

Greetings, today our manna is from 2Chron 11 & 12; Zephaniah 3; Rev. 2; John 1.

December 11 - Melchizedek Devotional Perspective

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

2Chron 11

Rehoboam Secures His Kingdom

2Ch 11:1 And when Rehab'am came to Yerushalayim, **he assembled from the house of Yehudah and Binyamin one hundred and eighty thousand chosen brave men to fight against Yisra'el, to bring back the reign to Rehab'am.**

2Ch 11:2 But the word of יהוה came to Shemayahu the man of Elohim, saying,

2Ch 11:3 **“Speak to Rehab'am son of Shelomoh, sovereign of Yehudah, and to all Yisra'el in Yehudah and Binyamin, saying,**

2Ch 11:4 Thus said יהוה,

- ✚ “Do not go up or fight against your brothers!
- ✚ Let every man return to his house, **for this matter is from Me.**” ’ ’
- ✚ So they obeyed the words of יהוה, and turned back from going against Yarob'am.

2Ch 11:5 **And Rehab'am dwelt in Yerushalayim, and built** cities for a defence in Yehudah.

2Ch 11:6 And he built Bëyth Lehem, and Ęytam, and Teqowa,

2Ch 11:7 and Bëyth Tsur, and Soḳo, and Aḍullam,

2Ch 11:8 and Gath, and Marëshah, and Ziph,

2Ch 11:9 and Aḍorayim, and Laḳish, and Azëqah,

2Ch 11:10 and Tsor'ah, and Ayalon, and Hebron, which are in Yehudah and Binyamin, cities of defence.

2Ch 11:11 **And he strengthened** the strongholds, and put commanders in them, and stores of food, and oil, and wine,

2Ch 11:12 and shields and spears in every city, and made them very strong. **Thus Yehudah and Binyamin were his.**

Priests and Levites Come to Jerusalem

2Ch 11:13 And from all their borders **the priests and the Lëwites who were in all Yisra'el took their stand with him.**

2Ch 11:14 For the Lëwites left their open lands and their possessions and came to Yehudah and Yerushalayim, for Yarob'am and his sons had rejected them from serving

as priests unto יהוה',

2Ch 11:15 as he appointed for himself priests for the high places, and for goats, and the calf idols which he had made.

In addition to the priests and Levites that left their open lands and migrated to Judah and Jerusalem; others, from all the tribes of Israel, that had set their heart to seek YHWH came to Jerusalem to slaughter to YHWH Elohim of their fathers.

2Ch 11:16 **And after the Lēwites left, those from all the tribes of Yisra'ēl, such as set their heart to seek יהוה Elohim of Yisra'ēl, came to Yerushalayim to slaughter to יהוה Elohim of their fathers.**

2Ch 11:17 And they strengthened the reign of Yehuḏah, and made Reḥab'am son of Shelomoh **strong for three years, for they walked in the way of Dawid and Shelomoh for three years.**

Rehoboam's Family

2Ch 11:18 And Reḥab'am took for himself as **wife Maḥalath** the daughter of Yerimoth son of Dawid, and of Aḇiḥayil the daughter of Eliyaḇ son of Yishai.

2Ch 11:19 And she bore him sons: Ye'ush, and Shemaryah, and Zaham.

2Ch 11:20 And after her he took **Ma'aḳah** the granddaughter of Aḇshalom. And she bore him Aḇiyah, and Attai, and Ziza, and Shelomith.

2Ch 11:21 And Reḥab'am loved Ma'aḳah the granddaughter of Aḇshalom more than all his wives and his concubines. For he had taken **eighteen wives and sixty concubines**, and brought forth **twenty-eight sons and sixty daughters.**

2Ch 11:22 And Reḥab'am appointed **Aḇiyah son of Ma'aḳah** as chief, to be leader among his brothers, in order to make him reign.

2Ch 11:23 And he had understanding, and dispersed some of his sons throughout all the lands of Yehuḏah and Binyamin, to all the cities of defence, and gave them ample provision. And he sought many wives *for them*.

Adam Clarke Notes: 2 Chronicles 11:22 Made Abijah - the chief - Abijah certainly was not the first-born of Rehoboam; but as he loved Maachah more than any of his wives, so he preferred her son, probably through his mother's influence. In [Deu 21:16](#), this sort of preference is forbidden; but Rehoboam had a sort of precedent in the preference shown by David to Solomon.

2Chron 12

Egypt Plunders Jerusalem

2Ch 12:1 And it came to be, when Reḥab'am had established the reign and had strengthened himself, that **he forsook the Torah of יהוה, and all Yisra'ēl with him.**

2Ch 12:2 And it came to be, **in the fifth year of Sovereign Rehab'am**, that Shishaq sovereign of Mitsrayim came up against Yerushalayim – because they had trespassed against יהוה –

- ✚ 2Ch 12:3 with **twelve hundred chariots**, and **sixty thousand horsemen**, and **innumerable people** who came with him out of Mitsrayim: the Lubim, the Sukkites and the Kushites.
- ✚ 2Ch 12:4 And he took the cities of defence of Yehudah and came to Yerushalayim.

2Ch 12:5 And Shemayah the prophet came to Reh'ab'am and the rulers of Yehudah, who had been gathered in Yerushalayim because of Shishaq, and said to them, "**Thus said יהוה**,

- ✚ 'You have forsaken Me, and **therefore I also have left you in the hand of Shishaq**.' "
- ✚ 2Ch 12:6 **Then the rulers of Yisra'el and the sovereign humbled themselves**, and they said, "**יהוה is righteous**."

2Ch 12:7 And **when יהוה saw that they humbled themselves**, the word of יהוה came to Shemayah, saying,

- ✚ "They have humbled themselves.
- ✚ I do not destroy them,
- ✚ but I shall give to them some deliverance, and not pour out My wrath on Yerushalayim by the hand of Shishaq,
- ✚ 2Ch 12:8 but they are to become his servants, so that they know My service and the service of the reigns of the lands."

2Ch 12:9 **And Shishaq sovereign of Mitsrayim came up against Yerushalayim**,

- ✚ and took away the treasures of the House of יהוה
- ✚ and the treasures of the sovereign's house.
- ✚ He took all, he also took the gold shields which Shelomoh had made.

2Ch 12:10 And Sovereign Reh'ab'am made **bronze shields to replace them** and committed them into the hands of the chiefs of the guard, who guarded the entrance of the sovereign's house.

2Ch 12:11 And it came to be, whenever the sovereign went into the House of יהוה, the guard would go and bring them out, then they would take them back into the guardroom.

2Ch 12:12 And **when he humbled himself**, the wrath of יהוה turned from him, so as not to destroy him completely. And matters also went well in Yehudah.

2Ch 12:13 So **Sovereign Rehab'am strengthened himself in Yerushalayim and**

reigned. For Reḥab'am was forty-one years old when he became sovereign, and he **reigned seventeen years in Yerushalayim**, the city which יהוה had chosen out of all the tribes of Yisra'el, to put His Name there. And his mother's name was Na'amah, the Ammonitess.

✚ 2Ch 12:14 And he did evil, because he did not prepare his heart to seek יהוה.

2Ch 12:15 And the acts of Reḥab'am, the first and the last, are they not written in the **book of Shemayah the prophet**, and of **Iddo the seer concerning genealogies**? **And there was fighting between Reḥab'am and Yarob'am all the days.**

2Ch 12:16 So **Reḥab'am slept with his fathers, and was buried in the City of Dawid. And Abiyah his son reigned in his place.**

Zephaniah 3

F. B. Meyer gives us a concise summary of Zephaniah 3.

Zephaniah 3:1-20 FULLNESS OF SALVATION

The sins of Jerusalem, Zep 3:1-7. Uninfluenced by judgments upon other nations, Jerusalem pursued her course, morally impure, oppressive, refusing instruction, estranged from God. Yet God still dwelt in the city which He had chosen. Morning by morning His Spirit was appealing for repentance and righteousness. Through His faithful ones He was still shedding the light and glory of a holier civilization through the community, but the population at large refused to heed.

The effects of cleansing judgment, Zep 3:8-20. These closing verses are marked by great tenderness, showing as they do, the results that God's dealings are designed to effect. A pure life; service with one consent; the trust of the afflicted soul in the love of God; the weaning of the heart from all iniquity-what great and lovely results of that long captivity! Let God have His way with you! He will change your sorrow into songs; will cast out your enemies and turn again your captivity; will manifest His infinite love, now in brooding tenderness, and then in outbursting songs. Those who have been filled with sorrow, and have borne the burden of reproach for God, shall be comforted. Even the halt and exiled shall participate, and become a name and a praise. The captives would be liberated and the dispersed would be gathered home.

Judgment on Jerusalem and the Nations

She did not...

Zep 3:1 **Woe to her who is rebellious and defiled, the oppressing city!**

- ✚ Zep 3:2 She did not obey the voice,
- ✚ she did not accept instruction,
- ✚ she did not trust in יהוה, she did not draw near to her Elohim.

The rulers, judges, prophets, and priest acted corruptly...

- ✚ Zep 3:3 Her rulers in her midst are roaring lions,
- ✚ her judges are evening wolves, they shall leave no bone until morning.
- ✚ Zep 3:4 Her prophets are reckless, treacherous men.

✚ Her priests have profaned the set-apart place, they have **done violence to the Torah.**^a Footnote: ^a [Eze 22:26](#), [Luk 16:16](#).

Eze 22:26 “Her priests have done violence to My teaching^a and they profane My set-apart matters.

- ✚ They have not distinguished between the set-apart and profane,
- ✚ nor have they made known *the difference* between the unclean and the clean.
- ✚ And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.

Footnote: ^a [Zep 3:4](#), [Luk 16:16](#).

Luk 16:16 “The Torah and the prophets are until Yoĥanan. Since then **the reign of Elohim is being announced, and everyone is doing violence^b upon it.** Footnote: ^bSee [Eze 22:26](#), [Zep 3:4](#).

Luk 16:17 “And it is easier for the heaven and the earth to pass away than for **one tittle of the Torah to fall.**^c Footnote: ^cSee [Law in the Explanatory Notes](#).

YHWH is Righteous!

Zep 3:5 **יהוה** is righteous in her midst,

- ✚ He does no unrighteousness.
- ✚ Morning by morning He brings His right-ruling to light, it has not been lacking, **yet the unrighteous one knows no shame.**
- ✚ Zep 3:6 “I have cut off nations, their corner towers are in ruins.
- ✚ I have made their streets deserted, with no one passing by.
- ✚ Their cities are destroyed, without man, without inhabitant.

Zep 3:7 “I have said, **‘Only fear Me, accept instruction.’** And her dwelling would not be cut off, all that I have appointed for her. **But they rose up early, they corrupted all their deeds.**

Zep 3:8 **“Therefore wait for Me,” declares יהוה,**

- ✚ “until the day I rise up for plunder.
- ✚ For My judgment is to gather nations,
- ✚ to assemble reigns,
- ✚ to pour out on them My rage, all My burning wrath.
- ✚ For by the fire of My jealousy all the earth shall be consumed.

The Conversion of the Nations

Zep 3:9 **“For then I shall turn unto the peoples a clean lip,^b so that they all call on the Name of יהוה, to serve Him with one shoulder.** Footnote: ^bOr *language*.

Zep 3:10 “From beyond the rivers of Kush my worshippers, **the daughter of My dispersed ones,** shall bring My offering.

Zep 3:11 “In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud

exulting ones, and you shall no more be haughty in My set-apart mountain.

Zep 3:12 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה'.

Zep 3:13 “The remnant of Yisra’ël shall do no unrighteousness and speak no falsehood,^c nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.” Footnote: ^cSee [Rev 14:5](#).

Israel's Joy and Restoration

Zep 3:14 **Shout for joy, O daughter of Tsiyon! Shout, O Yisra’ël! Be glad and rejoice with all your heart, O daughter of Yerushalayim!**

- ✚ Zep 3:15 יהוה' has turned aside your judgments.
- ✚ He has faced your enemy.
- ✚ The Sovereign of Yisra’ël, יהוה', is in your midst.^d
- ✚ No longer need you fear evil. Footnote: ^dSee [Zep 3:17](#).

Zep 3:16 **In that day it shall be said to Yerushalayim,**

- ✚ “Do not fear, Tsiyon, do not let your hands be weak.
- ✚ Zep 3:17 “יהוה' your Elohim in your midst, is mighty to save.
- ✚ He rejoices over you with joy, He is silent in His love, He rejoices over you with singing.”
- ✚ Zep 3:18 “I shall gather **those who grieve about the appointed time**, who are among you, to whom its reproach is a burden.
- ✚ Zep 3:19 “**See, I am dealing with all those afflicting you at that time.**
 - And I shall save the lame,
 - and gather those who were cast out.
 - And I shall give them for a praise and for a name in all the earth where they were put to shame.

Zep 3:20 “**At that time**

- ✚ I shall bring you in, even at the time I gather you,
- ✚ for I shall give you for a name, and for a praise, among all the peoples of the earth, **when I turn back your captivity before your eyes,” said יהוה'.**

Revelation 2

2021 FULL Updated Playlist:

https://www.youtube.com/playlist?list=PLcRp8AVG2L1d83m9ATExfIUo_gEIAi-if

Before we begin **Revelation Chapters 2 & 3**, we need to define some terms: those terms are witness, lampstand, messenger, assembly 'church', light, and we need to discuss the symbology connected to the lampstands. Keep in mind, I am learning with you. I do not have this all figured out.

In Revelation 1, **the 7 lampstands were identified as the 7 assemblies**. John was given a current message for these assemblies that existed in his present-day reality. Their locations were relatively close together and were in Asia Minor, present day Turkey. [Just as a side note, I noticed if you start with Ephesus then go to Smyrna and Pergamum then downward, it forms a shepherd's staff.] Also notice, the proximity of the isle of Patmos to this region.



Lampstands – are menorahs [7 lamps]. We see in Exodus:

Exo 25:31 “And you shall make a **lampstand** of clean gold – **the lampstand** is made of beaten work. Its base and its shaft, its cups, its ornamental knobs and blossoms are from it,

Exo 25:32 and **six branches shall come out of its sides**: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side; Exo 25:37 “And you shall **make seven lamps for it**, and they shall mount its lamps so that they give light in front of it.

Rev 1:20 “The secret of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are messengers of the seven assemblies, and **the seven lampstands** which you saw **are seven assemblies**.

Revelation 11 equates the two witnesses to two olive trees AND two lampstands. This could either be referring to two of the seven assemblies without ‘negative remarks;’ which we will see later are Smyrna & Philadelphia; or it may be two prophets such as Elijah & Moses, or there may be two witnesses AND two lampstands.

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

Rev 11:4 These are the **two olive trees** Eze 4:3 and **the two lampstands** that are standing before the Elohim of the earth.

Messenger Defined – G32 ἄγγελος *aggelos ang'-el-os* From ἀγγέλλω *aggellō* (probably derived from G71; compare G34; to *bring tidings*); **a messenger, especially an “angel”;** **by implication a pastor: - angel, messenger.**

As per this definition, these ‘stars’, messengers, could be heavenly messengers; or they could be His kingdom of priests. Within the context of the messages to the 7 assemblies; we have a **stronger clue** that these 7 messengers are ‘spiritual messengers’ such as those that stand before YHWH [Rev 8:2 And I saw the seven messengers who stand before Elohim...]. Why? Because of this repeated statement: “He who has an ear, let him hear **what the Spirit says** to the assemblies.

Malachi 2:7 defines messenger –

Mal 2:7 “For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, **for he is the messenger** of יהוה of hosts.

Psalm 103:20 speaks of His people as messengers:

Psa 103:18 To those who guard His covenant, And to those who remember His orders to do them.

Psa 103:19 יהוה has established His throne in the heavens, And His reign shall rule over all.

Psa 103:20 Bless יהוה, **you His messengers**, Mighty in power, who do His Word, **Listening to the voice of His Word.**

Psa 103:21 Bless יהוה, all you His hosts, You His servants, who do His pleasure.

When we come into covenant with Yahusha HaMashiach, our High Priest of the Melchizedek Order, we become His kingdom of priests. If we use the **definition for messenger in Malachi 2:7**; then we are also messengers to the assemblies. His kingdom of priests, His overcomers, can be compared to the rib taken out of Adam to form Eve; thereby, **describing the bride within the greater body of the assembly.**

The point to keep in mind about ‘messengers’ is that there are various kinds of messengers: Angels; 7 Messengers before His throne; His kingdom of priests; Resurrected believers are ‘as messengers’ [Scriptures follow].

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.**”

Mar 12:25 “For when they rise from the dead, they neither marry nor are given in marriage, **but are as messengers** in the heavens.”

Mar 12:26 “And concerning the dead, that they rise – have you not read in the book of Mosheh, at the bush, how Elohim spoke to him, saying, ‘**I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya’aqob**’? Exo 3:6.”

Mar 12:27 “**He is not the Elohim of the dead, but Elohim of the living.** You, then, go greatly astray.”

Acts 1:8 also points to His set-apart ones as His witnesses; His set-apart witnesses in the house of Israel [Ephraim] (10 tribes), Judah (2 tribes), including those grafted in; will one day be joined into one stick; **one body**.

Witnesses –

Act 1:8 “But you shall receive power when the Set-apart Spirit has come upon you, **and you shall be My witnesses** in Yerushalayim, and in all Yehudah and Shomeron, and to the end of the earth.”

Act 1:9 And having said this, while they were looking on, He was taken up, and a cloud hid Him from their sight.

Isa 43:10 “**You are My witnesses,**” declares יהוה, “And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ėl formed, nor after Me there is none.”

Isa 43:12 “I, I have declared and saved, and made known, and there was no foreign mighty one among you. And **you are My witnesses,**” declares יהוה, “**that I am Ėl.**”

Act 5:31 “Him, a Prince^b and a Savior, Elohim has exalted **to His right hand,** Psa 110:1 to give repentance to Yisra’el and forgiveness of sins. Footnote: ^bSee Act 3:15.”

Act 5:32 “And **we are His witnesses** to these matters, and so also is the Set-apart Spirit whom Elohim has given to those who obey Him.”^c Footnote: ^cSee also 1Jn 3:24.”

Strong’s defines witnesses as: G3144 μάρτυς *martus mar’-toos* Of uncertain affinity; a *witness* (literally [judicially] or figuratively [generally]); **by analogy a “martyr”**: - martyr, record, witness.

Again, lampstand and witnesses are connected:

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

Rev 11:4 These are the **two olive trees** Eze 4:3 and **the two lampstands** that are standing before the Elohim of the earth.

Assembly ‘Church’ – Assembly is not a ‘church’ building; the assembly is the ‘body’ of believers with Yahusha HaMashiach, our High Priest of the Melchizedek Order, as the head. In Him, we are living stones of many colors; in Him we are the temple housing the Holy Spirit, the Ruach HaKodesh.

Keep in mind however, that **John also went to the 7 physical assemblies** to impart the Book of Revelation. The Book of Revelation had a message for John’s present day and for the future.

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.

1Co 12:12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is the Messiah.

1Co 12:13 **For indeed by one Spirit we were all immersed into one body**, whether Yehudim or Greeks, whether slaves or free, and we were all made to drink into one Spirit. 1Co 12:14 For indeed **the body is not one member but many**.

1Co 12:27 And you are a body of Messiah, and members individually.

Lampstands bear His Light –

Php 2:15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a **crooked and perverse generation**, Deu 32:5 among whom **you shine as lights in the world**,

Mat 5:15 “Nor do they light a lamp and put it under a basket, **but on a lampstand**, and it shines to all those in the house.”

Mat 5:16 “Let your light so shine before men, so that they see your good works and praise your Father **who is in the heavens**.”

From the context of these defined terms; we have attempted to let Scripture define Scripture:

Believers make up the assembly, the 'church.' We are **one body** with Yahusha (Jesus) as the head. His light, His Word, shines in us and through us to the world; therefore, we are the lampstands, the menorahs, with Him being the center light; in our midst.

Each message given to the 7 assemblies spoke to their present-day circumstance; and prophetically to the condition of all future generations:

1. **John's Present-day:** The 7 groupings of assemblies that served as a 'core sample' of the possible **victories and/or short comings of believers making up the assembly.** [the body]
2. **Prophetically:** The 7 strengths and/or weaknesses in each believer that make up the 'one body' or the 'One New Man', from that point forward.

Format of the messages to the **7 Messengers** of the Assemblies:

1. **Address of Message** – 'To and From' –

To: The Messengers

From: Yahusha HaMashiach – Each address shows Yahusha identified by the descriptions given in **Revelation 1**, without His Name being written out. These messages were addressed to the messengers of the 7 assemblies, which are either the kingdom of priests of Yahusha HaMashiach of the Melchizedek Priesthood of every tongue, tribe, people, and nation; **or** actual angelic messengers; and in John's day they could be addressing the leaders of each of the 7 assemblies.

I strongly consider the messengers to be His kingdom of priests; His bride. My reason being, is that the Scripture says... 'To the messenger **of the** assembly'. As mentioned before, the bride, is a rib of the assembly. A sub-group of set-apart believers.

Malachi 2:7 defines who the messengers are of YHWH.

Mal 2:7 "For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger of יהוה of hosts.

The spirit of Elijah, worked through John the Immerser, to usher in the transference of the reigning priesthood back to the Melchizedek Priesthood from the Aaronic Levitical Priesthood. Yahusha accomplished this; therefore, His Spirit was poured out at Pentecost. Those receiving His Spirit and coming into the new covenant with Him; now make up His 'kingdom of priests'; a 'kingdom of messengers' or witnesses.

This is my understanding, with the Melchizedek Priesthood reigning. However, like stated before, there could be two individual prophets AND His kingdom of priests [Smyrna & Philadelphia] as witnesses.

At the time Malachi was written, the reigning priesthood was the Aaronic Levitical Priesthood; a nation with a priest. John the Immerser was the true High Priest of the Aaronic Levitical Priesthood **functioning in the wilderness**. [NOTE: Keep in mind 'wilderness'. Will the bride be taken to the very wilderness where John the Immerser witnessed?]

Malachi 3:1 is speaking of John the Immerser:

Mal 3:1 "See, I am sending My messenger, and he shall prepare the way before Me. Then suddenly the Master you are seeking comes to His Hékal, even the Messenger of the covenant, in whom you delight. See, He is coming," said יהוה of hosts.

Psalms 103:20 speaks of His people as messengers:

Psa 103:20 Bless יהוה, you His messengers, Mighty in power, who do His Word, Listening to the voice of His Word.

Let me repeat the 1st aspect concerning the format of the letters since I shared such a long narrative explanation:

1. **Address of Message** – ‘To and From’
2. **Positive/Strengths**
3. **Negative/Weaknesses** [Note: Smyrna and Philadelphia are the only two without negative remarks]
4. **Warning/Advice**
5. **Overcomers Reward** [Note: Overcomers reward is stated after the ‘Key Verse’ for Ephesus; Smyrna; and Pergamos]
6. **Key Verse** – ‘He who has an ear, let him hear what the Spirit says to the assemblies.’ These messages are for anyone who has ‘an ear.’ So, some will have ears to hear; and some not.

We have now prepared ourselves, to look at the content of the messages and see the insights we will gain. Now we begin to look at the messages to the 7 assemblies [the 7 menorahs or candlesticks].

To the Assembly in Ephesus

Rev 2:1 “To the messenger of the assembly of Ephesus write, ‘He who is holding the seven stars in His right hand, who is walking in the midst of the seven golden lampstands, says this:

Rev 2:2 “I know your works, and your labour, and your endurance, and that you are not able to bear evil ones, and have tried those who say they are emissaries and are not, and have found them false;

Rev 2:3 and you have been bearing up and have endurance, and have laboured for My Name’s sake and have not become weary.

Rev 2:4 “But I hold this against you, that you have left your first love.

Rev 2:5 “So remember from where you have fallen, and repent and do the first works, or else I shall come to you speedily and remove your lampstand from its place, unless you repent.

Rev 2:6 “Yet this you have, that you hate the works of the Nikolaites, which I also hate.

Rev 2:7 “He who has an ear, let him hear what the Spirit says to the assemblies. To him who **overcomes^a** I shall give to eat from the **tree of life**, which is **in the midst of the paradise^b of Elohim.**” ^cGen 2:9, Gen 3:22, Gen 3:24 Footnotes: ^aThis word (and its noun) is used 17 times in the Book of Revelation. The name Yisra’el means to *overcome with Ēl*. ^bLit. garden. ^cSee Rev 22:2 and Rev 22:14.

To: The messenger of the assembly of Ephesus [Rev. 2:1-7]

From: He who is holding the seven stars in His right hand, who is walking in the midst of the seven golden lampstands

Positive/Strengths: Rev 2:2 “I know your works, and your labor, and your endurance, and that you are not able to bear evil ones, and have tried those who say they are emissaries and are not, and have found them false; Rev 2:3 and you have been bearing up and have endurance, and have labored for My Name’s sake and have not become weary. -----Rev 2:6 “Yet this you have, that you hate the works of the Nikolaites, which I also hate.

Negative/Weaknesses: Rev 2:4 “But I hold this against you, that you have left your first love.

Warning/Advice: Rev 2:5 So remember from where you have fallen, and repent and do the first works, or else I shall come to you speedily and remove your lampstand from its place, unless you repent.

Key Verse: Rev 2:7a “He who has an ear, let him hear what the Spirit says to the assemblies.

Overcomer Rewards: Rev 2:7b To him who overcomes^a I shall give to eat from the **tree of life**, which is in the midst of the paradise^b of Elohim. ’^c [Gen 2:9](#), [Gen 3:22](#), [Gen 3:24](#)

Footnotes: ^aThis word (and its noun) is used 17 times in the Book of Revelation. **The name Yisra’el means to overcome with Ĕl.** ^bLit.

To the Assembly in Smyrna

Rev 2:8 “And to the messenger of the assembly in Smurna write, ‘This says the **First and the Last**, [Isa 44:6](#), [Isa 48:12](#) who became dead, and came to life:

Rev 2:9 “I know your works, and pressure, and poverty – yet you are rich – and the blasphemy of those who say they are Yehudim and are not, but are a congregation of Satan.

Rev 2:10 “Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

Rev 2:11 “He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the **second death.**” ’^d **Footnote:** ^dSee [Rev 20:6](#).

To: The messenger of the assembly of Smyrna [Rev. 2:8-11]

From: 'This says the First and the Last, [Isa 44:6](#), [Isa 48:12](#) who became dead, and came to life:

Positive/Strengths: Rev 2:9a "I know your works, and pressure, and poverty – yet you are rich..."

Negative/Weaknesses: None mentioned

Warning/Advice: Rev 2:9b "...and the blasphemy of those who say they are Yehudim and are not but are a congregation of Satan. Rev 2:10 "Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

Key Verse: Rev 2:11a "He who has an ear, let him hear what the Spirit says to the assemblies.

Overcomer Rewards: Rev 2:11b He who overcomes shall by no means be harmed by the second death." 'd Footnote: dSee Rev_20:6.

To the Assembly in Pergamum

Rev 2:12 "And to the messenger of the assembly in Pergamos write, 'He who has the sharp two-edged sword, says this:

Rev 2:13 "I know your works, and where you dwell, where the throne of Satan is. And you hold fast to My Name, and did not deny the belief in Me, even in the days in which Antipas was My trustworthy witness, who was killed near you, where Satan dwells.

Rev 2:14 "But I hold a few *matters* against you, because you have there those who adhere to the teaching of Bil'am, who taught Balaq to put a stumbling-block before the children of Yisra'el, to eat *food* offered to idols, and to commit whoring.

Rev 2:15 "So you also have those who adhere to the teaching of the Nikolaites, which *teaching* I hate.

Rev 2:16 "Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.

Rev 2:17 "He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it." '

To: The messenger of the assembly of Pergamum [Rev. 2:12-17]

From: He who has the sharp two-edged sword

Positive/Strengths: Rev 2:13 “I know your works, and where you dwell, where the throne of Satan is. And you hold fast to My Name, and did not deny the belief in Me, even in the days in which Antipas was My trustworthy witness, who was killed near you, where Satan dwells.

Negative/Weaknesses: Rev 2:14 “But I hold a few matters against you, because you have there those who adhere to the teaching of Bil’am, who taught Balaq to put a stumbling-block before the children of Yisra’el, to eat food offered to idols, and to commit whoring. Rev 2:15 “So you also have those who adhere to the teaching of the Nikolaites, which teaching I hate.

[Excerpt on Nicolaitans: A sect or party of evil influence in early Christianity, especially in the 7 churches of Asia. **Their doctrine was similar to that of Balaam, "who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Revelation 2:14, 15).** Their practices were strongly condemned by John, who praised the church in Ephesus for "hating their works" (Revelation 2:6), and blamed the church in Pergamum for accepting in some measure their teaching (Revelation 2:15). Except that reference is probably made to their influence in the church at Thyatira also, where their leader was "the woman Jezebel, who calleth herself a prophetess" (Revelation 2:20; compare Revelation 2:14), no further direct information regarding them is given in Scripture.

Link: <https://biblehub.com/topical/n/nicolaitans.htm>

Warning/Advice: Rev 2:16 “Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.

Key Verse: Rev 2:17a “He who has an ear, let him hear what the Spirit says to the assemblies.

Overcomer Rewards: Rev 2:17b To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.” ’

To the Assembly in Thyatira

Rev 2:18 “And to the messenger of the assembly in Thyatira write, ‘This says the Son of Elohim, who has **eyes like a flame of fire**, and **His feet like burnished brass**: [Dan 10:5-6](#).

Rev 2:19 “I know your works, and love, and service, and belief, and your endurance.

And as for your works, the last are more than the first.

Rev 2:20 “But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat *food* offered to idols.

Rev 2:21 “And I gave her time to repent of her whoring, and she did not repent.

Rev 2:22 “See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works.

Rev 2:23 “And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.

Rev 2:24 “And to you I say, and to the rest in Thyatira, as many as do not possess this teaching, and who have not known the depths of Satan, as they call them, I am not putting on you another burden.

Rev 2:25 “But hold fast what you have until I come.

Rev 2:26 “And he who overcomes, and guards My works until the end, **to him I shall give authority over the nations, [Psa 2:8](#).**

Rev 2:27 and he shall shepherd them **with a rod of iron, as the potter’s vessels shall be broken to pieces, [Psa 2:9](#)** as I also have received from My Father.

Rev 2:28 “And I shall give him the morning star.

Rev 2:29 “He who has an ear, let him hear what the Spirit says to the assemblies.” ’

To: The messenger of the assembly of Thyatira [Rev. 2:18-29]

From: 'This says the Son of Elohim, who has eyes like a flame of fire, and His feet like burnished brass: Dan_10:5-6.

Positive/Strengths: Rev 2:19 "I know your works, and love, and service, and belief, and your endurance. And as for your works, the last are more than the first.

Rev 2:24 "And to you I say, and to the rest in Thyatira, as many as do not possess this teaching, and who have not known the depths of Satan, as they call them, I am not putting on you another burden.

Negative/Weaknesses: Rev 2:20 "But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat food offered to idols. Rev 2:21 "And I gave her time to repent of her whoring, and she did not repent. Rev 2:22 "See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works. Rev 2:23 "And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.

[Excerpt Izebel (Jezebel): "that Jezebel of a woman alleging herself a prophetess." Some members of the church at Thyatira "under the sway of an influential woman refused to separate from the local guilds where moral interests, though not ostensibly defied, were often seriously compromised. Her lax principles or tendencies made for a connection with foreign and compromising associations which evidently exerted a dangerous influence upon some weaker Christians in the city." Her followers "prided themselves upon their enlightened liberalism ([Revelation 2:24](#))."] Link: <https://biblehub.com/topical/j/jezebel.htm>

Warning/Advice: Rev 2:25 "But hold fast what you have until I come.

Overcomer Rewards: Rev 2:26 "And he who overcomes, and guards My works until the end, to him I shall give authority over the nations, [Psa 2:8](#). Rev 2:27 and he shall shepherd them with a rod of iron, as the potter's vessels shall be broken to pieces, [Psa 2:9](#) as I also have received from My Father.

Rev 2:28 "And I shall give him the morning star.

Key Verse: Rev 2:29 "He who has an ear, let him hear what the Spirit says to the assemblies." '

John 1

This WHOLE chapter is 'off the chart' awesome! The first 5 verses beautifully reflect the oneness of YHWH, Yahusha, and the Ruach HaKodesh. These verses state all that He is.

The Word Became Flesh

Joh 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

Joh 1:2 He was in the beginning with Elohim.

Joh 1:3 All came to be through Him,^a and without Him not even one came to be that came to be. Footnote: ^a [Eph 3:9](#), [Col 1:16](#), [Heb 1:2](#), [Heb 11:3](#), [2Pe 3:5](#), [Psa 33:6](#).

Joh 1:4 In Him was life, and the life was the light of men.

Joh 1:5 And the light shines in the darkness, and the darkness has not overcome it.

John continues and writes of John the Baptist whom Elohim sent as a witness of the Light to come, Yahusha. It is stated that Yahusha came to his own, but they did not receive Him. Yet those that did receive Him, believing in His Name, became the children of Elohim. His Name is very powerful and that is the reason that His Name continues to be attacked, changed, suppressed, and so forth.

Joh 1:6 There was a man sent from Elohim, whose name was Yoḥanan.

Joh 1:7 This one came for a witness, to bear witness of the Light, that all might believe through him.

Joh 1:8 He was not that Light, but that he might bear witness of that Light.

Joh 1:9 He was the true Light, which enlightens every man, coming into the world.

Joh 1:10 He was in the world, and the world came to be through Him, and the world did not know Him.

Joh 1:11 He came to His own, and His own did not receive Him.

Joh 1:12 But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name,

Joh 1:13 who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim.

Joh 1:14 And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.

Joh 1:15 Yoḥanan bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me has become before me, because He was before me.'"

Joh 1:16 And out of His completeness we all did receive, and favour upon favour,

Joh 1:17 for the Torah was given through Mosheh – the favour and the truth came through יהושע Messiah.

The Torah, the Book of the Law, was given through Moses but favor and the truth came through **our covenant relationship with Yahusha HaMashiach**. The Book of the Law was a tutor UNTIL Yahusha would come fulfilling the death penalty arm of Gen. 15; and connecting us back to the Promise YHWH gave Abraham in Gen. 12! **John 1:17** is crossed referenced with **Rev. 5:8-10** and many other supporting Scriptures.

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."^d Footnote: ^d Dan 7:18-27.

Joh 1:18 No one has ever seen Elohim.^b The only brought-forth Son, who is in the bosom of the Father, He did declare. Footnote: ^b Joh 5:37, Joh 6:46, 1Jn 4:12.

The Word became flesh and pitched His tent among man (paraphrase John 1:14). A few major points to remember when speaking of Yahusha in the flesh.

1. Yahusha **DID** come in the flesh, the likeness of flesh (Rom. 8:3)
2. He came in the likeness of flesh because **His flesh was from heaven** (John 6:51); not made of clay like the first Adam.
3. If you have ever heard the cliché that YHWH was a 100% God and 100% man, know that that has been a phrase that has been taught and used by many; but is very misleading and misrepresents the Gospel message. That phrase is not even mathematically possible. Yahusha was 100% Elohim that came in the likeness of flesh from heaven.

Rom 8:3 For the Torah being powerless, in that it was weak through the flesh, Elohim, having sent His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh, [ISR]

Joh 6:48 "I am the bread of life.

Joh 6:49 "Your fathers ate the manna in the wilderness, and they died.

Joh 6:50 "**This is the bread which comes down out of the heaven**, so that anyone might eat of it, and not die.

Joh 6:51 "**I am the living bread which came down out of the heaven**. If anyone eats of this bread, he shall live forever. And indeed, **the bread that I shall give is My flesh**, which I shall give for the life of the world."

Joh 6:52 The Yehudim, therefore, were striving with one another, saying, "How is this One able to give us *His* flesh to eat?"

Joh 6:53 יהושע therefore said to them, “**Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.**

Joh 6:54 “**He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day.** [ISR]

1Jn 4:2 By this you know the Spirit of Elohim: Every spirit that confesses that יהושע Messiah has come in the flesh is of Elohim,

1Jn 4:3 and every spirit that does not confess that יהושע Messiah has come in the flesh is not of Elohim. And this is the *spirit* of the anti-messiah which you heard is coming, and now is already in the world. [ISR] (emphasis mine)

The Testimony of John the Baptist

Joh 1:19 Now this was the witness of Yoḥanan when the Yehudim sent from Yerushalayim priests and Lēwites to ask him, “Who are you?”

Joh 1:20 And he confessed, and did not deny, but confessed, “I am not the Messiah.”

Joh 1:21 And they asked him, “What then, are you Ēliyahu?” So he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

Joh 1:22 Therefore they said to him, “Who are you, so that we give an answer to those who sent us? What do you say about yourself?”

As we continue, we read there were those that were sent by the Yehudim to John the Immerser in the wilderness to inquire who he was. John the Immerser answers:

Joh 1:23 He said, “**I am a voice of one crying in the wilderness, ‘Make straight the way of יהוה,’** [Isa 40:3](#) as the prophet Yeshayahu said.”

Joh 1:24 And those sent were of the Pharisees,

Joh 1:25 and they asked him, saying, “Why then do you immerse if you are not the Messiah, nor Ēliyahu, nor the Prophet?”

Joh 1:26 Yoḥanan answered them, saying, “**I immerse in water, but in your midst stands One whom you do not know,**

Joh 1:27 **the One coming after me, who has become before me, whose sandal strap I am not worthy to loosen.”**

Joh 1:28 This took place in Bēyth Anyah beyond the Yardēn, where Yoḥanan was immersing.

Behold, the Lamb of Elohim

He states the One coming after him, was in their midst but they did not know Him. This One, John said, I am not worthy to even loosen his sandal strap. In other words, Yahusha, had come in the esteem of YHWH with all power and authority (sandals were symbolic of authority). Yahusha was and is the Messiah.

Yahusha comes to John the Immerser the next day and is immersed by John. This was the transference from the Aaronic Levitical Priesthood to the Melchizedek Priesthood. Transference of priesthoods took place by being mikvah'd by the acting high priest. John the Baptist was the true high priest functioning in the wilderness due to the corruption in the temple system.

We saw this same process in Exodus for the priestly transference between Moses, a Melchizedek preacher of righteousness, perform the priestly washings of Aaron, Nadab, and Abihu as they were assigned to implement the imposed Book of the Law under the Aaronic Levitical Priesthood. The Melchizedek order continued in a denigrated position UNTIL Yahusha would come.

Joh 1:29 On the next day Yoḥanan saw יהושע coming toward him, and said, **"See, the Lamb of Elohim who takes away the sin of the world!"**^c Footnote: ^c [Mat 1:21](#), [Tit 2:14](#), [1Jn 3:5](#) and [1Jn 3:8](#).

Joh 1:30 "This is He of whom I said, 'After me comes a Man who has become before me, for He was before me.'^d Footnote: ^dSee [Joh 1:15](#).

Joh 1:31 "And I did not know Him, but that He might be revealed to Yisra'ël, therefore I came immersing in water."

Joh 1:32 And Yoḥanan bore witness, saying, **"I have seen the Spirit coming down from heaven like a dove and remain on Him."**

John saw the Spirit come down upon Yahusha like a dove. It's interesting to note the location of where this took place. Joh 1:28 [This took place in Běyth Anyah](#) (Bethany) beyond the Yardēn, where Yoḥanan was immersing.

Why is this interesting? Because before Yahusha's ascension: Luk 24:50 And He led them out as far as [Běyth Anyah](#), and lifting up His hands He blessed them. Luk 24:51 And it came to be, while He was blessing them, that He was parted from them and was taken up into the heaven.

John testifies:

Joh 1:33 "And I did not know Him, but He who sent me to immerse in water said to me, 'Upon whom you see the Spirit coming down and remaining on Him, this is He who immerses in the Set-apart Spirit.'

Joh 1:34 "And I have seen and have witnessed that this is the Son of Elohim."

In the rest of John Chapter 1, we see the first disciples called over several days to follow Yahusha: Andrew, Peter, Philip, Nathaniel. Earlier, John the Immerser had identified Yahusha to two of his taught one, as the Lamb of Elohim! We also read that Yahusha change Peter's name in John 1:42.

Yahusha Calls the First Disciples

Joh 1:35 Again the following day, Yoḥanan was standing with two of his taught ones,

Joh 1:36 and looking at יהושע walking, he said, "See the Lamb of Elohim!"

Joh 1:37 And the two taught ones heard him speaking, and they followed יהושע.

Joh 1:38 And יהושע turning, and seeing them following, said to them, "What do you seek?" And they said to Him, "Rabbi" (which means Teacher), "where are You staying?"

Joh 1:39 He said to them, "Come and see." They went and saw where He was staying, and remained with Him that day. Now it was about the tenth hour.

Joh 1:40 Andri, the brother of Shim'on Kěpha, was one of the two who heard from Yoḥanan, and followed Him.

Joh 1:41 First he found his own brother Shim'on, and said to him, "We have found the Messiah" (which means the Anointed).

Joh 1:42 And he brought him to יהושע. And looking at him, יהושע said, "You are Shim'on the son of Yonah, you shall be called Kěpha" (which means a Stone).

Yahusha Calls Philip and Nathanael

Joh 1:43 On the following day יהושע wished to go to Galil, and He found Philip and said to him, "Follow Me."

Joh 1:44 And Philip was from Běyth Tsaïḏa, the city of Andri and Kěpha.

Joh 1:45 Philip found Nethan'ěl and said to him, "We have found Him whom Mosheh wrote of in the Torah, and the prophets: יהושע of Natsareth – the son of Yosěph."

Joh 1:46 And Nethan'ěl said to him, "Is it possible for any good *matter* to come out of Natsareth?" Philip said to him, "Come and see."

Joh 1:47 יהושע saw Nethan'ěl coming toward Him, and said of him, "See, truly a Yisra'ěli, in whom is no deceit!"

Joh 1:48 Nethan'ěl said to Him, "From where do You know me?" יהושע answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

Joh 1:49 Nethan'ěl answered and said to Him, "Rabbi, You are the Son of Elohim! You are the Sovereign of Yisra'ěl!"

Then later we read that Yahusha spoke to Nathaniel and told him:

Joh 1:50 יהושע answered and said to him, "Because I said to you, 'I saw you under the

fig tree,' do you believe? Greater than that you shall see."

Joh 1:51 And He said to him, "Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim ascending and descending upon the Son of Adam."^e Footnote: ^e [Gen 28:12](#).

Yahusha quotes from [Gen 28:12](#). This is what Jacob had experienced in his dream at Luz (almond tree). Jacob renames Luz to Beyth El (House of Elohim). A direct connection to YHWH. Through Yahusha's torn flesh, the veil of the temple was ripped in two from top to bottom, and **now we can come boldly into His Presence**.

The Likeness of Flesh

~ *Shalom* ~ Libby

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