

Greetings, today our manna is Judges 12; Acts 16; Jeremiah 25; Mark 11.

July 29 – 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 12

Jephthah's Conflict with Ephraim

Jdg 12:1 And the men of Ephrayim gathered together, and passed over toward Tsaphon, and said to Yiphtah, **“Why did you pass over to fight against the children of Ammon, and did not call us to go with you? We are going to burn your house over you with fire!”**

A major conflict came from Ephrayim over Jephthah’s call and victory over the Ammonites given to him by YHWH. Pride and jealousy arose in Ephrayim; possibly since, at that time, the Tabernacle existed within their territory of Shiloh. Because of this, they may have come to believe that they were more ‘supreme’ than the other tribes; as this location had been the selected central territory for the Tabernacle; whereas all the other tribes would come and gather.

Adam Clarke Records: Psalms 78:60

He forsook the tabernacle of Shiloh - The Lord, offended with the people, and principally with the priests, who had profaned his holy worship, gave up his ark into the hands of the Philistines. And so true it is that he forsook the tabernacle of Shiloh, that he never returned to it again. See 1Sa 6:1; 2 Samuel 6; 1Ki 8:1; where the several removals of the ark are spoken of, and which explain the remaining part of this Psalm. Because God suffered the Philistines to take the ark, it is said, Psa 78:61 : “He delivered his strength into captivity, and his glory into the enemy’s hand;” and Psa 78:67, that “he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;” for Shiloh was in the tribe of Ephraim the son of Joseph; and God did not suffer his ark to return thither, but to go to Kirjath-jearim, which was in the tribe of Benjamin, from thence to the house of Obed-edom: and so to Zion in the tribe of Judah, as it follows, Psa 78:68.

The tabernacle which Moses had constructed in the wilderness remained at Shiloh even after the ark was taken by the Philistines and afterwards sent to Kirjath-jearim. From Shiloh it was transported to Nob; afterwards to Gibeon, apparently under the reign of Saul; and it was there at the commencement of Solomon’s reign, for this prince went thither to offer sacrifices, 1Ki 3:4. From the time in which the temple was built, we know not what became of the tabernacle of Moses: it was probably laid up in some of the chambers of the temple. See Calmet.

Jdg 12:2 And Yiphtah said to them, **“My people and I were in a great struggle with the children of Ammon. And when I called you, you did not save me out of their hands.”**

Jdg 12:3 **“And I saw that you would not save me, then I took my life in my hands and went over against the children of Ammon. And יהוה gave them into my hand. And why**

have you come up to me today to fight against me?”

Jephthah states his case hoping to disarm the conflict. Mat 18:15 “And if your brother sins against you, go and convict him, between you and him alone. If he hears you, you have gained your brother.

Jdg 12:4 Yiphtah then gathered together all the men of Gil'ad and fought against Ephrayim. And the men of Gil'ad struck Ephrayim, because they had said, “You Gil'adites are fugitives of Ephrayim in the midst of Ephrayim, in the midst of Menashsheh.”

Ephrayim had developed a ‘hyper-inflated view’ of themselves. They had now instigated a war against their brethren. They were proclaiming that the Gil'adites were fugitives of Ephrayim. Gilead prevails and the tables turned.

Ephrayim had also risen against Gideon:

Jdg 8:1 And the men of Ephrayim said to him [Gideon], “What is this you have done to us by not calling us when you went to fight with Midyan?” And they contended with him sharply,

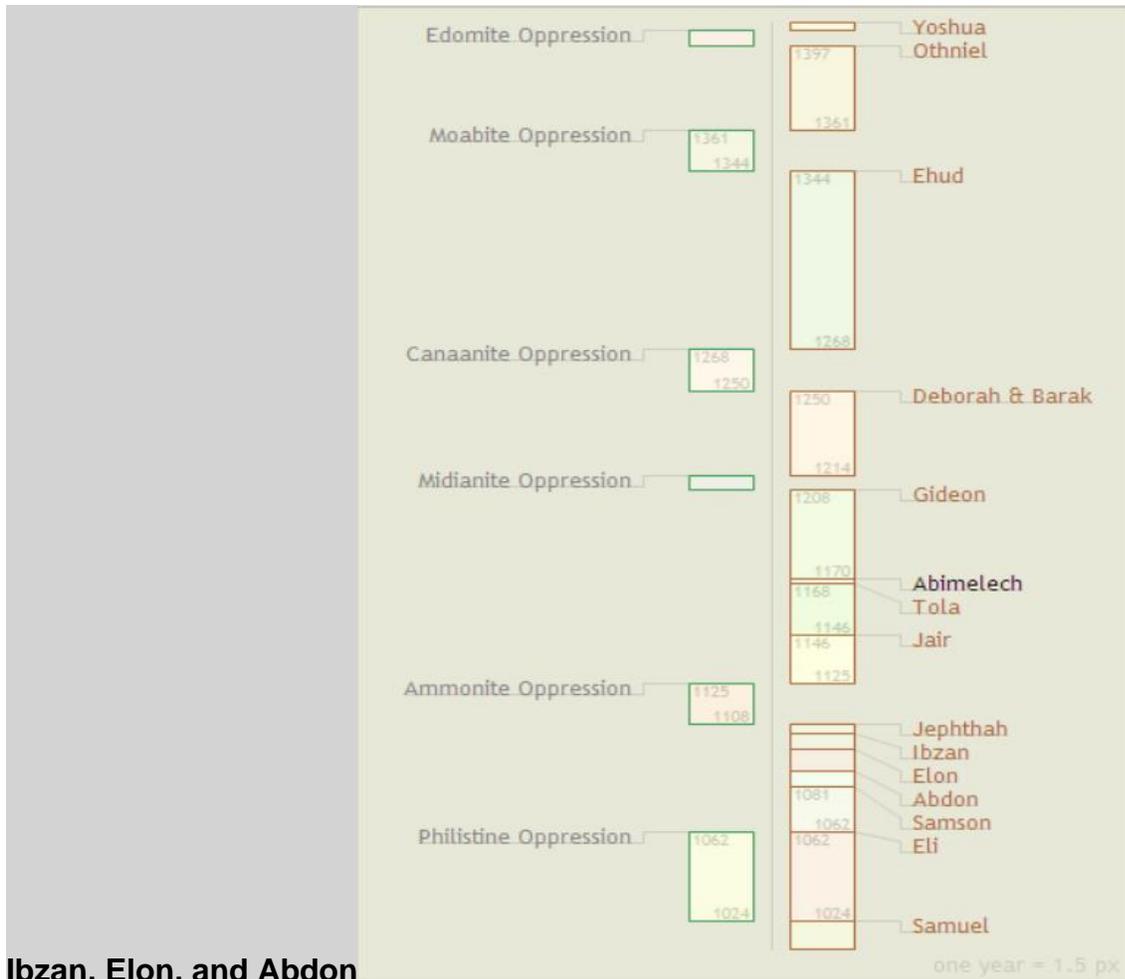
Jdg 8:2 and he said to them, “What have I done as compared with you? Are the gleanings of Ephrayim not better than the grape harvest of Abi'ezer?”

Jdg 12:5 And Gil'ad captured the fords of the Yardēn that faced Ephrayim. And it came to be, when the fugitives from Ephrayim said, “Let me pass over,” the men of Gil'ad said to him, “You are an Ephrayimite!” If he said, “No,”

Jdg 12:6 then they would say to him, “Please say, ‘Shibboleth!’” And he would say, “Sibboleth,” for he was unable to pronounce it right. Then they seized him and slew him at the fords of the Yardēn. And at that time there fell forty-two thousand Ephrayimites.

If possible, conflict should be resolved as soon as possible before it escalates; however, if one side digs their heels in and refuses to ‘reason together’; then it should be left in YHWH’s hands. We can only do our part in not flaming the fire. How we conduct ourselves in conflict is strongly observed by YHWH; vengeance is His. He will repay. He rightly rules.

Jdg 12:7 And Yiphtah ruled Yisra'el six years. And Yiphtah the Gil'adite died and was buried in one of the cities of Gil'ad.



Ibzan, Elon, and Abdon

Graphic is one interpretation from: https://en.wikipedia.org/wiki/Biblical_judges

Jdg 12:8 And after him, **Ibzan** of Běyth Leḥem ruled Yisra'ěl.

Jdg 12:9 And he came to have thirty sons and thirty daughters – he sent abroad and brought in thirty daughters for his sons. And **he ruled Yisra'ěl seven years.**

Jdg 12:10 And Ibzan died and was buried at Běyth Leḥem.

Jdg 12:11 And after him **Ēlon** the Zeḅulunite ruled Yisra'ěl. And **he ruled Yisra'ěl ten years.**

Jdg 12:12 And Ēlon the Zeḅulunite died and was buried at Ayalon in the land of Zeḅulun.

Jdg 12:13 And after him, **Abdon** son of Hillěl the Pirathonite ruled Yisra'ěl,

Jdg 12:14 and he had forty sons and thirty grandsons, who rode on seventy young donkeys. And **he ruled Yisra'ěl eight years.**

Jdg 12:15 And Abdon son of Hillěl the Pirathonite died and was buried in Pirathon in the land of Ephrayim, in the mountains of the Amalēqites.

Acts 16 Paul begins his 2nd missionary journey with Silas, and when they come to Derbe and Lustra; they bring on Timothy. Paul and Silas began the journey from Antioch Syria.



Timothy Joins Paul and Silas

Act 16:1 And he came to Derbe and Lustra. And see, a certain taught one was there, named Timotiyos, the son of a certain Yehudi woman who believed – but his father was Greek –

Act 16:2 who was well spoken of by the brothers who were at Lustra and Ikonion.

Act 16:3 Sha’ul wished to have this one go with him. And he took him and circumcised him because of the Yehudim who were in those places, for they all knew that his father was Greek.

Paul did not circumcise Timothy because of the statute in the Book of the Law; but he circumcised Timothy to avoid unnecessary grief to Timothy since his mother was a Yehudi, but his father was Greek. In addition, circumcision was already a ‘hot topic’; and for that reason, Paul was delivering the ruling, the letter that was agreed upon at the Jerusalem Council in Acts 15. Even today, circumcision is performed for various reasons. In the Acts 16 account, one should NOT point to this and say, ‘See, Paul is following the Book of the Law.’ No, Paul’s reason is clearly stated as to why Timothy was circumcised.

Act 16:4 And as they went through the cities, they delivered to them the regulations to keep, which were decided by the emissaries and elders at Yerushalayim.

Act 16:5 Then, indeed, the assemblies were strengthened in the belief, and increased

in number every day.

| <i>Second Missionary Journey Acts 15:36 - Acts 18:22</i> | | | | | |
|--|---------------------------------|----------------------------|---|----------------------------|---------------------------|
| Letter, Time Period, or Key Event | Where Written or Occurred | Date and co-author, if any | Evidence for where and when a letter was written, as well as events that occurred before and after to show the context in which it was written | External References | References in the Letters |
| Start of Second Missionary Journey | Antioch (in Syria) | Late 49? | Paul and Barnabas prepare to leave again on a Second Missionary Journey , but have a serious disagreement about whether to take along his cousin John Mark , who had abandoned them in the middle of the First Missionary Journey (Acts 13:13), and part company. Barnabas and John Mark set out for Cyprus, whereas Paul sets out for Syria, accompanied this time by Silas . (However, this rift between Paul and Barnabas and John Mark turns out not to have been permanent: Barnabas is mentioned several times in Paul's letters (see endnote 2), always positively, and John Mark is similarly mentioned quite positively, in Colossians 4:10 as someone to be welcomed, in 2 Timothy 4:11 as someone useful to Paul for ministry, and in Philemon 24 as sending greetings to Philemon .) | Acts 15:36-40 | |
| | Derbe & Lystra | | Timothy joins them in Lystra (his hometown) and is circumcised. Paul had probably met him several years earlier on his First Missionary Journey (see NT Chronology expanded.html). | Acts 16:1-3 | |
| | Iconium & Antioch (in Pisidia)? | | They travel from town to town, strengthening the churches. (The only other churches we know to have existed in the area then were those in Iconium and Antioch.) | Acts 16:4-5 | |
| | Phrygia & Mysia | | They continue travelling, but the Holy Spirit forbids them to preach the word in the province of Asia. | Acts 16:6-8 | |
| | Troas | | Paul receives the "Macedonian call". Luke apparently meets Paul and his companions in Troas (possibly for the first time), joins their group from that point on, as evidenced by his suddenly beginning to use the pronoun "we" and its corresponding verb forms, and travels with them to Philippi. (See the "we" sections of Acts in NT Chronology expanded.html .) | Acts 16:9 Acts 16:10-17 | |
| | Philippi | | Paul and Silas are arrested in Philippi (and plant the church there). (Their companions Timothy and Luke are not arrested with them.) | Acts 16:12-40 | 1 Thess. 2:2 |

The Macedonian Call

Act 16:6 And having passed through Phrygia and the Galatian country, **they were forbidden by the Set-apart Spirit to speak the word in Asia.**

Act 16:7 When they came to Musia, **they tried to go into Bithunia, but the Spirit did not allow them.**

Act 16:8 And having passed by Musia, **they came down to Troas.**

Act 16:9 And in **the night a vision** appeared to Sha'ul: **A man of Makedonia was standing, begging him and saying, "Come over to Makedonia and help us."**

Act 16:10 And when he saw the vision, immediately we sought to go to Makedonia, concluding that the Master had called us to bring the Good News to them.

Here we see YHWH temporarily close the door to Asia [Minor] and Bithunia; not that these regions would not eventually be reached; but apparently **because there was a more pressing need in Makedonia [Macedonia]**. Paul understands this to be the case when he receives a night vision of a man's prayerful plea; therefore, Paul sets course to obey YHWH and bring the Good News to Macedonia.

The Conversion of Lydia

Act 16:11 Therefore, sailing from Troas, we ran a straight course to Samothrake, and the next day came to Neapolis,

Act 16:12 and from **there to Philippi, which is the principal city of that part of Makedonia, a colony.** And we were staying in that city for some days.

Be sure to trace the routes on the maps provided. In this way, you will not forget, nor mix up, the various journeys of Paul.

Act 16:13 And on the Sabbath day we went outside the city by a river, where there used to be prayer. And having sat down we were speaking to the women who met there.

Act 16:14 And a certain woman named **Ludia**,^a a seller of purple from the city of **Thyatira**, worshipping Elohim, was hearing, whose heart the Master did open to pay attention to what Sha’ul said. Footnote: ^aMost probably a gentile by birth, converted to **יהושע**.

Act 16:15 And when she was immersed, and her household, she begged us, saying, “If you have judged me to be believing in the Master, come to my house and stay.” And she urged us.

Lydia was worshipping Elohim, so she may have been a proselyte to Judaism. YHWH opened her heart to hear what Paul was sharing. She receives the Good News and follows through with immersion along with her household! Praise Yah! She also opened her home to Paul, Silas, and Timothy if they had judged her as believing in the Master. Apparently, they accepted her hospitality.

Paul and Silas in Prison

Act 16:16 And it came to be, as we went to prayer, that a certain slave girl possessed with a spirit of Puthon, did meet us, who brought her masters much profit by foretelling.

Puthōn

poo'-thone

From Πυθώ Puthō (the name of the region where Delphi, the seat of the famous *oracle*, was located); a Python, that is, (by analogy with the supposed diviner there) inspiration (soothsaying): - divination.

Act 16:17 Having followed Sha’ul and us, she cried out, saying, “These men are the servants of the Most High Elohim, who proclaim to us the way of deliverance.”

Recall that Luke is the author of the Book of Acts. Therefore, that is why it reads ‘Paul and us.’ On this second journey; Luke joins them.

Act 16:18 And she was doing this for many days. But Sha’ul, greatly annoyed,

turned **and said to the spirit**, “I command you in the Name of **יהושע** Messiah to come out of her.” And it came out that same hour.

You notice this slave girl possessed with the spirit of Puthon, was annoying, very agitating, and distracting the people away from prayer and the Covenant Gospel Message for **many days**. Why? Why didn't Paul just immediately cast out this spirit the first day?

Each day, it appears, Paul was sizing up the situation, the players if you will. Like who was present to hear the true Gospel message and who were the detractors. Even detectives will watch the small fry that will lead them to the big fish. There was this loud speaking slave girl possessed with a spirit of Puthon, along with her handlers, and profiteers all promoting and participating in **the stench of witchcraft, divination, and false prophecy**. Today they would be movie stars, musicians, etc. under MK Ultra mind control. Money-making slave puppets.

Act 16:19 **But when her masters saw that their anticipation of money-making was gone, they seized Sha'ul and Silas and dragged them into the market-place to the rulers.**

The spirit of Puthon 'Python' can constrict the flow of, and can literally steal or 'milk' one's finances or even their life from them. These are the same characteristics of a Python snake. Where Puthon is in operation, the '**love of money**' and the 'fear of loss' is always present.

This girl was a slave to this spirit, but some individuals want to keep these demonic spirits for what power they 'seem' to give them, but all the while, they are being self-cannibalized. Some of those divining spirits come in the form of intellectualism, rebellion, Pharmacia, legalism, dominance, control, power, fortune, prominence, position, promotion, and so forth.

At some point, Paul sees that the slave girl was exactly that. She was a slave, a helpless victim rather than a willing participant. That is significant. Once he saw the girl was only a puppet, he looked AT HER but SPOKE TO the possessing spirit and cast it OUT by the only Name that trumps demonic spirits – Yahusha HaMashiach. It didn't immediately leave but came out that same hour. Deliverance isn't always instantaneous. This spirit showed its last act of defiance and rebellion of reluctantly leaving its host body.

This spirit, like the nachash in the Garden of Eden, is like the ‘shining one’, the charmer, the beguiling bewitching spirit as it slivers its coils around its prey with its crushing embrace. It loves to play the game of ‘cat and mouse.’ The victim gazes at the shining one dangling the pendulum of temptation that swings back and forth, back and forth. The unwise take the bait but the wise like Paul sees right through the façade.

Act 16:20 And having brought them to the captains, they said, “These men, being Yehudim, greatly disturb our city,

Act 16:21 and they proclaim practices which are not right for us to receive nor to do, being Romans.”

Act 16:22 And the crowd rose up together against them. And the captains tore off their garments and commanded them to be beaten with rods.

Act 16:23 And having laid many blows upon them, they threw them into prison, commanding the jailer to keep them safely,

Act 16:24 who, having received such a command, put them **into the inner prison** and **fastened their feet in the stocks.**

Their money making ‘gig’ was up and they were not happy! They stir up the crowd, they make false accusations, they elicit the Roman captains which believe their ‘one-sided’ claim; tear off Paul and Silas’ garments; and beat them many times with rods.

They then give them to the jailer, and they are placed in the inner prison, in the very belly of the beast, and their feet are placed in stocks! But these are no match for YHWH! One wonders if those in charge had heard of the previous escape stories of the ‘taught ones’ from guards in Jerusalem?

The Philippian Jailer Converted

Act 16:25 **And at midnight [mid of night] Sha’ul and Silas were praying and singing songs to Elohim, and the prisoners were listening to them.**

Act 16:26 And suddenly a great earthquake took place, so that

- the foundations of the prison were shaken, and
- immediately all the doors were opened and
- all the chains came loose.

Act 16:27 And the jailer, awaking from sleep and seeing the prison doors open, thinking the prisoners had fled, drew his sword and was about to kill himself.

Act 16:28 **But Sha’ul called with a loud voice, saying,** “Do no harm to yourself, for we are all here.”

Prayer and Praise is what the Puthon Spirit is trying to STOP!
So, don't STOP! Look at the results!

YHWH can use earthquakes to bring about supernatural miracles!

YHWH even used the Spirit of Puthon to create the situation for His Covenant Message to be heard in the prison, by the jailer, and his family! Praise Yah!

Act 16:29 And asking for a light, he ran in, and fell down trembling before Sha'ul and Silas.

Act 16:30 And having led them outside he said, **"Masters, what do I have to do to be saved?"**

Act 16:31 And they said, **"Believe on the Master יהושע Messiah, and you shall be saved, you and your household."**

Act 16:32 **And they spoke the Word of יהוה to him and to all who were in his house.**

Act 16:33 **And taking them in that hour of the night, he washed their wounds, and immediately he was immersed, he and all that were his.**

Act 16:34 And having brought them into his house, he set food before them. And he rejoiced with all his household, having believed in Elohim.

Act 16:35 **And when day came, the authorities sent the officers, saying, "Let these men go."**

Act 16:36 And the jailer reported these words to Sha'ul, saying, **"The captains have sent to let you go. Now then, come out and go in peace."**

Act 16:37 But Sha'ul said to them,

- "They have beaten us publicly,
- uncondemned, being Romans.
- They have thrown us into prison, and
- now, do they throw us out secretly?"

No indeed! Let them come themselves and bring us out."

Act 16:38 And the officers reported these words to the authorities, and **they were afraid when they heard that they were Romans.**

Act 16:39 **And having come, they pleaded with them and brought them out, and asked them to leave the city.**

Act 16:40 So coming out of the prison **they went to Ludia**, and seeing the brothers, they encouraged them, and went forth.

Believers are not to be a doormat either! Being abused and slandered is not okay. Stay within the parameters of His Word and be wise as a serpent and harmless as a dove. Choose your battles wisely and there are times, it is best just to 'walk away.'

Jeremiah 25

Seventy Years of Captivity

Jer 25:1 The word that came to Yirmeyahu concerning all the people of Yehudah, in the fourth year of Yehoyaqim son of Yoshiyahu, the sovereign of Yehudah, which was the first year of Neḅuḳadretsar sovereign of Babel,

Jer 25:2 which Yirmeyahu the prophet spoke to all the people of Yehudah and to all the inhabitants of Yerushalayim, saying,

Jer 25:3 “From **the thirteenth year of Yoshiyahu** son of Amon, sovereign of Yehudah, even **to this day, this is the twenty-third year** in which the word of **יהוה** has come to me. And I have spoken to you, rising early and speaking, **but you have not listened.**

Jer 25:4 “Moreover, **יהוה** has sent to you **all His servants the prophets**, rising early and sending them, **but you have not listened nor inclined your ear to hear,**

Jer 25:5 saying,

‘Turn back now everyone from his evil way and from the evil of your deeds, and dwell on the soil which **יהוה** has given to you and your fathers forever and ever.

Jer 25:6 **And do not**

- go after other mighty ones to serve them and to bow down to them.
- And do not provoke Me with the works of your hands, so that I do you no evil.’

Jer 25:7 “**But you did not listen to Me,**” declares **יהוה**, “so as to provoke Me with the works of your hands, for your own evil.

The 70-year consequence for their disobedience is declared. They would be exiled to Babylon.

Jer 25:8 “Therefore thus said **יהוה** of hosts, ‘Because you did not obey My words,

Jer 25:9 see, I am sending and taking all the tribes of the north,’ declares **יהוה**, ‘and Neḅuḳadretsar the sovereign of Babel, My servant, and shall bring them against this land and against its inhabitants, and against these nations all around, and shall put them under the ban, and make them an astonishment, and a hissing, and everlasting

ruins.

Jer 25:10 And I shall banish from them the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

Jer 25:11 And all this land shall be a ruin and a waste, **and these nations shall serve the sovereign of Babel seventy years.**

At the end of 70 years, their oppressors would also be punished.

Jer 25:12 And it shall be, when seventy years are completed, that I shall punish the sovereign of Babel and that nation, the land of the Kasdim, for their crookedness,' declares **יהוה**, 'and shall make it everlasting ruins.

Jer 25:13 And I shall bring on that land all My words which I have pronounced against it, all that is written in this book, which Yirmeyahu has prophesied concerning all the nations.

Jer 25:14 **For they too shall be enslaved by many nations and great sovereigns. And I shall repay them according to their deeds and according to the works of their hands.'** ”

The Cup of the YHWH's Wrath

Jer 25:15 **For thus said יהוה Elohim of Yisra'el to me,** “Take this wine cup of wrath from My hand, and make all the nations, to whom I send you, drink it.

Jer 25:16 “And they shall drink, and shake, and go mad because of the sword that I am sending among them.”

Jer 25:17 **I then took the cup from the hand of יהוה, and made all the nations drink, to whom יהוה had sent me,**

Jer 25:18 *namely* Yerushalayim and the cities of Yehudah, and its sovereigns, its heads, to make them a ruin, an object of astonishment, a hissing, and a curse, as it is this day;

Jer 25:19 Pharaoh sovereign of Mitsrayim, and his servants, and his heads, and all his people;

Jer 25:20 and all the mixed multitude, and all the sovereigns of the land of Uts, and all the sovereigns of the land of the Philistines – even Ashqelon, and Azzah, and Eqron, and the remnant of Ashdod;

Jer 25:21 Edom, and Mo'ab, and the children of Ammon;

Jer 25:22 and all the sovereigns of Tsor, and all the sovereigns of Tsidon, and the sovereigns of the coastlands which are beyond the sea;

Jer 25:23 Dedan, and Tēma, and Buz, and all who are in the farthest corners;

Jer 25:24 and all the sovereigns of Arabia and all the sovereigns of the mixed multitude who dwell in the wilderness;

Jer 25:25 and all the sovereigns of Zimri, and all the sovereigns of Ĕylam, and all the sovereigns of the Medes;

Jer 25:26 and all the sovereigns of the north, far and near, one with another, and all the reigns of the earth which are on the face of the ground. Also the sovereign of Shěshak shall drink after them.

Jer 25:27 “And you shall say to them, ‘Thus said יהוה of hosts, the Elohim of Yisra’el,

- “Drink, be drunk, and vomit!
- Fall and rise no more, because of the sword which I am sending among you.” ’
-

Jer 25:28 “And it shall be, when they refuse to take the cup from your hand to drink, then you shall say to them, ‘Thus said יהוה of hosts,

- “You shall drink!
- **Jer 25:29** “For look, I am beginning to bring evil upon the city which is called by My Name, and should you be entirely unpunished?
- You are not going unpunished, for
- I am calling for a sword on all the inhabitants of the earth,” declares יהוה of hosts.’

Jer 25:30 “And you shall prophesy against them all these words, and say to them,

YHWH Roars on High!

‘יהוה roars from on high, and utters His voice from His set-apart dwelling place. He roars mightily over His fold, a shout as those who tread the grapes, against all the inhabitants of the earth.

Jer 25:31 “Tumult shall come to the ends of the earth, for יהוה has a controversy with the nations. He shall enter into judgment with all flesh. The wrong He shall give to the sword,’ declares יהוה.”

Jer 25:32 Thus said יהוה of hosts,

- “See, evil is going forth from nation to nation,
- and a great whirlwind is raised up from the farthest parts of the earth.
- **Jer 25:33** “And in that day the slain of יהוה shall be from one end of the earth even to the other end of the earth.^a They shall not be lamented, or gathered, or buried, for they are dung on the face of the ground. Footnote: ^aSee footnote [Isa 66:24](#).

Jer 25:34 “Howl, you shepherds, and cry!

- And roll yourselves *in the ashes*, you leaders of the flock!

- For the days of your slaughter and your scatterings are completed,
- and you shall fall like a choice vessel.
- [Jer 25:35](#) “And a place of refuge shall perish from the shepherds,
- and escape from the leaders of the flock.

[Jer 25:36](#) “Hear the cry of the shepherds, and a wailing of the leaders of the flock, for **יהוה** is ravaging their pasture!

[Jer 25:37](#) “And the pastures of peace shall be cut down because of the burning displeasure of **יהוה**.

[Jer 25:38](#) “**Like a lion He shall leave His hiding place, for their land shall become a waste because of the sword of oppressors, and because of His burning displeasure.**”

Yes, these words were being proclaimed to Jerusalem and the surrounding nations; but make no mistake, these words are for our day also. Hear leaders. Hear priests. Hear pastors. Hear nations. Hear assemblies. Hear, repent, and turn from evil and evil ways; and turn to Yahusha HaMashiach.

Mark 11

The Triumphal Entry

[Mar 11:1](#) And when they came near Yerushalayim, to Běyth Phaġi and Běyth Anyah, at the Mount of Olives, He sent out two of His taught ones,

[Mar 11:2](#) and said to them, “Go into the village opposite you, and immediately entering into it, you shall find a colt tied, on which no one has sat. Loosen it and bring it.

[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](#).

[Mar 11:3](#) “And if anyone says to you, ‘Why are you doing this?’ say, ‘The Master needs it and shall send it back straightaway.’ ”

[Mar 11:4](#) So they went away, and found the colt tied by the door outside on the street, and they loosened it.

[Mar 11:5](#) And some of those standing there said to them, “What are you doing, loosening the colt?”

Truly it is amazing how YHWH includes His creations into the redemption process. We must not forget that YHWH sent His son Yahusha, **not only to redeem us; but, the land and all creation!** Praise Yah! He not only knows the number of hairs on our heads, but he knows even when a sparrow falls to the ground!

Mat 10:29 “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

Mar 11:6 And they said to them, as **יהושע** had said. So they let them go.

Mar 11:7 And they brought the colt to **יהושע** and threw their garments on it, and He sat on it.

Mar 11:8 And many spread their garments on the way, and others were cutting down branches from the trees and were spreading them on the way.

Mar 11:9 And those going before and those following cried out, saying, “**Hoshia-na!** **‘Blessed is He who is coming in the Name of יהוה!’** [Psa 118:25-26](#).”

Mar 11:10 **Blessed is the coming reign of our father Dawid – in the Name of יהוה!** **Hoshia-na** [Psa 118:25](#) in the highest!”

Mar 11:11 And **יהושע** went into Yerushalayim and into the Set-apart Place. And having looked around on all, He went out to Běyth Anyah with the twelve, as the hour was already late.

The people prepared the way for the King of kings; yet, Yahusha was still in the process of manifesting Himself as the Lamb of Elohim and as our High Priest of the Melchizedek Order! They removed their garments in honor and submission to Him! They prepared the way for Yahusha then; and now we prepared the way for Yahusha’s 2nd coming as King of kings.

Yahusha Curses the Fig Tree

Mar 11:12 And on the next day, when they had come out from Běyth Anyah, He was hungry.

Mar 11:13 And seeing at a distance a fig tree having leaves, He went to see whether He would find any *fruit* on it. And when He came to it, He found none but leaves, for it was not the season for figs.

Mar 11:14 And **יהושע**, responding, said to it, “Let no one eat fruit from you ever again.” And His taught ones heard it.

We should not cover ourselves with ‘fig leaves’ of excuses for ‘not sharing the Good News.’ We should be ready to ‘bear fruit’; in season and out of season. It would not be wise to appear before our Savior empty handed.

2Ti 4:2 Proclaim the Word! Be **urgent in season, out of season**. Convict,^a warn, appeal, with all patience and teaching.

Yahusha Cleanses the Temple

Mar 11:15 And they came to Yerushalayim. **יהושע**, entering into the Set-apart Place, began to drive out those who bought and sold in the Set-apart Place, and overturned the tables of the money-changers and the seats of those selling doves.

Mar 11:16 And He did not allow anyone to carry a vessel through the Set-apart Place.

Mar 11:17 And He was teaching, saying to them, “Has it not been written, ‘**My House shall be called a house of prayer for all nations**’? Isa 56:7. But you have made it a ‘**den of robbers**.’ ” Jer 7:11.

Mar 11:18 And the scribes and the chief priests heard it and they were seeking how to destroy Him, for they feared Him, because all the crowd was astonished at His teaching.

Mar 11:19 And when evening came, He went out of the city.

Today, we are the temple! We are living stones that make up the one new man in Him.

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,

Eph 2:15 having abolished in His flesh the enmity^d – the torah of the commands in dogma – so as to create in Himself one renewed [new] man from the two, thus making peace, **Footnote: ^dAlso see Col 2:14, Col 2:20, Act 11:1-3**.

Our born anew spirit within us doesn’t sin, for it is the Ruach HaKodesh. Our ‘soul’ realm within us, most certainly is prone to sin. For this reason, we bind those things in our lives displeasing to YHWH and cast them out; then replace them with what is pleasing to YHWH, the fruit of the Spirit.

Our soul realm consist of our mind, will, and emotions. We are to bring our soul realm into submission to Him by casting off the ‘garments’ of the old man; and keeping on our spotless garment that has been washed in the blood of the Lamb.

Like Yahusha, we should be focused on doing the will of the Father; having the mind of Yahusha; and our emotions should reflect the fruit of the Spirit. We should desire to be His hands and feet on earth as His Royal Ambassadors; and as His Kingdom of Priests. We should not defile our bodies, the temple, with things of this world. Our temples should be houses of prayer and be devoted and set-apart to Him.

The Lesson from the Withered Fig Tree

Mar 11:20 And in the morning, passing by, they saw the fig tree dried up from the roots.

Mar 11:21 Then Kěpha, remembering, said to Him, “Rabbi, look! The fig tree which You cursed has withered.”

Mar 11:22 And יהושע^י answering, said to them, “Have belief in Elohim.

Mar 11:23 “For truly, I say to you, whoever says to this mountain, ‘Be removed and be thrown into the sea,’ and does not doubt in his heart, but believes that what he says, shall be done, he shall have whatever he says.

Mar 11:24 “Because of this I say to you, whatever you ask when you pray, believe that you receive them, and you shall have them.

Mar 11:25 “And whenever you stand praying, if you hold whatever against anyone, forgive, so that your Father in the heavens shall also forgive you your trespasses.

Mar 11:26 “But if you do not forgive, neither shall your Father in the heavens forgive your trespasses.”

Unforgiveness hinders Yahusha’s work **in our own lives**. What would have happened if Yahusha had unforgiveness of us, while we were yet sinners?

We should set ourselves free by forgiving others that sin against us. We should keep our eyes focused on Him. When we pray, we must believe that we have received what we have asked. Our prayers require action whether we are praying for ourselves or for others. We take ‘action’ to show our faith, then we must walk in obedience.

We just read about Paul casting out the spirit of Puthon. The spirit didn’t come out immediately but that same hour. Paul wasn’t sitting around thinking; oops it didn’t work. No, he continued by faith sharing with others; knowing that that spirit had to submit to the authority the Name of Yahusha HaMashiach.

The woman with the issue of blood believed Yahusha could heal her; she took action to touch the hem of His garment. The blind man went and washed his mud caked eyes in the pool of Siloam. Naaman dipped seven times in the Jordan river. We read yesterday that blind Bartimaeus exhibited his faith and action even BEFORE he was healed!

There must be belief without doubt.

The Authority of Yahusha Challenged

Mar 11:27 And they came again to Yerushalayim. And as He was walking in the Set-apart Place, the chief priests, and the scribes, and the elders came to Him,

Mar 11:28 and they said to Him, “By what authority are You doing these? And who gave You this authority to do these?”

Mar 11:29 And יהושע^י answering, said to them, “I shall ask you one question, and answer Me, and I shall say to you by what authority I do these:

Mar 11:30 “The immersion of Yoḥanan – was it from heaven or from men? Answer Me.”

Mar 11:31 And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He shall say, ‘Then why did you not believe him?’

Mar 11:32 “But if we say, ‘From men’ ” – they feared the people, for all held that Yoḥanan was a prophet indeed.

Mar 11:33 And answering they said to יהושע^י, “We do not know.” And יהושע^י answering, said to them, “Neither do I say to you by what authority I do these.”

Yahusha exposed the hypocrisy of the chief priests, scribes and elders! It was a case of the ‘unknowing ones’ questioning the authority of the ‘all-knowing One.’

~ *Shalom* ~ *Libby*

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