

Greetings, today our manna is 1Kings 2; Galatians 6; Ezekiel 33; Psalm 81-82

September 30 - 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/>

1Kings 2

David's Instructions to Solomon

1Ki 2:1 **And the days of Dawid drew near to die, and he commanded Shelomoh his son, saying,**

- 1Ki 2:2 “I am going the way of all the earth. And you shall be strong, and be a man.
- 1Ki 2:3 “**And guard the Charge of יהוה your Elohim:** to walk in His ways, to guard His laws, His commands, His right-rulings, and His witnesses, as it is written in the Torah of Mosheh, **so that you do wisely all that you do and wherever you turn;**
- 1Ki 2:4 **so that יהוה does establish His word which He spoke concerning me, saying, ‘If your sons guard their way, to walk before Me in truth with all their heart and with all their being,’ saying, ‘there is not to cease a man of yours on the throne of Yisra’el.’**
- 1Ki 2:5 “And also, you know what **Yo’ab son of Tseruyah did to me**, and what he did to the two commanders of the armies of Yisra’el, to Aḅnēr son of Nēr and Amasa son of Yether, that he killed them, and shed the blood of battle in peace, and put the blood of battle on his belt that was around his waist, and on his sandals that were on his feet.
 - 1Ki 2:6 “So act according to your wisdom, and do not let his grey hair go down to She’ol in peace.
- 1Ki 2:7 “**But show loving-commitment to the sons of Barzillai the Gil’adite, and let them be among those who eat at your table, for so they came to me when I fled from Abshalom your brother.**
- 1Ki 2:8 “And see, **with you is Shim’i son of Gēra**, the Binyamite from Bahurim, who cursed me with a grievous cursing in the day when I went to Maḅanayim. **But he came down to meet me at the Yardēn**, and **I swore to him by יהוה**, saying, ‘I shall not put you to death with the sword.’
 - 1Ki 2:9 “**And now, do not leave him unpunished**, for you are a wise man and know what you should do to him, and shall bring his grey hair down to She’ol with blood.”

King David is giving his final last words of instructions to his son, King Solomon. His instructions are clear, and Solomon knows what should be done. As we proceed, we will see how well all these instructions are carried out.

The Death of David

1Ki 2:10 **And Dawid slept with his fathers, and was buried in the City of Dawid.**

‘Slept’ here means David had died. Because of this term, many have developed or have come to believe in a state described as ‘soul sleep.’ Based on my study of the Scriptures, I disagree with this concept. YHWH is an Elohim of the living; not the dead. It is my understanding and conviction that only the body remains in the grave. He would not leave our soul and His Ruach HaKodesh that dwells in us; in an unclean corpse.

The souls of those that have gone before us are represented by the four living creatures and 24 elders praising the Lamb for ‘redeeming’ them. [Rev. 5:8-12] The four creatures represent the four ‘lead banners’ of the encampments around the Dwelling Place in the wilderness. This was an earthly depiction of the heavenly reality. The six wings, I feel represent the fact that there were three tribes per quadrant and the ‘eyes’ represent all the believers that have gone before us.

Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls filled with incense, which are the prayers of the set-apart ones.

Rev 5:9 And they sang a renewed song, saying, “You are worthy to take the scroll, and to open its seals, because You were slain, and **have redeemed us** to Elohim by Your blood out of **every tribe and tongue and people and nation**,^C Footnote: ^CThis fact is given in 6 other texts in the Book of Revelation.

Rev 5:10 **and made us sovereigns and priests** to our Elohim, and **we shall reign upon the earth**.

We also see the term ‘souls’ mentioned in Rev. 6:9.

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Rev 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Yahusha clarifies this term ‘sleeping’ in the following Scripture:

Joh 11:11 He said this, and after that He said to them, **“Our friend El'azar has fallen asleep, but I am going there, to wake him up.”**

Joh 11:12 Therefore the taught ones said to Him, “Master, if he has fallen asleep he shall recover.”

Joh 11:13 **But יהושע had spoken about his death**, whereas they thought that He spoke of taking rest in sleep.

1Ki 2:11 **And the days that Dawid reigned over Yisra'el was forty years**. He reigned **seven years in Hebron**, and in **Yerushalayim** he reigned thirty-three years.

1Ki 2:12 And Shelomoh sat on the throne of his father Dawid. And his reign was firmly established.

Solomon's Reign Established

1Ki 2:13 And **Adoniyahu son of Haggith** came to Bathsheba the mother of Shelomoh, and she said, **“Do you come in peace?”** And he said, “Peace.”

1Ki 2:14 And he said, **“I have a word for you,”** and she said, “Speak.”

1Ki 2:15 And he said,

- “You know that the reign was mine, and all Yisra’el had set their faces toward me, that I should reign. But the reign has been turned around, and has become my brother’s, for it was his from יהוה.
- 1Ki 2:16 **“And now, I am making one request of you, do not refuse me.”** And she said to him, “Say it.”
- 1Ki 2:17 And he said, **“Please speak to Sovereign Shelomoh – for he would not refuse you – to give me Abishaq̄ the Shunammite as wife.”**

Adoniyahu was a pretty smooth talker. He starts with a very benign statement of facts; then he reveals the target of his agenda – to be given Abishaq̄. Bathsheba, unsuspecting, agrees to speak to Solomon.

1Ki 2:18 And Bathsheba said, “Good, let me speak for you to the sovereign.”

1Ki 2:19 **And Bathsheba came to Sovereign Shelomoh, to speak to him for Adoniyahu.** And the sovereign rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the sovereign’s mother. So she sat at his right hand.

1Ki 2:20 And she said, **“I am making one small request of you, do not refuse me.”** And the sovereign said to her, “Ask it, my mother, for I do not refuse you.”

Bathsheba was deceived by Adoniyahu. He had played to her sympathies, but all the while he was making a covert move to mock and diminish the power of Solomon’s rule and reign. He was once again trying to usurp the power of the reign and bring along Yo’ab and Ebyathar. Solomon was not fooled and takes swift action.

1Ki 2:21 Then she said, “Let Abishaq̄ the Shunammite be given to Adoniyahu your brother as wife.”

1Ki 2:22 And Sovereign Shelomoh answered and said to his mother, “Now why do you ask Abishaq̄ the Shunammite for Adoniyahu? **Ask for him the reign also** – for he is my older brother – for him, and for Ebyathar the priest, and for Yo’ab son of Tseruyah.”

1Ki 2:23 And Sovereign Shelomoh swore by יהוה, saying, **“Elohim does so to me, and more also, if Adoniyahu has not spoken this word against his own life!”**

1Ki 2:24 “And now, as יהוה lives, who established me and set me on the throne of Dawid my father, and who has made me a house, as He promised, **Adoniyahu shall be put to death today!”**

Mark Davidson in his book, ‘Becoming the Beloved’ Pg 61-63 explains it this way:

Excerpts....

The story of Solomon’s bride is actually told in two different stories in two different books of the Bible. The first story is of a woman named Aḇishaḡ, found in the book of 1Kings. The second story is about a woman called the Shulamite in the Song of Songs. By comparing the lives of these two women, it becomes obvious that they are actually the same person!

Abishag’s Story [Excerpts]

During the final days of the life of King David, Aḇishaḡ served as his personal nurse. In his advanced age, David was no longer able to retain his body heat. To remedy this, his counselors came up with a rather unique plan. They held a beauty contest and selected a young virgin to sleep with David to keep him warm! Before being selected to serve David, Aḇishaḡ lived an obscure life working in the vineyards of Shunem. When we compare the first chapter of 1Kings with the first chapter of the Song of Songs we find that the Shulamite’s story perfectly parallels that of Aḇishaḡ. She too lived an obscure life as a vine-keeper who advanced from working in the fields to serving the King. In the Song of Songs, we read 1:4b ‘the king [David] has brought me into his chambers.’

The young woman was very lovely, and she cared for the king, and served him, but the king did not know [cohabit] her. 1Kings 1:4 (emphasis added)

The Bible provides a plausible reason for why David may have been careful to protect the girl’s virginity, and that explanation is found in Psalm 45. Many Bible scholars believe that Psalm 45 is a prophetic vision that David had concerning the wedding of Solomon. Since Solomon is a figure of Christ, it is also viewed as a Messianic vision of the future wedding of Christ and His Bride at the end of time...

1Ki 2:25 And Sovereign Shelomoh sent by the hand of Benayahu son of Yehoyada, and he fell upon him, and he died.

1Ki 2:26 Then the sovereign said to Ebyathar the priest, “Go to Anathoth, to your own fields, for you deserve death. But I do not put you to death at this time, because you did bear the ark of the Master יהוה before my father Dawid, and because you were afflicted in all my father was afflicted in.”

1Ki 2:27 So Shelomoh dismissed Ebyathar from being priest to יהוה, to fill the word of יהוה which He spoke concerning the house of Ēli at Shiloh.

1Ki 2:28 And news came to Yo’ab, for Yo’ab had turned aside after Aḡoniyah, though he did not turn aside after Aḇshalom. And Yo’ab fled to the Tent of יהוה, and took hold of the horns of the slaughter-place.

1Ki 2:29 And the report came to Sovereign Shelomoh that Yo’ab had fled to the Tent of יהוה, and see, he is by the slaughter-place. Then Shelomoh sent Benayahu son of Yehoyada, saying, “Go, fall on him.”

1Ki 2:30 So Benayahu came to the Tent of יהוה and said to him, “Thus said the sovereign,

'Come out!' ” And he said, “No, for here I die.” And Benayahu brought back word to the sovereign, saying, “Thus said Yo’ab, and thus he answered me.”

1Ki 2:31 And the sovereign said to him, “Do as he has said, and fall upon him. And you shall bury him, so that you take away from me and from the house of my father the blood which Yo’ab shed without cause. [Cross reference 1Kings 2:5 above]

1Ki 2:32 “Thus יהוה shall return his blood on his head, because he had fallen on two men more righteous and better than he, and killed them with the sword, while my father Dawid did not know it: Aḅnēr son of Nēr, commander of the army of Yisra’ēl, and Amasa son of Yether, commander of the army of Yehuḁah.

1Ki 2:33 “So shall their blood return upon the head of Yo’ab and upon the head of his seed forever. **But upon Dawid and his seed, upon his house and his throne, there is to be peace forever from יהוה.**”

1Ki 2:34 Then Benayahu son of Yehoyada went up and fell upon him and put him to death. And he was buried in his own house in the wilderness.

Solomon is forced to make a clean sweep of those disloyal to his reign.

- Solomon had been made King over Aḁoniyahu – Aḁoniyahu is put to death.
- Benayahu follows through with the command to kill Yo’ab – and he takes his place over the army.
- Solomon dismisses Ebyathar and replaces Tsaḁoq to be priest.

1Ki 2:35 And **the sovereign put Benayahu son of Yehoyada in his place over the army,** and the sovereign put **Tsaḁoq the priest in the place of Ebyathar.**

1Ki 2:36 And the sovereign sent and **called for Shim’i,** and said to him, “Build yourself a house in Yerushalayim and dwell there, and **do not go out from there anywhere.**

1Ki 2:37 “And it shall be, **on the day you go out and pass over the wadi Qidron, know for certain that you shall die – your blood is on your own head.**”

1Ki 2:38 And Shim’i said to the sovereign, “The word is good. As my master the sovereign has said, so your servant does.” So Shim’i dwelt in Yerushalayim many days.

1Ki 2:39 **And it came to be at the end of three years,** that two slaves of Shim’i fled to Aḁish son of Ma’aḁah, sovereign of Gath. And they informed Shim’i, saying, “See, your slaves are in Gath!”

1Ki 2:40 And Shim’i rose up, and saddled his donkey, and went to Aḁish at Gath to look for his slaves. And Shim’i went and brought his slaves from Gath.

1Ki 2:41 And Shelomoh was told that Shim’i had gone from Yerushalayim to Gath and had come back.

1Ki 2:42 So the sovereign sent and called for Shim’i, and said to him, “**Did I not make you swear by יהוה, and warn you, saying, ‘Know for certain that on the day you leave to go anywhere, you shall certainly die’? And you said to me, ‘The word I have heard is good.’**

1Ki 2:43 **“And why have you not guarded the oath of יהוה and the command that I gave you?”**

1Ki 2:44 The sovereign also said to Shim’i, “You shall know all the evil that your heart has

known, that you did to my father Dawid. And יהוה shall return your evil on your own head.

1Ki 2:45 “But Sovereign Shelomoh is blessed, and the throne of Dawid is established before יהוה forever.”

1Ki 2:46 So the sovereign commanded Benayahu son of Yehoyada, and he went out and fell on him, and he died. And the reign was established in the hand of Shelomoh.

[Cross reference 1Kings 2:8-9 above]

Galatians 6

We will not walk perfectly in this life. It is a process of growth from babes, as new believers in Yahusha; to becoming His mature bride. As we mature, we will make mistakes, and those around us will make mistakes, and trespass against YHWH. When we do, we should repent, and continue the race of sanctification; being set-apart to YHWH. We are made perfect through Him by Justification; we run the race of being set-apart by Sanctification; and we await our Glorification.

Gal 6:1 Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too.

Gal 6:2 Bear one another's burdens, and so complete the Torah of Messiah.

Gal 6:3 For if anyone thinks himself to be somebody, when he is not, he deceives himself.

Gal 6:4 But let each one examine his own work, and then he shall have boasting in himself alone, and not in another.

Gal 6:5 For each one shall bear his own burden.

Joh 3:17 “For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.

1Jn 2:1 My little children, I write this to you, so that you do not sin. And if anyone sins, we have an Intercessor with the Father, יהושע Messiah, a righteous One.

1Jn 2:2 And He Himself is an atoning offering for our sins, and not for ours only but also for all the world.

And remember, YHWH is not mocked.

Gal 6:7 Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap.

Gal 6:8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit.

Gal 6:9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.

Gal 6:10 So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief.

Final Warning and Benediction

Gal 6:11 See with what big letters I have written to you with my own hand!

Gal 6:12 As many as wish to make a good show in the flesh, these compel you to be

Beware of those that boast in the flesh.

Gal 6:13 For those who are circumcised do not even watch over the Torah, but they wish to have you circumcised so that they might boast in your flesh.

Gal 6:15 For in Messiah **יהושע** neither circumcision nor uncircumcision has any strength, but a renewed creature.^a Footnote: ^aSee [1Co 7:19](#), [Rom 2:26-29](#), and [2Co 5:17](#).

Ezekiel 33 The chronological order of Ezekiel 33 falls in Scroll 8 & 10.

Text In Chronological Order (<i>Chapter & Verses</i>)	Date Given In Text (<i>M/D/Y</i>) (of King Jehoiachin's captivity)
(Scroll 8) 32:17 - 33:20 (<i>Egypt assigned to pit</i>)	?/15/12
(Scroll 10) 33:21 - 39:29 (<i>fall of Jerusalem - any prophetic aspect of Volume closes here</i>)	10/05/12

Ezekiel Is Israel's Watchman

Eze 33:1 And the word of **יהוה** came to me, saying,

Eze 33:2 "Son of man, speak to the children of your people, and you shall say to them,

- When I bring the sword upon a land, and the people of the land shall take a man from their borders and shall make him their watchman,
 - **Eze 33:3** and he sees the sword coming upon the land, and **shall blow with the shophar and shall warn the people,**
 - **Eze 33:4** then whoever shall hear the voice of the shophar and shall not take warning, if the sword comes and takes him away, his blood is on his own head.
 - **Eze 33:5** **He heard the voice of the shophar, but he did not take warning,** his blood is on himself. But he who takes warning shall deliver his being.

When chaos and destruction come in the last days, there will be groups of people trying to take shelter in place; or move out; and survive whatever the situation may be. Within those groups, will be leaders or watchmen. When that leaders makes a command; the group must decisively and immediately respond. To delay may cause their demise or the demise of others. The watchmen will not be repeating the command; it will be a do or die situation. Those that hesitate or look back will be as Lot's wife and their blood will be on their own hands.

Inversely, if the watchmen do not warn as they should; the blood of others will be on their hands.

Eze 33:6 But if the watchman sees the sword coming and shall not blow with the shophar, and the people shall not be warned, and the sword comes and takes any being from among them, he is taken away in his crookedness, and his blood I require at the watchman's hand.

YHWH is telling Ezekiel; He has made him a watchman.

Eze 33:7 **“And you, son of man, I have made you a watchman for the house of Yisra'ël. And you shall hear a word from My mouth and you shall warn them for Me.**

Eze 33:8 **“When I say to the wrong, ‘O wrong one, you shall certainly die!’ and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness, and his blood I require at your hand.**

Eze 33:9 **“But when you have warned^a the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.** Footnote:

^aSimilar messages in [Eze 3:18-21](#), [Eze 18:20-30](#).

Why Will You Die, Israel?

Eze 33:10 **“And you, O son of man, say to the house of Yisra'ël,**

- ‘This is what you have said, **“If our transgressions and our sins lie upon us, and we pine away in them, how then shall we live?”**’

Eze 33:11 **“Say to them,**

- ‘As I live,’ declares the Master יהוה, **‘I have no pleasure in the death of the wrong, but that the wrong turn from his way and live. Turn back, turn back from your evil ways! For why should you die, O house of Yisra'ël?’**

Eze 33:12 **“And you, O son of man, say to the children of your people,**

- ‘The **righteousness of the righteous man shall not deliver him in the day of his transgression**. And as for **the wrongness of the wrong, he shall not stumble because of it in the day that he turns from his wrong**. And the **righteous shall not be able to live because of his righteousness** in the day that he sins.’
- Eze 33:13 **“When I say to the righteous that he shall live, and he has trusted in his righteousness, and shall do unrighteousness, none of his righteousness shall be remembered, but because of his unrighteousness that he has done, he shall die.**
- Eze 33:14 **“Again, when I say to the wrong, ‘You shall certainly die,’ if he turns from his sin and does right and righteousness,**
 - Eze 33:15 **if the wrong restores the pledge, gives back what he has stolen, and walks in the laws of life without doing crookedness, he shall certainly live; he shall not die.**
 - Eze 33:16 **“None of his sins which he has committed shall be remembered against him – he has done right and righteousness; he shall certainly live.**

Israel had it all mixed up. They were saying ‘The way of YHWH is not fair.’

Eze 33:17 “And the children of your people have said, ‘The way of יהוה is not fair.’ **But it is their way which is not fair!**”

Eze 33:18 “When the righteous turns from his righteousness and does unrighteousness, he shall die because of it.

Eze 33:19 “But when the wrong turns from his wrongness and does right and righteousness, he shall live because of it.

Eze 33:20 **“And you have said, ‘The way of יהוה is not fair.’ O house of Yisra’ël, I shall judge every one of you according to his own ways.”**

(Scroll 10) 33:21 - 39:29 (fall of Jerusalem - any prophetic aspect of Volume closes here)

10/05/12

Jerusalem Struck Down

Eze 33:21 **And it came to be in the twelfth year of our exile, in the tenth month, on the fifth of the new moon,** that one who had escaped from Yerushalayim came to me and said, **“The city has been stricken!”**

Eze 33:22 And the hand of יהוה came upon me the evening before the man came who had escaped. And He had opened my mouth, before he came to me in the morning. And my mouth was opened. And I was no longer silent.

Eze 33:23 Then the word of יהוה came to me, saying,

Eze 33:24 “Son of man, they who inhabit those ruins in the land of Yisra’ël are saying, ‘Abraham was only one, and he inherited the land. But we are many, let the land be given to us as a possession.’

Eze 33:25 “Therefore say to them, ‘Thus said the Master יהוה,

- “You eat meat with blood, and you lift up your eyes toward your idols, and shed blood. Should you then possess the land?
- Eze 33:26 “You depend on your sword, and you commit abominations, and each of you defiles his neighbor’s wife. Should you then possess the land?” ’
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Eze 33:27 “Say this to them, ‘Thus said the Master יהוה,

- “As I live, those who are in the ruins shall fall by the sword,
- and the one who is in the open field I shall give to the beasts to be devoured,
- and those who are in the strongholds and caves shall die of the pestilence.
- Eze 33:28 “And I shall make the land a desert and a waste, the arrogance of her strength shall cease, and the mountains of Yisra’ël shall be a waste, with none passing through.

Eze 33:29 **“And they shall know that I am יהוה, when I have made the land a desert and a waste, because of all their abominations which they have done.”**’

Eze 33:30 “As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses. And they speak to each other, each saying to his brother, ‘Please come and hear what the word is that comes from יהוה.’

Eze 33:31 **“And they come to you as people do, and they sit before you as My people, and they hear your words, but they do not do them. For with their mouth they show much love – their hearts pursue their greedy gain.**

Eze 33:32 “And see, you are to them as a very lovely song of one who has a beautiful voice and playing well on an instrument. **And they hear your words, but they do not do them.**

Eze 33:33 **“And when it comes – see, it shall come – then they shall know that a prophet has been in their midst.”**

To sound the alarm and not be heard is extremely frustrating and heartbreaking to the watchman; but make no mistake; it is deadly to those that rebel.

Psalm 81 & 82

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

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

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

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

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

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

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

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

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

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

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

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

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

The Psalmist records the lamenting words of YHWH:

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

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

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

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

We remember the words written in Malachi:

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

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

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

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

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

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

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

In the congregation of El

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

~ Shalom ~ Libby

Cheyne’s Reading Plan <http://www.mcheyne.info/calendar.pdf>