

Greetings, today our manna is Judges 19; Acts 23; Jeremiah 33; Psalms 3 & 4.

August 5 – 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/>

Judges 19

Tells of a dreadfully sad story that each person can read for themselves. It shows the worst of mankind; and the depths in which mankind can fall. All the sins of stumbling to kill, steal, and destroy; are promoted by Hasatan. One of the main focuses of Hasatan against mankind has been sexual perversions. This has been prevalent from the beginning; prevalent in Egypt; resurfaced among the Israelite people in the Exodus; and is pervasive to this day.

Men are supposed to be the ‘stronger’ vessel; the protector of the family; and the one directly answerable and submitted unto YHWH. Remove His moral fabric and mankind is vulnerable prey to savage wolves and schemes. Therefore, the enemy has invested greatly in overt and covert warfare against men. Men must wake up and take a strong spiritual stand against the enemy. I believe this will be one of mankind’s greatest regrets; which overflows into sexual perversions in women, and sexual perversions against children and even against beasts. Both male and female all the way back to Adam and Eve are responsible for this moral breach against YHWH. It is never too late to turn away from the lust of the eyes, the lust of the flesh, and the pride of life.

In the same way, we as His bride and people of YHWH, have committed whoredom against YHWH. We have worshipped Him as seemed ‘right in our own eyes’ and not according to His Word. Most believers have blended in adulterous pagan rituals. Because of disobedience, all 12 tribes have been scattered among all the nations. YHWH gave us His commandments; His Covenant Torah; **to protect us and strengthen us**. His plans for us were always intended for our good and never for evil.

YHWH, we praise you for being lovingly committed to us. We pray for strengthening of any person with a strong hold of sexual perversion. We bind that strongman spirit. We pray for release from the grip of the enemy; and a turning to the ways of YHWH. Your return draws nigh. May everyone see to it that their garments have been washed in the blood of the Lamb; so, they will be found spotless and without blemish as they stand before you. Thank you, YHWH, for making a way for us where there seemed to be no way. We pray that the next generation turns from wickedness; and turns to salvation in Yahusha HaMashiach (YHWH in Son). Please heal the broken hearted and bind up their wounds. Forgive us for the shedding of innocent blood among the nations. Only in You is there peace, righteousness, and joy.

A Levite and His Concubine

Jdg 19:1 And it came to be in those days, when there was **no sovereign in Yisra'ël**, that there was a **certain Lēwite sojourning on the further side of the mountains of Ephrayim**. And he took for himself a concubine from Běyth Lehem in Yehudah.

Jdg 19:2 And his concubine committed whoring against him, and went away from him to her father's house at Běyth Lehem in Yehudah, and was there **four new moons of days**.^a Footnote: ^aFour whole months.

Jdg 19:3 And her husband arose and went after her, to speak to her heart and bring her back, having his servant and a couple of donkeys with him. And she brought him into her father's house. And the father of the young woman saw him, and he was glad to meet him.

Jdg 19:4 And his father-in-law, the young woman's father, took hold of him, and he dwelt with him three days. And they ate and drank and spent the nights there.

Jdg 19:5 And it came to be on the fourth day that they arose early in the morning. And he prepared to leave, but the young woman's father said to his son-in-law, "Refresh your heart with a piece of bread, and afterward go your way."

Jdg 19:6 So they sat down, and the two of them ate and drank together. And the young woman's father said to the man, **"Please agree to stay all night, and let your heart be glad."**

Jdg 19:7 And when the man arose to go, his father-in-law urged him. So he spent the night there again.

Jdg 19:8 And he arose early in the morning on the fifth day to go. But the young woman's father said, **"Please refresh your heart."** So they delayed until afternoon, and both of them ate.

Jdg 19:9 And the man arose to go, he and his concubine and his servant. But his father-in-law, the young woman's father, said to him, **"See, the day is now drawing toward evening. Please spend the night. See, the day is coming to an end. Stay here, and let your heart be glad. And you shall rise early tomorrow for your journey, and you shall go to your tent."**

Jdg 19:10 **But the man would not stay that night**. And he arose and left, and came to a

place opposite Yebus, that is Yerushalayim. And with him were the two saddled donkeys, and his concubine with him.

Jdg 19:11 They were near Yebus, and the day was far spent. And the servant said to his master, **“Come, please, and let us turn aside into this city of the Yebusites and spend the night in it.”**

Jdg 19:12 And his master said to him, **“Let us not turn aside here into a city of foreigners, who are not of the children of Yisra’ël. But we shall pass over to Gib’ah.”**

Jdg 19:13 And he said to his servant, **“Come, let us draw near to one of these places, and spend the night in Gib’ah or in Ramah.”**

Jdg 19:14 And they passed over and went their way. And the sun went down on them near Gib’ah, which belongs to Binyamin,

Jdg 19:15 and they turned off there to go in to spend the night in Gib’ah. So he went in, and **he sat down in the open square of the city, for no one would take them into his house to spend the night.**

Jdg 19:16 But see, **an old man came in from his work in the field at evening, who also was from the mountains of Ephrayim.** And he was sojourning in Gib’ah, whereas the men of the place were Binyamites.

Jdg 19:17 And when he lifted up his eyes, he saw the traveler in the open square of the city. And the old man said, **“Where are you going, and where do you come from?”**

Jdg 19:18 And he said to him, “We are passing over from Bëyth Lehem in Yehudah to the other side of the mountains of Ephrayim. I am from there, and I went to Bëyth Lehem in Yehudah, and I am going to the House of יהוה. But there is no one taking me into his house,

Jdg 19:19 yet there is both straw and fodder for our donkeys, and bread and wine for myself, and for your female servant, and for the young man who is with your servant; there is no lack of any matter.”

Jdg 19:20 And the old man said, **“Peace be with you! However, let all your needs be on me, only do not spend the night in the open square.”**

Jdg 19:21 And he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.

Gibeah's Crime

Jdg 19:22 They were making their hearts glad, and see, men of the city, sons of Beliya'al, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, **“Bring out the man who came to your house, so that we know him!”**

Jdg 19:23 But the man, the master of the house, went out to them and said to them, “No, my brothers! I beg you, do no evil! Since this man has come into my house, do not do this folly.

Jdg 19:24 “Look, here is my maiden daughter and the man’s concubine. Let me bring them out now, and humble them, and do with them what is good in your eyes, but do not do such a foolish matter to this man!”

Jdg 19:25 But the men would not listen to him. So the man took hold of his concubine

and brought her out to them. And they knew her and rolled themselves on her all night until morning, and let her go when the day began to break.

Jdg 19:26 And as morning appeared the woman came back and fell down at the door of the man's house where her master was, till it was light.

Jdg 19:27 And her master rose up in the morning, and opened the doors of the house and went out to go his way, and saw his concubine, fallen at the door of the house with her hands on the threshold.

Jdg 19:28 And he said to her, **"Rise up and let us go."** But there was no answer. Then he took her on the donkey, and the man rose and went to his place,

Jdg 19:29 and came into his house and took a knife, then took hold of his concubine, and cut her up limb by limb into twelve pieces, and sent her throughout all the borders of Yisra'ël.

Jdg 19:30 And it came to be that all who saw it said, "There has never been, and there has not been seen the like of this, from the day that the children of Yisra'ël came up from the land of Mitsrayim until this day. Set your *heart* on it, take counsel, and speak up!"

Acts 23

Act 23:1 And Sha'ul, looking intently at the council, said, "Men, brothers, I have lived in all good conscience before Elohim until this day."

Act 23:2 And the high priest Hananyah commanded those who stood by him to strike him on the mouth.

Act 23:3 Then Sha'ul said to him, "Elohim is going to strike you, whitewashed wall! And do you sit judging me according to the Torah, and do you command me to be struck contrary to the Torah?"

Act 23:4 And those who stood by said, **"Do you revile the high priest of Elohim?"**

Act 23:5 And Sha'ul said, "I did not know, brothers, that he was the high priest, for it has been written, **'You shall not speak evil of the ruler of your people.'** "

Exo 22:28.

Notice that Paul repented for his words based on Covenant Torah. Paul quotes from Exodus 22:28 which was within our marriage covenant given at Mt. Sinai. We see that the high priest was Hananyah [Ananias]. The following is a list of the high priests during the Herodian-Roman period. We can see that mankind continued the Aaronic Levitical Priesthood and did not honor the transference to our High Priest of Yahusha of the Melchizedek Order. To this day the denial of Yahusha as High Priest of the Melchizedek Order; who is seated at the right hand of YHWH; has continued to be done in ignorance, blindness, or defiance.

<i>Yahusha</i>	• Eleazar ben Ananus, 16-17	
	• Simon ben Camithus, 17-18	
	Joseph Caiaphas, 18-36 (son-in-law of the high priest Ananus ben Seth)	
	• Jonathan ben Ananus, 36-37	
	• Theophilus ben Ananus, 37-41	
	• Simon Cantatheras ben Boethus, 41-43	
	• Matthias ben Ananus, 43	
	• Elioneus ben Simon Cantatheras, 43-44	
	• Jonathan ben Ananus, 44 (restored)	
	• Josephus ben Camydus, 44-46	
	<i>Paul</i>	• Ananias ben Nebedeus, 46-58 ^[11]
		• Jonathan, 58 ^[12]
• Ishmael ben Fabus, 58-62 (restored?)		
• Joseph Cabi ben Simon, 62-63		
• Ananus ben Ananus, 63		
• Joshua ben Damneus, 63		
• Joshua ben Gamla, 63-64 (his wife Martha belonged to family of Boethus)		
• Mattathias ben Theophilus, 65-66		
• Phannias ben Samuel, 67-70		

Act 23:6 Now Sha’ul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, “Men, brothers, I am a Pharisee, the son of a Pharisee, I am being judged concerning the expectation and resurrection of the dead!”

Act 23:7 And when he had said this, there came a dissension between the Pharisees and the Sadducees. And the crowd was divided.

Act 23:8 For the Sadducees say that there is no resurrection, nor messenger nor spirit, but the Pharisees confess both.

If anyone knew the mindset of this council, Paul did. Again, this is one of the very reasons Paul was YHWH’s chosen vessel. If they wanted to play ‘hard ball’, Paul was willing to accommodate that approach. Paul chooses the topic of resurrection which he knew would ‘strike a nerve’ between the Sadducees and Pharisees and at least ‘win over’ half of the council present.

Act 23:9 And there was a great uproar. And certain of the scribes of the party of Pharisees were earnestly contending, saying, “We find no evil in this man. And if a spirit or a messenger has spoken to him, let us not fight against Elohim.”

Act 23:10 And a great dissension having come, the commander, fearing lest Sha’ul would be pulled to pieces by them, commanded the body of soldiers to go down and seize him from their midst, and bring him into the barracks.

Act 23:11 And on the following night the Master stood by him and said, “Take courage, Sha’ul, for as you have witnessed for Me in Yerushalayim, so you have to bear witness at Rome too.”

Do not lose sight of the powerful way YHWH uses **this commander**! This is not the last we will see of him. This commander is a first-hand witness to all the hypocrisy against Paul. This commander was one for maintaining orderly conduct; so, this chaos he observed surrounding Paul must have been very puzzling to him.

A Plot to Kill Paul

Act 23:12 And when it became day, some of the Yehudim made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

Act 23:13 And those making this conspiracy were **more than forty**,

Act 23:14 who, **having come to the chief priests and elders, said**, “We have bound ourselves under a great oath not to eat at all until we have killed Sha'ul.

Act 23:15 “Now, then, you, with the council, **inform the commander** to have him brought down to you tomorrow, as intending to examine more exactly all about him. And we are ready to kill him before he comes near.”

These positions on the council had apparently been totally corrupted. **Forty plus conspirators** tell the **chief priests and elders** what to do!

Act 23:16 And when **Sha'ul's sister's son heard of their ambush**, he went and entered into the barracks and reported to Sha'ul.

Act 23:17 And Sha'ul, having called one of the captains to him, said, “**Take this young man to the commander**, for he has somewhat to report to him.”

This one divine act by Paul's nephew may have been one of the greatest moments in his life which greatly impacted the continuance of Paul's mission. YHWH had this young man at the right place at the right time.

Act 23:18 He indeed then took him and led him to **the commander** and said, “The prisoner Sha'ul called me to him and asked me to bring this young man to you, having somewhat to say to you.”

Act 23:19 And **the commander**, having taken him by the hand, went aside by themselves and asked, “**What is it that you have to report to me?**”

Act 23:20 **And he said**, “The Yehudim have agreed to ask that you bring Sha'ul down to the council tomorrow, as intending to inquire more exactly about him.

Act 23:21 “Therefore, do not let them persuade you, for more than forty of them lie in wait for him, men who have bound themselves by an oath neither to eat nor to drink until they have killed him. And now they are ready, waiting for the promise from you.”

Act 23:22 Then **the commander** dismissed the young man, having commanded him,

“Inform no one that you reported this to me.”

Paul Sent to Felix the Governor – The commander [Claudius Lysias] takes great care to protect Paul. He also writes a letter to governor Felix to accompany his arrival.

Act 23:23 And having called near a certain two captains, he said,

- “Get **two hundred soldiers ready to go to Caesarea**, and
- **seventy horsemen**, and
- **two hundred spearmen**,
- after the third hour of the night,
- **Act 23:24** and provide beasts, on which to place Sha’ul, and
- bring him safely to Felix the governor,”
- **Act 23:25** having written a letter in this form:
 - **Act 23:26** **Claudius Lysias**, to the **most excellent governor Felix**:
Greetings.
 - **Act 23:27** This man, having been seized by the Yehudim, and being about to be killed by them, I rescued, having come with the body of soldiers, having learned that he was a Roman.
 - **Act 23:28** And, desiring to know the reason they accused him, I brought him before their council.
 - **Act 23:29** I found out that he was accused concerning questions of their Torah, but there was no charge against him deserving death or chains.
 - **Act 23:30** And when I was informed that there was to be a plot against the man by the Yehudim, I sent him immediately to you, having also commanded his accusers to state before you the charges against him. Be strong!

Act 23:31 So the soldiers, as they were commanded, took Sha’ul and brought him by night to Antipatris.

Act 23:32 And on the next day they left the horsemen to go on with him, and returned to the barracks,

Act 23:33 who, having come to Caesarea, and delivered the letter to the governor, they also presented Sha’ul to him.

Act 23:34 And the governor, having read it, and having asked of what province he was, and being informed that he was from Kilikia,

Act 23:35 said, “I shall hear you when your accusers arrive also.” And he commanded him to be kept in Herodes’ palace.

International Standard Bible Encyclopedia

Claudius Lysias

CLAUDIUS LYSIAS

klo'-di-us lis'-i-as (Klaudios Lysias): A chief captain who intervened when the Jews sought to do violence to Paul at Jerusalem (Acts 21:31; Acts 24:22). Lysias, who was probably a Greek by birth (compare Acts 21:37), and who had probably assumed the Roman forename Claudius (Acts 23:26) when he purchased the citizenship (Acts 22:28), was a military tribune or chiliarch (i.e. leader of 1,000 men) in command of the garrison stationed in the castle overlooking the temple at Jerusalem. Upon learning of the riot instigated by the Asiatic Jews, he hastened down with his soldiers, and succeeded in rescuing Paul from the hands of the mob. As Paul was the apparent malefactor, Lysias bound him with two chains, and demanded to know who he was, and what was the cause of the disturbance. Failing amid the general tumult to get any satisfactory reply, he conducted Paul to the castle, and there questioned him as to whether he was the "Egyptian," an postor that had lately been defeated by Felix (Josephus, BJ, II, xiii, 5; Ant, XX, viii, 6). Upon receiving the answer of Paul that he was a "Jew of Tarsus," he gave him permission to address the people from the stairs which connected the castle and the temple. As the speech of Paul had no pacifying effect, Lysias purposed examining him by scourging; but on learning that his prisoner was a Roman citizen, he desisted from the attempt and released him from his bonds. The meeting of the Sanhedrin which Lysias then summoned also ended in an uproar, and having rescued Paul with difficulty he conducted him back to the castle. The news of the plot against the life of one whom he now knew to be a Roman citizen decided for Lysias that he could not hope to cope alone with so grave a situation. He therefore dispatched Paul under the protection of a bodyguard to Felix at Caesarea, along with a letter explaining the circumstances (Acts 23:26-30. The genuineness of this letter has been questioned by some, but without sufficient reason.) In this letter he took care to safeguard his own conduct, and to shield his hastiness in binding Paul. There is evidence (compare Acts 24:22) that Lysias was also summoned to Caesarea at a later date to give his testimony, but no mention is made of his arrival there. It is probable, however, that he was among the chief captains who attended the trial of Paul before King Agrippa and Festus (compare Acts 25:22). For the reference to him in the speech of Tertullus (see Acts 24:7 the Revised Version, margin), see TERTULLUS.

Jeremiah 33

YHWH Promises Peace

Jer 33:1 And the word of יהוה came to Yirmeyahu a second time, while he was still shut up in the court of the guard, saying,

Jer 33:2 "Thus said

- יהוה who made it,
- יהוה who formed it to establish it,
- יהוה is His Name,

Jer 33:3 **Call unto Me, and I shall answer you, and show you great and inaccessible matters, which you have not known.'**

Jer 33:4 "For thus said יהוה, the Elohim of Yisra'el, concerning the houses of this city and the houses of the sovereigns of Yehudah, which are thrown down against the siege mounds and the sword,

Jer 33:5 while coming to fight with the Kasdim, and to fill their places with the corpses of men whom I shall strike in My displeasure and My wrath, all for whose evil I have hidden My face from this city.

- Jer 33:6 See, I am bringing to it relief and healing.
- And I shall heal them and reveal to them the riches of peace and truth.
- Jer 33:7 And I shall turn back the captivity of Yehudāh
- and the captivity of Yisra'ēl,
- and shall build them as at the first,
- Jer 33:8 and shall cleanse them from all their crookedness that they have sinned against Me.
- And I shall pardon all their crookednesses that they have sinned and by which they have transgressed against Me.

Jer 33:9 And it shall be to Me a name of joy, a praise, and a pride before all nations of the earth, who hear all the good I am doing to them, and they shall fear and tremble for all the goodness and all the peace I am doing to it.'

Jer 33:10 "Thus said יהוה, 'In this place of which you say, "It is dried up, without man and without beast," in the cities of Yehudāh, in the streets of Yerushalayim that are deserted, without man and without inhabitant and without beast,

- there shall once again be heard Jer 33:11 the voice of joy
- and the voice of gladness,
- the voice of the bridegroom and
- the voice of the bride,
- the voice of those who are saying, "Praise יהוה of hosts, for יהוה is good, for His loving-commitment is forever," of those who are bringing the offering of praise into the House of יהוה.
- For I shall turn back the captivity of the land, as at the first,' declares יהוה.

Jer 33:12 "Thus said יהוה of hosts, 'In this place which is dried up, without man and without beast, and in all its cities, there shall once again be a home of shepherds causing their flocks to lie down.

- Jer 33:13 In the cities of the mountains,
- in the cities of the low country, and
- in the cities of the South, and
- in the land of Binyamin, and
- in the places around Yerushalayim, and
- in the cities of Yehudāh, the flocks once again pass under the hands of him who counts them,' declares יהוה.

YHWH's Eternal Covenant with David

Jer 33:14 See, the days are coming,' declares יהוה,

- 'when I shall establish the good word which I have promised to the house of Yisra'ēl and to the house of Yehudāh:

- **Jer 33:15** In those days and at that time I cause a Branch of righteousness to spring forth for Dawid. And He shall do right-ruling and righteousness in the earth.
- **Jer 33:16** In those days Yehudah shall be saved, and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: 'יהוה' our Righteousness.'

Jer 33:17 **"For thus said יהוה,**

- **'For Dawid there is not to cease a man to sit on the throne of the house of Yisra'el.**
- **Jer 33:18** And for the priests, the Lēwites, there is not to cease a man to offer ascending offerings before Me, to kindle grain offerings, and to slaughter continually.' "

[Neither shall the priests the Levites want a man - This is a repetition of the promise made to Phinehas, Num_25:13.] – Adam Clarke

In review of Numbers 25:12-13, 'My covenant of peace' was to be to Phinehas and his seed after him, a covenant of an 'everlasting' priesthood; some believe 'everlasting' meant without end or eternal. However, the term everlasting, 'olam', must be kept in context to quantify its usage. Case in point, Exodus 40:15.

Exo 40:15 and shall anoint them, as you anointed their father, and they shall serve as priests to Me. And their anointing shall be for them an everlasting [olam] priesthood throughout their generations."

Keep in mind, the tribe of Levi, like all the other tribes are welcome to enter through the Door, Yahusha HaMashiach, of the Melchizedek priesthood by accepting the eternally everlasting new covenant. Those entering the new covenant of the Melchizedek Priesthood, are made into His kingdom of priests, inclusive of every tongue, TRIBE, people and nation!

The earthly Aaronic Levitical Priesthood was a type and shadow of a better priesthood to come based on 'BETTER' promises. The Aaronic Levitical Priesthood along with the Tabernacle/Temple earthly system, served as a living parable pointing to Yahusha, the Tent made without hands.

In Yahusha HaMashiach, we have been made into a kingdom of priests that ACTIVELY serve Him on earth and ultimately in eternity. We are under His Kingly and High Priestly authority, the One who sits at the right hand of YHWH! There can only be one reigning priesthood and one reigning High Priest! A last will and testament usurp previous testaments (brits/covenants) though it may keep many of the same elements.

We need to take pause here to see priestly transferences within the Aaronic Levitical Priesthood. This will show that Phinehas' "everlasting priesthood" was for his 'definite period' as represented below. We see that Phinehas' priestly office of his Elazar lineage was transferred to the Ithamar line; then, when Abiathar conspires against Solomon, the priestly office transfers to Zadok, the descendant of Uzzi, placing the priestly office once again under the Elazar line. The Wikipedia excerpt walks this out in the below timeline.

(Excerpt from: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel)

"From the Exodus to Solomon's Temple

The following section is based on information found in the various books of the Bible, including the genealogies given in [First Book of Chronicles](#) and the [Book of Ezra](#), the works of [Josephus](#)^[1] and the early-medieval [Seder Olam Zutta](#).

- [Aaron](#)
- [Eleazar](#), son of Aaron ([Numbers 20:28](#))
- [Phinehas](#), son of Eleazar
- [Abishua](#), son of Phinehas
- The [Samaritans](#) insert [Shesha](#) as the son of Abishua and father of Bukki.^[citation needed]
- [Bukki](#), son of [Abishua](#)
- [Uzzi](#), son of [Bukki](#)

Though Phinehas and his descendants are not directly attested as high priests, this portion of the genealogy given in [1 Chronicles 6:3-15](#) is assumed by other sources (including [Josephus](#)^[2] and [Seder 'Olam Zutta](#)), to give the succession of the office from father to son. At some time, the office was transferred from descendants of Eleazar to those of his brother Ithamar.^[3] The first known and most notable high priest of Ithamar's line was [Eli](#), a contemporary of [Samuel](#).

- [Eli](#), descendant of [Ithamar](#), son of Aaron
- [Ahitub](#), son of Phinehas and grandson of [Eli](#)
- [Ahijah](#), son of [Ahitub](#)
- [Ahimelech](#), son of [Ahijah](#) (or brother of Ahijah and son of Ahitub)
- [Abiathar](#), son of [Ahimelech](#)

Abiathar was removed from the high priesthood for conspiring against King [Solomon](#), and was replaced by [Zadok](#), son of [Ahitub](#), who oversaw the construction of the First Temple. According to the genealogies given in [1 Chronicles 6:3-15](#), [Zadok](#) was a descendant of Uzzi (through [Zerahiah](#), [Meraioth](#), [Amariah](#) and [Ahitub](#)) and thus belonged to the line of Eleazar."

Jer 33:19 And the word of יהוה came to Yirmeyahu, saying,

Jer 33:20 "Thus said יהוה, 'If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season,

Jer 33:21 then My covenant could also be broken with Dawid My servant – so that he shall not have a son to reign upon his throne – and with the Lēwites, the priests, My

attendants.

Jer 33:22 As the host of the heavens is not counted, nor the sand of the sea measured, so I increase the descendants of Dawid My servant and the Lěwites who attend upon Me.’ ”

Jer 33:23 And the word of יהוה came to Yirmeyahu, saying,

Jer 33:24 “Have you not observed what these people have spoken, saying, ‘The two clans which יהוה has chosen have been rejected by Him’? So they have despised My people,^a no more to be a nation before them. Footnote: ^a [Psa 83:3-4](#), [Eze 28:24-26](#), [Eze 36:2-6](#).

Jer 33:25 “Thus said יהוה, ‘If My covenant is not with day and night, and if I have not appointed the laws of the heavens and earth,

Jer 33:26 then I would also reject the descendants of Ya‘aqob and Dawid My servant, so that I should not take of his descendants to be rulers over the descendants of Abraham, Yitshaq, and Ya‘aqob. For I shall turn back their captivity, and have compassion on them.’ ”

Psalm 3 & 4

Save Me, O My Elohim

Psa 3:1 O יהוה, how my adversaries have increased! Many rising up against me.

[Mat 10:21](#) “And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents [Mic 7:6](#) and shall put them to death.

Psa 3:2 Many are saying of me, “There is no deliverance for him in Elohim.” Selah.

Psa 3:3 But You, O יהוה, are a shield for me, My esteem, and the One lifting up my head.

Psa 3:4 I cried to יהוה with my voice, And He heard me from His set-apart mountain. Selah.

Psa 3:5 I, I laid down and slept; I awoke, for יהוה sustained me.

Psa 3:6 I am not afraid of ten thousands of people Who have set themselves against me all around.

Psa 3:7 Arise, O יהוה; Save me, O my Elohim! Because You have stricken all my enemies on the cheek; You have broken the teeth of the wrong.

Psa 3:8 Deliverance belongs to יהוה. Your blessing is on Your people. Selah.

Answer Me When I Call

Psa 4:1 Answer me when I call, O Elohim of my righteousness! You gave relief to me

when I was in distress; Show favour to me, and hear my prayer.

Psa 4:2 Till when, O you sons of men, Would you turn my esteem to shame, Would you love emptiness, seek falsehood? Selah.

Psa 4:3 But know that יהוה has separated a lovingly-committed one for Himself; יהוה hears when I call to Him.

Psa 4:4 Tremble, and do not sin. Speak within your heart on your bed, and be still. Selah.

Psa 4:5 Slaughter slaughterings of righteousness, And trust in יהוה.

Psa 4:6 Many are saying, “Who would show us good?” יהוה, lift up the light of Your face upon us.

Psa 4:7 You have put more gladness in my heart, Than in the season that their grain and wine increased.

Psa 4:8 I lie down in peace altogether, and sleep; For You alone, O יהוה, make me dwell in safety.

This is a Psalm of ‘deliverance from my enemies’ and a Psalm to YHWH to ‘hear my cry’. The Psalms have many authors but ultimately One. The Psalms seem to be from hearts so deeply entwined with His that the words drip with anointing. Sometimes those hearts are experiencing deep persecution and rejection such as with David or as with Yahusha prophetically (Psalm 22-24); then there are the hearts that break out in glorious praise and rejoicing.

It is believed that Psalm 3 & 4, were recorded during David’s distress and rejection, as he was pursued by his son Absalom. Not only Absalom but it was reported to David that the ‘hearts’ of the men of Israel were with Absalom. **2Sa 15:13** Then a messenger came to Dawid, saying, “The hearts of the men of Yisra’el are with Abshalom.”

After David’s sin with Bathsheba and the death of Uriah the Hittite, Nathan had prophesied to David:

2Sam. 12:9 ‘Why have you despised the Word of יהוה to do evil in His eyes? You have killed Uriyah the Hittite with the sword, and his wife you took to be your wife, and you have killed him with the sword of the children of Ammon. **10** ‘And now, the sword does not turn aside from your house, because you have despised Me, and have taken the wife of Uriyah the Hittite to be your wife.’

David repents: **2Sam. 12: 13** And Dawid said to Nathan, “I have sinned against יהוה.” And Nathan said to Dawid, “Also, יהוה has put away your sin, you shall not die.

The punishment begins swiftly: **2Sam. 12: 14** “However, because by this deed you have greatly scorned יהוה, the child also who is born to you shall certainly die.”

David was the man after YHWH's own heart, yet for a moment in time; he sinned grievously. YHWH chastises those He loves; and His chastisement put David back on the narrow path and kept him there.

1Ki 15:5 for Dawid did what was right in the eyes of יהוה, and **did not turn aside from all that He commanded him all the days of his life, except in the matter of Uriyah the Hittite.**

As mentioned earlier, there have been many hearts that overflowed with words recorded in the Book of Psalm. There is usually 'history' behind each one or a 'prophetic historical event' yet to take place. This 'history' repeats itself in the 'current' lives of believers. There are still hearts entwined with His; there are still tragedies; there is still rejoicing; there is still sin and repentance; so, when the Psalms are read or sung; they still provide a healing balm to hearts and souls.

Below are those from which the words overflowed but all inspired by One:

David (75 total psalms; 73 noted in Psalms; Psalm 2 is attributed to David in Acts 4:25; and Psalm 95 is attributed to David in Hebrews 4:7): 3—9; 11—32; 34—41; 51—65; 68—70; 86; 101; 103; 108—110; 122; 124; 131; 133; 138—145

Asaph (and family) (12 psalms): 50; 73—83

The sons of Korah (11 psalms): 42; 44—49; 84—85; 87—88

Heman (1 psalm, with the sons of Korah): 88

Solomon (2 psalms): 72 and 127

Moses (1 psalm): 90

Ethan the Ezrahite (1 psalm): 89

Anonymous (the 48 remaining psalms)

List compiled by: <https://www.gotquestions.org/Psalms-authors.html>

~ Shalom ~ Libby

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