

Greetings, today our manna is from 2Chron 33; Malachi 1; Rev. 19; John 18

December 28 – Melchizedek Devotional Perspective

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

2Chron 33

Manasseh Reigns in Judah

2Ch 33:1 Menashsheh was twelve years old when he began to reign, and he reigned fifty-five years in Yerushalayim.

2Ch 33:2 But he did evil in the eyes of יהוה, according to the abominations of the nations whom יהוה dispossessed from before the children of Yisra'el.

All the progress made under Hezekiah's reign was being replaced with evil.

2Ch 33:3 For again he rebuilt the high places which Hizqiyahu his father had broken down, and raised up slaughter-places for the Ba'als, and made Asherim, and bowed himself to all the host of the heavens and served them.

2Ch 33:4 And he built slaughter-places in the House of יהוה, of which יהוה had said, "In Yerushalayim is My Name, forever."

2Ch 33:5 And he built slaughter-places for all the host of the heavens in the two courtyards of the House of יהוה.

- ❖ 2Ch 33:6 And he made his sons pass through the fire in the Valley of the Son of Hinnom,
- ❖ and practised magic,
- ❖ and used divination and witchcraft,
- ❖ and consulted mediums and spiritists.
- ❖ He did much evil in the eyes of יהוה, to provoke Him.
- ❖ 2Ch 33:7 And he placed a carved image of the idol which he had made, in the House of Elohim, of which Elohim had said to Dawid and to Shelomoh his son, "In this house and in Yerushalayim, which I have chosen out of all the tribes of Yisra'el, I put My Name forever,
 - 2Ch 33:8 and no more shall I remove the foot of Yisra'el from the soil which I have appointed for your fathers – only if they guard to do all that I have commanded them, according to all the Torah and the laws and the right-rulings by the hand of Mosheh."

2Ch 33:9 Thus Menashsheh led Yehudah and the inhabitants of Yerushalayim astray, to do more evil than the nations whom יהוה had destroyed before the children of Yisra'el.

Manasseh's Repentance

2Ch 33:10 And יהוה spoke to Menashsheh and to his people, but they did not listen.

2Ch 33:11 Therefore יהוה

✚ brought upon them the commanders of the army of the sovereign of Ashshur, who captured Menashsheh with hooks, bound him with bronze shackles, and made him go to Babel.

✚ **2Ch 33:12** And when he was in distress, he sought the face of יהוה his Elohim, and humbled himself greatly before the Elohim of his fathers,

- **2Ch 33:13** and prayed to Him. And He was moved by his entreaty and heard his supplication, and brought him back to Yerushalayim into his reign. And Menashsheh knew that יהוה was Elohim.

Menashsheh starts to turn toward obedience to YHWH.

- ❖ **2Ch 33:14** And after this he built a wall outside the City of Dawid on the west of Gihon, in the wadi, and as far as the entrance of the Fish Gate, and it went round Ophel, and he made it exceedingly high. And he put army commanders in all the walled cities of Yehudah.
- ❖ **2Ch 33:15** And he removed the foreign mighty ones and the idol from the House of יהוה, and all the slaughter-places that he had built in the mount of the House of יהוה and in Yerushalayim, and he threw them out of the city.
- ❖ **2Ch 33:16** And he built the slaughter-place of יהוה, and slaughtered slaughterings of peace *offerings* and thank offerings on it, and ordered Yehudah to serve יהוה Elohim of Yisra'el.
- ❖ **2Ch 33:17** But the people were still slaughtering on the high places, though only to יהוה their Elohim.

2Ch 33:18 And the rest of the acts of Menashsheh, his prayer to his Elohim, and the words of the seers who spoke to him in the Name of יהוה Elohim of Yisra'el, see, they are written in the book of the sovereigns of Yisra'el.

2Ch 33:19 And his prayer, and his entreaty, and all his sin, and his trespass, and the places where he built high places and set up the Asherim and the carved images, before he was humbled, see, they are written among the words of the seers.

2Ch 33:20 So Menashsheh slept with his fathers, and they buried him in his own house. And his son Amon reigned in his place.

Amon's Reign and Death

2Ch 33:21 Amon was **twenty-two years old** when he began to reign, and he reigned **two years in Yerushalayim.**

2Ch 33:22 But he did evil in the eyes of יהוה, as his father Menashsheh had done. And Amon slaughtered to all the carved images which his father Menashsheh had made,

and served them.

2Ch 33:23 And he did not humble himself before יהוה', as his father Menashsheh had humbled himself, for Amon trespassed more and more.

2Ch 33:24 **And his servants conspired against him, and killed him in his own house.**

2Ch 33:25 But the people of the land struck all those who had conspired against Sovereign Amon, and the people of the land set up his son Yoshiyahu to reign in his place.

Malachi Introduction

F. B. Meyer: OUTLINE OF MALACHI “The Lord’s Messenger”

- I. GOD’S UNWEARIED LOVE FOR HIS PEOPLE, [Mal 1:1-5](#)
- II. THE SINS OF THE PRIESTS, [Mal 1:6-14](#); [Mal 2:1-9](#)
- III. THE EVILS OF IDOLATRY AND DIVORCE, [Mal 2:10-16](#)
- IV. THE COMING JUDGMENT, [Mal 2:17](#); [Mal 3:1-6](#)
- VI. THE BOOK OF REMEMBRANCE, [Mal 3:13-18](#)
- VII. THE DAY OF THE LORD, [Mal 4:1-6](#)

INTRODUCTION TO MALACHI

The name Malachi means “my messenger,” so that, perhaps we do not know the name of the real author of this book, who hides himself behind his office and his message. Sixty years had passed since the first return of Israel from the land of captivity, under Joshua and Zerubbabel, and during this time the holy seed had become mingled with the people of the land. It was necessary, therefore, for a compelling voice to demand the purging and cleansing of the priesthood and the people.

The moral and religious condition of Israel was at a low ebb. They were the slaves of formalism and self-righteousness; satisfied with themselves, and not hesitating to blaspheme God’s name. Therefore instead of the language of promise and encouragement used by Haggai and Zechariah, there was need to substitute the reproofs and warnings of this last of the prophets, between whom and the New Testament four hundred years were destined to intervene.

Malachi 1 The first part of Malachi 1 speaks of YHWH’s love for Israel and his hatred toward those that come against the ‘apple of His eye.’ He refers to Edom as the ‘Border of Wrongness.’ Vengeance is His and He will repay accordingly to His right rulings.

The latter half of Malachi admonishes the practices of the priests that sacrificed the poorest of the flocks to YHWH rather than the finest of the flocks. Priests are supposed to be YHWH's representative that bring esteem to His Name but instead they brought profanity.

Mal 1:1 The message of the word of יהוה to Yisra'el by Mal'aqi.

YHWH's Love for Israel

Mal 1:2 "I have loved you," said יהוה. "But you asked, 'In what way have You loved us?' "Was not Ėsaw Ya'aqob's brother?" declares יהוה. "And I love Ya'aqob,

Mal 1:3 but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness."

Mal 1:4 If Edom says, "We have been beaten down, let us return and build the ruins," יהוה of hosts said thus: "Let them build, but I tear down. And they shall be called '**Border of Wrongness**', and the people against whom יהוה is enraged forever.

Mal 1:5 And your eyes shall see, and you shall say, 'Great is יהוה beyond the border of Yisra'el!'

The Priests' Polluted Offerings

Mal 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? **said יהוה of hosts to you priests who despise My Name.** But you asked, 'In what way have we despised Your Name?'

✚ **Mal 1:7** "You are presenting defiled food on My slaughter-place. But you asked, 'In what way have we defiled You?' Because you say, 'The table of יהוה is despicable.'

✚ **Mal 1:8** "And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?" said יהוה of hosts.

✚ **Mal 1:9** "And now, entreat the face of Ėl to show favour to us. This has been done by your hands. Would He show favour to you?" said יהוה of hosts.

✚ **Mal 1:10** "Who among you who would shut the doors, so that you would not kindle fire on My slaughter-place for naught? I have no pleasure in you," said יהוה of hosts, "Nor do I accept an offering from your hands.

Mal 1:11 "For from the rising of the sun, even to its going down, My Name is great among nations. And in every place incense is presented to My Name, and a clean offering. For My Name is great among nations," said יהוה of hosts.

Mal 1:12 "**But you are profaning Me, in that you say, 'The table of יהוה is defiled, and its fruit, its food, is despicable.'**

Mal 1:13 "And you said, 'Oh, what weariness!' and you sneered at it," said יהוה of hosts. "And you brought in plunder, and the lame, and the sick – thus you have brought

in the offering! Should I accept this from your hand?" said יהוה'.

Mal 1:14 "But cursed be the deceiver who has a male in his flock, and makes a vow, but is slaughtering to יהוה' what is blemished. For I am a great Sovereign," said יהוה' of hosts, "and My Name is feared among nations.

Revelation 19

2021 FULL Updated Playlist:

https://www.youtube.com/playlist?list=PLcRp8AVG2L1d83m9ATExfIUo_gEIAi-if

A large crowd in heaven is praising YHWH their Elohim! Revelation 19 begins with the words: 'And after this'; meaning after Babylon has fallen [Rev. 18].

Rejoicing in Heaven

Rev 19:1 And after this I heard a loud voice of a great crowd in the heaven, saying, "Halleluyah! Deliverance and esteem and respect and power to יהוה' our Elohim!

Rev 19:2 **"Because true and righteous are His judgments, Psa 19:9** because He has judged the great whore who corrupted the earth with her whoring. And **He has avenged on her the blood of His servants shed by her."** Deu 32:43.

Rev 19:3 And a second time they said, "Halleluyah! And her smoke rises up forever and ever!"

Rev 19:4 And the twenty-four elders and the four living creatures fell down and worshipped Elohim who sat on the throne, saying, "Aměn! Halleluyah!"

Rev 19:5 And a voice came from the throne, saying, **"Praise our Elohim, all you His servants and those who fear Him, both small and great!"** Psa 115:13.

The Marriage Supper of the Lamb has come, and His wife has prepared herself!

The Marriage Supper of the Lamb

Rev 19:6 And I heard as the voice of a great crowd, as the sound of many waters and as the sound of mighty thunders, saying, "Halleluyah, for יהוה' Ėl Shaddai reigns!

Rev 19:7 "Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and **His wife prepared herself.**"

Rev 19:8 And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.

Rev 19:9 And he said to me, "Write, 'Blessed are those who have been called to the marriage supper of the Lamb!' " And he said to me, "These are the true words of Elohim."

Eph 5:26 in order to set it apart and cleanse it with the washing of water by the Word,^f

Footnote: ^f [Rev 19:8-9](#).

Eph 5:27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.

Rev 19:10 And I fell at his feet to worship him, but he said to me, “See, do not *do it!* **I am your fellow servant, and of your brothers who possess the witness of יהושע.** Worship Elohim! For the witness of יהושע is the spirit of prophecy.”

The one speaking to John identifies himself as a fellow servant; of his brothers; that possess the witness of Yahusha. Then he goes on to define the ‘spirit of prophecy’ is the witness of Yahusha.

The identity of the one speaking appears to be different than an angelic messenger. Personally, I would literally say he was who he said he was; a fellow servant; of his brothers; a witness of Yahusha HaMashiach.

In Rev. 19:11, the rider on a White Horse is Yahusha HaMashiach that has many crowns on His head.

Rev 19:11 And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and **in righteousness He judges and fights.**^a Footnote: ^aSee [Act 10:42](#).

[Act 10:42](#) “And He commanded us to proclaim to the people, and to witness that it is **He who was appointed by Elohim to be Judge of the living and the dead.**^c Footnote: ^cSee [Act 17:31](#), [Joh 5:29](#), [Psa 96:13](#), [Psa 98:9](#), [Rev 19:11](#).

[Act 10:43](#) “To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins.”

Rev 19:12 And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself – ^b Footnote: ^bSee [Rev 2:17](#).

This is Yahusha crowned with many crowns in all His glory coming from heaven on a white horse as King of kings; Trustworthy and True! We have seen that the Anti-messiah also mimics Yahusha by coming on a white horse; but he will come to conquer and fight against the set apart ones. Yahusha has a Name that has been written that no one could perceive except Himself. At this point, we could only speculate about this Name.

As overcomers, Rev. 2:17, states we too shall receive a 'new name' in many translations; however, in the ISR translation it says a 'renewed Name' with a capital 'N.' This name will be given to overcomers on a white stone which no one knows except him who receives it. Again, one can only speculate. We do know that YHWH did change Abraham and Sarah's names. He also gave Jacob the new name of Israel. We will have to wait and see and be blessed!

Rev 2:17 "He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it."

Rev 19:13 and having been dressed in a robe dipped in blood – and His Name is called: **The Word of יהוה**.^c Footnote: ^c [Joh 1:1](#) and [Joh 1:14](#).

His robe appears to have already been dipped in blood before treading the winepress mentioned in Rev. 19:15. Possibly, this is His blood He had shed for us; or the blood of His martyred saints.

Isaiah 63 eludes to a similar scene.

Isa 63:1 Who is this coming from Edom, with garments of glowing colors from Botsrah, who is robed in splendor, striding forward in the greatness of His strength? "It is I who speak in righteousness, mighty to save."

Isa 63:2 Why is there red on Your raiment, and Your garments like one who treads in the winepress?

Isa 63:3 "I have trodden the winepress alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I trampled them in My wrath. Their blood is sprinkled upon My garments, and I have defiled all My raiment."

Rev 19:14 And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses.

Who exactly makes up this army is hard to say? Is it all His set-apart ones or a designated group assigned to the armies in heaven?

Rev 19:15 And out of His mouth goes a sharp sword, that with it He should smite the nations. **And He shall shepherd them with a rod of iron.** [Psa 2:9](#) And He treads the winepress of the fierceness and wrath of Ēl Shaddai.

Rev 19:16 And on His robe and on His thigh^d He has a name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS. Footnote: ^d“thigh”, but possibly flag. See *Thigh* in the Explanatory Notes.

The sharp sword out of His mouth is the Word of YHWH; sharper than any two-edged sword. It is He, Yahusha HaMashiach, that will reign as King of kings and shepherd them with a rod of iron. He will tread the winepress with the fierceness and wrath of YHWH!

An angelic messenger summons the birds to the supper of the great Elohim. It appears the birds were summoned before Yahusha slays the sovereigns and commanders. The outcome was pre-determined and obvious. Who can stand against the fierceness and the wrath of YHWH? Answer: No one!

Rev 19:17 And I saw one messenger standing in the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, “Come and gather together for the supper of the great Elohim,

Rev 19:18 to eat the flesh of sovereigns, and the flesh of commanders, and the flesh of strong ones, and the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”

Rev 19:19 **And I saw the beast**, and **the sovereigns of the earth**, and **their armies**, gathered together to fight Him who sat on the horse and His army.

The Anti-messiah (beast) and the false prophet (beast 2) are seized and thrown alive into the lake of fire burning with sulfur. Eventually, the dragon, Satan, will join them.

Rev 19:20 And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulfur.

Rev 19:21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

I see this all occurring at the end of the great tribulation and right before the 1000-year reign.

John 18

In John 18, we read of Yahusha's arrest and betrayal by Judas; then how He is bound and brought before Annas and Caiaphas; Peter later denies that he knows Him three times; the 'High Priest' questions Yahusha; then Yahusha is brought before Pilate to be questioned; and lastly Yahusha declares that His Kingdom is not of this world.

In each of the synoptic gospels, we see unique aspects about the night of Yahusha's arrest and trial. There are a several specific accounts in John 18, that are intriguing and insightful. We will look at a few.

First let's look at verse 1:

Betrayal and Arrest of Yahusha

Joh 18:1 Having said these words, יהושע went out with His taught ones beyond the Qidron torrent, where there was a garden, into which He and His taught ones entered.

In Adam Clarke's commentary: Over the brook Cedron - Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane, Mat 26:36, which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which **the brook Cedron ran**: see 1 Maccabees 12:37; Joseph. War, b. v. c. 2, s. 3. xii. 2. **Cedron** is a very small rivulet, about six or seven feet broad, nor is it constantly supplied with water, being dry all the year, except during the rains. **It is mentioned in the Old Testament: 2Sa 15:23; 1Ki 15:13; 2Ki 23:4.** And it appears the evangelist **only mentions it here to call to remembrance what happened to David**, when he was driven from Jerusalem by his son Absalom, and he and his followers obliged to **pass the brook Cedron** on foot: see 2Sa 15:23. All this was a very expressive figure of what happened now to this **second David**, by the treachery of one of his own disciples. This brook had its name probably from קדר Kadar, he was black; **it being the place into which the blood of the sacrifices, and other filth of the city, ran.** It was rather, says Lightfoot, the sink, or the common sewer, of the city, than a brook. Some copyists, mistaking Κεδρων for Greek, have changed του into των, and thus have written των Κεδρων, of cedars, instead of του Κεδρων, the brook of Cedron: but this last is undoubtedly the genuine reading.

Be mindful of all that is taking place here. Our High Priest of the Melchizedek Order is fulfilling all biblical requirements to not only be our Kinsman Redeemer; but also, to redeem the land and creation.

Mathew Nolan with Torah to the Tribes, brings out key points in his teaching on "Romans from a Torah Covenant Perspective – Chpt 8 Part 3 <https://youtu.be/anUHbt3OC4I> - Summary points noted:

Yahusha is fully qualified to redeem:

1. His Bride

2. The Land
3. Creation

The Transaction Required

- Right of Redemption
- 1 Cor.6:20 ...bought with a price – 30 pieces of silver
- Bill of Sale – evident by Judas being given a band of men and officers from the chief priests & Pharisees to retrieve Yahusha.
- Deed sealed with a kiss
- Notarized in Pilate's Court
- Public Transference – they chose Barabbas –
- Yahusha became accursed and shed His blood for redemption.
- Deed then sealed and placed in earthen vessel.
- (Transaction process recorded in Jer. 32:6)

Jer 32:6 And Yirmeyahu said, "The word of יהוה came to me, saying,⁷ See, Haname'el son of Shallum your uncle is coming to you, saying, "Buy my field which is in Anathoth, for the right of redemption is yours to buy it."' continue and read

Rev 5:1 And I saw in the right hand of Him who sat on the throne **a scroll written inside and on the back**, Eze 2:10 having been **sealed with seven seals**. Rev 5:2 And I saw a strong messenger proclaiming with a loud voice, **"Who is worthy to open the scroll and to loosen its seals?"**

Joh 18:2 And Yehudah, who delivered Him up, also knew the place, because יהושע often met there with His taught ones.

Joh 18:3 Yehudah, then, having received the company of *soldiers*, and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

Joh 18:4 יהושע, then, knowing all that would come upon Him, went forward and said to them, "Whom do you seek?"

Joh 18:5 They answered Him, "יהושע of Natsareth." יהושע said to them, "I am." And Yehudah, who delivered Him up, was also standing with them.

Joh 18:6 When, therefore, He said to them, "I am," they drew back and fell to the ground.

Joh 18:7 Once more He asked them, "Whom do you seek?" And they said, "יהושע of Natsareth."

Joh 18:8 יהושע answered, "I said to you that I am. If, then, you seek Me, allow these to go,"

Joh 18:9 in order that the word might be filled which He spoke, "Of those whom You have given Me, I have lost none."

Another unique account recorded by John is that Peter cut off the right ear of the high priest's servant and his name was Melek!

Joh 18:10 Then Shim'on Kěpha, having a sword, drew it and struck the high priest's servant, and cut off his right ear. **And the servant's name was Melek.**

There is a definite message in John 18:10! We already read that when the men arrive to arrest Yahusha; Judas, the company of soldiers, and officers; then hear Yahusha respond 'I Am'; they all drew back and fell to the ground! So, His presence was causing a stir!

Joh 18:11 Then יהושע said to Kěpha, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

Therefore, a servant of the high priest with the name Melek meaning 'king', has his right ear cut off! We know in other gospel accounts that Yahusha totally heals his ear. However, one can't help but recount the significance of the 'right' ear!

Exo 29:20 and you shall slay the ram, and **take some of its blood and put it on the tip of the right ear of Aharon** and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the slaughter-place.

Rev 3:22 "**He who has an ear**, let him hear what the Spirit says to the assemblies." ' ' "

This miracle of the 'ear' account, had to have been spoken of not only among those witnessing the act; but also, word must have even been reported back to Annas and Caiaphas! It is obvious who 'Yahusha is; who Yahusha was; and that Yahusha would be the one to come' for those that have eyes to see and ears to hear.

These were just a few amazing highlights showing how every jot and tittle of YHWH's Word is in the process of fulfillment. There is much more that could be shared. The chapter closes with more of the 'required transaction' processes being fulfilled as earlier noted.

Yahusha Faces Annas and Caiaphas

Joh 18:12 Then the company of *soldiers* and the commander and the officers of the Yehudim seized יהושע and bound Him,

Joh 18:13 and they led Him away to Hanan first, for he was the father-in-law of **Qayapha who was high priest that year.**

Joh 18:14 Now Qayapha was the one who gave counsel to the Yehudim that it was better that one man should die for the people.

Caiaphas was the High Priest of choice by the Romans; it did not mean that he was the best qualified. The best suitable candidate for the high priest that year was John the Immerser; who was relegated to the wilderness due to the corruption in the temple system.

Peter Denies Yahusha

Joh 18:15 And Shim'on Kěpha followed יהושע, with another taught one, and that taught one was known to the high priest, and went with יהושע into the courtyard of the high priest.

Adam Clarke Commentary Notes: John 18:15 And - another disciple - Not That other disciple, for the article is omitted by AD, two others; some editions; Syriac, Persic, Gothic, and Nonnus. So the Vulgate is to be understood. There are many conjectures who this disciple was: Jerome, Chrysostom, Theophylact, Nonnus, Lyra, Erasmus, Piscator, and others, say it was John. It is true John frequently mentions himself in the third person; but then he has always, whom Jesus loved, as in [Joh 13:23](#); [Joh 19:26](#); [Joh 21:7](#), [Joh 21:20](#), except in [Joh 19:35](#), where he has plainly pointed out himself as writer of this Gospel; but, in the place before us, he has mentioned no circumstance by which that disciple may be known to be John. To this may be added that John being not only a Galilean, but a fisherman by trade, it is not likely that he should have been known to the high priest, as it is here said of that disciple who followed Jesus with Peter. See Bishop Pearce and Calmet. The conjecture of Grotius is the most likely: viz. that it was the person at whose house Jesus had supped. St. Augustin, Tract. 113, speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the Scripture is silent.

Joh 18:16 But Kěpha was standing outside at the door. So the other taught one, who was known to the high priest, went out and spoke to her who kept the door, and brought Kěpha in.

Joh 18:17 Then the servant girl who kept the door said to Kěpha, "Are you also one of this Man's taught ones?" He said, "I am not."

Joh 18:18 And the servants and officers who had made a fire of coals stood there, because it was cold, and they warmed themselves. And Kěpha was standing with them and warming himself.

The High Priest Questions Yahusha

Joh 18:19 Then the high priest asked יהושע about His taught ones and His teaching.

Joh 18:20 יהושע answered him, "I spoke openly to the world. I always taught in the congregation and in the Set-apart Place, where the Yehudim always meet, and I spoke no *word* in secret.

Joh 18:21 "Why do you ask Me? Ask those who have heard Me what I said to them. See, they know what I said."

Joh 18:22 And when He had said this, one of the officers who stood by slapped יהושע in the face, saying, "Do You answer the high priest this way?"

Joh 18:23 יהושע answered him, "If I have spoken evilly, bear witness of the evil, but if well, why do you strike Me?"

Joh 18:24 Then Hanan [Annas] sent Him bound to the high priest, Qayapha [Caiaphas].

F. B. Meyer Notes: JESUS BEFORE HIS PERSECUTORS Annas was the father-in-law of the high priest. For many years he had worn the high priest's robes, and though now he had nominally retired from his office, he still kept his hands on the reins. He was the most powerful factor in the high-priestly circles. He was awaiting the return of the expedition in the hall of his palace, and at once began a preliminary inquiry, in the hope of extracting something on which to base his case against our Lord.

Peter Denies Yahusha Again

Joh 18:25 And Shim'on Kěpha was standing and warming himself. Then they said to him, "Are you also one of His taught ones?" He denied it and said, "I am not!"

Joh 18:26 One of the servants of the high priest, a relative of the one whose ear Kěpha cut off, said, "Did I not see you in the garden with Him?"

Joh 18:27 Then Kěpha again denied it, and immediately a cock crowed.

Yahusha Before Pilate

Joh 18:28 Then they led יהושע from Qayapha to the palace, and it was early. And they themselves did not go into the palace, lest they should be defiled, but that they might eat the Pěsaḥ.

Joh 18:29 Pilate, therefore, came out to them and said, "What accusation do you bring against this Man?"

Joh 18:30 They answered and said to him, "If He were not an evil-doer, we would not have delivered Him up to you."

Joh 18:31 Then Pilate said to them, "You take Him and judge Him according to your law." **The Yehudim said to him,** "It is not right for us to put anyone to death,"

Joh 18:32 in order that the word of יהושע might be filled which He spoke, signifying by what death He was about to die.

The Yehudim at that time were not allowed to put anyone to death. In our day, those that 'say they are Jews and are not'; are vying to implement an international court system along with Talmudic Noahide Laws so that they can put believers to death by one witness for even saying the Name Yahusha or Jesus etc. These are among the conglomerate that make up the global elite.

My Kingdom Is Not of This World

Joh 18:33 Then Pilate went back into the palace, and called יהושע, and said to Him, "Are You the Sovereign of the Yehudim?"

Joh 18:34 יהושע answered him, "Do you say this from yourself, or did others talk to you about Me?"

Joh 18:35 Pilate answered, "Am I a Yehudi? Your own nation and the chief priests have

delivered You to me. What did You do?"

Joh 18:36 יהושע answered, "My reign is not of this world. If My reign were of this world, My servants would fight, so that I should not be delivered to the Yehudim. But now My reign is not from here."

Joh 18:37 Then Pilate said to Him, "You are a sovereign, then?" יהושע answered, "You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

Joh 18:38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Yehudim, and said to them, "I find no guilt in Him.

Joh 18:39 "But you have a habit that I shall release someone to you at the Pěsaḥ. Do you wish, then, that I release to you the Sovereign of the Yehudim?"

Joh 18:40 Then they all shouted again, saying, "Not this One, but Barabba!" And Barabba was a robber.

Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

'Border of Wrongness'

~ Shalom ~ Libby

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