

Greetings, today our manna is 2Kings 19; Hebrews 1; Hosea 12; Psalm 135; 136.

November 6 - Melchizedek Devotional Perspective

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

2Kings 19

Hezekiah is in a difficult and humbling position. His three representatives had returned from speaking to the Rabshaqēh; and Hezekiah, likewise, tears his garments. He sends representatives to Isaiah with a message.

Isaiah Reassures Hezekiah

2Ki 19:1 And it came to be, when Sovereign Hizqiyahu heard it, that he tore his garments, and covered himself with sackcloth, and went into the House of יהוה, and sent Elyaqim, who was over the household, and Shebnah the scribe, and the elders of the priests, covering themselves with sackcloth, to Yeshayahu the prophet, son of Amots.

Hezekiah's Message to Isaiah:

2Ki 19:3 And they said to him, "Thus said Hizqiyahu,

- ✚ 'This day is a day of distress and rebuke and scorn,
 - ✚ for the children have come to birth but there is no power to bring forth.
- ✚ **2Ki 19:4** It could be that יהוה your Elohim does hear all the words of the Rabshaqēh, whom his master the sovereign of Ashshur has sent to reproach the living Elohim,
 - and shall rebuke the words which יהוה your Elohim has heard. Therefore lift up your prayer for the remnant that is left.'"

Isaiah Sends Back the Answer from YHWH to Hezekiah:

2Ki 19:5 And the servants of Sovereign Hizqiyahu came to Yeshayahu,

2Ki 19:6 and Yeshayahu said to them, "Say this to your master,

- ✚ 'Thus said יהוה, "Do not be afraid of the words which you have heard, with which the servants of the sovereign of Ashshur have reviled Me.
- ✚ **2Ki 19:7** "See, I am putting a spirit upon him, and he shall hear a report and return to his own land. And I shall cause him to fall by the sword in his land." , "

Sennacherib Defies YHWH

2Ki 19:8 And the Rabshaqēh returned and found the sovereign of Ashshur fighting against Libnah, for he had heard that he had left Lakish.

2Ki 19:9 And when the sovereign heard concerning Tirhaqah sovereign of Kush, “See, he has come out to fight against you,” he again sent messengers to Hizqiyyahu, saying,

Sennacherib of King of Assyria (Ashshur) continued to be on a war rampage, as the Rabshaqēh hears he was now fighting against Libnah. Apparently while that was taking place, the King of Assyria hears that Tirhaqah, King/prince of Cush (Ethiopia), over Egyptian troops, was coming out to wage war against him.

The King of Assyria in turn, sends another demoralizing message to King of Hezekiah of Jerusalem to instill doubt, fear, and submission. Sennacherib, King of Assyria, has such a hyperinflated view of himself, he believes he is unstoppable; and he may even think he is a god!

2Ki 19:10 “Speak to Hizqiyyahu sovereign of Yehudah, saying, ‘Do not let your Elohim in whom you trust deceive you, saying, “Yerushalayim is not given into the hand of the sovereign of Ashshur.”’

2Ki 19:11 See, you have heard what the sovereigns of Ashshur have done to all lands by putting them under the ban. And are you going to be delivered?

2Ki 19:12 Have the mighty ones of the nations delivered those whom my fathers have destroyed: Gozan and Haran and Retseph, and the sons of Eden who were in Telassar?

2Ki 19:13 Where is the sovereign of Hamath, and the sovereign of Arpad, and the sovereign of the city of Sepharwayim, Hēna, and Iwwah?”

King Hezekiah of Jerusalem makes a wise move. He ceases from fighting in his own wisdom and strength; he goes to the house of YHWH; he lays the letter from Sennacherib before Him; and he prays.

Hezekiah's Prayer

2Ki 19:14 And Hizqiyyahu received the letters from the hand of the messengers, and read them, and went up to the House of יהוה. And Hizqiyyahu spread it before יהוה.

2Ki 19:15 And Hizqiyyahu prayed before יהוה, and said, “O יהוה Elohim of Yisra'el, **the One who dwells between the kerubim**, You are Elohim, You alone, of all the reigns of the earth. You have made the heavens and earth.

2Ki 19:16 “Incline Your ear, O יהוה, and hear. Open Your eyes, O יהוה, and see. And hear the words of Sanhērib [Sennacherib], which he has sent to reproach the living Elohim.

2Ki 19:17 “Truly, יְהוָה, the sovereigns of Ashshur have laid waste the nations and their lands,

2Ki 19:18 and have put their mighty ones into the fire, for they were not mighty ones, but the work of men’s hands, wood and stone, and destroyed them.

2Ki 19:19 “And now, O יְהוָה our Elohim, I pray, save us from his hand, so that all the reigns of the earth know that You are יְהוָה Elohim, You alone.”

Isaiah returns to Hezekiah with YHWH’s reply. Because Hezekiah humbled himself and turns to YHWH, YHWH sends him the wording of the message being sent to Sennacherib foretelling his defeat and demise. It is powerfully stated, and one can almost envision Sennacherib’s face growing pale. His rampage is about to come to a screeching halt. YHWH quotes Sennacherib’s own words, of ‘I have’s; I cut; I enter.’ It reminds us of the prideful ‘I will’s’ that Satan spoke.

Isaiah Prophesies Sennacherib's Fall:

2Ki 19:20 Then Yeshayahu son of Amots sent to Hizqiyahu, saying, “Thus said יְהוָה Elohim of Yisra’el,

 ‘I have heard that which you have prayed to Me against Sanhērib sovereign of Ashshur.’

2Ki 19:21 “This is the word which יְהוָה has spoken concerning him,

‘The maiden, the daughter of Tsiyon, has despised you, mocked you; the daughter of Yerushalayim has shaken her head behind you!

2Ki 19:22 Whom have you reproached and reviled? Against whom have you raised a voice, and lifted up your eyes on high? Against the Set-apart One of Yisra’el!

2Ki 19:23 By the hand of your messengers you have reproached יְהוָה, and said, “With my many chariots I have come up to the height of the mountains, to the sides of Lebanon. And I cut down its tall cedars, its choice cypress trees. And I enter its remotest parts, its thickest forest.

2Ki 19:24 I have dug and drunk strange water, and with the soles of my feet I dry up all the streams of defense.”

2Ki 19:25 Have you not heard long ago, I made it; from days of old I formed it? Now I have brought it to be, that you should make walled cities ruinous heaps.

2Ki 19:26 And their inhabitants were powerless, they were overthrown and put to shame, they were as the grass of the field and the green plants, as the grass on the house-tops and withered before it came up.

2Ki 19:27 But I know your sitting down, and your going out and your coming in, and your rage against Me.

2Ki 19:28 Because your rage against Me and your pride have come up to My ears,

I shall put My hook in your nose and My bridle in your lips, and I shall turn you back by the way which you came.

2Ki 19:29 **And this is the sign for you:** This year you eat what grows of itself, and in the second year what springs from that, and in the third year sow and reap and plant vineyards and eat their fruit.

2Ki 19:30 And the remnant who have escaped of the house of Yehudah shall again take root downward, and be fruitful.

2Ki 19:31 For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon – the ardor of יהוה' does this.'

2Ki 19:32 "Therefore thus said יהוה concerning the sovereign of Ashshur,

- + 'He does not come into this city,
- + nor does he shoot an arrow there,
- + nor does he come before it with shield,
- + nor does he build a siege mound against it.

2Ki 19:33 By the way that he came, by the same he turns back. And he does not come into this city,' declares יהוה'.

2Ki 19:34 And **I shall defend this city, to save it for My own sake and for the sake of Dawid My servant.'**"

2Ki 19:35 And it came to be in that night that the messenger of יהוה' went out, and struck in the camp of Ashshur **one hundred and eighty-five thousand**. And they rose up early in the morning and saw all of them dead bodies.

The Outcome and Demise of Sennacherib

2Ki 19:36 And Sanhērib sovereign of Ashshur broke camp and went away, and turned back, and remained in Ninewēh.

2Ki 19:37 And it came to be, as he was bowing himself in the house of Nisroķ his mighty one, that his sons Adrammelek and Shar'etser **struck him with the sword**, and they escaped into the land of Ararat. And his son Ēsarhaddon reigned in his place.

Hebrews Introduction & Hebrews 1

Excerpts in brown: Introduction from Matthew Nolan's – Hebrews Hebraically – Torah to the Tribes:

Time Period: A few years before the destruction of the 2nd Temple.

"Probable Location: These were Jewish believers in Judea (Gal 1:22) located outside Jerusalem. They were suffering tremendous persecution, short of martyrdom at the time of the writing and **were tempted to be drawn back into the temple system or abandon the assembly for the apparent safety of Qumran."**

Author: Apollos is a strong contender. Others look to Paul or Barnabas.

"Others still prefer Apollos, a Jew from Alexandria who was well versed in the scriptures."

Act 18:24 And a certain Yehudi named Apollos, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesus.

Act 18:25 This one had been instructed in the way of the Master. And being fervent in spirit, he was speaking and teaching the *matters* about the Master exactly, though he knew only the immersion of Yohanan. [ISR]

Apollos: highly educated in the Alexandrian texts, the LXX, highly familiar with Yochanan ha Matbeel's micvah [John the Immerser's micvah] transference to Yahusha, an acquaintance of Paul, tutored by Pricilla and Aquila and a second generation believer to boot! Positively, the author is a Diaspora Jew who's very familiar with the Hellenized texts of Alexandria with over thirty direct quotations from it along with many indirect allusions to it."

"The audience like us, was awaiting the destruction of their culture at the hands of the world order of the day and was going to have to keep the faith with no operating infrastructure to go to, a place where no generation had gone before!"

The author is encouraging the believers not to turn back despite the threat of persecution. The author is going to strengthen their faith and understanding. The author is going to tear down 3 pillars of Judaism that is holding them back and teach them to stand firm on the excellent foundation of Yahusha HaMashiach – the reigning High Priest of the Melchizedek Order. These 3 pillars the author addresses are:

1. Angelology;
2. The deity portrayal of Moses;
3. and the Levitical Priesthood.

Yahusha:

"He's our eternal sacrifice, priesthood and temple! Reconciliation to הָנָה were accomplished by these three things! These were the objects of atonement for sin, fulfilled and thus transferred to the highest order by Yahusha. Keeping Shabbat, observing the Feasts and keeping the dietary requirements and so on, had nothing to do with atonement for sin. He did NOT end these commandments! Now, if on the other hand you look to animal sacrifices, a Levitical priesthood and another Jewish temple - then that's when your encroaching upon the blood of Yahusha and putting His sacrifice, priesthood and temple to an open shame!"

In Hebrews 1, the author completely affirms Yahusha's superiority to angels as he often quotes from Psalms and the Tenak; thus, addresses the first pillar of Judaism, 'angelology'.

The Supremacy of YHWH's Son

Heb 1:1 Elohim, having of old spoken in many portions and many ways to the

fathers by the prophets,

Heb 1:2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages,^a Footnote: ^aSee Joh 1:3.

Heb 1:3 who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, **sat down at the right hand** Psa 110:1 of the Greatness on high,

Heb 1:4 having become so much better than the messengers, as He has inherited a more excellent Name than them.

Heb 1:5 For to which of the messengers did He ever say, “**You are My Son, today I have brought You forth?**” Psa 2:7 And again, “**I shall be to Him a Father, and He shall be to Me a Son?**”^b 2Sa 7:14 Footnote: ^bSee also 2Ch 17:13.

Heb 1:6 And when He again brings the first-born into the world, He says, “**Let all the messengers of Elohim do reverence to Him.**” Psa 97:7.

Heb 1:7 And of the messengers indeed He says, “**... who is making His messengers spirits and His servants a flame of fire.**” Psa 104:4.

Heb 1:8 But to the Son *He* says, “**Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign.**

Heb 1:9 “**You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions.**” Psa 45:6-7.

Heb 1:10 And, “**You, Master, did found the earth in the beginning, and the heavens are the work of Your hands.**

Heb 1:11 “**They shall perish, but You remain. And they shall all grow old like a garment,**

Heb 1:12 **and like a mantle You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail.**” Psa 102:25-27.

Heb 1:13 And to which of the messengers did He ever say, “**Sit at My right hand, until I make Your enemies a footstool for Your feet?**” Psa 110:1.

Heb 1:14 Are they not all serving spirits sent out to attend those who are about to inherit deliverance?

Hosea 12

Hos 12:1 Ephrayim is feeding on wind, and pursuing an east wind. All the day he increases falsehood and ruin. **And they make a covenant with Ashshur, and oil is sent to Mitsrayim.**

We must remember, as believers we live 'in the world' but are no longer 'of the world'. Our covenant is with Yahusha HaMashiach only, our King and High Priest of the Melchizedek Order. Behold, we are made a new creation in Him. He has redeemed us unto Himself.

KJV 2Co 5:17 Therefore if any man *be* in Christ [Messiah], *he is* a new creature: old things are passed away; behold, all things are become new.

There are to be no other gods, idols, or men before Him. We have come out of the worldly systems and cultures and now belong to His holy nation; His set-apart people; His kingdom of priests of every tongue, tribe, people, and nation.

Living 'in the world' means that we give to 'Caesar, what is Caesar's' and to YHWH what is His.

Luk 20:25 And He said to them, "Then give to Caesar what is Caesar's, and to Elohim what is Elohim's."

Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Col 1:19 Because in Him all the completeness was well pleased to dwell,

Col 1:20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.

YHWH's Indictment of Israel and Judah

Hos 12:2 And **יהוָה** has a controversy with Yehudah, to punish Ya'aqob according to his ways, to repay him according to his deeds.

Hos 12:3 He took his brother by the heel in the womb, and in his strength he strove with Elohim.

Hos 12:4 He strove with the Messenger and overcame,^a he wept and sought His favor. He found Him in Běyth Ěl, and there He spoke to us – [Footnote: a Gen 32:28](#).

Hos 12:5 even **יהוָה** Elohim of hosts, **יהוָה** is His remembrance.

Hos 12:6 **Therefore**,

- ✚ return to your Elohim.
- ✚ Guard loving-commitment and right-ruling,
- ✚ and wait on your Elohim continually.

Hos 12:7 A merchant! In his hand are scales of deceit, he loved to oppress.

Ellicott's Commentary: (7) He is a merchant.—The vivid and fierce light of the prophet's words is obscured in the English version. The rendering “he is a merchant” originates from the fact that Canaan (rendered “merchant”) is often used predominantly of Phœnicia, and Canaanites of Phœnicians, the great trading race ([Isaiah 23:11](#); Job 40:30). Translate: As for Canaan, in his hand are false balances. He loves cheating. The descendants of Canaan (the son of Ham, the abhorred son of Noah) became in their whole career a curse and a bye-word in every religious and ethical sense. The princes of Tyre, the merchandise of Phœnicia, were, perhaps, then in the prophet's mind. (Comp. Ezekiel 27)

Moreover, the prophet hints that Ephraim had imbibed Phœnicia's love of gain and habits of unscrupulous trade. The literature of this period contains frequent references to these tendencies in Israel ([Amos 2:6](#); [Amos 8:5](#); [Micah 6:10](#)).

Hos 12:8 And Ephraim says, “Indeed, I have become rich, I have found wealth for myself. In all my labours they shall find in me no crookedness that is sin.”

Ellicott: (8) Translate, And Ephraim saith, Surely I have become wealthy; I have gotten me substance (i.e., by legitimate means, not robbery): all my earnings bring me not guilt as would be sin (i.e., requiring expiation). Such a coarse pursuit of wealth, and such glorying in the innocence of the entire process by which it has been obtained, has its parallel in the moral position of the Laodicean Church, rebuked by our Lord (Revelation 3).

Being set-apart to YHWH is a process. Daily we are being sanctified by staying in His Word and developing the mind of Yahusha. Separating oneself from worldly ways that have been deeply ingrained in our minds since birth, is not as ‘easy’ as it may sound.

Accepting many ‘modern’ ways that make our lives ‘easier’, may also entail taking away our privacy and our freedoms. These ‘advancements’ may also infringe on our freedom to worship the one true living Elohim. The whole process then makes us more reliant on the world and less reliant on Him. Every culture has its challenges; but in Him, each day we should draw closer and closer to doing things His way and not the world’s way.

Hos 12:9 “But I am יְהוָה your Elohim since the land of Mitsrayim, again I shall make you dwell in tents as in the days of the appointed time.^b Footnote: ^bOr festival.

Ellicott gives a fresh and positive perspective on the meaning of this verse.

Ellicott: (9) Tabernacles.—The prophet here speaks of Israel's moral restoration under the form of a return to “the old ideal of simple agricultural life, in which every good gift is received directly from Jehovah's hand.” To the true theocratic spirit the condition here spoken of is one of real blessedness, but to the worldly, grasping Canaan or Ephraim it would come as a threat of expulsion, desolation, and despair. (Comp. [Hosea 2:14](#); [Hosea 3:3](#).)

Hos 12:10 “And I have spoken to the prophets, and have increased visions. And through the prophets I gave parables.”

Hos 12:11 Is Gil'ad wicked? Certainly, they have been false! In Gilgal they have

slaughtered bulls. Also their slaughter-places are as heaps on a ploughed field.

Hos 12:12 And when Ya'aqob fled to the country of Aram, Yisra'el served for a wife, and for a wife he kept watch.

Hos 12:13 And by a prophet יהוה' brought Yisra'el out of Mitsrayim, and by a prophet he was watched over.

Ellicott: (13) A prophet.—Moses is here referred to, and there is, perhaps, a hint that YHWH would yet again save Israel from worse than Egyptian bondage by the words and warnings of a prophet.

Hos 12:14 Ephrayim has provoked most bitterly. So his Master left his blood-guilt on him, and repaid him for his reproach.

Psalm 135; 136

Take pause to praise Him by reciting verbally Psalm 135 and 136.

Your Name, O' YHWH, Endures Forever

Psa 135:1 Praise Yah! Praise the Name of יהוה'; Praise, you servants of יהוה',

Psa 135:2 Who are standing in the House of יהוה', In the courts of the House of our Elohim,

Psa 135:3 Praise Yah, for יהוה' is good; Sing praises to His Name, for it is pleasant.

Psa 135:4 For Yah has chosen Ya'aqob for Himself, Yisra'el for His treasured possession.

Psa 135:5 For I know that יהוה' is great, And our Master is above all mighty ones.

Psa 135:6 יהוה' has done whatever pleased Him, In the heavens and in earth, In the seas and in all the depths,

Psa 135:7 Causing vapors to go up From the ends of the earth; He made lightning for the rain, Bringing forth wind from His treasures;

Psa 135:8 Who struck the first-born of Mitsrayim, From man to beast.

Psa 135:9 He sent signs and wonders Into your midst, O Mitsrayim, On Pharaoh and on all his servants;

Psa 135:10 Who struck many nations, And killed mighty sovereigns,

Psa 135:11 Even Sihon sovereign of the Amorites, And Oğ sovereign of Bashan, And all the reigns of Kena'an.

Psa 135:12 And He gave their land as an inheritance, An inheritance to Yisra'el His people.

Psa 135:13 O יהוה', Your Name is forever, O יהוה', Your remembrance to all generations,

Psa 135:14 For יהוה' rightly rules His people, And has compassion on His servants.

Psa 135:15 The idols of the nations are silver and gold, The work of men's hands.

Psa 135:16 They have mouths, but they do not speak; They have eyes, but they do not see;

Psa 135:17 They have ears, but they do not hear; Also there is no breath in their mouth.

Psa 135:18 Those making them become like them, Everyone who is trusting in them.

Psa 135:19 Bless יהוה', O house of Yisra'el! Bless יהוה', O house of Aharon!

Psa 135:20 Bless יהוה', O house of Léwi! You who fear יהוה', bless יהוה'!

Psa 135:21 Blessed from Tsiyon, יהוה' be, Who dwells in Yerushalayim! Praise Yah.

His Steadfast Love Endures Forever

Psa 136:1 Give thanks to יהָיָה, for He is good! For His loving-commitment is everlasting.

Psa 136:2 Give thanks to the Elohim of mighty ones! For His loving-commitment is everlasting.

Psa 136:3 Give thanks to the Master of masters! For His loving-commitment is everlasting:

Psa 136:4 To Him who alone does great wonders, For His loving-commitment is everlasting;

Psa 136:5 To Him who by wisdom made the heavens, For His loving-commitment is everlasting;

Psa 136:6 To Him who spread the earth on the waters, For His loving-commitment is everlasting;

Psa 136:7 To Him who made great lights, For His loving-commitment is everlasting;

Psa 136:8 The sun to rule by day, For His loving-commitment is everlasting;

Psa 136:9 The moon and stars to rule by night, For His loving-commitment is everlasting.

Psa 136:10 To Him who struck Mitsrayim in their first-born, For His loving-commitment is everlasting;

Psa 136:11 And brought out Yisra'el from their midst, For His loving-commitment is everlasting;

Psa 136:12 With a strong hand, and with an outstretched arm, For His loving-commitment is everlasting;

Psa 136:13 To Him who split apart the Sea of Reeds, For His loving-commitment is everlasting;

Psa 136:14 And made Yisra'el pass through the midst of it, For His loving-commitment is everlasting;

Psa 136:15 But shook off Pharaoh and his army in the Sea of Reeds, For His loving-commitment is everlasting;

Psa 136:16 To Him who led His people through the wilderness, For His loving-commitment is everlasting;

Psa 136:17 To Him who struck great sovereigns, For His loving-commitment is everlasting;

Psa 136:18 And killed mighty sovereigns, For His loving-commitment is everlasting;

Psa 136:19 Even Sihon sovereign of the Amorites, For His loving-commitment is everlasting;

Psa 136:20 And Og sovereign of Bashan, For His loving-commitment is everlasting;

Psa 136:21 And gave their land as an inheritance, For His loving-commitment is everlasting;

Psa 136:22 An inheritance to Yisra'el His servant, For His loving-commitment is everlasting.

Psa 136:23 Who remembered us in our humiliation, For His loving-commitment is everlasting;

Psa 136:24 And rescued us from our adversaries, For His loving-commitment is everlasting;

Psa 136:25 Who gives food to all flesh, For His loving-commitment is everlasting.

Psa 136:26 Give thanks to the El of the heavens! For His loving-commitment is everlasting.

For His Loving-Commitment is Everlasting

~ Shalom ~ Libby

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