

Greetings, today our manna is from Genesis 22; Matthew 21; Nehemiah 11; Acts 21.

January 21 – Melchizedek Devotional Perspective

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

Genesis 22

The Sacrifice of Isaac

Gen 22:1 And it came to be after these events that Elohim tried Abraham, and said to him, “Abraham!” And he said, “Here I am.”

Gen 22:2 And He said, “Take your son, now, your only son Yitshaq, whom you love, and go to the land of Moriyah, and offer him there as an ascending offering on one of the mountains which I command you.”

Gen 22:3 And Abraham rose early in the morning and saddled his donkey,

- and took two of his young men with him,
- and Yitshaq his son.
- And he split the wood for the ascending offering, and arose and went to the place which Elohim had commanded him.

Gen 22:4 And on the third day Abraham lifted his eyes and saw the place from a distance.

Gen 22:5 So Abraham said to his young men, “Stay here with the donkey while the boy and I go over there and worship, and come back to you.”

Gen 22:6 And Abraham took the wood of the ascending offering and laid it on Yitshaq his son. And he took the fire in his hand, and a knife, and the two of them went together.

Gen 22:7 And Yitshaq spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, **“See, the fire and the wood! But where is the lamb for an ascending offering?”**

Gen 22:8 And Abraham said, “My son, Elohim does provide for Himself the lamb for an ascending offering.” And the two of them went together.

Gen 22:9 And they came to the place which Elohim had commanded him, and Abraham built a slaughter-place there and placed the wood in order. And he bound Yitshaq his son and laid him on the slaughter-place, upon the wood.

Gen 22:10 And Abraham stretched out his hand and took the knife to slay his son,

Gen 22:11 but the Messenger of יהוה called to him from the heavens and said, “Abraham, Abraham!” And he said, “Here I am.”

Gen 22:12 And He said, **“Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”**

Gen 22:13 And Abraham lifted his eyes and looked and saw behind him a ram

caught in a bush by its horns, and Abraham went and took the ram and offered it up for an ascending offering instead of his son.

Gen 22:14 And Abraham called the name of the place, 'יהוה Yireh,' as it is said to this day, **“On the mountain יהוה provides.”**

Gen 22:15 And the **Messenger of יהוה** called to Abraham a second time from the heavens,

Gen 22:16 and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son,

✚ Gen 22:17 that I shall certainly bless you,

✚ and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore,

✚ and let your seed possess the gate of their enemies.

✚ Gen 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Gen 22:19 Then Abraham returned to his young men, and they rose up and went together to Be'ěrsheba. And Abraham dwelt at Be'ěrsheba.

By faith, Abraham was willing to obey YHWH knowing that YHWH would provide. Abraham knew nothing was too difficult for YHWH. YHWH had miraculously given Abraham and Sarah Isaac in their old age. Abraham had foreseen the day of Yahusha's crucifixion, the only begotten Son of YHWH, in Genesis 15 by the flaying of the animals. Abraham knew the Seed, not seeds, would come through the covenant righteous lineage. Abraham experienced the broken heart of YHWH when asked to offer his son Isaac. Notice YHWH refers to Isaac as Abraham's 'only' son in Gen. 22:12.

Gal 3:15 Brothers, as a man I say it: a covenant, even though it is man's, yet if it is confirmed, no one sets it aside, or adds to it.

Gal 3:16 But **the promises were spoken to Abraham, and to his Seed**. He does not say, “And to seeds,” as of many, but as of one, **“And to your Seed,”**^b Gen 12:7 who is Messiah. Footnote: ^bAlso see **Gen 17:7, Gen 22:18, Gen 24:7.**

Gal 3:17 Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise.

Gen. 22:19 states that Abraham returned to his young men and they went together and dwelt at Beersheba; but it does not mention Isaac. However, we will see Isaac mentioned later in Scripture.

Gen 22:20 And it came to be after these events that it was reported to Abraham, saying, “See, Milkah too has borne children to your brother Naḥor:

Gen 22:21 “Uts his first-born, and Buz his brother, and Qemu'ěl the father of Aram,

Gen 22:22 and Kesed, and Ḥazo, and Pildash, and Yidlap, and Bethu'ěl.”

Gen 22:23 And Bethu'ël brought forth Ribqah. These eight Milkah bore to Naḥor, Abraham's brother.

Gen 22:24 And his concubine, whose name was Re'uwmah, also bore Teḇah, and Gaḥam, and Taḥash, and Ma'aḳah.

Matthew 21

The Triumphal Entry

It began in Jerusalem and it will end in Jerusalem. The prophet Jeremiah proclaimed YHWH's words as they entered the gate to the temple:

Jer 7:11 "Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it," declares YHWH.

Now fast-forward, Yahusha is entering Jerusalem riding on a donkey's colt fulfilling Zechariah 9:9 prophesy.

Zec 9:9 "Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.^b Footnote: ^b Mat 21:5, Joh 12:15.

Yahusha's triumphal entry is all about ushering in the kingdom and returning the Melchizedek Priesthood to its reigning position. He is about to fulfill His Melchizedek priestly role to make full atonement to redeem man, creation, and the land. We know He then takes His seat at the right hand of the Father. In the Book of Revelation, Yahusha returns as the King of kings.

Now, let's trace the footsteps of Yahusha during the 'Passion Week.' The crowds praise Him and they remove their garments as an act of submission; they lay palm branches on the road to make the path level, and they wave palm branches to exalt Him.

Make note that Yahusha first goes to the Set-Apart place of Elohim and drives out the moneychangers and sellers of doves. Judgment begins in the House of Elohim.

1Pe 4:17 Because it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Good News of Elohim?

Blind and lame ones come to him and He heals them. No one had ever seen anyone like Him. The ‘wheat’ love Him, and the ‘tares’ hate Him! His authority speaks for itself!

Before the week is out; man, creation, and the land all participate in the greatest week on earth. Each had a role; and each will have a role when Yahusha returns in the end of days as the Lion of the tribe of Judah, the King of kings.

The Triumphal Entry

Mat 21:1 And when they came near to Yerushalayim, and came to Běyth Phaġi, at the Mount of Olives, then יהושע sent two taught ones,

Mat 21:2 saying to them, “Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen them, and bring them to Me.”

Mat 21:3 “And if anyone says whatever to you, you shall say, ‘The Master needs them,’ and immediately he shall send them.”

Mat 21:4 And all this took place that it might be filled what was spoken by the prophet, saying,

Mat 21:5 **“Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”** Zec 9:9.

Zec 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.”^b Footnote: ^b Mat 21:5, Joh 12:15.

Mat 21:6 And the taught ones went, and having done as יהושע ordered them,

Mat 21:7 they brought the donkey and the colt, and laid their garments on them, and He sat on them.

Mat 21:8 And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

Mat 21:9 And the crowds who went before and those who followed cried out, saying, **“Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of יהוה! Hoshia-na in the highest!”** Psa 118:26.

Mat 21:10 And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

Mat 21:11 And the crowds said, “This is יהושע, the prophet from Natsareth of Galil.”

Yahusha Cleanses the Temple

Mat 21:12 And יהושע went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the

moneychangers and the seats of those who sold doves.

Mat 21:13 And He said to them, “It has been written, ‘**My House shall be called a house of prayer,**’ [Isa 56:7](#) but you have made it a ‘**den of robbers.**’ ” [Jer 7:11](#).

Mat 21:14 And blind and lame ones came to Him in the Set-apart Place, and He healed them.

Mat 21:15 But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Set-apart Place and saying, “**Hoshia-na [Psa 118:26](#) to the Son of Dawid!**” they were greatly displeased,

Mat 21:16 and said to Him, “Do You hear what these say?” And **יהושע** said to them, “Yes, have you never read, ‘**Out of the mouth of babes and nurslings You have perfected praise**’?” [Psa 8:2](#).

Mat 21:17 And having left them He went out of the city to Bēyth Anyah, and spent the night there.

Yahusha Curses the Fig Tree

It was one thing seeing [Yahusha exercise His authority](#); it is another thing for us to learn how to walk in the authority He has given to us for His kingdom work. The barren fig tree was an object lesson for His disciples. They were hungry but the fig tree had nothing to offer.

There are spiritually hungry people around us every day. We should be sharing the Covenant Confirming Gospel Message, the best fruit of the vine! We shouldn’t withhold fruit; we shouldn’t give them genetically modified fruit mixed with man-made leaven; no, we should give them the fruit of the vine; His Word, for He is the Vine and we are the branches.

On this side of eternity, we must be about His kingdom work; we must be about feeding those that hunger and thirst for His Word and for His righteousness. In return, this blesses our lives as we store up treasures in heaven and positionally move closer to Him. Not shining His light in the world; is like hiding the greatest Truth that we have ever been given. Yahusha is the Way, the Truth, and the Life; He is not ours to hide; but to share, He is the Good News that multiplies abundant life.

As we grow and mature, we also gain strength [in exercising the authority](#) He has given us. We must pray and speak those things into existence **by faith** with authority; even if we do not see immediate results by sight. Praying and speaking without faith in the authority He has given us; is like being unplugged from the power source; nothing will happen.

Mat 21:18 And returning to the city early in the morning, He became hungry.

Mat 21:19 And seeing a single fig tree by the way, He came to it and found naught on it but leaves, and said to it, “Let no fruit grow on you ever again.” And immediately the fig tree withered.

Isa 5:4 “What more could have been done to My vineyard that I have not done in it? Why, when I waited for the yielding of grapes, did it yield rotten ones?”

Isa 5:5 “And now, please let Me inform you what I am doing to My vineyard: To take away its hedge and it shall be burned; to break down its wall and it shall be trampled down;

Isa 5:6 and I lay it waste; it is not pruned or dug and thornbushes and weeds shall come up; and I command the clouds not to rain on it.”

Isa 5:7 **For the vineyard of יהוה of hosts is the house of Yisra’ēl, and the man of Yehudāh is His pleasant plant.** He looked for right-ruling, but see, oppression; for righteousness, but see, weeping.

 Joh 15:2 “Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes, so that it bears more fruit.

Mat 21:20 And the taught ones, seeing it, marveled, saying, “How did the fig tree wither so soon?”

Mat 21:21 And יהושע answering, said to them, “Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, ‘Be removed and be thrown into the sea,’ it shall be done.

Mat 21:22 “And whatever you ask in prayer, believing, you shall receive.”

The Authority of Yahusha Challenged

To this day, man feebly attempts to challenge Yahusha. To do so is utter foolishness.

Mat 21:23 And when He had come into the Set-apart Place, the chief priests and the elders of the people came to Him as He was teaching, and said, “By what authority are You doing these? And who gave You this authority?”

Mat 21:24 And יהושע answering, said to them, “I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these:

Mat 21:25 “The immersion of Yoḥanan, where did it come from? From heaven or from men?” So they reasoned among themselves, saying, “If we say, ‘From heaven,’ He shall say to us, ‘Then why did you not believe him?’

Mat 21:26 “But if we say, ‘From men,’ we fear the crowd, for all hold Yoḥanan as a prophet.”

Mat 21:27 And they answered יהושע and said, “We do not know.” And He said to them, “Neither do I say to you by what authority I do these.

The Parable of the Two Sons

One son spoke empty words and the other one had a change in heart.

Mat 21:28 “But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’

Mat 21:29 “And he answering, said, ‘I do not wish to,’ but afterwards he repented and went.

Mat 21:30 “And having come to the second, he said similarly. And he answering, said, ‘I go, master,’ but he did not go.

Mat 21:31 “Which of the two did the desire of the father?” They said to Him, “The first.” **יהושע** said to them, “Truly, I say to you that tax collectors and whores are entering into the reign of Elohim before you,

Mat 21:32 **for Yoḥanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him.**

The Parable of the Tenants

Yahusha has given us His authority to tend His vineyard for the highest yield of souls; not to claim His vineyard as our own and take what doesn't belong to us. We are to function in the gifts and talents He has given us for His purposes. We are His royal ambassadors; we are His kingdom of priests.

We live and abide in Covenant with Him only. We do not make unholy alliances; we do not scheme; we do not murder; we do not steal, etc. He is returning for His Covenant Bride in spotless garments of white.

1Co 6:9 Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1Co 6:10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.^a Footnote: ^aSee [Gal 5:19-21](#), [Eph 5:3-5](#).

1Co 6:11 And such were some of you. But you were washed, but you were set apart, but you were declared right in the Name of the Master **יהושע** and by the Spirit of our Elohim.

Mat 21:33 “Hear another parable: There was a certain man, a householder who **planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower.** [Isa 5:1-2](#). And he leased it to farmers and went abroad.

Mat 21:34 “And when the season of the fruits drew near, he sent his servants to the

farmers, to receive its fruit.

Mat 21:35 “And the farmers took his servants and beat one, and they killed one, and they stoned another.

Mat 21:36 “Again he sent other servants, more than the first, and they did likewise to them.

Mat 21:37 “And at last he sent his son to them, saying, ‘They shall respect my son.’

Mat 21:38 “But when the farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him, and let us possess his inheritance.’

Mat 21:39 “And they took him, and threw him out of the vineyard, and killed him.

Mat 21:40 “Therefore, when the master of the vineyard comes, what shall he do to those farmers?”

Mat 21:41 They said to Him, “Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons.”

Mat 21:42 יהושע said to them, “Did you never read in the Scriptures, ‘**The stone which the builders rejected has become the chief corner-stone. This was from יהוה, and it is marvellous in our eyes?**’ [Psa 118:22-23](#).

Mat 21:43 “Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

Mat 21:44 “**And he who falls on this stone shall be broken,^a** but on whomever it falls, he shall be pulverised.” **Footnote: ^a [Rom 8:10](#) and [Rom 8:13](#), [Col 3:5](#).**

Mat 21:45 And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

Mat 21:46 And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

Psa 24:1 The earth belongs to יהוה, And all that fills it – The world and those who dwell in it.

Nehemiah 11

The Leaders in Jerusalem

Neh 11:1 Now the rulers of the people dwelt at Yerushalayim, and the rest of the people **cast lots to bring one out of ten to dwell in Yerushalayim, the set-apart city, and nine-tenths were to dwell in other cities.**

Neh 11:2 And the people blessed all the men who volunteered to dwell at Yerushalayim.

Neh 11:3 **And these are the heads of the province who dwelt in Yerushalayim, but in the cities of Yehudah everyone dwelt in his own possession in their cities – Yisra’ël, the priests, and the Lēwites, and the Nethinim, and the sons of Shelomoh’s servants.**

Neh 11:4 **And in Yerushalayim dwelt certain of the children of Yehudah and of the children of Binyamin.** **Of the children of Yehudah:** Athayah son of Uzziyah, son of Zekaryah, son of Amaryah, son of Shephatyah, son of Mahalal’ël, of the children of

Perets;

Neh 11:5 and Ma'asēyah son of Baruk, son of Kol-Ḥozeh, son of Ḥazayah, son of Aḏayah, son of Yoyariḇ, son of Zeḳaryah, son of Shiloni.

Neh 11:6 All the sons of Perets who dwelt at Yerushalayim were four hundred and sixty-eight brave men.

Neh 11:7 **And these are the sons of Binyamin:** Sallu son of Meshullam, son of Yow'ēd, son of Peḏayah, son of Qolayah, son of Ma'asēyah, son of Ithi'ēl, son of Yeshayah;

Neh 11:8 and after him Gabbai, Sallai, nine hundred and twenty-eight.

Neh 11:9 And Yo'ēl son of Ziḳri was their overseer, and Yehuḏah son of Senuah was second over the city.

Neh 11:10 **Of the priests:** Yeḏayah son of Yoyariḇ, Yaḳin,

Neh 11:11 Serayah son of Hilqiyah, son of Meshullam, son of Tsaḏoq, son of Merayoth, son of Aḥitub, was the leader of the House of Elohim.

Neh 11:12 And their brothers who did the work of the House were eight hundred and twenty-two; and Aḏayah son of Yeroḥam, son of Pelalyah, son of Amtsi, son of Zeḳaryah, son of Pashḥur, son of Malkiyah,

Neh 11:13 and his brothers, heads of the fathers' houses, were two hundred and forty-two; and Amashai son of Azar'ēl, son of Aḥzai, son of Meshillēmoth, son of Immēr,

Neh 11:14 and their brothers, mighty brave ones, were one hundred and twenty-eight. And their overseer was Zabḏi'ēl, son of the great ones.

Neh 11:15 Also of the Lēwites: Shemayah son of Ḥashshub, son of Azriqam, son of Ḥashabyah, son of Bunni;

Neh 11:16 and Shabbethai and Yozaḇaḏ, of the heads of the Lēwites, over the outside work of the House of Elohim;

Neh 11:17 and Mattanyah son of Miḳa, son of Zabḏi, son of Asaph, **who was the leader who began the thanksgiving with prayer,** and Baqbuqyah the second among his brothers, and Aḇda son of Shammua, son of Galal, son of Yeduthun.

Neh 11:18 **All the Lēwites in the set-apart city were two hundred and eighty-four.**

Neh 11:19 And the gatekeepers, Aqqub, Talmon, and their brothers keeping guard at the gates, were one hundred and seventy-two.

Neh 11:20 And the rest of Yisra'ēl, of the priests, Lēwites, were in all the cities of Yehuḏah, each one in his inheritance.

Neh 11:21 But the Nethinim dwelt in Ophel. And Tsiha and Gishpa were over the Nethinim.

BDB Definition: 1) Nethinims 1a) temple slaves assigned to the Levites and priests for service in the sanctuary

Neh 11:22 And **the overseer of the Lēwites at Yerushalayim was Uzzi** son of Bani, son of Ḥashabyah, son of Mattanyah, son of Miḳa. Of the sons of Asaph, the singers were over the work of the House of Elohim,

Neh 11:23 for the sovereign's command was upon them – and support for the singers, a matter day by day.

Neh 11:24 And **Pethahyah** son of Meshëyzab'ël, of the children of Zerah son of Yehudah, **was the sovereign's deputy in all matters concerning the people.**

Villages Outside Jerusalem

Neh 11:25 And at the villages with their fields, some of the children of Yehudah dwelt in Qiryath Arba and its villages, and in Dibon and its villages, and in Yeqabtse'ël and its villages,

Neh 11:26 and in Yëshua, and in Molaḡah, and in Bëyth Pelet,

Neh 11:27 and in Ḥatsar Shu'al, and in Be'ërsheḡa and its villages,

Neh 11:28 and in Tsiqlaḡ, and in Meḡonah and its villages,

Neh 11:29 and in Ēn Rimmon, and in Tsorah, and in Yarmuth,

Neh 11:30 Zanowaḡ, Adullam, and their villages; in Laḡish and its fields; in Azëqah and its villages. So they dwelt from Be'ërsheḡa to the Valley of Hinnom.

Neh 11:31 And the children of Binyamin: from Geḡa, Miḡmash, and Ayyah, and Bëyth Ēl, and their villages;

Neh 11:32 Anathoth, Nob, Ananyah;

Neh 11:33 Ḥatsor, Ramah, Gittayim;

Neh 11:34 Ḥaḡid, Tseḡo'im, Neḡallat;

Neh 11:35 Loḡ, and Ono, and the Valley of Craftsmen.

Neh 11:36 And of the Lëwites, the divisions of Yehudah were for Binyamin.

Acts 21

Paul Goes to Jerusalem

Act 21:1 And it came to be, when we had torn ourselves away from them, and had set sail, we ran a straight course and came to Cos, and the next day to Rhodes, and from there to Patara.

Act 21:2 And having found a ship passing over to Phoenicia, we went aboard and set sail.

Act 21:3 And having sighted Cyprus, and having passed it on the left, we sailed to Suria, and landed at Tsor, for the ship was to unload her cargo there.

Act 21:4 And having found taught ones, we remained there seven days. And they told Sha'ul through the Spirit not to go up to Yerushalayim.

Act 21:5 And when it came to be that our days there were ended, we left and went on, all of them accompanying us, with wives and children, till we were out of the city. And kneeling down on the beach, we prayed.

Act 21:6 And having embraced one another, we boarded the ship, and they returned to their homes.

Act 21:7 And when we had completed our voyage from Tsor, we came to Ptolemais. And having greeted the brothers we stayed with them one day.

Act 21:8 And on the next day we left and came to Caesarea, and went into the house of Philip the evangelist, who was one of the seven, and stayed with him.

Philip was part of the seven selected in which Stephen had also belong. We can see clear evidence of love and forgiveness of Paul's 'times of ignorance' as we know Paul had been present at the stoning of Stephen. [Acts 7:58] Now, we see Paul is shown brotherly hospitality by the house of Philip.

Philip had four maiden daughters that were prophetess.

Act 21:9 Now this one had four maiden daughters who prophesied.

Act 21:10 And as we were staying many days, a certain prophet named Haqab came down from Yehudah,

Act 21:11 and having come to us, he took the girdle of Sha'ul, bound his own hands and feet, and said, "Thus says the Set-apart Spirit, 'Thus shall the Yehudim at Yerushalayim bind the man who owns this girdle, and deliver him into the hands of the nations.'"

Hagab or Agabus was a true prophet. He had previously predicted a severe scarcity of food in Acts 11:28. Now, Agabus prophesies what Paul would face in Jerusalem. No matter what, Paul was fully submitted to YHWH and was willing to face whatever would come his way.

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

Act 21:12 And when we heard this, both we and those from that place begged him not to go up to Yerushalayim.

Act 21:13 And Sha'ul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim for the Name of the Master יהושע."

Act 21:14 And as he could not be persuaded, we ceased, saying, "Let the desire of the Master be done."

Act 21:15 And after those days, having made ready, we went up to Yerushalayim.

Act 21:16 And also some of the taught ones from Caesarea went with us and brought with them one, Mnason of Cyprus, an early taught one, with whom we were to lodge.

Paul Visits James

Act 21:17 And **when we had arrived in Yerushalayim, the brothers received us gladly.**

Act 21:18 And **on the following day Sha’ul went in with us to Ya’aqob, and all the elders came.**

Act 21:19 And having greeted them, **he was relating one by one what Elohim had done among the nations through his service.**

Act 21:20 And when they heard it, they praised the Master. And they said to him, **“You see, brother, how many thousands of Yehudim there are who have believed, and all are ardent for the Torah,**

Act 21:21 **“But they have been informed about you that you teach all the Yehudim who are among the nations to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices.**

Act 21:22 **“What then is it? They shall certainly hear that you have come.**

James and the elders knew the rising tension in Jerusalem and recommend that Paul take four men that had taken a vow; probably a Nazarite vow, and go with them to the temple; be cleansed; and pay expenses so that they shave their heads.

Making a vow to YHWH would be ‘common ground.’ Paul did follow Torah, only now he understood he walked in the new Covenant Confirming Gospel. He was now part of YHWH’s kingdom of priests following Covenant Torah and no longer under the administration of the Book of the Law; but he also knew ALL Scripture is profitable! We read in Hebrews 7:11-12:

Heb 7:11 Truly, then, if perfection were through the Lēwitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon?

Heb 7:12 For the priesthood being changed, of necessity there takes place a change of law also.

Act 21:23 **“So do this, what we say to you: We have four men who have taken a vow.**

Adam Clarke provides some history: **Acts 21:23 We have four men which have a vow** - From the shaving of the head, mentioned immediately after, it is evident that the four men in question were under the vow of Nazariteship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the Nazariteship, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews, it was common to make vows to God on extraordinary occasions; and that of the Nazarite appears to have been one of the most common; and it was permitted by their law for any person to perform this vow by proxy. See the law produced in my note on Num 6:21 (note). “It was also customary for the richer sort to bestow their charity on the poorer sort for this purpose; for Josephus, Ant. lib. xix. cap. 6, sec. 1, observes that Agrippa, on his being advanced from a prison to a throne, by the Emperor Claudius, came to Jerusalem; and there, among other

instances of his religious thankfulness shown in the temple, Ναζαραιων ξυρασθαι διεταξε μαλα συχνους, he ordered very many Nazarites to be shaven, he furnishing them with money for the expenses of that, and of the sacrifices necessarily attending it.” See Bp. Pearce.

Act 21:24 “**Take them and be cleansed with them**, and **pay their expenses** so that they **shave their heads**. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah.

Act 21:25 “But concerning the nations who believe, we have written and decided that they should **keep themselves from what is offered to idols, and blood, and what is strangled, and whoring.**”^a Footnote: ^aSee [Act 15:20](#).

James and the council affirm their decision concerning the nations [Acts 21:25] which had been decided in Acts 15:20.

Act 21:26 Then Sha’ul took the men on the next day, and having been cleansed with them, went into the Set-apart Place to announce the completion of the days of separation – until the offering should be presented for each one of them.

Pools were located outside the Set-apart Place, where those entering the Set-apart place could be immersed or cleansed. This is referred to as being mikvah’d. The offering being brought by the four men accompanied by Paul, was not a ‘blood sacrifice’; it was a financial offering following their faithful keeping of their vow.

Paul Arrested in the Temple

Act 21:27 And when the seven days were almost ended, the Yehudim from Asia, seeing him in the Set-apart Place, were stirring up all the crowd, and they laid hands on him,

Act 21:28 crying out, “Men of Yisra’ël, help! This is the man who is teaching all men everywhere against the people, and the Torah, and this place. And besides, he also brought Greeks into the Set-apart Place and has profaned this Set-apart Place.”

Act 21:29 Because they had previously seen Trophimos the Ephesian with him in the city, **whom they thought** that Sha’ul had brought into the Set-apart Place.

Paul and those he had accompanied had not even reached the completion of the ‘days of separation’; when Yehudim from Asia stirred the crowd into a frenzy. These Yehudim from Asia Minor could have been some that had taunted Paul on his previous missionary journeys. These were those that Paul had warned the elders of in Ephesus to beware of and called them ‘ravenous wolves’; those full of hatred, jealous, and envy.

Mob mentality follows feelings and not facts. They are fueled by emotional adrenalin and false accusations. Paul had not even brought Trophimos into the Set-apart Place.

Act 21:30 And **the entire city was moved**, and **the people rushed together**, **seized Sha'ul**, and **dragged him out of the Set-apart Place**. And immediately the doors were shut.

Act 21:31 **And while they were seeking to kill him, a report came to the commander of the company of soldiers that all Yerushalayim was in confusion.**

Their desire was to stop Paul's voice. Paul was YHWH's chosen vessel and so was his voice. Paul was divinely protected because he still had many more assignments left to be completed. Soldiers intervene before the mob kills Paul by beating him.

Act 21:32 **At once he took soldiers and captains, and ran down to them. And they, having seen the commander and the soldiers, stopped beating Sha'ul.**

Act 21:33 Then the commander came near and took him, and commanded him to be bound with two chains, and was asking who he was and what he had done.

Act 21:34 And in the crowd some were shouting this and others that. And not being able to ascertain the truth because of the uproar, he commanded him to be taken into the barracks.

Act 21:35 **And when he came to the stairs, he had to be carried by the soldiers because of the violence of the crowd.**

Act 21:36 **For a large number of the people followed after, crying out, "Away with him!"**



This had developed into a very violent unruly crowd. The soldiers were even struggling to get Paul to the barracks to be able to hear themselves speak and to ascertain who he was; and what he was being accused of.

An unruly mob is no respecter of life or law. Mobs become a frenzied brood of fiery serpents seeking blood and death. Many lacked knowledge and are used in a wicked way; such people act on emotions and believe the shouts of the loudest person.

Paul Speaks to the People

Act 21:37 And as Sha'ul was about to be led into the barracks, he said to the commander, "Am I allowed to say somewhat to you?" And he said, "Do you know Greek?"

Act 21:38 "Are you not the Mitsrian who some time ago stirred up a revolt and led the four thousand assassins out into the wilderness?"

The commander had Paul confused with someone else.

Act 21:39 But Sha'ul replied, "I am a Yehudi from Tarsos, in Kilikia, a citizen of no mean city. And I beg you, allow me to speak to the people."

Act 21:40 And having given him permission, Sha'ul, standing on the stairs motioned with his hand to the people. And when there was a great silence, he spoke in the Hebrew language,^b saying, Footnote: ^bSee Act 26:14.

Paul chooses to turn the chaos into a platform for witnessing and sharing Truth. We will see what he shares tomorrow.

~ Shalom ~ Libby

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