

Greetings, today our manna is 2Kings 8; 1Tim. 5; Daniel 12; Psalm 119:49-72

October 27 - 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/>

2Kings 8

The Shunammite's Land Restored

2Ki 8:1 And Elisha spoke to the woman whose son he had restored to life, saying, "Rise up and go, you and your household, and sojourn wherever you do sojourn, for **יהוה** has called for a scarcity of food, and also, **it is coming upon the land for seven years.**"

Intervals of sevens are throughout YHWH's Word and are very significant. Intervals of sevens are a MAJOR pattern in which we have only obtained a miniscule understanding. We will also see the interval of seven in the last days of Revelation, as we saw in the beginning in Genesis.

We rehearse for our wedding by observing His moedim; these are appointed times or 'set-apart times' with our Groom. Our wedding consummation is drawing near as the 7th millennium begins. In the last days, some of the remnant bride and bridal attendants still living on earth, will face the 7-year tribulation coming upon the land. Three ½ years of tribulation and 3 ½ years of great tribulations from the signing of the agreement in Daniel 9:27; the last week.

As Elisha is forewarning the Shunammite woman, so has YHWH forewarned His end-time bridal remnant.

Rev 12:13 And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child.

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

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

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

Rev 12:17 And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of **יהושע** Messiah.

2Ki 8:2 And the woman rose up and did according to the word of the man of Elohim, and she went with her household and sojourned in the land of the Philistines, seven years.

2Ki 8:3 And it came to be, at the end of seven years, that the woman returned from the land of the Philistines. And **she went to cry out to the sovereign for her house and for her land.**

Another pattern we see in YHWH's Word, is how He uses famines to position His people to where He wants them to be. YHWH sent His Son to redeem us; to redeem creation; and to redeem the LAND!

2Ki 8:4 And the sovereign was speaking to Gēhazi, the servant of the man of Elohim, saying, "Please relate to me all the great matters Elisha has done."

2Ki 8:5 And it came to be, **as he was relating to the sovereign how he had restored the dead to life, that see, the woman whose son he had restored to life, was crying out to the sovereign for her house and for her land.** And Gēhazi said, "My master, O sovereign, this is the woman, and this is her son whom Elisha restored to life."

2Ki 8:6 So the sovereign asked the woman, and she related to him. And the sovereign appointed a certain eunuch for her, saying, "Return all that was hers, and all the increase of the field from the day that she left the land until now."

YHWH's timing is impeccable! Totally flawless! He knows everything about His people. He knows the number of hairs on our head. He knows our 'going out' and our 'coming in.' He sees all and He knows all.

Hazael Murders Ben-hadad

2Ki 8:7 And Elisha came to Dammeseq, and Ben-Hadaq sovereign of Aram was sick. And it was reported to him, saying, "The man of Elohim has come here."

2Ki 8:8 And the sovereign said to Haza'el, "Take a present in your hand, and go to meet the man of Elohim, and inquire of הוה by him, saying, 'Do I recover from this sickness?'"

2Ki 8:9 And Haza'el went to meet him and took a present with him, of all the good wares of Dammeseq, **forty camel-loads**. And he came and stood before him, and said, "Your son Ben-Hadaq sovereign of Aram has sent me to you, saying, 'Do I recover from this sickness?'"

2Ki 8:10 And Elisha said to him, "Go, say to him, 'You shall certainly recover.' But הוה has shown me that he shall certainly die."

✚ 2Ki 8:11 And he looked at him steadily until he was ashamed. Then the man of

Elohim wept.

✚ 2Ki 8:12 And Haza'el said, "Why is my master weeping?" And he answered, "**Because I know the evil that you are going to do to the children of Yisra'el: Setting their strongholds on fire, and killing their young men with the sword, and dashing their children, and ripping open their women with child.**"

2Ki 8:13 And Haza'el said, "But what is your servant – a dog, that he should perform this great matter?" And Elisha answered, "**יהוה** has shown that you are to be sovereign over Aram!"

2Ki 8:14 And he left Elisha, and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He said to me that you shall certainly recover."

2Ki 8:15 And on the next day it came to be that he took a thick cloth and dipped it in water, and spread it over his face so that he died. **And Haza'el reigned in his place.**

Jehoram Reigns in Judah

2Ki 8:16 **And in the fifth year of Yoram son of Ahab sovereign of Yisra'el – Yehoshaphat was sovereign of Yehudah** – Yehoram son of Yehoshaphat began to reign as sovereign of Yehudah.

Ellicott's Commentary and other commentaries address the wording in 2Ki 8:16:

(16-24) The reign of Jehoram, king of Judah. (Comp. 2 Chronicles 21)

(16) In the fifth year of Joram the son of Ahab.—See Note on [2Kings 1:17](#).

The name Joram is an easy contraction of Jehoram. In this verse and in [2Kings 8:29](#) the king of Israel is called Joram, and the king of Judah Jehoram; in [2Kings 8:21](#); [2Kings 8:23-24](#) Joram is the name of the king of Judah. In [2Kings 1:17](#) and [2Chronicles 22:6](#), both kings are called Jehoram.

Jehoshaphat being then king of Judah.—Literally, and Jehoshaphat king of Judah; so that the meaning is, "In the fifth year of Joram . . . and of Jehoshaphat." Were the reading correct, it would be implied that Jehoram was for some reason or other made king or co-regent in the lifetime of his father, just as Esarhaddon united his heir Assurbanipal with himself in the government of Assyria. But the clause should be omitted as a spurious anticipation of the same words in the next line. So some Hebrew MSS., the Complut., LXX., the Syriac, and Arabic, and many MSS. of the Vulg. The clause as it stands is an unparalleled insertion in a common formula of the compiler, and there is no trace elsewhere of a co-regency of Jehoram with his father. Ewald, after Kimchi, would turn the clause into a sentence, by adding the word mēth, "had died:" "Now Jehoshaphat the king of Judah had died," an utterly superfluous remark.

2Ki 8:17 He was **thirty-two years old** when he began to reign, and **he reigned eight years in Yerushalayim.**

2Ki 8:18 And **he walked in the way of the sovereigns of Yisra'el, as the house of Ahab**

had done, for the daughter of Ahab was his wife. And he did evil in the eyes of יהוה.

2Ki 8:19 However, יהוה would not destroy Yehudah, for the sake of Dawid. His servant, as He promised him to give a lamp to him and his sons forever.

2Ki 8:20 In his days Edom revolted from under the hand of Yehudah, and made a sovereign over themselves.

2Ki 8:21 And Yoram passed over to Tsa'ir, and all his chariots with him. And he rose by night and struck the Edomites who had surrounded him and the commanders of the chariots, but his people fled to their tents.

2Ki 8:22 Yet Edom has been in revolt from under the hand of Yehudah to this day. Then Libnah revolted at the same time.

2Ki 8:23 And the rest of the acts of Yoram, and all that he did, are they not written in the book of the annals of the sovereigns of Yehudah?

2Ki 8:24 So Yoram slept with his fathers, and was buried with his fathers in the City of Dawid. And Ahazyahu his son reigned in his place.

Ahaziah Reigns in Judah

2Ki 8:25 In the twelfth year of Yoram son of Ahab sovereign of Yisra'el, Ahazyahu son of Yehoram sovereign of Yehudah began to reign.

2Ki 8:26 Ahazyahu was twenty-two years old when he began to reign, and he reigned one year in Yerushalayim. And the name of his mother was Athalyahu, the granddaughter of Omri, sovereign of Yisra'el.

2Ki 8:27 And he walked in the way of the house of Ahab, and did evil in the eyes of יהוה, as the house of Ahab had done, for he was the son-in-law of the house of Ahab.

2Ki 8:28 And he went with Yoram son of Ahab to battle against Hazael sovereign of Aram at Ramoth Gil'ad, and the Arameans struck Yoram.

2Ki 8:29 And Sovereign Yoram went back to Yizre'el to recover from the wounds with which the Arameans had stricken him at Ramah, when he fought against Hazael sovereign of Aram. Then Ahazyahu son of Yehoram, the sovereign of Yehudah, went down to see Yoram son of Ahab in Yizre'el, for he was sick.

1Tim. 5

Paul gives Timothy instructions for leading and managing assemblies in an orderly fashion and how to make tough calls.

Instructions for the Congregations

1Ti 5:1 Do not rebuke an older man, but appeal to him as a father, younger ones as brothers,

1Ti 5:2 elderly women as mothers, younger ones as sisters, in all cleanliness.

1Ti 5:3 Respect widows who are truly widows.

1Ti 5:4 But if any widow has children or grandchildren, let them first learn to treat their own house reverently, and to repay their parents. For this is good and acceptable before Elohim.

1Ti 5:5 And she who is truly a widow, and left alone, trusts in Elohim and continues in petitions and prayers night and day.

1Ti 5:6 But she who is living in luxury is dead while she lives.

1Ti 5:7 And command these *matters*, in order for them to be blameless.

1Ti 5:8 And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever.

1Ti 5:9 Do not enrol a widow unless she is over sixty years of age, having been the wife of one man,

1Ti 5:10 well reported for good works, if she has brought up children, if she has lodged strangers, if she has washed the feet of the set-apart ones, if she has assisted the afflicted, if she has closely followed every good work.

1Ti 5:11 But refuse the younger widows, for when they become headstrong against the Messiah, they desire to marry,

1Ti 5:12 having guilt because they set aside their first belief.

1Ti 5:13 Moreover, they learn to be idle, going about from house to house, and not only idle but also gossips and busybodies, speaking what is improper.

1Ti 5:14 So I resolve that the younger widows marry, bear children, manage the house, giving no occasion to the adversary for reviling.

1Ti 5:15 For already some have turned aside after Satan.

1Ti 5:16 If any believing man or woman has widows, let such assist them, and do not let the assembly be burdened, in order to assist those who are truly widows.

1Ti 5:17 Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching.

1Ti 5:18 For the Scripture says, "**You shall not muzzle an ox while it treads out the grain,**" [Deu 25:4](#) and "**The labourer is worthy of his wages.**" [Lev 19:13](#).

1Ti 5:19 Do not receive an accusation against an elder except **from two or three witnesses.** [Deu 17:6](#), [Deu 19:15](#).

1Ti 5:20 Reprove those who are sinning, in the presence of all, so that the rest also might fear.

1Ti 5:21 I earnestly witness before Elohim and the Master **יהושע** Messiah, and the chosen messengers, that you watch over these *matters* without prejudice, doing none at all with partiality.

1Ti 5:22 Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean.

1Ti 5:23 No longer drink only water, but use a little wine for your stomach's sake and your frequent ailments.

1Ti 5:24 The sins of some men are obvious, leading on to judgment, but those of some men follow later.

1Ti 5:25 In the same way, the good works are obvious, while it is impossible to conceal those that are otherwise.

Daniel 12

The Time of the End

Dan 12:1 “**Now at that time Mika’el shall stand up, the great head who is standing over the sons of your people. And there shall be a time of distress, such as never was since there was a nation, until that time. And at that time your people shall be delivered, every one who is found written in the book,**

Mat 24:21 “For then there shall be **great distress**,^c such as has not been since the beginning of the world until this time, no, nor ever shall be. Footnote: ^cOr *great pressure, or great affliction.*

Dan 12:2 and many of those who sleep in the dust of the earth wake up, some to everlasting life, and some to reproaches, everlasting abhorrence.

Joh 11:23 יהושע said to her, “Your brother shall rise again.”

Joh 11:24 Martha said to Him, “I know that he shall rise again in the resurrection at the last day.”

Joh 11:25 יהושע said to her, “**I am the resurrection and the life. He who believes in Me, though he dies, he shall live.**

Joh 11:26 “**And everyone that is living and believing in Me shall never die at all.** Do you believe this?”

Dan 12:3 “And those who have insight shall shine like the brightness of the expanse, and those who lead many to righteousness like the stars forever and ever.

Mat 13:43 “Then the **righteous**^h shall shine forth as the sun [Dan 12:3](#) in the reign of their Father. He who has ears to hear, let him hear! Footnote: ^h [Psa 37:29](#), [Psa 72:7](#), [Psa 75:10](#), [Psa 118:19-20](#), [Psa 146:8](#), [Mal 3:18](#), [Rev 22:11](#).

Mat 19:28 And יהושע said to them, “Truly I say to you, when the Son of Adam sits on the throne of His esteem, you who have followed Me in the rebirth, **shall also sit on twelve thrones**, judging the twelve tribes of Yisra’el.

Dan 12:4 “But you, Dani’el, hide the words, and **seal the book until the time of the end.**^a Many shall diligently search and knowledge shall increase.” Footnote: ^aSee [Dan 12:9](#).

Rev 22:10 And he said to me, “Do not **seal the words of the prophecy of this book**, [Dan 12:4](#) because the time is near.

Dan 12:5 Then I, Dani’el, looked and saw two others standing, one on this bank of the river and the other on that bank.

Dan 12:6 And one said to the man dressed in linen, who was above the waters of the river, “How long until the end of these wonders?”

Dan 12:7 And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would be for an appointed time, appointed times, and half a *time*. And when they have ended scattering the power of the set-apart people, then all these shall be completed.

The Angel and the Little Scroll

Rev 10:1 And I saw another strong messenger coming down from the heaven, robed in a cloud, and a rainbow on his head, and his face was like the sun, and his feet like columns of fire,

Rev 10:2 and having in his hand a little book opened. And he placed his right foot on the sea and his left foot on the land,

Rev 10:3 and cried with a loud voice, as when a lion roars. And when he cried out, seven thunders spoke their sounds.

Rev 10:4 And when the seven thunders spoke their sounds, I was about to write, but I heard a voice from the heaven saying to me, "Seal up what the seven thunders spoke, and do not write them."

Rev 10:5 And the messenger whom I saw standing on the sea and on the land **lifted up his right hand to the heaven**, [Gen 14:22](#), [Deu 32:40](#).

Rev 10:6 and swore by **Him who lives forever and ever**, [Dan 12:7](#) **who created the heaven and what is in it, the earth and what is in it, and the sea and what is in it**,^a [Neh 9:6](#) that there shall be no further delay, **Footnote: ^aAlso see** [Exo 20:11](#), [Psa 146:6](#), [Rev 4:11](#).

Rev 6:9 And when He opened the fifth seal, I saw under the slaughter-place the beings of those having been slain for the Word of Elohim and for the witness which they held,

Rev 6:10 and they cried with a loud voice, saying, "How long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?"

Dan 12:8 And I heard, but I did not understand, so I said, "My master, what is the latter end of these *matters*?"

Dan 12:9 And he said, "Go, Dani'ël, for the words are hidden and sealed **till the time of the end**."^b **Footnote: ^bSee** [Dan 12:4](#).

Dan 12:10 "Many shall be cleansed and made white, and refined. But the wrong shall do wrong – and none of the wrong shall understand, but those who have insight shall understand.

Rev 22:10 And he said to me, "Do not **seal the words of the prophecy of this book**, [Dan 12:4](#) because the time is near.

Rev 22:11 "He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is set-apart, let him be more set-apart.

Dan 12:11 "And from the time that which is continual is taken away, and the abomination that lays waste is set up, is one thousand two hundred and ninety days.

Matthew Nolan – Torah to the Tribe [teaching links and brief Dan. 12:11 excerpt follows:](#)

Daniel Deception Video

<https://youtu.be/k2YvkJaQvfc>

Re'eh – T4 – Daniel deception start @ 1 hour mark.

<https://youtu.be/gAk5Ur89nll>

Below is a short excerpt – see video links for full teaching.

Daniel 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days – 3 1/2 years.

The Hebrew word here for “taken away” is ‘Cuwr’ (Strong’s 5493). This word has a meaning of turning.

This translation of “*taken away*” appears to be in direct contrast to Daniel 8:11. This can only be reconciled by determining what is being turned from. It’s apparent from the context that they are turning from one thing to something that’s an abomination.

Daniel 12:11 And from the time that the daily sacrifice shall be called back (i.e. a turning away from one realm to an abominable realm) and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days – 3 1/2 years.

Knowing that any animal or daily sacrifice is insufficient is key. The translation of the word ‘Cuwr’ means being “called back”. What this means is the Daily Sacrifice would be called back to prominence which would be turning from the true Malki Tzedik sacrifice (Yahusha) and turning to the unacceptable Levitical sacrifice (blood of bulls and goats) that the prophecy of Daniel’s “midst of the week” starts with the Daily sacrifice being “called back” not being “taken away” as Messianic’s teach!

The elevation of the blood of bulls and goats is the end time casting down the one true sacrifice (Yahusha).

Dan 12:12 “Blessed is he who is waiting earnestly, and comes to the one thousand three hundred and thirty-five days.

Dan 12:13 “But you, go your way till the end. And rest, and arise to your lot at the end of the days.”

Psalm 119:49-72

The Psalmist could easily be identified as one in the assembly of the righteous; the assembly of Smyrna or Philadelphia; the assembly of the bride; the assembly of the faithful ones in YHWH.

Keep this link as a good reference to a beautiful approach to reading Psalm 119.

<https://www.lifetolifeblog.com/how-to-read-psalm-119/>

Psa 119:49 Zayin Remember the word to Your servant, On which You have caused me to wait.

Psa 119:50 This is my comfort in my affliction, For Your word has given me life.

Psa 119:51 The proud have utterly scorned me, I did not turn aside from Your Torah.

Psa 119:52 I remembered Your right-rulings of old, O יהוה, And I comfort myself.

Psa 119:53 Rage has seized me because of the wrong Who forsake Your Torah.

Psa 119:54 Your laws have been my songs In the place of my sojournings.

Psa 119:55 I have remembered Your Name in the night, O יהוה, And I guard Your Torah.

Psa 119:56 This has become mine, Because I have observed Your orders.

Psa 119:57 Het You are my portion, O יהוה; I have promised to guard Your words.

Psa 119:58 I have sought Your face with all my heart; Show me favour according to Your word.

Psa 119:59 I have thought upon my ways, And turned my feet to Your witnesses.

Psa 119:60 I have hurried, and did not delay To guard Your commands.

Psa 119:61 The cords of the wrong have surrounded me, Your Torah I have not forgotten.

Psa 119:62 At midnight I rise to give thanks to You, For Your righteous right-rulings.

Psa 119:63 I am a companion of all who fear You, And of those guarding Your orders.

Psa 119:64 O יהוה, Your loving-commitment has filled the earth; Teach me Your laws.

Psa 119:65 Tet You have done good to Your servant, O יהוה, According to Your word.

Psa 119:66 Teach me good sense and knowledge, For I have trusted in Your commands.

Psa 119:67 Before I was afflicted I myself was going astray, But now I have guarded Your word.

Psa 119:68 You are good, and do good; Teach me Your laws.

Psa 119:69 The proud have forged a lie against me, With all *my* heart I observe Your orders.

Psa 119:70 Their heart has become like fat, Without feeling; I have delighted in Your Torah.

Psa 119:71 It was good for me that I was afflicted, That I might learn Your laws.

Psa 119:72 The Torah of Your mouth is better to me Than thousands of gold and silver pieces.

Seven

~ Shalom ~ Libby

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