

Greetings, today our manna is from Lev. 10; Psalm 11 & 12; Proverbs 25; 1Thes 4.

April 7 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Leviticus 10

Tragedy strikes. Aaron and the Levitical Priesthood will soon find out the seriousness behind YHWH's Tabernacle processes. Two of Aaron's sons, Nadab and Abihu, bring **'strange fire'** before YHWH that He **had not commanded**. They are instantly consumed!

Moses reminds Aaron what YHWH had said the process should be; **and Aaron was silent**. What could be said? Nadab and Abihu disregarded YHWH's commands and they paid the ultimate price. Then Misha'el and Eltsaphan, the sons of Uzzi'el the uncle of Aharon, are requested to remove their bodies outside the camp.

The processes of the Aaronic Levitical Priesthood must go on despite this tragedy. That is how life sadly works. There are broken hearts all around us, but this fallen world doesn't allow much time for grief. Families still need provisions and care; workplaces run 24/7; deadlines still await to be met; and so forth. **This is when one sadly feels strangely disconnected because their world has just suddenly come to a screeching halt. That was Aaron.** That is when the 'whys' and the 'what if's' start swirling. For Aaron, they would be questions like, "Why did I not stand my ground against the people's request to make them a 'god' they could worship?" "What if I had set a better example for my sons?" "Why did I choose to sin against YHWH?" Though Aaron's mouth remained silent after the death of Nadab and Abihu, his mind, heart, and soul did not.

Moses then addresses Aaron and his other two sons, Ithamar and El'azar. He tells Ithamar and El'azar exactly what to do. Specifically, he tells them **not to unbind their heads or tear their garments**. Why? Because that was a cultural form of displayed grief; yet under these circumstances, such a powerful display of grief would bring into question the right-ruling of YHWH. They too were deeply grieved and now would need to enter the set-apart place of which their brothers had been consumed. Moses also instructs them not to go outside the door of the Tent of Appointment since they had the anointing oil on them; **lest they die**. It was an emotional and intense day.

Then YHWH speaks directly to Aaron. Yes, YHWH not only speaks to Moses, but now He speaks to Aaron. He first instructs him and his sons not to drink wine or strong drink when entering the set-apart place; to make a distinction between the set-apart and profane, and clean and unclean. Secondly, He instructs Aaron to teach the children of Israel all the laws that He had spoken by the hand of Moses; or that were written by the hand of Moses.

Moses then reviews with Aaron, Ithamar, and El'azar the procedures for the grain offering; the wave offering; the sin offering; and the ascending offering. He makes clear that what he speaks is what YHWH commands. This is important because Nadab and Abihu did NOT do what YHWH had commanded. Moses says in Lev. 10:13 ...for so I have been commanded or in Lev. 10:15...as YHWH has commanded.

But then, there is a break in protocol, the goat of the sin offering had been completely burned up and not eaten in the set-apart place. These two sons were the sons of Aaron that were left; they were Moses' nephews; there were 'high emotions' after seeing what happened to Nadab and Abihu. Moses berates Ithamar and El'azar and said, '...You should have eaten it without fail in a set-apart place, as I have commanded.' Notice Moses says, 'as I have commanded.' Then Aaron steps in.

Lev 10:19 And Aharon said to Mosheh, "See, today they have brought their sin offering and their ascending offering before יהוה, and matters like these have come to me! If I had eaten the sin offering today, would it have been right in the eyes of יהוה?"

Lev 10:20 And when Mosheh heard that, it was good in his eyes.

Aaron is now also in communication with YHWH. Aaron had been consecrated and ordained as the Aaronic High Priest. There apparently had been a change in the sin offering process; but apparently the broken spirits and contrite hearts of Aaron, his sons, and the people usurped this one aspect. We too, now have a reigning High Priest, Yahusha HaMashiach, that can relate to our human frailties and grief; and not eating at such a time as this, was understandable; and apparently acceptable and allowed by YHWH Himself.

The Death of Nadab and Abihu

Lev 10:1 And Nadab and Abihu, the sons of Aharon, each took his fire holder and put fire in it, and put incense on it, and brought strange fire before יהוה, which He had not commanded them.

Lev 10:2 And fire came out from יהוה and consumed them, and they died before יהוה.

Lev 10:3 Then Mosheh said to Aharon, "This is what יהוה spoke, saying, 'By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!' " And

Aharon was silent.

Lev 10:4 And Mosheh called to Misha'ël and to Eltsaphan, the sons of Uzzi'ël the uncle of Aharon, and said to them, “Come near, take your brothers from before the set-apart place out of the camp.”

Lev 10:5 So they came near and took them by their long shirts out of the camp, as Mosheh had said.

Lev 10:6 And Mosheh said to Aharon, and to El'azar and to Ithamar, his sons, “Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Yisra'ël, bewail the burning which יהוה has kindled.

Lev 10:7 “And do not go out from the door of the Tent of Appointment, lest you die, for the anointing oil of יהוה is upon you.” And they did according to the word of Mosheh.

Lev 10:8 And יהוה spoke to Aharon, saying,

Lev 10:9 “Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Appointment, lest you die – a law forever throughout your generations,

Lev 10:10 so as to make a distinction between the set-apart and the profane, and between the unclean and the clean,

Lev 10:11 and to teach the children of Yisra'ël all the laws which יהוה has spoken to them by the hand of Mosheh.”

Lev 10:12 And Mosheh spoke to Aharon, and to El'azar and Ithamar, his sons who were left, “Take the grain offering that is left over from the offerings made by fire to יהוה, and eat it without leaven beside the slaughter-place, for it is most set-apart.

Lev 10:13 “And you shall eat it in a set-apart place, because it is yours by law and your sons' by law, of the offerings made by fire to יהוה, for so I have been commanded.

Lev 10:14 “And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you, and your sons, and your daughters with you. For they are yours by law and your sons' by law, which are given from the slaughterings of peace offerings of the children of Yisra'ël.

Lev 10:15 “The thigh of the contribution and the breast of the wave offering they bring with the offerings of fat made by fire, to bring as a wave offering before יהוה. And it shall be yours and your sons' with you, by a law forever, as יהוה has commanded.”

Lev 10:16 And Mosheh diligently looked for the goat of the sin offering and saw it was burned up. And he was wroth with El'azar and Ithamar, the sons of Aharon who were left, saying,

Lev 10:17 “Why have you not eaten the sin offering in a set-apart place, since it is most set-apart, and Elohim has given it to you to bear the crookedness of the congregation, to make atonement for them before יהוה?”

Lev 10:18 “See, its blood was not brought inside the set-apart place. You should have eaten it without fail in a set-apart place, as I have commanded.”

Lev 10:19 And Aharon said to Mosheh, “See, today they have brought their sin offering and their ascending offering before יהוה, and *matters* like these have come to me! If I

had eaten the sin offering today, would it have been right in the eyes of יהוה?”

Lev 10:20 And when Mosheh heard that, it was good in his eyes.

Psalm 11

YHWH is our refuge. The upright shall see His face. YHWH still dwells in His set-apart place. Until we tabernacle one day with Him face to face, He has sent us the Comforter to dwell in us. We are His and He will never leave us; He is our refuge and our strength; our ever-present help in time of trouble. We are set-apart and cleansed by the blood of the Lamb so that we can tabernacle with our Groom. Yahusha is the Door that is now open in heaven. When we are absent from the body, we are present with YHWH.

YHWH Is in His Holy Temple

Psa 11:1 In יהוה I have taken refuge; Why do you say to me, “Flee to your mountain like a bird”?

Psa 11:2 For look! The wrong bend a bow, They set their arrow on the string, To shoot in darkness at the upright in heart.

Psa 11:3 When the foundations are destroyed, What shall the righteous do?

Psa 11:4 יהוה is in His set-apart Hēḱal, The throne of יהוה is in the heavens. His eyes see, His eyelids examine the sons of men.

Psa 11:5 יהוה tries the righteous, But His being shall hate the wrong And the one who loves violence.

Psa 11:6 Upon the wrong He rains snares, Fire and sulphur and a scorching wind Are the portion of their cup.

Psa 11:7 For יהוה is righteous, He has loved righteousness; The upright shall see His face.

Psalm 12

Psalm 12:6 The Words of יהוה are clean Words; silver tried in a furnace of earth; refined seven times. In Psa 12:7, it says, “You guard them, O יהוה, You preserve them from this generation forever.”

This is very assuring with all the debate over His Word and the Books within. YHWH has preserved His Word in every generation. We can have that blessed assurance. Whatever is hidden will be revealed. YHWH has His ‘fail-safes’ in place through people, places, and things. His Word is risen. No weapon formed against His Word shall prosper.

The Faithful Have Vanished

Psa 12:1 Save, יהוה, for the lovingly-committed one is no more! For the trustworthy

have ceased from among the sons of men.

Psa 12:2 They speak falsehood with each other; They speak *with* flattering lips, a double heart.

Psa 12:3 יהוה does cut off all flattering lips, A tongue that speaks swelling words,

Psa 12:4 Who have said, “With our tongue we do mightily; Our lips are our own; Who is master over us?”

Psa 12:5 “Because of the oppression of the poor, because of the sighing of the needy, I now arise,” says יהוה, “I set in safety – he pants for it.”

Psa 12:6 The Words of יהוה are clean Words, Silver tried in a furnace of earth, Refined seven times.^a Footnote: ^a [Psa 18:30](#), [Psa 119:140](#), [Pro 30:5](#).

Psa 12:7 You guard them, O יהוה, You preserve them from this generation forever.

Psa 12:8 The wrong walk around on every side, When worthlessness is exalted among the sons of men.

Proverbs 25

Pro 25:1 These too are proverbs of Shelomoh which the men of Hizqiyah sovereign of Yehudah copied:

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

This is what we should practice. By staying in His Word; by communing with Him through His set-apart Spirit that dwells in us; His hidden truths are revealed. He gives those that seek Him pearls of great wisdom. In return, our refined lives exalt His esteem.

Pro 25:3 The heavens for height and the earth for depth, But the heart of sovereigns is unsearchable.

Pro 25:4 Take away the dross from silver, And a vessel comes forth for the refiner.

Pro 25:5 Take away the wrong from before the sovereign, And his throne is established in righteousness.

Pro 25:6 Do not exalt yourself before a sovereign, And do not stand in the place of great men;

Pro 25:7 For it is better for him to say to you, “Come up here,” Than that you should be put lower Before a noble whom your eyes have seen.

Pro 25:8 Do not go forth to strive in haste, For what would you do in the end, When your neighbour has put you to shame?

Pro 25:9 Plead your case with your neighbour himself, And do not disclose the secret of another;

Pro 25:10 Lest he who hears it put you to shame, And your evil report turn not back.

Pro 25:11 A word spoken at the right time Is like apples of gold in settings of silver.

Pro 25:12 A ring of gold, and an ornament of fine gold, Is a wise one's reproof to an ear that hears.

Pro 25:13 Like the cold of snow in time of harvest Is a trustworthy messenger to those who send him, For he refreshes the life of his masters.

Pro 25:14 He who boasts of his gifts falsely *Is like* clouds and wind without rain.

Pro 25:15 Through patience a ruler is persuaded, And a soft tongue shatters a bone.

Pro 25:16 Have you found honey? Eat only as much as you need, Lest you be satisfied with it and vomit.

Pro 25:17 Make your foot rare in your neighbour's house, Lest he gets enough of you and hate you.

Pro 25:18 A man bearing false witness against his neighbour *Is like* a club and a sword and a sharp arrow.

Pro 25:19 Trust in a treacherous man in time of distress *Is like* a broken tooth or a foot out of joint.

Pro 25:20 One who takes away a garment in cold weather, *Is like* vinegar on soda, And a singer of songs on an evil heart.

Pro 25:21 If your enemy is hungry give him bread to eat, And if he is thirsty give him water to drink,

Pro 25:22 For you are heaping coals of fire on his head, And יהוה rewards you.

Pro 25:23 The north wind brings rain, And a secret tongue an enraged face.

Pro 25:24 It is better to dwell in a corner of a roof, Than in a house shared with a contentious woman.

Pro 25:25 *Like* cold water to a parched throat, Is good news from a distant land.

Pro 25:26 A righteous man who gives way before the wrong, *Is like* a muddied spring and a ruined fountain.

Pro 25:27 It is not good to eat much honey. Is it esteem to seek one's own esteem?

Pro 25:28 A man who has no control over his spirit *Is like* a broken-down city without a wall.

1Thes. 4 The final priesthood shift has been made once and for all. The Melchizedek Priesthood that predated the Aaronic Levitical Priesthood, is once again in the reigning position under the New Covenant Confirming Gospel Message of Yahusha HaMashiach and Covenant Torah. Those entering covenant with Him have entered His Melchizedek Priesthood of which He is our High Priest. We are now a kingdom of priests of every tongue, tribe, people and nation! Honestly, I cannot state this enough because there are so many that still do not understand who they are! We are Israel, born from above, the one new man with Yahusha as the head [Col 1:18].

Heb 7:11 Truly, then, if perfection were through the Lēwitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon?

Heb 7:12 For the priesthood being changed,^b of necessity there takes place a change of law also.

Under His Covenant Torah, we, as His priests, should now know **how to possess our own vessel in set-apartness and respect for we ARE the temple!** We now should know the difference between clean and unclean! We are **His kingdom of priests** and His priests should KNOW these matters. He speaks directly to His people and His people KNOW His voice! Praise YHWH! All glory and esteem be His and to Yahusha HaMashiach (YHWH in Son)! Love more; live peaceably; behave decently to those outside. **This is what Paul is writing to the Thessalonians.**

A Life Pleasing to Elohim

1Th 4:1 For the rest then, brothers, we beg you and call upon you in the Master יהושע, that as you received from us how you should walk and to please Elohim, you should excel still more,

1Th 4:2 for you know what commands we gave you through the Master יהושע.

1Th 4:3 For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring,

1Th 4:4 that each one of you should know how to possess his own vessel in set-apartness and respect,

1Th 4:5 not in passion of lust, like the nations who do not know Elohim,

1Th 4:6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned.

1Th 4:7 For Elohim did not call us to uncleanness, but in set-apartness.

1Th 4:8 Therefore he who rejects this does not reject man, but Elohim, who also gives us His Set-apart Spirit.

When studying any book of the Bible, one of the first questions we should ask ourselves is what priesthood is reigning? With each shift in priesthood there is a shift in the law. (Heb. 7:11-12 above). One must have eyes to see how His entire Torah should be rightly divided by discerning what priesthood is reigning based on the historical timeline; thereby, understanding what ‘law’ that time period was under. Yahusha had ushered in the ‘shift’. He was born ‘under’ the Book of the Law and obeyed the Book of the Law; yet, all the while He Himself was ushering in a greater priesthood and new covenant.

1Th 4:9 And it is not necessary to write to you about brotherly love, for you yourselves

are taught by Elohim to love one another,

1Th 4:10 for, in fact, you do so toward all the brothers who are in all Makedonia. But we call upon you, brothers, that you do so more and more,

1Th 4:11 and to make it your ambition to live peaceably, and to attend to your own, and to work with your own hands, as we commanded you,

1Th 4:12 so that you behave decently toward those who are outside, and not be in any need.

The Coming of YHWH

1Th 4:13 Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation.

1Th 4:14 For if we believe that יהושע died and rose again, so also Elohim shall bring with Him those who *sleep*^a in יהושע. **Footnote:** ^aA euphemism for death.

1Th 4:15 For this we say to you by the word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep.

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.

As we conclude, the last verses in 1Thes. 4 are major eschatological references. We all may vary in our understanding of what, when (the season), and how things will take place in the end times; but we can all agree that those in Him will be resurrected and be given glorified bodies; and so, shall be forever in the Master.

Shalom ~ Libby

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