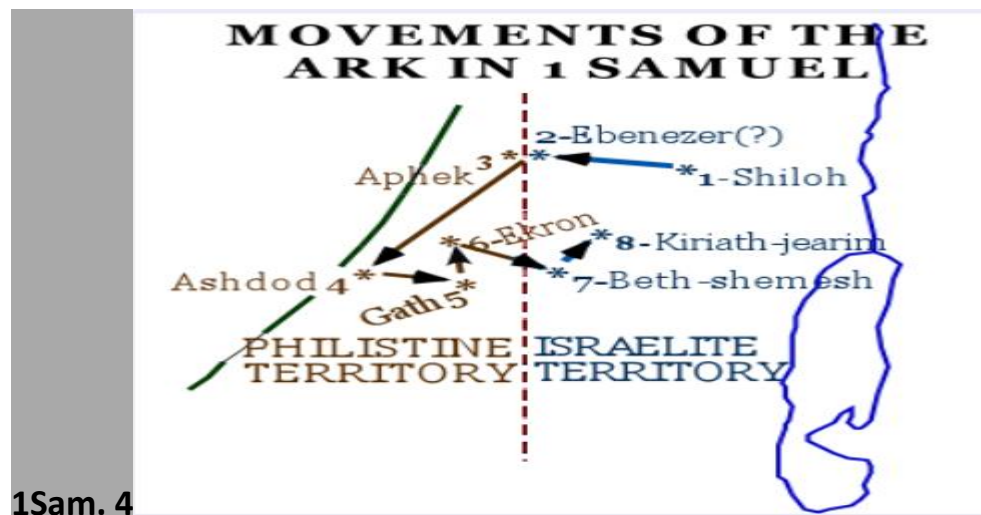


Greetings, today our manna is 1Sam. 4; Romans 4; Jeremiah 42; Psalms 18

August 14 - 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. 4

The Philistines Capture the Ark

1Sa 4:1 Thus the word of Shemu'ël was to all Yisra'ël. And Yisra'ël went out to battle against the Philistines, and encamped beside Eben Ha'ëzer, while the Philistines encamped in Aphëq.

1Sa 4:2 And the Philistines put themselves in battle array against Yisra'ël. And when the battle spread, Yisra'ël was stricken by the Philistines, who killed about four thousand men of the army in the field.

1Sa 4:3 And when the people came into the camp, the elders of Yisra'ël said, "Why has יהוה smitten us today before the Philistines? Let us bring the ark of the covenant of יהוה from Shiloh to us, so that He comes into our midst and save us from the hand of our enemies."

1Sa 4:4 And the people sent to Shiloh, and they brought from there the ark of the covenant of יהוה of hosts, dwelling between the kerubim. **And the two sons of Ēli, Hophni and Pinehas, were there with the ark of the covenant of Elohim.**

1Sa 4:5 And when the ark of the covenant of יהוה came into the camp, all Yisra'ël shouted so loudly that the earth shook.

1Sa 4:6 And when the Philistines heard the noise of the shout, they said, "What is the noise of this great shout in the camp of the Hebrews?" And when they knew that the ark of יהוה had come into the camp,

1Sa 4:7 the Philistines were afraid, for they said, "Elohim has come into the camp!" And they said, "Woe to us! For it has never been like this before.

1Sa 4:8 “Woe to us! Who shall deliver us from the hand of these mighty Elohim? These are the Elohim who struck the Mitsrites with all the plagues in the wilderness.

1Sa 4:9 “Be strong and be men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Be men, and fight!”

1Sa 4:10 And the Philistines fought, and Yisra’ěl was smitten, and every man fled to his tent. And the slaughter was very great, and **there fell of Yisra’ěl thirty thousand** foot soldiers.

1Sa 4:11 And **the ark of Elohim was captured**, and **the two sons of Ĕli died, Hophni and Pinehas.**

The Death of Eli

1Sa 4:12 And a man of Binyamin ran from the battle line the same day, and came to Shiloh with his garments torn and dirt on his head.

1Sa 4:13 And he came in and saw Ĕli, sitting on a seat by the wayside watching, for his heart trembled for the ark of Elohim. And the man came into the city and reported it, and all the city cried out.

1Sa 4:14 And Ĕli heard the noise of the outcry and said, “What is the noise of this uproar?” And the man came hastily and informed Ĕli.

1Sa 4:15 Now **Ĕli was ninety-eight years old** and his eyes were so dim that he was unable to see.

1Sa 4:16 And the man said to Ĕli, “I am he who came from the battle. And I fled today from the battle line.” And he said, “What was the matter, my son?”

1Sa 4:17 And the messenger answered and said,

- “Yisra’ěl has fled before the Philistines,
- and there has been a great slaughter among the people.
- And your two sons have died, Hophni and Pinehas,
- and the ark of Elohim has been captured.”

Eli dies at the hearing of the news of the ark of Elohim.

1Sa 4:18 And it came to be, when he made mention of the ark of Elohim, that Ĕli fell off the seat backward by the side of the gate. And his neck was broken and he died, for the man was old and heavy. And he ruled Yisra’ěl forty years.

The reported news also causes Pinehas’ wife to go into labor.

1Sa 4:19 And his daughter-in-law, Pinehas’ wife, was pregnant, about to bear. And when she heard the news that the ark of Elohim was captured, and that her father-in-law and her husband were dead, **she bowed herself and gave birth, because her pains came upon her.**

1Sa 4:20 And about the time of her death the women who stood by her said to her, “Do

not fear, for you have borne a son.” But she did not answer, nor did she set her heart to it.

1Sa 4:21 And she **called the child Ichabod**, saying, “The esteem has departed from Yisra’ël!” because the ark of Elohim was taken and because of her father-in-law and her husband.

BDB Definition:

Ichabod = “no glory”

1) a son of Phinehas, so named because of the capture of the Ark by the Philistines

1Sa 4:22 And she said, “The esteem has departed from Yisra’ël, for the ark of Elohim was taken.”

-----Ichabod-----

Excerpt: ...Once the [Ark of the Covenant](#) was built and placed in the tabernacle in the wilderness, and later in the temple in Jerusalem, God’s glory resided there as a symbol of His presence among His people. When the Ark was captured by the Philistines, the glory departed from the Israelites—Ichabod became a reality.

Jesus later refers to the concept of the glory of God leaving Israel. In His last message to the populace of Israel, His final word to the religious leaders was “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate” ([Matthew 23:37–38](#)). That was His final statement of judgment on Israel for the rejection of their Messiah. He has indicted their leaders and, by indicting the leaders, indicted all the people who followed the leaders. And now He says their house is left desolate—Ichabod, the glory is departing.

Notice that He says *your* house is desolate. Not My house, not My Father’s house, as He used to call it. Now it’s your house because God has left—Ichabod! God is no longer there, it’s not the Father’s house; it’s not My house; it’s your house. The Greek word translated “desolate,” means “abandoned to ruin.” This place is in abandonment. God has left. It’s cursed, devoted to ruination. And they won’t see Jesus again till He comes in full Messianic glory ([Matthew 23:39](#)).

It is a terrible thing to experience the loss of the glory of God. And while Israel’s ruin was temporary “until the fullness of the Gentiles” would be brought into the kingdom of God on earth ([Romans 11:25](#)), one wonders how many churches today have lost the glory of the Lord, whether willingly or unknowingly. The same things that caused Ichabod in Israel—sin, disobedience, idolatry—are present in many of today’s churches. Christians must never take the glory of God in our midst for granted, lest we wake up one day and find that Ichabod has become a reality among us.

<https://www.gotquestions.org/Ichabod.html>

Romans 4 Excerpt [teaching commentary on Romans 4](#) by Matthew Nolan

Link to Series: <https://www.torahtothetribes.com/series/romans-from-a-torah-covenant-perspective/>

Whose faith do you want to have? Shaul/Paul understood that mere adherence to a set of standards was not congruent with faith in Messiah. Salvation is not determined by works, heritage, tradition, or a single prayer you utter. As we are called from the nations to return to being biblical Israel, it is the faith and fidelity of our father, Abraham, which we must have.

Abraham Justified by Faith

Rom 4:1 What, then, shall we say Abraham our father, to have found, according to the flesh?

Rom 4:2 For if Abraham was declared right by works, he has *ground for boasting*, but not before Elohim.

[4:2 for if Abraham ‘by works was declared righteous’, he hath to boast—but not before God;]

What does ‘ex ergon dikaiothe’/ ‘dvar tzadakah’ mean?

1. That being this text limited to יהוה's declaration of forgiveness and innocence upon the guilty sinner; as Traditional Christianity teaches.
2. **The reality is deeper**, this text **delves into the covenant membership reality of Abraham and his subsequent heirs!**

Rom 4:3 For what does the Scripture say? **“Abraham believed Elohim, and it was reckoned to him for righteousness.”**^a [Gen 15:6](#) Footnote: ^aSee also [Gal 3:6](#).

This is **hearkening back to the Gen. 12 promise of nationhood and covenantal blessing**. But why; what happened?

Abraham's faith in יהוה was primary: **Genesis 26:5 Abraham obeyed me and kept my charge, my commandments, my statutes and my ‘torotai.’**

Abraham had emunah/faith, faith that went far beyond any sort of adherence to a necessary required code of conduct.

Abraham's life is exemplified in, ‘Abraham believed יהוה.’

Natural byproduct of belief Vs. Unnatural byproduct of unbelief!

Deuteronomy 30:10 If thou shalt hearken unto the voice of יהוה thy Elohim to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto יהוה thy Elohim with all thine heart, and with all thy soul.

Psalms 32:1 By David An Instruction. O the happiness of him whose transgression is forgiven, Whose sin is covered, O the happiness of a man, To whom יהוה imputeth not iniquity, And in whose spirit there is no deceit.

Proverbs 17:15 Whoso is justifying the wicked, And condemning the righteous, Even both of these are an abomination to יהוה .

Abraham understood all that was accounted to him **came from belief in the promises of יהוה**, 'He rejoiced to see Yahusha's day' in the covenant between the pieces and knew it was only the work of Yahusha in the covenant that brought about the availability of permanent forgiveness.

We have to be able to differentiate between the multiple components of justification/tzadakah, righteousness – forensic, covenantal-corporate, positional and individual!

Psalms 106:30 And Phinehas standeth, and executeth judgment And the plague is restrained. And it is reckoned to him to righteousness, To all generations—unto the age. (re: Numbers 25:7).

This isn't a verdict of innocence attributed to an individual, personal righteousness, because the next verse has, 'v'dor ad-olam' which draws our attention **to the clan of Phinehas being reckoned as YHWH's own – covenantal-corporate/clan.**

Gal 3:6 Even so Abraham “**did believe Elohim, and it was reckoned unto him as righteousness.**” [Gen 15:6](#).

Gal 3:7 Know, then, that those who are of belief are sons of Abraham.

Gal 3:8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, “**All the nations shall be blessed in you,**”^a [Gen 12:3](#). Footnote: ^a[Gen 18:18](#).

Gal 3:9 so that those who are of belief are blessed with Abraham, the believer.

Rom 4:4 And to him who is working, the reward is not reckoned as a favor but as a debt.

Rom 4:5 And to him who is not working **but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness,**

Rom 4:6 even as Dawid also says of the blessedness of the man to whom Elohim reckons righteousness without works:

Rom 4:7 “**Blessed are those whose lawlessnesses are forgiven, and whose sins are covered,**

Rom 4:8 **blessed is the man to whom יהוה shall by no means reckon sin.**”
[Psa 32:1-2](#).

Rom 4:9 **Is this blessing then upon the circumcised *only*, or also upon the uncircumcised? For we affirm: **Belief was reckoned unto Abraham for righteousness.**** [Gen 15:6](#).

Paul brings forth an answer to a very pertinent question that exists to this very day!

Rom 4:10 How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:10 How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Answer: Not in circumcision, but in uncircumcision.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the belief *while* in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also,

Rom 4:12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father Abraham had in uncircumcision.

Genesis 15 is the covenant, where Yahusha said, ‘Abraham, your father, was glad that he might see my day; and he saw and did rejoice.’ (John 8:56). The cutting of the covenant and the passing through. Later, the token entrance sign to the covenant is given (Ch. 17).

The Pauline point; All Israel were to enter the covenant, both male and female by passing through the cutting of pieces, later symbolized through the cutting of the organ.

As Yahusha didn’t pass through the cutting of Joseph’s organ as seed – and the covenant was broken at Exodus 32 how did Yahusha get the covenantal restoration rights granted to him?

V.17 of Genesis 15. **He’s the burning torch**; and Yahusha’s circumcision is for all to enter covenant by faith through his crucifixion and resurrection.

Colossians 2:11, in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Messiah.

The Promise Realized Through Faith

Rom 4:13 For the promise that he should be the heir of the world, was not to Abraham or to his seed through the Torah, but **through a righteousness of belief**.

Rom 4:14 For if those who are of the Torah are heirs, belief has been made useless, and the promise has been nullified,

The dichotomy to which Paul is speaking is this: Through the BoL [Book of the Law] no promise was made to Abraham and his seed. The promise came through ‘pistis’ **‘covenantal faith and fidelity.’** If they who are of the BoL [Book of the Law] were to be heirs, then the faith of Abraham to which the promise was made would be void and useless.

Rom 4:15 for the Torah works out wrath, for where there is no Torah there is no transgression.

For the BoL [Book of the Law] did work wrath, for where there was no BoL [Book of the Law] there was no Golden Calf transgression.

Galatians 3:17, and this I say, A covenant confirmed before by Elohim to Messiah, the BoL law, that came four hundred and thirty years after, doth not set aside, to make void the promise, 18 for if by BoL law be the inheritance, it is no more by promise, but to Abraham through promise did Elohim did grant it .19 Why, then, the BoL law? on account of the transgressions (at Golden Calf) it was added, till the seed might come (through his covenant cutting, no glandular limitation here!) to which the promise hath been made, having been set in order through messengers/elohim in the hand of a mediator.

The promise was received by faith in the BoC [Book of the Covenant] Torah realm, apart from and 430 years before the BoL [Book of the Law]! Shaul assumes the truth here in Romans of what he clearly demonstrates in Galatians 3:17.

That is; that since the BoL [Book of the Law] came 430 years after the promise, the promises can in no way be dependent on the BoL [Book of the Law]. Meaning the BoL is not congruent with faith in Messiah, yet the Torah of Abraham is!

Exodus 32:10 and now, let Me alone, and My anger doth burn against them, and I consume them, and I make thee become a great nation.

11 And Moses appeaseth the face of יהוה his Elohim and saith, ‘Why, O יהוה, doth Thine anger burn against Thy people, whom Thou hast brought forth out of the land of Egypt with great power and with a strong hand?’

12 why do the Egyptians speak, saying, For evil He brought them out to slay them among mountains, and to consume them from off the face of the ground? turn back from the heat of Thine anger, and repent of the evil against Thy people. 13 ‘Be mindful of Abraham, of Isaac, and of Israel, Thy servants, to whom Thou hast sworn by Thyself, and unto whom Thou speakest: I multiply your seed as stars of the heavens, and all this land, as I have said, I give to your seed, and they have inherited to the age.

The Golden Calf breach, subsequent relenting of genocide and imposition of the BoL is undeniably connected back to Abraham and the inheritance promises!

Rom 4:16 On account of this it is of belief, that it be according to favor, for the promise to be made certain to all the seed, not only to those who are of the Torah, but also to those who are of the belief of Abraham, who is father of us all –

Being born a descendent of Abraham does give Jews certain benefits, but automatic salvation isn't one of them. This was a world view that Shaul and Yahusha were up against.

May I add that we are still up against this view today.

Matthew 3:9 – And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Elohim is able of these stones to raise up children unto Abraham.

John 8:33 – They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

The world to which Abraham was actually looking for was the Melchizedik world to come, the eternal covenant state: Heb. 11:10 For Abraham looked for a city which hath foundations, whose builder and maker is יהוה'.

Rom 4:16 On account of this it is of belief, that it be according to favor, for the promise to be made certain to all the seed, not only to those who are of the Torah. but also to those who are of the belief of Abraham, who is father of us all –

Rom 4:17 as it has been written, **“I have made you a father of many nations”**

Gen 17:5 – in the presence of Him whom he believed, even Elohim, who gives life to the dead and calls that which does not exist as existing,

Rom 4:18 who against *all* expectation did believe, in expectation, so that he should become father of many nations, according to what was said, **“So shall your seed be.”**

Gen 15:5.

Rom 4:19 And **not having grown weak in belief**, he did not consider his own body, already dead, being about a hundred years old, and the deadness of Sarah's womb,

Rom 4:20 he **did not hesitate about the promise of Elohim through unbelief**, but was strengthened in belief, giving esteem to Elohim,

Giving glory to יהוה' is the hallmark of faith.

As we just read in 1Sam. 4; it is frightening thing to see His 'glory depart.' “Christians must never take the glory of God in our midst for granted, lest we wake up one day and find that **Ichabod** has become a reality among us.”

<https://www.gotquestions.org/Ichabod.html>

[Ichabod – 'no glory']

Rom 4:21 and being completely persuaded that what He had promised He was also able to do.

Rom 4:22 Therefore also **“it was reckoned to him for righteousness.”** [Gen 15:6](#).

Rom 4:23 And not because of him alone was it written that **it was reckoned to him,** [Gen 15:6](#).

Rom 4:24 but also because of us, to whom it shall be reckoned, to us who believe in Him who raised up **יהושע** our Master from the dead,

Rom 4:25 who was delivered up because of our trespasses, and was raised for us to be declared right.

Isaiah 53:12 Therefore I give a portion to him among the many, And with the mighty he apportioneth spoil, Because that he exposed to death his soul, And with transgressors he was numbered, And he the sin of many hath borne, And for transgressors he intercedeth.

Yahusha was handed over because we're sinners and raised up for the sake of our justification, forensic righteousness, the redeemed being made forensically righteous.

James reminds us how faith flows into works.

James 2:19 – Thou believest that there is one Elohim; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed Elohim, and it was imputed unto him for righteousness: and he was called the Friend of Elohim. Ye see then how that by works a man is justified, and not by faith only.

“James” tells us that these works that we will be judged by, are the works of Royal Torah connected to Abraham, not a law that came 430 years later disconnected to Abraham!

James 1:25 – But whoso looketh into the perfect law [Torah] of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:12 – So speak ye, and so do, as they that shall be judged by the law [Torah] of liberty.

And Shaul: **Ephesians 2:10** – For we are his workmanship, created in Messiah Yahusha unto good works, [Torah] which Elohim hath before ordained that we should walk in them.

Link to Series: <https://www.torahtothetribes.com/series/romans-from-a-torah-covenant-perspective/>

Jeremiah 42

The warning is proclaimed loud and clear **“DO NOT GO TO EGYPT!”**; but they deceive themselves!

Warning Against Going to Egypt

Jer 42:1 Then all the commanders of the army, and Yoḥanan son of Qarəaḥ, and Yezanyah son of Hoshayah, and all the people, from the least to the greatest, came near

Jer 42:2 and said to Yirmeyahu the prophet, “We beg you, let our petition be acceptable to you, and pray for us to יהוה your Elohim, for all this remnant, for we are few left of many, as your eyes see us.

Jer 42:3 “And let יהוה your Elohim show us the way in which we should walk and the word we should do.”

Jer 42:4 And Yirmeyahu the prophet said to them, “I have heard. See, I am praying to יהוה your Elohim according to your words, and it shall be that I declare to you all the word יהוה answers you. I withhold not a word from you.”

Jer 42:5 And they said to Yirmeyahu, “Let יהוה be a true and steadfast witness between us, if we do not do according to all the word which יהוה your Elohim sends us by you.

Jer 42:6 “Whether good or evil, let us obey the voice of יהוה our Elohim to whom we send you, in order that it might be well with us when we obey the voice of יהוה our Elohim.”

Jer 42:7 And after ten days it came to be that the word of יהוה came to Yirmeyahu.

Jer 42:8 So he called Yoḥanan son of Qarəaḥ, and all the commanders of the army which were with him, and all the people from the least even to the greatest,

Jer 42:9 and said to them, “Thus said יהוה, the Elohim of Yisra’el, to whom you sent me to present your petition before Him,

- **Jer 42:10** If you would indeed stay in this land, then
 - I shall build you and not pull you down, and
 - I shall plant you and not pluck you up.
 - For I have relented of the evil I have done to you.
- **Jer 42:11** Do not be afraid of the sovereign of Babel, of whom you are afraid. Do not be afraid of him,’ declares יהוה, ‘for I am with you, to save you and deliver you from his hand.
- **Jer 42:12** And I shall show you compassion, so that he has compassion on you and let you return to your own land.’

YHWH goes on to say what will happen if they disobey and not stay in the land.

Jer 42:13 “But if you say, ‘We are not staying in this land,’ and so disobey the voice of יהוה your Elohim,

Jer 42:14 saying, **‘No, but we are going to the land of Mitsrayim so that we see no fighting, nor hear a voice of a shophar, nor hunger for bread, and there we shall stay.’**

Jer 42:15 then hear the word of יהוה, O remnant of Yehudah! Thus said יהוה of hosts, the Elohim of Yisra’el, **‘If you indeed set your faces to enter Mitsrayim, and shall go to sojourn there,**

- **Jer 42:16** then it shall be that the sword which you feared overtakes you there in the land of Mitsrayim,
- and the scarcity of food of which you were afraid clings to you there in Mitsrayim, and you die there.
- **Jer 42:17** And so it shall be with all the men who set their faces to go to Mitsrayim to sojourn there:
 - they shall die by the sword,
 - by scarcity of food, and
 - by pestilence,
 - and not one of them shall survive or escape from the evil I am bringing upon them.’

Jer 42:18 “For thus said יהוה of hosts, the Elohim of Yisra’el,

- ‘As My displeasure and My wrath have been poured out on the inhabitants of Yerushalayim, **so shall My wrath be poured out on you when you enter Mitsrayim.** And you shall be an oath, and an astonishment, and a curse, and a reproach, and you shall see this place no more.’

Jeremiah goes on to tell the people “DO NOT GO TO EGYPT!”. He tells them ‘you deceived yourselves.’ The old cliché fits well here, “The worst person you can fool is to fool yourself.” This is what the commanders of the army, and Yoḥanan son of Qarēah, and Yezanyah son of Hoshayah, and all the people, from the least to the greatest had done; **they had deceived themselves.**

They choose to take a journey that would lead to their demise. Every prophesy of YHWH that Jeremiah had spoken were TRUE; none had fallen short; **the people still persisted in their own thoughts and ways.** Jeremiah clearly states, ‘I have declared it to you today.’

Jer 42:19 “יהוה has spoken about you, O remnant of Yehudah, ‘Do not go to Mitsrayim!’ Know for certain that I have warned you this day.

Jer 42:20 “For you deceived yourselves when you sent me to יהוה your Elohim, saying, ‘Pray for us to יהוה our Elohim, and according to all that יהוה your Elohim says, so declare to us and we shall do it.’

Jer 42:21 “So I have declared it to you today, but you have not obeyed the voice of יהוה your Elohim in all which He has sent me to you.

Jer 42:22 “And now, know for certain that you shall die by the sword, by scarcity of food, and by pestilence in the place where you have desired to go to sojourn.”

Psalm 18

A person can choose to navigate life his ‘own way’ and choose his ‘own paths’; or a person can turn to YHWH, the Omniscient, Omnipotent, Omnipresent, Creator of the Universe, Good Shepherd, to guide them through all the pit falls, valleys, and dangers that lay in wait in this fallen world. This is everyone’s choice.

You would think everyone would choose the obvious right choice; but no, many live in a strong delusion and they believe the lie of the enemy. We just saw this in Jeremiah 42!

There is a strong lovingly committed relationship between YHWH and King David in Psalm 18. Yahusha is our Good Shepherd, and David having been a shepherd himself; understood the importance and the great need, that caring for sheep required. Otherwise, they wouldn’t last long. Sheep need a shepherd, plain and simply; and we need YHWH Yahusha, the Good Shepherd!

YHWH Is My Rock and My Fortress

Psa 18:1 I love You, O יהוה, My strength.

Psa 18:2 יהוה is my rock and my stronghold and my deliverer; My Ėl is my rock, I take refuge in Him; My shield and the horn of my deliverance, my high tower.

Psa 18:3 I call upon יהוה, the One to be praised, And I am saved from my enemies.

Psa 18:4 The cords of death surrounded me, And the floods of Beliya’al made me afraid.

Psa 18:5 The cords of She’ol were all around me; The snares of death were before me.

Psa 18:6 In my distress I called upon יהוה, And to my Elohim I cried; He heard my voice from His Hēkal, And my cry went before Him, into His ears.

Psa 18:7 And the earth shook and trembled; Even the foundations of the mountains were troubled And they shook, because He was wroth.

Psa 18:8 Smoke went up from His nostrils, And consuming fire from His mouth; Coals were kindled by it.

Psa 18:9 And He bowed the heavens and came down, And thick darkness was under His feet.

Psa 18:10 And He rode upon a kerub, and flew; He flew upon the wings of the wind.

Psa 18:11 He made darkness His covering; Around Him His booth, Darkness of waters, thick clouds of the skies.

Psa 18:12 From the brightness before Him, His thick clouds passed, hail and coals of fire.

Psa 18:13 And יהוה thundered in the heavens, And the Most High sent forth His voice, Hail and coals of fire.

Psa 18:14 And He sent out His arrows and scattered them, And much lightning, and confused them.

Psa 18:15 And the channels of waters were seen, And the foundations of the world were uncovered At Your rebuke, O יהוה, At the blast of the breath of Your nostrils.

Psa 18:16 He sent from above, He took me; He drew me out of many waters.

Psa 18:17 He delivered me from my strong enemy, And from those hating me, For they were stronger than I.

Psa 18:18 They confronted me in the day of my calamity, But יהוה was my support.

Psa 18:19 And He brought me out into a large place; He delivered me for He delighted in me.

Psa 18:20 יהוה rewarded me according to my righteousness; According to the cleanness of my hands He repaid me.

Psa 18:21 For I have guarded the ways of יהוה, And have not acted wrongly against my Elohim.

Psa 18:22 For all His right-rulings are before me, And I did not turn from His laws.

Psa 18:23 And I am perfect before Him, And I guard myself from my crookedness.

Psa 18:24 And יהוה repays me according to my righteousness, According to the cleanness of my hands before His eyes.

Psa 18:25 With the lovingly-committed You show Yourself lovingly-committed; With the perfect one You show Yourself perfect;

Psa 18:26 With the clean You show Yourself clean; And with the crooked You show Yourself twisted.

Psa 18:27 For You save the afflicted people, But bring down those whose eyes are haughty.

Psa 18:28 For You Yourself light my lamp; יהוה my Elohim makes my darkness light.

Psa 18:29 For with You I run against a band, And with my Elohim I leap over a wall.

Psa 18:30 The Ėl – His way is perfect; The Word of יהוה is proven;^a He is a shield to all who take refuge in Him. Footnote: ^a [Psa 12:6](#), [Psa 119:140](#), [Pro 30:5](#).

Psa 18:31 For who is Eloah, besides יהוה? And who is a rock, except our Elohim?

Psa 18:32 **It is Ėl who girds me with strength, And makes my way perfect,**

Psa 18:33 Making my feet like the feet of deer, And sets me on my high places,

Psa 18:34 Teaching my hands for battle, So that my arms shall bend a bow of bronze.

Psa 18:35 And You give me the shield of Your deliverance; And Your right hand

supports me, And Your lowliness makes me great.

Psa 18:36 You enlarge my step under me; And my feet shall not slip.

Psa 18:37 I pursue my enemies and overtake them; And do not turn back till they are destroyed.

Psa 18:38 I crush them, and they are unable to rise; They fall under my feet.

Psa 18:39 And You gird me with strength for battle; Cause my adversaries to bow under me.

Psa 18:40 And You have made my enemies turn their backs, As for those hating me, I cut them off.

Psa 18:41 They cry – but no one is there to save, To יהוה – but He answers them not.

Psa 18:42 And I beat them as dust before the wind; I empty them out like dirt in the streets.

Psa 18:43 You deliver me from the strivings of the people, You set me at the head of the nations; A people I have not known serve me.

Psa 18:44 As soon as they hear of me they obey me; The foreigners submit to me.

Psa 18:45 The foreigners fade away, And come frightened from their strongholds.

Psa 18:46 יהוה lives! And blessed is my Rock! And exalted is the Elohim of my deliverance,

Psa 18:46 יהוה lives! And blessed is my Rock! And exalted is the Elohim of my deliverance,

Psa 18:47 The Ėl who avenges me, And He humbles the peoples under me;

Psa 18:48 My deliverer from my enemies. You lift me up above those who rise against me; You deliver me from a man of violence.

Psa 18:49 Therefore I give thanks to You, O יהוה, among nations, And I sing praise to Your Name,

Psa 18:50 Making great the deliverance of His sovereign, And showing loving-commitment to His anointed, To Dawid and his seed, forever.

~ Shalom ~ Libby

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