

Greetings, today our manna is from Numbers 15; Psalm 51; Isaiah 5; Hebrews 12.

May 7 – 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/>

Numbers 15

In Numbers 15, YHWH speaks to Moses on how to do the sacrifices when they come into the land of their dwelling, that YHWH was giving them.

He reviews what to do when making an offering by fire to יהוה

- a. an ascending offering or a slaughtering
- b. to accomplish a vow or as a voluntary offering
- c. or in your appointed times to make a sweet fragrance to יהוה, from the herd or the flock

For a lamb or a young goat for an ascending or a slaughtering offering they were also to bring:

1. a grain offering of one-tenth *of an ĕphah* of fine flour mixed with one-fourth of a hin of oil
2. and one-fourth of a hin of wine as a drink offering

For a ram for an ascending or a slaughtering offering they were also to bring:

1. a grain offering two-tenths *of an ĕphah* of fine flour mixed with one-third of a hin of oil,
2. and as a drink offering you bring one-third of a hin of wine as a sweet fragrance to יהוה.

To prepare a young bull as an ascending offering, or as a slaughtering to accomplish a vow, or as a peace offering to יהוה

1. a grain offering of three-tenths *of an ĕphah* of fine flour mixed with half a hin of oil,
2. bring as the drink offering half a hin of wine as an offering made by fire, a sweet fragrance to יהוה.

Laws About Sacrifices

Num 15:1 And יהוה spoke to Mosheh, saying,

Num 15:2 “Speak to the children of Yisra’ĕl, and say to them, ‘When you have come into the land of your dwellings, which I am giving you,

Num 15:3 and you make an offering by fire to יהוה, an ascending offering or a slaughtering, to accomplish a vow or as a voluntary offering or in your appointed times, to make a sweet fragrance to יהוה, from the herd or the flock,

Num 15:4 then he who brings near his offering to יהוה shall bring near a grain offering of one-tenth of an *ěphah* of fine flour mixed with one-fourth of a hin of oil,

Num 15:5 and one-fourth of a hin of wine as a drink offering you prepare with the ascending offering or the slaughtering, for each lamb.

Num 15:6 Or for a ram you prepare as a grain offering two-tenths of an *ěphah* of fine flour mixed with one-third of a hin of oil,

Num 15:7 and as a drink offering you bring one-third of a hin of wine as a sweet fragrance to יהוה.

Num 15:8 And when you prepare a young bull as an ascending offering, or as a slaughtering to accomplish a vow, or as a peace offering to יהוה,

Num 15:9 then shall be brought with the young bull a grain offering of three-tenths of an *ěphah* of fine flour mixed with half a hin of oil,

Num 15:10 and bring as the drink offering half a hin of wine as an offering made by fire, a sweet fragrance to יהוה.

Num 15:11 This is what is done **for each young bull, for each ram, or for each lamb or young goat.**

Num 15:12 According to the number that you prepare, so you do for each one according to their number.

For the native Israelite or the stranger sojourning, it is emphasized that **all go by one law; one Torah.**

Num 15:13 Let all who are native do so with them, in bringing near an offering made by fire, a sweet fragrance to יהוה.

Num 15:14 And when a stranger sojourns with you, or whoever is among you throughout your generations, and would make an offering made by fire, a sweet fragrance to יהוה, as you do, so he does.

Num 15:15 One law is for you of the assembly and for the stranger who sojourns with you – a law forever throughout your generations. As you are, so is the stranger before יהוה.

Num 15:16 One Torah and one right-ruling is for you and for the stranger who sojourns with you.’ ”

Num 15:17 And יהוה spoke to Mosheh, saying,

Num 15:18 “Speak to the children of Yisra’ěl, and say to them, ‘When you come into the land to which I bring you,

Num 15:19 then it shall be, when you eat of the bread of the land, that you present a contribution to יהוה.

Contribution offering when they eat of the bread when coming into the land which YHWH brings them to.

Num 15:20 Present a cake of the first of your dough as a contribution – as a contribution of the threshing-floor you present it.

Num 15:21 Of the first of your dough you are to give to יהוה a contribution throughout your generations.

Rom 11:16 Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.

Laws About Unintentional Sins

Num 15:22 And when you sin by *mistake*,^a and do not do all these commands which יהוה has spoken to Mosheh, **Footnote: ^a [Num 15:22-31](#) show the difference between sinning by mistake (unintentional sin) on the one hand, and sinning defiantly (intentional sin) on the other hand. Sinning by mistake is also dealt with in [Lev 4:1-35](#).**

Num 15:23 all that יהוה has commanded you by the hand of Mosheh, from the day יהוה gave command and onward throughout your generations,

Num 15:24 then it shall be, if it is done by mistake, without the knowledge of the congregation, that all the congregation shall prepare one young bull as an ascending offering, as a sweet fragrance to יהוה, with its grain offering and its drink offering, according to the right-ruling, and one male goat as a sin offering.

Num 15:25 Then the priest shall make atonement for all the congregation of the children of Yisra'el, and it shall be forgiven them, for it was by mistake. And they shall bring their offering, an offering made by fire to יהוה, and their sin offering before יהוה, for their mistake.

Num 15:26 And it shall be forgiven all the congregation of the children of Yisra'el and the stranger who sojourns in their midst, because all the people did it by mistake.

Num 15:27 And if a being sins by mistake, then he shall bring a female goat a year old as a sin offering.

Num 15:28 And the priest shall make atonement for the being who strays by mistake, when he sins by mistake before יהוה, to make atonement for him, and it shall be forgiven him.

Num 15:29 For him who does *whatever* by mistake there is one Torah, both for him who is native among the children of Yisra'el and for the stranger who sojourns in their midst.

Num 15:30 But the being who does *whatever* defiantly, whether he is native or a stranger, he reviles יהוה, and that being shall be cut off from among his people.

Num 15:31 Because he has despised the word of יהוה, and has broken His command, that being shall certainly be cut off, his crookedness is upon him.' ”

A Sabbathbreaker Executed

Num 15:32 And while the children of Yisra'ël were in the wilderness, they found a man gathering sticks on the Sabbath day.

Num 15:33 And those who found him gathering sticks brought him to Mosheh and to Aharon, and to all the congregation.

Num 15:34 And they put him in under guard, because it had not been declared what should be done to him.

Num 15:35 And יהוה said to Mosheh, “The man shall certainly be put to death, all the congregation stoning him with stones outside the camp.”

Num 15:36 And all the congregation brought him outside the camp and stoned him with stones, as יהוה commanded Mosheh, and he died.

Tassels on Garments

Num 15:37 And יהוה spoke to Mosheh, saying,

Num 15:38 “Speak to the children of Yisra'ël, and you shall say to them to make **tzitzit^b** on the corners of their garments throughout their generations, and to put a blue cord in the **tzitzit^b** of the corners. **Footnote: ^bSee Explanatory Notes - “Tzitzit”.**

Num 15:39 “And it shall be to you for a **tzitzit^b**, and you shall see it, and shall remember all the commands of יהוה and shall do them, and not search after your own heart and your own eyes after which you went whoring, **Footnote: ^bSee Explanatory Notes - “Tzitzit”.**

Num 15:40 so that you remember, and shall do all My commands, and **be set-apart unto your Elohim.** **Footnote: ^cAlso see [Exo 20:6](#), [Deu 7:9](#), [Deu 11:1](#), [Deu 30:16](#), [Neh 1:5](#), [Dan 9:4](#), [1Jn 5:2-3](#), [2Jn 1:6](#).**

Num 15:41 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה your Elohim.”

Laws are then given for unintentional sins; sins done by mistake, for the congregation or for an individual.

1. For the congregation:

- a. All the congregation shall prepare one young bull as an ascending offering, as a sweet fragrance to יהוה
- b. With its grain offering and its drink offering, according to the right-ruling
- c. One male goat as a sin offering
- d. The priest makes atonement for the congregation.
- e. The congregation brings their offering made by fire and their sin offering before YHWH.

2. For an individual:

- a. He shall bring a female goat a year old as a sin offering.
- b. The priest shall make atonement for the individual.

Laws are then given for intentional sins:

1. For an individual:

- a. The being who does *whatever defiantly*, whether he is native or a stranger, he reviles יהוה, and that being shall be cut off from among his people.
- b. Because he has despised the word of יהוה, and has broken His command, that being shall certainly be cut off, his crookedness is upon him.

Sabbath-breaker put to death: The law for breaking the Sabbath had been given previously in Exodus.

Exo 31:14 'And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.

Exo 31:15 'Six days work is done, and on the seventh is a Sabbath of rest, set-apart to יהוה. Everyone doing work on the Sabbath day shall certainly be put to death.

In Numbers 15:32 a man is found gathering sticks in the wilderness on the Sabbath. He is brought to Moses and put under guard while YHWH is consulted. The verdict is that he was to be put to death by all the congregation stoning him outside the camp; and he died.

Laws about Tzit-Tzits on garments to be as a reminder to prevent whoring and breaking His commandments:

1. Make tzitzit^b on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit^b of the corners.
2. **Reason:** you shall see it, and shall remember all the commands of יהוה and shall do them, and not search after your own heart and your own eyes after which you went whoring, so that you remember, and shall do all My commands, and be set-apart unto your Elohim.

Num 15:41 "I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה your Elohim."

Psalm 51 Psalm 51 seems to reflect David having his 'prodigal son' moment. Those that have received YHWH, usually have had a similar moment in their lifetime.

Create in Me a Clean Heart, O Elohim

Psa 51:1 Show me favour, O Elohim, According to Your loving-commitment; According

to the greatness of Your compassion, Blot out my transgressions.

Psa 51:2 Wash me completely from my guilt, And cleanse me from my sin.

Psa 51:3 For I know my transgressions, And my sin is ever before me.

Psa 51:4 Against You, You alone, have I sinned, And done evil in Your eyes; That You might be proven right in Your words; Be clear when You judge.

Psa 51:5 See, I was brought forth in crookedness, And in sin my mother conceived me.

Psa 51:6 See, You have desired truth in the inward parts, And in the hidden part You make me know wisdom.

Psa 51:7 Cleanse me with hyssop, and I am clean; Wash me, and I am whiter than snow.

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Heb 9:14 **how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?**

Rev 7:13 And one of the elders responded, saying to me, **“Who are these dressed in white robes, and where did they come from?”**

Rev 7:14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, **having washed their robes and made them white in the blood of the Lamb.**”

Psa 51:8 Let me hear joy and gladness, Let the bones You have crushed rejoice.

Isa 57:15 For thus declares the high and exalted One who dwells forever, whose Name is set-apart, **“I dwell in the high and set-apart place, with him who has a bruised and humble spirit, to revive the spirit of the humble, and to revive the heart of bruised ones.**

Isa 57:16 **“For I would not strive forever, nor am I wroth forever, for the spirit would grow faint before Me, even the beings I have made.**

Isa 57:17 “For the crookedness of his unfair gain I was wroth and I struck him. I hid Myself and was wroth, and he went on backsliding in the way of his heart.

Isa 57:18 “I have seen his ways, **but now I heal him, and I lead him, and restore comforts to him and to his mourners.**”

Psa 51:9 Hide Your face from my sins, And blot out all my crookednesses.

Col 2:14 **having blotted out that which was written by hand against us** – by the dogmas^d – which stood against us. And He has taken it out of the way, having nailed it to the stake.

Psa 51:10 Create in me a clean heart, O Elohim, And renew a steadfast spirit within

me.

Psa 51:11 Do not cast me away from Your presence, And do not take Your Set-apart Spirit from me.

Rom 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. **And if anyone does not have the Spirit of Messiah, this one is not His.**

Rom 8:10 And if Messiah is in you, the body is truly dead on account of sin, **but the Spirit is life on account of righteousness.**

Eph 4:30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

Psa 51:12 Restore to me the joy of Your deliverance, And uphold me, Noble Spirit!

Jud 1:24 **And to Him who is able** to keep you from stumbling, and to present you blameless before the presence of His esteem with exceeding joy,

Jud 1:25 to the only wise Elohim, our Saviour, be esteem and greatness and might and authority, both now and forever. Amēn.

Psa 51:13 Let me teach transgressors Your ways, So that sinners turn back to You.

Psa 51:14 Deliver me from blood-guilt, O Elohim, Elohim of my deliverance, Let my tongue sing aloud of Your righteousness.

Psa 51:15 O יהוה, open my lips, And that my mouth declare Your praise.

Psa 51:16 For You do not desire slaughtering, or I would give it; You do not delight in ascending offering.

Heb 10:5 Therefore, coming into the world, He says, **“Slaughtering and meal offering You did not desire, but a body You have prepared for Me.**

Heb 10:6 **“In ascending offerings and offerings for sin You did not delight.**

Psa 51:17 The slaughterings of Elohim are a broken spirit, A heart broken and crushed, O Elohim, These You do not despise.

Those in Him, have at one time or another had a ‘prodigal son’ moment. That moment when we see ourselves as sinners in need of a Savior. That moment when we humbly come before Him with a broken spirit and contrite heart seeking forgiveness.

Psalm 51 seems to be that ‘prodigal son’ moment for David which we should all be able to relate to.

Luk 15:21 **“And the son said to him, ‘Father, I have sinned against the heaven, and**

before you, and I am no longer worthy to be called your son.'

Luk 15:22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luk 15:23 And bring the fattened calf here and slaughter it, and let us eat and rejoice,

Luk 15:24 because this son of mine was dead and is alive again, and he was lost and is found.' And they began to rejoice.

Psa 51:18 Do good in Your good pleasure to Tsiyon; Build the walls of Yerushalayim.

Psa 51:19 Then You would delight in slaughterings of righteousness, In ascending offering and complete ascending offering; Then young bulls would be offered on Your slaughter-place.

Isaiah 5

YHWH addresses and cares greatly for His beloved; and His set-apart ones; His bride still desires to sing to Him. However, something goes terribly wrong! Our Beloved, after doing everything possible for His vineyard to produce a wonderful harvest; after clearing stones and planting it with the choicest vine; after waiting in great anticipation for His beloved to produce abundant fruit; it yields ROTTEN fruit.

Now, Isaiah, is going to inform us of the outcome of the vineyard. We first need to understand the players in this allegory; the **Vinedresser is YHWH**; the **vineyard is the House of Israel**; and **His pleasant plant is the man of Yehudah (Judah) [Isaiah 5:7]**. We will see the outcome of vines that run wild; that become dirty in the low muddy mire; rather than submitting to being lifted up so that they can cling to the support of the Trellis.

Jeremiah 12 gives us cross-references as to who played a major role in damaging His vineyard. Jeremiah 12 identifies those as shepherds, who should have been caring for His vineyard but allowed weeds and insects to invade.

he Vineyard of the Lord Destroyed

Isa 5:1 Please let me sing to the One I love, a song for my loved One regarding His vineyard: my loved One has a vineyard on a fertile hill.

Isa 5:2 And He dug it up and cleared it of stones, and planted it with the choicest vine, and built a watchtower in its midst, and also made a winepress in it. And He waited for the yielding of grapes, but it yielded rotten ones.

Isa 5:3 "And now, O inhabitant of Yerushalayim and man of Yehudah, please judge

between Me and My vineyard.

Isa 5:4 “What more could have been done to My vineyard that I have not done in it? **Why, when I waited for the yielding of grapes,** did it yield rotten ones?”

Isa 5:5 “And now, please let Me inform you what I am doing to My vineyard: To take away its hedge and it shall be burned; to break down its wall and it shall be trampled down;

Isa 5:6 and I lay it waste; it is not pruned or dug and thornbushes and weeds shall come up; and I command the clouds not to rain on it.”

Isa 5:7 For the vineyard of יהוה of hosts is the house of Yisra’el, and the man of Yehudah is His pleasant plant. He looked for right-ruling, but see, oppression; for righteousness, but see, weeping.

Jer 12:10 “**Many shepherds have destroyed My vineyard,** they have trodden My portion under foot, they have made My pleasant portion become a deserted wilderness.^b

Footnote: ^bSee footnote Jer 10:21.

Jer 12:11 “**They have laid it waste** – a waste, **it mourns to Me.** All the land is laid waste, because no one takes it to heart.

Jer 12:12 “The ravagers have come on all the bare heights in the wilderness, for the sword of יהוה is devouring from one end of the land to the other end of the land. There is no peace to any flesh.

Jer 12:13 “They have sown wheat but reaped thorns, they have exhausted themselves – **they do not profit.** **And they shall be ashamed of your harvest because of the burning displeasure of יהוה.”**

Jer 12:14 **Thus said יהוה:** “As for **all My evil neighbors who touch the inheritance which I have caused My people Yisra’el to inherit;** see, I am plucking them out of their land, and I shall pluck out the **house of Yehudah** from their midst.

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.”

As I read these scriptures with you, I really want us to be led by His Spirit in understanding how this applies to us today. I want us to share insights and possibilities while knowing we all see dimly in the mirror; but we are noticing that our vision is becoming more and more in focus. Knowing this, I offer my insights, not to say that they are exact; but to say I know each day that we feed on His Word; the more ‘in focus’ our sight will become. So please receive these insights in this context.

We live in the days of unholy alliances and the following verses could most certainly reflect this reality. There have been exorbitant, costly, ‘churches’; mosques; temples; and cathedrals built; they have networked themselves from field to field; from continent

to continent; yet, all the while, true believers in Yahusha HaMashiach are Israel, the assembly.

This makes much sense if we connect the seven letters written to the seven types of congregations that have existed throughout all the ages. We know there were **only two lampstands**, Philadelphia (Rev. 3:7) and Smyrna (Rev. 2:8) that did NOT receive remarks of condemnation. Thinking outside the box, we have previously pondered if these two lampstands could be the two end time witnesses or at least a component of the witnesses.

Woe to the Wicked

Isa 5:8 **Woe** to those who join house to house, who add field to field, until there is no room, and you are made to dwell alone in the midst of the land!

Isa 5:9 In my hearing יהוה of hosts said, “Truly, many houses shall be a waste – big and fine ones, without inhabitant.

Isa 5:10 “For ten acres of vineyard yield one bath, and a homer of seed yields one ephah.”

Wow! What a lousy harvest! Please see **measurement chart by Gill Broussard** to put into perspective the measurements of then and now.

By: Gill Broussard

Hebrew Trade and Commerce

The Adam (Man)
Units of Measure 6,000 Years Ago
Adam - Messiah

Liquid Measures
Cor (= 10 baths or 60 hins)
68.620 US Gallons

Dry Measures
Homer (= 1 cor or 10 ephahs)
230 US qt of dry

Weights and Currencies
(Original units before 600 B.C.)
Talent - Royal
25,885.90 Grams, 692.218 Troy Oz,
37,0687 lbs
1 talent - Royal = 60 mina
Mina
431.451 Grams, 15.870 Troy Oz
1 mina = 30 shekel, 60 bekah
Shekel
14.361 Grams, 0.4624 Troy Oz
1 shekel = 2 bekah, 20 garah
Pim
9.377 Grams, 0.3082 Troy Oz
1 pim = 2/3 shekel
Bekah
7.190 Grams, 0.2512 Troy Oz
1 bekah = 1/2 shekel
Garah
0.7190 Grams, 0.02512 Troy Oz
1 garah = 1/20 shekel, 1 mite
Mite
0.1797 Grams, 0.005779 Troy Oz
1 mite = 1/80 shekel, 1/4 garah

1st Century Currencies in the Hebrew, Greek & Roman World
As the Roman economy increased in its struggle, their silver coins had less weight and purity of silver than Greek, Tyre or Hebrew coins.

Volume of 600 eggs = 1 Bath = 1 Ephah

One Cubic Hebrew Foot
Volume: 1585.242 cubic inches
Weights: 37.0687 lbs
6.862 US Gallons
23 US qt dry

Bath
Volume: 1585.242 inches³
6.862 US Gallons
23 US qt dry
27.448 US Quarts

Ephah
Volume: 1585.242 inches³
23 US qt dry
46 US pt dry

Talent - Royal = vit of water (1 cubic foot) (1 bath or 1 Ephah volume)
37.0687 lbs
852.298 Troy Oz
25,885.905 Grams

Talent - Common
1/30 = 1,902 lbs
27,747 Troy Oz

Seah (= 1/3 ephah)
7.666 US qt dry,
33.7 Cups

Omer (= 1/10 ephah)
2.30 US qt dry, 10.71 Cups

Quart Hebrew (= 1/18 ephah)
1.277 US qt dry, 5.94 Cups

Cab (= 1/20 ephah)
1.150 US qt dry, 5.35 Cups

Gold Talent - Common
Silver 1/30 = 1,902 lbs
Copper 27,747 Troy Oz
Zinc

Oldest Coin Known
Lydian electron (600 B.C.)
14.7 Grams, 0.462 Troy Oz
The coin type made of a gold and silver alloy, was in all likelihood the world's first, minted by King Alyattes in Sardis, Lydia, Asia Minor (present-day Turkey), 600-600 B.C.

1st Century Currencies in the Hebrew, Greek & Roman World
As the Roman economy increased in its struggle, their silver coins had less weight and purity of silver than Greek, Tyre or Hebrew coins.

1 Day Wages
2 Day Wages
3 Day Wages
4 Day Wages
5 Day Wages

Then several verses share how the people had gone into full fledged debauchery. They had not followed His commands; they partook in drunkenness; they partook in music and drinking feasts, but none reflected anything related to YHWH! The people lacked knowledge and they esteemed man and not YHWH; and the path they are on leads to destruction.

We ourselves have come out of the exile! We heard and heeded the warning from YHWH, 'Come out of her My people'; lest you share in her sins and plagues. (Paraphrased Rev. 18:4)

Six woes of warning continue:

Isa 5:11 **Woe** to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them!

Isa 5:12 And the lyre and the harp, the tambourine and flute, and wine are in their feasts; but they do not regard the deeds of יהוה, nor see the work of His hands.

Isa 5:13 Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved, and their crowd dried up with thirst.

Isa 5:14 Therefore She'ol has made itself wide and opened its mouth without law. Their splendor and their crowd and their uproar, and he who is exulting within her, shall go down into it.

Isa 5:15 And man is bowed down, and mortal man humbled, and the eyes of the proud are humbled.

Isa 5:16 **But יהוה' of hosts is exalted in judgment, and the set-apart Ėl is set-apart in righteousness.**

Isa 5:17 **And the lambs shall feed in their pasture, and strangers shall eat in the waste places of the fat ones.**

Isa 5:18 **Woe** to those who draw crookedness with cords of falsehood, and sin as with wagon ropes,

Isa 5:19 who are saying, "Let Him hurry! Let Him hasten His work, so that we see it! And let the counsel of the Set-apart One of Yisra'el draw near and come, so that we know."

Isa 5:20 **Woe** to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

Isa 5:21 **Woe** to those who are wise in their own eyes,^a and clever in their own sight!

Footnote: ^a [Pro 3:7](#).

Isa 5:22 **Woe** to the mighty to drink wine, and brave men to mix strong drink,

Isa 5:23 who declare right the wrong for a bribe, and the righteousness of the righteous they turn aside from him!

Isa 5:24 Therefore, as a tongue of fire devours the stubble, and the flame consumes

the chaff, their root is as rottenness, and their blossom goes up like dust – because they have rejected the Torah of יהוה of hosts, and despised the Word of the Set-apart One of Yisra'el.

Isa 5:25 Therefore the displeasure of יהוה has burned against His people, and He stretches out His hand against them and strikes them, and the mountains tremble. And their carcass is as filth in the middle of the streets. With all this His displeasure has not turned back, and His hand is still stretched out!

Isa 5:26 And He shall lift up a banner to the nations from afar, and shall whistle to them from the end of the earth. And see, they come with speed, swiftly!

Isa 5:27 Not one of them is weary or stumbling, not one slumbers or sleeps. Not a belt shall be loosened on their loins, nor the thong of their sandals be broken.

Isa 5:28 Their arrows are sharp, and all their bows bent; their horses' hooves shall seem like flint, and their wheels like a whirlwind.

Isa 5:29 Their roar is like that of a lion, they roar like young lions. And they growl and seize prey, and slip away, with no one to rescue.

Isa 5:30 And in that day they shall growl over it as with the growling of the sea. And one shall look at the earth, and see, darkness and distress! And light shall be darkened by the clouds.

The last verses, [Isaiah 5:26-30](#), still have prophetic implications for us today. There are at least two different camps or thoughts; of who makes up this army. Both camps may also connect this scene to the Joel 2 army.

One camp, sees these as satanic enemy combatants while
The other camp sees these as those in Revelation 19.

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

[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 Ėl Shaddai.

We also know Satan, the dragon, makes war with the remnant. If Satan, makes war with them, then they hardly could be considered ones easily conquered.

[Rev 12:17](#) And the dragon was enraged with the woman, and **he went to fight with the remnant of her seed**, those guarding the commands of Elohim and possessing the witness of יהושע Messiah.

We also need to understand, that YHWH's witnesses; whether you believe the two witnesses are individuals; or the two lampstands are the witnesses of Smyrna and Philadelphia; or both; these **will be given supernatural powers**. They will possess the force of YHWH behind them. With that in mind, ponder this scene in **Revelation 11**.

Rev 11:3 "And I shall give **unto my two witnesses**, and they shall prophesy **one thousand two hundred and sixty days, clad in sackcloth.**"

Rev 11:4 These are the **two olive trees** [Eze_4:3](#) and the **two lampstands** that are standing before the Elohim of the earth.

Rev 11:5 And if anyone wishes to harm them, **fire comes out from their mouth and consumes their enemies**. And if anyone wishes to harm them, he has to be killed in that way.

Rev 11:6 These **possess authority** to shut the heaven, so that no rain falls in the days of their prophecy. And they **possess authority** over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish.

Rev 11:7 And **when they have ended their witness**, the beast coming up out of the pit of the deep shall fight against them, and overcome them, and kill them,

Rev 11:8 and their dead bodies **lie in the street of the great city which spiritually** is called Sodom and Mitsrayim, where also our Master was impaled,

Rev 11:9 and some of the peoples and tribes and tongues and nations see their dead bodies for three and a half days, and not allow their dead bodies to be placed into tombs,

Rev 11:10 and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth.

Rev 11:11 **And after the three and a half days a spirit of life from Elohim entered into them, and they stood upon their feet, and great fear fell on those who saw them.**

Rev 11:12 And they heard a loud voice from the heaven saying to them, **"Come up here."** And they went up into the heaven in a cloud, and their enemies saw them.

Rev 11:13 And in that hour there came to be a great earthquake, and a tenth of the city fell. And in the earthquake seven thousand men were killed, and the rest became afraid and gave esteem to the Elohim of the heaven.

Rev 11:14 The second woe is past, and see, the third woe is coming speedily.

 Joe 2:11 And **יהוה shall give forth His voice before His army**, for His camp is very great, for mighty is the doer of His word. For the day of יהוה is great and very awesome, and who does bear it?

Hebrews 12

The author in Hebrews 12 encourages the audience NOT to grow weary; be strengthened and do what is right and loving. Receive His discipline gladly because He disciplines those He loves for good and not for evil. He is the Perfecter of our faith. Discipline is like pruning; it may hurt and not be pleasant; but in the end, much fruit is produced. Stand firm; don't turn back; run the race with patient endurance.

Yahusha, Founder and Perfecter of Our Faith

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race

set before us,

Heb 12:2 looking to the Prince and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.

Do Not Grow Weary

Heb 12:3 For consider Him who endured such opposition from sinners against Himself, lest you become weary and faint in your lives.

Heb 12:4 You have not yet resisted unto blood, striving against sin.

Heb 12:5 And you have forgotten the appeal which speaks to you as to sons, **“My son, do not despise the discipline of יהוה, nor faint when you are reprovved by Him,**

Heb 12:6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.”
Pro 3:11-12.

Heb 12:7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?

Heb 12:8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.

Heb 12:9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live?

Heb 12:10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness.

Heb 12:11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the [peaceable fruit of righteousness to those who have been trained by it.](#)^a Footnote:

^aSee also [Deu 8:2.](#)

Heb 12:12 So, **strengthen the hands which hang down and the weak knees,** [Isa 35:3.](#)

Heb 12:13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.

Heb 12:14 Pursue peace with all, and *pursue* apartness without which no one shall see the Master.

Heb 12:15 See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled,

Heb 12:16 lest there be anyone who whores, or profane one, like Ėsaw, [who for a single meal sold his birthright.](#)^b Footnote: ^b[Gen 25:32-33.](#)

Heb 12:17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

A Kingdom That Cannot Be Shaken

Heb 12:18 For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm,

Heb 12:19 and a sound of a trumpet, and a voice of words, so that those who heard it [begged that no further Word should be spoken to them,](#)^c Footnote: ^cSee [Exo 20:19.](#)

Heb 12:20 for they could not bear what was commanded, **“If even a beast touches the mountain, it shall be stoned or shot through with an arrow.”** [Exo 19:12.](#)

Heb 12:21 And so fearsome was the sight that Mosheh said, **“I exceedingly fear and**

tremble.” [Deu 9:19](#).

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

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

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

Heb 12:25 Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven,

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.

Heb 12:28 Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

Heb 12:29 for indeed, our **Elohim is a consuming fire.** [Deu 4:24](#).

Hebrews 12:29 also makes us study more closely Joel 2:3:

Joe 2:3 **Ahead of them a fire has consumed,** and behind them a flame burns. Before them the land is like the Garden of Ēden, and behind them a desert waste. And from them there is no escape.

~ Shalom ~ Libby

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