

Greetings, today our manna is Judges 17; Acts 21; Jeremiah 30 & 31; Mark 16

August 3 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Judges 17

Adam Clarke and others share similar opinions - Judges 17:1

And there was a man of Mount Ephraim - It is extremely difficult to fix the chronology of this and the following transactions. Some think them to be here in their natural order; others, that they happened in the time of Joshua, or immediately after the ancients who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; i.e., about the time of the Judges, or in some time of the anarchy, Jdg 17:6.

Ellicott's Commentary Excerpt:

...The two narratives which occupy the five remaining chapters of the Book of Judges are disconnected from one another and from what precedes. They are, in fact, two Appendices, which serve the purpose of showing the social anarchy, religious confusion, and moral degradation to which tribes and individuals were liable during this period. In date they belong to an earlier time than most of the preceding chapters, and they are connected by various terms of phraseology with the preface (Judges 17:1, Judges 2:5)...

As one can see, Judges 17 switches to a scene that seems very disconnected from the previous chapters. One unusual connection I did find between Judges 16 & 17; was the reference to 1100 pieces of silver. It is interesting that Delilah was paid 1100 pieces of silver to betray Samson; and now this woman had had 1100 pieces of silver that had gone missing; yet now, we see her son admits to taking the silver and gives it back.

Judges 17 takes place during a time when everyone did according to **'what was right in their own eyes.'** We see many similarities in our day. Thankfully there has recently been an awakening within the last 10 years or so, of people returning to observing His Sabbaths and His feast days; and moving away from pagan cultural holidays such as but not limited to Ishtar [Easter] and 'Christmas.' Much money is spent on glitzy ornate ornaments and decorations in keeping man-made pagan traditions, rather than following YHWH's feasts. They do what is 'right' in their own eyes. These man-made holidays and decorations become idolized.

Micah and the Levite

Jdg 17:1 **And there was a man from the hill country of Ephrayim, whose name was Mikahu.**

Jdg 17:2 And he said to his mother, “The **eleven hundred pieces of silver** that were taken from you, and on which you put a curse, even saying it in my ears. **Look, the silver is with me, I took it.**” And his mother said, “Blessed of **יהוה** be my son!”

His mother apparently tries to ‘reverse the curse’ she had spoken over the incident and ask YHWH to bless her son. This woman, at some point knew of the one true Elohim.

Jdg 17:3 And he gave back the eleven hundred pieces of silver to his mother, and **his mother said**, “I had truly set apart the silver from my hand to **יהוה** for my son, to make a carved image and a molded image, and now, I give it back to you.”

Jdg 17:4 And he gave the silver back to his mother, and his mother **took two hundred pieces of silver** and gave them to the silversmith, and he made it into a carved image and a molded image. And they were in the house of Mikahu.

Then the scene changes from mentioning YHWH to focus on making a carved image and a molded image with 200 hundred pieces of silver. This definitely shows a time period of apostasy and lack of leadership; along with the lack of YHWH’s moral compass; His Word.

YHWH is not an Elohim of blending. He doesn’t share His glory with any little ‘g’ gods or graven image.

Jdg 17:5 Now the man **Mikah had a house of mighty ones**, and made a shoulder garment and house idols. And he ordained one of his sons, who became his priest.

Jdg 17:6 In those days there was no sovereign in Yisra’el – everyone did what was right in his own eyes.^a Footnote: ^aSee also [Jdg 21:25](#), and [Deu 12:8](#).

Mikah goes on to obtain a house full of mighty ones; in addition, he had made a shoulder garment; such as an ephod. The fallen world also would ordain and choose their own priests. These were not priests of YHWH.

Jdg 17:7 And there was a young man from Běyth Leḥem in Yehuḏah, of the clan of Yehuḏah. And he was **a Lěwite**, and he was sojourning there.

Jdg 17:8 And the man went out of the city of Běyth Leḥem in Yehuḏah to sojourn wherever he could find a place. And he came to the mountains of Ephrayim, to the house of Mikah, as he journeyed.

I found this somewhat confusing, for it spoke of a young man from Bethlehem of the clan or tribe of ‘Judah’; then goes on to say he was a ‘Levite.’ This young man ends up arriving at Mikah’s house.

Adam Clarke provides some insight to this: Of the family of Judah - The word family may be taken here for tribe; or the young man might have been of the tribe of Judah by his mother, and of the tribe of Levi by his father, for he is called here a Levite; and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, providing the woman was not an heiress.

Jdg 17:9 And **Mikah said to him, "Where do you come from?"** And he said to him, "I am a Lēwite from Bēyth Leḥem in Yehudāh, and I am on my way to find a place to sojourn."

Jdg 17:10 And **Mikah said to him, "Dwell with me, and be a father and a priest to me, and I give you ten pieces of silver per year, and a suit of garments, and your food."** And the Lēwite went in.

Jdg 17:11 So the Lēwite agreed to dwell with the man. And the young man became like one of his sons to him.

Jdg 17:12 Then **Mikah ordained the Lēwite**, and the young man became his priest, and he was in the house of Mikah.

Jdg 17:13 And Mikah said, **"Now I know that הוה' does good to me, since I have a Lēwite as priest!"**

Mikah invites him to dwell with him and be 'a father and a priest' to him; and he would pay him 10 pieces of silver per year; provide a suit of garments; and food. The Levite joined Mikah's household and it says he was like one of Mikah's sons. Mikah seems to believe he is doing good before YHWH. Mikah may have done all of this in ignorance and possibly this was all he was raised to know.

We all begin our journey in life with the worldview of our upbringing. It takes times to align with YHWH and thankfully YHWH knows each person and their circumstance. He is patient to guide them to Him, if they are willing.

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’ that Stephen had belonged to. We can see clear evidence of love and forgiveness from Paul’s ‘times of ignorance.’

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 Haḡab 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. We read about him before as he predicted a severe scarcity of food in Acts 11:28. Agabus prophesies what Paul would face in Jerusalem. As shared previously, Paul was fully submitted to YHWH and was willing to face whatever would come his way.

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

Act 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 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 message. 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 διαταξε 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] that 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 mentioned 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’el, 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 Ephesus to beware of and called them ‘ravenous wolves’; those full of hatred, jealous, and envy.

Mob mentality follow 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. They become a frenzied brood of fiery serpents seeking blood and death. Many are being used in a wicked way for they lack knowledge; such people 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, ^bFootnote: ^bSee [Act 26:14](#).

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

Jeremiah 30 & 31

Restoration for Israel and Judah – One day soon, the two will become one! The one new man, Israel.

Jer 30:1 The word that came to Yirmeyahu from יהוה, saying,

Jer 30:2 "Thus spoke יהוה Elohim of Yisra'el, saying, 'Write in a book for yourself all the words that I have spoken to you.'

Jer 30:3 For look, the days are coming,' declares יהוה, 'when I shall turn back the captivity of My people Yisra'el and Yehudah,' declares יהוה, 'and I shall bring them back to the land that I gave to their fathers, and let them possess it.'

Jer 30:4 And these are the words יהוה spoke concerning Yisra'el and Yehudah.

Jer 30:5 "For this is what יהוה said,

'We have heard a voice of trembling, of fear, and not of peace.

Jer 30:6 Ask now, and see if a man is giving birth. Why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale?

The Book of Revelation tells us of the time of Jacob's distress coming once more!

Jer 30:7 Oh! For great is that day, there is none like it. And it is **the time of Ya'aqob's distress**, but he shall be saved out of it.

Jer 30:8 And **it shall be in that day,**' declares יהוה of hosts, **'that I break his yoke from your neck, and tear off your bonds, and foreigners no more enslave them.**

Jer 30:9 And they shall serve יהוה their Elohim and Dawid their sovereign, whom I raise up for them.

Jer 30:10 And **you, do not fear, O Ya'aqob My servant,**' declares יהוה, **'nor be discouraged, O Yisra'el. For look, I am saving you from afar, and your seed from the land of their captivity. And Ya'aqob shall return, and have rest and be at ease, with no one to trouble him.**

This is YHWH's prophetic Word for their day and our day! We are Israel and He is saving us from the land of our captivity!

Gal 6:16 And as many as walk according to this rule, peace and compassion be upon them, and upon **the Yisra'el of Elohim**.

Jer 30:11 **For I am with you,**' declares יהוה, **'to save you. Though I make a complete end of all nations^a where I have scattered you, yet I do not make a complete end of you. But I shall reprove you in judgment, and by no means leave you unpunished.'**

Footnote: ^aSee [Jer 46:28](#), [Isa 34:2](#), [Isa 45:17](#), [Dan 2:44](#), [Amo 9:8](#), [Hag 2:22](#).

Jer 30:12 **"For thus said יהוה,**

- 'Your breach is incurable,
- your wound is grievous.
- **Jer 30:13** No one pleads your cause, to bind up.
- There are no healing medicines for you.
- **Jer 30:14** All those loving you have forgotten you,
- they do not seek you.
- For I struck you as an enemy strikes, with cruel chastisement, because your crookedness is great, your sins have increased.

Jer 30:15 Why do you cry about your breach? Your pain is incurable. Because of your many crookednesses, because your sins have increased, I have done this to you.

Jer 30:16 **However, all those who devour you shall be devoured. And all your adversaries, every one of them, shall go into captivity. And those who exploit you shall**

be exploited, and all who prey upon you I shall make a prey.

Jer 30:17 For I restore health to you and heal you of your wounds,' declares **יהוה**, 'for they have called you an outcast saying, "This is Tsiyon, no one is seeking her."'

Jer 30:18 **“Thus said יהוה,**

- 'See, I turn back the captivity of Ya'aqob's tents, and
- have compassion on his dwelling places.
- And the city shall be built upon its own mound, and
- the palace stand on its right place.
- **Jer 30:19** And out of them shall arise thanksgiving and
- the voice of those who are laughing.
- And I shall increase them, and
- they shall not diminish.
- And I shall esteem them, and
- they shall not be small.
- **Jer 30:20** And his children shall be as before, and
- his congregation shall be established before Me.
- And I shall punish all who oppress them.
- **Jer 30:21** And his Prince shall be from him, and
- his Ruler shall come from among him.
- And I shall bring him near, and he shall approach Me, for who is this who pledged his heart to approach Me?' declares **יהוה**.
- **Jer 30:22** **And you shall be My people,**
- and **I shall be your Elohim.**' ”

Praise Yah! We shall be His people and He shall be our Elohim!

Jer 30:23 See, the storm of **יהוה** shall go forth in a rage, a whirling storm! It bursts upon the head of the wrong.

Jer 30:24 The burning displeasure of **יהוה** shall not turn back until He has done and established the purposes of His heart. **In the latter days you shall understand it.**^b

Footnote: ^bSee [Jer 23:20](#).

YHWH Will Turn Mourning to Joy

Jer 31:1 **“At that time,” declares יהוה,**

- “I shall be the Elohim of all the clans of Yisra'el, and
- they shall be My people.”

Jer 31:2 **Thus said יהוה,**

- “A people escaped from the sword found favour in the wilderness, Yisra’ël, when it went to find rest.”

Jer 31:3 **יהוה** appeared to me from afar, *saying*,

- “I have loved you with an everlasting love, therefore I shall draw you with loving-commitment.
- Jer 31:4 “I am going to build you again.
- And you shall be rebuilt, O maiden of Yisra’ël!
- Again you shall take up your tambourines, and
- go forth in the dances of those who rejoice.
- Jer 31:5 “Again you shall plant vines on the mountains of Shomeron. The planters shall plant and treat them as common.

Watchmen Cry

Jer 31:6 “For there shall be a day when the watchmen cry on Mount Ephrayim, ‘**Arise, and let us go up to Tsiyon, to יהוה our Elohim.**’ ”

Jer 31:7 **For thus said יהוה**,

- “Sing with gladness for Ya’aqob, and
- shout among the chief of the nations.
- Cry out, give praise,
- and say, ‘O יהוה, save Your people, the remnant of Yisra’ël!’

Jer 31:8 **“See,**

- I am bringing them from the land of the north, and
- shall gather them from the ends of the earth, among them the blind and the lame, those with child and those in labor, together – a great assembly returning here.
- Jer 31:9 “With weeping they shall come, and with *their* prayers I bring them.
- I shall make them walk by rivers of waters,
- in a straight way in which they do not stumble.
- For I shall be a Father to Yisra’ël, and Ephrayim – he is My first-born.

Jer 31:10 **“Hear the word of יהוה, O nations, and declare it in the isles afar off, and say,**

- ‘He who scattered Yisra’ël gathers him, and
- shall guard him as a shepherd his flock.’
- Jer 31:11 “For יהוה shall ransom Ya’aqob,
- and redeem him from the hand of one stronger than he.
- Jer 31:12 “And they shall come in and shall sing on the height of Tsiyon,
- and stream to the goodness of יהוה,

- for grain and for new wine and for oil,
- and for the young of the flock and the herd.
- And their being shall be like a well-watered garden, and never languish again.
- **Jer 31:13** “Then shall a maiden rejoice in a dance,
- and young men and old, together.
- And I shall turn their mourning to joy,
- and shall comfort them,
- and shall make them rejoice from their sorrow,
- **Jer 31:14** and shall fill the being of the priests with fatness.
- And My people shall be satisfied with My goodness,” declares **יהוה**.

Jer 31:15 **Thus said יהוה**, “A voice was heard in Ramah, wailing, bitter weeping, Raḥēl weeping for her children, refusing to be comforted for her children, because they are no more.”

Jer 31:16 **Thus said יהוה**, “**Hold back your voice from weeping**, and your eyes from tears, for there is a reward for your work,” declares **יהוה**, “and **they shall return from the land of the enemy.**”

Jer 31:17 “**And there is expectancy for your latter end,**” declares **יהוה**, “and your children shall return to their own country.”

Jer 31:18 “**I have clearly heard Ephrayim lamenting,**

- ‘You have chastised me,
- and I was chastised, like an untrained calf.
- Turn me back, and I shall turn back, for You are **יהוה** my Elohim.
- **Jer 31:19** For after my turning back, I repented.
- And after I was instructed, I struck myself on the thigh.
- I was ashamed, even humiliated, for I bore the reproach of my youth.’

Jer 31:20 “**Is Ephrayim a precious son to Me, a child of delights?** For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,” declares **יהוה**.

- **Jer 31:21** “Set up signposts,
- make landmarks;
- set your heart toward the highway, the way in which you went.
- Turn back, O maiden of Yisra’ēl, turn back to these cities of yours!
- **Jer 31:22** “Till when would you turn here and there, O backsliding daughter? For **יהוה** has created what is new on earth: a woman encompasses a man!”

In the end of days, YHWH will join the two sticks of Judah and Israel into one. This one stick will be Israel, His first-born son. We see the birth of the one new man in Revelation 12 when the woman gives birth to the male child.

Jer 31:23 **Thus said יהוה of hosts, the Elohim of Yisra'el,**

- “Let them once again say this word in the land of Yehudah and in its cities, when I turn back their captivity,
- ‘יהוה bless you, O home of righteousness, mountain of set-apartness!’
- Jer 31:24 “And in Yehudah and all its cities farmers and those who journey with flocks, shall dwell together.
- Jer 31:25 “For I shall fill the weary being, and I shall replenish every grieved being.”

Jer 31:26 **At this I awoke and looked around, and my sleep was sweet to me.**

Jer 31:27 **“See, the days are coming,” declares יהוה,**

- “that I shall sow the house of Yisra'el and the house of Yehudah with the seed of man and the seed of beast.
- Jer 31:28 “And it shall be, that as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, **so I shall watch over them to build and to plant,**” declares יהוה.
- Jer 31:29 “In those days they shall no longer say, ‘The fathers ate sour grapes, and the children’s teeth are blunted.’
- Jer 31:30 “But each one shall die for his own crookedness – whoever eats sour grapes, his teeth shall be blunted.

The New Covenant – Yes praise Yah!

Jer 31:31 **“See, the days are coming,” declares יהוה,**

- “when I shall make a renewed covenant with the house of Yisra'el and with the house of Yehudah,^a Footnote: ^a [Heb 8:8-12](#), [Heb 10:16-17](#).
- Jer 31:32 not like the covenant I made with their fathers in the day when I strengthened^b their hand to bring them out of the land of Mitsrayim, **My covenant which they broke**, though I was a husband to them,” declares יהוה. Footnote: ^bCommonly understood as “take hold of.”

Jer 31:33 **“For this is the covenant I shall make with the house of Yisra'el after those days, declares יהוה:**

- I shall put My Torah in their inward parts, and write it on their hearts.
- And I shall be their Elohim, and they shall be My people.

- **Jer 31:34** “And no longer shall they teach, each one his neighbor, and each one his brother, saying, ‘Know **יהוה**,’ for they shall all know Me, from the least of them to the greatest of them,” declares **יהוה**.
- “For I shall forgive their crookedness, and remember their sin no more.”

Jer 31:35 **Thus said יהוה**, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – **יהוה** of hosts is His Name:

Jer 31:36 “If these laws vanish from before Me,” declares **יהוה**, “then the seed of Yisra’el shall also cease from being a nation before Me forever.”

Jer 31:37 **Thus said יהוה**, “If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisra’el for all that they have done,” declares **יהוה**.

YHWH remains faithful to us after all we have put Him through. Who has known such love?

Jer 31:38 “See, the days are coming,” declares **יהוה**, “that the city shall be built for **יהוה** from the Tower of Hānan’el to the Corner Gate.

Jer 31:39 “And the measuring line shall again extend straight ahead to the hill Garēb, then it shall turn toward Go’ah.

Jer 31:40 “And all the valley of the dead bodies and of the ashes, and all the fields as far as the wadi Qidron, to the corner of the Horse Gate toward the east, is to be set-apart to **יהוה**. It shall not be plucked up or thrown down any more forever.”

Mark 16

The Resurrection

Mar 16:1 And when the Sabbath was past, **Miryam from Maḡdala**, and **Miryam the mother of Ya’aqob**, and **Shelomah** **bought spices, to go and anoint Him.**

Mar 16:2 And very early on *day* one of *the week*^a, they came to the tomb when the sun had risen. Footnote: ^aGk. One of *the sabbaths*. See footnote - [Mat 28:1](#) and Explanatory Notes - “First day of the week”.

Mar 16:3 And they said among themselves, “Who shall roll away the stone from the entrance of the tomb for us?”

Mar 16:4 And **looking up, they saw that the stone had been rolled away, for it was extremely large.**

These ladies went to the tomb with spices to anoint Yahusha. They went by faith prepared but not knowing how they would even be able to get inside the tomb. They were putting action to their faith by going.

The stone that had been rolled which sealed the tomb was very large. Large enough that even three women would not be able to move. One must wonder if also there may have been a concave area in which the stone would rest for stability. If that would have been the case, it would be even more difficult to roll the stone away. Regardless, they look up and the stone had already been rolled away!

Mar 16:5 And having entered into the tomb, they saw a young man sitting on the right, wearing a white robe, and they were greatly astonished.

Mar 16:6 And he said to them, “Do not be much astonished. You seek יהושע of Natsareth, who was impaled. He was raised – He is not here! See the place where they laid Him.

Mar 16:7 “And go, say to His taught ones, and Kěpha, that He is going before you into Galil. You shall see Him there as He said to you.”

Mar 16:8 And they went out and fled from the tomb, and were trembling and bewildered. And they spoke to no one, for they were afraid.

I find it interesting that they describe seeing a ‘young man.’ I can’t help recalling the young man that was near by when they came to arrest Yahusha in Gethsemane. We had read:

Mar 14:51 And a certain young man was following Him, having a linen cloth thrown around *his* naked *body*. And when they seized him,

Mar 14:52 he left the linen cloth and fled from them naked.

[remember italicized words were not in the original text]

Whoever this young man was, whether an angel or another messenger of YHWH, he knew of the taught ones; he was also specific in naming Peter and knew of the plan in which Yahusha would meet them in Galil as already foretold.

The past three days had to be some of the longest days for Peter. Surely, he ‘beat himself up’ over not standing strong; and instead, denying he knew Yahusha three times. This was probably why Peter’s name was specifically mentioned. Otherwise, Peter may have felt that Yahusha would never want to see him again. Peter’s heart had to sing when he heard his name included!

Yahusha Appears to Mary Magdalene

Mar 16:9 And having risen early on the first *day* of *the week*^b **He appeared first to Miryam from Maḡdala, from whom He had cast out seven demons.**^c Footnotes: ^bGk. First of a sabbath. ^cSome manuscripts omit Mar_16:9-20; Textus Receptus includes them.

Mar 16:10 She went and reported to those who had been with Him, mourning and weeping.

Mar 16:11 **And when they heard that He was alive and had been seen by her, they did not believe.**

Yahusha appeared to Mary Magdalene first. Even when she reported this, it was met with unbelief. We must also remember that Yahusha had informed his disciples that He would arise the 3rd day.

Yahusha Appears to Two Disciples

Mar 16:12 And after this He appeared in another form to two of them as they walked and went into a field.

Mar 16:13 And they went and reported it to the rest, but they did not believe them either.

His next appearance states He appeared in 'another form' to two of them as they walked and went into a field. And they also go to tell the taught ones and are met with unbelief.

The Great Commission

What was up with this unbelief! Yahusha had to appear directly to them before they believed! Now they were to go and spread the Good News! Praise Yah! Yahusha had taken His seat at the right hand of YHWH as our High Priest of the Melchizedek Order.

Mar 16:14 **Later He appeared to the eleven as they sat at the table. And He reproached their unbelief and hardness of heart, because they did not believe those who had seen Him after He was raised.**

Mar 16:15 And He said to them, **“Go into all the world and proclaim the Good News to every creature.**

Mar 16:16 “He who has believed and has been immersed, shall be saved, but he who has not believed shall be condemned.

Mar 16:17 “And **these signs shall accompany the ones who believe:** In My Name they

shall cast out demons, they shall speak with renewed tongues,

Mar 16:18 they shall take up snakes, and if they drink any deadly *drink* it shall by no means hurt them, they shall lay hands on the sick and they shall get well.”

Mar 16:19 Then indeed, after the Master had spoken to them, He was received up into the heaven, and **sat down at the right hand of Elohim.** [Psa 110:1.](#)

Mar 16:20 And they went out and proclaimed it everywhere, while the Master worked with them, and confirmed the word through the accompanying signs. Amēn.

~ Shalom ~ Libby

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