

*Greetings, today our manna is 1Sam. 16 Romans 14; Lamentations 1; Psalms 32.*

## *August 24 – 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. 16**

#### **David Anointed King**

**1Sa 16:1** And יהוה said to Shemu'el, **“How long are you going to mourn for Sha'ul, seeing I have rejected him from reigning over Yisra'el? Fill your horn with oil, and go, I am sending you to Yishai the Bëyth Lehemite. For I have seen among his sons a sovereign for Myself.”**

Deu 17:15 **you shall certainly set a sovereign over you whom יהוה your Elohim shall choose.** Set a sovereign over you from among your brothers, you are not allowed to set a foreigner over you, who is not your brother.

**1Sa 16:2** **And Shemu'el said, “How would I go? When Sha'ul hears it, he shall kill me.”** And יהוה said,

- “Take a heifer with you, and say, ‘I have come to slaughter to יהוה.’
- **1Sa 16:3** “And you shall invite Yishai to the slaughtering,
- then let Me show you what to do.
- And you shall anoint for Me the one I say to you.”

**1Sa 16:4** **And Shemu'el did what יהוה said, and went to Bëyth Lehem. And the elders of the town trembled at his coming, and said, “Do you come in peace?”**

**1Sa 16:5** And he said, “In peace.”

- I have come to slaughter to יהוה.
- Set yourselves apart, and you shall come with me to the slaughtering.”
- And he set Yishai and his sons apart, and invited them to the slaughtering.

Yishai's [Jesse's] sons pass before Samuel.

It was not Eliyab that YHWH had chosen...

**1Sa 16:6** And it came to be, when they came, that he saw Eliyab and thought, “The anointed of יהוה is indeed before Him.”

**1Sa 16:7** But יהוה said to Shemu'el, “Do not look at his appearance or at the height of

his stature, because I have refused him, **for not as man sees, for man looks at the eyes, but יהוה looks at the heart.**”

It was not Abinadab...

1Sa 16:8 Then Yishai called Abinadab, and made him pass before Shemu'el. And he said, **“Neither has יהוה chosen this one.”**

It was not Shammah...

1Sa 16:9 Next Yishai made Shammah pass by. And he said, **“Neither has יהוה chosen this one.”**

Seven of Jesse’s sons pass by and it was none of them that YHWH had chosen.

1Sa 16:10 And Yishai made seven of his sons pass before Shemu'el. And **Shemu'el said to Yishai, “יהוה has not chosen these.”**

1Sa 16:11 **And Shemu'el said to Yishai, “Are these all the young men?”**

- And he said, **“There remains yet the youngest, and see, he is tending the sheep.” And Shemu'el said to Yishai, “Send and bring him, for we do not turn round till he comes here.”**

David is then brought in from tending the sheep and YHWH chooses him.

1Sa 16:12 And he sent and brought him in. And he was ruddy, with bright eyes, and handsome. **And יהוה said, “Arise, anoint him, for this is the one!”**

Samuel anoints David and the Spirit of YHWH comes upon David from that point forward.

1Sa 16:13 And **Shemu'el took the horn of oil and anointed him in the midst of his brothers. And the Spirit of יהוה came upon Dawid from that day and onwards**. And Shemu'el arose and went to Ramah.

### David in Saul's Service

The Spirit of YHWH turns aside from Saul and an evil spirit from YHWH troubled him.

1Sa 16:14 And the Spirit of יהוה turned aside from Sha'ul, and an evil spirit from יהוה troubled him.

1Samuel 16:14 sounds somewhat strange, however, YHWH can use all things to bring about His will; even an evil spirit. We see a similar account of Ahab in 1Kings 22:20-22.

1Ki 22:20 “And יהוה said, ‘Who shall entice Ahab to go up and fall at Ramoth Gil'ad?’ And this

one said this, and another said that.

1Ki 22:21 “And a spirit came forward and stood before יהוה, and said, ‘Let me entice him.’”

1Ki 22:22 “And יהוה said to him, ‘In what way?’ And he said, ‘I shall go out and be a spirit of falsehood in the mouth of all his prophets.’ And He said, ‘Entice him, and also prevail. Go out and do so.’”

**1Sa 16:15** And the servants of Sha’ul said to him, “Look, now, an evil spirit from Elohim is troubling you.

How would Saul’s servants know an evil spirit from Elohim was troubling Saul? Could Saul possibly have servants that consult and practice divination? For not only do they identify the spirit as evil; they identified it as having come from Elohim.

**1Sa 16:16** “Please, let our master command your servants who are before you, to seek out a man who is a skilled player on the lyre. And it shall be that when the evil spirit from Elohim is upon you, that he shall play with his hand, and you be well.”

**1Sa 16:17** And Sha’ul said to his servants, “Please get me a man that plays well, and bring him to me.”

**1Sa 16:18** And one of the servants answered and said, “Look, I have seen a son of Yishai the Bēyth Lehemite, who knows how to play, a brave one, and a man of battle, and skilled in words, and a handsome man. And יהוה is with him.”

**1Sa 16:19** So Sha’ul sent messengers to Yishai, and said, “Send me your son Dawid, who is with the sheep.”

**1Sa 16:20** And Yishai took a donkey loaded with bread, and a skin of wine, and a young goat, and sent them by his son Dawid to Sha’ul.

**1Sa 16:21** And Dawid came to Sha’ul and stood before him. And he loved him greatly, and he became his armor-bearer.

**1Sa 16:22** Sha’ul therefore sent to Yishai, saying, “Please let Dawid stand before me, for he has found favor in my eyes.”

**1Sa 16:23** And it came to be, whenever the *evil* spirit from Elohim was upon Sha’ul, that Dawid would take a lyre and play it with his hand. Then Sha’ul would become refreshed and well, and the evil spirit would leave him.

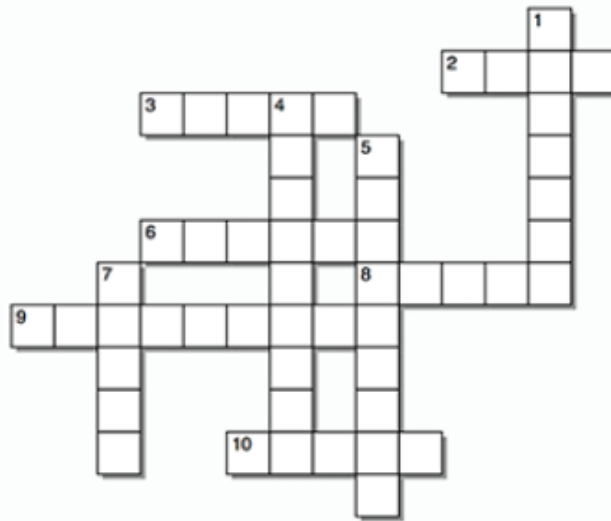
All occurrences seem to have been divinely orchestrated to have David brought before King Saul. It required someone in Saul’s presence knowing of David; knowing he was a musician; and knowing that the Spirit of YHWH was with him. David comes before the king; gains Saul’s favor; and is made Saul’s armor bearer. What warrior king wouldn’t want an armor bearer with the Spirit of YHWH!

Free Crossword – Samuel Anoints David – Enjoy and learn!

# Bible Pathway Adventures

CROSSWORD

## SAMUEL ANOINTS DAVID



### ACROSS

- 2) Samuel took the \_\_\_\_ of oil and anointed David. (1 Samuel 16:13 ESV)
- 3) Name of David's father. (1 Samuel 16:11 ESV)
- 6) After Samuel anointed David, the \_\_\_\_\_ of God came on David. (1 Samuel 16:13 ESV)
- 8) "Man looks on the outward appearance, but Yah (God) looks on the \_\_\_\_." (1 Samuel 16:7 ESV)
- 9) David was ruddy and had \_\_\_\_\_ eyes and was handsome. (1 Samuel 16:12 ESV)
- 10) David had \_\_\_\_\_ brothers. (1 Samuel 16:10 ESV)

### DOWN

- 1) Samuel was a judge and a \_\_\_\_\_. (1 Samuel 3:20 ESV)
- 4) Jesse was invited to a \_\_\_\_\_. (1 Samuel 16:5 ESV)
- 5) "Samuel did what Yah (God) commanded and came to \_\_\_\_\_." (1 Samuel 16:4 ESV)
- 7) The man Yah (God) chose to replace Saul as king. (1 Samuel 16:13 ESV)



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<https://biblepathwayadventures.com/activities/samuel-anoints-david/>

## **Romans 14 Teaching Commentary** [in brown] **on Romans 14** by Matthew Nolan

Link to teaching on Romans 14 - <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-14/>

Do you cause fellow believers to stumble by your eating? Many have used this passage to establish unbiblical precedents. Shaul/Paul is not doing away with the dietary instructions, but rather establishes standards of building a community and what causes harm to that community. We are commanded to exhibit faithfulness with our approach to our food, so not as to condemn ourselves with what we allow.

### **Do Not Pass Judgment on One Another**

**Rom 14:1** And receive him who is weak in the belief, not criticizing *his* thoughts.

**Rom 14:2** One indeed believes to eat all *food*, but he who is weak eats only vegetables.

**Rom 14:3** He that eats, let him not despise him who does not eat, and he that does not eat, let him not judge him who eats, for Elohim received him.

**Romans 14:3** *Let not him that eats (esthiō) ('meat' is not in the text. if a translation has it here it's a translator making their own value judgement) despise him that eats not (me esthiō) ('meat');* **and let not him who does not eat ('meat') judge him that eats ('meat'): for vuvh [Elohim] has received kol Yisrael.**

The status quo interpretation is one where the weak in faith – the Jews, are eating kosher and keeping sacred days like the seventh day sabbath. These archaic practices are fine, but not binding or necessary for modern believers – Jewish or gentile.

**Rom 14:4** Who are you that judges another's servant? To his own master he stands or falls. But he shall be made to stand, for Elohim is able to make him stand.

**Rom 14:5** One indeed judges one day above another, another judges every day *alike*. Let each one be completely persuaded in his own mind.

**Romans 3:31** *Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.*

The context is '*opinions*,' V.1, held by human individuals, *not* commandments given by the One True Living Elohim!

The context supports Paul addressing a controversy that had erupted during mealtimes due to the fallout from the Edict of Claudius and how it had affected the availability and accessibility of meat for the Jewish community and the believing community at large....

Jew's couldn't procure meat and wine from their own sources, Jewish butchers and slaughter markets were no longer readily accessible.

The few Jewish butchers that had returned as the Edict was lifted would have been unwilling to sell meat to Jewish followers of Yahusha! (I know, I've had many an uncomfortable experience in an Orthodox Jewish butchers and restaurants.)

**1 Samuel 14:32 Then the people rushed greedily upon the plunder, took sheep, oxen and calves, butchered them on the ground, and the people ate them with the blood. 33 Then they reported to Saul saying, "Behold, the people are sinning against Adonai by eating with the blood."**

Be aware of a change of status: A clean animal once slaughtered changes status from animal to meat and meat can be designated clean or unclean even if from a clean animal, and the act of consuming it can thereby be sin or not all depending upon the method of slaughter/the origin of the meat.

There's an Oneg in a "strong" person's house (a seasoned gentile/Ephramite believers house) and the Jewish neophyte will eat only the vegetables; and is abused by the 'strong' for doing so!

Judean Jews were highly skeptical of the kosher adherence of diaspora Jews.

'Weak' is akin to a 'seared' or 'sensitive' in conscience!

Additionally, we know that the early Nazarenes and the Ebionites only ate vegetables as recorded in the early Christian Epiphanius writing's!

Vegetarianism easily eliminated the threat of idol contamination or association.

What works to build a community and what does harm to a community is what this section of the letter is about...not abrogating Torah!

Acts 15:20 sets a precedent: **"abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood. For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat."**

**Romans 14:2 For one believes that he may eat 'all things': another, who is weak, eats only vegetables.** This is NOT an abstract statement, the 'all things' are NOT unqualified! Paul is writing in line with the Apostolic decree of Acts 15, so this is a qualified statement!

Paul already designated the meat clean in V. 20 anyway; Gk. 'katharos', Heb. Lev 14: tahor, chââ'.

But just because it's clean according to Lev 14 doesn't guarantee that it's not 'koinos' 'common.' (V. 14) from Roman instead of Jewish sources.

The stricter people who eat only vegetables are most probably the same ones who fast and don't eat on extra calendar fast days like the Ninth of Av, regular Jewish Mon. & Thurs. fast etc.

Sacred days is not referring to the Shabbat or biblical feasts, but Jewish traditional fast days – 'Sabbaton' is glaringly absent from our text!

**Rom 14:6** He who minds the day, minds it to יהוה. And he who does not mind the day, to יהוה he does not mind it. He who eats, eats to יהוה, for he gives Elohim thanks. And he who does not eat, to יהוה he does not eat, and gives Elohim thanks.

**Romans 14:6** *He that regards the day of eating, regards it to vuvh [YHWH]; and he that regards not the day, to vuvh [YHWH] he does not regard it. (this is a positive action, not a negative action, meaning it's applied to extra-curricular Jewish fast days, not pagan love fest's) He that eats, eats to vuvh [YHWH], for he gives hodu (thanks); (the Bracha/food blessing) and he that eats not, before vuvh [YHWH] he eats not, and neither gives vuvh hodu (thanks).*

**Rom 14:7** For not one of us lives to himself, and not one dies to himself.

**Rom 14:8** For both, if we live, we live unto the Master, and if we die, we die unto the Master. Therefore, whether we live or die, we are the Master's.

**Rom 14:9** For unto this Messiah died and rose and lived again, to rule over both the dead and the living.

**Rom 14:10** But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Messiah.

**Rom 14:11** For it has been written, "As I live, says יהוה, every knee shall bow to Me, and every tongue shall confess to Elohim." [Isa 45:23](#).

**Rom 14:12** Each one of us, therefore, shall give account of himself to Elohim.

### **Do Not Cause Another to Stumble**

**Rom 14:13** Therefore let us not judge one another any longer, but rather judge this, not to put an obstacle or a stumbling-block in our brother's way.

**Rom 14:14** I know and am persuaded in the Master יהושע that none at all is common (koinos) of itself. But to him who regards whatever to be common, to him it is common.

V.14 if Paul had wanted to abrogate the food laws then here was his opportunity to codify it within the text using the Greek: "there is nothing common (koinos) of itself."

The Torah designates unclean animals in Lev 14 as 'tamei', the LXX translates 'tamei' as "Akathartos." But "Akathartos" does NOT appear here in the text...Nowhere! Paul deliberately uses 'koinos' instead.

V.14 is a slam dunk textual proof that Paul isn't abrogating the food laws!

*'Koinos' – 'to lie common or open to all', 'common' or 'common ownership.'*

Why would Paul use a word that doesn't even appear in the LXX Torah! Unless he wanted to leave absolutely no confusion that HE WASN'T ABROGATING THE FOOD LAWS!

The translation bias's in V.14 should key you into the deception:

**Rom 14:15** And if your brother is grieved because of your food, you are no longer walking in love. Do not by your food ruin the one for whom Messiah died.

*Romans 14:15 But if your Yisraelite brother is grieved with your food (Gk Broma, Heb. אֶקֶל 'ôkel – Lev 11:34 i.e. clean meat, only occurrence in Torah: "Of all meat which may be eaten.")...*

**Rom 14:16** Do not then allow your good to be spoken of as evil.

**Rom 14:17** For the reign of Elohim is not eating and drinking, but **righteousness** and **peace** and **joy** in the Set-apart Spirit.

**Rom 14:18** For he who is serving Messiah in these *matters* is well-pleasing to Elohim and approved by men.

**Rom 14:19** So, then, let us pursue the *matters* of peace and the *matters* **for building up one another.**

**Rom 14:20** Do not destroy the work of Elohim for the sake of food. All indeed are clean, but evil to that man who eats so as to cause stumbling.

**Rom 14:21** It is good not to eat meat or drink wine, nor *to do whatever* by which your brother stumbles.

**Rom 14:22** Do you have belief? Have it to yourself before Elohim. Blessed is he who does not condemn himself in what he approves.

**Rom 14:23** But he who doubts, if he eats, is condemned, because it is not of belief, and all that is not of belief is sin.

**Link to teaching on Romans 14** - <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-14/>

## Lamentations 1

**Lamentations 'Excerpt' Introduction by Adam Clarke:** ... It is one of the books of the **מגילות** Megilloth, or Roll, among the Jews; and because it relates to the ruin of their affairs, and contains promises of restoration, it is peculiarly prized, and frequently read. **The five Megilloth are: Ecclesiastes, Song of Solomon, Lamentations, Ruth, and Esther.**

There has been little difference among learned men concerning the author of this book.



The whole current of antiquity and modern times has pointed out Jeremiah as the writer: of this the style is a sufficient evidence. Mr. John Henry Pareau, in a Dissertation prefixed to his Translation and Notes on this book, (8vo. Lugd. Bat. 1790), has proved this point amply from a general collation of the prophecy of Jeremiah with select passages in this book...

### How Lonely Sits the City

Jeremiah laments. As I read Lamentations 1; I made 'bullet points' from his lamentations. Line upon line tells us what happens when the heart of man turns cold toward YHWH and turns to evil. When other gods are worshipped other than the one true Elohim.

YHWH tried everything to awaken His people; but they would not listen. They brought their own judgment upon their heads. If we do not learn from history; it will repeat itself. May we learn His ways and turn from evil. Turn to the One true living Elohim that loves us! Today if you hear His voice, do not harden your heart. Turn to Him now, while He still can be found! We are not guaranteed tomorrow.

- **Lam 1:1** How alone she sits,
  - The city once great with people!
  - Like a widow she has become, One great among the nations!
  - A princess among provinces has become a slave!
  - **Lam 1:2** She weeps bitterly at night, And her tears are upon her cheeks.
  - Among all her lovers there is no comforter for her.
  - All her friends have betrayed her, They have become her enemies.
  
- **Lam 1:3** Yehudah has gone into exile,
  - Because of affliction and because of harsh labor.
  - She has dwelt among nations,
  - She has found no rest.
  - All her pursuers have overtaken her Between narrow places.
  
- **Lam 1:4** The ways to Tsiyon mourn
  - For no one comes to the **appointed times**.<sup>a</sup>
  - All her gates are deserted,
  - Her priests sigh,
  - her maidens are afflicted,
  - And she has bitterness. **Footnote: <sup>a</sup>Or festivals.**
  
- **Lam 1:5** Her adversaries have become chief,
  - Her enemies have become at ease.
  - For **יהוה** has afflicted her Because of her many transgressions.
  - Her children have gone into captivity before the enemy.

- **Lam 1:6** And all **the splendor has departed From the daughter of Tsiyon.**
- Her rulers have become like buck, They have found no pasture,
- And they go powerless before the pursuer.
  
- **Lam 1:7** In the days of her affliction and wandering,
- Yerushalayim remembered all her precious *matters* She had in the days of old.
- When her people fell into the hand of the enemy, With no one to help her,
- The adversaries saw her, They mocked at her destruction.
  
- **Lam 1:8** Yerushalayim has sinned greatly,
- Therefore she has become defiled.
- All who esteemed her despised her
- Because they have seen her nakedness.
- She herself has sighed and turned away.
  
- **Lam 1:9** Her uncleanness is in her skirts.
- She did not keep in mind her latter end,
- And has gone down appallingly,
- There was no one to comfort her.
- “See, O **יהוה**, my affliction, For the enemy has made himself great!”
  
- **Lam 1:10** The adversary has spread his hand Over all her precious *matters*;
- Indeed, she has seen: The nations have entered her set-apart place,
- Those whom You commanded not to enter Your assembly.
- **Lam 1:11** All her people are sighing, seeking bread.
- They have given their precious *matters* For food, to bring back life.
- “See, O **יהוה**, and look, For I have become despised.”
  
- **Lam 1:12** “Is it naught to you, All you who pass by?
- Look and see if there is any pain like my pain, Which has been brought on me,
- Which **יהוה** has inflicted on me In the day of His burning displeasure.
- **Lam 1:13** “From above He has sent fire into my bones, And it overpowered them;
- He has spread a net for my feet and turned me back;
- He has laid me waste and faint all the day.
  
- **Lam 1:14** “The yoke of my transgressions Has been bound by His hand, Woven together and thrust upon my neck.
- He has made my strength stumble,
- **יהוה** has given me into hands Which I am unable to withstand.
- **Lam 1:15** “**יהוה** has trodden down all my strong men in my midst,
- He has called an appointed time Against me to crush my young men.

- **יהוה** has trodden down as in a winepress The maiden daughter of Yehudah.
- **Lam 1:16** “This is why I weep. My eye, my eye is running down with water,  
• Because the comforter, Who could bring back my life, Has been far from me.  
• My children are stunned, For the enemy has prevailed.”
- **Lam 1:17** Tsiyon spreads out her hands, There is no comforter for her.
- **יהוה** has commanded concerning Ya'aqob, His neighbors are his adversaries.
- Yerushalayim has become an uncleanness among them.
- **Lam 1:18** **יהוה** is righteous, for I rebelled against His mouth.  
• Hear now, all peoples, and see my pain.  
• My maidens and my young men have gone into captivity.
- **Lam 1:19** I called for my lovers, but they deceived me.  
• My priests and my elders breathed their last in the city, While they sought food to bring back their life.
- **Lam 1:20** “See, O **יהוה**, that I am in distress.  
• My inward parts are boiling up,  
• My heart is overturned within me,  
• For I have been very rebellious.  
• From without the sword has bereaved,  
• At home it is like death.
- **Lam 1:21** “They have heard that I sighed,  
• With no one to comfort me.  
• All my enemies have heard of my calamity,  
• They have rejoiced that You have done it.  
• You shall bring on the day that You have announced,  
• So let them become like me.
- **Lam 1:22** “Let all their evil come before You,  
• And do to them as You have done to me For all my transgressions.  
• For my sighs are many, and my heart is faint.”

**Psalm 32** YHWH has fulfilled His promise to Abraham. Yahusha has proposed to all through the New Covenant. He waits at the door for answers of acceptance. There is forgiveness and redemption in Him ONLY; through the blood of the Lamb. Today, if you hear His voice, do not harden your heart. Enter into His rest.

**Mat 7:7** “Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.”

Mat 7:8 **“For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.”**

### **Blessed Are the Forgiveness**

**Psa 32:1** Blessed is he whose transgression is forgiven, Whose sin is covered.

**Psa 32:2** Blessed is the man to whom יהוה imputes no crookedness, And in whose spirit there is no deceit.

**Psa 32:3** When I kept silent, my bones became old Through my groaning all the day.

**Psa 32:4** For day and night Your hand was heavy upon me; My sap was turned into the droughts of summer. Selah.

**Psa 32:5** I acknowledged my sin to You, And my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” And You forgave the crookedness of my sin. Selah.

**Psa 32:6** Therefore,

**let every lovingly-committed one pray to You While You might be found:**

Even in a flood of great waters They would not reach him.

**Psa 32:7** You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah.

**Psa 32:8** “Let Me instruct you and teach you in the way you should go; Let Me counsel, My eye be on you.

**Psa 32:9** **Do not be like the horse, like the mule, With no understanding, with bit and bridle, Else they do not come near you.”**

**Psa 32:10** **Many are the sorrows of the wrong; But as for the one trusting in יהוה, Loving-commitment surrounds him.**

**Psa 32:11** Be glad in יהוה and exult, you righteous; And shout for joy, all you upright in heart!

*~ Shalom ~ Libby*

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