

*Greetings, today our manna is Ruth 1; Acts 26; Jeremiah 36 & 45; Psalms 9*

## *August 8 - Melchizedek Devotional Perspective*

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

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### **Ruth Introduction** by Rev. R. Sinker, M.A. via Ellicott's Book Commentary

Contents. —In the book of Ruth is presented to us a family, consisting of father, mother and two sons, which under the pressure of a famine **in the days of the Judges**, migrated from Bethlehem to the land of Moab. Here the two sons, Mahlon and Chilion, took two Moabitesses, Ruth and Orpah, to wife. After **a ten years' sojourn**, Elimelech the father, and the two sons having died, and tidings having come of the change of famine to plenty in the land of Judah, Naomi and her two daughters-in-law set off to return. In spite, however, of her evident affection for them, and of their unwillingness to leave her, she unselfishly urges them to seek their own kindred, and not to venture on what must have been a long toilsome journey. After a struggle Orpah yields, but Ruth, with a devotedness which says almost as much for Naomi as herself, sinks all ties of home and kindred in the outburst, "Thy people shall be my people, and thy God my God." Thus she takes her last look at the fertile fields of Moab, to enter a strange land, where the result of her devotion to her mother-in-law was to be, that from her line in ages to come should be born, David, the sweet psalmist of Israel, Solomon, the wisest of the sons of men, Zerub-babel, the later Moses, and the Messiah, the son of David, whom all these prefigured.

When **Bethlehem is reached, the barley harvest is beginning**, and Ruth, going to glean, chances upon the field of Boaz, a wealthy kinsman of the family of Elimelech. Learning that the unknown woman was the daughter-in-law of Naomi and having clearly been much impressed with the story of her devotedness, he bids her to continue to glean in his fields, and to make use of the food provided for his own people. Through the kindness of Boaz, she gleans barley, which when beaten out, is about an ephah, and so first the barley and then the wheat harvest pass by.

The end of the harvest having come, Naomi bids Ruth to claim a kinsman's help from Boaz in his threshing floor, where he had been winnowing barley, and accordingly at midnight when Boaz awoke, he found Ruth lying at his feet. He promises then to discharge the kinsman's duty unless a still nearer relative should claim to do it. The case was brought into judgment on the following morning. The next kinsman, afraid of "marring his own inheritance," declines to redeem the land that was Elimelech's. Accordingly, Boaz himself redeems it, taking therewith Ruth to wife to raise up the name of the dead Mahlon on his inheritance. The offspring of the marriage was Obed the father of Jesse, the father of David.

#### **Adam Clarke Excerpt Concerning Authorship:**

...As to the author, he is as uncertain as the time. It has been attributed to Hezekiah, to Ezra, and to Samuel; and it is most likely that the author of the two books of Samuel was also the writer of this little book, as it seems necessary to complete his plan of the history of David.

**Ruth 1** Famines cause movement and relocations. We saw this in the days of Joseph, and now, we will see the same in the days of Ruth.

#### **Naomi Widowed**

**Ruth 1:1** And it came to be, in the days when the rulers ruled, that there was a scarcity

of food in the land. And a man from Běyth Lehem, Yehudāh, **went to sojourn in the fields of Mo'ab, he and his wife and his two sons.**

Rth 1:2 And **the name of the man was Elimelek**, and **the name of his wife was Na'omi**, and **the names of his two sons were Mahlon and Kilyon** – Ephrathites of Běyth Lehem, Yehudāh. And they **went to the fields of Mo'ab and came to be there.**

Mic 5:2 “But you, Běyth Lehem Ephrathah, you who are little among the clans of Yehudāh, out of you shall come forth to Me the One to become Ruler in Yisra'ěl. **And His comings forth<sup>a</sup>** are of old, from everlasting.” Footnote: <sup>a</sup>Or *His appearances*.

Note: **Bethlehem Ephrathah**, to distinguish it from another Beth-lehem, which was in the tribe of Zebulun, [Jos 19:15](#).

Rth 1:3 And Elimelek, husband of Na'omi, died. And she was left with her two sons.

Rth 1:4 And they took wives of the women of Mo'ab, the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

Rth 1:5 And Mahlon and Kilyon also died, both of them, so the woman was bereaved of her two sons and of her husband.

After the death of Elimelech, Naomi was left with her two sons. While living in the land of Moab they take wives: Kilyon takes Orpha; and Mahlon takes Ruth. Then these two sons die, and Naomi is left to grieve not only her husband but now her two sons.

Elimelech = “my Elohim is king” – it is ‘believed’ that Elimelech was the son of Salmon, who married Rahab; and that Naomi was his niece.

### Ruth's Loyalty to Naomi

Rth 1:6 And she rose up, with her daughters-in-law, and returned from the fields of Mo'ab, for **she had heard in the fields of Mo'ab** that **יהוה had visited His people in giving them bread.**

Ruth hears a good report that YHWH had visited and given bread to His people in Judah, so she makes plans to return. This was the first bit of good news that she had since the loss of her husband and two sons.

Rth 1:7 And she left the place where she was, and her two daughters-in-law with her. And **they went on the way to return to the land of Yehudāh.**

Rth 1:8 And Na'omi said to her two daughters-in-law,

“Go, return each to her mother's house. **יהוה** show loving-commitment to you, as

you have shown to the dead and to me. **Rth 1:9** “יהוה grant that you find rest, each in the house of her husband.” Then she kissed them, and they lifted up their voices and wept.

**Rth 1:10** And they said to her, “No, we shall go back with you to your people.”

**Rth 1:11** But Na'omi said, “Go back, my daughters, why go with me? Have I still sons in my womb, that they should become your husbands?”

**Rth 1:12** “Go back, my daughters, go your way, for I am too old to have a husband. If I should say I have expectancy, even if I should have a husband tonight and should also bear sons,

**Rth 1:13** would you wait for them till they were grown? Would you shut yourselves up, not to have a husband? No, my daughters, for it is much more bitter for me than for you, because the hand of יהוה has gone out against me!”

**Rth 1:14** And they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

**Rth 1:15** And she said, “Look, **your sister-in-law has gone back to her people and to her mighty ones.** Go back, follow your sister-in-law.”

**Rth 1:16** But Ruth said, “Do not urge me to leave you, or to go back from following after you. For wherever you go, I go; and wherever you stop over, I stop over. **Your people is my people, and your Elohim is my Elohim.** <sup>a</sup> Footnote: <sup>a</sup>Ruth, great-grandmother of Dawid.

**Rth 1:17** “Where you die, I die, and there I shall be buried. יהוה do so to me, and more also – for death itself parts you and me.”

**Rth 1:18** And **when she saw that she was strengthening herself to go with her, she ceased to speak to her.**

Naomi encourages her daughters-in-law to ‘go back’. She tells them to ‘go back’ to their mother’s homes and have the possibility of finding other husbands. Naomi felt she had nothing to offer them and she also felt that the hand of YHWH was against her.

As mentioned earlier, famines cause people to move and relocate. Tragedies can do the same. Naomi had lost her husband and two sons and felt greatly downtrodden. The wives had lost their husbands. When seemingly bad things happen to us; it doesn’t necessarily mean YHWH’s hand is against us. He may just be repositioning our lives to fulfill His will.

Orpha ‘turns back’ to her people and their mighty ones.

Ruth strengthens herself to ‘go forward’ to Naomi’s people and to Naomi’s Elohim. This meant leaving her country of Moab and her family behind.

Once you find YHWH, never ‘turn back.’

### Naomi and Ruth Return

**Rth 1:19** And both of them went until they came to Běyth Lehem. And it came to be, when they had come to Běyth Lehem, that all the city was moved because of them, and they said, **“Is this Na’omi?”**

**Rth 1:20** And she said to them, “Do not call me Na’omi, call me Mara, for the Almighty has dealt very bitterly with me.

**Rth 1:21** “I went out filled, and יהוה has brought me back empty. Why do you call me Na’omi, since יהוה has witnessed against me, and the Almighty has done evil to me?”

**Rth 1:22** Thus Na’omi returned, and Ruth the Mo’abites her daughter-in-law with her, who returned from the fields of Mo’ab, and they came to Běyth Lehem at the beginning of barley harvest.

Naomi laments to those they knew her. Her heart still grieved. She was now a widow without her sons; and her soul was so downcast that she told others to no longer call her Naomi but Mara, for she felt YHWH had dealt bitterly with her.

Hardships in life can spiral people into ‘self-pity’ and into the ‘poor me syndrome.’ It is during such times, that we should count our blessings. Naomi had several blessings she could have focused on:

- She was back in her own country.
- They made the journey safely.
- She was surrounded by people that rejoice seeing her.
- Naomi still had a faithful daughter-in-law, Ruth.
- YHWH had provided ‘bread’ in the land of Judah.
- It was the beginning of barley harvest.

We also know, by it being the beginning of barley harvest, it was the time of Passover.

**Acts 26** Paul is about to give his defense, and everyone is in place. I’m sure you could hear a ‘pin drop.’ YHWH’s prophetic words over Paul are unfolding. Paul is about to share his personal testimony and the Covenant Gospel Message before kings, governors, commanders, and eminent attendees.

### Paul's Defense Before Agrippa

**Act 26:1** And Agrippa said to Sha’ul, “You are allowed to speak for yourself.” Then

**Sha'ul stretched out his hand and made his defense:**

Paul begins:

Act 26:2 “I think myself blessed, Sovereign Agrippa, because today I shall make my defense before you concerning all of which I am accused by the Yehudim,

Act 26:3 **you being most of all an expert, knowing of all practices and questions which have to do with the Yehudim. So, please hear me patiently.**

Paul knew Agrippa's history. He knew his dad's relationship with the Yehudim and how he had been raised with a strong Jewish identity.

Act 26:4 “Truly, then, **all the Yehudim know my way of life from youth**, which I led from the beginning among my own nation at Yerushalayim,

Act 26:5 since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.

Act 26:6 “And now I stand and am judged for the expectation of the promise made by Elohim to our fathers,

Act 26:7 to which our twelve tribes, earnestly serving Elohim night and day, expect to attain. Concerning this expectation, O Sovereign Agrippa, I am accused by the Yehudim.

Act 26:8 “**Why is it considered ‘unbelievable’ among you if Elohim raises the dead?**

Act 26:9 “Therefore, indeed, I thought within myself that I ought to do much against the Name of **יהושע** of Natsareth,

Act 26:10 which also I did in Yerushalayim, and

- I shut up many of the set-apart ones in prison, having received authority from the chief priests.
- And when they were put to death, I gave my vote against them.
- Act 26:11 “And punishing them often in all the congregations,
- I compelled them to blaspheme.
- And being **exceedingly enraged against them, I persecuted them** even to foreign cities.



### Paul Tells of His Conversion

Act 26:12 “While thus engaged, as I was journeying to Dammeseq with authority and commission from the chief priests,

Act 26:13 at midday along the highway, O sovereign, I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

Act 26:14 “And when we had all fallen to the ground, I heard a voice speaking to me, and saying in the Hebrew language,<sup>a</sup> ‘Sha’ul, Sha’ul, why do you persecute Me? It is hard for you to kick against the prods.’ Footnote: <sup>a</sup>See Act 21:40, Act 22:2.

Act 26:15 “And I said, ‘Who are You, Master?’ **And He said, ‘I am יהושע', whom you persecute.**

Act 26:16 But rise up, and stand on your feet, for I have appeared to you for this purpose, **to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you,**

Act 26:17 delivering you from the people, and the nations, to whom I now send you,

Act 26:18 to open their eyes, to turn them from darkness to light,<sup>b</sup> and the authority of Satan to Elohim, in order for them to receive forgiveness of sins and an inheritance among those who are set-apart by belief in Me.’ Footnote: <sup>b</sup> Isa 42:6-7, Isa 60:2-3, Rev 21:24.

Act 26:19 “Therefore, Sovereign Agrippa, I was not disobedient to the heavenly vision,

Act 26:20 but declared first to those in Dammeseq and in Yerushalayim, and in all the country of Yehudah, and to the nations, that they should repent, and turn to Elohim, and do works worthy of repentance.<sup>c</sup> Footnote: <sup>c</sup>See footnote Mat 16:27.

Act 26:21 “That is why the Yehudim seized me in the Set-apart Place and tried to kill me.

Act 26:22 “Therefore, having obtained help from Elohim, to this day **I stand, witnessing both to small and great, saying none other than what the prophets and Mosheh said would come –**

Act 26:23 that the Messiah would suffer, **would be the first to rise from the dead, He would proclaim light to the people and to the nations.”**

Festus takes offense to this Truth. Spiritual warfare raises its head when truth is spoken.

Act 26:24 And while saying this in his defense, Festus said with a loud voice, **“Sha’ul, you are mad! Much learning is turning you to madness!”**

Act 26:25 But Sha’ul said, **“I am not mad, most excellent Festus, but I speak words of truth and sense.”**

Act 26:26 **“For the sovereign, before whom I also speak boldly, knows these matters.** For I am persuaded that none of these are hidden from him, for this has not been done in a corner.

Act 26:27 **“Sovereign Agrippa, do you believe the prophets? I know that you do believe.”**

Act 26:28 And Agrippa said to Sha’ul, **“With a little you might persuade me to become a ‘messianist!’”**

Act 26:29 And Sha’ul said, **“Much or little, I pray to Elohim that not only you, but also all who hear me today, might become such as I also am, except for these chains.”**

The powers that be retreated to discuss what they had just heard.

Act 26:30 And having said this, the sovereign stood up, as well as the governor and Bernike and those sitting with them,

Act 26:31 **and having withdrawn, they spoke to each other, saying, “This man is doing none at all deserving death or chains.”**

Act 26:32 And Agrippa said to Festus, **“This man could have been released if he had not appealed to Caesar.”**

Yes, Paul could have and should have been released; however, with the threat of Festus sending Paul to ‘Jerusalem’; Paul divinely chose to appeal to Caesar. Though Paul was in captivity; YHWH had given him a platform for the Covenant Confirming Gospel Message.

Festus apparently doesn’t find much help in what he should write in Paul’s appeal to Caesar.

Thankfully, we do know what took place by Luke’s faithful writing of both Luke and Acts.

**Jeremiah 36 & 45** – The writing of the ‘book’ of Jeremiah.

### Jehoiakim Burns Jeremiah's Scroll

**Jer 36:1** **And it came to be in the fourth year of Yehoyaqim son of Yoshiyahu, sovereign of Yehudah, that this word came to Yirmeyahu from יהוה, saying,**

Jer 36:2 **“Take a scroll and write on it all the words that I have spoken to you against Yisra’el, and against Yehudah, and against all the nations, from the day I spoke to you,**

from the days of Yoshiyahu even to this day.

**Jer 36:3** “It could be that the house of Yehudāh hears of all the evil which I plan to bring upon them, so that each one turns back from his evil way, and I shall pardon their crookedness and their sin.”

**Jer 36:4** And Yirmeyahu called Baruk son of Nēriyah. And Baruk wrote on a scroll from the mouth of Yirmeyahu, all the words of יהוה which He had spoken to him.

**Jer 36:5** And Yirmeyahu commanded Baruk, saying,

“I am shut up, I am unable to enter the House of יהוה.”

**Jer 36:6** “But you shall enter, and shall read from the scroll which you have written from my mouth, the words of יהוה, in the hearing of the people in the House of יהוה on the day of fasting. And also read them in the hearing of all Yehudāh who come from their cities. **Jer 36:7** “It could be that they present their supplication before יהוה, and they turn back, each one from his evil way. For great is the displeasure and the wrath that יהוה has spoken against this people.”

Baruk does what Jeremiah requests of him.

**Jer 36:8** And Baruk son of Nēriyah did according to all that Yirmeyahu the prophet commanded him, reading from the book the words of יהוה in the House of יהוה.

**Jer 36:9** And it came to be in the fifth year of Yehoyaqim son of Yoshiyahu, sovereign of Yehudāh, in the ninth new moon, that they called a fast before יהוה to all the people in Yerushalayim, and to all the people who came from the cities of Yehudāh to Yerushalayim.

**Jer 36:10** And Baruk read from the book the words of Yirmeyahu in the House of יהוה, in the room of Gemaryahu son of Shaphan the scribe, in the upper courtyard at the entry of the New Gate of the House of יהוה, in the hearing of all the people.

**Jer 36:11** And Miqayehu son of Gemaryahu, son of Shaphan, heard all the words of יהוה from the book,

**Jer 36:12** And then he went down to the sovereign’s house, into the scribe’s room. And **there all the heads were sitting:** Elishama the scribe, and Delayahu son of Shemayahu, and Elnathan son of Akbor, and Gemaryahu son of Shaphan, and Tsidqiyahu son of Hananyahu, and all the heads.

**Jer 36:13** And Miqayehu told them all the words which he heard when Baruk read the book in the hearing of the people.

**Jer 36:14** Then all the heads sent Yehuḏi son of Nethanyahu, son of Shelemyahu, son of Kushi, to Baruk, saying, “Take in your hand the scroll from which you have read in the hearing of the people, and come.” So Baruk son of Nēriyah took the scroll in his hand



and came to them.

Jer 36:15 And they said to him, “**Sit down, please, and read it in our hearing.**” Then **Baruk read it in their hearing.**

Jer 36:16 And it came to be, **when they had heard all the words, that they looked at each other in fear, and said to Baruk, “We are certainly going to report all these words to the sovereign.”**

Jer 36:17 And they asked Baruk, saying, “**Please explain to us, how did you write all these words? From his mouth?**”

Jer 36:18 And Baruk answered them, “From his mouth he spoke all these words to me, and I wrote them with ink in the book.”

The heads tell Baruk for him and Jeremiah to hide.

Jer 36:19 Then the heads said to Baruk, “**Go, hide, you and Yirmeyahu, and let no one know where you are.**”

Jer 36:20 And they went to the sovereign, into the court. But they put the scroll in the room of Elishama the scribe, and told all the words in the hearing of the sovereign.

Jer 36:21 The **sovereign therefore sent Yehuḏi to bring the scroll, and he took it from the room of Elishama the scribe. And Yehuḏi read it in the hearing of the sovereign and in the hearing of all the heads standing beside the sovereign.**

Jer 36:22 And **the sovereign was sitting in the winter house in the ninth new moon, with a fire burning on the hearth** before him.

Jer 36:23 Then it came to be, when Yehuḏi had read three or four columns, that **the sovereign cut it with the scribe’s knife and threw it into the fire that was on the hearth, until the entire scroll was burned in the fire** that was on the hearth.

Yehoyaqim and his servants were so hard-hearted that they were not even afraid nor did they tear the garments. YHWH sees all of this and later gives Jeremiah a word just for them.

**BDB Definition:**

Jehoiakim = “Jehovah raises up”

1) son of Josiah and the **third from the last king of Judah**; subject vassel of Nebuchadnezzar who reigned for 11 years before he died a violent death either in combat or by the hands of his own subjects

Jer 36:24 Yet the sovereign and all his servants who heard all these words were not afraid, nor did they tear their garments.

Jer 36:25 Moreover, Elnathan, and Delayahu, and Gemaryahu pleaded with the sovereign not to burn the scroll, but he did not listen to them.

Yehoyaqim [Jehoiakim] commands that Baruk and Jeremiah be seized; but YHWH has hidden them!

**Jer 36:26** And the sovereign commanded Yerahme'ël son of the sovereign, and Serayahu son of Azri'ël, and Shelemyahu son of Aḇde'ël, **to seize Baruk the scribe and Yirmeyahu the prophet, but יהוה had hid them.**

**Jer 36:27** And after the sovereign had burned the scroll with the words which Baruk had written from the mouth of Yirmeyahu, the word of יהוה came to Yirmeyahu, saying,

- **Jer 36:28** “Take another scroll, and write on it all the former words that were in the first scroll which Yehoyaqim the sovereign of Yehudāh has burned,

**Jer 36:29** and say to Yehoyaqim sovereign of Yehudāh,

- ‘Thus said יהוה, “You have burned this scroll, saying, ‘Why have you written in it that the sovereign of Babel is certainly coming to destroy this land, and cause man and beast to cease from here?’ ”

**Jer 36:30** Therefore thus said יהוה concerning Yehoyaqim sovereign of Yehudāh,

- “He shall have no one to sit on the throne of Dawid,
- and his dead body is to be thrown out, to the heat of the day and the frost of the night.
- **Jer 36:31** “And I shall punish **him**, and **his seed**, and **his servants** for their **crookedness**.
- And I shall bring on them, and on the inhabitants of Yerushalayim, and on the men of Yehudāh all the evil I have spoken against them. But they did not listen.” ’

**Jer 36:32** So **Yirmeyahu took another scroll and gave it to Baruk the scribe**, son of Nēriyahu, who wrote on it from the mouth of Yirmeyahu all the words of the book which Yehoyaqim sovereign of Yehudāh had burned in the fire. And many similar words were added to them.

## Jer. 45

### Message to Baruch

**Jer 45:1** The word that Yirmeyahu the prophet spoke to Baruk son of Nēriyah, when he had written these words in a book from the mouth of Yirmeyahu, **in the fourth year** of Yehoyaqim son of Yoshiyahu, sovereign of Yehudāh, saying,

**Jer 45:2** “Thus said יהוה, the Elohim of Yisra'ël, concerning you, Baruk:

- **Jer 45:3** You have said, “Woe to me now! For יהוה has added grief to my pain. I have been wearied with my sighing, and I have found no rest.” ’

**Jer 45:4** “Say this to him, ‘Thus said יהוה,

- “See, what I have built I am breaking down, and what I have planted I am plucking up, that is, **the entire land**.
  - Jer 45:5 “And do you seek great matters for yourself?
  - Do not seek them, for look,
  - I am bringing evil on all flesh,” declares **יהוה**.
  - “But I shall give your life to you as a prize in all places, wherever you go.” ’ ”

**Psalm 9** In Biblical Hebrew acrostic psalms, poems or passages normally refer to poetic passages that use the Hebrew alphabet as its structure. This is one of those psalms.

### I Will Recount Your Wonderful Deeds

**Psa 9:1 Aleph** I praise You, O **יהוה**, with all my heart; I declare all Your wonders.

**Psa 9:2** I rejoice and exult in You; I sing praise to Your Name, O Most High.

**Psa 9:3 Bēṯ** When my enemies turn back, They stumble and perish before You.

**Psa 9:4** For You executed my right and my cause, You sat on the throne judging in righteousness.

**Psa 9:5 Gimel** You have rebuked the nations, You have destroyed the wrong, You have wiped out their name forever and ever.

**Psa 9:6 Hē** The enemy is no more – ruins everlasting! And You have uprooted the cities; Even their remembrance has perished.

**Psa 9:7** But **יהוה** abides forever, He is preparing His throne for judgment.

**Psa 9:8** And He judges the world in righteousness, He judges the peoples in straightness.

**Psa 9:9 Waw** And **יהוה** is a refuge for the crushed one, A refuge in times of distress.

**Psa 9:10** And those who know Your Name trust in You, For You have not forsaken those who seek You, O **יהוה**.

**Psa 9:11 Zayin** Sing praises to **יהוה**, who dwells in Tsiyon! Declare His deeds among the peoples.

**Psa 9:12** For He remembers the seekers of bloodshed, He does not forget the cry of the afflicted.

**Psa 9:13 Het** Show favour to me, O **יהוה**! See my affliction by those who hate me, You who lift me up from the gates of death,

**Psa 9:14** So that I declare all Your praise In the gates of the daughter of Tsiyon. I rejoice in Your deliverance.

**Psa 9:15 Tet** The **nations have sunk down in the pit** which they made; **In the net which they hid, their own foot is caught**.

**Psa 9:16 יהוה** has made Himself known, He has done right-ruling; The wrong is snared in the work of his own hands. Meditation. Selah.

**Psa 9:17 Yod** The wrong return to She’ol, All the nations that forget Elohim.

**Psa 9:18 Kaph** For the needy is not always forgotten; Neither the expectancy of the poor lost forever.

Psa 9:19 **Arise, O יהוה, Do not let man prevail; Let the nations be judged before Your face.**

Psa 9:20 **Put them in fear, O יהוה, Let the nations know they are *but* men. Selah.**

Psalm 9 opens with David singing praises and rejoicing in YHWH. David saw the time of YHWH sitting on His throne judging in righteousness his enemies, the enemies of YHWH, and the enemies of all His people.

Psa 9:5 **Gimel** You have rebuked the nations, You have destroyed the wrong, You have wiped out their name forever and ever. 6 **Hē** The enemy is no more – ruins everlasting! And You have uprooted the cities; Even their remembrance has perished.

Rev 11:18 “And the **nations were enraged**, **Psa 2:1** and **Your wrath has come**, and the time of the **dead to be judged**, and to give the reward to **Your servants the prophets and to the set-apart ones**, and to those who fear Your Name, small and great, and to **destroy those who destroy the earth.”**

The wording in Psalm 9 appears to be equating to the time period when **the nations** of the world will be judged; that day occurs on the fall rehearsal (or feast day) known as the ‘Day of Atonement’ or ‘Yom Kippur.’

No enemy of YHWH will be able to stand in the Presence of YHWH. Every knee shall bow, and every tongue shall confess that Yahusha HaMashiach is the esteem of YHWH. Those that do not receive Yahusha as their Savior, appear before the ‘Great White Throne’ judgment. Believers appear before His bema judgment seat to receive their rewards.

Philippians 2:9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, **10** that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, **11** and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.

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