

Greetings, today our manna is from Deut. 9; Psalm 92 & 93; Isaiah 37; Revelation 7.

June 5 – 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/>

Deuteronomy 9

Facing the Giants

Deu 9:1 “Hear, O Yisra’el: You are passing over the Yardēn today, **to go in to dispossess nations greater and stronger than yourself, cities great and walled up to the heavens,**

Deu 9:2 **a people great and tall, the descendants of the Anaqim, whom you know, and of whom you heard it said, ‘Who does stand before the descendants of Anaq?’**

YHWH is driving the nations out because of their wrong, NOT of Israel’s righteousness.

Deu 9:3 “And you shall know today that יהוה your Elohim is He who is passing over before you as a consuming fire – He does destroy them and subdue them before you. So you shall dispossess them and destroy them quickly, as יהוה has said to you.

Deu 9:4 “Do not think in your heart, after יהוה your Elohim has driven them out before you, saying, ‘Because of my righteousness יהוה has brought me in to possess this land.’ But it is because of the wrong of these nations that יהוה is driving them out from before you.

YHWH drives them out to establish the word He swore to Abraham, Isaac, and Jacob.

Deu 9:5 “It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wrong of these nations that יהוה your Elohim drives them out from before you, in order to establish the word which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya’aqob.

Rebellion is a stumbling block to be an Overcomer – One may still get into the promise land, but it will be after learning lessons the hard way. The children of Israel are being prepared to enter the promise land. They had come ‘this close’ once before; when they chose rebellion and failed. With that rebellion, their days in the wilderness were prolonged to 40 years; the rebellious generation dies in the wilderness and does not enter the promise land; others die during the wilderness due to rebellion; Moses, himself, does not enter and only sees the promise land by looking out from the mountaintop N-S-E-W, due to disobedience. Rebellion is as witchcraft (1Sam. 15:23).

In our devotional, we are simultaneously reading the Book of Revelation, about our 'own' near future opportunity **to enter the promise land**. Five (5) out of the 7 assemblies are given warnings and advice from Yahusha on how to be overcomers, and not be left behind to wander in the wilderness and face fiery serpents and threat of death.

For those that rebel and choose to do Bible things 'their way' and not Bible things 'His way'; they will suffer. If a person doesn't love Him enough to keep His covenant commands; He will prove what is in their own hearts; and let them go down their path of choice.

Ponder what Moses is imparting to this generation about to enter the promise land; ponder why Yahusha is giving warnings to 5 out of 7 of the assemblies; and encouraging all 7 assemblies to be overcomers in Revelation; ponder again what Ezekiel is prophesying to the rebellious ones; then, and for us now. There will only be a remnant of the righteous taken away to safety; and the others will make their garments white by washing them in the blood of the Lamb during the tribulation.

Eze 5:12 **One-third of you shall die of pestilence, and be consumed with scarcity of food in your midst. And one-third shall fall by the sword all around you. And I shall scatter another third to all the winds, and draw out a sword after them.**

Eze 5:17 And I shall send against you **scarcity of food and evil beasts, and they shall bereave you. And pestilence and blood shall pass through you, while I bring the sword against you.** I, יהוה, have spoken.' ”

Eze 14:13 **“Son of man, when a land sins against Me to commit a trespass, and I shall stretch out My hand against it, and cut off its supply of bread and send scarcity of food on it, and cut off man and beast from it,**

Eze 14:14 even though these three men, Noah, Dani'el, and Iyob, were in it, they would deliver only themselves by their righteousness,” declares the Master יהוה.

Eze 14:15 “If I cause an evil beast to pass through the land, and it shall bereave it, and it shall be a wasteland, so that no man passes through because of the beasts,

Eze 14:16 **even though these three men were in it,** as I live,” declares the Master יהוה, “they would deliver neither sons nor daughters. **They alone would be delivered,** but the land be a wasteland.

Eze 14:17 “Or if I bring a sword on that land, and I shall say, ‘Sword, go through the land,’ and I shall cut off man and beast from it,

Eze 14:18 **even though these three men were in** its midst, as I live,” declares the Master יהוה, “they would deliver neither sons nor daughters, **for they alone would be delivered.**

Eze 14:19 “Or if I send a pestilence into that land, and I shall pour out My wrath on it in blood, to cut off from it man and beast,

Eze 14:20 even though **Noah, Dani'el, and Iyob were in it,** as I live,” declares the Master יהוה, “they would deliver neither son nor daughter. **They would deliver their own lives by their righteousness.”**

Eze 14:21 For thus said the Master יהוה, “How much more it shall be when **I send My four evil**

judgments on Yerushalayim: the sword and scarcity of food and evil beasts and pestilence, to cut off man and beast from it?

Eze 14:22 **“But see, there shall be left in it a remnant who are brought out,** both sons and daughters. See, they are coming out to you, and you shall see their ways and their deeds, and shall be comforted concerning the evil which I have brought upon Yerushalayim – all that I have brought upon it.

Eze 14:23 **“And they shall comfort you, when you see their ways and their deeds. And you shall know that it was not for naught that I have done whatever I did in it,” declares the Master יהוה.**

Again, YHWH is emphasizing to the children of Israel that:

1. He is driving the nations out because of their own wrongness.
2. He is NOT driving the nations out because of the children of Israel’s righteousness.
3. He is driving them out to establish the word He swore to Abraham, Isaac, and Jacob.

Present condition and reminders given through Moses:

- You are a stiff-necked people
- From the day that you came out of the land of Mitsrayim until you came to this place, you have been rebellious against יהוה.
- Moses reminds them, that when He had gone up Mt. Sinai to get the stone tablets, they had made themselves a molded image.
- Moses recounts the sin of the golden calf in detail.
- Moses reminds them that YHWH was wroth with them.
- Moses reminds them that YHWH was enraged with Aaron.
- Moses reminds them how he pulverized the golden calf and mixed it in water.
- He names the places of the people’s rebellions at Tab’erah, Massah, Qibroth, Hatta’awah where they made יהוה wroth; and at Qadesh Barna where they rebelled against the mouth of YHWH.
- Moses reminds them of His intercession to YHWH to spare their very lives by remembering His covenant with Abraham, Isaac, and Jacob.

After the sin of the golden calf, the people were placed under **the Book of the Law**.

When Moses completes writing the words of the **Book of the Law**, it is placed BESIDE the Ark of the Covenant as a witness against them (Deut. 31:26).

The Aaronic Levitical Priesthood was established to implement **the Book of the Law** after the sin of the golden calf. Though their lives were spared, they would now be a nation with a priest; instead of a kingdom of priests; UNTIL Yahusha would come. They had broken their marriage covenant, their wedding ketubah.

Deu 9:6 “And you shall know that יהוה your Elohim is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.

Deu 9:7 “Remember, do not forget how you provoked to wrath **יהוה** your Elohim in the wilderness. From the day that you came out of the land of Mitsrayim until you came to this place, you have been rebellious against **יהוה**.

Deu 9:8 “Even in Horeb you made **יהוה** wroth, so that **יהוה** was enraged with you, to destroy you.

Deu 9:9 “When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which **יהוה** made with you, then I stayed on the mountain forty days and forty nights. I did not eat bread nor did I drink water.

Deu 9:10 “Then **יהוה** gave me the two tablets of stone written with the finger of Elohim, and on them were all the Words which **יהוה** had spoken to you on the mountain from the midst of the fire in the day of the assembly.

Deu 9:11 “And it came to be, at the end of forty days and forty nights, that **יהוה** gave me the two tablets of stone, the tablets of the covenant.

Deu 9:12 “Then **יהוה** said to me, ‘Arise, go down quickly from here, for your people whom you brought out of Mitsrayim have acted corruptly. They have quickly turned aside from the way which I commanded them, they have made themselves a moulded image.’

The Golden Calf

Deu 9:13 “And **יהוה** spoke to me, saying, ‘I have seen this people, and look, they are a stiff-necked people.

Deu 9:14 Leave Me alone, so that I destroy them and blot out their name from under the heavens, and make of you a nation stronger and greater than they.’

Deu 9:15 “So I turned and came down from the mountain, and the mountain burned with fire. And the two tablets of the covenant were in my two hands.

Deu 9:16 “And I looked and saw that you had sinned against **יהוה** your Elohim, and had made for yourselves a moulded calf! You had quickly turned aside from the way which **יהוה** had commanded you.

Deu 9:17 “And I took the two tablets and threw them out of my two hands and broke them before your eyes,

Deu 9:18 “and I fell down before **יהוה**, as at the first, forty days and forty nights. I did not eat bread and I did not drink water, because of all your sins which you committed in doing evil in the eyes of **יהוה**, to provoke Him.

Deu 9:19 “For I was afraid of the displeasure and rage with which **יהוה** was wroth with you, to destroy you. But **יהוה** listened to me that time once more.

Deu 9:20 “And **יהוה** was very enraged with Aharon, to destroy him, so I prayed for Aharon at that time also.

Deu 9:21 “And I took your sin, the calf which you had made, and burned it with fire and crushed it and ground it very small, until it was as fine as dust. And I threw its dust into the stream that came down from the mountain.

Deu 9:22 “And at Taberah and at Massah and at Qibroth Hatta’awah you made **יהוה**

wroth.

Deu 9:23 “And when יהוה sent you from Qadēsh Barnēa, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the mouth of יהוה your Elohim, and you neither trusted Him nor listened to His voice.

Deu 9:24 “You have been rebellious against יהוה from the day that I knew you.

Deu 9:25 “So I fell down before יהוה the forty days and forty nights, for I fell down because יהוה had said He would destroy you.

Deu 9:26 “And I prayed to יהוה, and said, ‘O Master יהוה, do not destroy Your people and Your inheritance whom You have ransomed in Your greatness, whom You have brought out of Mitsrayim with a strong hand.

Deu 9:27 Remember Your servants, Aḇraham, Yitshāq, and Ya'aqob. Do not look on the stubbornness of this people, or on their wrong or on their sin,

Deu 9:28 lest the land from which You brought us should say, “Because יהוה was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.”

Deu 9:29 And they are Your people and Your inheritance, whom You brought out by Your great power and by Your outstretched arm.’

Psalm 92 & 93

YHWH is worthy to be praised; He is righteous; and He reigns! Rejoice and proclaim these Psalms.

How Great Are Your Works

Psa 92:1 It is good to give thanks to יהוה, And to sing praises to Your Name, O Most High;

Psa 92:2 To declare Your loving-commitment in the morning, And Your trustworthiness each night,

Psa 92:3 On ten strings, and on the harp, To the sounding chords of the lyre.

Psa 92:4 For You have made me rejoice with Your work, O יהוה, I shout for joy at the works of Your hands.

Psa 92:5 O יהוה, how great are Your works! Your thoughts are very deep!

Psa 92:6 A senseless man does not know, And a fool does not understand this.

Psa 92:7 When the wrong spring up like grass, And all the workers of wickedness blossom, It is for them to be destroyed forever.

Psa 92:8 But You, יהוה, are on high forever.

Psa 92:9 For look, Your enemies, O יהוה, For look, Your enemies do perish; All the workers of wickedness are scattered.

Psa 92:10 But You lift up my horn like a wild ox; I have been anointed with fresh oil.

Psa 92:11 And my eye looks upon my enemies; My ears hear the evil-doers Who rise up against me.

Psa 92:12 The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon.

Psa 92:13 Those who are planted in the House of יהוה Flourish in the courts of our Elohim.

Psa 92:14 They still bear fruit in old age; They are fresh and green,

Psa 92:15 To declare that יהוה is straight, My rock, and in Him is no unrighteousness.

Psalm 93

YHWH Reigns

Psa 93:1 יהוה shall reign, He shall put on excellency; יהוה shall put on strength; He shall gird Himself. Indeed, the world is established, immovable.

Psa 93:2 Your throne is established from of old; You are from everlasting.

Psa 93:3 Rivers shall lift up, O יהוה, Rivers shall lift up their voice; Rivers lift up their breakers.

Psa 93:4 יהוה on high is mightier Than the noise of many waters, The mighty breakers of the sea.

Psa 93:5 Your witnesses have been very trustworthy. Set-apartness befits Your house, O יהוה, forever.

Isaiah 37

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

Isa 37:1 And it came to be, when Sovereign Hizqiyahu heard it, that he tore his clothes, and covered himself with sackcloth, and went into the House of יהוה,

Isa 37:2 and sent **Elyaqim**, who was over the household, and **Sheḅnah** the scribe, and the **elders of the priests**, covering themselves with sackcloth, to Yeshayahu the prophet, the son of Amots.

Hezekiah's Message to Isaiah:

Isa 37:3 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 strength to bring forth.”

Isa 37:4 It could be that יהוה your Elohim does hear the words of the Raḅshaqəḥ, 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:

Isa 37:6 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.

Isa 37:7 **“See, I am putting a spirit in 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 own land.” ’ ’**”

Sennacherib of King of Assyria (Ashshur) continued to be on a war rampage, as the Raḅshaqēh 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!

Isa 37:10 “Speak to Hizqiyahu the sovereign of Yehudāh, 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.”’

Isa 37:11 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?

Isa 37:12 Have the mighty ones of the nations delivered those whom my fathers have destroyed, Gozan and Ḥaran and Retseph, and the sons of Ēden who were in Telassar?

Isa 37:13 Where is the sovereign of Ḥamath, and the sovereign of Arpaḅ, 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.

Isa 37:16 “O יהוה of hosts, Elohim of Yisra’ēl, the One who dwells between the keruḅim, You are Elohim, You alone, of all the reigns of the earth. You have made the heavens and earth.

Isa 37:17 “Incline Your ear, O יהוה, and hear. Open Your eyes, O יהוה, and see. And hear all the words of Sanḥērib, who has sent to reproach the living Elohim.

Isa 37:18 “Truly, יהוה, the sovereigns of Ashshur have laid waste all the lands, and their land,

Isa 37:19 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 they destroyed them.

Isa 37:20 “And now, O יהוה our Elohim, save us from his hand, so that all the reigns of the earth know that You are יהוה, You alone.”

Isaiah returns to Hezekiah with YHWH’s reply. Because Hezekiah humbled himself and turned 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.

...“The maiden, the daughter of Tsiyon, has despised you, mocked you; the daughter of

Yerushalayim has shaken her head behind you!

Isa 37:23 **“Whom have you reproached and reviled? And against whom have you raised your voice, and lifted up your eyes in pride? Against the Set-apart One of Yisra’ël!”**

Isa 37:24 **“By the hand of your servants you have reproached יהוה, and said, ‘With my many chariots I have come up to the height of the mountains, to the limits of Lebanon. And I cut down its tall cedars and its choice cypress trees. And I enter its farthest height, its thickest forest.**

Isa 37:25 **I have dug and drunk water, and with the soles of my feet I have dried up all the streams of defence.’**

Isa 37:26 **“Have you not heard long ago how I made it, from days of old, that I formed it? Now I have brought it about, that you should be for crushing walled cities into heaps of ruins.**

Isa 37:27 **“And their inhabitants were powerless, they were overthrown and put to shame. They were as the grass of the field and as the green plant, as the grass on the house-tops and as grain blighted before it is grown.**

Isa 37:28 **“But I know your sitting down, and your going out and your coming in, and your rage against Me.**

Isa 37:29 **“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.**

Isa 37:30 **“And this shall be the sign for you: This year you eat such as grows of itself, and the second year what springs from that, and in the third year sow and reap, plant vineyards, and eat the fruit of them.**

Isa 37:31 **“And the remnant who have escaped of the house of Yehudāh shall again take root downward, and be fruitful upward.”**

Isa 37:32 **“For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon – the ardour of יהוה of hosts does this.**

Isa 37:33 **“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.**

Isa 37:34 **By the way that he came, by the same he turns back. And into this city he does not come,’ declares יהוה.**

Isa 37:35 **And I shall defend this city, to save it for My own sake and for the sake of My servant Dawid.’”**

The Outcome and Demise of Sennacherib:

Isa 37:36 **And a messenger of יהוה went out, and struck in the camp of Ashshur one hundred and eighty-five thousand.** And they arose early in the morning, and saw all of them, dead bodies.

Isa 37:37 **And Sanḥēriḇ the sovereign of Ashshur broke camp and went away, and turned back, and remained at Ninewēh.**

Isa 37:38 **And it came to be, as he was bowing himself in the house of Nisroḵ his mighty one, that his sons Adrammeleḵ and Shar’etser struck him with the sword, and they escaped into the land of Ararat. And his son Ēsarḥaddon reigned in his place.**

Revelation 7

The 144,000 Sealed of Israel

Eze 9:4 and יהוה said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

Eze 9:5 And to the others He said in my hearing, “Pass on into the city after him and strike, do not let your eye pardon nor spare.

Eze 9:6 “Kill to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.” So they began with the elders who were in front of the House.

Rev 7:1 And after this I saw **four messengers standing at the four corners of the earth, holding the four winds** of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [Note the cross reference to 9:4]

Rev 7:2 And I saw **another messenger** coming up from the rising of the sun, **holding the seal of the living Elohim**. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

Rev 7:3 saying, “Do not harm the earth, nor the sea, nor the trees until **we have sealed** the servants of our Elohim **upon their foreheads.**”^a Footnote: ^aSee [Rev 9:4](#), [Rev 14:1](#), [Rev 22:4](#).

Revelation 7 opens with four messengers. These I believe are four fallen messengers that are permitted to harm those without the seal of Elohim; the earth; sea; and trees; but, **ONLY AFTER** the messenger (with assistance as noted by the personal pronoun ‘we’), holding the ‘seal of Elohim,’ has time to seal the servants of Elohim upon their foreheads.

John hears the number of servants that were sealed:

Rev 7:4 And I heard the number of those who were sealed, **one hundred and forty-four thousand**, sealed out of all the tribes of the children of Yisra’ël:

Rev 7:5 of the tribe of Yehudah twelve thousand were sealed, of the tribe of Re’uḇēn twelve thousand were sealed, of the tribe of Gaḏ twelve thousand were sealed,

Rev 7:6 of the tribe of Ashēr twelve thousand were sealed, of the tribe of Naphtali twelve thousand were sealed, of the tribe of Menashsheh twelve thousand were sealed,

Rev 7:7 of the tribe of Shim'on twelve thousand were sealed, of the tribe of Lěwi twelve thousand were sealed, of the tribe of Yissaskar twelve thousand were sealed,

Rev 7:8 of the tribe of Zēbulun twelve thousand were sealed, of the tribe of Yosēph twelve thousand were sealed, of the tribe of Binyamin twelve thousand were sealed.

It is noted that the tribe of Dan is not represented here. So where is Dan? That seems to be a mystery. Most surmise it was because of idol worship. One of the golden calves had been placed in the northern city of Dan (Laish) by Jeroboam, King of the Northern House of Israel. The other golden calf had been placed in the southern city of Bethel. Pretty much all of the House of Israel practiced idolatry.

The tribe of Dan, on their own accord, decided to conquer and taken the land of Laish (meaning precious stone) which was west of Mt. Hermon. Some even say that the anti-messiah will descend from Dan. Most all of this is speculation about Dan.

Some various excerpts about Dan follow for your review. At this point, I have not found a strong answer as to why Dan is not listed. However, we do have a pattern with Yahusha and the 12 disciples with one that falls away, Judas Iscariot.

[Excerpt] Dan is called to be the "judge" of his people in Jacob's farewell speech to his sons, but why? Dan's name is actually from the Hebrew verb 'din' which means "to judge." When we think of a judge today, we often think of someone in a courtroom who wears a robe, carries a gavel, and gives a verdict on whether someone is guilty or innocent. But a **judge** in the Israelite sense was less involved with right or wrong and more involved with leadership, kind of like a tribal chief. Jacob telling Dan he would be the judge of his people looked forward to Dan's descendants acting as tribal chiefs for the Israelites as a whole, which happened.

In the Book of Judges, we read the story of **Samson**, one of Dan's descendants. During her pregnancy, Samson's mother took a **Nazirite vow**, consecrating Samson as someone set apart who would be given power by God in exchange for him not drinking alcohol or cutting his hair. If you know anything about this story, you know that Samson does not keep this vow: he is led astray by Delilah, a foreign woman whom he falls in love with, who tricks him and cuts his hair, losing him his strength and eventually resulting in his death. This idea of being led astray by foreign things continues in the story of the tribe of Dan as they begin worshiping idols instead of the Hebrew God.

What happens to the tribe after this is not clear. Like most of the other tribes of Israel, the tribe of Dan is considered "lost" because nothing is known about what happened to the tribe after the destruction of Israel in 722 BCE. When the tribes of Israel are mentioned in the Book of Revelation, the tribe of Dan is mysteriously left out and replaced with one of Joseph's sons. The reason for this is not clear, but perhaps has to do with the tribe going off to worship idols.

<https://study.com/academy/lesson/tribe-of-dan-history-symbol-descendants.html>

Critical View: [Excerpt] Kuenen ("Theologisch Tijdschrift," v. 291) and others after him, such as **Cheyne** ("Encyc. Bibl." s.v.), **have argued that "Dan" is the title of a deity**. In the etymology adduced in the explanatory remarks attributed to Rachel (Gen. xxx. 6) nothing is said about the character of the child. The judgment referred to is by God, and is passed upon Rachel. The reference to the name "Daniel" and to the cuneiform name of a king, "Ashur-dan," in support of the critical view has not been regarded by conservative scholars as sufficient to prove the contention in issue. Still, the analogy with other names, both tribal (**Gad**) and personal, is strongly in favor of the views advanced by Kuenen and his successors. **"Daniel," in all probability, means "Dan is El" (compare "Eliyahu") and not "God is my judge"; and "Ashur-dan" is also a combination of two names of deities.**

<http://www.jewishencyclopedia.com/articles/4866-dan>

Leaving the mystery of missing Dan; we move on to another mystery of, ‘Who are the 144,000?’ For now, I will list various references to the 144,000 that we can review as we move forward through Revelation.

The Lamb and the 144,000 – Descriptions of the 144,000 given in scripture:

Rev 14:1 And I looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His Father's Name^a written upon their foreheads. Footnote: ^aSome texts read: having *His Name and His Father's Name*.

Note: We do know the High Priest in the Aaronic Priesthood would have ‘Set-apart to YHWH’ written on their head turban. Therefore, this may indicate that the 144,000 are set-apart to Him as His Kingdom of priests would also be marked as stated in Rev. 14:1.

Rev 14:2 And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps.

Rev 14:3 And they sang a renewed song before the throne, and before the four living creatures, and the elders. And **no one was able to learn that song** except the hundred and forty-four thousand who were redeemed from the earth.

Rev 3:12 “He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. **And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.**

Rev. 14:3 gives us the biggest clues as to who are not the 144,000. They are not the elders. They are not the four living creatures. The 144,000 are those set-apart. They are the first fruits to Elohim, the first fruit of one of the harvests whether the barley; wheat; or grape/olive harvest.

Rev 14:4 They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb.

Rev 14:5 And in their mouth was found no falsehood, for they are blameless before the throne of Elohim.

x-Ref Isaiah 56:4-5;

Isa 56:4 For thus said יהוה, “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and are holding onto My covenant:

Isa 56:5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off.

Isa 56:6 “Also the sons of the foreigner who join themselves to יהוה, to serve Him, and to love the Name of יהוה, to be His servants, all who guard the Sabbath, and not profane it, and are holding onto My covenant –

Isa 56:7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples.”

Mat 19:11 And He said to them, “Not all receive this word, but only those to whom it has been given,

Mat 19:12 **for there are eunuchs who were so born from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens.** He who is able to receive it, let him receive it.”

Maidens are described in 2Corinthians:

2Co 11:2 For I am jealous for you with a jealousy according to Elohim. **For I gave you in marriage to one husband, to present you as an innocent maiden to Messiah.**

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.

We need to take pause here and see who are present in Heb. 12:22-24:

- ✚ The Living Elohim
- ✚ Myriads of messengers
- ✚ The entire gathering
- ✚ Assembly of the first-born having been enrolled in heaven –

Psa 87:5 And of Tsiyon it is said, “Each one was born in her; For the Most High Himself does establish her.”

Psa 87:6 יהוה **does write, In the register of the peoples, “This one was born there.”** Selah.

- ✚ Elohim the Judge of all
- ✚ Spirits of Righteous men made perfect
- ✚ Yahusha the Mediator
- ✚ Blood of sprinkling

Eph 1:13 in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, **you were sealed with the Set-apart Spirit of promise.**

Eph 1:14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.

Revelation 21 describes the New Jerusalem as **the bride**. The bride or New Jerusalem is measured, and dimensions are given but also note that Jerusalem from above is **the mother** in Gal. 4:26.

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

Therefore, the New Jerusalem above **is the 'bride' and the 'mother'** of us all.

The New Jerusalem

Rev 21:9 And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, "Come, I shall show you the bride, the Lamb's wife."

Rev 21:10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim,

Rev 21:11 having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal,

Rev 21:12 and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are *those* of the twelve tribes of the children of Yisra'el:^c Footnote: ^cSee [Eze 47:22-23](#), [Eze 48:31-34](#).

Rev 21:13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Rev 21:14 And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.

Rev 21:15 And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall.

Rev 21:16 And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: twelve thousand stadia^d – the length, and the breadth, and height of it are equal. Footnote: ^dApprox. 2216 kilometres or 1377 miles.

Rev 21:17 And he measured its wall: hundred and forty-four forearms,^e according to the measure of a man, that is, of a messenger. Footnote: ^eApprox. 66 metres or 216 feet.

We need to also remember that ‘messenger’ can represent a man or an angel – like when John bowed down to the messenger and the messenger said do not do this for, I am a fellow servant. [Rev. 22:9] – We also need to be mindful about the ‘wall’ as in relation to Rev. 21:12-15 descriptions. We will get into Rev. 21 later, but for now make note of the possible connection between 144 forearms and the 144,000 witnesses.

Mat 22:30 “For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

Dimensional view to scale: <http://www.tourofheaven.com/eternal/new-jerusalem/size.aspx>

The Mountain of YHWH

Isa 2:1 The word that Yeshayahu the son of Amots saw concerning Yehudah and Yerushalayim:

Isa 2:2 And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

Isa 2:3 And many peoples shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim.”

Isa 2:4 And He shall judge between the nations, and shall reprove many peoples. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more.

Isa 2:5 O house of Ya’aqob, come and let us walk in the light of יהוה.

We continue in Revelation 7. Know that when going through the Book of Revelation, it is not a ‘speedy’ process, for we must read; and hear the words of this prophecy; and guard what is written. [Rev. 1:3] True ‘hearing’ bears fruit of understanding.

A Great Multitude from Every Nation

Rev 7:9 After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands,

Rev 7:10 and crying out with a loud voice, saying, “Deliverance belongs to our Elohim who sits on the throne, and to the Lamb!”

Isa 2:2 And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

Isa 2:3 And many peoples shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim.”

Rev 7:11 And all the **messengers** stood around the throne and the **elders** and **the four living creatures**, and fell on their faces before the throne and worshipped Elohim, [same present in Rev. 5:11]

Rev 7:12 saying, “Aměn! The blessing, and the esteem, and the wisdom, and the thanksgiving, and the respect, and the power, and the might, **to our Elohim** forever and ever. Aměn.”

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.”**

Those dressed in white are from every tongue, tribe, people, and nation, too numerous to count and have come out of the great distress [part of which could include the 144,000 which may be the bridal remnant?] Keep in mind the parable of the vineyard when workers are hired at diff. times. Some of these may have become true believers during the great tribulation.

The living bridal remnant may go through the tribulation on earth. They apparently are not ‘the woman’ gathered to the wilderness and nourished for 3 ½ years [Rev. 12]. They are ‘the remnant of her seed’, those who had proved themselves faithful by having washed their robes and made them white in the blood of the Lamb.

These are very special and positionally close to YHWH.

Rev 12:14 And **the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, Dan 7:25, Dan 12:7** from the presence of the serpent.

Rev 12:15 And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river.

Rev 12:16 And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.

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.**

Rev 7:15 “Because of this they are before the throne of Elohim, and serve Him day and night in

His Dwelling Place. And He who sits on the throne shall spread *His* Tent over them.

Rev 7:16 “They shall hunger no more, neither thirst any more, neither shall the sun strike them, nor any heat, [Isa 49:10](#).

Rev 7:17 because the Lamb who is in the midst of the throne **shall shepherd them** [Eze 34:23](#) and lead them to **fountains of waters of life**. [Jer 2:13](#), [Jer 17:13](#) And Elohim **shall wipe away every tear from their eyes.**” [Isa 25:8](#).

Eze 34:23 “And I shall raise up over them one shepherd, My servant Dawid, and he shall feed them. He shall feed them and be their shepherd.

Jer 2:13 “For My people have done two evils: they have forsaken Me, the fountain of living waters,^c to hew out for themselves cisterns, cracked cisterns, which do not hold water.

Footnote: ^cSee [Jer 17:13](#).

Jer 17:13 O יהוה, the expectation of Yisra’el, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth, because they have forsaken יהוה, the fountain of living waters.”^b Footnote: ^bSee [Jer 2:13](#).

Isa 25:8 He shall swallow up death forever, and the Master יהוה shall wipe away tears from all faces, and take away the reproach of His people from all the earth. For יהוה has spoken.

Artist depiction of the Book of Revelation to enjoy: <https://www.revelationillustrated.com/>

Shalom ~ Libby

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