

Greetings, today our manna is from Genesis 14; Matthew 13; Nehemiah 3; Acts 13.

January 13 – Melchizedek Devotional Perspective

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

Genesis 14

The Battle of the Kings

Abram Rescues Lot

Gen 14:1 And it came to be in the days of

- ❖ Amraphel sovereign of Shin'ar,
- ❖ Aryo_k sovereign of Ellasar,
- ❖ Kedorla'omer sovereign of Ěylam, and
- ❖ Tid'al sovereign of Goyim,

Gen 14:2 that they fought against

- ❖ Bera sovereign of Sedom,
- ❖ Birsha sovereign of Amorah,
- ❖ Shinab sovereign of Admah,
- ❖ Shem'ěber sovereign of Tseboyim, and
- ❖ the sovereign of Bela, that is Tso'ar.

Gen 14:3 All these joined together in the **Valley of Siddim, that is the Salt Sea.**

Gen 14:4 Twelve years they served Kedorla'omer, and in the thirteenth year they rebelled.

Gen 14:5 And **in the fourteenth year** Kedorla'omer and the sovereigns that were with him came and struck the Repha'im in Ashteroth Qarnayim, and the Zuzim in Ḥam, and the Ēmites in Shawēh Qiryathayim,

Gen 14:6 and the Horites in their mountain of Sě'ir, as far as Ěl Paran, which is by the wilderness.

BDB Definition: râphâ' / râphâh 1) giants, Rephaim 1a) old tribe of giants

Gen 14:7 And they turned back and came to Ěn Mishpat, that is Qaděsh, and struck all the country of the Amalěqites, and also the Amorites who dwelt in Hatsetson Tamar.

BDB Definition: Amalekite = see Amalek “people of lapping” 1) descendants of

Amalek, the grandson of Esau

Gen 14:8 And the sovereign of

- ❖ Sedom, and the sovereign of
- ❖ Amorah, and the sovereign of
- ❖ Admah, and the sovereign of
- ❖ Tseboym, and the sovereign of
- ❖ Bela, that is Tso'ar, went out and joined together in battle in the Valley of Siddim,

Gen 14:9 against

- ❖ Kedorla'omer sovereign of Eylam, and
- ❖ Tid'al sovereign of Goyim, and
- ❖ Amraphel sovereign of Shin'ar, and
- ❖ Aryok sovereign of Ellasar – four sovereigns against five.

The four kings defeat the five kings.

Gen 14:10 And the Valley of Siddim had many tar pits. And the sovereigns of Sedom and Amorah fled and fell there, and the remainder fled to the mountains.

Gen 14:11 And they took

- ❖ all the goods of Sedom and Amorah, and all their food, and went away.
- ❖ **Gen 14:12** And they took Lot, Abram's brother's son who dwelt in Sedom, and his goods, and left.

Gen 14:13 And one who had escaped came and informed Abram the Hebrew, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a covenant with Abram.

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.

Gen 14:15 And he and his servants divided against them by night, and struck them and pursued them as far as Hobah, which is on the left of Dammeseq.

Gen 14:16 So he brought back

- ❖ all the goods, and also brought back
- ❖ his brother Lot and his goods, as well as
- ❖ the women and the people.

Abram Blessed by Melchizedek

Upon Abraham's return from striking Kedorlaomer and the other 3 kings; the king of Sodom comes out to meet him; and Melchizedek king of Salem and priest of the Most High El brought-out bread and wine. Therefore, those gathered were Abraham; along with the king of Sodom; and the king of Salem gathered in Shaveh, the King's Valley.

Gen 14:17 And after his return from the striking of Kedorla'omer and the sovereigns who were with him,

- the sovereign of Sedom came out to meet him at the Valley of Shawěh, that is, the Sovereign's Valley.
- **Gen 14:18** And Malkitsedeq sovereign of Shalěm brought out bread and wine. Now he was the priest of the Most High Ěl. [Note this is the first mention of bread AND wine.]
 - **Gen 14:19** And he blessed him and said, "Blessed be Abram of the Most High Ěl, Possessor of the heavens and earth.
 - **Gen 14:20** "And blessed be the Most High Ěl who has delivered your enemies into your hand." And he gave him a tenth of all.

This Melchizedek was a king of Salem and a priest of the Most High El. Melchizedek means 'My king is righteous.' The preachers of righteousness and the Melchizedek Order predicated the Aaronic Levitical Priesthood. The Melchizedek order is a combination of kingly and priestly duties. This was a foreshadow of Yahusha our High Priest after the order of Melchizedek. Yahusha was Prophet; Priest; and King. He was from the tribe of Judah not Levi. He has made His people a kingdom of priest of every tribe, tongue, people, and nation. Believers make up His set-apart holy nation regardless of mother / father lineage. Mother / father lineage was required under the Aaronic Levitical Priesthood and no females allowed.

Gal 3:27 For as many of you as were immersed into Messiah have put on Messiah.

Gal 3:28 There is not Yehudi nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah *υνίτι*.

Gal 3:29 And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.

After the blessing bestowed on Abraham by Melchizedek, king of Salem and priest to the Most High El; Abraham tithes a tenth of all. The scene then switches to the King of Sodom speaking to Abraham. [See Heb. 7:1-28]

Gen 14:21 And the sovereign of Sedom said to Abram,

- "Give me the people,

- and take the goods for yourself.”

Gen 14:22 But Abram said to the sovereign of Sodom,

- ✚ “I have lifted my hand to יהוה', the Most High Ěl, the Possessor of the heavens and earth,
- ✚ Gen 14:23 not to take a thread or a sandal strap
- ✚ or whatever is yours, **lest you should say, ‘I have made Abram rich,’**
- ✚ Gen 14:24 except only what the young men have eaten, and the portion of the men who went with me: Anēr, Eshkol, and Mamrē. Let them take their portion.”

Abram wanted no connection to the king of Sodom; not even to take a thread or a sandal strap from him which is indicative of submitting to another's authority and power. Abram served the Sovereign of sovereigns and all glory and esteem belonged to YHWH.

Matthew 13

The Parable of the Sower

Mat 13:1 And on that day יְהוָשֻׁעַ went out of the house and sat by the sea.

Mat 13:2 And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

Mat 13:3 And He spoke to them much in parables, saying, “See, the sower went out to sow.

Mat 13:4 “And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

Mat 13:5 “And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

Mat 13:6 “But when the sun was up they were scorched, and because they had no root they withered.

Mat 13:7 “And others fell among thorns, and the thorns came up and choked them.

Mat 13:8 “And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

Mat 13:9 “He who has ears to hear, let him hear!”

The seed is the Word. The Word is cast among the people and like seed for agricultural crops; some yields are high, moderate, low, and then others yield nothing. It has everything to do with the condition and preparation of the soil; the heart. Yahusha explains this parable in verses 18-23 below.

The Purpose of the Parables

Mat 13:10 And the taught ones came and said to Him, “Why do You speak to them in parables?”

Mat 13:11 And He answering, said to them, “**Because it has been given to you to know the secrets of the reign of the heavens,^a but to them it has not been given.**^b

Footnotes: ^aMattithyahu uses the word “heaven(s)” as an euphemism for the Name or designation of the Father, while [Mar 4:11](#) and [Luk 8:10](#) use the Father’s Name/designation. ^bSee also [Mar 4:33-34](#).

Question: Why do you speak in parables?

Answer: Because it has been given to you to KNOW the secrets of the reign of the heavens [or Elohim], but to them it has not been given.

Mat 13:12 “**For whoever possesses, to him more shall be given**, and he shall have overflowingly; but whoever does not possess, **even what he possesses shall be taken away from him.**^c Footnote: ^cCompare footnote at [Luk 8:18](#).

This reminds us to not only ‘dwell’ in the promised land but to ‘possess.’ To dwell is to profess belief in Yahusha HaMashiach yet remain on the ‘milk’ of the Word; but to possess is to daily grow in reading His Word; developing His way of thinking; and become doers of the Word which is pleasing to Him.

Mat 13:13 “Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 “And in them the prophecy of Yeshayahu is completely filled, which says, ‘**Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,**

Mat 13:15 **for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.**’ [Isa 6:9-10](#).

Mat 13:16 “And **blessed are your eyes because they see, and your ears because they hear,**

Mat 13:17 **for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.**

Believers in Yahusha are immeasurably blessed to have eyes to see and ears to hear!

The Parable of the Sower Explained

Mat 13:18 “You, then, hear the parable of the sower:

Mat 13:19 “When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

Mat 13:20 “And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Mat 13:21 yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

Mat 13:22 “And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, **and it becomes fruitless.^d** Footnote: ^d Luk 21:34, 2Ti 3:4.

Mat 13:23 “And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty.”

The Parable of the Weeds

Mat 13:24 Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

Mat 13:25 but while men slept, his enemy came and sowed **darnel** among the wheat and went away. Footnote: ^eDarnel looks like wheat but is poisonous to man and beast.

Mat 13:26 “And when the blade sprouted and bore fruit, then the darnel also appeared.

Mat 13:27 “And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’

Mat 13:28 “And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

Mat 13:29 “But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

Mat 13:30 **Let both grow together until the harvest**, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.” ’ ”

This is the present state we find ourselves in, in this fallen world. Just two categories ~ wheat and tares. There are only two final warring nations: the worldly nation of Esau/Edom or the righteous nation of Jacob/Israel.

The enemy has tried to cloud the issue with multiple divisions between cultures, genders, ethnicity, and numerous religions and beliefs; but there are only two choices. It is the choice between good and evil; blessings and curses; or life and death.

The Mustard Seed and the Leaven

Mat 13:31 Another parable He put before them, saying, "The reign of the heavens is like a mustard seed, which a man took and sowed in his field.

Mat 13:32 which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that **the birds of the heaven come and dwell in its branches.**" Psa 104:12, Eze 17:23, Eze 31:6, Dan 4:12.

Mat 13:33 Another parable He spoke to them, “The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened.”

The greatest seed that was ever planted in my life came from five words. These five words did more in my life than the 18 years of scholastic education I received from this world. The five words were: You – don’t – have – it – right.

Those words set me on a journey to know and find Him. I didn't have a teacher, so I asked Him to teach me and show me. For my part, I promised to read a Bible verse every day, but I ended up reading much more.

As I read, I wept, and my tears planted and watered His Word deeply in my heart. He has been my passion of pursuit ever since. My life, my testimony, has been the parable of the 'mustard seed.' A witness of only 5 small words brought me from death unto life and bore a rich harvest.

Prophecy and Parables

Mat 13:34 **ישׁוּעָה** said all this to the crowds in parables, and He did not speak to them without a parable.

Mat 13:35 so that what was spoken by the prophet might be filled, saying, “**I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.**” [Psa 78:2](#).

The Parable of the Weeds Explained

Mat 13:36 Then, having sent the crowds away, יְהוָה went into the house. And His taught ones came to Him, saying, “Explain to us the parable of the darnel of the field.”

Mat 13:37 And He answering, said to them, "He who is sowing the good seed is the Son of Adam.

Mat 13:38 and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one.

Mat 13:39 and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.

Mat 13:40 "As the darnel, then, is gathered and burned in the fire, so it shall be at the

end of this age.

Mat 13:41 “The Son of Adam shall send out His messengers, and they shall gather out of His reign **all the stumbling-blocks,^f** and **those doing lawlessness,^g** Zep 1:3.

Footnotes: fOr *all the causes of sinning/offence*. gThe Darnel of Mat 13:25.

Mat 13:42 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.

Mat 13:43 “**Then the righteous^h shall shine forth as the sun** Dan 12:3 in the reign of their Father. He who has ears to hear, let him hear! Footnote: h Psa 37:29, Psa 72:7, Psa 75:10, Psa 118:19-20, Psa 146:8, Mal 3:18, Rev 22:11.

Notice who is gathered first. The tares are gathered out from among the wheat and are thrown in the furnace of fire.

The Parable of the Hidden Treasure

Mat 13:44 “Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.

Yahusha HaMashiach is the tree of life; He is the living water; He is the bread of life; nothing is more valuable than knowing and receiving Him. He is the Pearl of great price.

The Parable of the Pearl of Great Value

Mat 13:45 “Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,

Mat 13:46 who, when he had found one pearl of great price, went and sold all that he had and bought it.

The Parable of the Net

Mat 13:47 “Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,

Mat 13:48 which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

Mat 13:49 “**Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous,**

Mat 13:50 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”

Repeatedly, we see simply two choices; good and evil; wicked and righteous; wheat and tares; sheep and goats. We should not make this complicated. Yahusha is the Way, the Truth, and the Life. He is the Rock. All other foundations are sinking deceiving sand!

New and Old Treasures

Mat 13:51 **יְהוָה** said to them, “Have you understood all this?” They said to Him, “Yes, Master.”

Mat 13:52 And He said to them, “Therefore every scholar taught in the reign of the heavens is like a householder who brings out of his treasure *matters*, renewed and old.”

We overcome the adversary by the Blood of the Lamb and the word of our testimony. We share, fellowship, and break bread with one another. We share the treasures we have received in Him and rejoice together having been enrolled in heaven.

Heb 12:21 And so fearsome was the sight that Mosheh said, “**I exceedingly fear and tremble.**”
Deu 9:19.

Heb 12:22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

Heb 12:23 **to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,**

Heb 12:24 and to **עֶשֶׂרְנִי** the Mediator^d of a new covenant, and to the blood of sprinkling which speaks better than *the blood of Hebel*. Footnote: ^dSee Heb 8:6.

Yahusha Rejected at Nazareth

Mat 13:53 And it came to be, when **יְהוָה** had ended these parables, that He left there.

Mat 13:54 **And when He had come to His own country,** He taught them in their congregation, so that they were astonished and said, “**Where did this One get this wisdom and miracles?**

Mat 13:55 “Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya'aqob and Yoséph and Shim'on and Yehudah?

Mat 13:56 “And His sisters, are they not all with us? Where then did this One get all this?”

Mat 13:57 **And they stumbled at Him.** But **יְהוָה** said to them, “A prophet is **not unappreciated except in his own country and in his own house.**”

Mat 13:58 **And He did not do many miracles there because of their unbelief.**

Unbelief is a very serious matter. It is belief in Yahusha that changes one's destiny.

Nehemiah 3

Rebuilding the Wall

The Sheep Gate

Neh 3:1 And Elyashib the high priest rose up with his brothers the priests and built the **Sheep Gate**. They set it apart and set up its doors, even as far as the Tower of Hanan'ēl they set it apart, as far as the Tower of Hanane'ēl.

Neh 3:2 And at his hand the men of Yeriho built. And at his hand Zakkur son of Imri built.

The Fish Gate

Neh 3:3 And the sons of Hassena'ah built the **Fish Gate**, who laid its beams and set up its doors, its bolts and bars.

Neh 3:4 And at their hand Meremoth son of Uriyah, son of Qots, strengthened. And at their hand Meshullam son of Berekyah, son of Meshéyzab'ēl, strengthened. And at their hand Tsadoc son of Ba'ana strengthened.

Neh 3:5 And at their hand the Teqowites strengthened, but their nobles did not put their shoulders to the work of their Master.

The Old Gate

Neh 3:6 And Yehoyada son of Paséah and Meshullam son of Besodeyah strengthened the **Old Gate**. They laid its beams and set up its doors, and its bolts and its bars.

Neh 3:7 And at their hand Melatyah the Gib'onite, and Yadon the Meronothite, the men of Gib'on and Mitspah, strengthened the official seat of the governor beyond the River.

Neh 3:8 At his hand Uzzi'ēl son of Harayah, one of the goldsmiths, strengthened. And at his hand Hananyah, one of the perfumers, strengthened. And they restored Yerushalayim as far as the Broad Wall.

Neh 3:9 And at their hand Rephayah son of Hur, ruler of half the district of Yerushalayim, strengthened.

Neh 3:10 And at their hand Yedayah son of Harumaph strengthened, even opposite his house. And at his hand Hattush son of Hashabneyah strengthened.

Neh 3:11 Malkiyah son of Harim and Hashshub son of Pahath-Mo'ab strengthened another section, and the Tower of the Ovens.

Neh 3:12 And at his hand Shallum son of Hallohésh ruler of half the district of Yerushalayim strengthened, he and his daughters.

The Valley Gate

Neh 3:13 Hanun and the people of Zanowah strengthened the **Valley Gate**. They built it, and set up its doors, its bolts and bars – and a thousand cubits of the wall as far as the Dung Gate.

The Dung Gate

Neh 3:14 And the **Dung Gate** was strengthened by Malkiyah son of Rēkāb, ruler of the district of Bēyth Hakkerem. He built it and set up its doors, its bolts and bars.

The Fountain Gate

Neh 3:15 And the Fountain Gate was strengthened by Shallun son of Kol-Hozeh, ruler of the district of Mitspah. He built it and covered it, and set up its doors, its bolts and bars – also the wall of the Pool of Shelaḥ by the Sovereign's Garden, as far as the stairs going down from the City of Dawid.

Neh 3:16 After him Nehemayah son of Azbuq, ruler of half the district of Bēyth Tsur, strengthened as far as opposite the burial-sites of Dawid, and to the man-made pool, and as far as the house of the mighty men.

Neh 3:17 After him the Lēwites, Rehum son of Bani, strengthened. At his hand strengthened Hashabyah, ruler of half the district of Qe'lah, for his district.

Neh 3:18 After him their brothers, Bawwai son of Hēnādād, ruler of the other half of the district of Qe'lah, strengthened.

Neh 3:19 And at his hand Ēzer son of Yēshua, the ruler of Mitspah, strengthened another section before the going up to the armoury at the corner.

Neh 3:20 After him Baruk son of Zabbai eagerly strengthened the other section, from the buttress to the door of the house of Elyashib the high priest.

Neh 3:21 After him Meremoth son of Uriyah, son of Qots, strengthened another section, from the door of the house of Elyashib to the end of the house of Elyashib.

Neh 3:22 And after him the priests, the men of the neighbourhood, strengthened.

Neh 3:23 After him Binyamin and Hashshub strengthened opposite their house. After them Azaryah son of Ma'aséyah, son of Ananyah, strengthened near his house.

Neh 3:24 After him Binnui son of Hēnādād strengthened another section, from the house of Azaryah to the angle, even as far as the corner.

Neh 3:25 Palal son of Uzai strengthened opposite the corner, and on the tower which projects from the sovereign's upper house that was by the courtyard of the prison. After him Pedayah son of Parosh.

The Water Gate

Neh 3:26 Now the Nethinim dwelt in Ophel as far as opposite the **Water Gate** toward the east, and on the projecting tower.

Neh 3:27 After him the Teqowites strengthened another section, opposite the great projecting tower, and as far as the wall of Ophel.

The Horse Gate

Neh 3:28 Beyond the **Horse Gate** the priests strengthened, each opposite his own house.

The East Gate

Neh 3:29 After them Tsadoq son of Immér strengthened opposite his own house. After him Shemayah son of Shekanyah, keeper of the **East Gate**, strengthened.

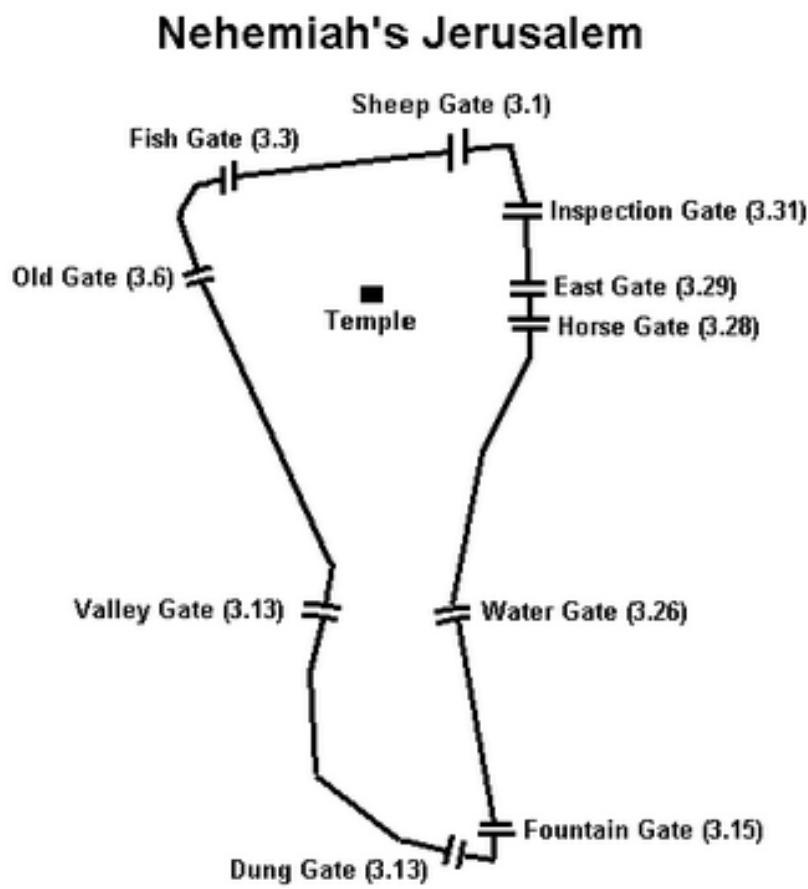
Neh 3:30 After him Hananyah son of Shelemyah, and Hanun, the sixth son of Tsalaph, strengthened another section. After him Meshullam son of Berekyah strengthened opposite his room.

The Miphqad Gate or Inspection Gate

Neh 3:31 After him Malkiyah, one of the goldsmiths, strengthened as far as the house of the Nethinim and of the merchants, opposite the **Miphqad Gate**, and as far as the going up of the corner.

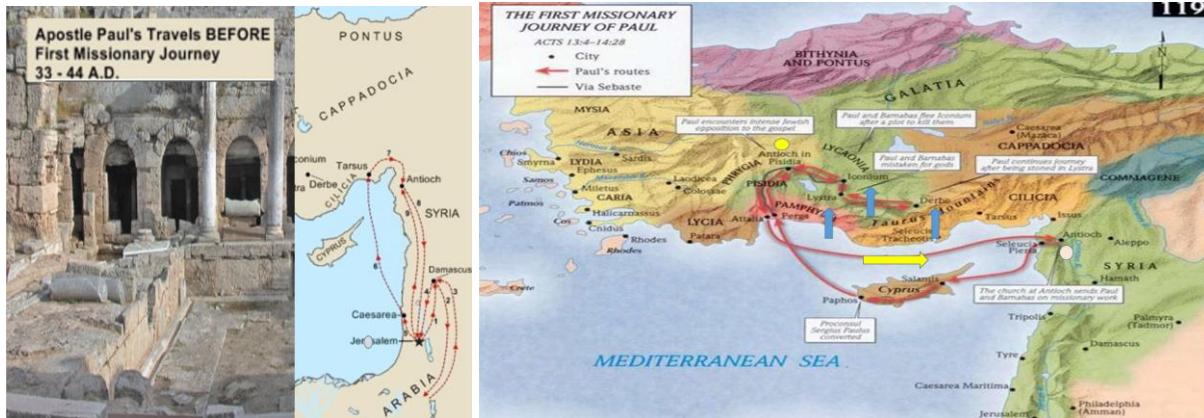
The Sheep Gate

Neh 3:32 And between the going up of the corner to the **Sheep Gate**, the goldsmiths and the merchants strengthened.



Acts 13

Barnabas and Saul Sent Off



Act 13:1 And in the assembly that was at Antioch there were certain prophets and teachers: both Barnaba and Shim'on who was called Niger, and Lucius of Cyrene, and Manahém who had been brought up with Herodes the district ruler, and Sha'ul.

Act 13:2 And as they were doing service to the Master and fasted, the Set-apart Spirit said, “Separate unto Me Barnaba and Sha’ul for the work to which I have called them.”

Act 13:3 Then having fasted and prayed, and having laid hands on them, they sent them away.

As we journey with Paul on his missionary journeys, be mindful of the numerous pagan gods the people worship along their missionary destinations. The wheat and tares grow side by side.

Barnabas and Saul on Cyprus

Act 13:4 So they, having been sent out by the Set-apart Spirit, went down to Seleukeia, and from there they sailed to Cyprus.

Act 13:5 And having come into Salamis, they proclaimed the word of Elohim in the congregations of the Yehudim. And they also had Yoḥanan as an attendant.

As viewed on the map, Seleucia was a coastal town not far from Antioch Syria. Barnabas, Paul, and John Mark sail to Salamis, the then capital of the island of Cyprus; afterwards called Constantia, and presently is called Salina, situated on the eastern part of the island. Here they proclaim the word of YHWH in the congregations of the Yehudim.

Act 13:6 And having passed through all the island to Paphos, they found a certain magician, a false prophet, a Yehudi whose name was Bar-Yehoshua,

Act 13:7 who was with **the proconsul, Sergius Paulus, a man of understanding.** This man, having called for Barnaba and Sha'ul, earnestly sought to hear the word of Elohim.

Act 13:8 But **Elymas the magician** – for so his name is translated – withheld them, seeking to turn the proconsul away from the belief.

It doesn't take long for the evil one to raise his ugly head. Spiritual warfare is around us every day. Why? Because, the wheat and the tares are growing side by side; even in households!

When Paul and Barnabas leave Seleucia, they share the Good News along the way from the east side to the west side of the island before arriving in Paphos. **It was said that perhaps there was no other city more dissolute than Paphos [Papas].**

Excerpt Adam Clarke: 'Venus'

Here Venus had a superb temple: here she was worshipped with all her rites; and from this place she was named the Paphian Venus, the queen of Paphos, etc. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain.

Elymas: certain magician, a false prophet, a Yehudi whose name was Bar-Yehoshua – means wise; learned; a magician – He walked in the spirit of darkness and its arts. Sought to snatch the seed.

Elymas tried to run satanic interference of the Gospel message. The **proconsul, Sergius Paulus**, a man of understanding, truly wanted to know of Elohim; however, Elymas desired otherwise.

What was a proconsul?

The proconsul. Rosenmuller and others remark, that in those days the Romans sent two different kinds of governors into the provinces. Some of the provinces were Caesarean or imperial, and into those they sent proprietors; others belonged to the senate and people of Rome, and into those they sent proconsuls. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the people, whence it was governed by a proconsul. See Dion Cass. Hist. Rom. lib. iv. p. 523. (Edit. Leunclav.)

Now we will see Paul engage in spiritual warfare. If believers think that this 'kind of stuff' only happened back in Paul's day; think again!

Act 13:9 **Then Sha'ul, who also is Paul^a – filled with the Set-apart Spirit, looked**

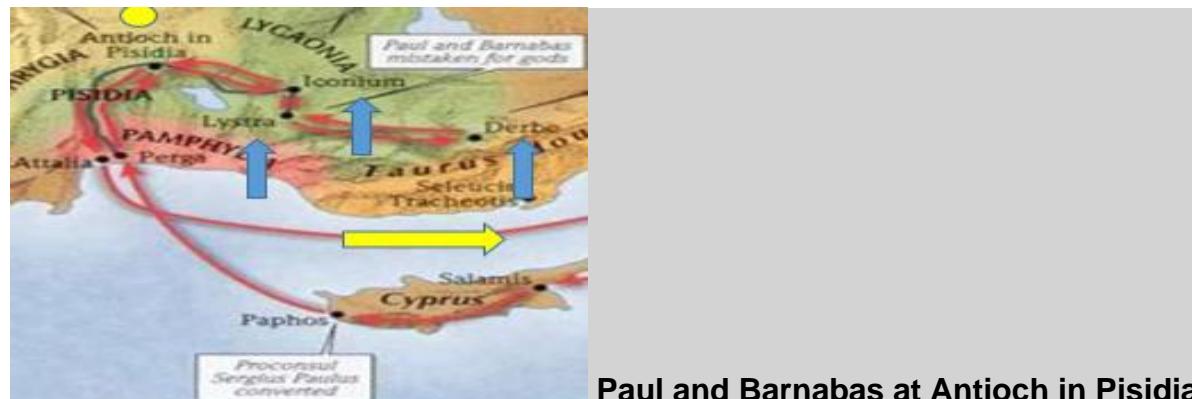
intently at him. Footnote: ^aSee Explanatory Notes - Paul.

Act 13:10 and said, “O son of the devil, filled with all deceit and all recklessness, you enemy of all righteousness, shall you not cease perverting the straight ways of הָנָהִ ?”

Act 13:11 “And now, see, the hand of הָנָהִ is upon you, and you shall be blind, not seeing the sun for a time.” And instantly a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Act 13:12 And having seen what took place, the proconsul believed, being astonished at the teaching of the Master.

YHWH truly works in mysterious ways. Paul takes authority over the spirit guiding Elymas; and proclaims blindness to come over him. Divinely, YHWH uses the very one guided by evil that wanted to prohibit the Gospel; to instead display the Gospel to the proconsul! The proconsul believed and witnessed the All Mighty Elohim.



Paul and Barnabas at Antioch in Pisidia

Act 13:13 And having put out from Paphos, Sha’ul and those with him came to Perge in Pamphulia. And Yohanan, having left them, returned to Yerushalayim.

Act 13:14 But passing through from Perge, they came to Antioch in Pisidia, and went into the congregation on the Sabbath day and sat down.

Act 13:15 And after the reading of the Torah and the Prophets, the rulers of the congregation sent to them, saying, “Men, brothers, if you have any word of encouragement for the people, speak.”

John Mark decides to return to Jerusalem. We will find out later that this dismays Paul. Barnabas and Paul continue and arrive to the coastal town of Perge and travel up to Antioch in Pisidia; a province of Asia Minor. It is the Sabbath and the readings from the Torah and Prophets has been done; then the rulers of the congregation ask them if they have any words of encouragement. Then Paul begins to speak. He begins with the Exodus out of Egypt.

Act 13:16 And Sha’ul, standing up and motioning with his hand said, “Men,

Yisra'elis, and those fearing Elohim, listen:

From Egypt to their land inheritances...

Act 13:17 “The Elohim of this people Yisra'el did choose our fathers, and exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it.

Act 13:18 “Now for a time of about **forty years** He sustained them in the wilderness.

Act 13:19 “And having destroyed seven nations in the land of Kena'an, He gave their land to them as an inheritance.

Judges to Samuel to Saul to David...

Act 13:20 “And after that He gave judges for about **four hundred and fifty years**, until Shemu'el the prophet.

Act 13:21 “But then they asked for a sovereign, and Elohim gave them Sha'ul the son of Qish, a man of the tribe of Binyamin, for forty years.

Act 13:22 “And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, ‘**I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.**’

Act 13:23 “From this one's seed, according to the promise, Elohim raised up for Yisra'el a Saviour, ישׁועה,

Act 13:24 after Yoḥanan had first proclaimed the immersion of repentance to all the people of Yisra'el, before His coming.

Act 13:25 “And as Yoḥanan was completing his mission, he said, ‘Who do you suppose I am? I am not He. But see, there comes One after me, the sandals of whose feet I am not worthy to loose.’

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.

Gal 3:18 For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise.

Act 13:26 “Men, brothers, sons of the race of Abraham, and those among you fearing Elohim, to you the word of this deliverance has been sent,

Act 13:27 for those dwelling in Yerushalayim, and their rulers,

- because they did not know Him,
- nor even the voices of the Prophets which are read every Sabbath,
- have filled them in having judged Him.

Act 13:28 “And having found not one cause for death, they asked Pilate that He should be put to death.

Act 13:29 “And when they had accomplished all that was written concerning Him, taking Him down from the timber, they laid Him in a tomb.

Act 13:30 “But Elohim raised Him from the dead,

Act 13:31 and He was seen for many days by those who came up with Him from Galil to Yerushalayim, who are His witnesses to the people.

Act 13:32 “And we bring you the Good News, the promise made to the fathers,

Act 13:33 that Elohim has filled this for us, their children, having raised up *יעשׂתָה*, as it has also been written in the second Tehillah, ‘**You are My Son, today I have brought You forth.**’ [Psa 2:7](#).

Act 13:34 “And that He raised Him out of the dead, no more to return to corruption, He has said thus, ‘**I shall give you the trustworthy kindnesses of Dawid.**’ [Isa 55:3](#).

Act 13:35 “For this reason He also says in another Tehillah, ‘You shall not give Your Lovingly-committed One to see corruption.’ [Psa 16:10](#).

Act 13:36 “For Dawid, indeed, having served his own generation by the counsel of Elohim, fell asleep, was buried with his fathers, and saw corruption,

Act 13:37 but He whom Elohim raised up saw no corruption.

Act 13:38 “Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you,

Act 13:39 and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Torah of Mosheh.

Act 13:40 “Watch then that what was said in the prophets does not come upon you:

Act 13:41 “See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you.” [Hab 1:5](#).

Act 13:42 And when the Yehudim went out of the congregation, the nations begged to have these words spoken to them the next Sabbath.

Act 13:43 And when the meeting of the congregation had broken up, many of the Yehudim and of the worshipping converts followed Sha'ul and Barnaba, who, speaking to them, were urging them to continue in the favour of Elohim.

Once again, spiritual warfare arises.

Act 13:44 And on the next Sabbath almost all the city came together to hear the Word of Elohim.

Act 13:45 But when the Yehudim saw the crowds, they were filled with jealousy.

And contradicting and speaking evil, they opposed what Sha'ul was saying.

Act 13:46 But speaking boldly, Sha'ul and Barnaba said, “It was necessary that the word of Elohim should be spoken to you first, but since you thrust it away, and judge yourselves unworthy of everlasting life, see, we turn to the nations.

Act 13:47 “For so the Master has commanded us, ‘I have set you to be a light to the nations, that you should be for deliverance to the ends of the earth.’ ” Isa 49:6.

The nation people rejoice at the Good News! The Yehudim stir up persecution against Paul and Barnabas, and they shake the dust off their feet and move on to Ikonium.

Act 13:48 And when the nations heard this, they were glad and praised the Word of הָנָן!. And as many as had been appointed to everlasting life believed.

Act 13:49 And the Word of הָנָן was being spread throughout the entire country.

Act 13:50 But the Yehudim stirred up the worshipping and noble women and the chief men of the city, and raised up persecution against Sha'ul and Barnaba, and threw them out of their borders.

Act 13:51 And shaking off the dust from their feet against them, they came to Ikonion.

Act 13:52 And the taught ones were filled with joy and the Set-apart Spirit.

We must continue to share the Good News with all sincerity and love, whether received or not. We press on keeping our hearts and minds set on Him. We shake off the dissolute dust; and we move forward.

~ Shalom ~ Libby

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