

Greetings, today our manna is from 2Chron 10; Zephaniah 2; Rev. 1; Luke 24

December 10 – Melchizedek Devotional Perspective

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

2Chron 10

The children of Israel revolt against King Rehāb'am over his harsh rule and taxes; and the kingdom splits.

The Revolt Against Rehoboam

2Ch 10:1 And Rehab'am went to Shekem, for all Yisra'el had gone to Shekem to set him up to reign.

Rehāb'am [Rehoboam] was the son of Shelomoh from the tribe of Judah.

Mat 1:7 And Shelomoh brought forth Rehāb'am,^a and Rehāb'am brought forth Aḇiyah, and Aḇiyah brought forth Asa. Footnote: ^aHis mother was an Ammorite - 1Ki 14:21, 1Ki 14:31.

2Ch 10:2 And it came to be, **when Yarob'am son of Nebat heard it** – he was in Mitsrayim where he had fled from the presence of Shelomoh the sovereign – that Yarob'am returned from Mitsrayim.

Yarob'am [Jeroboam] was the son of Nebat from the tribe of Ephrayim.

1Ki 11:26 And a servant of Shelomoh, Yarob'am son of Nebat, an Ephrayimite from Tserēgah, whose mother's name was Tseru'ah, a widow, also lifted up a hand against the sovereign.

We must recall the prophecy of Yarob'am's garment torn into 12 pieces in 1Kings 11:

1Ki 11:26 And a servant of Shelomoh, Yarob'am son of Nebat, an Ephrayimite from Tserēgah, whose mother's name was Tseru'ah, a widow, also lifted up a hand against the sovereign.

1Ki 11:27 And this is what caused him to lift up a hand against the sovereign: Shelomoh had built Millo, repairing the breaks in the City of Dawiḍ his father.

1Ki 11:28 And the man Yarob'am was a brave man. And Shelomoh, seeing that the young man was doing his work well, made him the officer over all the compulsory labour of the house of Yosēph.

1Ki 11:29 And it came to be at that time, when Yarob'am went out of Yerushalayim, that the prophet Ahiyah the Shilonite met him on the way. And he was wearing a new garment, and the two were alone in the field.

1Ki 11:30 And Ahiyah took hold of the new garment that was on him, and tore it into twelve pieces.

1Ki 11:31 and said to Yarob'am, "Take for yourself ten pieces, for thus said יהוה, the Elohim of

Yisra'ël, 'See, I am tearing the reign out of the hand of Shelomoh and shall give ten tribes to you, 1Ki 11:32 but he shall have one tribe for the sake of My servant Dawid, and for the sake of Yerushalayim, the city which I have chosen out of all the tribes of Yisra'ël.

1Ki 11:33 Because they have forsaken Me, and bow themselves to Ashtoreth the mighty one of the Tsidonians, to Kemosh the mighty one of the Mo'abites, and to Milkom the mighty one of the children of Ammon, and have not walked in My ways – to do what is right in My eyes, and My laws and My right-rulings, as did his father Dawid.

1Ki 11:34 But I do not take all the reign out of his hand, because I have made him ruler all the days of his life for the sake of My servant Dawid, whom I chose because he guarded My commands and My laws.

1Ki 11:35 And I shall take the reign out of his son's hand and give it to you, the ten tribes.

1Ki 11:36 And to his son I give one tribe, so that My servant Dawid shall always have a lamp before Me in Yerushalayim, the city which I have chosen for Myself, to put My Name there.

1Ki 11:37 So I take you, and you shall reign over all that your being desires, and you shall be sovereign over Yisra'ël.

1Ki 11:38 And it shall be, if you obey all that I command you, and shall walk in My ways, and do what is right in My eyes, to guard My laws and My commands, as My servant Dawid did, then I shall be with you and build for you a steadfast house, as I built for Dawid, and shall give Yisra'ël to you.

1Ki 11:39 And because of this I humble the seed of Dawid, but not forever.' ”

1Ki 11:40 And Shelomoh sought to kill Yarob'am, but Yarob'am rose up and fled to Mitsrayim, to Shishaq sovereign of Mitsrayim, and was in Mitsrayim until the death of Shelomoh.

2Ch 10:3 So they sent for him and called him. And **Yarob'am and all Yisra'ël came and spoke to Rehab'am, saying,**

2Ch 10:4 “Your father made our yoke hard, and now, lighten the hard service of your father and his heavy yoke which he put on us, then we shall serve you.”

2Ch 10:5 And he said to them, “**Come back to me after three days.**” And the people went.

2Ch 10:6 Then **Sovereign Rehab'am consulted the elders** who stood before his father Shelomoh while he still lived, saying, “What do you advise me to answer these people?”

2Ch 10:7 **And they spoke to him, saying,** “If you are good to these people, and shall please them, and speak good words to them, they shall be your servants all the days.”

Rehab'am rejects the wisdom of the elders and instead consults the young men he grew up with.

2Ch 10:8 But he ignored the advice the elders gave him, and consulted the young men who had grown up with him, who stood before him.

2Ch 10:9 **And he said to them,** “What advice do you give? How should we answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us’?”

2Ch 10:10 And the young men who had grown up with him spoke to him, saying,

✚ “Say this to the people who have spoken to you, saying, ‘Your father made our

yoke heavy, but you make it lighter on us.' Say this to them, 'My little finger is thicker than my father's waist!

- ✚ 2Ch 10:11 And now, my father put a heavy yoke on you, but I, I add to your yoke; my father chastised you with whips, but I with scourges!' ”

2Ch 10:12 **So Yarob'am and all the people came to Rehāb'am on the third day, as the sovereign commanded, saying, "Come back to me the third day."**

2Ch 10:13 **And the sovereign answered them harshly. Thus Sovereign Rehab'am ignored the advice of the elders,**

- ✚ 2Ch 10:14 and **spoke to them according to the advice of the young men, saying,** "My father made your yoke heavy, but I, I add to it; my father chastised you with whips, but I with scourges!"

- ✚ 2Ch 10:15 So the sovereign did not listen to the people, **for the turn of events was from Elohim, in order for הוה' to establish His word, which He had spoken by the hand of Ahiyahu the Shilonite to Yarob'am son of Nebat.**

2Ch 10:16 **And when all Yisra'el saw that the sovereign did not listen to them, the people answered the sovereign, saying, "What portion have we in Dawid?"** And we have no inheritance in the son of Yishai. Every man to your mighty ones, O Yisra'el! Now see to your own house, O Dawid!" **So all Yisra'el went to their tents.**

2Ch 10:17 **But as for the children of Yisra'el who dwelt in the cities of Yehudah, Rehab'am reigned over them.**

2Ch 10:18 Then Sovereign Rehāb'am sent Haḏoram, who was over the **compulsory labor** [some translations have tribute – see below definition], and the children of Yisra'el stoned him with stones, and he died. And Sovereign Rehāb'am hastily mounted his chariot to flee to Yerushalayim.

The children of Israel stone and kill Haḏoram, the one over the **compulsory labor** and the one that would collect the levy or tax. King Rehāb'am quickly flees in his royal chariot to Jerusalem.

BDB Definition: H4522 mas / mis on / on

1) gang or body of **forced labourers**, task-workers, labour band or gang, forced service, task-work, serfdom, tributary, **tribute, levy**, taskmasters, discomfited

1a) labour-band, labour-gang, slave gang

1b) gang-overseers

1c) forced service, serfdom, tribute, enforced payment

2Ch 10:19 **Thus Yisra'el revolted against the house of Dawid to this day.**

Zephaniah 2

F. B. Meyer Commentary: Zephaniah 2:1-15 MEEKNESS SAVES, PRIDE DESTROYS The nation, on the whole, had no remorse, no desire for God; but there were a few meek and lowly souls, and the hope was held out to them that they would be hidden from the coming overthrow. God discriminates in His judgments, and sends His angels to conduct Lot out of Sodom. The judgment of the surrounding nations occupies [Zep 2:4-15](#). Philistia, Moab, Ammon, Ethiopia and Assyria, are mentioned. **God never forgets the treatment meted out to His people by their foes, [Zep 2:8-10](#)**. The captivity of Israel would be turned again, but there was no hope of recovery for the peoples that had rejoiced in their overthrow. What a picture is given in [Zep 2:11](#) of famished gods! It seemed incredible that great Nineveh should become a wilderness, yet so it has been for centuries. Whenever an individual or nation dwells carelessly, destruction is not far away.

Judgment on Judah's Enemies

Zep 2:1 Gather together, gather together, O nation without shame,

Zep 2:2 before the law gives birth – the day shall pass on like chaff – before the burning wrath of יהוה comes upon you, before the day of wrath of יהוה comes upon you!

Zep 2:3 **Seek יהוה, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of יהוה.**

Zep 2:4 For Azzah [[Gaza](#)] is abandoned and Ashqelon laid waste, Ashdod is driven out at noonday and Ebron is uprooted.

Adam Clarke Notes: Zephaniah 2:4 Gaza shall be forsaken - This prophecy is against the Philistines. They had been greatly harassed by the kings of Egypt; but were completely ruined by Nebuchadnezzar, who took all Phoenicia from the Egyptians; and about the time of his taking Tyre, devastated all the seignories of the Philistines. This ruin we have seen foretold by the other prophets, and have already remarked its exact fulfillment.

Zep 2:5 Woe to the inhabitants of the seacoast, the nation of the Kerethites! The word of יהוה is against you, O Kena'an, land of the Philistines, "And I shall destroy you, so that there is no inhabitant."

Zep 2:6 And the seacoast shall be pastures, shepherds' meadows and enclosures for flocks.

Zep 2:7 And the coast shall be for the remnant of the house of Yehudah. They shall feed their flocks on it, at evening they lie down in the houses of Ashqelon. For יהוה their Elohim shall visit them and turn back their captivity.

Zep 2:8 "I have heard the reproach of Mo'ab, and the revilings of the children of Ammon, with which they have reproached My people, and exalted themselves against their borders.

Zep 2:9 “Therefore, as I live,” declares יהוה of hosts, the Elohim of Yisra’el, “Mo’ab shall be like Sedom, and the children of Ammon like Amorah – a possession for weeds and a pit of salt, and a waste forever, the remnant of My people plunder them, and the rest of My nation possess them.”

Zep 2:10 This is what they get for their pride, because they have reproached and exalted themselves against the people of יהוה of hosts.

Zep 2:11 יהוה shall be awesome to them, for He shall make all the mighty ones of the earth to shrivel, while all the coastlands of the nations bow down to Him, each one from his place.

Zep 2:12 “You too, O Kushites, are to be slain by My sword.”

Zep 2:13 And He shall stretch out His hand against the north, and destroy Ashshur, and make Nineweh a waste, as dry as a wilderness.

Zep 2:14 And droves shall lie down in her midst, every beast of the nation, both pelican and bittern lodge in the tops of her columns, a voice singing at the window, ruin be at the threshold, for the cedar work is exposed.

Zep 2:15 This is the exultant city that is dwelling in safety, that said in her heart, “I am it, and there is none but me.” How has she become a waste, a place for beasts to lie down! Everyone who passes by her whistles and shakes his fist.

Pro 16:18 Before destruction comes pride, And before a fall a haughty spirit!

And yet once, more we read of the future fall of Babylon in Revelation 18:

The Fall of Babylon

Rev 18:1 And after this I saw another messenger coming down from the heaven, having great authority, and the earth was lightened from his esteem.

Rev 18:2 And he cried with a mighty voice, saying, “**Babel the great is fallen, is fallen, Isa 21:9** and has become a dwelling place of demons, a haunt for every unclean spirit, and a haunt for every unclean and hated bird,

Rev 18:3 because all the nations have drunk of the wine of the wrath of her whoring, and the sovereigns of the earth have committed whoring with her, and the merchants of the earth have become rich through the power of her riotous living.”

Rev 18:4 And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”^a Footnote: ^a Jer 51:6, Jer 51:9, Jer 51:45. Also see Jer 50:8, Jer 50:13, Jer 50:28.

Rev 18:5 “Because her sins have piled up to reach the heaven, and Elohim has remembered her unrighteousnesses.

Rev 18:6 “Render to her as she indeed did render, and repay her double according to her works. In the cup which she has mixed, mix for her double.

Rev 18:7 “As much as she esteemed herself and lived riotously, so much torture and grief give to her, because in her heart she says, ‘I sit as sovereigness, and I am not a widow, and I do not see mourning at all.’

Rev 18:8 “Because of this her plagues shall come in one day: death and mourning and scarcity of food. And she shall be burned up with fire, because יהוה Elohim who judges her is mighty.

Rev 18:9 “And the sovereigns of the earth who committed whoring and lived riotously with her shall weep and mourn over her, when they see the smoke of her burning,

Rev 18:10 standing at a distance for fear of her torture, saying, ‘Woe! Woe, the great city Babel, the mighty city, because your judgment has come in one hour!’

Rev 18:11 “And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more –

Rev 18:12 merchandise of gold and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all citron wood, and every object of ivory, and every object of most precious wood and bronze and iron and marble,

Rev 18:13 and cinnamon and incense, and fragrant oil and frankincense, and wine and oil, and fine flour and wheat, and cattle and sheep, and horses and carriages, and bodies and lives of men.

Rev 18:14 “And the fruit that your being longed for has gone from you. And all your riches and splendour are lost to you, and you shall find them no more, not at all.

Rev 18:15 “The merchants of these, those who became rich by her, shall stand at a distance for fear of her torture, weeping and mourning,

Rev 18:16 and saying, ‘Woe! Woe, the great city that was dressed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls!

Rev 18:17 For in one hour such great riches was laid waste.’ And every shipmaster, and every passenger, and sailors, and as many as work the sea *for their living*, stood at a distance,

Rev 18:18 and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’

Rev 18:19 “And they threw dust on their heads and cried out, weeping and mourning, and saying, ‘Woe! Woe, the great city, in which all who had ships on the sea became rich by her wealth! For in one hour she was laid waste.’

Revelation Intro

2021 FULL Updated Playlist:

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



Revelation Chapter 1:1-11 'The Reveal'
TheLibbyTube
1:44:36

Revelation Chapter 1:12-20 'The Reveal'
TheLibbyTube
1:52:27

Revelation Chapter 1:1-11 - <https://youtu.be/oZu0MWcHbKM>

TheLibbyChute: <https://www.bitchute.com/video/FhNZm71D3X1G/>

Revelation Chapter 1:12-20 - <https://youtu.be/8qUmauCpgaM>

TheLibbyChute: <https://www.bitchute.com/video/TJz80LWiyuFY/>

The Book of Revelation is one of the most mysterious and exciting books of the Bible; yet because of the symbology, it can be confusing at times to old and new believers alike. No matter what challenges we may have in understanding some aspects of Revelation, one must never forget that this is the only book that says **a person will be blessed** by **reading**; by **hearing** the words **of this prophecy**, and by **guarding** its written words.

The Book of Revelation was written by the disciple that Yahusha loved, John. John also wrote the Gospel of John; 1John; 2John; and 3John. John had been exiled to the isle of Patmos as a political prisoner and this writing is said to have been done around 95 A.D.

We will see Yahusha, like King David, in **all three of roles as Prophet, Priest, and King**. He foretold many prophecies inclusive of His crucifixion as the sacrificial Lamb of Elohim: death-burial-resurrection; He reigns as our High Priest of the Melchizedek Order and is seated at the right hand of the Father; and He will come again as King of kings, the Lion of the tribe of Judah. We will see references to each role in the Book of Revelation.

The word ‘revelation’ means a disclosure or a manifestation of what is to come. **What was once veiled, is unveiled**. But if it is unveiled, why does it seem like it is still veiled by the symbolism? Remember:

Pro 25:2 It is the esteem of Elohim to hide a matter, And the esteem of sovereigns to search out a matter.

Each day we are amid spiritual warfare between good and evil. Like with any military operation, strategies need to be cloaked with code language. Otherwise, this message nor John, may have never made it off the isle of Patmos! Roman soldiers reading his writings would just think he had ‘lost it.’

Yahusha, spoke to His people in parables, so that they would receive and understand the message, yet, the enemy and his minions would not; or at least not completely. The gospel message is even written in the heavens, displayed by the constellations. There is a woman, a ‘virgin’; there is a ‘lion’ such as the Lion of Judah; there is a ‘serpent’ or dragon like Satan; etc.

Most people in John's day, understood more about the heavenly lights than we do; however, there are gifted believers and astronomers that have correlated these signs to the Bible. The study of 'astronomy' is not to be confused with the occult practices of 'astrology.' Satan always usurps things created by YHWH that are meant for good; and twists them into counterfeit perversions.

John's immediate audience may have more easily understood the symbology. In addition, upon his immediate release from Patmos; he could have deciphered the language to those he gave the Book of Revelation to. It is believed that John was released from Patmos by the successor of the Roman Emperor Domitian after his death. It is thought that John lived his last days in Ephesus. This would make huge sense in being able to 'deliver this prophetic message to the 7 assemblies mentioned.'

When studying the Book of Revelation, one can easily see that it incorporates many of the Old Testament prophetic books; the writings; and occurrences within the New Testament [Brit Hadasha]. Therefore, whenever possible, we will gain insight through cross-referencing Scripture throughout His Word; letting Scripture, interpret Scripture.

Why do some avoid the Book of Revelation? Because they may find it confusing; they may find it negative; maybe too hard to understand because of symbolism; and some even believe it has already been fulfilled.

There are 5 main viewpoints, of those that study the Book of Revelation:

1. Preterist Interpretation – prophetic events were fulfilled in the first century
2. Historical Interpretation – prophetic events have been fulfilled throughout history
3. Allegorical Interpretation – events are all allegorical stories; a battle between good and evil
4. Amillennial Interpretation – Revelation is just seven phases of church history; meaning 'no' millennium or 'no' 1000 year of reign.
5. Futuristic Interpretation – Chapters 4-22 are in the future; the time of the tribulation
 - a. Rev. 1 – has passed.
 - b. Rev. 2 & 3 – This was John's prophetic present.
 - c. Rev. 4 – 22 – Is futuristic time of tribulation and more.

I will be taking the futuristic approach. The reason being is that the cataclysmic judgements found in Revelation have never happened before in history and Satan is definitely not bound! I also hold the view that the return of Yahusha is literal. (Rev. 19)

Yahusha told us in John 14 that:

Joh 14:3 “And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too.

We also know that He is coming in like-manner; as **those that witnessed Him as He ‘went up’** in Acts 1:10-11:

Act 1:10 And as they were gazing into the heaven as He went up, see, two men stood by them dressed in white,

Act 1:11 who also said, “Men of Galil, why do you stand looking up into the heaven? This same **יְהוֹשֻׁעַ**, who was taken up from you into the heaven, **shall come in the same way^d** as you saw Him go into the heaven.”

His return will be with a shout of an angel and with the trump of YHWH – 1Thes. 4:16-17.

1Th 4:16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

1Th 4:17 Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master.

1Th 4:18 So, then, encourage one another with these words.

With the last trump, we will be changed from mortality to immortality:

1Co 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible has to put on incorruption, and this mortal to put on immortality.

This is a literal physical return of Messiah. It is spiritual but it is VERY VISIBLE. It is not a metaphor or an allegory.

Mat 24:30 “And then **the sign** of the Son of Adam shall appear in the heaven, and then **all the tribes of the earth shall mourn**, Zec 12:10, Zec 12:14 and they shall see the **Son of Adam coming on the clouds** Dan 7:13 of the heaven with **power and much esteem.**^h Footnote: ^hAlso see Dan 7:14.

Mat 24:31 “And He shall send His messengers with **a great sound of a trumpet**, Isa 27:13 and they shall gather together His chosen ones from **the four winds**, Dan 7:2 **from one end of the heavens to the other.** Deu 4:32.

Zec 12:10 “And I shall pour on the house of Dawid and on the inhabitants of Yerushalayim a spirit of favor and prayers. And they shall look on Me whom they pierced, and they shall mourn for Him as one mourns for his only son. And they shall be in bitterness over Him as a bitterness over the first-born.

Dan 7:13 “I was looking in the night visions and saw One like the **Son of Enosh**,^a coming with the clouds of the heavens! And He came to the Ancient of Days, and they brought Him near before Him. **Footnote:** ^a*Son of Enosh* - This Aramaic term is similar to the Hebrew ‘Ben Adam,’ (Son of Adam) but not the exact equivalent of it.

Dan 7:14 “And to Him was given rulership and preciousness and a reign, that all peoples, nations, and languages should serve Him. His rule is an everlasting rule which shall not pass away, and His reign that which shall not be destroyed.

Isa 27:13 And in that day it shall be that **a great shophar is blown**, and those who were perishing in the land of Ashshur and the outcasts in the land of Mitsrayim shall come, and shall worship יהוה on the set-apart mountain, in Yerushalayim.

Zec 13:6 “And one shall say to him, ‘What are these wounds in your hands?’ And he shall say, ‘Because I was struck at home by those who love me.’

Prophetic scriptures about His return:

Mat 24:30 “And then **the sign** of the Son of Adam shall appear in the heaven, and then **all the tribes of the earth shall mourn**, [Zec 12:10](#), [Zec 12:14](#) and they shall see the **Son of Adam coming on the clouds** [Dan 7:13](#) of the heaven with **power and much esteem**.^h **Footnote:** ^hAlso see [Dan 7:14](#).

2Th 1:7 and to give you who are afflicted rest with us when the Master יהושע is revealed from heaven with His mighty messengers,

2Th 1:8 in flaming fire taking vengeance on those who do not know Elohim, and on those who do not obey the Good News of our Master יהושע Messiah,

Zec 14:2 And I shall gather all the nations to battle against Yerushalayim.^a And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city. **Footnote:** ^a [Joe 3:2](#), [Zep 3:8](#), [Rev 16:14](#).

Zec 14:3 And יהוה shall go forth, and He shall fight against those nations, as He fights in the day of battle.

Zec 14:4 And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.

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

Rev 20:1 And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand.

Rev 20:2 And he seized the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years,

Rev 20:3 and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while.

The 'trademark' of the 1000-year reign will BEGIN when Satan is bound for 1000 years. This has not happened. Today, we still see Satan and his minions very much at work.

1. The rule and reign for 1000 years on earth is a literal rule and reign.
 - a. 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.
 - b. Rev 20:6 Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, **but they shall be priests of Elohim** and of Messiah, and shall reign with Him a thousand years.
Rev 20:7 And when **the thousand years have ended**, Satan shall be released from his prison,
Rev 20:8 and he shall go out to lead the nations astray which are in the four corners of the earth, **Goḡ and Maḡoḡ**, Eze 38:2 to gather them together for battle, whose number is as the sand of the sea.
2. We shall rule and reign with Him.
 - a. 2Ti 2:11 Trustworthy is the word: For **if we died with Him, we shall also live with Him. 12** If we endure, **we shall also reign with Him**. If we deny Him, He also shall deny us.
3. There will be those that sit on thrones, inclusive of those that have been beheaded during the tribulation, that will rule and reign with Yahusha 1000 years.
 - a. Rev 20:4 And I saw thrones – and they sat on them, and judgment was given to them – and the lives of those who had been beheaded because of the witness they bore to יהושע and because of the Word of Elohim, and **who did not worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands**. And they **lived and reigned with Messiah for a thousand years**
4. The reign shall last forever and ever.
 - a. Rev 22:5 And night shall be no more, and they shall have no need of a lamp or the light of the sun, because יהוה Elohim shall give them light. **And they shall reign forever and ever.**

5. Rev. 20 repeatedly says we will rule and reign with Messiah on earth 1000 years. **How will that look?** At this point in time, I see the New Jerusalem hovering in the air and clouds just above earth's surface, which is the 1st heaven inclusive of the earth's atmosphere we see every day; yet, not 'touching' the earth's surface. This will be like how the pillar of cloud and the pillar of fire hovered slightly above the earth's surface during the Exodus when YHWH was leading them out of Egypt.

I see the 'coming in the clouds and air' **different than**; when His feet **touch down** on the Mount of Olives prior to the creation of a new 'undefiled' earth and heaven.

a. Rev 20:2 And he **seized the dragon**, the serpent of old, who is the Devil and Satan, and **bound him for a thousand years**,

Rev 20:3 and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray **until the thousand years were ended**. And after that he has to be released for a little while.

Rev 20:4 And I saw thrones – and they sat on them, and judgment was given to them – and the lives of **those who had been beheaded because of the witness they bore to יהוה** and because of the Word of Elohim, and who did not worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands. **And they lived and reigned with Messiah for a thousand years**

Rev 20:5 (and the rest of the dead did not come to life until the thousand years were ended) – this is the first resurrection. [These parentheses may indicate words not in the original text]

Rev 20:6 **Blessed and set-apart is the one having part in the first resurrection**. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a **thousand years**.

Rev 20:7 And when the **thousand years** have ended, Satan shall be released from his prison,

So, my understanding to date is, that the rule and reign of Yahusha is literal; not an allegory, though within sections of Revelation there are allegories. It is not only a spiritual reign but includes Messiah being present with us. Again, these are MY insights and understanding to date.

Who will be caught up with Him? Those, who are in covenant with Him and are overcomers. They will:

1. Have access to the Tree of Life

- a. 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**." ^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 Ēl. ^bLit. garden. ^cSee Rev 22:2 and Rev 22:14.

2. Not be hurt in the second death
 - a. [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.**” ^dFootnote: ^dSee [Rev 20:6](#).
3. Be given a new name, on a white stone & hidden manna
 - a. [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.” ’
4. Will have authority over the nations.
 - a. [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](#).

The overcomers are victorious, steadfast, persevere, they are profitable servants; they are ready and watching; they are praying; they are keeping their garments spotless by being washed by the blood of the Lamb; washing in the Word. These are those that make up His holy nation; His set-apart people; His kingdom of priests.

- We will see the woman, His set-apart bride, be taken into the wilderness for 3 ½ years; and Satan will make war with the seed of the woman. Could this ‘seed of the woman’ be inclusive of those that are still living on earth, the remnant bride, which could also be the 144,000?

- We will see in Rev. 11 that the two witnesses are the two olive trees and the two lampstands. The two witnesses will prophesy for 1,260 days [3 ½ years].
- We also will see the 7 assemblies called lampstands; therefore, we should consider that the two lampstands in Rev. 11, may be referring to those belonging to the assemblies of Philadelphia and Smyrna, the two assemblies without condemnation.
- The two witnesses [the two olive trees and lampstands] could also mean there are actually two prophets; yet, they may be with the two lampstands, the living assemblies of Philadelphia and Smyrna that profess the witness of Yahusha HaMashiach.
- In Revelation 11, the two witnesses are called up into the heaven in a cloud. We must keep in mind there are three layers of heaven. The 1st heaven is where we exist with the birds and the clouds; 2nd heaven is where the sun, moon, and planetary bodies exist; and the 3rd heaven is the realm of YHWH's throne room.
- In Revelation 12, the next scene viewed is the woman clothed with the sun and the moon at her feet with a crown of 12 stars. This is seen in the 2nd heavenly realm. Keep in mind, this follows chapter 11 with the two olive trees and the two lampstands. We know the two olive trees are to become one; and when that happens all 12 tribes will be together. Is it possible that the woman is a picture of the two sticks becoming one, since she is crowned with 12 stars? Therefore, the woman the bride gives birth to Israel, the male child with Yahusha as the head [Col 1:18]. The woman is the bride but is also a subsection of the child Israel; and, a living remnant of her seed on earth is persecuted by the dragon.

This multiplicity of roles is reflected as well in Miriam. Miriam [Mary] was the mother of Yahusha; yet, she is also part of Israel, the one new man, and through the Son has a living remnant on earth. I share all of this so we can simply keep these possibilities in mind.

- In the latter part of Revelation 12, we will see the dragon, Satan, is cast down to earth and goes to make war with the woman. So at this point, the scene shows the woman on the earth because the earth helps the woman and the woman is given two wings of a great eagle to fly to her place in the wilderness where she is nourished for 3 ½ years from the presence of the serpent. Wilderness experiences always go hand in hand with witnessing.
- Then, while still in Revelation 12, we see that the dragon goes to fight with the remnant of her seed, those **guarding the commands of YHWH** and **possessing the witness of Messiah**. For this reason, we must consider that this remnant may be inclusive of the 144,000 / the remnant bride.

That concludes my introduction and highlights to the Book of Revelation, so now we begin Chapter 1. Together, we will be walking through the Book of Revelation. I will share my thoughts and insights; but that does not mean they are without flaw. Each of us should hear, read, and guard the Book of Revelation; and hear what His Spirit is ‘revealing.’

Revelation 1

Prologue

- ✚ **Rev 1:1 Revelation of יהושע Messiah,**
- ✚ **which Elohim gave Him** to show His servants what has to take place with speed.
- ✚ And **He signified it by sending His messenger**
- ✚ to **His servant Yoḥanan,**

Rev 1:2 who bore witness to the Word of Elohim, and the witness of יהושע Messiah – to all he saw.

Rev 1:3 Blessed is he **who reads** and those **who hear** the words of this prophecy, **and guard what is written in it**, for the time is near.

1. YHWH, Elohim, gives this revelation of Yahusha HaMashiach to show His servants.
2. Yahusha ‘signified’, or marked it, by sending this prophecy through His messenger to John.
3. John is who bore witness to the Word of Elohim and to Yahusha HaMashiach, and all that he saw. John had been a disciple in the inner circle closest to Yahusha. John was an eyewitness.

It records, that these events must ‘take place with speed.’ These events most certainly will happen and speedily. ‘With speed’ could refer to the timing of these events fast approaching, knowing 1000 years is as a day to YHWH; or, that when the events begin to happen, they will unfold speedily, like a whirlwind; or maybe both.

As mentioned before, whoever hears, reads, and guards the prophetic words written in Revelation, will be blessed.

Greeting to the Seven Churches

Rev 1:4 Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne,

John writes the greeting of favor and peace:

TO: the 7 (seven) assemblies which are in Asia. Why just these seven, because we know there were many more assemblies? Possibly, because when John got off the isle of Patmos, this would be the area where he would spend His last days and bring them the Book of Revelation. From there, it would be shared among other congregations.

FROM: ...from Him who is and who was and who is coming, and from the seven Spirits that are before His throne.

Rev 1:5 and from **יהושע** Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood,

Rev 1:6 and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Aměn.

Rev 1:7 **See, He is coming with the clouds,** Dan 7:13 and every eye shall see Him, even they who pierced Him. And all the tribes of the earth shall mourn because of Him. Zec 12:10 Yes, Aměn.

FROM:

1. Him who is and who was and who is coming [This is YHWH identified in Rev. 1:4 & 1:8]
2. the seven Spirits that are before His throne
3. and יהושע Messiah [Jesus the Messiah]

Yahusha HaMashiach [Jesus the Messiah] is described as:

- ✚ Trustworthy witness
- ✚ First-born from the dead
- ✚ Ruler of the sovereigns of the earth
- ✚ Him who loved us
- ✚ Him who washed us from our sins in His own blood
- ✚ Him who has made us kings and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amen

YHWH described as:

Rev 1:8 “I am the ‘Aleph’ and the ‘Taw’, Beginning and End,” says יהוה “who is and who was and who is to come, the Almighty.”

John identifies himself in Rev. 1:9 and tells how he came to be exiled to Patmos. John was a political prisoner being persecuted for His belief in Yahusha and the Word of YHWH. In Rev. 1:10, it appears he was taken in Spirit into the future; thereby actually witnessing the Day of YHWH. [Cross-ref. below]

Vision of the Son of Man

Rev 1:9 I, Yoḥanan, both your brother and co-sharer in pressure, and in the reign and endurance of יהושע Messiah, came to be on the island that is called Patmos for the Word of Elohim and for the witness of יהושע Messiah.

Rev 1:10 I came to be in the Spirit on the Day of יהוה,^a and I heard behind me a loud voice, as of a trumpet, **Footnote:** ^aSee also [Isa 13:6](#), [Isa 13:9](#), [Eze 13:5](#), [Joe 1:15](#), [Joe 2:1](#), [Joe 2:11](#), [Joe 2:31](#), [Joe 3:14](#), [Amo 5:16-20](#), [Oba 1:15](#), [Zep 1:7](#), [Zep 1:14](#), [Mal 4:5](#), [Act 2:20](#), [1Th 5:2](#), [2Th 2:2](#), [2Pe 3:10](#).

He heard a loud voice as a trumpet saying:

Rev 1:11 saying, “I am the ‘Aleph’ and the ‘Taw’, the First and the Last,” and, “Write in a book what you see and send it to the seven assemblies of Asia – to Ephesos, and to Smurna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodikeia.”

Rev 1:12 And I turned to see the voice which spoke with me. And having turned, I saw **seven golden lampstands**, [Zec 4:2](#).

Rev 1:13 and in the midst of the seven lampstands **One like the Son of Adam**, [Dan 7:13](#) **dressed in a robe** down to the feet and **girded about the chest with a golden band**. [Dan 10:5](#).

Rev 1:14 And His head and hair were white as white wool, as snow, and **His eyes as a flame of fire**,

Rev 1:15 and His feet like burnished brass, [Dan 10:6](#) as if refined in a furnace, and **His voice as the sound of many waters**. [Eze 1:24](#), [Eze 43:2](#).

Rev 1:16 And in His right hand He held seven stars, and out of His mouth went a sharp **two-edged sword**,^b and His face was as the sun shining in its strength. **Footnote:** ^bSee [Rev 2:16](#), [Isa 49:2](#), [Heb 4:12](#).

He turns toward the voice and sees:

1. Seven golden lampstands [Seven menorahs] [Rev. 1:12; Zec. 4:2]
2. One like the Son of Adam amid the seven lampstands [Rev. 1:13; Dan. 7:13; 10:5]

We are given a detailed description of the **One like the Son of Adam**. He appears to be dressed in His High Priestly garments down to his feet with his chest girded by a gold band; like Moses, his face shines in brightness; he is barefoot; He speaks the Word; He is pure, piercing, and powerful.

- ✚ Dressed in a robe down to his feet
- ✚ His chest girded with a gold band
- ✚ His head and hair white as wool; as snow
- ✚ His eyes like flames of fire
- ✚ Feet like burnished brass [Dan. 10:6]
- ✚ His voice like the sound of many waters [Eze. 1:24; 43:2]
- ✚ His right hand held seven stars
- ✚ Out of His mouth came a sharp two-edged sword
- ✚ His face was like the sun shining in its strength [Rev. 2:16; Isaiah 49:2; Heb 4:12]

Yahusha is the **Lamb of Elohim**; Yahusha is our **High Priest of the Melchizedek order**; and now, soon in Revelation, we will see Yahusha functioning in His role as the coming **King of kings!**

John collapses at Yahusha's feet [YHWH in Son], and he tells John:

Rev 1:17 And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, "Do not be afraid, **I am the First and the Last**, [Isa 44:6](#), [Isa 48:12](#).

Rev 1:18 and **the living One**. And I became dead, and see, I am living forever and ever. Amēn. And **I possess the keys of She'ol^c and of Death**. Footnote: ^cSee Explanatory Notes - She'ol.

Yahusha makes it clear that He holds **the keys of Sheol AND of Death**. Therefore, equating to the fact that **He is the Resurrection AND the Life**.

Rev 1:19 "Write therefore what you have seen, **both what is now** and **what shall take place after these**:"

In Rev. 1:19 – John is instructed to write these things concerning:

1. What is now [for John's present time]
2. What shall take place after these

Then John is given the revelation of the seven stars in His right hand and the seven golden lampstands:

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.

1. The seven stars are messengers of the seven assemblies
2. The seven lampstands are the seven assemblies

John was told to write down all these things he had seen.

Luke 24

The Resurrection takes place on the Sabbath at early dawn that was breaking into the first day of the week, that we call Sunday. Therefore, Yahusha was resurrected on the Sabbath; but ascended as the First Fruits offering on the first day of the week when He makes full atonement on the heavenly altar as our Melchizedek Priest. [See clarification under Luke 24:1 below – this is how I understand it to date]

When the women arrive at the tomb, they find the stone rolled away; linen wrappings were seen where He had laid; and Yahusha’s body was not there. Luke later defines who ‘they’ were in the following verse. They had gone to the tomb to anoint Yahusha’s body with spices.

Luk 24:10 And it was Miryam from Maḡdala, and Yoḡanah, and Miryam *the mother of* Ya’aqob, and the rest with them, who told this to the emissaries.

They encounter two men in glittering garments. And the men ask why do you seek the living among the dead. The men in glittering garments go on to remind them what Yahusha had already told them.

The Resurrection

Luk 24:1 But on *day* one of the week^a, at early dawn, they came to the tomb, bringing the spices which they had prepared, **Footnote: aLit. Sabbath**.

Note: “Day” is italicized so it was not in the original text plus we have the foot note referring to the Sabbath. The following translations record this viewpoint.

(Darby) But on the morrow of the sabbath, very early indeed in the morning, they came to the tomb, bringing the aromatic spices which they had prepared.

(JUB) Now upon the first of the sabbaths, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

Luk 24:2 and they found the stone rolled away from the tomb.

Luk 24:3 And having entered, they did not find the body of the Master יהושע.

Luk 24:4 And it came to be, as they were perplexed about this, that see, two men stood by them in glittering garments.

Luk 24:5 And becoming frightened and bowing their faces to the earth, these said to them, “Why do you seek the living among the dead?”

Luk 24:6 “He is not here, but has been raised up! Remember how He spoke to you when He was still in Galil,

Luk 24:7 saying, ‘The Son of Adam has to be delivered into the hands of sinners, and be impaled, and the third day rise again.’ ”

Luk 24:8 And they remembered His words.

Luk 24:9 And having returned from the tomb they reported all this to the eleven and to all the rest.

Luk 24:10 And it was Miryam from Maḡdala, and Yoḥanah, and Miryam *the mother* of Ya'aqob, and the rest with them, who told this to the emissaries.

Luk 24:11 And their words appeared to them to be nonsense, and they did not believe them.

Luk 24:12 But Kēpha arose and ran to the tomb. And stooping down, he saw the linen wrappings lying by themselves. And he went away home, marvelling at what took place.

The following verses are just a few other accounts of His resurrection in the gospels. They all vary somewhat and give us a broader description of the resurrection scene that morning. The account that puzzles me the most is found in the Book of Mark that describes ‘a young man’ sitting on the right, wearing a white robe. Could this young man be the same one we read about in Mark 14:51?

Mar 14:51 And **a certain young man** was following Him, having **a linen cloth** thrown around *his* naked *body*. And when they seized him,

Mar 14:52 he left the linen cloth and fled from them naked.

Mar 16:5 And having entered into the tomb, they saw **a young man** sitting on the right, **wearing a white robe**, and they were greatly astonished.

Joh 20:11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb,

Joh 20:12 and saw **two messengers in white sitting, one at the head and the other at the feet, where the body of יהושע had been laid.**

Those that had gone to the tomb, return to the eleven and the others to report all they had witnessed; yet their witnessed account was not believed and was considered nonsense. Luke records that Peter goes to the tomb to see for himself.

On the Road to Emmaus

We then read the account of the two on the road to Emmaus. One of the two is later identified as Cleopas.

Emmaus was thought to be located approximately 7 miles away from Jerusalem. While they traveled, they bemoaned their disappointment in all that had taken place over the past several days. As they did so, Yahusha draws near to them, but they are restrained from 'seeing' who He was.

When Yahusha inquired about their conversation, Cleopas somewhat sarcastically replies. Sometimes in our own weaknesses and frustrations, we give flippant replies that usually come back to 'bite us'. This is one of those time. Cleopas goes on to answer Yahusha's question as per Cleopas's understanding as to 'What?' took place.

Yahusha, still being concealed from their eyes, replies.

On the Road to Emmaus

Luk 24:13 And see, two of them were going that same day to a village called Amma'us, which was sixty **stadia**^b from Yerushalayim. **Footnote: ^bApprox. 11 km or 6.8 miles.**

Luk 24:14 And they were talking to each other of all this which had taken place.

Luk 24:15 And it came to be, as they were talking and reasoning, that יהושע Himself drew near and went with them.

Luk 24:16 But **their eyes were restrained**, so that they did not know Him.

Luk 24:17 And He said to them, "What are these words you are exchanging with each other as you are walking – and you are sad?"

Luk 24:18 And the one whose name was Qleophas answering, said to Him, **"Are You the lone visitor in Yerushalayim who does not know what took place in it these days?"**

Luk 24:19 And He said to them, "What?" And they said to Him, "Concerning יהושע of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people,

Luk 24:20 and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him.

Luk 24:21 "We, however, were expecting that it was He who was going to redeem Yisra'el. **But besides all this, today is the third day since these *matters* took place.**

Luk 24:22 "But certain women of ours, who arrived at the tomb early, also astonished us,

Luk 24:23 when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive.

Luk 24:24 "And some of those with us went to the tomb and found it, as also the women had

said, but they did not see Him.”

Luk 24:25 And He said to them, “O thoughtless ones, and slow of heart to believe in all that the prophets have spoken!

Luk 24:26 “Was it not necessary for the Messiah to suffer these and to enter into His esteem?”

Luk 24:27 And **beginning at Mosheh and all the Prophets**, He was explaining to them in all the Scriptures the *matters* concerning Himself.

Yahusha shows us all much patience; and daily He shows us his loving commitment. Cleopas and the other traveler invite the ‘visitor’ to tarry with them since it was late. As they later sit at the table and break bread, their eyes are open; revealing it was Yahusha. No sooner than this revelation is shown to them; Yahusha disappears.

Then that same hour, they start the approximately 7-mile journey back to tell the 11 disciples and those gathered with them all that had happened! Note: If they went to tell the 11 disciples, that means that the other person traveling with Cleopas was not one of the eleven disciples. But then we read an interesting verse in Luke 24:34.

Luk 24:28 And they approached the village where they were going, and He seemed to be going on.

Luk 24:29 But they urged Him strongly, saying, “Stay with us, for it is toward evening, and the day has declined.” And He went in to stay with them.

Luk 24:30 And it came to be, when He sat at the table with them, having taken the bread, He blessed, and having broken, He was giving it to them.

Luk 24:31 **And their eyes were opened and they recognized Him**. And He disappeared from their sight.

Luk 24:32 And they said to each other, “**Was not our heart burning within us as He was speaking to us on the way, and as He was opening the Scriptures to us?**”

Luk 24:33 And rising up that same hour they returned to Yerushalayim, and found the eleven and those who were with them gathered together,

Luk 24:34 saying, “**The Master was truly raised, and has appeared to Shim'on!**”

Wait, we just read that Yahusha had appeared to both. So why do we read that Yahusha appeared to Shimon? Could it be that the two on the road to Emmaus were from the tribe of Shimon? Just a thought to ponder. Because the next verse they both tell all that had happened as He was recognized by them!

Luk 24:35 And they related what *took place* on the way, and how He was recognized by them in the breaking of the bread.

Yahusha Appears to His Disciples

Luk 24:36 And as they were saying this, ישוע Himself stood in the midst of them, and said to them, “Peace to you.”

Luk 24:37 And being startled and frightened, they thought they had seen a spirit.

Luk 24:38 And He said to them, “Why are you troubled? And why do doubts arise in your hearts?”

Luk 24:39 “**See My hands and My feet, that it is I Myself.** Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

Prior to ascending, Yahusha could not be touched for He was still needing to make His atonement for our sins on the heavenly altar; after this, Yahusha appeared in His resurrected body that now could be touched. He had made full atonement for our sins that He had taken upon Himself. He paid our sin debt in full.

Luk 24:40 And saying this, He showed them His hands and His feet.

Luk 24:41 And while they were still not believing for joy, and marvelling, He said to them, “Have you any food here?”

Luk 24:42 And they gave Him a piece of a broiled fish and some honeycomb.

Luk 24:43 And taking it He ate in their presence.

Luk 24:44 And He said to them, “These are the words which I spoke to you while I was still with you, **that all have to be filled that were written in the Torah of Mosheh and the Prophets and the Tehillim concerning Me.**”

Luk 24:45 Then He opened their minds to understand the Scriptures,

Luk 24:46 and said to them, “Thus it has been written, and so it was necessary for the Messiah to suffer and **to rise again from the dead the third day,**

Luk 24:47 and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim.

Luk 24:48 “And you are witnesses of these *matters*.”

Luk 24:49 “And see, **I am sending the Promise of My Father upon you, but you are to remain in the city of Yerushalayim until you are clothed with power from on high.**”^C

Footnote: ^C [Act 1:4-8](#).

The Ascension

Luk 24:50 And He led them out as far as Bēyth 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.

Luk 24:52 And they, having bowed down to Him, returned to Yerushalayim with great joy,

Luk 24:53 and were continually in the Set-apart Place praising and blessing Elohim. Amēn.

Yahusha Appears to His Disciples

Now, as the two from Emmaus were sharing all that had happened, Yahusha appears and stands in their very midst. All eyes gaze on His nailed scarred hands and feet; He said handle Me for a spirit does not have flesh and bone; He then asks for food and He eats in their presence; He tells them this is what I had taught you; He then opens their minds to understanding the Scriptures; He explains that His prophesied death, burial, and resurrection on the third day had to take place; He tells them they are to be witnesses and preach repentance and forgiveness of sins in His Name to all nations beginning at Jerusalem; and they were to tarry in Jerusalem for the Promise that would cloth them with power from on high.

The Ascension – Yahusha departs with them as far as Bethany. He lifts His hands and blesses them then ascends into heaven. Yahusha conducted His Melchizedek High Priestly duties over his own sacrifice. Many things had to be completed between and through His death, burial, and resurrection on the 3rd day (Shabbat). He was the First Fruits offering on the 1st day of the week making full atonement on the heavenly altar with His precious blood. We later see Him making several witnessed appearances before ascending in view of His disciples on the 40th day in Acts 1:9.

The Revolt

~ Shalom ~ Libby

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