our reasonable service in carrying out the great commission. We are responsible to share the Good News but if they reject the truth; it is not our responsibility. From that point, we pray that the Ruach HaKodesh softens their hearts. Once the Truth is presented and then rejected, 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 יהוה 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 or redeemed 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. Their names are not written in the Lamb’s Book of Life.

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](#).

The **believer’s** 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 Aqulas 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 Aqulas or Paul had taken a vow. It appears to me to be Aqulas. Regardless of which, both Aqulas 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 **Yehuḏi** 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 Yoḥanan**.

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, Aquilas 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 Aquilas 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.

~ Shalom ~ Libby

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