

*Greetings, today our manna is from Lev. 2 & 3; Prov. 18; John 21; Colossians 1.*

## *March 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/>

### **Leviticus 2** The Grain Offering – ‘See Yahusha!’

The grain offering was sometimes referred to as ‘meat’ offering since that was a general term used in that day for ‘food.’

**Lev 2:1** ‘And when anyone brings a grain offering to יהוה, his offering is to be of **fine flour**. And he shall **pour oil on it**, and **put frankincense on it**,

**Lev 2:2** and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה.

**Lev 2:3** ‘And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה by fire.

Joh 19:39 And Naqdimon, who at first came to יהושע by night, also came, bringing a mixture **of myrrh and aloes, about a hundred pounds.**

Joh 19:40 Then they took the body of יהושע, and bound it in linen wrappings with **the spices**, as was the habit of the Yehudim for burial.

Mar 14:3 And while He was in Bēyth Anyah in the house of Shim'on the leper, and sitting at the table, a woman came having an **alabaster flask of perfume, genuine nard, very costly. And breaking the flask she poured it on His head.**

Joh 6:35 And יהושע said to them, **“I am the bread of life.** He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

Mat 2:11 And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, **they presented to Him gifts of gold, and frankincense, and myrrh.**

**Lev 2:4** ‘And when you bring as an offering a grain offering baked in the oven, **it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil.**

Psa 22:14 I have been poured out like water, And all **My bones have been spread apart; My heart has become like wax;** It has **melted in the midst of My inward parts.**

Mat 26:38 Then He said to them, **“My being is exceedingly grieved, even to death. Stay here and watch with Me.”**

Joh 12:27 **“Now I Myself am troubled,** and what shall I say? ‘Father, save Me from this hour?’ **But for this reason I came to this hour.**

Joh 19:30 So when יהושע took the sour wine He said, “It has been accomplished!” **And bowing His head, He gave up His spirit.**

**Lev 2:5** ‘But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil.

**Lev 2:6** ‘Divide it into bits and pour oil on it, it is a grain offering.

**Lev 2:7** ‘And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil.

**Lev 2:8** ‘And you shall bring to יהוה the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the slaughter-place.

**Lev 2:9** ‘And the priest shall take from the grain offering a remembrance portion, and burn it on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה.

**Lev 2:10** ‘And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה made by fire.

**Lev 2:11** ‘No grain offering which you bring to יהוה is made with leaven, for you do not burn any leaven or any honey in an offering to יהוה made by fire.

**Lev 2:12** ‘Bring them to יהוה as an offering of the first-fruits, but they are not burned on the slaughter-place for a sweet fragrance.

**Lev 2:13** ‘And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. **With all your offerings you bring salt.**

Mat 5:13 “You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.”

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

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

Col 4:6 Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.

**Lev 2:14** ‘And if you bring a grain offering of your first-fruits to יהוה, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain.

**Lev 2:15** ‘And you shall put oil on it, and lay frankincense on it. It is a grain offering.

**Lev 2:16** ‘And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to יהוה.  
grain.

1Co 15:20 But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep.

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Rev 14:4 They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads *them* on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb.

## Leviticus 3

**The Peace Offerings – ‘See Yahusha’.** The peace offering could be brought from the herd or the flock. They were to be perfect ones but could be either, male or female. Whether it was from the herd, a lamb, or a goat; they were to lay their hands on the offering and slay it at the door of the Tent of Appointment.

### Laws for Peace Offerings

**Lev 3:1** ‘And if **that which he presents is a slaughtering of peace offerings**, if he is **bringing it of the herd**, whether male or female, **he brings a perfect one before יהוה**’.

**Lev 3:2** ‘And he shall lay his hand on the head of his offering, and slay it at the door of the Tent of Appointment. And the sons of Aharon, the priests, shall sprinkle the blood on the slaughter-place all around.

**Lev 3:3** ‘And from the slaughtering of **peace offerings** he shall bring a **fire offering to יהוה**, the fat that covers the entrails and all the fat that is on the entrails,

**Lev 3:4** and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver which he removes with the kidneys.

**Lev 3:5** ‘And the sons of Aharon shall burn it on the slaughter-place upon the ascending offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to יהוה’.

**Lev 3:6** ‘And if that which he presents is **from the flock**, for a slaughtering of peace offerings to יהוה’, male or female, **he brings a perfect one**.

**Lev 3:7** ‘If he is bringing a lamb as his offering, then he shall bring it before יהוה’,

**Lev 3:8** and shall lay his hand on the head of his offering, and slay it in front of the Tent of Appointment, and the sons of Aharon shall sprinkle its blood on the slaughter-place round about.

**Lev 3:9** ‘And from the slaughtering of **peace offerings** he shall bring near – as a **fire offering to יהוה**’ – its fat, all the fat tail which he removes close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails,

**Lev 3:10** and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

**Lev 3:11** ‘And the priest shall burn them on the slaughter-place as food, an offering made by fire to יהוה’.

**Lev 3:12** ‘And if his offering is a goat, then he shall bring it before יהוה’,

**Lev 3:13** and shall lay his hand on its head and slay it before the Tent of Appointment. And the sons of Aharon shall sprinkle its blood on the slaughter-place all around.

**Lev 3:14** ‘And from it he shall **bring his offering, as an offering made by fire to יהוה**’, the

fat that covers the entrails and all the fat that is on the entrails,

**Lev 3:15** and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

**Lev 3:16** 'And the priest shall burn them on the slaughter-place as food, an offering made by fire for a sweet fragrance. All the fat belongs to יהוה'.

**Lev 3:17** 'An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood.' ”

Rom 5:1 Therefore, having been declared right by belief, we **have peace with Elohim through our Master יהושע Messiah**,

Rom 5:2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim.

Col 1:20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, **having made peace through the blood of His stake**.

## Proverbs 18

Death and life are in the power of the tongue.

**Pro 18:1** The separatist seeks *his* own desire; He breaks out against all sound wisdom.

**Pro 18:2** A fool does not delight in understanding, But in uncovering his own heart.

**Pro 18:3** When a wrong one comes, scorn comes too. And with shame *comes* reproach.

**Pro 18:4** The words of a man's mouth are deep waters; The fountain of wisdom is a flowing stream.

**Pro 18:5** It is not good to show partiality to the wrong, Or to turn aside the righteous in right-ruling.

**Pro 18:6** A fool's lips enter into strife, And his mouth calls for blows.

**Pro 18:7** A fool's mouth is his ruin, And his lips are the snare of his life.

**Pro 18:8** The words of a slanderer are like delicacies, And they go down into the inner parts of the heart.

**Pro 18:9** Also, he who is slack in his work Is a brother of a master destroyer.

**Pro 18:10** **The Name of יהוה is a strong tower; The righteous run into it and are safe.**

**Pro 18:11** The rich man's wealth is his strong city, And like a high wall in his own imagination.

**Pro 18:12** Before destruction the heart of a man is haughty, And before esteem is humility.

**Pro 18:13** He who answers a matter before he hears it, It is folly and shame to him.

**Pro 18:14** The spirit of a man sustains him in sickness, But who does bear a broken spirit?

**Pro 18:15** The heart of the understanding one gets knowledge, And the ear of the wise

seeks knowledge.

**Pro 18:16** A man's gift makes room for him, And brings him before great men.

**Pro 18:17** The first to state his own case, seems right, *Until* another comes and examines him.

**Pro 18:18** The lot settles disputes, And separates between the mighty.

**Pro 18:19** A brother transgressed against is a strong city, And contentions are like the bars of a citadel.

**Pro 18:20** A man's stomach is satisfied From the fruit of his mouth; He is satisfied *with* the increase of his lips.

**Pro 18:21** **Death and life are in the power of the tongue, And those loving it eat its fruit.**

**Pro 18:22** He who has found a wife has found good, And receives favour from יהוה'.

**Pro 18:23** The poor speaks beseechingly, But the rich answers fiercely.

**Pro 18:24** A man of *many* friends might come to ruin, But there is a Loving One Who sticks closer than a brother!

## John 21

As I recap John 20 and we begin John 21, I need to share a disclaimer.

[**Disclaimer:** I am not a calendar expert but will explain the time frames based on what the Scriptures appear to reflect and what I understand to date.]

In John Chapter 20, after appearing to Miryam of Magdala, Yahusha appears to his disciples on the evening the same day or *day* one of the week. '*Day* one of the week' in both John 20:1 and John 20:19 are both footnoted to equate to the Sabbath. *Day* is italicized therefore was not in the original text. Therefore, it should read, 'one of the week' which equates to the Sabbath, the 7<sup>th</sup> day or 'week.'

It is my present understanding, that the day starts at dawn. Therefore, despite what we have once been taught, Miryam of Magdala came 'early to the tomb'. How early we do not know. Probably one to two hours before dawn. It was still dark or as the footnote states dim or obscure and the stone had been taken away. 'Taken away' is another interesting phrase we should investigate because it seems 'taken away' may mean more than just 'rolled away'; but I digress.

It is my present understanding, based on the Scriptures and footnotes, that Miryam of Magdala arrived at the tomb while it was still the Sabbath before day dawned into what most refer to as Sunday. John and Peter came to the tomb after her report; they see things for themselves; then leave. Afterwards with Miryam still at the tomb, Yahusha appears to her and tells her to go tell the disciples that He was ascending to the Father.

Appears to Miryam of Magdala:

Joh 20:1 And on **day one of the week<sup>a</sup>** Miryam from Maḡdala came early to the tomb, **while it was still dark,<sup>b</sup>** and saw that the stone had been removed from the tomb. Footnote: **<sup>a</sup>Gk. One of the sabbaths** - See Explanatory Notes - First day of the week. **<sup>b</sup>Gk. Dimness or obscurity.**

Appears to the disciples:

Joh 20:19 When therefore **it was evening** on that day [not italicized], **day [italicized] one of the week<sup>c</sup>**, and when the doors were shut where the taught ones met, for fear of the Yehudim, יהושע came and stood in the midst, and said to them, "Peace to you." Footnote: **<sup>c</sup>Gk. One of the sabbaths** - See Explanatory Notes - First day of the week.

When Yahusha appears to the disciples, it was evening on that day 'day one of the week', which is footnoted the Sabbath. It states it was 'evening', which I understand to be that time right before night breaks into day, and day into night. Therefore, it appears, that no sooner did Miryam of Magdala encounter Yahusha; did she quickly obey to go tell the other disciples who were not far away.

**Excerpt:** The distance of the Mount of Olives from Jerusalem is stated in Josephus (Ant., XX, viii, 6) to have been five stadia or furlongs and in BJ, V, ii, 3, six stadia, the discrepancy being explained by supposing a different point of departure. This would make the distance of the Sabbath day's journey from **1,000 to 1,200 yards, the first agreeing very closely with the 2,000 cubits.** <https://www.biblestudytools.com/encyclopedias/isbe/sabbath-days-journey.html>

After Yahusha appeared to Miryam, He ascended to make our atonement on the heavenly altar, and then appears **that day** [that Sabbath] to His disciples. Remember, heaven is 'outside of time.' Yahusha's resurrected body can now be touched and He appears to the disciples probably not long after Miryam's announcement to the disciples.

The disciples were gathered behind closed doors for fear of the Yehudim. He appears in their presence and shows them His hands and His side to assure them, it was He. He offers peace to them and said that as the Father sent Him; He sends them. He breathed the Set-Apart Spirit on them.

Eight days later, Yahusha fulfills Thomas' request of what it would take for him to believe. Counting on the Sabbath of resurrection to the next Sabbath, would be eight days. So once again, while they are behind closed doors, Yahusha appears to the disciples; and this time Thomas is present. Yahusha offers shalom and tells Thomas to go ahead and touch his nail scarred hands with his finger and put his hand in his side. Then He tells Thomas not to be unbelieving but believing!

Now in John Chapter 21, Yahusha will soon appear to them the 3<sup>rd</sup> time at the sea of Kinnereth or Tiberias.

### Yahusha Appears to Seven Disciples

**Joh 21:1** After this יהושע manifested Himself again to the taught ones at the Sea of Kinnereth, and He manifested this way:

**Joh 21:2** Shim'on Kěpha, and T'oma called the Twin, and Nethan'ěl of Qanah in Galil, the *sons* of Zabđai, and two others of His taught ones were together.

**Joh 21:3** Shim'on Kěpha said to them, "I am going to fish." They said to him, "We are also coming with you." They went out and immediately entered into the boat. And that night they caught none at all.

These disciples were gathered altogether: Peter, Thomas called the Twin, Nathanael, James & John, and two other taught ones. Their minds continued to race with all the events that had occurred surrounding Yahusha's resurrection. Sitting around wondering what was going to happen next, or who would show up at their door; had to have been an un-nerving experience.

Peter especially, had to have been having a hard time. He had to have been so disappointed in Himself. He had denied His Master three times just as Yahusha said he would. His devastation was probably magnified by the waiting with plenty of time to replay those events. He says at one point, 'I am going to fish.'

The situation they all faced was unfamiliar territory and Peter longed to go do something that He was good at; and hopefully get his mind off his failure. The other disciples want to join him; so, they go fishing. They fish all night and catch nothing! This fishing expedition didn't turn out to bring shalom but probably more frustration. It can be deflating not to even catch one fish; especially if that is your trade!

When it became early morning Yahusha stood on the beach. We again encounter 'calendar language.' However, the day of the week is not stated but could be researched.

**Joh 21:4** But when it became early morning, יהושע stood on the beach. However, the

taught ones did not know that it was יהושע'.

(BBE) Now **very early in the morning** Jesus was there by the edge of the sea *though the disciples were not conscious that it was Jesus.*

(ESV) Just **as day was breaking**, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

(ESV+) Just **as day was breaking**, Jesus stood on the shore; yet the disciples <sup>R9</sup>did not know that it was Jesus.

**Joh 21:5** Then יהושע' said to them, “Children, have you any food?” They answered Him, “No.”

**Joh 21:6** And He said to them, “Throw the net on the right side of the boat, and you shall find.” So they threw, and they were no longer able to draw it in because of the large number of fish.

**Joh 21:7** That taught one whom יהושע' loved then said to Kěpha, “It is the Master!” Then Shim'on Kěpha, hearing that it was the Master, put on his outer garment – for he was stripped – and plunged into the sea.

Yahusha, the bread of life, was standing on the beach! He watched His disciples that said they had no food; now have an abundant catch and tried with great difficulty to draw in the net! The very ones Yahusha had told that He would make them ‘fishers of men’. The same ones that he was with when He had fed the 5,000 with and the 4,000! John finally puts two and two together and tells Peter it is the Master!

Peter is elated! Maybe Peter had been thinking of all the words he wished He would have told Yahusha! He didn't know he would see Him again! Now, he had another opportunity, and no one was going to hold him back from His Master. He wasn't going to wait for the boat to reach the shore. He wasn't going to wait for the net to be pulled in. He only took time to grab his outer garment and kick, swim, splash, and run to Yahusha!

The others arrive in the little boat dragging the fish to shore. Yahusha has a fire of coals going and he already had fish on it, and bread! Then He asks for fish that they had caught to be brought to Him. Peter was ‘Johnny on the spot’ and went to retrieve the fish. Peter drags the net to shore by himself! There were 153 fish and the net had not broken!

Yahusha then invites them to ‘come and have breakfast’ and He serves them fish and bread. None of the disciples had enough courage to ask Him, ‘Who are you?’ because deep inside they knew it was the Master. [This is the third time that Yahusha manifested himself since His resurrection.](#)

**Joh 21:8** And the other taught ones came in the little boat – for they were not far from land, but about two hundred cubits – dragging the net with fish.

**Joh 21:9** So when they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

**Joh 21:10** יהושע said to them, “Bring some of the fish which you have now caught.”

**Joh 21:11** Shim'on Kěpha went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not broken.

**Joh 21:12** יהושע said to them, “Come, have breakfast.” And not one of the taught ones had the courage to ask Him, “Who are You?,” knowing that it was the Master.

**Joh 21:13** יהושע came and took the bread and gave it to them, and the same with the fish.

**Joh 21:14** This was now the third time יהושע was manifested to His taught ones after He was raised from the dead.

We then read where Yahusha asks Peter three times, did he love Him. [Three times](#) just like the three times Peter had denied even knowing Yahusha. He [answers Yahusha yes each time](#); but the third time Yahusha questioned Peter, saddened Peter’s heart as Peter answers [yes](#). Each time Yahusha told Peter what he should do: The [first time](#) he told him to ‘Feed My lambs’. The [second time](#) he told him to ‘Shepherd My sheep’. The [third time](#) he told him to ‘Feed My sheep’.

### Yahusha and Peter

**Joh 21:15** When, therefore, they had eaten breakfast, יהושע said to Shim'on Kěpha, “Shim'on, *son* of Yonah, do you love Me more than these?” He said to Him, “Yes, Master, You know that I love You.” He said to him, “Feed My lambs.”

**Joh 21:16** He said to him again, the second time, “Shim'on, *son* of Yonah, do you love Me?” He said to Him, “Yes, Master, You know that I love You.” He said to him, “Shepherd My sheep.”

**Joh 21:17** He said to him the third time, “Shim'on, *son* of Yonah, do you love Me?” Kěpha was sad because He said to him the third time, “Do you love Me?” And he said to Him, “Master, You know all, You know that I love You.” יהושע said to him, “Feed My sheep.

**Joh 21:18** “Truly, truly, I say to you, when you were younger you girded yourself and walked where you wished, but when you are old you shall stretch out your hands, and another shall gird you and bring you where *you* do not wish.”

**Joh 21:19** Now this He said, signifying by what death he would esteem Elohim. And

having said this, He said to him, “Follow Me.”

Yahusha then gives Peter insight as to what laid ahead of Him, and He told him to [‘Follow Me’](#). Peter turns and sees John.

### Yahusha and the Beloved Apostle

**Joh 21:20** And Kěpha, turning around, saw the taught one whom יהושע loved following, who also had leaned on His breast at the supper, and said, “Master, who is the one who is delivering You up?”

**Joh 21:21** Seeing him, Kěpha said to יהושע, “But Master, what about this one?”

**Joh 21:22** יהושע said to him, “If I wish him to remain till I come, what is that to you? You follow Me.”

**Joh 21:23** Therefore this word went out among the brothers that this taught one would not die. However, יהושע did not say to him that he would not die, but, “If I desire him to remain until I come, what is it to you?”

**Joh 21:24** This is the taught one who bears witness about these *matters*, and wrote these *matters*. And we know that his witness is true.

The last verse that John, the disciple whom Yahusha loved, wrote is amazing. [Just ponder all the things that could not be written down!](#)

**Joh 21:25** Now there is much else that יהושע did. If every one of them were written down, I think that the world itself would not contain the written books. Aměn.

## Colossians 1

**Intro & Chapter 1** – In preparing for Colossians, I first tried to recall what missionary journey Paul was on when visiting Colossae? It didn’t ring a bell for me. Then I discovered why. Because, Paul [had never visited Colossae](#) on his missionary journeys.

It appears this early church of believers, had been started by Epaphras. In about 60-61 A.D., Epaphras had gone to Rome to see if he could be of service to Paul during his imprisonment. In addition, Epaphras [brought news that the congregation in Colossae was under attack by false teachers](#). Epaphras may have been the very one to start this assembly.

In Philemon 1:23, it shows that Epaphras was a close minister to Paul, along with several others. It does not appear Epaphras had been in prison with Paul in Rome; but possibly had been in the past; or the phrase ‘fellow prisoner of me in Yahusha HaMashiach’ references his devout heart to the Master.

Phm 1:23 Epaphras, fellow prisoner of me in Messiah יהושע, greets you,

It was not uncommon for the early assemblies to be infiltrated by false teachers. Paul knew this very well. The false teachers would bring in heresies that questioned or flatly denied the deity of Yahusha as the Son of Elohim. The first assemblies were also amid the ‘shift’ between the Aaronic Levitical Priesthood and the Melchizedek Priesthood. As in the Book of Hebrews, many had elevated Moses to the level of deity.

So, Paul, having heard of the need of the congregation in Colossae by Epaphras; writes them a letter. He makes it clear in his opening statement who the letter is ‘from’ and who the letter is ‘to’.

As is today, congregations ‘bind betwixt’ order and chaos. The wheat and the tares grow side by side; the carnal and the spiritual.

### Greeting

**Col 1:1** Sha’ul, an emissary of יהושע Messiah by the desire of Elohim, and Timotiyos our brother,

**Col 1:2** to the set-apart ones in Colosse, and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master יהושע Messiah.

### Thanksgiving and Prayer

**Col 1:3** We give thanks to the Elohim and Father of our Master יהושע Messiah, praying always for you,

**Col 1:4** having heard of your belief in Messiah יהושע and of your love for all the set-apart ones,

**Col 1:5** because of the expectation that is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News,

**Col 1:6** which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth,

**Col 1:7** as you also learned from Epaphras, our beloved fellow servant, who is a true servant of Messiah on your behalf,

**Col 1:8** who also declared to us your love in the Spirit.

Paul then offers sweet prayers, thanksgiving, encouragement, and most importantly, affirmation that they were on the correct path; the narrow path that leads to life.

Col 1:9 That is also why we, from the day we heard, have not ceased praying for you, and asking that **you be filled with the knowledge of His desire in all wisdom and spiritual understanding,**

Col 1:10 to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim,

Col 1:11 being empowered with all power, according to the might of His esteem, for all endurance and patience with joy,

Col 1:12 giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light,

Col 1:13 **who has delivered us from the authority of darkness<sup>a</sup> and transferred us into the reign of the Son of His love,** Footnote: <sup>a</sup> Luk 11:35, Joh 8:12, Joh 12:46-50, Act 26:18, Eph 5:8.

Col 1:14 **in whom we have redemption through His blood, the forgiveness of sins,**

Paul with piercing accuracy expounds the deity of Yahusha HaMashiach, the first-born of all creation, who came in the likeness of YHWH. His goal and the intent of Paul's heart was to remove any doubt from their minds that the enemy had tried to plant. Paul's words speak for themselves infused by the Ruach HaKodesh. Read and meditate on the truths he shares with the Colossians. But please, do not miss the **peace offering!**

### The Preeminence of Yahusha

Col 1:15 **who is the likeness of the invisible Elohim, the first-born of all creation.**<sup>b</sup> Footnote: <sup>b</sup> Heb 1:6, Rev 3:14.

Col 1:16 Because **in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities** – all have been created through Him and for Him.<sup>c</sup> Footnote: <sup>c</sup> Joh 1:3.

Col 1:17 And He is before all, and in Him all hold together.

Col 1:18 And **He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.**

Col 1:19 Because in Him all the completeness was well pleased to dwell,

Col 1:20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, **having made peace through the blood of His stake.**

Col 1:21 And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour

Col 1:22 in the body of His flesh through death, to present you set-apart, and blameless, and unreprouvable before Him,

Col 1:23 **if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, which was proclaimed to every creature under the heaven, of which I, Sha'ul, became a servant,**

### Paul's Ministry to the Church

Col 1:24 who now rejoice in my sufferings for you, and fill up in my flesh what is lacking in Messiah's afflictions, **for the sake of His Body, which is the assembly,**

Col 1:25 of which I became a servant according to the administration of Elohim which was given to me for you, to fill the word of Elohim,

Though in chains, Paul rejoiced having been used as a chosen vessel to spread the Good News of Yahusha HaMashiach. The chapter closes with these words. The secret of Messiah in you.

Col 1:26 **the secret which has been hidden from ages** and from generations, **but now has been revealed to His set-apart ones,**

Col 1:27 to whom Elohim desired to make known what are the riches of the esteem of this secret among the nations: **which is Messiah in you,** the expectancy of esteem,

Col 1:28 whom we announce, warning every man and teaching every man in all wisdom, in order to present every man perfect in Messiah יהושע,

Col 1:29 for which I also labor, striving according to the working of Him who works in me in power.

*Shalom ~ Libby*

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