

Greetings, today our manna is 1Sam. 9; Romans 7; Jeremiah 46; Psalms 22

August 17 - 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. 9

Saul Chosen to Be King

1Sa 9:1 And there was a man of Binyamin whose name was Qish, son of Abi'el, son of Tseror, son of Bekorath, son of Aphiyaḥ, a Binyamite, a mighty man of power.

1Sa 9:2 And he had a son whose name was Sha'ul, young and handsome. And there was not a more handsome man than he among the children of Yisra'el, taller than any of the people by the shoulders and upwards.

Shaul is sent to find his father's lost donkeys.

1Sa 9:3 And the donkeys of Qish, father of Sha'ul, were lost. And Qish said to his son Sha'ul, **"Please take one of the servants with you, and arise, go seek the donkeys."**



1Sa 9:4 And he passed through the mountains of Ephrayim and through the land of Shalishah, but they did not find them. Then they passed through the land of Sha'alim, but they were not. Then he passed through the land of the Binyamites, but they did not find them.

1Sa 9:5 They came to the land of Tsuph, and Sha'ul said to his servant who was with him, **"Come, let us turn back, lest my father stops thinking about the donkeys and become worried about us."**

Free activity sheet for the young and ‘young at heart.’ This ‘word search’ activity sheet will encompass many names and terms associated with the life of King Saul as we continue 1 Samuel.



**Bible Pathway
Adventures**

WORD SEARCH

KING SAUL

T	I	N	N	U	K	A	M	A	L	E	K	I	T	E	S	V	G	S	L
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D	L	X	M	K	S	A	C	R	I	F	I	C	E	P	Z	U	Q	O	A
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V	F	F	V	G	R	J	A	U	U	E	O	O	Z	T	F	O	S	Y	R
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M	U	I	X	Z	Y	B	E	N	J	A	M	I	N	S	I	Q	L	N	Q
E	A	Z	Z	N	K	G	R	F	Z	R	S	S	F	C	B	H	V	K	Z
Y	S	O	F	L	Q	I	N	W	X	G	K	D	H	M	E	U	F	E	H
Q	A	F	X	R	P	H	N	C	V	X	A	P	C	R	A	H	S	Y	X
L	U	B	T	G	M	H	P	G	M	J	O	N	B	Y	H	O	S	B	T
F	L	C	W	O	Q	P	D	N	E	Q	M	P	D	A	V	I	D	B	Y
S	I	S	R	A	E	L	I	T	E	F	Y	G	T	D	N	J	Q	F	E
E	K	E	L	J	O	N	A	T	H	A	N	E	S	P	Y	I	H	G	L

SAUL	ISRAELITE	ENDOR
GIBEAH	BENJAMIN	SAMUEL
JONATHAN	PHILISTINES	SWORD
DAVID	BATTLE	GILBOA
KING	MICHAL	DONKEY
AMALEKITES	PRIESTS	SACRIFICE

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www.biblepathwayadventures.com

<https://biblepathwayadventures.com/activities/king-saul/>

1Sa 9:6 And he said to him, “See, there is in this city a man of Elohim, and the man is esteemed. All that he says comes true, without fail. Now, let us go there. It could be that he shows us the way to go.”

1Sa 9:7 And Sha’ul said to his servant, “But look, if we go, what do we bring the man? For the bread in our bags is all gone, and there is no present to bring to the man of Elohim. What do we have?”

1Sa 9:8 And the servant answered Sha’ul again and said, “Look, I have here at hand **one fourth of a sheqel of silver**. And I shall give that to the man of Elohim, and he shall make known to us our way.”

Prophets were formerly called ‘seers.’

1Sa 9:9 Formerly, in Yisra’el, **when a man went to inquire of Elohim**, he spoke thus, **“Come, let us go to the seer,”** for the prophet of today was formerly called a seer.

1Sa 9:10 And Sha’ul said to his servant, “Your word is good. Come, let us go.” And they went to the city where the man of Elohim was.

Young women inform Saul and his servant where the ‘seer’, which was the prophet Samuel, could be found.

1Sa 9:11 As they went up the hill to the city, they met some young women going out to draw water, and said to them, “Is the seer here?”

1Sa 9:12 And they answered them and said, “He is. Look, ahead of you. Hurry now, for he came to this city today, for the people have a slaughtering on the high place today.

1Sa 9:13 “As you come into the city, you are going to find him before he goes up to the high place to eat. For the people do not eat until he comes, for he blesses the slaughtering, afterward they who are invited eat. And now, go up, for you should find him about this time.”

YHWH directs our paths.

1Sa 9:14 And they went up to the city. They were coming into the midst of the city, and saw Shemu’el coming out toward them to go up to the high place.

1Sa 9:15 And יהוה had revealed to Shemu’el in his ear the day before Sha’ul came, saying,

- 1Sa 9:16 **“At this time tomorrow** I shall send you a man from the land of **Binyamin**, and you shall anoint him leader over My people Yisra’el, and he shall save My people from the hand of the Philistines. For I have seen My people, because their cry has come to me.”

YHWH points out Saul to Samuel.

1Sa 9:17 And when Shemu'el saw Sha'ul, יהוה said to him, **“See, the man of whom I spoke to you. Let this one govern My people.”**

1Sa 9:18 And Sha'ul drew near to Shemu'el in the gate, and said, “Please inform me, where is the house of the seer?”

1Sa 9:19 And Shemu'el answered Sha'ul and said,

- “I am the seer. Go up before me to the high place, for you shall eat with me today. And tomorrow I shall let you go and make known to you all that is in your heart.
- **1Sa 9:20** **“As for your donkeys that were lost three days ago, do not set your heart on them, for they have been found.** And on whom is all the desire of Yisra'el? Is it not on you and on all your father's house?”

1Sa 9:21 And Sha'ul answered and said, **“Am I not a Binyamite – of the smallest of the tribes of Yisra'el, and my clan the least of all the clans of the tribe of Binyamin? Why then do you speak like this to me?”**

Saul was being called to leadership through the prophet Samuel. YHWH had directed Saul's path under the auspices of finding his father's donkeys. The lost donkeys were just a means for Saul and Samuel's paths to **divinely cross**. YHWH works in mysterious ways. One never knows when a daily chore or a request will be a path to Yah's purpose for your life.

Saul is given the place of honor at the table with 30 men in attendance. The shoulder of the meat was also presented to signify the governmental rule of Israel would soon be placed on Saul's shoulders. [see Adam Clarke's commentary below]

1Sa 9:22 And Shemu'el took Sha'ul and his servant and brought them into the hall, and **gave to them a place at the head of those who were invited**, and **there were about thirty men.**

1Sa 9:23 And Shemu'el said to the cook, “Bring the portion which I gave you, of which I told you to set it aside.”

1Sa 9:24 And the cook brought out the thigh with its upper part and set it before Sha'ul. And Shemu'el said, **“See what was kept back. It was set aside for you. Eat, for it has been kept for you for this appointed time, saying, I have invited the people.”** And Sha'ul ate with Shemu'el on that day.

Adam Clarke Commentary insight: **The shoulder, and that which was upon it -** Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it the shoulder and its thigh; not only the shoulder merely, but

the fore-leg bone to the knee; perhaps the whole fore-quarter. Why was the shoulder set before Saul? Not because it was the best part, but because it was an emblem of the government to which he was now called. See [Isa 9:6](#) : And the government shall be upon his Shoulder.

1Sa 9:25 And they came down from the high place into the city, and Shemu'el spoke with Sha'ul on the roof.

1Sa 9:26 And they rose early. **And it came to be about the dawning of the day that Shemu'el called to Sha'ul on the roof, saying,** "Rise, so that I send you on your way." And Sha'ul rose, and both of them went outside, he and Shemu'el.

1Sa 9:27 As they were walking toward the edge of the city, **Shemu'el said to Sha'ul,** "Say to the servant to go on ahead of us." And he went on. "But you stand here a moment, so that I let you hear the word of Elohim."

We will have to wait until tomorrow's devotional to hear the word of Elohim spoken over Saul.

Romans 7

Teaching Commentary [in brown] on Romans 7 by Matthew Nolan

Romans Video Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-7/>

How can an adulteress bride return to her husband? Shaul/Paul uses his intimate knowledge of Torah to help the audience awaken to the reality of redemption through Yahusha. If we interpret the verses without a proper knowledge of Torah, we run the risk of creating a false dichotomy between law and grace.

Released from the Law

Rom 7:1 Or do you not know, brothers – for I speak to those knowing the Torah (whole body of the written law) – that the Torah (BoL was given to man) rules over a man as long as he lives?

Rom 7:2 For the married woman has been bound by Torah (BoL ruling on marriage – Deuteronomy 24, that part of the Torah that deals with rights and duties of the husband – BoL) to the living husband, but if the husband dies, she is released from the Torah (BoL ruling of Deuteronomy 24) *concerning* her husband.

- V.2 – 'Gamos' / 'marriage' Versus 'hupandros gune' / 'married woman.'
- 'Gamos' is the common word for marriage used in the Brit, whereas Paul uses 'gune hupandros', its only usage in the NT to communicate, 'under a burden', or 'under bondage – literally: 'a woman under a husband.'
- In Numbers 5:20/ LXX we find the same word used to describe a wife's unfaithfulness and adultery 'hup andros' – a woman who's gone a whoring; astray from her husband.

The ‘law of the husband unarguably deals with a sector of Torah that Israel, once bound to, is now released.

The ‘law of the husband’, within the BoL is in place because of a condition of presumed sin and guilt on the part of the bride, where the bride faces the cursing penalties for her violation of the marriage.

Rom 7:3 So then, while her husband lives, she shall be called an adulteress if she becomes another man’s. But if her husband dies, she is free from that *part of the Torah* (BoL ruling, she can’t be an adulteress if her husband dies, she’s free to marry another man), so that she is not an adulteress, having become another man’s.

Numbers 5:11... If any man’s wife goes aside, and commits a trespass against him, 13 And a man lies with her carnally, and it is hidden from the eyes of her husband, and is kept secret, and she is defiled, and there was no witness against her, nor was she caught; 14 And the ruach of jealousy comes upon him, and he becomes jealous of his wife, and she is defiled: or if the ruach of jealousy comes upon him, and he is jealous of his wife, and she is not defiled: 15 Then shall the man bring his wife to the kohen, and he shall bring the offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. 16 And the kohen shall bring her near, and set her before vuvh [YHWH]: 17 And the kohen [priest] shall take kadosh mayim [set-apart water] in an earthen vessel; of the dust that is on the floor of the Tabernacle the kohen shall take some, and put it into the mayim: 18 And the kohen shall set the woman before vuvh [YHWH], and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering: and the kohen shall have in his hand the bitter mayim that causes the curse: 19 And the kohen shall put her under an oath, and say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness with another instead of your husband, be free from this bitter mayim that causes the curse: 20 But if you have gone aside to another instead of your husband, and if you are defiled, and some man has lain with you beside your husband: 21 Then the kohen shall charge the woman with an oath of cursing, and the kohen shall say to the woman, vuvh [YHWH] make you a curse and an oath among your people, when vuvh [YHWH] makes your thigh to rot, and your belly to swell; 22 And this mayim that causes the curse shall go into your bowels, to make your belly to swell, and your thigh to rot: And the woman shall say, Amein, Amein. 23 And the kohen shall write these curses in a scroll, and he shall blot them out with the bitter mayim: 24 And he shall cause the woman to drink the bitter mayim that causes the curse: and the mayim that causes the curse shall enter into her, and become bitter. 25 Then the kohen shall take the jealousy offering out of the woman’s hand, and shall wave the offering before vuvh, and offer it upon the altar: 26 And the kohen shall take a handful of the offering, as a memorial offering, and burn it upon the altar, and afterward shall cause the woman to drink the mayim. 27 And when he has made her to drink the mayim, then it shall come to pass, that, if she is defiled, and has done trespass against her husband, that the mayim that causes the curse shall enter into her, and becomes bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. 28 And if the woman is not defiled, but is clean; then she shall be free, and shall conceive zera. 29 This is the Torah of jealousy, when a wife turns aside to another instead of her husband, and is defiled; 30 Or, when the ruach of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before vuvh, and the kohen shall execute to her all this Torah. 31 Then shall the man be free from iniquity, but the woman shall bear her iniquity.

Isaiah 50:1 Thus saith יהוה, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Jeremiah 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith יהוה.

Deuteronomy 24; When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a Get [certificate of divorce], and put it in her hand, and send her out of his bayit [house]. 2 And when she is departed out of his bayit [house], she may go and be another man's wife. 3 And if the latter husband hates her, and writes her a Get [certificate of divorce], and puts it in her hand, and sends her out of his bayit; or if the latter husband dies, who took her to be his wife; 4 Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before vuvh [YHWH]:

How does יהוה solve this greatest of mysteries, because His prophecies speak of a restored kingdom?

Rom 7:4 So my brothers, you also were put to death to the Torah (BoL rulings) through the body of Messiah, for you to become another's, the One who was raised from the dead, that we should bear fruit to Elohim.

- יהוה is Israel's bridegroom, the context of the bridegroom is Exodus 19 -24:11.
- When did the infidelity of Israel begin? – Exodus 32!
- It culminated in divorce of the Northern Kingdom – Jeremiah 3.
- Could an adulteress come back to her first husband after she'd been a whoring? Deuteronomy 24. No!
- The only way the woman (Israel) can be free from the law of adultery, Deuteronomy 24/Romans 7 is by the death of her husband, she's then able to married and united to another; the resurrected and glorified Messiah.
- The bridegroom died for his bride. **This is the mystery of the gospel!**

Rom 7:5 For when we were in the flesh (describing the pre-salvation state of the believer), the passions of sins, through the Torah (**imposed BoL**), were working in our members to bear fruit to death.

Rom 7:6 But now we have been released from the Torah (BoL ruling of the husband), having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.

The Law and Sin

Rom 7:7 What, then, shall we say? Is the Torah (whole body of the written law) sin? Let it not be! However, I did not know sin except through the Torah (whole body of the written law). For also the covetousness I knew not if the Torah had not said, "**You shall not**

covet.” [Exo 20:17](#), [Deu 5:21](#).

Rom 7:8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from Torah (whole body of the law) sin is dead.

Rom 7:9 And I was alive apart from the Torah (whole body of the written law) once, but when the command came, the sin revived, and I died.

Rom 7:10 And the command which was to result in life, this I found to result in death.

Rom 7:11 For sin, having taken the occasion through the command, deceived me, and through it killed me.

Rom 7:12 So that the Torah (whole body) truly is set-apart, and the command set-apart, and righteous, and good.

Rom 7:13 Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great sinner.

The 'I' sinner:

Rom 7:14 For we know that the Torah (whole body) is Spiritual, but I am fleshly, sold under sin.

Rom 7:15 For what I work, I know not. For what I wish, that I do not practice, but what I hate, that I do.

[15 For I do not know what is going on: for what I purpose to do in obeying Torah (whole body), that I do not do; but what I hate in the world, that I wind up doing.]

Rom 7:16 But if I do what I do not wish, I agree with the Torah (whole body) that it is good.

Rom 7:17 And now, it is no longer I that work it, but the sin dwelling in me.

Rom 7:18 For I know that in me, that is in my flesh, dwells no good. For to wish is present with me, but to work the good I do not find.

Rom 7:19 For the good that I wish to do, I do not do; but the evil I do not wish to do, this I practice.

Rom 7:20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

Rom 7:21 I find therefore this law (human law, principle or rule), that when I wish to do the good, that the evil is present with me.

Rom 7:22 For I delight in the Torah (whole body) of Elohim^a according to the inward man, [Footnote: ^aSee Psa 119:16](#).

Rom 7:23 but I see another torah (law of the members) in my members, battling against the torah (law of the mind) of my mind, and bringing me into captivity to the torah (law of sin and its subsequent guilt and condemnation) of sin which is in my members.

Rom 7:24 Wretched man that I am! Who shall deliver me from this body of death?

Rom 7:25 Thanks to Elohim, through יהושע Messiah our Master! So then, with the

mind I myself truly serve the Torah of Elohim, but with the flesh the torah of sin. (with the mind I serve the law of יהוה -whole body of Torah vs. and the law of sin)

Paradigm Shift is this:

- Dead to the BoL charge of adultery and later divorce NOT dead to the Torah as a whole written corpus.
- The dichotomy between the Torah in the heart and mind Vs. the law of sin and death in the flesh; NOT the false dichotomy of a battle between law and grace!

We're not dead to the entire Torah but only that aspect of the law – the BoL; dealing with 'the law of the husband'.

YHWH's desire was to remove us from our fallen condition – not remove the Torah from fallen man!

It's the sin nature that needs to be nailed to the tree – not the Torah itself!

Romans Series Link: <https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-7/>

Jeremiah 46

Judgment on Egypt

Jer 46:1 The word of יהוה which came to Yirmeyahu the prophet concerning the nations:

Jer 46:2 For Mitsrayim, concerning the army of Pharaoh Neִכו, sovereign of Mitsrayim, which was by the River Euphrates in Karkemish, and which Neבֻֿקֻֿדְרֵֿטְסַר the sovereign of Babel had stricken in the fourth year of Yehoyaqim, son of Yoshiyahu, sovereign of Yehudah:

- **Jer 46:3** “Prepare the large and the small shield, and draw near to battle!
- **Jer 46:4** “Harness the horses, and mount up, you horsemen! Stand with helmets, polish the spears, put on the armor!
- **Jer 46:5** “Why do I see them afraid, turned back? And their fighters are beaten down. And they have fled in haste, and did not look back, for fear was all around,” declares יהוה.
- **Jer 46:6** Do not let the swift flee away, nor the mighty man escape. They shall stumble and fall toward the north, by the River Euphrates.
- **Jer 46:7** Who is this rising like a flood, whose waters surge about like the rivers?
- **Jer 46:8** Mitsrayim rises like a flood, and its waters surge about like the rivers. And he says, ‘Let me rise and cover the earth; let me destroy the city and its inhabitants.’
- **Jer 46:9** Go up, O horses, and rage, O chariots! And let the mighty men go forth – Kush and Put who handle the shield, and Luֿד who handle and bend the bow.

- Jer 46:10 For this is the day of the Master יהוה of hosts, a day of vengeance, to revenge Himself on His adversaries. And the sword shall devour, and be satisfied and made drunk with their blood. For the Master יהוה of hosts has a slaughtering in the land of the north by the River Euphrates.
- Jer 46:11 Go up to Gil'ad and take balm, O maiden, the daughter of Mitsrayim. In vain you have used many remedies, **there is no healing for you.**
- Jer 46:12 Nations have heard of your shame, and your cry has filled the land. For the mighty has stumbled against the mighty, they have both fallen together.

Jer 46:13 The word which יהוה spoke to Yirmeyahu the prophet, about the coming of Neḅuḳadretstsar sovereign of Babel, to strike the land of Mitsrayim:

Jer 46:14 “Declare in Mitsrayim, and let it be heard in Miḡdol. And let it be heard in Noph and in Taḥpanḥes. Say,

[There would soon be present day fulfilment; and there are prophetic words for our day.]

Eze 30:16 “And I shall set a fire in Mitsrayim, Sin shall writhe in anguish, No is to be split open, and Noph has adversaries daily.

Eze 30:17 “The young men of Awen and Pi Beṣeth shall fall by the sword, while these cities go into captivity.

Eze 30:18 “And in Teḥaphneḥes the day shall be darkened, when I shatter the yokes of Mitsrayim there. And the pride of her strength shall cease in her, a cloud shall cover her. And her daughters shall go into captivity.

- ‘Stand fast and be prepared, for a sword shall devour all around you.’
- Jer 46:15 “Why were your strong ones swept away? They did not stand because יהוה drove them away.
- Jer 46:16 “He made many stumble; indeed, they fell over each other, and said, ‘Arise! Let us go back to our own people, and to the land of our birth, away from the oppressing sword.’
- Jer 46:17 “There they cried, ‘Pharaoh, sovereign of Mitsrayim, is but a noise. He has let the appointed time pass by!’
- Jer 46:18 “As I live,” declares the Sovereign, whose Name is יהוה of hosts, “For as Taḅor is among the mountains, and as Karmel by the sea, he shall come.
- Jer 46:19 “O you daughter dwelling in Mitsrayim, prepare yourself to go into exile! For Noph shall become a waste and a ruin, and be burned, without inhabitant.
- Jer 46:20 “Mitsrayim is like a very pretty heifer, but destruction comes, it comes from the north.
- Jer 46:21 “Her hired ones too, in her midst, are like fattened calves, for they too shall turn, they shall flee away together. They shall not stand, for the day of their calamity has come upon them, the time of their punishment.
- Jer 46:22 “**Its sound moves along like a serpent,** for they move on like an army and come against her with axes, like woodcutters.
- Jer 46:23 “They shall cut down her forest,” declares יהוה, “for it is not searched,

because **they are more numerous than locusts, and without number.**

- [Jer 46:24](#) “The daughter of Mitsrayim shall be put to shame. She shall be given into the hand of the people of the north.”
- [Jer 46:25](#) **יהוה** of hosts, the Elohim of Yisra’ël, has said, “See, I am bringing punishment on Amon of No, and on Pharaoh, and on Mitsrayim, and on their mighty ones, and on their sovereigns, and on Pharaoh and on those trusting in him.
- [Jer 46:26](#) “And I shall give them into the hand of those who seek their lives, into the hand of Neḅuḱaḍretsar sovereign of Babel and into the hand of his servants. And afterward it shall be inhabited as in the days of old,” declares **יהוה**.

A word to scattered Israel.

[Jer 46:27](#) “But as for you, do not fear, O My servant Ya’aqoḇ, and do not be discouraged, O Yisra’ël! For look, I am saving you from afar, and your descendants from the land of their captivity. And Ya’aqoḇ shall return, and shall have rest and be at ease, with no one disturbing.

[Isa 11:11](#) **And it shall be in that day that יהוה sets His hand again a second time to recover the remnant of His people who are left,** from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ēylam and from Shin’ar, from Ḥamath and from the islands of the sea.

[Isa 11:12](#) **And He shall raise a banner for the nations, and gather the outcasts of Yisra’ël, and assemble the dispersed of Yehudāh from the four corners of the earth.**

[Isa 11:13](#) And the envy of Ephrayim shall turn aside, and the adversaries of Yehudāh be cut off. Ephrayim shall not envy Yehudāh, and Yehudāh not trouble Ephrayim.

[Isa 11:14](#) But they shall fly down upon the shoulder of the Philistines toward the west; together they plunder the people of the east, their hand stretching forth on Eḡom and Mo’ab, and the children of Ammon shall be subject to them.

[Isa 11:15](#) **And יהוה shall put under the ban the tongue of the Sea of Mitsrayim, and He shall wave His hand over the River with the might of His Spirit, and shall strike it in the seven streams, and shall cause men to tread it in sandals.**

[Isa 11:16](#) And **there shall be a highway for the remnant of His people,** those left from Ashshur, as it was for Yisra’ël in the day when he came up from the land of Mitsrayim.

[Jer 46:28](#) “Do not fear, O Ya’aqoḇ My servant,” declares **יהוה**, “for I am with you. Though I make a complete end of all the nations to which I have driven you, yet **I do not make a complete end of you.**^a But I shall reprove you in right-ruling, and by no means leave you unpunished.” Footnote: ^aSee footnote [Jer 30:11](#).

[Amo 9:8](#) “Look, the eyes of the Master **יהוה** are on the sinful reign,^a and I shall destroy it from the face of the earth, except that, I do not completely destroy the house of Ya’aqoḇ,” declares **יהוה**.

Footnote: ^a [Isa 34:2](#), [Jer 30:11](#), [Jer 46:28](#), [Dan 2:44](#), [Zep 3:8](#), [Hag 2:22](#), [Luk 4:5-6](#).

[Amo 9:9](#) “For look, I am commanding, and I shall sift^b the house of Yisra’ël among all the

nations, as one sifts^b with a sieve, yet not a grain falls to the ground. Footnote: ^bOr *shake – shakes*.

Heb 12:5 And you have forgotten the appeal which speaks to you as to sons, “**My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him,**

Heb 12:6 **for whom יהוה loves, He disciplines, and flogs every son whom He receives.”**
Pro 3:11-12.

Heb 12:7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?

Heb 12:8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.

Heb 12:9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live?

Heb 12:10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness.

Psalm 22

The solution to sin and separation from YHWH is Psalm 22. This was a prophetic utterance that foresaw the day Yahusha would be crucified; and now we know that prophecy has been fulfilled. Yahusha, YHWH in Son, laid down His life in our place; and raised it back up on the 3rd day. We owed a debt we could not pay; and He paid the debt He did not owe.

Death reigns in this fallen world because from the beginning, man sinned. Sin is not only against someone or something; sin is against YHWH; the very One that gives us life. YHWH’s ultimate plan to defeat the enemy was to offer the spotless Lamb of Elohim to lay down His life once and for all. The ‘shedding of blood’ means that the substitutional offering was brought unto death; hence the wages of sin is death.

Read Psalm 22 and see that this was Yahusha’s communication with YHWH while He was on the crucifixion tree. Read associated scriptures below that bring more clarity and understanding.

Romans 6: 18 And having been set free from sin, you became servants of righteousness.¹⁹ I speak as a man, because of the weakness of your flesh. **For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in set-apartness.** ²⁰ For when you were servants of sin, you were free from righteousness. ²¹ What fruit, therefore, were you having then, **over which you are now ashamed?** For the end thereof is death. ²² But now, having been set free from sin, and having become servants of Elohim, **you have your fruit resulting in set-apartness, and the end, everlasting life.** ²³ **For the wages of sin is death, but the favorable gift of Elohim is everlasting life in Messiah יהושע our Master.**

Hebrews 9: ²² And, according to the Torah, almost all is cleansed with blood, and **without shedding of blood there is no forgiveness.**

Why Have You Forsaken Me?

Psa 22:1 My Ėl, My Ėl, why have You forsaken Me – Far from saving Me, *far from* the words of My groaning?

Psa 22:2 O My Elohim, I call by day, but You do not answer; And by night, but I find no rest.

Psa 22:3 Yet You are set-apart, Enthroned on the praises of Yisra'ěl.

Psa 22:4 Our fathers trusted in You; They trusted, and You delivered them.

Psa 22:5 They cried to You, and were delivered; They trusted in You, and were not ashamed.

Psa 22:6 But I am a worm, and no man; A reproach of men, and despised by the people.

Psa 22:7 All those who see Me mock Me; They shoot out the lip, they shake the head, *saying,*

Psa 22:8 “He trusted in יהוה, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!”

Psa 22:9 For You are the One who took Me out of the womb; Causing Me to trust *while* on My mother's breasts.

Psa 22:10 I was cast upon You from birth. From My mother's belly You have been My Ėl.

Psa 22:11 Do not be far from Me, For distress is near; For there is none to help.

Psa 22:12 Many bulls have surrounded Me; Strong ones of Bashan have encircled Me.

Psa 22:13 They have opened their mouths against Me, As a raging and roaring lion.

Psa 22:14 I have been poured out like water, And all My bones have been spread apart; My heart has become like wax; It has melted in the midst of My inward parts.

Psa 22:15 My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death You are appointing Me.

Psa 22:16 For dogs have surrounded Me; A crowd of evil ones have encircled Me, *Piercing My hands and My feet;^a Footnote: ^aSome MSS have like a lion, my hands and my feet.' or they dug my hands and my feet.'*

Psa 22:17 I count all My bones. They look, they stare at Me.

Psa 22:18 They divide My garments among them, And for My raiment they cast lots.

Psa 22:19 But You, O יהוה, do not be far off; O My Strength, hasten to help Me!

Psa 22:20 Deliver My life from the sword, My only *life* from the power of the dog.

Psa 22:21 Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me.

Psa 22:22 I make known Your Name to My brothers; In the midst of the assembly I praise You.

Psa 22:23 You who fear יהוה, praise Him! All you seed of Ya'aqob, esteem Him, And fear Him, all you seed of Yisra'ěl!

Psa 22:24 For He has not despised Nor hated the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard.

Psa 22:25 From You is My praise in the great assembly; I pay My vows before those who fear Him.

Psa 22:26 The meek ones do eat and are satisfied; Let those who seek Him praise **יהוה**. Let your heart live forever!

Psa 22:27 Let all the ends of the earth Remember and turn to **יהוה**, And all clans of the nations Bow themselves before You.

Psa 22:28 For the reign belongs to **יהוה**, And He is ruling over the nations.

Psa 22:29 All the fat ones of the earth Shall eat and bow themselves; All who go down to the dust bow before Him, Even he who did not keep alive his own life.

Psa 22:30 A seed shall serve Him. It is declared of **יהוה** to the *coming* generation.

Psa 22:31 They shall come and declare His righteousness To a people *yet* to be born, For He shall do it!

Eze 18:23 “Have I any pleasure in the death of the wrong?” declares the Master יהוה. “Is it not that he should turn from his ways, and live?”

Deu 32:4 “The Rock! His work is perfect, For all His ways are right-ruling, An Ėl of truth and without unrighteousness, Righteous and straight is He.

Deu 32:5 “A twisted and crooked generation has corrupted itself, Their blemish, *they are not* His children.

Deu 32:6 “Do you do this to יהוה, O foolish and unwise people?” Is He not your Father, who bought you, Who created you and established you?

Joh 3:33 “He who receives His witness has set his seal that Elohim is true.

Joh 3:34 “For He whom Elohim has sent speaks the Words of Elohim, for Elohim does not give the Spirit by measure.

Joh 3:35 “The Father loves the Son, and has given all into His hand.

Joh 3:36 “He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him.”

~ *Shalom* ~ Libby

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