

Greetings, today our manna is 2Sam. 21; Gal. 1; Ezekiel 28; Psalms 77.

September 25 – 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/>

2Sam. 21

David Avenges the Gibeonites

2Sa 21:1 And there was a scarcity of food in the days of Dawid for three years, year after year. And Dawid sought the face of יהוה, and יהוה answered, “Because of Sha’ul and his bloodthirsty house, because he killed the Gib’onites.”

2Sa 21:2 The sovereign therefore called the Gib’onites and spoke to them.

- ❖ Now the Gib’onites were not of the children of Yisra’el, but of the remnant of the Amorites.
- ❖ And the children of Yisra’el had sworn protection to them, but Sha’ul had sought to strike them in his ardor for the children of Yisra’el and Yehudah.

2Sa 21:3 So Dawid said to the Gib’onites, “What should I do for you? And with what do I make atonement, so that you bless the inheritance of יהוה?”

2Sa 21:4 **And the Gib’onites said to him,**

- ❖ “It is no matter of silver or gold between us and Sha’ul, or his house,
- ❖ neither is it for us to put to death any man in Yisra’el.”

And he said, “Whatever you say I do for you.”

2Sa 21:5 **And they said to the sovereign,**

- ❖ “The man who consumed us and plotted against us, that we should be destroyed from remaining in all the border of Yisra’el,
 - 2Sa 21:6 let seven men of his sons be given to us, and we shall hang them before יהוה in Gib’ah of Sha’ul, whom יהוה chose.”

And the sovereign said, “I give them.”

2Sa 21:7 But the sovereign spared Mephibosheth son of Yehonathan, son of Sha’ul, because of the oath of יהוה that was between them, between Dawid and Yehonathan son of Sha’ul.

2Sa 21:8 And the sovereign took the two sons of Ritspah the daughter of Ayah, whom she bore to Sha'ul:

- ❖ Armoni
- ❖ and *the other* Mephibosheth,
- ❖ and the five sons of Miḳal the daughter of Sha'ul, whom she brought up for Adri'el the son of Barzillai, the Meholathite,
 - **2Sa 21:9** and gave them into the hands of the Gib'onites,
 - and they hanged them on the hill before יהוה.
 - **So the seven fell together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.**

Ellicott's Commentary: (8) Took the two sons of Rizpah.—The suggestion that David took advantage of this opportunity to strengthen himself further against the house of Saul is utterly set aside by two considerations: (1) David could not lawfully refuse the demand of the Gibeonites, since the Law absolutely required that blood-guiltiness should be expiated by the blood of the offender ([Numbers 35:33](#)), which, in this case, became that of his representatives; and (2) David's choice of victims was directly opposed to such a supposition. He spared, for Jonathan's sake, the only descendants of Saul in the male line, who only could have advanced any claim to the throne, and took (1) the two sons of Rizpah, a concubine of Saul, with whom Abner had committed adultery ([2Samuel 3:7](#)), and (2) five sons of Saul's eldest daughter Merab, who had been promised in marriage to David himself, and then given to another ([1Samuel 18:17-19](#)). The text has Michal instead of Merab; but this must be an error of the scribe, since it was Merab, not Michal, who was married to "Adriel the Meholathite" ([1Samuel 18:19](#)), and Michal was childless ([2Samuel 6:23](#)). The English phrase "brought up for" is taken from the Chaldee; the Hebrew, as noted in the margin, is bare to.

2Sa 21:10 And Ritspah the daughter of Ayah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from the heavens. And she did not allow the birds of the heavens to rest on them by day nor the beasts of the field by night.

Ellicott's Commentary: (9) The beginning of barley harvest.—This was immediately after the Passover ([Leviticus 23:10-11](#)), and therefore about the middle of April. The rains of autumn began in October, so that Rizpah's watch must have been about six months. She spread the sackcloth as a tent to form a rough shelter during the long watch. For water dropped read water poured, the word being used for melting, flowing, and hence for heavy rain. It was not until these rains began (which may probably have been somewhat earlier than usual) that the people were assured of the Divine forgiveness, and therefore the bodies of the executed were left unburied until then.

2Sa 21:11 And Dawid was informed what Ritspah the daughter of Ayah, the concubine of Sha'ul, had done.

2Sa 21:12 And Dawid went and took the bones of Sha'ul, and the bones of Yehonathan his son, from the men of Yaḅesh Gil'aḡ who had stolen them from the street of Bēyth Shan, where the Philistines had hung them up, after the Philistines had struck down Sha'ul in Gilboa.

2Sa 21:13 And he brought up the bones of Sha'ul and the bones of Yehonathan his son from there, and they gathered the bones of those who had been hanged,

2Sa 21:14 and buried the bones of Sha'ul and Yehonathan his son in the land of

Binyamin in Tsela, in the burial-site of Qish his father, and did all that the sovereign commanded. And after that Elohim heard prayer for the land.

Ellicott's Commentary: (12) Took the bones of Saul.—Moved by the story of Rizpah's tender care, and wishing to show that he cherished no enmity against the house of Saul, David buried honourably the remains of Saul and of his descendants. In [1Samuel 31:10](#) it is said that the Philistines fastened the body of Saul "to the wall of Beth-shan;" here, that the men of Jabesh-gilead took them secretly from the street. The two statements are quite consistent, for the exact place where the Philistines hung up to public view the body of the slain and defeated monarch was the broad space or square, just inside the gate, where the people were wont to gather; and it was from the same place that they were taken. Most MSS. of the LXX. add to the previous verse: "And they were taken down, and Dan the son of Joa, of the descendants of the giant, took them down."

War with the Philistines

2Sa 21:15 And the Philistines were again fighting against Yisra'ël, so Dawid and his servants with him went down and fought against the Philistines. And Dawid was weary,

2Sa 21:16 and Yishbo-Benob – who was one of the sons of the giant, the weight of whose bronze spear was three hundred pieces, who was bearing a new sword – spoke of striking Dawid.

2Sa 21:17 **But Abishai son of Tseruyah came to help him, and struck the Philistine and killed him.** Then Dawid's men swore to him, saying, "Do not go out with us to battle any more, lest you put out the lamp of Yisra'ël."

2Sa 21:18 And it came to be afterward, that **there was a battle again with the Philistines at Gob.** Then Sibbekai the Hushathite struck Saph, who was one of the sons of the giant.

2Sa 21:19 And **there was a battle with the Philistines again at Gob,** where Elhanan son of Ya'arëy-Oreġim the Bëyth Lehemite struck Golyath the Gittite, the shaft of whose spear was like a weaver's beam.

2Sa 21:20 **And there was a battle in Gath again,** where there was a man of great height, who had six fingers on each hand and six toes on each foot, twenty-four in number. And he also was descended from the giants.

2Sa 21:21 And he reproached Yisra'ël, and Yehonathan son of Shim'i, the brother of Dawid, struck him.

2Sa 21:22 **These four were born to the giant in Gath, and they fell by the hand of Dawid and by the hand of his servants.**

Galatians 1

Paul makes at least two trips to the region of Galatia. On Paul's first missionary trip with Barnabas, they depart from the isle of Cyprus and they travel to Perge; then witnessed in the Galatian Region of Antioch of Pisidia, Iconium, Lystra, and Derby before returning to

Antioch of Syria.

Many were receiving and believing the Covenant Confirming Gospel Message but make no mistake, there were NUMEROUS pagan gods that the people in the region worshipped. Paul constantly encountered utter idolatry. Galatia was full of idolatry. In Lystra Acts 14:12-13, the people accredit the miracles performed to Paul as 'Hermes' and Barnabas as 'Zeus'! Paul and Barnabas rip their garments and they rebuke the people.

We should be mindful of this setting as Paul writes the letter to the assemblies that were started in Galatia. In addition, unbelieving Yehudim were constantly perverting the Good News that was being shared and would stir up rebellion among the people. The rebellion was so great, that in Lystra they stoned Paul on his first missionary journey and left him for dead; but he lived.

Now Paul writes this letter being dismayed in how quickly they were turning and believing another Good News and not that of Yahusha HaMashiach. Paul has **strong words** for even messengers or mankind that should bring any other message than that of the Messiah.

Greeting

Gal 1:1 Sha'ul, an emissary – not from men, nor by a man, but by יהושע Messiah and Elohim the Father who raised Him from the dead –

Gal 1:2 and all the brothers who are with me, to the assemblies of Galatia:

Gal 1:3 Favour to you and peace from Elohim the Father and our Master יהושע Messiah,

Gal 1:4 who gave Himself for our sins, **to deliver us out of this present wicked age,** according to the desire of our Elohim and Father,

Gal 1:5 to whom be the praise forever and ever. Amēn.

No Other Gospel

Gal 1:6 I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different 'Good News,'^a Footnote: ^a 2Co 11:4.

Gal 1:7 which is not another, only there are some who are troubling you and wishing to pervert the Good News of Messiah.

Gal 1:8 However, **even if we, or a messenger out of heaven,** bring a 'Good News' to you beside what we announced to you, let him be accursed.

Gal 1:9 As we have said before, and now I say again, if anyone brings a 'Good News' to you beside what you have received, let him be accursed.

Gal 1:10 For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I should not be a servant of Messiah.

The Good News comes through belief in Yahusha HaMashiach. Paul knew the Aaronic Levitical Priesthood system very well; and now Paul was YHWH's chosen vessel to spread the Good News of Yahusha HaMashiach during this major transference between priesthoods. Paul himself was born during the Aaronic Levitical Priestly system and was raised under the Book of the Law; and now as a believer in Yahusha, Paul had entered the Melchizedek Priesthood by the Covenant Confirming Gospel message. Yahusha HaMashiach is our High Priest of the Melchizedek Order and has made full atonement for our sins on the heavenly altar once and for all; for those that receive and believe in Him. Yahusha has redeemed believers, His creation, and the land.

Paul Called by Eloah

Gal 1:11 And I make known to you, brothers, that the Good News announced by me is not according to man.

Gal 1:12 For I did not receive it from man, nor was I taught it, **but through a revelation of יהושע Messiah.**

Gal 1:13 For you have heard of my former behavior in Yehudaism, how intensely I persecuted the assembly of Elohim, and ravaged it.

Gal 1:14 And I progressed in Yehudaism beyond many of my age in my race, being more exceedingly ardent for the traditions of my fathers.

Everything had changed when Paul encountered Yahusha on the road to Damascus. Paul had experienced the shift. Though he had memorized most, if not all, of the Tanakh, Paul said he first went to Arabia and returned to Damascus studying His Word for three years with His new Spirit filled eyes. Then Paul goes to Jerusalem to be taught by Peter for 15 days. He saw no other emissary except James the brother of the Master.

Paul is affirming that 'flesh and blood' did not reveal truth to Him; but it was YHWH who revealed Yahusha the Messiah and Truth to him. The surrounding regions knew Paul had once persecuted believers; but now saw he proclaimed the Good News and esteemed Elohim, YHWH.

Gal 1:15 But when it pleased Elohim, who separated me from my mother's womb and called me by His favor,

Gal 1:16 to reveal His Son in me, that I might bring Him, the Good News, to the nations, I did not immediately consult with flesh and blood,

Gal 1:17 neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Arabia, and returned again to Dammeseq.

Gal 1:18 Then after three years I went up to Yerushalayim to learn from Kěpha, and remained with him for fifteen days.

Gal 1:19 And I saw no other of the emissaries except Ya'aqob, the brother of the

Master.

Gal 1:20 And what I write to you, see, before Elohim, I do not lie.

Gal 1:21 Then I went into the districts of Suria and of Kilikia.

Gal 1:22 And I was *still* not known by sight to the assemblies of Yehudah which were in Messiah,

Gal 1:23 but they were hearing only that, “The one who once persecuted us now brings as Good News the belief which he once ravaged.”

Gal 1:24 So they were esteeming Elohim in me.

Ezekiel 28 Ezekiel 28 wraps up the 5th Scroll.

EZEKIEL 13 SCROLLS REFERENCE CHART		
PROPHET	Text in Chronological Order (Chapter & Verse)	Date Given in Text (M/D/Y) (or King Jehoiachin's captivity)
5	26:1 - 28:26 (proclamation against Tyre & its King (S.a.tan) with a future blessing)	?/01/11

Prophecy Against the Prince of Tyre

Eze 28:1 And the word of יהוה came to me, saying,

Eze 28:2 “Son of man, say to the prince of Tsor, ‘Thus said the Master יהוה,

- **“Because your heart is lifted up, and you say,**
 - ‘I am Ēl,
 - I sit in the seat of Elohim, in the heart of the seas,’ whereas you are a man, and not Ēl, though you set your heart as the heart of Elohim!
- Eze 28:3 “Look, are you wiser than Dani’el?
- Has no secret been hidden from you?
- Eze 28:4 “By your wisdom and your understanding you have made riches for yourself,
- and gathered gold and silver into your treasuries.
- Eze 28:5 “By your great wisdom,
- by your trade you have increased your riches,
- and your heart is lifted up because of your riches.”

Eze 28:6 Therefore thus said the Master יהוה, **“Because you have set your heart as the heart of Elohim,**

Eze 28:7 **therefore see,**

- ✚ I am bringing against you strangers,
- ✚ the ruthless ones of the nations.
- ✚ And they shall draw their swords against the loveliness of your wisdom,
- ✚ and they shall profane your splendor.
- ✚ Eze 28:8 “Down into the pit they shall bring you,
- ✚ and you shall die the death of the slain in the heart of the seas.

Eze 28:9 “Would you still say before him who slays you,

- ❖ ‘I am Elohim’, whereas you are man, and not Ėl, in the hand of him who kills you?
- ❖ Eze 28:10 “The death of the uncircumcised you shall die, by the hand of foreigners. For I have spoken,” declares the Master יהוה.’ ”

A Lament over the King of Tyre

Eze 28:11 And the word of יהוה came to me, saying,

Eze 28:12 “Son of man, take up a lamentation for the sovereign of Tsor, and you shall say to him, ‘Thus said the Master יהוה’,

- ✚ “You were sealing up a pattern, complete in wisdom and perfect in loveliness.
- ✚ Eze 28:13 “You were in Ėden, the garden of Elohim.
- ✚ Every precious stone was your covering:
 - the ruby,
 - topaz,
 - and diamond,
 - beryl,
 - shoham,
 - and jasper,
 - sapphire,
 - turquoise,
 - and emerald and gold.
 - The workmanship of your settings and mountings was prepared for you on the day you were created.
- ✚ Eze 28:14 “You were the anointed kerub that covered.
- ✚ And I placed you, you were on the set-apart mountain of Elohim.
- ✚ You walked up and down in the midst of stones of fire.
- ✚ Eze 28:15 “You were perfect in your ways from the day you were created, until unrighteousness was found in you.
- ✚ Eze 28:16 “By the greatness of your trade you became filled with violence within, and you sinned.
- ✚ So I thrust you from the mountain of Elohim,
- ✚ and I destroyed you,
- ✚ O covering kerub, from the midst of the stones of fire.
- ✚ Eze 28:17 “Your heart was lifted up because of your loveliness,
- ✚ you corrupted your wisdom for the sake of your splendor.
- ✚ I threw you to the earth,

- ✚ I laid you before sovereigns, to look at you.
- ✚ **Eze 28:18** “You profaned your set-apart places by your many crookednesses, by the unrighteousness of your trading.
- ✚ Therefore I brought forth fire from your midst. It has devoured you, and I turned you to ashes upon the earth before the eyes of all who see you.
- ✚ **Eze 28:19** “All who knew you among the peoples were astonished at you.
- ✚ Waste you shall be, and cease to be, forever.” ’ ’ ”

A concise summation follows:

Question: "Is the king of Tyre prophecy in Ezekiel 28 referring to Satan?"

<https://www.gotquestions.org/King-of-Tyre.html>

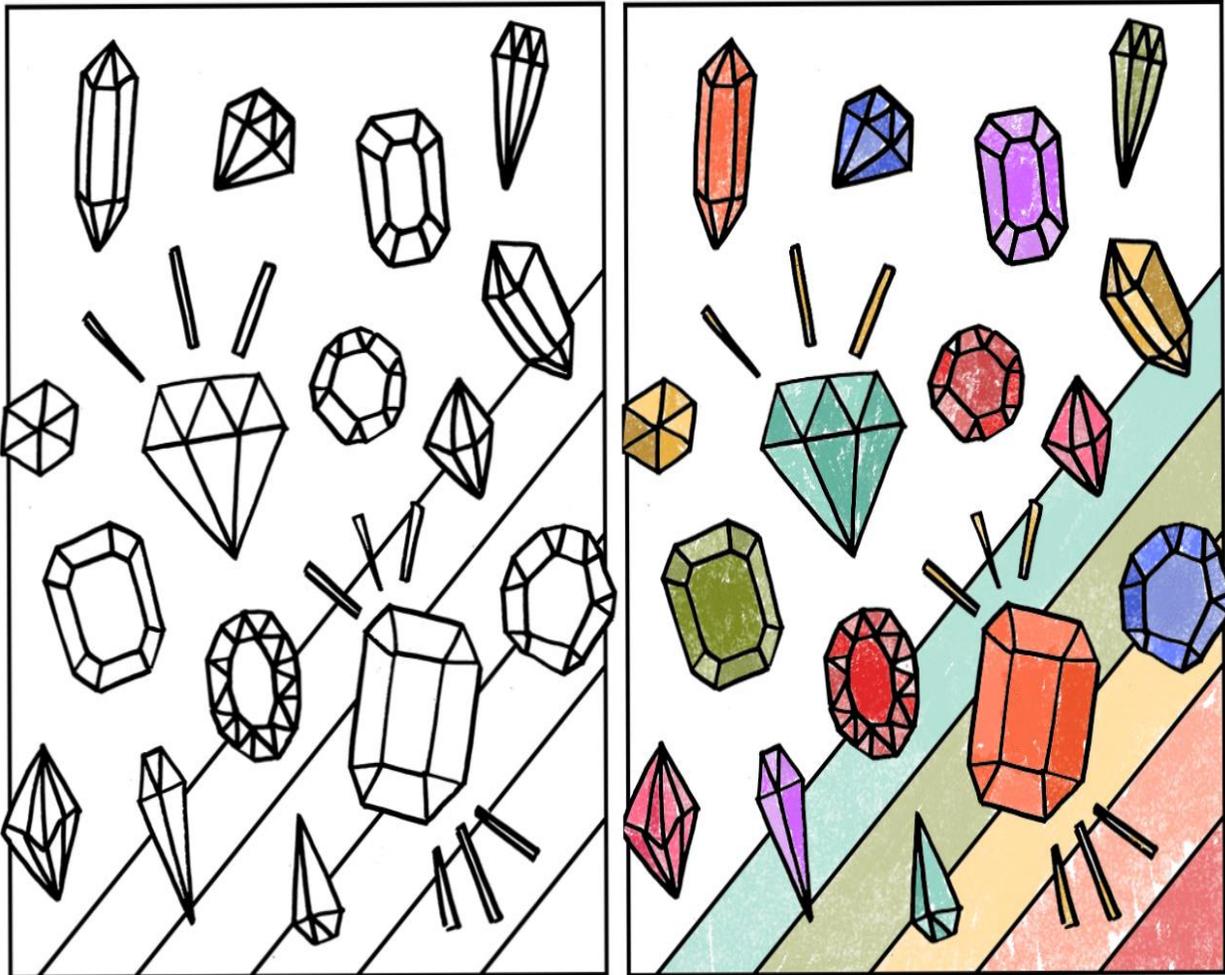
Answer: At first glance, the prophecy in [Ezekiel 28:11–19](#) seems to refer to a human king. The city of Tyre was the recipient of some of the strongest prophetic condemnations in the Bible ([Isaiah 23:1–18](#); [Jeremiah 25:22](#); [27:1–11](#); [Ezekiel 26:1– 28:19](#); [Joel 3:4–8](#); [Amos 1:9, 10](#)). Tyre was known for building its wealth by exploiting its neighbors. Ancient writers referred to Tyre as a city filled with unscrupulous merchants. Tyre was a center of religious idolatry and sexual immorality. The biblical prophets rebuked Tyre for its pride brought on by its great wealth and strategic location. [Ezekiel 28:11–19](#) seems to be a particularly strong indictment against the king of Tyre in the prophet Ezekiel’s day, rebuking the king for his insatiable pride and greed.

However, some of the descriptions in [Ezekiel 28:11–19](#) go beyond any mere human king. In no sense could an earthly king claim to be “in Eden” or to be “the anointed cherub who covers” or to be “on the holy mountain of God.” Therefore, most Bible interpreters believe that [Ezekiel 28:11–19](#) is a dual prophecy, comparing the pride of the king of Tyre to the pride of Satan. Some propose that the king of Tyre was actually possessed by Satan, making the link between the two even more powerful and applicable.

Before his fall, Satan was indeed a beautiful creature ([Ezekiel 28:12–13](#)). He was perhaps the most beautiful and powerful of all the angels. The phrase “guardian cherub” possibly indicates that Satan was the angel who “guarded” God’s presence. Pride led to Satan’s fall. Rather than give God the glory for creating him so beautifully, Satan took pride in himself, thinking that he himself was responsible for his exalted status. Satan’s rebellion resulted in God casting Satan from His presence and will, eventually, result in God condemning Satan to the lake of fire for all eternity ([Revelation 20:10](#)).

Like Satan, the human king of Tyre was prideful. Rather than recognize God’s sovereignty, the king of Tyre attributed Tyre’s riches to his own wisdom and strength. Not satisfied with his extravagant position, the king of Tyre sought more and more, resulting in Tyre taking advantage of other nations, expanding its own wealth at the expense of others. But just as Satan’s pride led to his fall and will eventually lead to his eternal destruction, so will the city of Tyre lose its wealth, power, and status. Ezekiel’s prophecy of Tyre’s total destruction was fulfilled partially by [Nebuchadnezzar \(Ezekiel 29:17–21\)](#) and ultimately by [Alexander the Great](#).

Activity Sheet: Color the following jewels. We read verses today that talk about gemstones. What verses were they? _____



Here are more verses that speak of gemstones:

Exo 28:15 “And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet *material*, and fine woven linen.

Exo 28:16 “It is square, doubled, a span its length, and a span its width.

Exo 28:17 “And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz, and an emerald;

Exo 28:18 and the second row is a turquoise, a sapphire, and a diamond;

Exo 28:19 and the third row is a jacinth, an agate, and an amethyst;

Exo 28:20 and the fourth row is a beryl, and a shoham, and a jasper. They are set in gold settings.

Exo 28:21 “And the stones are according to the names of the sons of Yisra’ël, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.

Read Rev. 21:18-21; Isaiah 54:11-12 – Can you find more?

Prophecy Against Sidon

Eze 28:20 And the word of יהוה came to me, saying,

Eze 28:21 “Son of man, set your face toward Tsidon, and prophesy against her,

Eze 28:22 and you shall say, ‘Thus said the Master יהוה,

- ❖ “See, I am against you, O Tsidon, and I shall be esteemed in your midst.
- ❖ And they shall know that I am יהוה, when I execute judgments in her.
- ❖ And I shall be set-apart in her.
- ❖ Eze 28:23 “And I shall send pestilence upon her,
- ❖ and blood in her streets.
- ❖ And the slain shall fall in her midst by the sword against her, from all sides.
- ❖ And they shall know that I am יהוה.
- ❖ Eze 28:24 “And there shall no longer be a pricking brier or a paining thorn for the house of Yisra’el from among all who are around them, who despise them.
- ❖ And they shall know that I am the Master יהוה.”

Israel Gathered in Security

Eze 28:25 Thus said the Master יהוה,

- ✚ **“When I have gathered the house of Yisra’el from the peoples among whom they are scattered,**
- ✚ I shall be set-apart in them before the eyes of the nations.
- ✚ And they shall dwell in their own land which I gave to My servant Ya’aqob.
- ✚ Eze 28:26 “And they shall dwell safely, and build houses, and plant vineyards, and dwell safely, when I execute judgments on all those around them who despise them. **And they shall know that I am יהוה their Elohim.” ’ ’**

Psalm 77

In the Day of Trouble I Seek YHWH

Psa 77:1 My voice is to Elohim, and I cry; My voice is to Elohim, and He listened to me.

Psa 77:2 In the day of my distress I sought יהוה; My hand was stretched out in the night And it did not cease, My being refused to be comforted.

Psa 77:3 I remembered Elohim, and groaned; I complained, and my spirit grew faint. Selah.

We know when a distressed child cries out in the night, with arms extended longing to be picked up and comforted; parents respond and rush to child’s need. In the same way, YHWH hear our cries and listens to us in our day of distress. Those times of deep distress can only be comforted by Him. Distressing cries are very different than any other cry. That is when He upholds His child with His righteous right hand and He says,

Isa 41:10 Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall fortify you, I shall also help you, I shall also uphold you with the right hand of My righteousness.’

Isa 41:11 **“See, all those who raged against you are ashamed and blush, they are as non-existent. And the men who strive with you perish.**

Isa 41:12 “You seek them but do not find them, those who struggle with you. Those who fight you are as non-existent, as naught.

Isa 41:13 “For I, יהוה your Elohim, am strengthening your right hand, saying to you, ‘Do not fear, I shall help you.’

Isa 41:14 **“Do not fear, you worm Ya‘aqob, you men of Yisra’el! I shall help you,” declares יהוה and your Redeemer, the Set-apart One of Yisra’el.**

Psa 77:4 You ceased the watches of my eyes, I was too troubled to speak.

Psa 77:5 I have thought about the days of old, The years long past.

Psa 77:6 I remember my song in the night, I meditate within my heart, And my spirit searches diligently.

Psa 77:7 Would יהוה reject forever, And never again be pleased?

Psa 77:8 Has His loving-commitment ceased forever, Has the promise failed for all generations?

Psa 77:9 Has El forgotten to show favour? Has He shut up His compassions in displeasure? Selah.

Psa 77:10 And I said, “This is my grief: That the right hand of the Most High has changed.”

Psa 77:11 I remember the deeds of Yah, For I remember Your wonders of old.

Psa 77:12 And I shall meditate on all Your work, And talk of Your deeds.

Psa 77:13 Your way, O Elohim, is in [Set-apartness](#);^a Who is a great El like Elohim?

Footnote: ^a [Isa 35:8](#).

Psa 77:14 You are the El who does wonders; You have made known Your strength among the peoples.

Psa 77:15 By Your arm You have redeemed Your people, The sons of Ya‘aqob and Yosëph. Selah.

Psa 77:16 The waters saw You, O Elohim; The waters saw You, they were afraid; The depths also trembled.

Psa 77:17 The clouds poured out water; The heavens rumbled; Also, Your arrows flashed back and forth.

Psa 77:18 The voice of Your thunder rolled along; Lightnings lit up the world; The earth trembled and shook.

Psa 77:19 Your way was in the sea, And Your path in the great waters, And Your footsteps were not known.

Psa 77:20 You did lead Your people like a flock By the hand of Mosheh and Aharon.

Brothers and sisters all around the world find comfort in Him, His Word. In Psalm 77, the Psalmist recounts YHWH's faithfulness and how through His power and might rescued Israel out of Egypt. We too walk by faith, as individuals and as part of the one new man. We keep our eyes on Him and on those things unseen; knowing whatever we face, His arm is not too short to protect us or uphold us.

We know, for those that love Him and are called according to His purpose, He works all things together for good. The Scriptures and the Ruach HaKodesh comfort us on earth. The Scriptures are His voice, His being; and the Ruach HaKodesh is His arms of comfort. Through the Ruach HaKodesh, our clay vessels are infused with power from on High, so that our arms, feet, and mouths should be used for His purposes.

We trust Him in good times and bad times. Does He not see all? Does He not know the numbers of hairs on our head? Is He too weak to carry us through the storm? Does He slumber? Does he not know us better than we know ourselves?

Just because YHWH works mightily for His people; doesn't mean we sit on the sidelines. We also intercede for others, because silence is consent!

Jer 30:4 And these are the words יהוה spoke concerning Yisra'el and Yehudah.

Jer 30:5 "For this is what יהוה said, 'We have heard a voice of trembling, of fear, and not of peace.

Jer 30:6 Ask now, and see if a man is giving birth. Why do I see every man with his hands on his loins like a woman in labour, and all faces turned pale?

Jer 30:7 Oh! For great is that day, there is none like it. And it is the time of Ya'aqob's distress, but he shall be saved out of it.

Jer 30:8 And it shall be in that day,' declares יהוה of hosts, 'that I break his yoke from your neck, and tear off your bonds, and foreigners no more enslave them.

Jer 30:9 And they shall serve יהוה their Elohim and Dawid their sovereign, whom I raise up for them.

Jer 30:10 And you, do not fear, O Ya'aqob My servant,' declares יהוה, 'nor be discouraged, O Yisra'el. For look, I am saving you from afar, and your seed from the land of their captivity. And Ya'aqob shall return, and have rest and be at ease, with no one to trouble him.

Jer 30:11 For I am with you,' declares יהוה, 'to save you. Though I make a complete end of all nations^a where I have scattered you, yet I do not make a complete end of you. But I shall reprove you in judgment, and by no means leave you unpunished.' Footnote: ^aSee Jer 46:28, Isa 34:2, Isa 45:17, Dan 2:44, Amo 9:8, Hag 2:22.

Mat 10:28 "And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in GëHinnom.

Mat 10:29 "Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

Mat 10:30 "And even the hairs of your head are all numbered.

Devotional Highlights – September 25

Mat 10:31 **"So do not fear, you are worth more than many sparrows."**

Mat 10:32 "Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens."

Mat 10:33 "But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens."

~ Shalom ~ Libby

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