

Greetings, today our manna is from 2Chron 18; Zechariah 3; Rev. 7; John 6.

December 16 – Melchizedek Devotional Perspective

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

2Chron 18

Jehoshaphat Allies with Ahab

2Ch 18:1 **And Yehoshaphat had great riches and esteem, and allied himself with Ahab by marriage.**

2Ch 18:2 And some years later he went down to visit Ahab in Shomeron. And Ahab slaughtered many sheep and cattle for him and the people with him, and incited him to go up with him to Ramoth Gil'ad.

2Ch 18:3 And Ahab sovereign of Yisra'el said to Yehoshaphat sovereign of Yehudah, **"Do you go with me against Ramoth Gil'ad?"** **And he answered him, "I am as you are, and my people as your people, even with you in battle."**

Ellicott's Commentary: (v.3) Ramoth in Gilead.—The city is first mentioned (in [Deuteronomy 4:43](#); [Joshua 20:8](#); [Joshua 21:38](#)) as a city of refuge in the territory of Gad; then (in [1Kings 4:13](#)) as the centre of one of the provinces of Solomon, including the towns of Jair, and the strong hill country of Argob. In the Syrian wars it appears as a frontier fortress, taken and retaken. It had fallen into the hands of the Syrians, and had not been restored according to promise. The defeat and death of Ahab were subsequently avenged by Jehoram, who took it, and held it against all the attacks of the enemy ([2Kings 9:1-14](#)).

2Ch 18:4 **And Yehoshaphat said to the sovereign of Yisra'el, "Please inquire for the word of יהוה today."**

2Ch 18:5 And the sovereign of Yisra'el gathered the prophets together, four hundred men, and said to them, **"Do we go against Ramoth Gil'ad to battle, or do I refrain?"** And they said, **"Go up, for Elohim does give it into the sovereign's hand."**

Apparently the first 400 prophets were 'false prophets.' Yehoshaphat inquires if there was not a prophet of YHWH.

2Ch 18:6 But Yehoshaphat said, **"Is there not still a prophet of יהוה here, so that we inquire of him?"**

2Ch 18:7 And the sovereign of Yisra'el said to Yehoshaphat, "There is still one man to inquire of יהוה from him; but I hate him, because he never prophesies good concerning me, but always evil. **He is Mikayehu, the son of Yimla.**" And Yehoshaphat said, "Let not the sovereign say so!"

2Ch 18:8 So the sovereign of Yisra'el called one of his officers and said, **"Bring**

Mikahu son of Yimla at once!

The sovereigns of Israel and Judah each take their place on their thrones. They are dressed in their royal robes at the entrance of the gate of Samaria. There is much pomp and the 400 false prophets are boasting 'their' proclamations before the sovereigns.

2Ch 18:9 And the sovereign of Yisra'ël and Yehoshaphat the sovereign of Yehudah, dressed in their robes, sat each on his throne. And they sat at a threshing-floor at the entrance of the gate of Shomeron. And all the prophets were prophesying before them.

- ❖ **2Ch 18:10** And Tsidqiyahu son of Kena'anah had made horns of iron for himself, and said, "Thus said יהוה, 'With these you push the Arameans until they are destroyed.'"
- ❖ **2Ch 18:11** And all the prophets were prophesying so, saying, "Go up to Ramoth Gil'ad and prosper, and יהוה shall give it into the hand of the sovereign."

True followers of YHWH find themselves among the remnant minority and not the majority.

2Ch 18:12 And the messenger who had gone to call Mikayehu spoke to him, saying, **"See, the words of the prophets with one mouth are good towards the sovereign. So please let your word be like the word of one of them, and you shall speak good."**

2Ch 18:13 And Mikayehu said, **"As יהוה lives, whatever my Elohim says, that I speak."**

2Ch 18:14 And he came to the sovereign. And the sovereign said to him, "Mikah, do we go against Ramoth Gil'ad to battle, or do I refrain?" And he said, "Go and prosper, and they are given into your hand!"

2Ch 18:15 And the sovereign said to him, **"How many times have I made you swear that you do not speak to me, except the truth, in the Name of יהוה?"**

2Ch 18:16 So he said,

- ✚ "I saw all Yisra'ël scattered on the mountains, as sheep that have no shepherd. And יהוה said, 'These have no master. Let each return to his house in peace.'"

Then Mikayehu boldly proclaims what YHWH has revealed to him. It seems Mikayehu sees a vision as well as hears what YHWH verbally states. This meeting is described by some scholars to be YHWH meeting with His divine council. Psalm 82 speaks of such a setting.

Psa 82:1 [Elohim stands in the congregation of Ēl](#); He judges in the midst of the elohim.

Psa 82:2 How long would you judge perversely, And show partiality to the wrong? Selah.

What is proclaimed by Miḳayehu is very clear; and to not heed would lead to the demise of Ahab. To this day, YHWH has sent us all a very clear message. Yahusha is the Way, the Truth, and the Life! To ignore Him leads a person to destruction.

2Ch 18:17 And the sovereign of Yisra'ēl said to Yehoshaphat, "Did I not say to you that he would not prophesy good concerning me, but evil?"

2Ch 18:18 Then he said, "Therefore hear the word of יהוה:

- ✚ I saw יהוה sitting on His throne, and all the host of the heavens standing on His right and on His left.
- ✚ **2Ch 18:19** "And יהוה said, 'Who shall entice Aḥab sovereign of Yisra'ēl to go up and fall at Ramoth Gil'ad?' And one said this, and another said that.
- ✚ **2Ch 18:20** "And a spirit came forward and stood before יהוה, and said, 'Let me entice him.' יהוה said to him, 'In what way?'
- ✚ **2Ch 18:21** "And he said, 'I shall go out and be a spirit of falsehood in the mouth of all his prophets.' And He said, 'Entice him, and also prevail. Go out and do so.'
- ✚ **2Ch 18:22** "And now, see, יהוה has put a [spirit of falsehood^a](#) in the mouth of these prophets of yours, and יהוה has spoken evil concerning you." Footnote: [a 2Th 2:11](#).

2Ch 18:23 And Tsidqiyahu son of Kena'anah came near and struck Miḳayehu on the cheek, and said, "Which way did the spirit of יהוה pass over from me to speak to you?"

2Ch 18:24 And Miḳayehu said, "Look, you shall see on that day when you go into an inner room to hide!"

2Ch 18:25 Then the sovereign of Yisra'ēl said, "Take Miḳayehu, and return him to Amon the governor of the city and to Yo'ash the sovereign's son,

2Ch 18:26 and say, 'Thus said the sovereign, "Put this one in prison, and feed him with bread of affliction and water of affliction until I return in peace." ' "

2Ch 18:27 And Miḳayehu said, "If you return at all in peace, יהוה has not spoken by me." And he said, "Hear, all you people!"

Miḳayehu stands his ground despite abuse and being returned to prison. The word of YHWH would linger in the ears of all present.

The Defeat and Death of Ahab

It is interesting that Yehoshaphat doesn't listen to Miḳayehu either. After all, Yehoshaphat was the one that desired to hear from a prophet of YHWH. Possibly because the prophecy did not speak of his own demise; he agrees to go along with Ahab.

2Ch 18:28 Then the sovereign of Yisra'ël and Yehoshaphat the sovereign of Yehudah went up to Ramoth Gil'ad.

✚ **2Ch 18:29 And the sovereign of Yisra'ël said to Yehoshaphat, "Let me disguise myself and go into battle, but you put on your robes." And the sovereign of Yisra'ël disguised himself, and they went into battle.**

With friends like Ahab, who needs enemies? So essentially, Ahab tells Yehoshaphat to go into battle with his royal robes which would essentially place him as a decoy; while Ahab disguises himself with anything but royalty.

Clearly, the king of Aram [Syria] has a laser focus on Ahab, the king of Israel. He alerts his 32 commanders to have the same focus.

2Ch 18:30 And the sovereign of Aram had commanded the commanders of the chariots who were with him, saying, "Fight with no one small or great, but only with the sovereign of Yisra'ël."

2Ch 18:31 And it came to be, when the commanders of the chariots saw Yehoshaphat, that they said, "It is the sovereign of Yisra'ël!" So they turned around to fight against him, and Yehoshaphat cried out, and יהוה helped him, and Elohim moved them to turn away from him.

Close call for Yehoshaphat! He should learn it is not wise to make unholy alliances.

Though Ahab wore earthly armor, nothing could prevent YHWH's Word from coming to fruition. Ahab is struck by an arrow and he dies, just as prophesied.

2Ch 18:32 And it came to be, when the commanders of the chariots saw that it was not the sovereign of Yisra'ël, that they turned back from pursuing him.

2Ch 18:33 And a man drew a bow in his simplicity, and struck the sovereign of Yisra'ël between the joints of his armour. And he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

2Ch 18:34 But the battle increased that day, and the sovereign of Yisra'ël was propped up in his chariot facing the Arameans until evening, and he died at the time of the going down of the sun.

Zechariah 3

Zechariah has had 3 visions and is about to have the 4th vision. Let's recap:

The 1st vision: Described a warning vision, a timing vision, and a preparation vision. The red horse connected us to the vision of Revelation 6, but these in Zechariah 1 are standing in the shade as if waiting and their colors are red, sorrel, and white; not white, red, black, and pale green. These had gone throughout the earth and reported all is peaceful. This appears to be the 'calm before the storm.' This is before the white horse goes out to conquer followed by the red horse of war and death. The sorrel or chestnut colored horse could mean that since it was a time of peace, bread and health prevailed.

Throughout history we have seen nations rise against nation; we have heard of wars and rumors of wars, but these precede the time that the nations will face the final battle of the nations against YHWH's army and His set apart people. There will be a shift from warring among themselves and their associated principalities; to warring against the King of kings.

Zec 1:16 said: Therefore thus said יהוה, "I shall return to Yerushalayim with compassion. My house shall be built in it," declares יהוה of hosts, "and a surveyor's line be stretched out over Yerushalayim." '

When YHWH returns to Jerusalem in the 1st vision, then His house shall be built. It will not be a man-made temple with the abomination of desolation, the Anti-messiah, sitting in the holy place proclaiming to be all powerful.

A Vision of a Horseman

Zec 1:7 On the twenty-fourth day of the eleventh new moon, which is the new moon Shebat, in the second year of Dareyawesh, the word of יהוה came to Zekaryah son of Berekyahu, son of Iddo the prophet, saying,

If we were looking on today's calendar, the 24th day of the 11th month would have been around February 7th.

Zec 1:8 "I looked at night and saw a man riding on a red horse, and he was standing among the myrtle trees in the shade. And behind him were horses: red, sorrel, and white."

Zec 1:9 And I said, "My master, what are these?" And the messenger who was speaking to me said to me, "Let me show you what they are."

Zec 1:10 And the man who stood among the myrtle trees answered and said, "They are the ones יהוה has sent to go throughout the earth."

Zec 1:11 And they answered the messenger of יהוה, who stood among the myrtle trees, and said, "We have gone throughout the earth, and see, all the earth is at peace and rest."

Zec 1:12 And the messenger of יהוה answered and said, "O יהוה of hosts, how long would You have no compassion on Yerushalayim and on the cities of Yehudāh, against which You were enraged these seventy years?"

Zec 1:13 And יהוה answered the messenger who talked to me, good words, comforting words.

The second vision: Described the 4 horns - horns are connected to powerful nations. Craftsmen are builders; with the Master Craftsman, Yahusha, being the repairer of the breach, along with his apprentices – His set-apart ones – those of the four encampments around the Dwelling Place.

We have read in Revelation 11, that the two witnesses, which are the two olive trees AND the two candlesticks, 'trouble' or torment the nations for 3 ½ years and the nations rejoice over their demise for 3 ½ days before YHWH raises them up. In Zechariah 1:21, we see the craftsmen 'trouble' the nations.

Rev 11:1 And a reed like a measuring rod was given to me, and the messenger stood, saying, "Rise and measure the Dwelling Place of Elohim, and the slaughter-place, and those worshipping in it.

Rev 11:2 "But cast out the court which is outside the Dwelling Place, and do not measure it, for it has been given to the nations, and they shall trample the set-apart city under foot for forty-two months.

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

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

Rev 11:10 and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth.

A Vision of Horns and Craftsmen

Zec 1:18 And I lifted up my eyes and looked, and saw four horns.

Zec 1:19 And I said to the messenger who was speaking to me, "What are these?" And he said to me, "These are the horns that have scattered Yehudāh, Yisra'ēl, and Yerushalayim."

Zec 1:20 And יהוה showed me four craftsmen.

Zec 1:21 And I said, "What are these coming to do?" And he spoke saying, "These are the horns that scattered Yehudāh, so that no one lifted up his head. But these come to trouble them, to throw down the horns of the nations that lifted up their horn against the land of Yehudāh to scatter it."

The 3rd Vision: A Vision of a Man with a Measuring Line

Zec 2:1 And I lifted up my eyes and looked, and saw a man with a measuring line in his hand.

Zec 2:2 And I said, "Where are you going?" And he said to me, "To measure Yerushalayim, to see what is its width and what is its length."

Measuring is a metaphor for judgment. Jerusalem was to be **measured**. We see in Rev. 11:1 that three areas are to be measured: The Dwelling Place; the slaughter-place; and those worshipping in it.

Rev 11:1 And a **reed like a measuring rod** was given to me, and the messenger stood, saying, "Rise and measure the Dwelling Place of Elohim, and the slaughter-place, and those worshipping in it.

Mat 7:2 "For with what judgment you judge, you shall be judged. And with **the same measure you use, it shall be measured to you.**

Spiritual Jerusalem is the bride and does not always refer to a 'physical' Jerusalem.

Rev 21:2 And I, Yohanan, saw the set-apart city, renewed **Yerushalayim, coming down out of the heaven from Elohim, prepared as a bride adorned for her husband.**

Rev 21:3 And I heard a loud voice from the heaven saying, "See, the Booth of Elohim is with men, and **He shall dwell with them, and they shall be His people, and Elohim Himself shall be with them and be their Elohim.**"^b Lev 26:11-12 Footnote: ^bAlso see Isa 7:14, Isa 8:8, Isa 8:10, Jer 31:33, Eze 37:27, 2Ch 6:18.

Rev 21:4 "And Elohim shall wipe away every tear from their eyes, and there shall be no more death, nor mourning, nor crying. And there shall be no more pain, for the former *matters* have passed away."

YHWH is our Dwelling Place.

Zec 2:5 For I Myself am to her,' declares יהוה, 'a wall of fire all around, and for esteem I am in her midst.'"

Rev 21:22 And I saw no Dwelling Place in it, for יהוה 'El Shaddai is its Dwelling Place, and the Lamb.

Wheat and the tares are separated at the time of the harvest.

Mat 13:30 Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary." ' "

The 4th Vision: Today we have the 4th vision of Joshua the High Priest. Keep in mind, that the name Joshua in this context of Zechariah, appears to be a type and shadow referring to Yahusha. Here is an excerpt explanation given by got-questions.org but by no means an exhaustive explanation:

...*Yeshua* is the Hebrew name, and its English spelling is "Joshua." *Iesous* is the Greek transliteration of the Hebrew name, and its English spelling is "Jesus." Thus, the names "Joshua" and "Jesus" are essentially the same; both are English pronunciations of the Hebrew and Greek names for our Lord. (For examples of how the two names are interchangeable, see [Acts 7:45](#) and [Hebrews 4:8](#) in the KJV. In both cases, the word *Jesus* refers to the Old Testament character Joshua.)...
<https://www.gotquestions.org/Yeshua-Jesus.html>

Each end-time prophecy is given in part. Each has a piece of the big picture, observing what is and is to come from different angles and at different times. We too, understand the end-time prophecies in part and see them from various angles. This means none of us holds the perfect vision of the end-time events. We MUST rely on one another and work within One body and appreciate what each believer brings to the table. Beware of those boasting saying they have it all figured out. Read 1 Cor. 13:9.

1Co 13:9 For we know in part and we prophesy in part.

A Vision of Joshua the High Priest

Zec 3:1 And he showed me Yehoshua the high priest standing before the messenger of יהוה, and Satan standing at his right hand to be an adversary to him.

Zec 3:2 And יהוה said to Satan, "יהוה rebuke you, Satan! יהוה who has chosen Yerushalayim rebuke you! Is this not a brand plucked from the fire?"

Zec 3:3 And Yehoshua was dressed in filthy garments, and was standing before the messenger.

Yahusha took upon himself our filthy sins and laid down His life to make full atonement with His precious blood on the heavenly altar. When Yahusha washes us; He gives us a wedding garment without spot or blemish.

Rev 19:8 And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.

Zec 3:4 And He answered and spoke to those who stood before Him, saying, "Remove the filthy garments from him." And to him He said, "See, I have removed your guilt from you, and shall put costly robes on you."

Zec 3:5 And I said, "Let them put a clean turban on his head." Then they put a clean turban on his head, and they put garments on him. And the messenger of יהוה stood by.

When we come through the Door of Yahusha HaMashiach, the inspection gate; we, who were once prodigal sons and daughters have been washed by the blood of the Lamb. We are given costly robes and we receive a seal on our foreheads stating we are set-apart to YHWH and His Son, Yahusha.

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

Zec 3:6 **And the messenger of יהוה witnessed to Yehoshua, saying,**

Zec 3:7 **"Thus said יהוה of hosts,**

- ✚ 'If you walk in My ways,
- ✚ and if you guard My duty,
- ✚ then you shall also rule My house,
- ✚ and also guard My courts.
- ✚ And I shall give you access among these standing here.

Zec 3:8 Now listen, Yehoshua the high priest, you and your companions who sit before you, for they are men of symbol. **For look, I am bringing forth My Servant – the Branch.**^a Footnote: ^aOr *Sprout*. See [Isa 4:2](#), [Isa 11:1](#), [Jer 23:5](#), [Jer 33:15](#), [Zec 6:12](#).

Isa 4:2 In that day the Branch of יהוה shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones^a of Yisra'el. Footnote: ^a [Joe 2:32](#), [Oba 1:17](#).

Isa 11:1 And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall be fruitful.

Jer 23:5 "See, the days are coming," declares יהוה, "when I shall raise for Dawid a Branch^c of righteousness, and a Sovereign shall reign and act wisely, and shall do right-ruling and righteousness in the earth. Footnote: ^cOr *Sprout*.

Jer 33:14 See, the days are coming,' declares יהוה, 'when I shall establish the good word which I have promised to the house of Yisra'el and to the house of Yehudah:

Jer 33:15 In those days and at that time I cause a Branch of righteousness to spring forth for Dawid. And He shall do right-ruling and righteousness in the earth.

Joshua [Yehoshua] clearly equates to Yahusha, the Branch, in Zec. 6:11-12.

The Crown and the Temple

Zec 6:9 And the word of יהוה came to me, saying,

Zec 6:10 "Receive the gift from the exiles, from Hēldai, Tōḇiyah, and Yeḡayah, who have come from Babel. Then you shall go the same day and enter the house of Yoshiyah son of Tsephanyah.

Zec 6:11 **"And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua the son of Yehotsadaq, the high priest,**

Zec 6:12 and shall speak to him, saying, 'Thus said יהוה of hosts, saying, "See, the Man whose name is the Branch!^a And from His place He shall branch out, and He shall build the Hēḵal of יהוה. Footnote: ^aSee Zec 3:8.

Zec 6:13 "It is He who is going to build the Hēḵal of יהוה. It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both," '

Zec 6:14 while the crown is for a remembrance in the Hēḵal of יהוה to Hēlem, and to Tōḇiyah, and to Yeḡayah, and to Hēn son of Tsephanyah.

Zec 6:15 "And those who are far away shall come and build the Hēḵal of יהוה. And you shall know that יהוה of hosts has sent Me to you. And this shall be, if you diligently obey the voice of יהוה your Elohim."

Zec 3:9 See the stone which I have put before Yehoshua: **on one stone are seven eyes. See, I am engraving its inscription,' declares יהוה of hosts, 'and I shall remove the guilt of that land in one day.**

Rev 5:6 And I looked and saw in the midst of the throne and of the four living creatures, and in the midst of the elders a Lamb standing, as having been slain, **having seven horns and seven eyes, which are the seven Spirits of Elohim sent out into all the earth.**

Zec 3:10 In that day,' declares יהוה of hosts, **'you shall invite one another, under the vine and under the fig tree.'** "

Revelation 7

2021 FULL Updated Playlist:

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

The 144,000 Sealed of Israel

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

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

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

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

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

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

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

John hears the number of servants that were sealed:

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

Yehuḡah twelve thousand were sealed, of the tribe of **Re'ubĕn** twelve thousand were sealed, of the tribe of **Gad** twelve thousand were sealed, **Rev 7:6** of the tribe of **Ashĕr** twelve thousand were sealed, of the tribe of

Naphtali twelve thousand were sealed, of the tribe of
Menashsheh twelve thousand were sealed, [Rev 7:7](#) of
the tribe of **Shim'on** twelve thousand were sealed, of
the tribe of
Lěwi twelve thousand were sealed, of the tribe of
Yissaskar twelve thousand were sealed, [Rev 7:8](#) of the tribe of
Zebulun twelve thousand were sealed, of the tribe of
Yosěph twelve thousand were sealed, of the tribe of [[Most associate this entry to Ephraim](#)]
Binyamin twelve thousand were sealed.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rev 3:12 "He who overcomes, I shall make him a supporting post in the Dwelling Place

of My Elohim, and he shall by no means go out. **And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.**

To me, Rev. 14:3 gives us the biggest clues as to who the 144,000 may be.

They are not the elders. They are not the four living creatures. If my interpretation of the four living creatures is correct, the four living creatures could represent all the believers in all twelve tribes; depicted by the 4 lead banners of the wilderness encampments by the Lion; Ox; Eagle; and Man. Each group had a total of six wings, representing each quadrant having 3 tribes; thus, you would only see the 'head' of the lead 'banner emblem' followed by six wings.

They would be covered with eyes depicting the souls of the myriad of believers in each. This isn't too far of a stretch when we view Yahusha himself as the Lamb of Elohim and the Lion of Judah. We also know in 2 Cor. 5:17 - Therefore if any man *be* in Christ, *he is a new creature*: old things are passed away; behold, all things are become new. KJV

The 144,000 are those set-apart. They are the first fruits to Elohim, the first fruit of one of the harvests whether the barley; wheat; or grape/olive harvest.

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

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

x-Ref Isaiah 56:4-5;

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

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

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

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

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

Mat 19:12 **for there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made**

themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it.”

Maidens are described in 2Corinthians:

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

Heb 12:22 But **you have drawn near to Mount Tsiyon** and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

Heb 12:23 to **the entire gathering and assembly of the first-born having been enrolled in heaven**, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Heb 12:24 and to יהושע the Mediator^d of a new covenant, and to the blood of sprinkling which speaks better than *the blood* of Heḇel. Footnote: ^dSee [Heb_8:6](#).

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

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

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

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

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

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

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

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

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

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

The New Jerusalem

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

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

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

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

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

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

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

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

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

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

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

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

The Mountain of YHWH

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

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

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

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

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

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

A Great Multitude from Every Nation

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

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

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

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

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

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

Rev 7:13 And one of the elders responded, saying to me, "Who are these dressed in white robes, and where did they come from?"

Rev 7:14 And I said to him, "Master, you know." And he said to me, "These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.

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

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

These are very special and positionally close to YHWH.

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

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

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

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

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

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

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

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

[Eze 34:23](#) "And I shall raise up over them one shepherd, My servant Dawid, and he shall feed them. He shall feed them and be their shepherd.

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

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

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

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

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

John 6

Yahusha Feeds the Five Thousand – Yahusha and his taught ones had gone to the other side of the Sea of Galilee (H1551 meaning heathen circle). The Passover of the Yehudim was drawing close. Yahusha trying his disciples asked them, "Where should we buy bread for them to eat?" They were all pretty much blown away by this question! Andrew however does see a small boy with 5 barley loaves and two fish but then doubts what good they would do among so many. [5 equates to 5 Books of Moses; 2 equates to the 2 Houses]

Yahusha then blesses the 5 loaves of Barley and the two fish. He then distributes to his taught ones and they in turn distribute to the crowd. Yahusha is the Bread of Life. He is continuously available just like **the showbread in the Holy Place**.

When everyone was filled, he instructed his taught ones to gather the broken pieces of barley bread. The taught ones gathered twelve baskets of the broken barley bread left over by those who had eaten. [12 equates to the 12 tribes] At this the men said, "**This is truly the Prophet who is coming to the world.**" Yahusha withdrew alone into the mountain knowing their desire to seize him to make Him Sovereign.

Yahusha Feeds the Five Thousand

Joh 6:1 After this יהושע went away to the other side of the Sea of Galil, that is Lake Kinnereth.

Joh 6:2 And a large crowd was following Him, because they saw His signs which He did on those who were sick.

Joh 6:3 And יהושע went up on a mountain, and there He sat down with His taught ones.

Joh 6:4 And the Pěsaḥ was near, the festival of the Yehudim.

Joh 6:5 Then יהושע, lifting up His eyes and seeing a large crowd coming toward Him, said to Philip, "Where shall we buy bread for them to eat?"

Joh 6:6 And this He said, trying him, for He Himself knew what He would do.

Joh 6:7 Philip answered Him, "Two hundred **denarii**^a worth of bread is not sufficient for

them, for every one of them to receive a little.” [Footnote: ^aRoman monetary unit.](#)

Joh 6:8 One of His taught ones, Andri, the brother of Shim'on Kěpha, said to Him,

Joh 6:9 “Here is a boy who has five barley loaves and two fishes, but what are these for so many?”

Joh 6:10 And יהושע said, “Make the people sit down.” Now there was much grass in the place, and the men, numbering about five thousand, sat down.

Joh 6:11 And יהושע took the loaves, and having given thanks He distributed them to the taught ones, and the taught ones to those sitting down. And the same with the fish, as much as they wished.

Joh 6:12 And when they were filled, He said to His taught ones, “Gather the broken pieces that are left over, so that none gets wasted.”

Joh 6:13 So they gathered them and filled twelve baskets with broken pieces of the five barley loaves which were left over by those who had eaten.

Joh 6:14 Then the men, having seen the sign that יהושע did, said, “This is truly the Prophet who is coming to the world.”

Joh 6:15 Then יהושע, knowing that they were about to come and seize Him, that they might make Him sovereign, withdrew again to the mountain, alone by Himself.

Yahusha Walks on Water – One can't help but chuckle at the dazed disciples witnessing the miracles of Yahusha! As it draws dark the taught ones wait for Yahusha, but he doesn't come. They knew this sea well and the water was rising, and a great wind was developing. Being 3-4 miles out, they are frightened when they see Yahusha walking on the sea near the boat. Yahusha calms them by identifying himself. They no sooner thought to get Yahusha in the boat and suddenly they found themselves arrived at the other side! Today the Sea of Galilee is about 13 miles long and 8 miles wide. So here we see a sneak peek at possible 'quantum tunneling' as they advanced greatly beyond 'normal arrival time.'

Yahusha Walks on Water

Joh 6:16 And when evening came, His taught ones went down to the sea,

Joh 6:17 and entering into the boat, they were going over the sea toward Kephrah Nahum. And it had already become dark, and יהושע had not yet come to them.

Joh 6:18 And the sea was rising because a great wind was blowing.

Joh 6:19 When they had rowed about [twenty-five or thirty stadia^b](#), they saw יהושע walking on the sea and coming near the boat, and they were afraid. [Footnote: ^bApprox. 5 to 6 kilometres or 3 to 4 miles.](#)

Joh 6:20 And He said to them, “It is I, do not be afraid.”

Joh 6:21 They wished therefore to take Him into the boat, and at once the boat was at the land where they were going.

I Am the Bread of Life – The crowd follows and questions how Yahusha made it to the other side so quickly. He diverts their questions back to their intention for following Him. He said they followed not for the signs, but for the bread that satisfied them. There were still many in unbelief.

He explained He was the **Bread that came down from heaven**. He instructed the crowd not to labor for food that perishes but for food that is everlasting. Questions followed that one would expect to hear from insincere seekers; yet Yahusha patiently answers. Yehudim were also in the crowd and grumbled because Yahusha said He was the Bread that came down from heaven. They mocked by saying, don't we know His father Joseph and his mother?

John 6 speaks clearly as to all Yahusha shared. The crowd lacked belief and therefore lacked spiritual discernment and understanding over spiritual matters.

I Am the Bread of Life

Joh 6:22 On the next day, the crowd that was standing on the other side of the sea saw that **there was no other boat there except that one into which His taught ones had entered, and that יהושע had not entered the boat with His taught ones, but His taught ones went away alone** –

Joh 6:23 but other boats came from Kinnereth, near the place where they ate bread after the Master had given thanks –

Joh 6:24 therefore when the crowd saw that יהושע was not there, nor His taught ones, they themselves also entered into the boats and came to Kephrah Nahum, seeking יהושע.

Joh 6:25 **And having found Him on the other side of the sea, they asked Him, “Rabbi, when did You come here?”**

Joh 6:26 יהושע answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were satisfied.

Joh 6:27 “Do not labour for the food that is perishing, **but for the food that is remaining to everlasting life, which the Son of Adam shall give you,**^c for the Father, Elohim, has set His seal on Him.” Footnote: ^cSee [Joh 6:35](#), [Joh 6:48](#), [Joh 6:51](#), [Joh 6:58](#) and [Mat 4:4](#).

Joh 6:28 So they said to Him, “What should we do to work the works of Elohim?”

Joh 6:29 יהושע answered and said to them, **“This is the work of Elohim, that you believe in Him whom He sent.”**

Joh 6:30 So they said to Him, “What sign then would You do, so that we see and believe You? What would You do?”

Joh 6:31 “Our fathers ate the manna in the wilderness, as it has been written, **‘He gave**

them bread out of the heaven to eat.’ ” [Psa 78:24](#), [Psa 105:40](#), [Neh 9:15](#).

Joh 6:32 Therefore יהושע said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, **but My Father gives you the true bread out of the heaven.**”

Joh 6:33 **“For the bread of Elohim is He who comes down out of the heaven and gives life to the world.”**

Joh 6:34 So they said to Him, “Master, give us this bread always.”

Joh 6:35 And יהושע said to them, **“I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.**”

Joh 6:36 “But I said to you that you have seen Me, and still do not believe.

Joh 6:37 “All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out.

Joh 6:38 **“Because I have come down out of the heaven,** not to do My own desire, but the desire of Him who sent Me.

Joh 6:39 **“This is the desire of the Father who sent Me, that all He has given Me I should not lose of it, but should raise it in the last day.**”

John 6:39 is speaking of the ‘bodily’ resurrection in the last day.

Joh 6:40 “And this is the desire of Him who sent Me, **that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.”**

Two aspects of Yahusha being the Resurrection AND the Life:

1. Those that see and believe in the Son will possess everlasting life.
2. AND Yahusha will raise him up in the last day.

Joh 6:41 Therefore the Yehudim were grumbling against Him, because He said, **“I am the bread which came down out of the heaven.”**

Joh 6:42 And they said, “Is not this יהושע, the son of Yosēph, whose father and mother we know? How is it then that He says, ‘I have come down out of the heaven’?”

Joh 6:43 Then יהושע answered and said to them, “Do not grumble with one another.

Joh 6:44 “No one is able to come to Me unless the Father who sent Me draws him. And I shall raise him up in the last day.

Joh 6:45 “It has been written in the prophets, **‘And they shall all be taught by יהוה.’** [Isa 54:13](#), [Jer 31:34](#). Everyone, then, who has heard from the Father, and learned, comes to Me.

Joh 6:46 “Not that anyone has seen the Father, except He who is from Elohim – He has seen the Father.

Joh 6:47 **“Truly, truly, I say to you, he who believes in Me possesses everlasting life.**”

'Possesses everlasting life' doesn't mean it is something given later; believers have received everlasting life.

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

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

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

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

We that believe in Yahusha, eat from the Tree of Life, the Bread of Life - Yahusha. As soon as we believe and receive Yahusha, we possess everlasting life. A pattern to prove this is when Adam and Eve ate of the tree of the knowledge of good and evil; immediately, they lost their covering of light and were naked being clothed in skin. For the penalty of sin is death.

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

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

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

Joh 6:55 "For My flesh is truly food, and My blood is truly drink.

Joh 6:56 "**He who eats My flesh and drinks My blood stays in Me, and I in him.**

We are echad with Him, the one new man Israel, born from above, with Yahusha as the head; and we as the body made up of many parts. Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Joh 6:57 "As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me.

Joh 6:58 "This is the bread which came down out of the heaven, not as your fathers ate the manna and died. **He who eats this bread shall live forever.**"

Joh 6:59 He said this in a congregation, teaching in Kephrah Nahum.

The Words of Eternal Life – Even Yahusha’s taught ones struggled for understanding. Some of his taught ones withdrew and didn’t walk with Him anymore. Yahusha was YHWH in Son, He came from heaven above in the likeness of flesh and was born of a virgin; He is the manna from heaven that brings eternal life; He is the Word; those that believe have spiritual eyes and eat from His Word; they walk as He walked knowing if the enemy hated Him, they too would be hated. He was the sacrificial Lamb of Elohim who would shed His blood for all those that receive and believe.

Yahusha’s flesh and blood was from heaven and Miriam was the surrogate womb birthing the Messiah. Miriam would not have provided an egg for fertilization, for YHWH is not an Elohim of mixing. Otherwise, we would end up with another Genesis 6 scenario.

By identifying who we are in Him and Him in us, we partake of His blood by being obedient to His Covenant Torah which brings blessings of eternal life. His torn flesh represented the temple veil ripped top to bottom, that now allows us entrance before Him in the Holy Place as his kingdom of priests. He was NOT talking cannibalism. Those that are His, partake of the bread and wine at each Passover in remembrance that he took our sins and we received righteousness through Him. Then we WALK in that remembrance throughout our lives, we walk in Covenant, we stay in His Word, we pray, we love Him with all our heart, soul, mind, and strength and we love others as ourselves.

The Words of Eternal Life

Joh 6:60 Therefore many of His taught ones having heard, said, “This word is hard, who is able to hear it?”

Joh 6:61 But יהושע knowing within Himself that His taught ones were grumbling about this, said to them, “Does this make you stumble?”

Joh 6:62 “What if you see the Son of Adam going up where He was before?”

Joh 6:63 **“It is the Spirit that gives life, the flesh does not profit at all. The words that I speak to you are Spirit and are life.”**^d Footnote: ^dSee [Joh 6:68](#) and [1Co 15:45](#).

Joh 6:64 “But there are some of you who do not believe.” For יהושע knew from the beginning who they were who did not believe, and who would deliver Him up.

Joh 6:65 And He said, “Because of this I have said to you that no one is able to come to Me unless it has been given to him by My Father.”

Joh 6:66 **From then on many of His taught ones withdrew and were not walking with Him any more.**

Joh 6:67 יהושע therefore said to the twelve, “Do you also wish to go away?”

Joh 6:68 Then Shim’on Kěpha answered Him, “Master, to whom shall we go? **You possess words of everlasting life.**

Joh 6:69 “And we have believed, and we know that You are the Messiah, the Son of the living Elohim.”

Joh 6:70 יהושע answered them, **“Have I not chosen you, the twelve, and one of you is a devil?”**

Joh 6:71 He was now speaking of Yehudāh from Qerioth, *the son* of Shim'on, for he, one of the twelve, was about to deliver Him up.

~ Shalom ~ Libby

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