

*Greetings, today our manna is 1Sam. 10; Romans 8; Jeremiah 47; Psalms 23 & 24*

## *August 18 - 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. 10**

#### **Saul Anointed King and the Rejection of YHWH**

Act 13:17 “The Elohim of this people Yisra’ël did choose our fathers, and exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it.”

Act 13:18 “Now for a time of about forty years He sustained them in the wilderness.”

Act 13:19 “And having destroyed seven nations in the land of Kena’an, He gave their land to them as an inheritance.

Act 13:20 “And after that He gave judges for about four hundred and fifty years, until Shemu’ël the prophet.

Act 13:21 “But then they asked for a sovereign, and Elohim gave them Sha’ul the son of Qish, a man of the tribe of Binyamin, for forty years.

Act 13:22 “And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, ‘I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.’”

Act 13:23 “From this one’s seed, according to the promise, Elohim raised up for Yisra’ël a Savior, יהושע,

**1Sa 10:1** And Shemu’ël took a flask of oil and poured it on his head, and kissed him and said, “Is it not because יהוה has anointed you leader over His inheritance?”

- **1Sa 10:2** “When you leave me today, you shall find two men by Raḥēl’s burial-place in the border of Binyamin at Tseltsaḥ, and they shall say to you,
  - ‘The donkeys which you went to look for have been found. And see, your father has left the matters of the donkeys and is worrying about you, saying, “What shall I do for my son?” ’
- **1Sa 10:3** “And you shall pass on from there, and beyond, and shall come to the terebinth tree of Tabor. And three men going up to Elohim at Bēyth Ēl shall find you there,
  - one bearing three young goats,
  - another bearing three loaves of bread,
  - and another bearing a skin of wine.
- **1Sa 10:4** “And they shall greet you and give you two loaves of bread, which you shall accept from their hand.
- **1Sa 10:5** “After that go to the hill of Elohim where the Philistine watch-post is. And it shall be, when you have come there to the city, that you shall meet a group of prophets coming down from the high place
  - with a stringed instrument, and a tambourine,

- and a flute,
- and a lyre before them,
- and they are prophesying.

The Spirit of YHWH comes upon Saul and he is turned into another man and Elohim gives him another heart.

**1Sa 10:6** **“And the Spirit of יהוה shall come upon you, and you shall prophesy with them and be turned into another man.”**

- **1Sa 10:7** “And it shall be, when these signs come to you, do for yourself as your hand finds to do, for Elohim is with you.
- **1Sa 10:8** “And you shall go down before me to Gilgal. And see, **I am coming down to you to offer ascending offerings and slaughter slaughterings of peace offerings.**
- **Wait seven days**, till I come to you, then I shall make known to you what you should do.”

**1Sa 10:9** **And it came to be, when he had turned his back to go from Shemu’ël, that Elohim gave him another heart.** And all those signs came on that day.

**1Sa 10:10** **And they came there to the hill and saw a group of prophets, to meet him. And the Spirit of Elohim came upon him, and he prophesied in their midst.**

**1Sa 10:11** And it came to be, all who knew him formerly looked and saw that he prophesied among the prophets. So the people said to each other,

- “What is this that has come upon the son of Qish?
- Is Sha’ul also among the prophets?”
- **1Sa 10:12** And a man there answered and said, “And who is their father?”
  - That is why it became a proverb, “Is Sha’ul also among the prophets?”
  - **1Sa 10:13** And when he stopped prophesying, he went to the high place.

Inquiry minds wanted to know. Saul’s uncle asked him several questions.

**1Sa 10:14** And the uncle of Sha’ul asked him and his servant, “Where did you go?” And he said, “To look for the donkeys. And when we saw that they were nowhere to be found, we went to Shemu’ël.”

**1Sa 10:15** And the **uncle of Sha’ul said**, **“Please inform me what Shemu’ël said to you.”**

**1Sa 10:16** And Sha’ul said to his uncle, “He informed us plainly that the donkeys had been found.” **But he did not disclose to him about the matter of the reign**, what

Shemu'el had said.

Saul proclaimed king. Inversely, the people rejected YHWH.

1Sa 10:17 And Shemu'el called the people together to יהוה at Mitspah,

1Sa 10:18 and said to the children of Yisra'el, "Thus said יהוה, the Elohim of Yisra'el,

- 'I have brought Yisra'el up out of Mitsrayim, and delivered you from the hand of the Mitsrites and from the hand of all reigns and from those who oppressed you.'
- 1Sa 10:19 **"And today you have rejected your Elohim,** who Himself saved you out of all your evils and your distresses.
- And you have said to Him, 'No, but set a sovereign over us!'
- And now, present yourselves before יהוה by your tribes and by your clans.
  - 1Sa 10:20 And Shemu'el brought near all the tribes of Yisra'el, and the **tribe of Binyamin was taken.**
  - 1Sa 10:21 **Then he brought near the tribe of Binyamin, by their clans,**
    - and the clan of Matri was taken,
    - and Sha'ul son of Qish was taken.
      - **And when they sought him, he could not be found.**

1Sa 10:22 And they asked again of יהוה, "Has the man come here yet?" And יהוה answered,

- **"See, he has hidden by the baggage."**
- 1Sa 10:23 And they ran and brought him from there.
- And he stood in the midst of the people, and he was taller than any of the people, from his shoulders and upwards.

1Sa 10:24 And Shemu'el said to all the people,

- "Do you see him whom יהוה has chosen, that there is no one like him among all the people?"
- And all the people shouted and said, "Let the sovereign live!"

1Sa 10:25 And Shemu'el declared to the people **the rulings of the reign,** and wrote it in a book and placed it before יהוה. And Shemu'el sent all the people away, each to his house.

- 1Sa 10:26 And Sha'ul went to his house too, to Gib'ah.
- And with him went brave men whose hearts Elohim had touched.
- 1Sa 10:27 But the sons of Beliya'al said, "What! Does this one save us?"
- And they despised him, and brought him no presents.

- But he kept silent.

**Adam Clarke commentary on 1 Samuel 10:27:**

**Brought him no presents** - They gave him no proofs that they acknowledged either the Divine appointment or his authority. The Arab chiefs are, to this day, when on a march or excursion of any kind, supplied with every necessary by the free-will offerings or presents of the people in the villages or places where they encamp. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they brought him no presents. He marked it, but at present held his peace; he was as if he were deaf: so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that tribute is meant by the word present. The people in general finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the manner of the king which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay anything, on the pretense that such a person as Saul could not be a deliverer of Israel. How, say they, shall this man save us?

[\[Activity sheet on next page\]](#)

Free Activity Bible Quiz for the whole family to enjoy. As we continue through 1 Samuel the answers will be discovered. Make a folder for your activity papers and title the folder 1 Samuel – King Saul. Glue or color artwork on the front of the folder.



## Bible Pathway Adventures

BIBLE QUIZ

# KING SAUL

Match the question with the answer on the right.

### Questions

- \_\_\_ Saul was of which tribe of Israel?
- \_\_\_ Which group of enemies did Saul fight many times?
- \_\_\_ Which Hebrew prophet anointed Saul as king?
- \_\_\_ In which town did Saul live while he was king?
- \_\_\_ Who was Saul's father?
- \_\_\_ Which son of Saul was good friends with David?
- \_\_\_ Who told Saul to fight the Amalekites?
- \_\_\_ Which son-in-law did Saul try to kill many times?
- \_\_\_ Whenever Saul was troubled by an evil spirit, what did David do?
- \_\_\_ Saul disobeyed Yah and visited which witch?
- \_\_\_ For how many years did Saul reign as king?
- \_\_\_ Saul died during which battle?

### Answers

1. Samuel
2. Battle at Mount Giboa
3. Samuel
4. Forty
5. Witch of Endor
6. David
7. Philistines
8. Kish
9. Play his harp
10. Benjamin
11. Jonathan
12. Gibeah

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## Romans 8

### Teaching commentary [in brown] on Romans 8 by Matthew Nolan

Romans Series Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-8-part-3/>

Which “law” do you prefer; the “law of sin and death” or “the law of the Spirit of Life”? As there is then, now, no condemnation for those who are in Messiah, we are free to walk as Abraham did, in Royal Covenant Torah. Only through Yahusha’s blood ratification, can we return to Torah that transforms our inward man, leading us to right action.

#### Life in the Spirit

**Rom 8:1** There is, then, now no condemnation to those who are in Messiah **יהושע**, who do not walk according to the flesh, but according to the Spirit.

A historical event has transpired affecting the functional, conditional condemnation in one aspect of the Torah – the BoL:

**Deuteronomy 31:26** Take this book of the law, and put it in the side of the ark of the covenant of יהוה your elohim, that it may be there for a witness against thee.

Believers are no longer under the condemnation of one aspect of the Torah, the BOL [Book of the Law] – two different relationships to two different aspects of Torah!

**Rom 8:2** For the torah of the Spirit of the life in Messiah **יהושע** has set me free from the torah of sin and of death.

What the letter is communicating here is one of two things:

1. **Spiritual constants ‘laws.’** Contrasting two spiritual principles at odds with one another:
  - The first spiritual constant – the view that ‘law’ ‘nomos’ isn’t speaking of Torah, but of ‘principal’ or ‘rule’ in relation to two spiritual laws, or spiritual constants (i.e. gravity etc. ‘what goes up must come down.’) **The law of the Spirit is the spiritual constant alive in a person who’s accepted Yahusha and been set free from the condemnation in the BoL, they’re spiritually regenerated and have received the Holy Spirit.**
  - The second spiritual constant: is once a person sins then the binding authority of sin will lead to condemnation and death. In sum: two scriptural laws, principals, or powers are at work.
2. **Two functional conditions of the ‘Torah.’** Two modes of operation for the Torah – BoC – BoL. [Book of the Covenant – Book of the Law]
  - a person is regenerated by the Spirit to covenant Torah by Yahusha – the law of the Spirit of life.
  - a person unregenerate, living in sin and disobedience is outside of the BoC and still within the law of sin and death the BoL where the condemnation of the law resides and judges the rebellious unto death.

**The law of the Spirit of life** is either The Torah of life; that is, the ratified covenant Torah (Hebrews 8:6) brought about by Yahusha. Or, the spiritual law, spiritual constant alive in a person who's accepted Yahusha.

**The law of sin and death** is either a person unregenerate, living in sin and disobedience; outside of the BoC and still within the law of sin and death the BoL. Or, a person in sin under the binding authority of sin leading to condemnation and death.

John Calvin: *"I would not dare take the law of sin and death to mean the law of God."*

**Rom 8:3** For the Torah being powerless, in that it was weak through the flesh, Elohim, having sent His own Son **in the likeness of flesh** of sin, and concerning sin, condemned sin in the flesh,

יהוה sent His own Son in the 'homoiōma' '**likeness**' 'temûnâh' of sinful flesh. Yahusha was 100% Yahuwah, 0% man cloaked in humanity but not from humanities origins – dust. **He's the bread man from heaven** John 6.

**Rom 8:4** so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit.

**Rom 8:5** For those who live according to the flesh set their minds on the *matters* of the flesh, but those *who live* according to the Spirit, the *matters* of the Spirit.

'Dikaioma tou nomou' 'the righteousness of the law' – the right action that the Torah required.

The Covenant aspect of Torah (BoC) is spiritual it affects the inward man, the man of faith. The law aspect of Torah (BoL) regulates the carnal man, the flesh **until** Messiah comes and renews man by His Spirit (V. 1).

Christian Dualism Vs. Biblical "Wholism":

Dualism = only the ethical and moral instructions in the law of Moses matter in the convenience of my heart and mind – never on outward display.

The problem is threefold:

1. lawlessness
2. Judaism's fabricated 613 commandments
3. Messianic Movement using conjecture to establish what commandments can be legitimately followed in the post resurrection era; whilst denying the BoL-BoC dichotomy that reveals the application of Torah commands in a post resurrection era without human guesswork and double talk.



**Rom 8:6** For the mind of the flesh is death, but the mind of the Spirit is life and peace.

**Rom 8:7** Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able,

**Rom 8:8** and those who are in the flesh are unable to please Elohim.

Enmity against יהוה and His Torah = flesh & death.

Two spheres of human existence are witnessed:

1. Flesh and sin and death
2. The spirit and life

Torah is the very litmus test for a life led by the spirit.

**Rom 8:9** But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His.

If the RHK [Ruach HaKodesh – Holy Spirit] dwells in you, you're no longer to be in the flesh, but in the Spirit.

R. 7:14 'the law is spiritual' so living in the spirit must include conformity to YHWH's Torah if we're revived but the Holy Spirit!

V.9 Paul communicates a high Christology with 'pneuma theo' and 'pneuma Christou' clearly treating Yahusha as Elohim. This has huge ramifications for our understanding of the view of Messiah in the First Century.

Yahusha was readily being portrayed by the Apostolic community as the creative force, the revelatory and redemptive power of Elohim – an embodiment of the Divine Power.

**Rom 8:10** And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness.

**Rom 8:11** And if the Spirit of Him who raised יהושע from the dead **dwells in you**, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

### Heirs with Yahusha HaMashiach

**Rom 8:12** So then, brothers, we are not debtors to the flesh, to live according to the flesh.

**Rom 8:13** **For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live.**

**Rom 8:14** For as many as are led by the Spirit of Elohim, these are sons of Elohim.

**Rom 8:15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."



Why in V. 14 does Paul play on the major themes of the Exodus from Egypt and adoption at Mt. Sinai?

Paul's intentionally pointing his audience back to The Exodus; reminding them to reject the spirit of slavery, now identified with the BoL; and yet at the same time remind his audience of their adoption in Exodus 19-24.

Being freed from the slavery of the BoL on one hand; and freed from the pagan nations on the other; with both Jew and Gentile being adopted in as b'nai [children] יהוה with their return to the BoC in Yahusha (Exodus 19-24.)

**Rom 8:16** The Spirit Himself bears witness with our spirit **that we are children of Elohim.**

**Rom 8:17** and **if children, also heirs** – truly heirs of Elohim, and **co-heirs with Messiah**, **if indeed we suffer with Him, in order that we also be exalted together.**

**RELEASE FROM SLAVERY AND ADOPTED**; in the Pauline mind Romans 8, and Ephesians 2 is used to reacquaint his audience with The Exodus; to remind them to reject the spirit of slavery, which he's identified with the BoL; and yet at the same time he draws his audience to return to their adopted covenant status in Exodus 19-24 and live as they were called, not lived as they fell!

### Future Glory

What is it that Yahusha has come to redeem? Creation is groaning and Yahuwah intends to wholly reverse the impact of sin. Shaul/Paul understood that there was a threefold linguistic pattern between the words: "blood," "ground," and "thorns" that has existed since Berishith/The Beginning.

**Rom 8:18** For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.

**Rom 8:19** For the intense longing<sup>a</sup> of the creation eagerly waits for the revealing of the sons of Elohim. Footnote: <sup>a</sup>Lit. *anxiously looking with outstretched head.*

The creation is in expectation of revelation and redemption!

The reason Yahusha was crowned with thorns and bled by thorns was to secure Creation's redemption.

Thorn branches first appeared in the Garden of Eden.  
There were three parts to the Garden:

1. The midst
2. The Garden
3. The land.

Corresponding to: the Holy of Holies, the Holy place and the Mount of Olives. The 1st, 2nd and 3rd parts of the Garden.

The 1st, 2nd and 3rd parts of the Garden.

Thorn branches – the Ancient acacia in the bible:

- Thorn branches around the ram with Abraham and Isaac
- Branches woven into a basket upon the baker's head as he hung from a tree
- Absalom hung from a tree, his hair entangled in the tree, entangled in the branches, encircled like a crown
- Messianic Jonah with weeds/thistles wrapped around his head

All ultimately pointed to Yahusha crowned by thorns. Why? Land redemption and your redemption!

*Yahusha bled three times*

1. The Garden of Gethsemane **Luke 22:44**/3rd part of Eden.
2. The Scouring by the Roman soldiers (**John 19:1**).
3. The crowning of the head with thorns.

So why the shedding of Moshiach's blood through the crown of thorns?

Look at the words "**blood**," "**ground**" and "**thorns**."

**Luke 22:44, And being in agony He made prayer more earnestly: and His sweat became like great drops of blood as He fell down to the ground!**

**John 19:1. and the soldiers plaited a crown of thorns and put it upon His head."**

**Genesis 3:17-18, 17 And to Ahdahm He said, because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, you shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat from it all the days of your life; 18 thorns also and thistles shall it bring out for you; and you shall eat the herb of the field.**

The ground is being cursed, and immediately the thorns, at that very moment, came forth. Both are a result of sin. Before The Fall of Man there were no thorns.

The first witness of the fallen state of man revealed in creation was "thorns and thistles" (Genesis 3:17, 18). YHWH Himself pronounced his curse.

In Yahusha wearing of the crown of thorns, He bore the curse, not only for man, but He bore creation's curse as well.

This is why YHWH allowed for the Head of His Son to be crowned. Yahusha purchased, by His blood – creation's redemption!

**Isaiah 55:12-13** All break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to YHWH for a Name, for an everlasting sign that shall not be cut off.

Yahusha's blood redeems and reverses the curse of sin. He bleeds by the crown of thorns to redeem the earth and creation, and then He bleeds at the tree to redeem man!

"The Earth is YHWH's and the fullness thereof..." (Psalm 24:1).

**Rom 8:20** For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation,

**Rom 8:21** that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim.

**First Peter 2:24** Who His own self carried our sins in His own body on the tree that we, being dead to sins, should live to tzedakah [righteousness]: by whose stripes you were healed. (Stripes from the scourging yes! But also stripes around His brow.) Because you were as sheep going astray; but now have made teshuvah [repentance] to the Shepherd and Guardian of your beings.

Paul's understanding of redemption isn't restricted to humanity but extends to all creation.

**Leviticus 25:10** redemption causes what? And ye have hallowed the year, the fiftieth year; and ye have proclaimed liberty in the land to all its inhabitants; a jubilee it is to you; and ye have turned back each unto his possession; yea, each unto his family ye do turn back.

**Jeremiah 32:6** And Yirmeyahu (Jeremiah) said, The word of vuvh [YHWH] came to me, saying, 7 See, Haname-El the son of Shallum your uncle shall come to you, saying, Buy my field that is in Anathoth for the right of redemption is yours to buy it.8 So Haname-El my uncle's son came to me in the court of the guard according to the word of vuvh [YHWH], and said to me, Buy my field, I ask you, that is in Anathoth, which is in the country of Benyamin: for the right of inheritance is yours, and the redemption is yours; buy it for yourself. Then I knew that this was the word of vuvh [YHWH]. 9 And I bought the field of Haname-El my uncle's son that was in Anathoth, and weighed for him the silver, even seventeen shekels of silver 10 And I signed the deed, and sealed it, and took witnesses, and weighed the silver in the scales.11 So I took the deed of the purchase, both that which was sealed according to the Torah and custom, and that which was open 12 And I gave the deed of the purchase to Baruch the son of Neriya, the son of Maaseyah, in the sight of Haname-El my uncle's son, and in the presence of the witnesses that signed the deed of the purchase, before all the Yahudim 8 that sat in the court of the guard.13 And I (Alef -Tav) commanded Baruch before them, saying, 14 This says vuvh tzeva'oth, the Elohim of Yisrael [Thus said יהוה of hosts, the Elohim of Yisra'el,]; Take these deeds, this deed of the purchase, both which is sealed, and this deed which is open; and put them in an earthen vessel, that they may remain for many days. 15 For this says YHWH tzeva'oth, the Elohim of Yisrael; Houses and fields and vineyards shall be possessed again in this land.16 Now when I had delivered the deed of the purchase to Baruch the son of Neriya, I made tefillah [prayer] to vuvh [YHWH], Saying, 17 Ah Master YHWH! See, You have made the shamayim [heavens] and the earth by Your great power and outstretched Arm, and there is nothing too hard for You 18 You show loving-kindness to thousands, and You repay the iniquity of the ahvot [fathers] into the bosom of their children after them: the

**Great, the Mighty El, YHWH tzevaoth [of hosts], is His Name.**

**Rom 8:22** For we know that **all the creation groans together**, and suffers the pains of childbirth together until now.

**Rom 8:23** And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

**Rom 8:24** For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?

**Rom 8:25** And if we expect what we do not see, we eagerly wait for it with endurance.

**Rom 8:26** And in the same way the Spirit does help in our weaknesses. For we do not know what we should pray, but the Spirit Himself pleads our case for us with groanings unutterable.

**Rom 8:27** And He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the set-apart ones according to Elohim.

**Rom 8:28** And we know that all *matters* work together for good to those who love Elohim, to those who are called according to *His* purpose.

**Rom 8:29** Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.

People struggle with V. 29 – three views:

1. predestination of individuals to salvation is in view.
2. predestination to spiritual transformation is in view
3. the corporate predestination of יהוה's people to sanctification and future glory is in view.

**Rom 8:30** And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

**Jeremiah 1:5** Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

### **Elohim's Everlasting Love**

**Rom 8:31** What then shall we say to this? If Elohim is for us, who is against us?

**Rom 8:32** Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else?

**Rom 8:33** Who shall bring any charge against Elohim's chosen ones? It is Elohim who is declaring right.

The elect of v.33 is YHWH's corporate people being transformed and restored back into the Book of the Covenant, not individuals predestined to eternal salvation, Psalms 105 confirms this.

Psalms 105:6 O ye seed of Abraham his servant, ye children of Jacob his chosen....v.42 For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness:

**Rom 8:34** Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us.

**Rom 8:35** Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?

**Rom 8:36** As it has been written, **“For Your sake we are killed all day long, we are reckoned as sheep of slaughter.”** [Psa 44:22](#).

**Rom 8:37** But in all this we are more than overcomers through Him who loved us.

**Rom 8:38** For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future,

**Rom 8:39** nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim which is in Messiah **יהושע** our Master.

Romans Series Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-8-part-3/>

## Jeremiah 47

### Judgment on the Philistines – Disaster is coming.

**Jer 47:1** The word of **יהוה** that came to Yirmeyahu the prophet concerning the Philistines, before Pharaoh struck Azzah:

**Jer 47:2** Thus said **יהוה**,

- “See, waters are rising out of the north, and shall be an overflowing flood.
- And they shall overflow the land and all that is in it, the city and those who dwell within.
- And men shall cry, and all the inhabitants of the land shall wail.
- **Jer 47:3** “At the noise of the stamping hooves of his strong horses, at the rushing of his chariots, at the rumbling of his wheels, the fathers shall not look to their children, because of weakness of hands,
- **Jer 47:4** because of the day that shall come to ravage all the Philistines, to cut off from Tsor and Tsidon every helper that survives.
- For **יהוה** is ravaging the Philistines, the remnant of the isle of Kaphtor.
- **Jer 47:5** “Baldness shall come upon Azzah, Ashqelon shall be cut off with the remnant of their valley. Till when would you cut yourself?

**Jer 47:6** **“O you sword of יהוה, how long till you rest?”** Put yourself up into your sheath, rest and be still!

**Jer 47:7** “How shall it rest, when יהוה has given it a command? Against Ashqelon and against the seashore – there He has appointed it.”

## Psalm 23 & 24

Psalm 23 has been a comfort to many. Not only is YHWH our Shepherd, He is the **Good Shepherd**. Sheep need a shepherd. They are not the wisest mammal by far. The Good Shepherd makes sure His sheep do not lack; He provides for their needs (not necessarily their wants).

He leads us to green pastures and still waters. Shepherds go ahead of the sheep and clear out any poisonous weeds or deadly animals to make the pasture safe for grazing and bedding. The still waters are important so they will not get swept away by a strong current. Their bodies and their wool are not designed for swimming or staying afloat. He turns back wayward sheep and places them back on the ‘right’ path for His Name sake. Hirelings develop a bad name. They would never lay their lives down for the sheep.

The wilderness holds the unexpected. Sheep are prey animals and because of this their senses are quite keen. Predators are always on the prowl looking for whom they can devour. They lurk in the shadows or gain perspective from high places. Shepherds play an important role in their safety. Sheep become very familiar with their shepherd’s voice and his rod and staff; whether by hearing or by touch.

Tables or plateaus would be prepared for the sheep to rest; and yes, their enemies or predators were always present or nearby. The shepherd would make a pin for corralling and keeping the sheep safe. The shepherd would sit at the door of the pin and check each sheep as they passed through the opening. He would anoint a sheep’s head with oil to repel insects. Each sheep would be checked to make sure all was well.

We have total peace in the presence of the Good Shepherd. He is lovingly committed to us. He is good. He has prepared a place for us. He will gather us. He watches over us. He provides for us. He loves us and laid down His life for us.

### YHWH Is My Shepherd

**Psa 23:1** יהוה is my shepherd; I do not lack.

**Psa 23:2** He makes me to lie down in green pastures; He leads me beside still waters.

**Psa 23:3** He turns *back<sup>a</sup>* my being; He leads me in paths of righteousness For His Name’s sake. *Footnote: <sup>a</sup>Or He converts.*

**Psa 23:4** When I walk through the valley of the shadow of death, I fear no evil. For You

are with me; Your rod and Your staff, they comfort me.

**Psa 23:5** You spread before me a table in the face of my enemies; You have anointed my head with oil; My cup runs over.

**Psa 23:6** Only goodness and loving-commitment follow me All the days of my life; And I shall dwell in the House of **יהוה**, To the length of days!

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In **Psalm 24**, we see the earth belongs to Him and those that dwell in it. Then it poses the question of 'Who does go up into the mountain of YHWH?'

### The King of Glory

**Psa 24:1** The earth belongs to **יהוה**, And all that fills it – The world and those who dwell in it.

**Psa 24:2** For He has founded it upon the seas, And upon the waters He does establish it.

**Psa 24:3** Who does go up into the mountain of **יהוה**? And who does stand in His set-apart place?

**Psa 24:4** He who has innocent hands and a clean heart, Who did not bring his life to naught, And did not swear deceptively.

**Psa 24:5** He receives a blessing from **יהוה**, And righteousness from the Elohim of his deliverance.

**Psa 24:6** This is the generation of those who seek Him; Ya'aqob, who seek Your face. Selah.

**Psa 24:7** Lift up your heads, O you gates! And be lifted up, you everlasting doors! And let the Sovereign of esteem come in.

**Psa 24:8** Who is this Sovereign of esteem? **יהוה** strong and mighty, **יהוה** mighty in battle.

**Psa 24:9** Lift up your heads, O you gates! Even lift up, you everlasting doors! And let the Sovereign of esteem come in.

**Psa 24:10** Who is this Sovereign of esteem? **יהוה** of hosts, He is the Sovereign of esteem! Selah.

*~ Shalom ~ Libby*

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