

Greetings, today our manna is 2Kings 4; 1Tim. 1; Daniel 8; Psalm 116.

October 23 – 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 4 Three mighty miracles done by Elisha through the power of YHWH!

Elisha and the Widow's Oil

2Ki 4:1 And a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, “Your servant my husband is dead, and you know that your servant feared יהוה. And the lender has come to take my two sons to be his slaves.”

2Ki 4:2 And Elisha said to her, “What should I do for you? Inform me, what do you have in the house?” And she said, “Your female servant has none at all in the house except a pot of oil.”

2Ki 4:3 And he said, “Go, borrow vessels from everywhere, from all your neighbors, empty vessels, do not get a few.”

2Ki 4:4 “And when you have come in, you shall shut the door behind you and your sons. Then pour it into all those vessels, and set aside the filled ones.”

2Ki 4:5 So she went from him and shut the door behind her and her sons, who brought *the vessels* to her, and she poured it out.

2Ki 4:6 And it came to be, when the vessels were filled, that she said to her son, “Bring me another vessel.” But he said to her, “There is not another vessel.” And the oil ceased.

2Ki 4:7 So she went and informed the man of Elohim, and he said, “Go, sell the oil and pay your debt. And you and your sons live on the rest.”

Elisha and the Shunammite Woman

2Ki 4:8 And it came to be on a day that Elisha went to Shunēm, where there was a prominent woman, and she took hold of him to eat some food. And it came to be, as often as he passed by, that he turned in there to eat some food.

2Ki 4:9 And she said to her husband, “Look, I know that this is a set-apart man of Elohim, who passes by us continually.

2Ki 4:10 “Please, let us make a small upper room on the wall, and let us put a bed for him there, and a table and a chair and a lampstand. And it shall be, whenever he comes to us, let him turn in there.”

2Ki 4:11 And it came to be on a day that he came there, and he turned in to the upper room and lay down there.

2Ki 4:12 And he said to Gēhazi his servant, “Call this Shunammite woman.” So he called her, and she stood before him.

2Ki 4:13 And he said to him, “Please say to her, ‘Look, you have gone to all this trouble for us. What is there to be done for you? Should I speak on your behalf to the sovereign

or to the commander of the army?” And she answered, “I am dwelling among my own people.”

2Ki 4:14 And he said, “What then is to be done for her?” And Gēhazi answered, “Well, she has no son, and her husband is old.”

2Ki 4:15 And he said, “Call her.” So he called her, and she stood in the doorway.

2Ki 4:16 And he said, “About this appointed time next year you shall embrace a son.” And she said, “**No, my master, man of Elohim, do not lie to your female servant!**”

2Ki 4:17 And the woman conceived, and bore a son when the appointed time had come, of which Elisha had spoken to her.

Elisha Raises the Shunammite's Son

2Ki 4:18 And the child grew. And it came to be on a day that he went out to his father, to the reapers,

2Ki 4:19 and he said to his father, “My head, my head!” And he said to a servant, “Take him to his mother.”

2Ki 4:20 **So he took him and brought him to his mother, and he sat on her knees till noon, and died.**

2Ki 4:21 And **she went up and laid him on the bed of the man of Elohim**, and shut *the door* on him, and went out.

2Ki 4:22 And she called to her husband, and said, “Please send me one of the young men and one of the donkeys, so that I hurry to the man of Elohim and return.”

2Ki 4:23 And he said, “Why are you going to him today? It is neither the new *moon* nor the sabbath.” And she said, “It is well!”

2Ki 4:24 And she saddled the donkey and said to her servant, “Drive and go, do not slow down, except I speak to you.”

2Ki 4:25 And she went, and came to the man of Elohim at Mount Karmel. And it came to be, when the man of Elohim saw her at a distance, that he said to his servant Gēhazi, “See, the Shunammite woman.”

2Ki 4:26 “Please run now to meet her, and say to her, ‘Is it well with you? Is it well with your husband? Is it well with the child?’” And she answered, “It is well.”

2Ki 4:27 And she came to the man of Elohim at the hill, and she took hold of him by the feet, but Gēhazi came near to push her away. But the man of Elohim said, “Leave her alone, for her being is bitter in her, and הוה has hidden it from me, and has not revealed it to me.”

2Ki 4:28 And she said, “Did I ask a son of my master? Did I not say, ‘Do not deceive me?’”

2Ki 4:29 And he said to Gēhazi, “Gird up your loins, and take my staff in your hand, and go. When you meet anyone, do not greet him, and when anyone greets you, do not answer him. And you shall lay my staff on the face of the child.”

2Ki 4:30 And the mother of the child said, “As הוה lives, and as your being lives, I do not leave you.” And he rose and followed her.

2Ki 4:31 And Gēhazi went on ahead of them, and laid the staff on the face of the child.

But there was no voice and there was no hearing, so he went back to meet him, and reported to him, saying, "The child has not awakened."

2Ki 4:32 And Elisha came into the house and saw the child was dead, lying on his bed,

2Ki 4:33 and he went in, and shut the door behind the two of them, and prayed to יהוה.

2Ki 4:34 And he went up and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands, and stretched himself out on the child, and the flesh of the child became warm.

2Ki 4:35 And he returned and walked back and forth in the house, then went up and stretched himself out on him. And the child sneezed seven times, and the child opened his eyes.

2Ki 4:36 And he called Gēḥazi and said, "Call this Shunammite." So he called her. And she came in to him, and he said, "Pick up your son."

2Ki 4:37 Then she went in and fell at his feet, and bowed herself to the ground, and picked up her son and went out.

Elisha Purifies the Deadly Stew

2Ki 4:38 And Elisha returned to Gilgal. And the scarcity of food was in the land, and the sons of the prophets were sitting before him. And he said to his servant, "Put on the large pot, and cook stew for the sons of the prophets."

2Ki 4:39 And one went out to the field to gather plants, and found a wild vine, and gathered wild cucumbers from it, filling the skirt of his garment, and came and sliced them into the pot of stew, though they did not know what they were.

2Ki 4:40 They then served it to the men to eat. And it came to be, as they were eating the stew, that they cried out and said, "O man of Elohim, there is death in the pot!" And they were unable to eat it.

2Ki 4:41 And he said, "Then bring some flour." And he put it into the pot, and said, "Serve it to the people to eat." And there was no evil matter in the pot.

2Ki 4:42 Now a man came from Ba'al Shalishah, and brought the man of Elohim bread of the first-fruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give it to the people to eat."

2Ki 4:43 And his servant said, "What? Do I set this before one hundred men?" And he said, "Give it to the people to eat. For thus said יהוה, 'Eat and have some left over.'"

2Ki 4:44 And he set it before them, and they ate and had some left over, according to the word of יהוה.

1Tim. 1

1Timothy was written during Paul's imprisonment in Rome and 2Timothy was apparently Paul's last written letter. The Book of Hebrews follows but it is felt that it was written possibly by Barnabas; but probably by Apollos. First and Second Timothy were some of Paul's last words and Timothy was like his own son. Not only was Timothy like his own son, but Paul's heart and passion was that all tribes, tongues, people, and nations would receive the Covenant Gospel message of Yahusha HaMashiach. Paul was YHWH's chosen vessel to proclaim the Good News to the nations. Timothy himself had a Jewish mother and a Greek father.

Like any believing father, Paul desired to pour wisdom and knowledge into Timothy. Paul knew what he had encountered, and he wanted to prepare Timothy for rough waters ahead. He first alerts Timothy to false teachers. At this point, Timothy had probably witnessed encounters with false teachers. Soon, it would be different for he himself would need to address man-made doctrines, fables, and endless genealogies.

The shift back from the Aaronic Levitical Priesthood to the Melchizedek Priesthood had taken place; though many resisted the change. This had also required a change in law [Heb. 7:12] from being under the Book of the Law, the tutor; to now being under the New Covenant and once again following Covenant Torah.

The baton was being passed to the next generation such as Timothy and Apollos, and they had learned well under Paul and his companions in the faith. Rightly teaching and dividing the Word of YHWH was paramount.

Greeting

1Ti 1:1 Sha'ul, an emissary of **יהושע** Messiah, according to a command of Elohim our Saviour, and of the Master **יהושע** Messiah, our expectation,

1Ti 1:2 to Timotiyos, a genuine child in the belief: Favour, compassion, peace from Elohim our Father and **יהושע** Messiah our Master.

Warning Against False Teachers

1Ti 1:3 As I appealed to you when I went into Makedonia, to remain in Ephesos, in order to command some not to teach differently,

1Ti 1:4 nor to pay attention to fables and endless genealogies, which cause disputes rather than an administration of Elohim which is in belief.

1Ti 1:5 Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief,

1Ti 1:6 which some, having missed *the goal*, turned aside to senseless talk,

1Ti 1:7 wishing to be teachers of Torah, understanding neither what they say nor concerning what they strongly affirm.

Paul expounds the proper use of the Torah; YHWH's Word.

1Ti 1:8 And we know that the Torah is good **if one uses it legitimately**,

1Ti 1:9 knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers,

1Ti 1:10 for those who whore, for sodomites, for kidnappers, for liars, for perjurers, and for whatever else that is contrary to sound teaching,

1Ti 1:11 according to the esteemed Good News of the blessed Elohim which was entrusted to me.

Paul was humble and thankful for being of service to Yahusha HaMashiach; though Paul knew he formerly was a sinner saved by grace through faith, a blasphemer, a persecutor, an insulter; all done in ignorance of which he had received forgiveness. Paul's race was coming to an end and he had ran well. Now, his desire was for Timothy to do likewise. Paul closes 1Timothy Chapter 1 with these words:

Yahusha Came to Redeem

1Ti 1:12 And I thank Messiah **יהושע** our Master who empowered me, because He counted me trustworthy, putting me into service,

1Ti 1:13 me, although I was formerly a blasphemer, and a persecutor, and an insulter. But compassion was shown me because being ignorant I did it in unbelief.

1Ti 1:14 And the favor of our Master was exceedingly increased, with belief and love which are in Messiah **יהושע**.

1Ti 1:15 Trustworthy is the word and worthy of all acceptance, that Messiah **יהושע** came into the world to save sinners, of whom I am foremost.

1Ti 1:16 But because of this I received compassion, so that in me first, **יהושע** Messiah might display all patience, as an example to those who are going to believe on Him for everlasting life.

1Ti 1:17 Now to the Sovereign of the ages, incorruptible, invisible, to Elohim who alone is wise, be respect and esteem forever and ever. Amēn.

1Ti 1:18 **This charge I entrust to you, son Timotiyos**, according to the prophecies previously made concerning you, that by them you might wage the good campaign,

1Ti 1:19 having belief and a good conscience, **which some have thrust aside and suffered shipwreck concerning their belief.**

1Ti 1:20 Among these are Humenaios and Alexander, whom I delivered to Satan, in order to be taught not to blaspheme.

After the death, burial, and resurrection of Yahusha HaMashiach, our High Priest of the Melchizedek Order, everything changed, **once and for all!** Some resisted this change; others turned back. Paul was direct with anyone not acknowledging the finished work of Yahusha; not to be unkind, but to turn people to Yahusha, the Truth, before it was too late.

Daniel 8 Daniel 8 is a MAJOR prophetic chapter. I have attempted to bring out some interesting points but **this chapter deserves much time and study.**

Daniel's Vision of the Ram and the Goat

Dan 8:1 In the third year of the reign of Bēlshatstsar the sovereign, a vision appeared to me, Dani'ēl, after the one that appeared to me the first time.

Two years after Daniel had the vision of the 'four great beasts'; Daniel has another vision. This time the vision is of the ram and the he-goat. In this vision, Daniel finds himself located at the citadel [a castle or palace] of Shushan by the River Ulai.

Dan 8:2 And I looked in the vision, and it came to be while I was looking, that **I was in the citadel of Shushan**, which is in the province of Ĕylam. And I looked in the vision, and I was by the **River Ulai**.

The Ram

Dan 8:3 And I lifted my eyes and looked and saw a **ram standing beside the river**, and it had **two horns**, and the **two horns were high**. And the **one was higher than the other**, and the **higher one came up last**.

Dan 8:4 I saw the ram pushing westward, and northward, and southward, so that no beast could stand before him, and there was no one to deliver from his hand, while he did as he pleased and became great.

The Male Goat Tramples the Ram

Dan 8:5 And I was observing and saw a **male goat came from the west**, over the surface of all the earth, without touching the ground. And the **goat had a conspicuous horn between his eyes**.

Daniel 8:5 (Brenton) And I was considering, and, behold, a **he-goat** came from the south-west on the face of the whole earth, and touched not the earth: and the goat had a horn between his eyes.

Dan 8:6 And he came to the ram that had two horns, **which I had seen standing beside** the river, and ran at him in the rage of his power.

Dan 8:7 And **I saw him come close to the ram, and he became embittered against him, and struck the ram, and broke his two horns**. And there was no power in the ram to withstand him, but he threw him down to the ground and trampled on him. And there was no one to deliver the ram from his hand.

Dan 8:8 **And the male goat became very great**. But when he was strong, the large horn was broken, and in place of it four conspicuous ones came up toward the four winds of the heavens.

Gen 27:11 And Jacob^{H3290} said^{H559} to^{H413} Rebekah^{H7259} his mother,^{H517} Behold,^{H2005} Esau^{H6215} my brother^{H251} is a hairy^{H8163} man,^{H376} and I^{H595} am a smooth^{H2509} man.^{H376}

H8163 *śâ'îyr* / *śâ'ir* [He-goat / Seir]

BDB Definition:

- 1) **hairy** (adjective)
- 2) **he-goat**, buck (noun masculine)
 - 2a) as sacrificial animal
 - 2b) satyr, may refer to **a demon possessed goat** like the swine of Gadara ([Mat 8:30-32](#))

Kimberly Rogers Brown did further research into the meaning of Seir which follows:

Bearded grain – as in tares

MEANINGS FOR SEIR			
The masculine noun שׂיר (se'ar) means hair in general (Genesis 25:25, Judges 16:22)	The feminine noun שׂירה (se'ara) means barley, the bearded grain (Exodus 9:31, Isaiah 28:25).	The root-verb שׂיר (sha'ar II) means to calculate or reckon (Proverbs 23:7). Its sole derivative is the masculine noun שׂיר (sha'ar), meaning measure (Genesis 26:12).	Rev 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.
The adjective שׂיר (sa'ar) means hairy (Genesis 27:11 and v23).	The masculine noun שׂיר (sa'ar) derived from the verb, meaning horror (Job 18:20).		
The masculine noun שׂיר (sa'ar) denotes a he-goat (a bristly guy, Leviticus 4:24).	The denominative verb שׂיר (sa'ar) means to be very afraid.		

We must remember the great tribulation is about the war that continues to rage between Esau and Jacob; the 'bearded grain' tares and the wheat. There is hope for anyone that turns to Yahusha and receives Him as their Savior!

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.

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.

Dan 8:9 And **from one of them came a little horn which became exceedingly great toward the south, and toward the east, and toward the Splendid Land.**

Dan 8:10 And it became great, up to the host of the heavens. And it caused some of the host and some of the stars to fall to the earth, and trampled them down.

Dan 8:11 It even exalted itself as high as the Prince of the host. And it took that which is continual away from Him, and threw down the foundation of His set-apart place.

Rev 13:5 And he was given a mouth speaking great matters and blasphemies, and he was given authority to do so forty-two months.

Rev 13:6 And he opened his mouth in blasphemies against Elohim, to blaspheme His Name, and His Tent, and those dwelling in the heaven.

Rev 13:7 And it was given to him to fight with the set-apart ones and to overcome them. And authority was given to him over every tribe and tongue and nation.

Rev 13:8 And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.

Matthew Nolan with Torah to the Tribes does the following word study that is very revealing. What follows is an **excerpt**, but the video teachings can be viewed at the following links:

Daniel Deception Video

<https://youtu.be/k2YvkJaQvfc>

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

<https://youtu.be/gAk5Ur89nll>

Excerpt: Daniel 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and the daily sacrifice was taken away, and the place of his sanctuary was cast down. (The place of יהוה's sanctuary is Yahusha.)

Daniel 8:11 in all known English translations has translated the ^[11]Hebrew word 'Ruwm' (Strong's 7311) as "taken away". This word's meaning comes from the context of 'rising' or 'raising' and has more often than not been translated 'exalt' or 'exalting'.

The word 'Ruwm' has been used 209 times in the Old Testament. The overwhelming support of the interpretation of this word shows us that it means 'to rise ^[11]or 'exalt'. It has several times been translated "take up" or "take from" ^[11]but in context has always been in a sense of 'raising' NOT 'taking away' or ^[11]'casting away'.

Daniel uses the Hebrew word 'Ruwm' 13 times in his book. Of these 13 uses ALL have a context of something being raised or lifted up or exalted or being made high. So why here is it used as 'taken away?'

What's weird is in Daniel 8:11 in some manuscripts the word 'Ruwm' is used twice consecutively. The literal translation of the text would read, **He was magnified before the prince of the host and the daily sacrifice was exalted, the exalted cornerstone of the holy place (the messiah) was cast down.**

The **exalting** of a daily sacrifice of bulls or goats or of any blood other than Yahusha IS THE ABOMINATION!

This can be seen in Hebrews 9:23-10:18 very clearly. This places the prophecy of Daniel's "midst of the week" starting with the Daily sacrifice being "called back" not being "taken away". And herein lies the Jewish, Messianic Jewish, Hebrew Roots and Christian Zionist deception!

Dan 8:12 And because of transgression, an army was given over to the horn to oppose that which is continual. **And it threw the truth down to the ground,**^a and it acted and prospered. Footnote: ^a [Isa 59:14](#).

Dan 8:13 Then **I heard a certain set-apart one speaking.** And **another set-apart one said to that certain one who was speaking,** "Till when is the vision, concerning that which is continual, and the transgression that lays waste, to make both the set-apart place and the host to be trampled under foot?"^b Footnote: ^bSee [Dan 11:31](#), [Mat 24:15](#).

Dan 8:14 And he said to me, "For two thousand three hundred nights,^c then that which is set-apart shall be made right." Footnote: ^cLit. evening-morning.

The Interpretation of the Vision

Gabriel is called upon to make Daniel understand the vision.

Dan 8:15 And it came to be, when I, Dani'el, had seen the vision, that I sought understanding, and see, **before me stood one having the appearance of a mighty man.**

Dan 8:16 And I heard a man's voice between the banks of Ulai, who called, and said, "Gabri'el, make this man understand the vision."

Dan 8:17 He then came near where I stood. And when he came I feared and I fell on my face, but he said to me, "Understand, son of man, for the vision is for the time of the end."

Dan 8:18 And, as he was speaking with me, I fell stunned upon my face to the ground,

but he touched me, and made me stand up straight,

Dan 8:19 and said, "Look, I am making known to you what shall take place in the latter time of the wrath, for **at the appointed time** shall be the end.

The Ram is Identified:

Dan 8:20 "The **ram** which you saw, **having two horns, are the sovereigns of Media and Persia.**

The male goat is identified.

Dan 8:21 "And **the male goat is the sovereign of Greece,** and **the large horn between its eyes is the first sovereign.**

The four horns are four rulerships arising out of that nation.

Dan 8:22 "And that it was broken and four stood up in its place: are four rulerships arising out of that nation, but not in its power.

Dan 8:23 "And **in the latter time of their rule, when the transgressors have filled up their measure, a sovereign, fierce of face and skilled at intrigues, shall stand up.**

Dan 8:24 "And his power shall be mighty, but not by his own power, and he shall destroy incredibly, and shall prosper and thrive, and destroy mighty men, and the set-apart people.

Dan 8:25 "And through his skill he shall make deceit prosper in his hand, and hold himself to be great in his heart, and destroy many who are at ease, and even stand against the Prince of princes – yet without hand he shall be broken.

Rev 19:19 And I saw the beast, and the sovereigns of the earth, and their armies, gathered together to fight Him who sat on the horse and His army.

Rev 19:20 And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur.

Rev 19:21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Dan 8:26 "And what was said in the vision of the evening and morning is truth. **And hide the vision, for it is after many days."**

Dan 8:27 And I, Dani'el, was stricken and became sick for days. Then I rose up and went about the sovereign's work. And **I was amazed at the vision, but there was no understanding.**

Psalm 116

This is a psalm from a grateful heart. When a person is delivered out of peril, he is not one to soon forget. When in a place where there seems to be no way out and YHWH sees you through; you look back in awe and wonder. Not only does he usually deliver a sincere heart that cries out to Him, He goes beyond the deliverance asked for, and blesses abundantly.

I Love YHWH

- Psa 116:1** I love יהוה, because He has heard my voice, my pleas.
- Psa 116:2** Because He has inclined His ear to me, And I shall call throughout my days.
- Psa 116:3** The cords of death were around me, And the pains of She'ol came upon me; I found distress and sorrow.
- Psa 116:4** Then I called upon the Name of יהוה, "O יהוה, I pray to You, deliver my being!"
- Psa 116:5** יהוה shows favor and is righteous; And our Elohim is compassionate.
- Psa 116:6** יהוה guards the simple; I was brought low, but He saved me.
- Psa 116:7** Return to your rest, O my being, For יהוה has treated you well.
- Psa 116:8** For You have delivered my being from death, My eyes from tears, My feet from falling.
- Psa 116:9** I shall walk before יהוה in the land of the living.
- Psa 116:10** I have believed, for I speak; I have been greatly afflicted.
- Psa 116:11** I said in my haste, "All men are liars."
- Psa 116:12** What shall I return to יהוה? All His bounties are upon me.
- Psa 116:13** I lift up the cup of deliverance, And call upon the Name of יהוה.
- Psa 116:14** I pay my vows to יהוה Now in the presence of all His people.
- Psa 116:15** Precious in the eyes of יהוה Is the death of His lovingly-committed ones.
- Psa 116:16** O יהוה, I am truly Your servant, I am Your servant, the son of Your female servant; You have loosed my bonds.
- Psa 116:17** I slaughter You a slaughtering of thanksgiving, And call upon the Name of יהוה.
- Psa 116:18** I pay my vows to יהוה In the presence of all His people,
- Psa 116:19** In the courts of the House of יהוה, In your midst, O Yerushalayim. Praise Yah!

The Ram and the He-Goat

~ Shalom ~ Libby

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