

Greetings, today our manna is 2Sam. 19; 2Cor. 12; Ezekiel 26; Psalms 74.

September 23 – 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/>

2Sam. 19

Joab Rebukes David

2Sa 19:1 And it was reported to Yo'ab, "See, **the sovereign is weeping and mourning for Abshalom.**"

2Sa 19:2 So **the deliverance that day was turned into mourning** for all the people. For the people heard on that day, saying, "**The sovereign has been grieved for his son.**"

2Sa 19:3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.

2Sa 19:4 And the sovereign covered his face, and the sovereign cried out with a loud voice, "**O my son Abshalom! O Abshalom, my son, my son!**"

2Sa 19:5 And Yo'ab came into the house to the sovereign, and said, "Today you have put to shame all your servants who today have saved your life, and the lives of your sons and daughters, and the lives of your wives and the lives of your concubines,

2Sa 19:6 by loving those who hate you, and by hating those who love you. For you have made it clear today that you have neither commanders nor servants, for today I know that if Abshalom had lived and all of us had died today, then it would be right in your eyes.

2Sa 19:7 "And now, arise, go out and speak to the heart of your servants. For I swear by יהוה, if you do not go out, not one passes the night with you. And that is worse for you than all the evil that has come upon you from your youth until now."

David Returns to Jerusalem

2Sa 19:8 So the sovereign rose up and sat in the gate. And they told all the people, saying, "Look, the sovereign is sitting in the gate." And all the people came before the sovereign. **As for Yisra'ël, they had fled, each one to his tent.**

It is felt that the statement 'Israel fled' is a generalization of those that had followed Abshalom.

2Sa 19:9 And it came to be, that **all the people were contending throughout all the tribes of Yisra'ël, saying,** "The sovereign delivered us from the hand of the enemies, he rescued us from the hand of the

Philistines, and now he has fled from the land because of Abshalom, 2Sa 19:10 and Abshalom, whom we anointed over us, has died in battle. And now, why are you silent about bringing back the sovereign?”

There remained confusion among the people. Much had taken place in a short period of time. Information spread by word of mouth. Abshalom had declared himself king; yet now was dead. King David had fled for a time but remained king. Hearts during this interim of treason had been divided between King David and Abshalom; and now people wondered if they could be restored.

2Sa 19:11 And Sovereign Dawid sent to Tsadoq and Ebyathar the priests, saying, “Speak to the elders of Yehudah, saying, ‘Why are you the last to bring the sovereign back to his house, since the words of all Yisra’el have come to the sovereign, to his house?’”

2Sa 19:12 You are my brothers, you are my bone and my flesh. Why then are you the last to bring back the sovereign?”

2Sa 19:13 “**And say to Amasa, ‘Are you not my bone and my flesh? Elohim do so to me, and more also, if you are not commander of the army before me all the days in place of Yo’ab.’**”

2Sa 19:14 Thus he swayed the hearts of all the men of Yehudah as one man, so that they sent to the sovereign, saying “Return, you and all your servants!”

2Sa 19:15 So the sovereign returned and came to the Yardēn. And Yehudah came to Gilgal, to go to meet the sovereign, to bring the sovereign over the Yardēn.

People were scared and feared for their lives. Treason had been committed and this event was capable of catapulting the people into greater division; or could be turned around and the breach repaired. King David was from the tribe of Judah; and his brethren were in the very location of Jerusalem where all the upheaval took place. Basically, people were in ‘shock’ over all that had happened and wondered ‘now what?’

It appeared Joab viewed that a straight strategic military approach was needed against those that had committed treason; conversely, King David desired to apply the balm of healing. King David took the higher ground of forgiveness and desired the healing of the nation; albeit, at great risk. David takes a great leap of faith and makes a controversial move by offering Amasa the position as his army commander instead of Joab. In essence, King David was offering Amasa beauty for ashes.

Trusting after treason leaves leaders in a precarious situation. YHWH was with King David, and apparently King David was trusting in Him and Him only. This was ultimately YHWH's people; and King David was over all 12 tribes. It is as if King David felt that this would either lead to victory or to his demise; either way it was well with his soul.

David Pardons His Enemies

2Sa 19:16 And Shim'i son of Gěra, a Binyamite, who was from Baḥurim, hastened and came down with the men of Yehuḏah to meet Sovereign Dawid.

2Sa 19:17 And with him were a thousand men of Binyamin, and Tsiḇa the servant of the house of Sha'ul, and his fifteen sons, and his twenty servants with him. And they rushed over the Yardēn before the sovereign.

2Sa 19:18 And they passed over the ford to bring over the sovereign's household, and to do what was good in his eyes. **And Shim'i son of Gěra** fell down before the sovereign when he had passed over the Yardēn,

2Sa 19:19 and said to the sovereign, "Do not let my master reckon crookedness to me, neither remember what wrong your servant did on the day that my master the sovereign left Yerushalayim, that the sovereign should take it to heart.

2Sa 19:20 "For I, your servant, know that I have sinned. And see, I have come today, first of all the house of Yosēph, to go down to meet my master the sovereign."

Shim'i had been the one that had cursed David and cast stones at the sovereign and his servants. While others called for his death; David pardons him. See 2Sam 16:5-14 for the initial encounter of Shim'i against David.

2Sa 19:21 **But Abishai son of Tseruyah answered and said**, "Should Shim'i not be put to death for this, because he cursed the anointed of יהוה?"

2Sa 19:22 And Dawid said, "What have I to do with you, you sons of Tseruyah, that you are to be adversaries to me today? **Should any man be put to death in Yisra'el today?** For do I not know that I am sovereign over Yisra'el today?"

2Sa 19:23 So the sovereign said to Shim'i, **"You do not die."** And the sovereign swore to him.

2Sa 19:24 **And Mephibosheth son of Sha'ul came down to meet the sovereign.**

- ✚ And he had not attended to his feet,
- ✚ nor trimmed his moustache,
- ✚ nor washed his garments, from the day the sovereign went away until the day he came back in peace.

King David questions Mephibosheth. Mephibosheth explains and shows his heart had always been faithful to King David. He too had been deceived by his servant Tsiba. Cross reference 2Samuel 16:1-4.

2Sa 19:25 **And it came to be, when he had come to Yerushalayim to meet the sovereign, that the sovereign said to him,** “Why did you not go with me, Mephibosheth?”

2Sa 19:26 And he answered, “My master, O sovereign, my servant deceived me. For your servant said, ‘I am saddling a donkey for myself to ride on it and go to the sovereign,’ because your servant is lame.

2Sa 19:27 **“And he spoke slander against your servant to my master the sovereign,** but my master the sovereign is as a messenger of Elohim. Therefore do what is good in your eyes.

- 2Sa 19:28 “For all of my father’s house were but dead men before my master the sovereign.
- Yet you set your servant among those who eat at your own table.
- Therefore what right have I still to cry out any more to the sovereign?”

2Sa 19:29 Then the sovereign said to him, “Why do you speak any more of your matters? I have said, ‘You and Tsiba share the land.’ ”

2Sa 19:30 And Mephibosheth said to the sovereign, “Rather, let him take it all, since my master the sovereign has come back in peace to his own house.”

2Sa 19:31 And **Barzillai the Gil’adite** came down from Rogelim and passed over the Yardēn with the sovereign, to send him on his way over the Yardēn.

2Sa 19:32 And **Barzillai was a very aged man, eighty years old.** And **he had sustained the sovereign while he was dwelling at Mahanayim, for he was a very rich man.**

2Sa 19:33 And the sovereign said to Barzillai, **“Pass over with me, and I shall provide for you with me in Yerushalayim.”**

2Sa 19:34 But Barzillai said to the sovereign, “How many are the days of my life, that I should go up with the sovereign to Yerushalayim?”

2Sa 19:35 “I am now eighty years old. Do I discern between the good and evil? Does your servant taste what I eat or what I drink? Do I still hear the voice of singing men and singing women? Why then should your servant be a further burden to my master the sovereign?”

2Sa 19:36 **“Your servant would only pass over the Yardēn with the sovereign for a short distance. And why should the sovereign repay me with such a reward?”**

2Sa 19:37 **“Please let your servant turn back again to die in my own city, near the burial-site of my father and mother. But here is your servant Kimham, let him pass over with my master the sovereign, and do for him what is good in your eyes.”**

2Sa 19:38 And the sovereign answered, **“Kimham is passing over with me, and let me do for him what is good in your eyes. Now whatever you choose of me, I do for you.”**

2Sa 19:39 Then all the people went over the Yardēn. And when the sovereign had passed over, the sovereign kissed Barzillai and blessed him, and he returned to his own place.

2Sa 19:40 And **the sovereign passed over to Gilgal**, and Kimham passed over with him. And all the people of Yehudāh brought the sovereign over, and also half the people of Yisra'ēl.

The people presently with King David are those that had chosen faithfulness or who had reconciled to David. The twelve tribes were coalescing even amid the following tensions. They were venting and posturing in the aftermath of Abshalom's upheaval and demise. When forming a group or re-forming a group; it is not unusual to experience 'storming' then 'norming.'

2Sa 19:41 And see, all the men of Yisra'ēl were coming to the sovereign! And they said to the sovereign, **"Why have our brothers, the men of Yehudāh, stolen you away and brought the sovereign, and his household, and all Dawid's men with him over the Yardēn?"**

2Sa 19:42 And all the men of Yehudāh answered the men of Yisra'ēl, "Because the sovereign is our relative. And why are you displeased over this matter? Have we at all eaten at the sovereign's cost? Or has he given us any gift?"

2Sa 19:43 And the men of Yisra'ēl answered the men of Yehudāh, and said, "We have ten parts in the sovereign, and in Dawid too, we have more than you. Why then did you despise us? Was it not our advice first to bring back our sovereign?" But the words of the men of Yehudāh were harsher than the words of the men of Yisra'ēl.

2Corinthians 12

Paul's Visions and His Thorn

2Co 12:1 **To boast, indeed, is useless for me, for I shall go on to visions and revelations of הוה'.**

2Co 12:2 I know a man in Messiah who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, Elohim knows – such a one was caught up to the third heaven.

Paul is recounting his experience being caught up to the third heaven. Just let that settle in your mind. Paul is caught up to the third heaven!

2Co 12:3 And I know such a man – whether in the body or out of the body I do not know, Elohim knows –

2Co 12:4 that he was caught up into **paradise^a** and heard unspeakable words, which it

is not right for a man to speak. Footnote: ^aLit. garden.

This 'third heaven' is also defined as paradise - garden! The first Adam had been barred from paradise, the garden east of Eden in Genesis 3. The cherubim guarded 'the way' to the tree of life at the 'east'. In other words, no one could enter, they had been shut out, barred.

Gen 3:22 And יהוה Elohim said, "See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever..."

Gen 3:23 so יהוה Elohim sent him out of the garden of Ĕden to till the ground from which he was taken,

Gen 3:24 and He drove the man out. And He placed kerubim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.

2Co 12:5 Of such a one I shall boast, but of myself I shall not boast, except in my weaknesses.

2Co 12:6 For if I shall wish to boast, I shall not be a fool, for I shall speak the truth. But I refrain, lest anyone should think more of me than what he sees in me, or hears of me.

2Co 12:7 And **to keep me from exalting myself because of the exceeding greatness of the revelations, a thorn in the flesh was given to me, a messenger of Satan to hit me, to keep me from exalting myself.**

We must hear what Paul is saying. The revelations were so 'exceedingly great' that if Paul were to speak of such, there would have been a high risk of him being exalted. **He had been given the privilege of seeing the 3rd heaven, paradise!**

He was given a thorn to keep him from exalting himself. What was this thorn? There are several speculations; the text tells us it was a messenger of Satan that would hit Paul or in other words prevent Paul from telling of the 'exceeding greatness of the revelations.' YHWH wants us to love Him for Him; therefore, Paul was silenced from communicating what he had been given the privilege to see.

1Co 2:9 But as it has been written, "Eye has not seen, and ear has not heard, nor have entered into the heart of man what Elohim has prepared for those who love Him."
Isa 64:4.

But how could Paul have gotten past the cherubim guarding the way into paradise? Did they not have it “partitioned” off? John the revelator said in Rev. 4:1 that he looked and saw a ‘door’ **having been opened in the heaven!** This is written in past tense; therefore, who opened the door? Correct. Yahusha, the Way, the Door, tore open the partition of separation!

Now, Yahusha, the Tree of Life, through His finished work, has proposed to all tongues, tribes, people, and nations; and has given them all the opportunity to accept His New Covenant; ratified by the blood of the Lamb. To repent of their sins and receive Him as Savior and as their High Priest of the Melchizedek Order. In Him, there is life. In Him, there is entry into His presence. He is not only the Resurrection on the last day; He is **the Life now**. Therefore, absent from the body present with YHWH!

Rev 4:1 After **this I looked and saw a door having been opened** in the heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here and I shall show you what has to take place after this.”

No person that had died, prior to Yahusha opening the door of separation, could be in the presence of YHWH. Those that died prior to Yahusha’s death, burial, and resurrection were gathered together in ‘paradise’; the bosom of Abraham, UNTIL Yahusha would open the door. Then, **the door of separation between paradise and the Dwelling place of YHWH was open!** Remember, YHWH used to walk with Adam and Eve in the garden.

This is what I understand the Scriptures are saying.

2Co 12:8 Concerning this I pleaded with the Master three times to take it away from me.

2Co 12:9 And He said to me, **“My favor is sufficient for you, for My power is perfected in weakness.”** Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me.

2Co 12:10 Therefore I take pleasure in weaknesses, in insults, in needs, in persecutions, in distresses, for the sake of Messiah. **For when I am weak, then I am strong.**

Concern for the Corinthian Church

2Co 12:11 I have become a fool – you have compelled me. For I should have been commended by you, for in no respect was I behind the most eminent emissaries, though I am a nobody.

2Co 12:12 Indeed, the signs of an emissary were wrought among you with all endurance, in signs and wonders and powers.

2Co 12:13 For what is there in which you were inferior to other assemblies, except that I myself was not a burden to you? Forgive me this wrong!

2Co 12:14 See, I am ready to come to you for the third time. And I shall not be a burden to you, for I do not seek yours, but you. For the children should not lay up for the parents, but the parents for the children.

2Co 12:15 And I shall most gladly spend and be spent for your lives. If I love you more and more, am I to be loved less?

2Co 12:16 But be it so, I did not burden you. But being crafty, did I catch you with guile?

2Co 12:17 Did I take advantage of you by any of those whom I sent to you?

2Co 12:18 I urged Titos, and sent our brother with him. Did Titos take advantage of you? Did we not walk in the same spirit – not in the same steps?

2Co 12:19 Again, do you think that we defend ourselves to you? We speak before Elohim in Messiah. But all this, beloved, is for your upbuilding.

2Co 12:20 For I fear lest, when I come, I do not find you such as I wish, and I be found by you such as you do not wish – lest there be strife, jealousies, outbursts of wrath, selfish ambitions, slander, gossip, puffings up, unrests,

2Co 12:21 and lest, when I come again, my Elohim should humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, and whoring, and indecency which they have practiced.

The Corinthians tested Paul’s patience. They required much time, energy, risk, and love on Paul’s behalf. Paul seems to constantly address foolish thinking and actions from among their midst. The old cliché ‘No good deed goes unpunished. But do them anyway.’ is fitting for what Paul was experiencing.

The reign of the priesthood had changed; tensions were high; flippant words spoken; and posturing for power and selfish ambitions were rising.

Ezekiel 26 Ezekiel 26 begins Scroll 5.

EZEKIEL 13 SCROLLS REFERENCE CHART		
FROM	Text in Chronological Order (Chapter & Verse)	Date Given in Text (M/D/Y) (of King Jehoiachin's captivity)
5	26:1 - 28:26 (proclamation against Tyre & its King (S.a.tan) with a future blessing)	?/01/11

[Note: Through the years, the ‘names’ of the ‘players’ may have changed, but ultimately the war is between the two nation that began warring in the womb of Rebekah; Esau and Jacob. They represent the wheat and the tares; seed of righteousness and seed of unrighteousness. LL]

Excerpt Background on Tyre by Ellicott’s Commentaries in Bible Hub:

Isaiah 23 Ellicott’s Commentary Excerpt: ... In the days of David and Solomon there had been an intimate alliance between Israel and Hiram, King of Tyre. [Psalm 45:12](#) indicates at least the interchange of kingly gifts, if not the acknowledgment of sovereignty by payment of tribute. [Psalm 83:7](#), which we have some reason to connect with the reign of Uzziah, shows that this alliance had passed into hostility. The position of Tyre naturally threw it into more intimate relations with the northern kingdom; “its country was nourished by the king’s country” then as in the days of Herod Agrippa ([Acts 12:20](#)), and there seems reason to believe that the son of Tabeal, whom Pekah and Rezin intended to place upon the throne of Judah, was the son of a Tyrian ruler....

Ezekiel 25 Ellicott’s Commentary Excerpt:

...The reasons for the more general prophecies against the heathen must be sought in the special circumstances of each case in which they were uttered. In the present instance these reasons are not far to seek, for both the nations mentioned and the one omitted suggest a common purpose in the prophecy. Those mentioned are seven in number—Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. All these were so far allies of Judah that they were in common hostility to Babylon; and it appears from [Jeremiah 27:1-3](#) that an attempt had been made in the reign of Jehoiakim to unite five of them in a league against Babylon, while Egypt was continually looked to by the disobedient Jews for aid against their common enemy. It was, therefore, necessary for Israel to know that there was no help to be found against Babylon in any earthly power; all the enemies of Chaldæa were to fall alike. Moreover, it was important to show by these prophecies that the judgment about to come upon the surrounding heathen was from God, since it is thus made clear that all events are of His ordering, and hence that the punishment of His people also must be from His own hand.

Ezekiel 26 Commentary Excerpt:

...Tyre was a great and powerful commercial city, made up of two parts: Old Tyre, situated on a plain on the mainland, and New Tyre, built on a rocky island, or rather two islands joined together, lying about half a mile from the shore. Its territory was insignificant, but it was so strong in its wealth, its ships, and its colonies, that it was able to employ mercenaries ([Ezekiel 27:10-11](#)) in numbers, and being strongly fortified, resisted for five years, and with final success, the siege by the whole power of Assyria under Shalmaneser. According to the Assyrian records, however, it was afterwards captured by Assurbanipal. A few years after the fall of Jerusalem it was again besieged by Nebuchadnezzar for thirteen years. There is no express mention in the histories of the time of the result of this siege, although it is implied in the statement of the ancient historians (Jos. 100 Apion, i. 20; Antt. x., 11, §1) that Nebuchadnezzar made himself master of all Phœnicia. It is also asserted by St. Jerome that he captured Tyre, and he describes the method by which it was accomplished; it is also very unlikely that such a monarch as Nebuchadnezzar would have allowed himself to be baffled after such effort. (On the difficulty suggested by [Ezekiel 29:18](#), see the Note there.) In the days of David and Solomon, the king of Tyre was the close friend of Israel; afterwards the two nations became alienated, and the Tyrians sold Hebrew captives to the Greeks and the Edomites ([Joel 3:4-8](#); [Amos 1:9-10](#)). Tyre was probably greatly offended when Josiah, in the course of his reformation, defiled the images of their god Baal, and destroyed his sacred vessels, both at Jerusalem and in Samaria. It was subject to the Persian Empire, was captured by Alexander, remained a large city under the Romans, was still flourishing in the time of St. Jerome, was great at the era of the Crusades, but soon afterwards was totally destroyed by the Saracens, and has since remained so utterly desolate that its site might not even be observed by the passing traveller. Besides the prophecies against Tyre just mentioned, that of Isaiah 23 has already been spoken of in the introductory Note to chapter 25...

What does all this mean for us today? It means that the wheat and the poisonous tares are growing side by side in all nations. Therefore, there are ultimately only two warring nations in the picture, along with their alliances. One is in alliance with Yahusha HaMashiach and the other with Satan. One is from the unrighteous line of Esau; and the other from the righteous line of Jacob [Israel] and those that have been grafted in. The war began in the womb of Rebekah. Today, these two nations continue to war, and this war will culminate in the great tribulation.

Prophecy Against Tyre

Eze 26:1 And it came to be in the eleventh year, on the first of the new moon, the word of יהוה came to me, saying,

Eze 26:2 “Son of man, because Tsor has spoken against Yerushalayim, ‘Aha! She, the gateway of the peoples, has been broken, she has been turned over to me. Let me be filled, she has been ruined.’

Eze 26:3 “Therefore thus said the Master יהוה,

- ‘See, I am against you, O Tsor,
- and shall cause many nations to come up against you, as the sea causes its waves to come up.
- **Eze 26:4** And they shall destroy the walls of Tsor [Tyrus],
- and they shall break down her towers.
- And I shall scrape her dust from her, and shall make her like a shining rock.
- **Eze 26:5** She shall be a place for spreading nets in the midst of the sea, for I have spoken,’ declares the Master יהוה. ‘
- And she shall become plunder for the nations,
 - **Eze 26:6** while her daughter villages which are in the fields are killed by the sword. And they shall know that I am יהוה.’

Eze 26:7

, ‘See, I am bringing against Tsor from the north Nebukadretsar sovereign of Babel, a sovereign of sovereigns, with horses, and with chariots, and with horsemen, even an assembly, and many people.

- **Eze 26:8** With the sword he shall kill your daughters in the field. And he shall heap up a siege mound against you, and shall build a wall against you, and shall raise a large shield against you,
- **Eze 26:9** and set the blow of his battering rams against your walls, and break down your towers with his weapons.
- **Eze 26:10** From his many horses, their dust shall cover you. From the noise of the horsemen, and vehicles, and chariots, your walls shall shake as he enters your gates, as men enter a city that is breached.
- **Eze 26:11** With the hooves of his horses he tramples all your streets, he kills your people by the sword, and the columns of your strength shall fall to the ground.

- **Eze 26:12** And they shall plunder your riches, and they shall loot your merchandise. And they shall break down your walls and destroy your pleasant houses. And they shall put your stones, and your timber, and your dust in the midst of the water.

Zec 7:14 “And I scattered them with a storm wind among all the nations which they had not known. And the land was laid waste behind them, no one passing through or returning, for they made the pleasant land a waste.”

- **Eze 26:13** And I shall cause the sound of your songs to cease, and let the sound of your lyres be heard no more.

Rev 18:22 “And the sound of harpists, and musicians, and flautists, and trumpeters shall not be heard in you any more at all. And no craftsman of any trade shall be found in you any more at all. And the sound of a millstone shall not be heard in you any more at all.
Rev 18:23 “And the light of a lamp shall not shine in you any more at all. And the voice of bridegroom and bride shall not be heard in you any more at all. For your merchants were the great ones of the earth, for by your drug sorcery all the nations were led astray.

Jas 5:1 Come now, rich ones, weep, crying aloud over the hardships coming upon you!

Jas 5:2 Your riches have rotted, and your garments have become moth-eaten.

Jas 5:3 Your gold and silver have become rusty, and their rust shall be a witness against you and shall eat your flesh like fire. You have laid up treasure in the last days.

Jas 5:4 See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of יהוה of hosts.^a Footnote: ^a Jer 22:13.

Jas 5:5 You have lived on the earth in pleasure and luxury, you have fattened your hearts, as in a day of slaughter.

Jas 5:6 **You have condemned, you have murdered the righteous** – he does not resist you.

- **Eze 26:14** And I shall make you like a shining rock, and let you be a place for spreading nets, never to be rebuilt, for I יהוה have spoken,’ declares the Master יהוה.

Mal 1:2 “I have loved you,” said יהוה. “But you asked, ‘In what way have You loved us?’ “Was not Ĕsaw Ya‘aqob’s brother?” declares יהוה. “And I love Ya‘aqob,

Mal 1:3 but I have hated Ĕsaw, 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’ēl!’

Eze 26:15 “Thus said the Master יהוה to Tsor,

- ✚ 'Would the coastlands not shake at the sound of your fall, when the wounded cry, when **the killing occurs^a** in your midst? Footnote: ^aLit. - Is being killed.

Heb 12:26 whose voice shook the earth then, but now He has promised, saying, **“Yet once more I shake not only the earth, but also the heaven.”** [Hag 2:6](#).

Heb 12:27 And this, “Yet once more,” makes clear the removal of what is shaken – as having been made – so that the unshaken *matters* might remain.

- ✚ **Eze 26:16** And all the princes of the sea shall come down from their thrones, and they shall lay aside their robes, and take off their embroidered garments, and put on trembling, and sit on the ground. And they shall tremble continuously, and they shall be astonished at you.
- ✚ **Eze 26:17** And they shall take up a lamentation for you, and say to you, “How you have perished, O one inhabited by seafaring men, the city well-praised, who was strong at sea, she and her inhabitants, who put their fear on all her inhabitants!
- ✚ **Eze 26:18** Now the coastlands tremble on the day of your fall! And the coastlands by the sea shall shudder at your going out.” ’

Rev 18:11 “And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more –

Rev 18:12 merchandise of gold and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all citron wood, and every object of ivory, and every object of most precious wood and bronze and iron and marble,

Rev 18:13 and cinnamon and incense, and fragrant oil and frankincense, and wine and oil, and fine flour and wheat, and cattle and sheep, and horses and carriages, and bodies and lives of men.

Rev 18:14 “And the fruit that your being longed for has gone from you. And all your riches and splendour are lost to you, and you shall find them no more, not at all.

Rev 18:15 “The merchants of these, those who became rich by her, shall stand at a distance for fear of her torture, weeping and mourning,

Rev 18:16 and saying, ‘Woe! Woe, the great city that was dressed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls!

Rev 18:17 For in one hour such great riches was laid waste.’ And every shipmaster, and every passenger, and sailors, and as many as work the sea *for their living*, stood at a distance,

Rev 18:18 and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’

Rev 18:19 “And they threw dust on their heads and cried out, weeping and mourning, and saying, ‘Woe! Woe, the great city, in which all who had ships on the sea became rich by her wealth! For in one hour she was laid waste.’

Eze 26:19 “For thus said the Master יהוה,

- ❖ ‘When I make you a ruined city, like cities no longer inhabited, when I bring the deep upon you, and great waters cover you,

Rev 17:15 And he said to me, “The waters which you saw, where the whore sits, are peoples, and crowds, and nations, and tongues.

- ❖ **Eze 26:20** then I shall bring you down with those who go down into the pit, to the people of old. And I shall make you dwell in the lowest part of the earth, in wastes of old, with those who go to the pit, so that you do not return. But I shall establish splendor in the land of the living.

Zec 2:8 For thus said יהוה of hosts (for the sake of esteem He sent me to the nations which plunder you): “For he who touches you **touches the apple of My eye**.”^a Footnote:
^a [Deu 32:10](#).

- ❖ **Eze 26:21** I make you a horror, and let you be no more. And you are sought for, but never found again,’ declares the Master יהוה.”

Rev 18:20 “Rejoice over her, O heaven, and you set-apart emissaries and prophets, for Elohim has completely avenged you on her!”

Rev 18:21 And one mighty messenger picked up a stone like a great millstone and threw it into the sea, saying, “With such a rush the great city Babel shall be thrown down, and shall not be found any more at all.

Psalm 74

As the Psalmist, believers have not obeyed His word perfectly; but the Psalmist is crying out to Elohim to remember His people. And He does remember us; He is lovingly committed to us; and He will make all things new! We are saved by grace through FAITH! We are to be good Bereans and study His Word ourselves; to show ourselves approved.

Arise, O Elohim, Defend Your Cause

Psa 74:1 O Elohim, why do You forever reject us? Why does Your displeasure smoke Against the sheep of Your pasture?

Psa 74:2 Remember Your congregation. You did purchase of old, The tribe of Your inheritance. You did redeem, This Mount Tsiyon where You have dwelt.

Psa 74:3 Lift up Your steps to the endless ruins; **The enemy has done all evil in the set-apart place.**^a Footnote: ^aSee [Psa 79:1-13](#).

Psa 74:4 Your adversaries have roared In the midst of Your appointments; They have set up their own signs as signs.

The enemy has roared amid YHWH's appointed times, case in point, 9-11. Some have studied the date of Yahusha's birth and calculated it to have been on 9-11. The adversary has attempted to defile, usurp, and change YHWH's dates and seasons; such as through SUNday worship and man-made pagan holidays of Ishtar 'Easter'; Baal [Saturnalia; Tammuz birth on Dec. 25th]; mother goddess worship infused in the Catholic pedophile 'churches'; and so forth. We must keep in mind that it was this type of worldly synchronization that made YHWH tear the kingdom away from Solomon upon his death into a divided kingdom. YHWH's grace is not permission to continue in such. Each should work out their own salvation in fear and trembling. Our behavior and His appointed times are directed by His Word and His Word ONLY! His Word is His standard and He rightly rules and judges.

Psa 74:5 It seems as if one had lifted up Axes among the thick trees.

Psa 74:6 And now all its carved work, They have broken down with axe and hammer.

Psa 74:7 They have set fire to Your set-apart place, They have profaned the dwelling place of Your Name to the ground.

Psa 74:8 They said in their hearts, "Let us suppress them altogether." They burned all the Appointment *Places* of Ēl in the land.

Psa 74:9 We do not see our signs, There is no longer a prophet, Nor any among us who knows how long.

Dan 7:25 and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it intends to change appointed times^b and law, and they are given into its hand for a time and times and half a time. Footnote:

^bThis is another word for *festivals*.

Dan 7:26 **But the Judgment shall sit,** and they shall take away its rule, to cut off and to destroy, until the end.

Dan 7:27 **And the reign, and the rulership, and the greatness of the reigns under all the heavens, shall be given to the people, the set-apart ones of the Most High. His reign is an everlasting reign, and all ruler-ships shall serve and obey Him.'**

Psa 74:10 O Elohim, how long would the adversary reproach? *Would the enemy despise Your Name forever?*^b Footnote: ^bSee [Psa 74:18](#).

Psa 74:11 Why do You hold back Your hand, even Your right hand? From the midst of Your bosom – end it!

Justice, right ruling, has been longed for throughout history. The Psalmists proclaims, "End it!" End the reproach and the despising of Your Name from the adversary.

Psa 74:12 For Elohim is my Sovereign from of old, Working deliverance in the midst of the earth.

Psa 74:13 You divided the sea by Your might; You broke the heads of the sea serpents in the waters.

Psa 74:14 You broke the heads of Liwiathan in pieces, You made him food for the people Living in the wilderness.

Psa 74:15 You did cleave open the fountain and the flood, You did dry up mighty rivers.

Psa 74:16 The day is Yours, the night is Yours too, You have established the light and the sun.

Psa 74:17 You have set all the borders of the earth, You have made summer and winter.

The awesomeness of YHWH is proclaimed. He is all powerful; all knowing; and present everywhere.

Psa 74:18 Remember this: the enemy has reproached הַיְהוָה, And **a foolish people has despised Your Name.**

Psa 74:19 Do not give the being of Your turtledove to the wild beast! Do not forget the life of Your afflicted ones forever.

Psa 74:20 **Look to the covenant,** For the dark places of the earth are filled With haunts of violence.

Psa 74:21 Let not the crushed one return ashamed! Let the poor and needy praise Your Name.

Psa 74:22 Arise, O Elohim, plead Your own cause, **Remember how the foolish man reproaches You daily.**

Psa 74:23 **Do not forget the voice of Your enemies, The uproar of those rising up against You increases continually.**

Evil voices are rising! Once again those that ‘say they are Jews and are not but are of the synagogue of Satan’ are rising. Their evil desires are to accuse those worshipping and proclaiming Yahusha [Jesus] as the Messiah, the son of YHWH, as idolaters worthy of death by beheading. They are presently pushing their agenda to be “International Law” based on their Satanic Talmudic Noahide Laws. Their desire is for NO freedom of belief other than what they say is ‘religion.’ This is not just against those that believe in Yahusha; but against humanity. They even made a ‘jingle’ for it, “Keep the 7 and you go to heaven.” Are you kidding me! Talk about another ‘gospel’!!!

The following is one of their latest bills that ‘they’ [those that say they are Jews and are not and those that are ignorant of the schemes of the devil] are trying to get passed in the U.S. Congress. It was sponsored by Tim Scott with 16 other US Senator co-sponsors! It is ‘called’ the Anti-Semitism Awareness Act S852 but has NOTHING to do with “anti-Semitism” and everything to do with taking away free speech! It is a deceptive hate crime bill that would legalize persecution of believers unto death. Wake up or lose your head; and a special ‘wake-up call’ to those that are **funding the enemy** through “Christian Zionism.’ It is your decision. DO NOT SELL YOUR BIRTHRIGHT TO THE ENEMY! Believers ARE Israel!!! We ARE the Temple!!! What part of His Word do people not understand? Time is short!

Is it ‘coincidental’ that this is the **116th** U.S. Congress? If we view that number as ‘the enemy’ would with their sigil magic of turning everything upside down and backwards; that equals 911.

<http://truthtellers.org/alerts/Anti%20Semitism%20Awareness%20Bill%209-12-2019-v2.pdf>

~ Shalom ~ Libby

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