

Greetings, today our manna is 1Sam. 26; 1Cor. 7; Ezekiel 5; Psalms 42 & 43.

September 2 – 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/>

1Sam. 26 Saul is once again in pursuit of David.

David Spares Saul Again

1Sa 26:1 And the Ziphites came to Sha'ul at Gib'ah, saying, "Is not Dawid hiding himself in the hill of Hakiilah, overlooking the wasteland?"

1Sa 26:2 And **Sha'ul rose up and went down to the Wilderness of Ziph**, and with him three thousand chosen men of Yisra'el, to seek Dawid in the Wilderness of Ziph.

1Sa 26:3 And **Sha'ul encamped in the hill of Hakiilah**, overlooking the wasteland, by the way, while **Dawid was dwelling in the wilderness**, and he saw that Sha'ul came after him into the wilderness.

1Sa 26:4 And Dawid sent out spies, and learned that Sha'ul had indeed come.

1Sa 26:5 And Dawid rose up and came to the place where Sha'ul had encamped. And Dawid saw the place where Sha'ul lay, and Abner son of Ner, the commander of his army. And Sha'ul was lying within the enclosure, with the people encamped all around him.

Saul laid near Abner son Ner, the commander of his army! Saul was within the central enclosure of the camp with the people encamped all around.

1Sa 26:6 And Dawid spoke up and said to **Ahimelek the Hittite** and to **Abishai son of Tseruyah, brother of Yo'ab**, saying, "Who does go down with me to Sha'ul in the camp?" **And Abishai said, "I, I go down with you."**

YHWH was obviously with David on this very dangerous mission. Abishai realized this as they stood where Saul laid and said, 'Elohim has surrendered your enemy into your hand this day.' David however does not allow Abishai to take out Saul. As before, David would not raise his hand against YHWH's anointed. He chose not to run ahead of YHWH even though the opportunity presented itself.

1Sa 26:7 And Dawid and Abishai came to the people by night and saw Sha'ul lying asleep within the camp, with his spear stuck in the ground by his head, and Abner and the people lay all around him.

1Sa 26:8 And Abishai said to Dawid, “Elohim has surrendered your enemy into your hand this day. And now, please, let me strike him at once with the spear, right into the earth, and not a second time!”

1Sa 26:9 But Dawid said to Abishai, “Do not destroy him, for who shall stretch out his hand against the anointed of יהוה, and be guiltless?”

1Sa 26:10 Dawid also said, “As יהוה lives, except יהוה does smite him, or his day come that he shall die, or he shall go out to battle and perish,

1Sa 26:11 far be it from me, by יהוה, that I stretch out my hand against the anointed of יהוה. **And now, please take the spear and the jug of water that are by his head, and let us go.**”

Once again, David obtains evidence of Saul’s spear and water jug; to not only show Saul but all his men; that if he had wanted to kill Saul; he had ample opportunity. Not to have taken advantage of one’s military enemy would go against the logic of most, if not all, the soldiers present. All would respect the nobility, restraint, and respect David exhibited.

1Sa 26:12 **So Dawid took the spear and the jug of water by Sha’ul’s head,** and they went away. **And no man saw it or knew it or awoke, for they were all asleep, because a deep sleep from יהוה had fallen on them.**

1Sa 26:13 And Dawid passed over to the other side, and stood on the top of a hill far away, a great distance being between them.

1Sa 26:14 And Dawid called out to the people and to **Abner son of Ner**, saying, “Do you not answer, Abner?” And Abner answered and said, **“Who are you, calling out to the sovereign?”**

David puts Abner, Saul’s commander of his army, in his place. He gives him an instant ‘attitude adjustment.’

1Sa 26:15 And Dawid said to Abner, **“Are you not a man? And who is like you in Yisra’el? Why then have you not guarded your master the sovereign? For one of the people came in to destroy your master the sovereign.**

1Sa 26:16 **“What you have done is not good. As יהוה lives, you are worthy to die, because you have not guarded your master, the anointed of יהוה. And now see where the sovereign’s spear is, and the jug of water that was by his head.”**

1Sa 26:17 And Sha’ul recognized Dawid’s voice, and said, **“Is that your voice, my son Dawid?”** And Dawid said, **“It is my voice, my master, O sovereign.”**

1Sa 26:18 And he said, **“Why is this that my master is pursuing his servant? For what have I done, or what evil is in my hand?”**

1Sa 26:19 “And now, please, let my master the sovereign hear the words of his servant: If יהוה has moved you against me, let Him accept an offering. But if it is the children of men, then they are cursed before יהוה, for they have driven me out today that I should not join myself to the inheritance of יהוה, saying, ‘Go, serve other mighty ones.’

1Sa 26:20 “And now, do not let my blood fall to the earth before the face of יהוה. For the sovereign of Yisra’el has come out to seek a flea, as when one hunts a partridge in the mountains.”

David attempts to reason with Saul. Once again, Saul repents but will it last?

1Sa 26:21 And Sha’ul said, “I have sinned. Come back, my son Dawid. For no more am I going to do evil to you, because my life was precious in your eyes today. See, I have acted foolishly, and have greatly strayed.”

1Sa 26:22 And Dawid answered and said, “See, the sovereign’s spear! And let one of the young men come over and get it.

1Sa 26:23 “And let יהוה reward every man for his righteousness and his trustworthiness, for this day יהוה gave you into my hand, but I would not stretch out my hand against the anointed of יהוה.

1Sa 26:24 “And see, as your life has been valued in my eyes today, so let my life be valued in the eyes of יהוה, and let Him deliver me out of all distress.”

1Sa 26:25 And Sha’ul said to Dawid, “Blessed are you, my son Dawid, achieving much, and indeed prevailing!” Then Dawid went on his way, and Sha’ul returned to his place.

Family ‘word search’ and activity picture follows on next page:

https://wordmint.com/public_puzzles/

Samuel 24 Amplified Bible (AMP) David Spares Saul's..

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 W W I L D E R N E S S O F E N G E D I W S M R 2

conscience Spares 1 Samuel 24 David Spares Saul's Life
 Lord's anointed oasis oath Philistines
 Righteous Wilderness of Engedi

David did not kill Saul.
 Instead, David took a spear and
 a water jug that were near Saul.



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1Corinthians 7

Principles for Marriage

1Co 7:1 And concerning the *matters* you wrote to me: It is good for a man not to touch a woman.

1Co 7:2 But because of whoring, let each one have his own wife, and let each woman have her own husband.

Marriages should show mutual respect and consideration between husband and wife.

1Co 7:3 Let the husband render to his wife what is her due, and likewise also the wife to her husband.

1Co 7:4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife

does.

1Co 7:5 Do not deprive one another except with agreement for a time, to give yourselves to fasting and prayer. And come together again so that Satan does not try you because of your lack of self-control.

1Co 7:6 And I say this as a concession, not as a command.

1Co 7:7 For I wish that all men were even as I myself. But each one has his own gift from Elohim, one in this way and another in that.

To serve YHWH in full set-apartness; Paul seems to favor and advocate remaining single if the person can exercise self-control. In that way, a person could fully devote himself or herself to YHWH.

1Co 7:8 And I say to the unmarried and to the widows: It is good for them if they remain even as I am,

1Co 7:9 but if they do not have self-control, let them marry, for it is better to marry than to burn.

1Co 7:10 And to the married I command, not I, but the Master: A wife should not separate from a husband.

1Co 7:11 But if she is indeed separated, let her remain unmarried or be restored to favor with her husband, and let a husband not send away a wife.

Paul comments on unequally yoked marriages.

1Co 7:12 And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away.

1Co 7:13 And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away.

1Co 7:14 For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart.

1Co 7:15 And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace.

1Co 7:16 For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?

We should live in the boundaries of our calling for each of us have been gifted by YHWH to carry out our life's purpose in Him.

1Co 7:17 Only, as Elohim has distributed to each one, as the Master has called each one, so let him walk. And so I order in all the assemblies.

1Co 7:18 Was anyone called while circumcised? Let him not become uncircumcised.

Was anyone called while uncircumcised? Let him not be circumcised.

1Co 7:19 The circumcision is naught, and the uncircumcision is naught, **but the guarding of the commands of Elohim does matter!**^a Footnote: ^aSee [Rom 2:26-29](#).

Under the New Covenant of the Gospel Confirming Message we are now circumcised of heart. This is what Paul was instructing the Corinthians.

1Co 7:20 Let each one remain in the same calling in which he was called.

1Co 7:21 Were you called while a slave? It matters not to you, but if you are able to become free too, rather use it.

1Co 7:22 For he who is called in the Master while a slave is the Master's freed man. Likewise he who is called while free is a slave of Messiah.^b Footnote: ^b [Eph 6:6](#), [1Pe 2:16](#).

1Co 7:23 You were bought with a price, do not become slaves of men.

1Co 7:24 Brothers, let each one remain with Elohim in that calling in which he was called.

The Unmarried and the Widowed

1Co 7:25 And concerning maidens: I have no command from the Master, but I give judgment as one whom the Master in His compassion has made trustworthy.

1Co 7:26 I think then that this is good because of the present necessity, that it is good for a man to remain as he is.

- 1Co 7:27 Are you bound to a wife? Do not seek to be loosed.
- Are you loosed from a wife? Do not seek a wife.
- 1Co 7:28 But even if you should marry, you have not sinned.
- And if a maiden should marry, she has not sinned. But such shall have pressure in the flesh, but I would spare you.

Paul goes on to say that 'time is short.' If Paul was saying time was short in his day, how much more is the time short in our day. 'The time' is at our very door!

1Co 7:29 And this I say, brothers, the time is short, so that from now on even those who have wives should be as though they had none,

1Co 7:30 and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess,

1Co 7:31 and those who use this world as not misusing it. For the scene of this world is passing away.

1Co 7:32 And I wish you to be without concern. He who is unmarried is concerned about the matters of the Master – how to please the Master.

1Co 7:33 But he who is married is concerned about the matters of the world – how to

please his wife.

1Co 7:34 There is a difference between a wife and a maiden. The unmarried woman is concerned about the *matters* of the Master, that she might be set-apart both in body and in spirit. But she who is married is concerned about the matters of the world – how to please her husband.

1Co 7:35 And this I say for your own good, not to put a restraint on you, **but for what is proper, and to attend to the Master without distraction.**

1Co 7:36 And if anyone thinks he is behaving improperly toward his maiden, if she is past the flower of her youth, and so it should be, let him do what he desires, he does not sin – let them marry.

1Co 7:37 But he who stands steadfast in his heart, having no necessity, and has authority over his own desire, and has so decided in his heart to guard his own maiden, does well.

1Co 7:38 **So then he who gives her in marriage does well, but he who does not give her in marriage does better.**

1Co 7:39 **A wife is bound by Torah as long as her husband lives, and if her husband dies, she is free to be married to whom she desires, only in the Master.**

1Co 7:40 **But she is better off if she remains as she is, according to my opinion. And I think I also have the Spirit of Elohim.**

Ezekiel 5 According to our chart, Ezekiel 5 also falls within the 13th scroll.

EZEKIEL 13 SCROLLS REFERENCE CHART		
13	1:1-2 - 7:27 (Priestly Commission of judgment discharged as rebellious Israel has rejected the constitution set forth)	04/05/30

Let's add some timelines in association with our chronology dated scrolls to better evaluate timeframes and chronology in general. We are looking at one way to view Ezekiel's chronology by scroll date entries; but there are other approaches and considerations to take into account. We are bound to have some timeline conflicts that we should make note of when evaluating concepts. At the same time, we should value the insights and work that our brethren put forth. Each of us are part of one body in Messiah which aids, filters, and benefits us all into seeing more clearly in the mirror.

The general context of each chapter will also reveal the historical time period along with any future prophetic fulfillments. We are to read, contemplate, and absorb the Word and let His Ruach guide us into all truth.

Below are some 'general' timeline charts to aide us. I have not 'fully vetted' them but again, they will give us a general perspective of this historical period.

The Exile of Judah Occurred in Three Waves

TIMELINE OF THE FALL & RETURN OF ISRAEL/JUDAH	
<ul style="list-style-type: none"> • 722 Sargon II becomes king of Assyria Samaria falls; • 722 The ten tribes of Israel go into captivity • 612 Babylonians and Medes conquer Assyria • 605 Nebuchadnezzar becomes king of Babylon ▶ 605 First wave of deportation of Jews to Babylon • 605 Daniel is taken captive and begins to prophesy • 601 Judah decides to realign itself with Egypt, Jeremiah warns • 597 Jehoachin becomes king of Judah • 597 Babylonians capture Jerusalem 	<ul style="list-style-type: none"> ▶ 597 Second wave of deportation to Babylon from Judah. 586 The Babylonians destroy Jerusalem and the Temple 586 Jerusalem's walls and gates are burned with fire ▶ 586 Third wave of Jews deported to Babylon 586 Babylonian Exile begins 539 The Fall of Babylon 538 Zerrubabel leads first Wave of Exiles return to Jerusalem 525 Cyrus of Persia captures Babylon releases Jews from captivity 458 Story of Esther in Persia 457 Ezra leads Second Wave of Exiles to Jerusalem 433 Nehemiah leads Third Wave of Exiles to Jerusalem

Ezekiel

TIMELINE (BC)	
Jeremiah becomes a prophet to Judah	627
Daniel taken captive to Babylon	605
Ezekiel taken captive to Babylon	597
Ezekiel becomes a prophet to exiles	593
Judah falls; Jerusalem destroyed	586
Ezekiel's ministry ends	571
Babylon overthrown by Cyrus	539
First exiles return to Judah	538

Ezekiel 5 begins with YHWH continuing to direct Ezekiel to demonstrate another impending prophesy. So, YHWH is not only sending verbal prophecies to the people; he is having Ezekiel act out a three-dimensional picture of what will happen. A picture speaks a thousand words; and since they seem to be 'deaf' in many ways; possibly their 'sight' will help them comprehend the prophetic message.

Jerusalem Will Be Destroyed

Eze 5:1 "And you, son of man, take a sharp sword, take it as a barber's razor, and you shall pass it over your head and your beard. And you shall take scales to weigh and divide the hair.

Ezekiel collects the hair from his head and beard and weighs them into exact 1/3 measurements. Each segment sends the people a prophetic message.

- **Eze 5:2** “Burn with fire one-third in the midst of the city when the days of the siege are completed.
- And you shall take one-third and strike around it with the sword,
- and scatter one-third in the wind. And I shall draw out a sword after them.
- **Eze 5:3** “And you shall take a few *hairs* from there and bind them in the edge of your garment.
- **Eze 5:4** “And take again some of them, and throw them into the midst of the fire, and burn them in the fire. From it a fire shall spread unto all the house of Yisra’el.

The hair collected is felt to represent people. A third of the people would apparently be trapped and burned amid the city. Apparently, Ezekiel still has his clay model of Jerusalem before him where he places 1/3 of the hair to burn. Another third was to be struck by the sword; and the last third scattered in the wind.

There would be a few ‘remnant hairs’ to be bound in the garment of the prophet/priest Ezekiel. And the fiery judgment would spread from Jerusalem to all the house of Israel.

Eze 5:5 “Thus said the Master **יהוה**,

- ‘This is Yerushalayim which I have set in the midst of the nations, with the *other* lands all around her.
- **Eze 5:6** But she rebelled against My right rulings, doing wrong, more than the nations, and My laws more than the lands all around her. For they have rejected My right-rulings, and they have not walked in My laws.’
-

Eze 5:7 “Therefore thus said the Master **יהוה**, ‘Because you have rebelled more than the nations all around you, and have not walked in My laws, nor done My right-rulings, nor even done according to the right-rulings of the nations all around you,’

Eze 5:8 therefore thus said the Master **יהוה**,

- ‘Look I Myself am against you and shall execute judgments in your midst before the eyes of the nations.
- **Eze 5:9** And I shall do among you what I have never done, and the like of which I never do again, because of all your abominations.
- **Eze 5:10** Therefore fathers are going to eat their sons in your midst, and sons eat their fathers. And I shall execute judgments among you and scatter all your remnant to all the winds.

Eze 5:11 Therefore, as I live,’ declares the Master **יהוה**,

- ‘because you have defiled My set-apart place with all your disgusting *matters* and with all your abominations, therefore I also withdraw. And My eye shall not

pardon, nor shall I spare.

- **Eze 5:12** **One-third** of you shall die of pestilence, and be consumed with scarcity of food in your midst. And **one-third** shall fall by the sword all around you. And I shall **scatter another third** to all the winds, and draw out a sword after them.

Eze 5:13 And My displeasure shall be completed. And I shall bring My wrath to rest upon them, and I shall be eased. And they shall know that I, **יהוה**, have spoken it in My ardor, **when I have completed My wrath** upon them.

Eze 5:14 And I shall make you a waste and a reproach among the nations that are all around you, before the eyes of all who pass by.

Eze 5:15 And it shall be a reproach, an object of scorn, a warning, and an astonishment to the nations that are all around you, when I execute judgments among you in displeasure and in wrath and in heated chastisements. **יהוה**, have spoken.

- **Eze 5:16** When I send against them the evil arrows of scarcity of food which shall be for their destruction, which I send to destroy you, I shall increase the scarcity of food upon you and cut off your supply of bread.
- **Eze 5:17** And I shall send against you scarcity of food and evil beasts, and they shall bereave you. And pestilence and blood shall pass through you, while I bring the sword against you. I, **יהוה**, have spoken.' ”

Now let's take pause and keep in mind T. H. Whitehouse's observations by reviewing this excerpt from his paper. I summarized some key points below:

1st year of captivity of King Jehoiachin (599 B.C. from 2Kings 24:15)

- That captivity endured in degradation for 37 years. (2Kings 25:27-30)
- Ezekiel's visions and revelations cover some 25 years (Eze. 1:1-3)
 - Docket entry shows Ezekiel's first prophecies starting in 5th year (which would be approximately 594 B.C.) – This is considered to be referencing a 'possible' missing scroll and/or a docket date entry.
- Quote excerpt T. H. Whitehouse: "...chapter 40, verse 1, 'the five and twentieth year', but with the notable addition 'of our captivity', i.e., the captivity of those who were carried away with Jehoiachin; and this, of course, is implied in chapter 1, verse 1, where we should read 'the thirtieth year (of our, or of Jehoiachin's, captivity)'..." Therefore, it appears that chapter 40 would be occurring at 574 B.C. using the 1st year of King Jehoiachin's captivity as 599 B.C. above; adjusting 25 years (which of course B.C. dates get smaller with time).
- So, if the implied (of our, or of Jehoiachin's captivity to Eze. 1:1[30th year] is correct); it seems we would reach the date period of 569 B.C. for this 13th scroll. Therefore...

My question I believe we should ponder is; which destruction of Jerusalem is Ezekiel prophesying in Ezekiel Chapter 5? If my dates are correct and if we continue to follow the T. H. Whitehouse's scroll dates; it appears it would possibly apply to the future 68-70 A.D. destruction; and could point as well to the 'end of days' destruction of Jerusalem. We know prophecy usually has 2-3 fulfillments.

I say this because it appears, that the final destruction date of 586 B.C. of the Babylonian siege on Jerusalem of which Ezekiel was exiled PRIOR in the '2nd wave' would have already passed; based on the 30th year date stamp on the 13th scroll of Jehoiachin's captivity. The 3 waves of destruction/exile approximately occurred between 605 B.C. to 586 B.C. with King Jehoiachin's exile in 599 B.C.; and Ezekiel's first prophecy in exile approximately 594 B.C.

Food for thought as we move forward.

[Excerpt segment of T. H. Whitehouse's paper from which I summarized points]

"...The system of dating all through is as from the first year of the captivity of King Jehoiachin, 599 B.C. (2 Kings 24:15). That captivity was endured in degradation for thirty-seven years, but was afterwards much alleviated (2 Kings 25:27-30). Ezekiel's visions and revelations covered in all some twenty-five years of this period (ch.1:1-3).

It is stated in the editorial note of chapter I, verses 2 and 3' that Ezekiel received his first prophetic communication in the fifth year of king Jehoiachin's captivity', but of this no record has been preserved, though the date should be carefully noted as indicating the data method of the Book.

Chapters 1 to 7 inclusive are dated in chapter 1, verse 1, as containing visions, etc., given 'in the thirtieth year'.

A somewhat similar expression occurs in chapter 40, verse 1, 'the five and twentieth year', but with the notable addition 'of our captivity', i.e., the captivity of those who were carried away with Jehoiachin; and this, of course, is implied in chapter 1, verse 1, where we should read 'the thirtieth year (of our, or of Jehoiachin's, captivity)'; and so on throughout the Book, thus making this important system of dates both simple and harmonious.

For the clearing up of the difficulties of this Book too much attention cannot be given to this system of the dating of the prophet's messages.

Actually, the earliest dated set of Ezekiel's extant prophecies is that given in chapters 8-19 ('in the sixth year', etc.), and the subsequent sets go on in rather interrupted sequence up to those given in chapters 32-39, dated 'the twelfth year'. Then occurs a long interval of silence lasting thirteen years, after which the temple series of visions, etc., is given in the set dated 'the five and twentieth year of our captivity', chapters 40-48.

So then actually the last dated set of prophecies and visions is that which is placed at the beginning of the Book, chapters 1 to 7, which bears in chapter 1, verse 1, the very latest date of all, 'the thirtieth year', that is to say, five years after those in chapters 40-48.

It cannot be too emphatically stressed that the closing chapters of the Book **antedate** the opening chapters by **five years!** This, indeed, is the key to the puzzle of the last nine chapters with their seemingly flat negation of some chief Christian fundamentals, and it opens the way to a reasonable, consistent and wonderfully illuminating interpretation of one of the most difficult parts of this great Book..."

Psalm 42 & 43

One cannot read Psalm 42 & 43 and not also think of Job. Valley experiences are never easy. These are times of rejection; seclusion; and loneliness. Whether we are on the mountain top or in the valley, we should pant and thirst for Him; **and wait.**

Even if it feels as if the whole world is against us or doesn't care; He cares. He will never leave us or forsake us. His rod and His staff comforts those that are positioned close to him and are waiting. With the Good Shepherd, one is never alone. With Him there is always hope. He never slumbers or sleeps while watching over His flock.

By day the Good Shepherd is lovingly committed to us and by night His song is in our hearts. His Presence is felt and heard. Until we tabernacle with Him face to face, our being moans in the midst of this fallen reality, just as all creation moans for the great glorification yet to come.

Like David, we too cry out and He hears our needs.

Why Are You Cast Down, O My Soul?

Psa 42:1 As a deer longs for the water streams, So my being longs for You, O Elohim.

Psa 42:2 My being thirsts for Elohim, for the living Ėl. When shall I enter in to appear before Elohim?

Psa 42:3 My tears have been my food day and night, While they say to me all day, "Where is your Elohim?"

Psa 42:4 These I remember, and pour out my being within me. For I used to pass along with the throng; I went with them to the House of Elohim, With the voice of joy and praise, A multitude celebrating a festival!

Psa 42:5 Why are you depressed, O my being? And *why* are you restless within me? Wait for Elohim: for I shall yet thank Him, *For* the deliverance of His face!

Psa 42:6 O my Elohim, my being is depressed within me; Therefore I remember You from the land of the Yardĕn, And from the heights of Ĥermon, From Mount Mits'ar.

Psa 42:7 Deep calls to deep at the sound of Your waterfalls; All Your waves and breakers passed over me.

Psa 42:8 By day יהוה commands His loving-commitment, And by night His song is with me; A prayer to the Ėl of my life.

Psa 42:9 I say to Ėl my Rock, "Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?"

Psa 42:10 With murder in my bones, My enemies have reproached me, While they say to me all day long, "Where is your Elohim?"

Psa 42:11 Why are you depressed, O my being? And why are you restless within me? Wait for Elohim: for I shall yet thank Him, the deliverance of my face, And my Elohim.

Send Out Your Light and Your Truth

Psa 43:1 Rule me rightly, O Elohim, And plead my cause against a nation without loving-commitment. Oh, deliver me from a man of deceit and unrighteousness!

Psa 43:2 For You are the Elohim of my strength. Why have You rejected me? Why do I go mourning because of the oppression of the enemy?

Psa 43:3 Send forth Your light and Your truth! Let them lead me, Let them bring me to Your set-apart mountain And to Your dwelling places.

Psa 43:4 That I might come to the slaughter-place of Elohim, To Ėl, the joy of my delight, And praise You with the lyre, O Elohim, my Elohim.

Psa 43:5 Why are you depressed, O my being? And why are you restless within me? Wait for Elohim: for I shall yet thank Him, the deliverance of my face, And my Elohim.

~ Shalom ~ Libby

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