

Greetings, today our manna is from Deut. 1; Psalm 81 & 82; Isaiah 29; 3John 1.

May 28 – 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/>

Deuteronomy 1

Author: Moses wrote the Book of Deuteronomy, which is in fact a collection of his sermons to Israel just before they crossed the Jordan. “These are the words which Moses spoke” (1:1). Someone else (Joshua, perhaps) may have written the last chapter.

Date of Writing: These sermons were given during the 40-day period prior to Israel’s entering the Promised Land. The first sermon was delivered on the 1st day of the 11th month (1:3), and the Israelites crossed the Jordan 70 days later, on the 10th day of the 1st month ([Joshua 4:19](#)). Subtract 30 days of mourning after Moses’ death ([Deuteronomy 34:8](#)), and we’re left with 40 days. The year was 1406 B.C.

Purpose of Writing: A new generation of Israelites was about to enter the Promised Land. This multitude had not experienced the miracle at the Red Sea or heard the law given at Sinai, and they were about to enter a new land with many dangers and temptations. The book of Deuteronomy was given to remind them of God’s law and God’s power. <https://www.gotquestions.org/Book-of-Deuteronomy.html>

The Opening Setting:

Deu 1:1 **These are the words which Mosheh spoke to all Yisra’ël beyond the Yardēn in the wilderness**, in the desert plain opposite Suph, between Paran and Tophel, and Laḅan, and Ḥatsēroth, and Di Zahab,

Deu 1:2 **eleven days’ journey from Ḥorēḅ by way of Mount Sē’ir to Qaḏēsh Barnēa.**

Deu 1:3 And it came to be in the **fortieth year**, in the **eleventh new moon** [month], on the **first day of the new moon**, that Mosheh spoke to the children of Yisra’ël according to all that יהוה had commanded him concerning them,

Deu 1:4 after he had stricken Siḥon sovereign of the Amorites, who dwelt in Ḥeshbon, and Oḡ sovereign of Bashan, who dwelt at Ashtaroth in Edre’i.

Deu 1:5 Beyond the Yardēn, in the land of Mo’ab, Mosheh undertook to declare this Torah, saying,

Deu 1:6 “יהוה our Elohim spoke to us in Ḥorēḅ, saying, ‘You have dwelt long enough at this mountain.

Deuteronomy 1:6 Moses recalls the journey when leaving Mount Horeb [Sinai].

They came to Sinai in the third month after their departure from Egypt, [Exo 19:1](#), [Exo 19:2](#); **and left it the twentieth of the second month of the second year**, so it appears they had continued there nearly a whole year. [Excerpt Adam Clarke Commentary]

YHWH had wanted them to go forward and possess the lands He had given them. We know from our past studies, that there were battles on the east side of the Jordan and on the west side of the Jordan.

Deu 1:7 Turn and set out on your way, and go into the mountains of the Amorites, and to all the neighbouring places in the desert plain, in the mountains and in the low country, and in the Negeb and on the seacoast, to the land of the Kena'anites and to Lebanon, as far as the great river, the River Euphrates.

Deu 1:8 See, I have set the land before you. Go in and possess the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob, to give to them and their seed after them.'

Leaders Appointed

Deu 1:9 "And I spoke to you at that time, saying, 'I am unable to bear you by myself.

Deu 1:10 יהוה your Elohim has increased you, and see, you are today as numerous as the stars of the heavens.

Deu 1:11 יהוה Elohim of your fathers is going to add to you a thousand times more than you are, and bless you as He has spoken to you!

Deu 1:12 How do I bear your pressure and your burden and your strife, by myself?

Deu 1:13 Choose men, wise and understanding, and known to your tribes, and let me appoint them as your heads.'

Deu 1:14 "And you answered me and said, 'The word which you have spoken to us to do is good.'

Deut. 1:8-1:19 Moses recalls the appointment of judges and tribal leaders to assist him with the administration of such a large people group. These were proven individuals known for being wise.

Deu 1:15 **"And I took the heads of your tribes, wise men and known, and made them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.**

Deu 1:16 "And **I commanded your judges** at that time, saying, 'When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him.

Deu 1:17 Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone's face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.'

Deu 1:18 "And I commanded you at that time all the words which you should do.

Israel's Refusal to Enter the Land

Deu 1:19 "Then we set out from Horēb, and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as יהוה our

Elohim had commanded us. And we came to Qadēsh Barnēa.

Epic Failure at Kadesh Barnea

Deu 1:20 “And I said to you, ‘You have come to the mountains of the Amorites, which **יהוה** our Elohim is giving us.

Deu 1:21 See, **יהוה** your Elohim has set the land before you. Go up and possess it, as **יהוה** Elohim of your fathers has spoken to you. Do not fear, nor be discouraged.’

Moses sends the spies to search out the land and they return saying the land is ‘good’; but, ten of the twelve spies gave an evil report to the congregation.

Deu 1:22 “And all of you came near to me and said, ‘Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we would come.’

Deu 1:23 “And the matter was good in my eyes, so I took twelve of your men, one man from each tribe.

Deu 1:24 “And they turned and went up into the mountains, and came to the wadi Eshkol, and spied it out.

Deu 1:25 “And they took some of the fruit of the land in their hands and brought it down to us. And they brought back word to us, saying, ‘The land which **יהוה** our Elohim is giving us is good.’

Deu 1:26 “But you would not go up and rebelled against the mouth of **יהוה** your Elohim

Deu 1:27 and grumbled in your tents, and said, ‘Because **יהוה** was hating us, He has brought us out of the land of Mitsrayim to give us into the hand of the Amorites, to destroy us.

Deu 1:28 Where are we going to? Our brothers have made our hearts melt, saying, “The people are greater and taller than we, the cities are great and walled up to the heavens, and we saw the sons of the Anaqim there too.” ’

Though Moses reassured the congregation that YHWH was with them and not to fear; they instead choose to believe the evil report. They chose to believe man and not YHWH who had led them safely to that point; and, had led them by a pillar of cloud by day, and a pillar of fire by night.

The penalty for this epic failure of not trusting YHWH doomed that particular generation to the reality that they would NOT enter the promise land [Except for faithful Joshua & Caleb]. Later, we see that Moses would also not enter the promise land. YHWH told that rebellious generation, that their children would enter the promise land; despite the

rebellious generation saying they would be prey in the promise land. In addition, it would be Joshua, instead of Moses, that would lead them into Israel's inheritance.

Though the people repented, and they changed their minds; **it was too late!** They attempted to go and defeat the Amorites in their own strength and were defeated. Moses had told them not to go because YHWH was not with them, neither was Moses going to leave the camp. Still they went and suffered the consequences for their disobedience. So, they perished in the wilderness journey of 40 years.

What should we take from this? It is NOT wise to 'put off knowing' YHWH! Today, if you hear His voice, go to Him. Remember the story of the 5 wise and 5 foolish virgins that were not prepared nor ready for His coming. Know, He is at the very door!

Mat 25:6 "And at midnight a cry was heard, 'See, the bridegroom is coming, go out to meet him!'

Mat 25:7 "Then all those maidens rose up and trimmed their lamps.

Mat 25:8 "And the foolish said to the wise, 'Give us of your oil, because our lamps are going out.'

Mat 25:9 "But the wise answered, saying, 'No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.'

Mat 25:10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

Mat 25:11 "And later the other maidens also came, saying, 'Master, Master, open up for us!'

Mat 25:12 "But he answering, said, 'Truly, I say to you, I do not know you.'

Mat 25:13 "Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,

Deu 1:29 "Then I said to you, 'Have no dread or fear of them.

Deu 1:30 **יהוה** your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes,

Deu 1:31 and in the wilderness, where you saw how **יהוה** your Elohim has borne you, as a man bears his son, in all the way that you went until you came to this place.'

Deu 1:32 "Yet in this matter you are putting no trust in **יהוה** your Elohim,

Deu 1:33 who is going before you in the way to seek out a place for you to pitch your tents, to show you the way you should go, in fire by night and in a cloud by day.

The Penalty for Israel's Rebellion

Deu 1:34 "And **יהוה** heard the voice of your words, and was wroth, and took an oath, saying,

Deu 1:35 Not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,

Deu 1:36 except Kalēb son of Yephunneh. He shall see it, and to him and his children I give the land on which he walked, because he followed **יהוה** completely.'

Deu 1:37 “And יהוה was enraged with me for your sakes, saying, ‘You do not go in there, either.

Deu 1:38 Yehoshua the son of Nun, who stands before you, he shall go in there. Strengthen him, for he shall cause Yisra’el to inherit.

Deu 1:39 And your little ones and your children, who you say are for a prey, who today have no knowledge of good and evil, they are going in there. And to them I give it, and they are to possess it.

Deu 1:40 But you, turn and take your journey into the wilderness by the Way of the Sea of Reeds.’

Deu 1:41 “Then you answered and said to me, ‘We have sinned against יהוה. We ourselves are going up, and we shall fight, as יהוה our Elohim commanded us.’ And when each one of you had girded on his battle gear, you were ready to go up into the mountain.

Deu 1:42 “And יהוה said to me, ‘Say to them, “Do not go up nor fight, for I am not in your midst, lest you be smitten before your enemies.” ’

Deu 1:43 “So I spoke to you, but you would not listen and rebelled against the mouth of יהוה, and acted proudly, and went up into the mountain.

Deu 1:44 “Then the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Sē’ir to Ḥormah.

Deu 1:45 “And you returned and wept before יהוה, but יהוה would not listen to your voice nor give ear to you.

Deu 1:46 “So you dwelt in Qadēsh many days, according to the days that you dwelt.

Psalm 81 & 82

Will we learn from the previous biblical generations or die in the wilderness of affliction? Psalm 81:9 says not to have any strange mighty ones nor bow down to a foreign mighty one. These mighty ones correlate directly to man-made holidays such as; but not limited to, ‘Christmas’ and ‘Ishtar – Easter’. Do not ‘bow down’ to such; to get a present nor an egg! There is nothing new under the sun. We have been deceived by this world long enough! Come out of the beast and false prophet system. Listen and obey His spoken word; and none other.

Psa 81:1 Shout for joy to Elohim our strength; Raise a shout to the Elohim of Ya’aqob.

Psa 81:2 Lift up a song and beat the tambourine, The pleasant lyre and with the harp.

Psa 81:3 Blow a shophar in the New moon, in the covering for the day of our festival.

Psa 81:4 For this is a law^a for Yisra’el, And a right-ruling of the Elohim of Ya’aqob. [Footnote: a Lev 23:24, Num 10:10, Num 29:1.](#)

Psa 81:5 He appointed it in Yehosēph for a witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know.

Psa 81:6 He says, “I removed his shoulder from the burden; His hands were freed from the

baskets.

Psa 81:7 “You called in distress, and I rescued you; I answered you in the covering of thunder; I proved you at the waters of Meribah. Selah.

Psa 81:8 “**Hear, O My people**, and let Me warn you, O Yisra’ël, if you would listen to Me!

Psa 81:9 “Let there be no strange mighty one among you, And do not bow down to a foreign mighty one.

Psa 81:10 “I am יהוה your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it.

Psa 81:11 “**But My people did not listen to My voice**, And Yisra’ël would not submit to Me.

Psa 81:12 “**So I gave them over to their own stubborn heart, To walk in their own counsels.**

The Psalmist records the lamenting words of YHWH:

Psa 81:13 “O, if My people had listened to Me, Yisra’ël would walk in My ways,

Psa 81:14 “I would subdue their enemies at once, And turn My hand against their adversaries!

Psa 81:15 “Those who hate יהוה would cringe before Him; And their time of *punishment* be forever.

Psa 81:16 “He would feed them with the finest of wheat; And with honey from the rock I would satisfy you.”

We remember the words written in Malachi:

Mal 3:10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!

Mal 3:11 “And I shall rebuke the devourer for you, so that it does not destroy the fruit of your ground, nor does the vine fail to bear fruit for you in the field,” said יהוה of hosts.

Mal 3:12 “And all nations shall call you blessed, for you shall be a land of delight,” said יהוה of hosts.

*Psalm 82:1-2 are key verses that give insight to those ‘beings’ commonly referred to as, **the ‘divine council’** in the presence of YHWH.*

Psa 82:1 Elohim stands in the congregation of Ēl; He judges in the midst of the elohim.

Psa 82:2 How long would you judge perversely, And show partiality to the wrong? Selah.

We see in these verses, that YHWH, our Elohim, stands where?

In the congregation of El

YHWH judges where? **He judges in the ‘midst of the elohim.’**

Notice in Ps. 82:1 YHWH is referred to as ‘El.’ I share this only for everyone to be mindful that the word ‘elohim’ is used in the translated scriptures to refer to plural ‘gods’ or the one true ‘GOD’, YHWH. For that reason, it is always important to look at the context of the Scripture and any additional modifiers; like ‘Most High’ or the ‘LORD God’. In this instance, El, is defined as follows:

H410 'êl *ale* Shortened from H352; *strength*; as adjective *mighty*, especially the *Almighty* (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.”

Psa 82:3 Give right-ruling to the poor and fatherless, Do right to the afflicted and needy.

Psa 82:4 Rescue the poor and needy; Deliver them from the hand of the wrong.

Psa 82:5 They do not know, nor do they understand, They walk about in darkness. All the foundations of the earth are shaken.

Psa 82:6 I, I said, “You are **elohim**, And all of you are sons of **the Most High**.”

In Psalm 82:6, we see how the word ‘elohim’ can refer to plural ‘gods’, ‘angels’, ‘judges’, and ‘magistrates.’ With the added modifiers like, ‘Most High’, we see the singular usage for the One true Elyone’ or Eloah.

Most High = H5945 עֶלְיוֹן *el-yone'* From H5927; an *elevation*, that is, (adjectively) *lofty* (comparatively); as title, **the Supreme: - (Most, on) high** (-er, -est), upper (-most).

‘gods’= H430 'êlôhîym *el-o-heem'* Plural of H433; **gods in the ordinary sense**; but specifically used (in the plural thus, especially with the article) **of the** supreme God; occasionally applied by way of deference to **magistrates**; and sometimes as a superlative: - **angels**, X exceeding, God (**gods**) (-dess, -ly), X (very) great, **judges**, X mighty.

We also see **Psalm 82:6** is quoted in **John 10**. Here we gain more insights of how the word ‘elohim’ can be used in several ways. It is nice that at times, the lower case ‘e’ is used; but that is not always the case.

Joh 10:34 יהושע answered them, “Is it not written in your own Torah, ‘I said, “**You are elohim**” ’? **Psa 82:6**.”

Joh 10:35 “If He called **them elohim**, to whom the word of Elohim came – and it is impossible for the Scripture to be broken –

Joh 10:36 do you say of Him whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, **‘I am the Son of Elohim’?**”

Psa 82:7 “But as men you die, And fall as one of the heads.”

Psa 82:8 Arise, O Elohim, judge the earth, For You shall possess all the nations.

Psalm 82 is a ‘conference meeting’ if you will, in the presence of YHWH. Those present in the meeting call for His right-rulings to the poor, fatherless, afflicted, or needy.

Verses 6-8 almost seems to be referring to the ‘fallen angels’ or ‘fallen elohim’ once sons of the Most High but would now be destined to die like men. For those that want to study this more deeply, Michael Heiser, an Old Testament scholar, has done videos and insights on this very topic; with a focus on this chapter. He has definitely brought the phrase ‘Divine Council’ to the forefront for all to study more deeply.

Isaiah 29

The Siege of Jerusalem

Isa 29:1 Woe to Ari'ël, to Ari'ël, the city where Dawid dwelt! Add year to year, let festivals come around.

Isa 29:2 “And I shall distress Ari'ël, and there shall be mourning and sorrow, and it shall be to Me as Ari'ël.

Isa 29:3 “And I shall encamp against you all around, I shall lay siege against you with a mound, and I shall raise siege-works against you.

Isa 29:4 “And you shall be brought low and speak out of the ground, and your speech shall be low, out of the dust. And your voice shall be like a medium's, out of the ground, and your speech whisper out of the dust.

Isa 29:5 “But the crowd of those strange to you shall be like fine dust, and the crowd of the ruthless ones as chaff blowing away. And it shall be in an instant, suddenly!”

YHWH refers to Jerusalem as Ariel, as spoken through the prophet Isaiah. Ariel means ‘Lion of God’ or lionlike men. Many have pondered what the significance was of calling Jerusalem, Ariel; so, I too would like to share likewise.

The Jerusalem that YHWH once knew and loved, was no more; it had become a nation of ‘savage like’ or ‘lionlike’ men devouring innocent blood. They behaved more like an untamed lion of God. Even Satan is referred to as a ‘lion’, so the description is not always a compliment. The only glorified term of a lion is the description of Yahusha as the ‘Lion of the tribe of Judah.’

1Pe 5:8 Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.

Is it possible, that He refers to them as Ariel, because he found them unworthy to even be called by the name Jerusalem? Just as Yahusha described those that called themselves ‘Jews’ but are of the Synagogue of Satan. The enemy usurps names commonly used in His Word; but then twists them to represent his kingdom and not YHWH’s Kingdom. Satan is the author of confusion to steal, kill, and destroy.

Isaiah 29 holds so much meaning; books could be written on this one chapter. Ariel, Jerusalem, would come under siege. When she turns her back on YHWH, He lifts His hand of protection. She suffered much carnage with the invasion of Assyria; she was burned to the ground and exiled to Babylon; and yet, there is one last siege in the end of days.

‘Ariel’ still exists in what is today called Israel. The present-day nation of ‘Israel’ is in essence a ‘front name.’ Most of the 10 tribes of the real ‘people’ of Israel are not there. By man creating the nation and naming it ‘Israel’, it hid the fact that many in that land today should actually be referred to as ‘Ariel’; lion-like men of the sword and blood.

Ellicott’s Commentary Isaiah 29:(1) Woe to Ariel, to Ariel.—The name belongs to the same group of poetic synonyms as Rahab ([Psalm 87:4](#); [Psalm 89:10](#)) and the Valley of Vision ([Psalm 22:1](#)). It may have been coined by Isaiah himself. It may have been part of the secret language of the prophetic schools, as Sheshach stood for Babel (Jer), Rahab for Egypt ([Isaiah 51:9](#)), and in the language of later Rabbis, Edom, and in that of the Apocalypse, Babel, for Rome ([Revelation 17:5](#)). Modern language has, it will be remembered, like names of praise and scorn for England and France, though these (John Bull, the British Lion, Crapaud, and the Gallic Cock) scarcely rise to the level of poetry. “Ariel” has been variously interpreted as “the lion of God,” or “the hearth of God.” The first meaning has in its favour the use of the same word for men of special heroism in [2Samuel 23:20](#) (“lion-like men,” as in the margin, “lions of God”), and perhaps in [Isaiah 33:7](#) (see Note). The “lion” was, it may be noted, the traditional symbol of Judah ([Revelation 5:5](#)). In the words that follow, “the city where David dwelt,” the prophet interprets the mystic name for the benefit of his readers. The verb for “dwelt” conveys the sense of “encamping.” David had dwelt securely in the rock-fortress of Zion.

Since the re-establishment of the Sanhedrin in 2004, there has been a push for the Sanhedrin to become the global international court system; enforcing their Babylonian Talmudic Noahide Laws. The battle is very much alive between Esau [Edomites] and Jacob [Israel]. The color of the Edomites is ‘red’. That is their signature ‘color.’ This lion has been given aid and assistance by the ‘wings of an eagle’, the United States.

Though YHWH may use their enemies to chastise them; those enemies will not escape either. They too will become like fine dust; chaff blown away.

Isa 29:6 You shall be visited by יהוה of hosts with thunder and earthquake and great noise, with whirlwind and storm, and flame of devouring fire.

Isa 29:7 Then the crowd of all the nations who fight against Ari'ël, even all who fight against her and her stronghold, and distress her, shall be as a dream of a night vision.

Isa 29:8 And it shall be as when a hungry man dreams, and see, he eats; but he awakes, and his being is empty; or as when a thirsty man dreams, and see, he drinks; but he awakes, and see, he is faint, and his being is longing. Thus shall the crowd of all the nations be who fight against Mount Tsiyon.

Isa 29:9 Pause and wonder! Blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with strong drink.

Isa 29:10 For יהוה has poured out on you the spirit of deep sleep, and has closed your eyes, the prophets. And He has covered your heads, the seers.

Isa 29:11 And the entire vision is to you like the words of a book that is sealed, which men give to one who knows books, saying, "Read this, please." And he said, "I am unable, for it is sealed."

Isa 29:12 And the book is given to one who does not know books, saying, "Read this, please." And he said, "I have not known books."

Isa 29:13 And יהוה says, "Because this people has drawn near with its mouth, and with its lips they have esteemed Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught!^a Footnote: ^a [Mat 15:8-9](#), [Mar 7:6-7](#).

Isa 29:14 "Therefore, see, I am again doing a marvellous work among this people, a marvellous work and a wonder. And the wisdom of their wise men shall perish, and the understanding of their clever men shall be hidden."

Isa 29:15 Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, "Who sees us?" and, "Who knows us?"

Isa 29:16 How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, "He did not make me"? And what is formed say of Him who formed it, "He did not understand"?

Isa 29:17 Is it not yet a little while, and Lebanon shall be turned into garden land, and garden land be reckoned as a forest?

Isa 29:18 And in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of gloom, and out of darkness.

Isa 29:19 And the meek ones shall increase their joy in יהוה, and the poor among men rejoice in the Set-apart One of Yisra'ël.

They turn away the true righteous ones of the House of Israel; and they turn away the true remnants of the House of Judah. Could 'Ariel' be another term to describe those that say they are 'Jews' and are not? If so, it was 'Ariel' that Yahusha faced that 'turned aside the righteous.'

Isa 29:20 For the ruthless one is brought to naught, the scorner is consumed, and all who watch for evil shall be cut off,

Isa 29:21 those who make a man to sin in word, and lay a snare for him who reproves in the gate, and **turn aside the righteous with empty reasoning.**

Isa 29:22 Therefore thus said יהוה, who ransomed Abraham, concerning the house of Ya'aqob, "Ya'aqob is no longer put to shame, no longer does his face grow pale.

Isa 29:23 "For when he sees his children, the work of My hands, in his midst, they shall set apart My Name, and set apart the Set-apart One of Ya'aqob, and fear the Elohim of Yisra'el.

Isa 29:24 "And those who went astray in spirit shall come to understanding, and the grumblers accept instruction."

3John 1

Fellowship dynamics are very evident in 3John 1. There was support and commendation for those helping believers as well as strangers. John also voiced caution toward some whom had become 'religious repellants'; such was the case with Diotrefes.

There is nothing new under the sun. We must each do our own part to walk worthily of Yahusha as His representative. He sees all and knows all.

John opens the letter mentioning the beloved Gaios. We see in Acts that Gaios of Derbe also served with Paul. He was one of the men who had been caught up in the near riot at Ephesus. He had also traveled with him extensively. Gaios was even mikvah'd by Paul.

However, there are differences of opinion of whether the Gaios in 3John 1, is the Gaios mentioned in Acts and 1 Corinthians. Therefore, be mindful of the differing opinions; and continue to study. Whichever Gaios this was; he was a strong and grounded believer. Though the name of Gaios may have been common; the variable of his strong belief and close relationship to John sets this Gaios apart.

Act 19:29 And the entire city was filled with confusion, and they rushed with one mind into the theatre, **having seized Gaios and Aristarchos, Makedonians, Sha'ul's fellow travellers.**

Act 20:1 After the uproar had ceased, Sha'ul called the taught ones to him, and having embraced

them, went away to go to Makedonia.

Act 20:2 And having gone through those parts, and having encouraged them with many words, he came to Greece,

Act 20:3 where he spent three months. When he was about to sail to Suria, he decided to return through Makedonia, as a plot was made against him by the Yehudim.

Act 20:4 And he was accompanied by Sopater of Beroia, and Aristarchos and Sekundos of the Thessalonians, and Gaios of Derbe, and Timotiyos, and Tuchikos and Trophimos of Asia.

1Co 1:13 Has the Messiah been divided? Was Sha'ul impaled for you? Or were you immersed in the name of Sha'ul?

1Co 1:14 I thank Elohim that I immersed not one of you except Crispus and Gaios,

1Co 1:15 that no one should say that I immersed into my own name.

Greeting

3Jn 1:1 The elder, to the beloved Gaios, whom I love in truth:

Adam Clarke notes: The elder - John the apostle, who was now a very old man, generally supposed to be about ninety, and therefore he uses the term ὁ πρεσβυτερος, presbyter or elder, not as the name of an office, but as designating his advanced age. He is allowed to have been the oldest of all the apostles, and to have been the only one who died a natural death.

3Jn 1:2 Beloved ones, I pray for you to do well in every way, and be in health, as your life is doing well.

3Jn 1:3 For I rejoiced greatly when brothers came and witnessed of the truth in you, as you walk in the truth.

3Jn 1:4 I have no greater joy than to hear of my children walking in truth.

Support and Opposition

3Jn 1:5 Beloved ones, you are acting trustworthily in whatever you do for the brothers and for strangers,

3Jn 1:6 who have borne witness of your love before the assembly. If you send them forward worthily of Elohim, you shall do well,

3Jn 1:7 because they went out for the sake of the Name, receiving naught from the nations.

3Jn 1:8 Therefore we ought to receive such, so that we become fellow workers for the truth.

John gives negative references to the character of Diotrefes.

3Jn 1:9 I wrote to the assembly, but Diotrefes, who loves to be the first among them, does not receive us.

3Jn 1:10 So if I come, I shall call to mind his works which he does,

✚ babbling against us with wicked words. And not satisfied with that,

- ✚ he himself does not receive the brothers, and
- ✚ forbids those who wish to, putting them out of the assembly.

John gives support of Demetrios [not to be confused with Diotrephes] who had a good witness. We are to imitate good and not evil.

3Jn 1:11 Beloved ones, do not imitate the evil, but the good. The one who is doing good is of Elohim, but he who is doing evil has not seen Elohim.^a Footnote: ^aSee 1Jn 3:6-10.

3Jn 1:12 **Demetrios has a good witness from all, and from the truth itself. And we also bear witness, and you know that our witness is true.**

John closes with his final greeting in hopes to see them soon. He wanted to speak to them face to face rather than with word and pen. For us, we are grateful for each word he did write.

Final Greetings

3Jn 1:13 I had much to write, but I do not wish to write to you with pen and ink,
3Jn 1:14 but I expect to see you shortly, and we shall speak face to face. Peace to you. The friends greet you. Greet the friends by name.

Shalom ~ Libby

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