

Greetings, today our manna is 1Sam. 25; 1Cor. 6; Ezekiel 4; Psalms 40 & 41.

September 1 - 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. 25

The Death of Samuel

1Sa 25:1 And **Shemu'el died**, and all Yisra'el gathered and mourned for him, and buried him at his home in Ramah. And **Dawid arose and went down into the Wilderness of Paran.**

Adam Clarke: And Samuel died - Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but according to Calmet and others, two years. But all this is very uncertain; how long he died before Saul, cannot be ascertained...

1Sa 25:2 Now there was a man in Ma'on and his work was in Karmel, and the man was very great. And he had three thousand sheep and a thousand goats. And he came to be shearing his sheep in Karmel.

1Sa 25:3 And the name of **the man was Nabal**, and the name of **his wife Abigail**. And she was a woman of **good understanding** and **beautiful**. But the man was hard and evil in his doings. And he was of Kalēb.

Brenton Septuagint – stated differently

1Sa 25:3 And the man's name was Nabal, and his wife's name was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh, and evil in his doings, and the man was churlish.

Adam Clarke notes: The name of the man was Nabal - The word **נבל nabal** signifies to be foolish, base, or villainous; and hence the Latin word *nebulo*, knave, is supposed to be derived.

The name of his wife Abigail - The joy or exultation of my father. A woman of sense and beauty, married to the boor mentioned above, probably because he was rich. Many women have been thus sacrificed.

Of the house of Caleb - **והוא כלבי vehu Chalibbi**, "he was a Calebite." But as the

word **caleb** signifies a dog, the Septuagint have understood it as implying a man of a canine disposition, and translate it thus, **καὶ ὁ ἄνθρωπος κυνικός**, he was a doggish man. It is understood in the same way by the Syriac and Arabic.

1Sa 25:4 **And Dawid heard in the wilderness that Nabal was shearing his sheep.**

1Sa 25:5 **And Dawid sent ten young men**, and Dawid said to the young men, "Go up to Karmel, and you shall come to Nabal, and **greet him in my name**,

1Sa 25:6 **and say this**,

- 'Long life and peace to you! And peace to your house, and peace to all that you have!
- 1Sa 25:7 And now, I have heard that you have shearers.
- Now your shepherds have been with us. We did not put them to shame, and not a speck of theirs was missing all the days they were in Karmel. 1Sa 25:8 Ask your young men, and let them inform you.
- So let *my* young men find favor in your eyes, for we come on a good day.
- **Please give whatever comes to your hand to your servants and to your son Dawid.**' "

1Sa 25:9 **And the young men of Dawid came and spoke to Nabal according to all these words in the name of Dawid, and waited.**

An answer comes but it is not at all what was expected!

1Sa 25:10 **But Nabal answered the servants of Dawid and said**,

- "Who is Dawid, and who is the son of Yishai? The servants who are running away from their masters, have become many nowadays.
- 1Sa 25:11 **"And shall I take my bread and my water and my meat** that I have slaughtered for my shearers, and give it to men coming from who knows where?"

The 10 young men report to David, Nabal's answer.

1Sa 25:12 And the young men of Dawid turned around on their way and went back, and came and reported to him all these words.

David was appalled at the answer of Nabal. Some situations just 'hit a nerve' in our flesh and David was repulsed at Nabal's uncouth and disrespectful answer. Immediately David tells his men to each gird on his sword.

1Sa 25:13 And Dawid said to his men, "Each one gird on his sword." So they each

girded on his sword, and Dawid also girded on his sword. And about **four hundred men went with Dawid**, and **two hundred remained with the baggage**.

Anyone that overheard the answer of Naḅal, knew it was extremely disrespectful to David; the one known throughout the land as a nobleman; a warrior; one that acted rightly; and the one that slayed the giant Goliath. To have such a crude and rude master, makes all those around them moan.

One young man informed Abigail. This probably wasn't the first time that others had confided in her over the despicable actions of Naḅal.

1Sa 25:14 And **one of the young men informed Abiḡayil**, the wife of Naḅal, saying,

- “See, Dawid has sent messengers from the wilderness to greet our master, but he scoffed at them.
- **1Sa 25:15** “But the men were very good to us, and did not put us to shame, nor did we miss any *item* all the days we accompanied them, when we were in the fields.
- **1Sa 25:16** “They were a wall to us both by night and day, all the days we were with them tending the sheep.
- **1Sa 25:17** “And now, know and see what you should do, **for evil has been resolved against our master, and against all his household, and he is too much of a son of Beliya'al to speak to.**”

Abigail makes haste to right the wrong of Naḅal.

1Sa 25:18 Then Abiḡayil made haste and **took two hundred loaves**, and **two skins of wine**, and **five sheep made ready**, **five measures of roasted grain**, and **one hundred clusters of raisins**, and **two hundred cakes of figs**, and **loaded them on donkeys**.

1Sa 25:19 And she said to her servants, **“Pass over before me. See, I am coming after you.”** But she did not inform her husband Naḅal.

1Sa 25:20 And it came to be, as she rode on the donkey, that **she went down under cover of the hill, and there were Dawid and his men, coming down toward her, and she met them.**

David was wroth with Naḅal for returning evil for the good they had done for his men and belongings.

1Sa 25:21 And Dawid had said, **“Only in vain have I protected all that this one has in the wilderness, so that not a speck was missing of all that belongs to him. And he has repaid me evil for good.”**

1Sa 25:22 “Let Elohim do so, and more also, to the enemies of Dawid, if I leave one male of all who belong to him by morning light.”

1Sa 25:23 And Abiḡayil saw Dawid, and she hastened to come down from the donkey, and fell on her face before Dawid, and bowed down to the ground,

1Sa 25:24 and fell at his feet and said,

- “On me, my master, let this crookedness be on me!
- And please let your female servant speak in your ears, and hear the words of your female servant.
- 1Sa 25:25 “Please, let not my master regard this man of Beliya'al, Naḡal.
- For as his name is, so is he: Naḡal is his name, and folly is with him.
- But I, your female servant, did not see the young men of my master whom you sent.
- 1Sa 25:26 “And now my master, as יהוה lives and as your being lives, since יהוה has withheld you from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies be as Naḡal, even those seeking evil against my master.
- 1Sa 25:27 “And now this present which your female servant has brought to my master, let it be given to the young men who follow my master.
- 1Sa 25:28 “Please forgive the transgression of your female servant.
- For יהוה is certainly making a steadfast house for my master, because my master fights the battles of יהוה, and evil is not found in you in all your days.
- 1Sa 25:29 “And if a man rises to pursue you and seek your life, and the life of my master has been bound in the bundle of the living with יהוה your Elohim, then the lives of your enemies He shall sling out, as from the pocket of a sling.
- 1Sa 25:30 “And it shall be, when יהוה has done for my master according to all the good that He has spoken concerning you, and has commanded you to be ruler over Yisra'el,
 - 1Sa 25:31 do not let this be a staggering and stumbling of heart to my master, that you have shed blood without cause, or that my master has saved himself. And when יהוה has done good to my master, then remember your female servant.”

Abigail was used by YHWH to divert a major catastrophe. As stated earlier, she was a woman of good understanding. Therefore, this lets us know that she was one that exercised wisdom and she became known for this trait.

1Sa 25:32 And Dawid said to Abiḡayil,

- “Blessed be יהוה Elohim of Yisra'el, who sent you to meet me today!
- 1Sa 25:33 “And blessed is your good taste, and blessed are you, because you have **kept me this day from coming to bloodshed and from avenging myself with my own hand.**

- **1Sa 25:34** “Nevertheless, as יהוה Elohim of Yisra’el lives, who has kept me back from doing evil to you, **if you had not hurried and come to meet me, not a male would have been left to Nabal by break of day, for certain.**”

1Sa 25:35 And Dawid received from her hand what she had brought him, and said to her, **“Go up in peace to your house. See, I have listened to your voice and have accepted your face.”**

1Sa 25:36 And Abiḡayil went to Naḅal, and see, he was at a feast in his house, like the feast of a sovereign. And Naḅal’s heart was glad within him, and he was exceedingly drunk. So she told him not a word, little or much, until morning light.

Abigail waits until the next day to inform Naḅal; and he essentially develops a catatonic state and in 10 days YHWH smites Naḅal and he dies. By David relenting from acting in his flesh; YHWH moves forward and deals directly with Naḅal. YHWH doesn’t miss a thing; He sees all and knows all!

1Sa 25:37 And it came to be, in the morning, when the wine had gone from Naḅal, and his wife had told him these matters, **that his heart died within him, and he became like a stone.**

1Sa 25:38 And it came to be in **about ten days**, that יהוה smote Naḅal, and he died.

David praises YHWH for His right ruling and for keeping himself from evil.

1Sa 25:39 And Dawid heard that Naḅal was dead, and he said, “Blessed be יהוה, who has pleaded the cause of my reproach from the hand of Naḅal, and has kept His servant from evil! **For יהוה has returned the evil of Naḅal on his own head.**” **And Dawid sent and spoke to Abiḡayil, to take her as his wife.**

David proposes to Abigail.

1Sa 25:40 And when the servants of Dawid had come to Abiḡayil at Karmel, they spoke to her saying, **“Dawid sent us to you, to ask you to become his wife.”**

1Sa 25:41 And she arose, bowed her face to the earth, and said, **“Here is your female servant, a servant to wash the feet of the servants of my master.”**

1Sa 25:42 And **Abiḡayil hurried and rose, and rode on a donkey, with five of her female attendants. And she followed the messengers of Dawid, and became his wife.**

Luk 7:27 “This is he concerning whom it has been written, ‘**See, I send My messenger before Your face, who shall prepare Your way before You.**’

Mal 3:1.

Mal 4:5 "See, I am sending you Ēliyāh the prophet **before the coming of the great and awesome day of הוה**."

Mal 4:6 "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, **lest I come and strike the earth with utter destruction.**"^a Footnote: ^aSee also [Zec 14:13](#).

In the end of days, the spirit of Elijah will once again play a powerful role. Just as we see David send a messenger to retrieve Abigail to be his wife; so too Yahusha will send His messenger to retrieve His bride. Abigail brings her five attendants.

What I see, is the type and shadow of Yahusha sending for His beloved. His bride is a set-apart sub-section of believers; then follow the attendants; and then the guests.

Son 8:5 **Who is this coming up from the wilderness, Leaning upon her beloved?** Under the apple tree I awakened you. There your mother was in labor with you; There she was in labor, gave birth to you.

Rev 12:5 And **she bore a male child^a** who was to shepherd all nations with a **rod of iron.** [Psa 2:9](#) And **her child was caught away to Elohim** and to His throne. Footnote: ^aSee also [Isa 26:17](#), [Isa 66:7](#), [Mic 4:9-10](#).

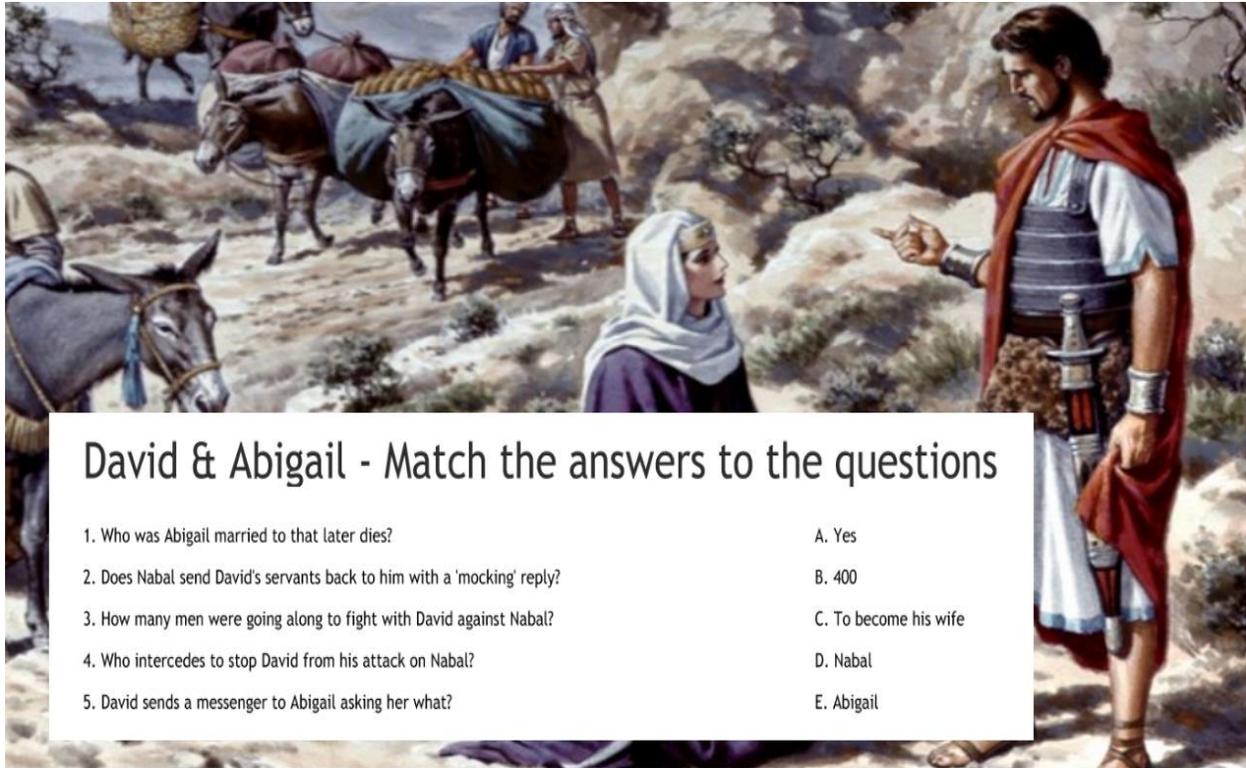
Rev 12:6 And **the woman fled into the wilderness**, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.

David had also taken another wife mentioned as Ahino'am of Yizre'el; and it is stated that Saul had given Mikal, David's first wife, to Palti son of Layish. We will hear more of Mikal and Palti later as we continue in His Word.

1Sa 25:43 Dawid had also taken Ahino'am of Yizre'el, and so both of them were his wives.

1Sa 25:44 But Sha'ul had given Mikal his daughter, Dawid's wife, to Palti son of Layish, who was from Galliyim.

Family Activity Worksheet follows. Match the questions with the correct answer.



David & Abigail - Match the answers to the questions

- | | |
|---|-----------------------|
| 1. Who was Abigail married to that later dies? | A. Yes |
| 2. Does Nabal send David's servants back to him with a 'mocking' reply? | B. 400 |
| 3. How many men were going along to fight with David against Nabal? | C. To become his wife |
| 4. Who intercedes to stop David from his attack on Nabal? | D. Nabal |
| 5. David sends a messenger to Abigail asking her what? | E. Abigail |

1Corinthians 6

Lawsuits Against Believers

1Co 6:1 Should any of you, holding a matter against another, go to be judged before the unrighteous, and not before the set-apart ones?

Paul stresses that 'matters of judgment' between brethren should be brought before the set-apart ones; not taken before carnal worldly judges. Worldly court systems do not function according to Covenant Torah.

1Co 6:2 Do you not know that the set-apart ones shall judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

1Co 6:3 Do you not know that we shall judge messengers? How much more, matters of this life?

1Co 6:4 If then you truly have judgments of this life, do you appoint them as judges who are least esteemed by the assembly?

1Co 6:5 I say this to your shame. Is it so, that there is not a wise one among you, not even one, who shall be able to judge between his brothers?

1Co 6:6 But brother against brother goes to be judged and that before unbelievers!

1Co 6:7 **Already, then, there is a failure with you**, that you have lawsuits among you. Why not rather be wronged? Why not rather be cheated?

1Co 6:8 But you yourselves do wrong and cheat, and that to your brothers!

1Co 6:9 **Do you not know that the unrighteous shall not inherit the reign of Elohim?** Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1Co 6:10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.^a Footnote: ^aSee [Gal 5:19-21](#), [Eph 5:3-5](#).

1Co 6:11 **And such were some of you. But you were washed, but you were set apart, but you were declared right** in the Name of the Master **יהושע** and by the Spirit of our Elohim.

Notice the past tense of ‘**you were declared right.**’ Not you are going to be declared right. Those that have been washed by the blood of the Lamb are ‘justified’ – ‘just as if’ they had never sinned! From that point, we walk in daily sanctification becoming more and more like our beloved.

Flee Sexual Immorality

1Co 6:12 All is permitted me, but not all do profit. All is permitted me, but I shall not be under authority of any.

1Co 6:13 Foods for the stomach and the stomach for foods – but Elohim shall destroy both it and them. **And the body is not for whoring but for the Master, and the Master for the body.**

1Co 6:14 And Elohim, who raised up the Master, shall also raise us up through His power.

1Co 6:15 **Do you not know that your bodies are members of Messiah? Shall I then take the members of Messiah and make them members of a whore? Let it not be!**

1Co 6:16 Or **do you not know** that he who is joined to a whore is one body? For He says, **“The two shall become one flesh.”** [Gen 2:24](#).

1Co 6:17 **And he who is joined to the Master is one spirit.**

Paul stresses the detriment of sexual immorality and tells the Corinthians to flee from such behavior. He reminds them that their bodies are no longer their own; and that they are members of one body; one flesh in Messiah. Believers are set-apart for their groom and to participate in sexual immorality is to join their body that has been washed in the blood of the Lamb; with unclean and sinful whoredom. We are all one in Yahusha; the 'one new man', Israel. When one believer sins; it affects and infects the whole body.

1Co 6:18 Flee whoring. Every sin that a man does is outside the body, but he who commits whoring **sins against his own body**.

1Co 6:19 Or **do you not know** that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and **you are not your own?**

1Co 6:20 For **you were bought with a price**, therefore esteem Elohim in your body and in your spirit,^b which are of Elohim. Footnote: ^bSee [1Co 7:23](#), [1Pe 1:18-19](#).

Ezekiel 4 Based on our chart, Ezekiel 4 continues within Scroll 13.

EZEKIEL 13 SCROLLS REFERENCE CHART		
13	1:1-2 - 7:27 (Priestly Commission of judgment discharged as rebellious Israel has rejected the constitution set forth)	04/05/30

The Siege of Jerusalem Symbolized

Eze 4:1 “And you, son of man, take a clay tablet, and you shall lay it before you, and shall inscribe on it a city, Yerushalayim,

Eze 4:2 and shall lay siege against it, and build a siege wall against it, and heap up a mound against it, and set camps against it, and place battering rams against it all around.

Eze 4:3 “Then take an iron plate, and set it as an iron wall between you and the city. And you shall set your face against it, and it shall be besieged, and you shall lay siege against it. **It is a sign to the house of Yisra'el.**



Eze 4:4 “And **lie on your left side**, and you shall put the crookedness of the house of Yisra’el on it. As many days as you lie on it, you shall bear their crookedness.

Eze 4:5 “For I Myself have laid on you the years of their crookedness, according to the number of the days, **three hundred and ninety days**. And you shall bear the crookedness of the house of Yisra’el.

On Shabbat, August 31st, I listened to Torah to the Tribes’ teaching and Matthew Nolan spoke positively about the Brenton Septuagint. So be that as it may, while reading the devotional today; it came to me to look at this translation. What I found is that the number of days designated as 390 against the house of Israel **is recorded in the Septuagint as 190 days**. We should make note of this as we move forward.

Brenton Septuagint

Eze 4:5 For I have appointed thee their iniquities for a number of days, **for a hundred and ninety days**: so thou shalt bear the iniquities of the house of Israel.

Eze 4:6 “And when you have completed them, you shall **lie again on your right side** and shall bear the crookedness of the house of Yehudah **forty days, a day for a year**. I have laid on you **a day for a year**.

Eze 4:7 “Then you shall set your face toward the siege of Yerushalayim, with your arm bared, and you shall prophesy against it.

Eze 4:8 “And see, **I shall put cords on you so that you do not turn from one side to another until you have completed the days of your siege.**

Eze 4:9 “And take wheat, and barley, and beans, and lentils, and millet, and spelt. And you shall put them into one vessel, and make bread of them. You shall eat it, as many days as you lie on your side, **three hundred and ninety days**.

Brenton Septuagint

Eze 4:9 Take thou also to thee wheat, and barley, and beans, and lentils, and millet, and bread-corn; and thou shalt cast them into one earthen vessel, and shalt make them into loaves for thyself; and thou shalt eat them **a hundred and ninety days**, according to the number of the days during which thou sleepest on thy side.

TSK Cross-reference note: **fitches:** or, spelt, **Kussemim** is doubtless ζεα, or spelt, as Aquila and Symmachus render here; and so LXX and Theodotion, ολυρα. **In times of scarcity it is customary to mix several kinds of coarser grains with the finer, to make it last the longer.**

Wheat – end of summer crop

Barley – spring crop

Beans

Lintel – about the same time as barley

Millet

Spelt – bread corn

Lentils

Lentils

<https://ww2.odu.edu/~lmusselm/plant/bible/lentils.php>

Although Genesis 25: 30, 34; II Samuel 17: 28, II Samuel 23:12, and Ezekiel 4:9 are the only references to this legume crop, it is very likely that lentils, *Lens culinaris*, were widely planted and utilized during Bible times. Today, lentils are widely grown and an important source of protein. Like many other legumes, lentils are rich in essential amino acids so are a good supplement to a low protein diet. The plants are about 1 foot tall with small bluish-white flowers. Lentils are planted in the winter and are harvested in late spring or early summer.



Both lentils and barley are food for the poor and their seasons correspond. Both mature at about the same time and in villages are still taken to threshing floors. These threshing floors appear little changed since Bible days with large flat rocks, worn smooth by centuries of threshing and surrounded by stone walls. One of the most interesting things about the culture of lentils is that they are often grown in very small patches. It is not uncommon to see a patch of lentils only a few yards in diameter among olive trees or on a ledge in the mountains. In order for the lentil crop to succeed, the soil must be plowed.

There are two main types of lentils. The first is a large, grey lentil with a red center. This is usually prepared by grinding off the outer layer, the seed coat, leaving the red cotyledons. Lentils of this type cook more rapidly. The seed coat residue is fed to animals. The second type of lentil is smaller and does not have red cotyledons although some seed coats in populations I have observed can be a reddish color. These lentils are eaten without the seed coat being removed.

In summary, there are three characteristics of lentils that we will consider in light of the above scriptures. Lentils can red in color. Lentils grown in North America are gray-green and look much different from most lentils from the Middle East. Second, lentils are a humble food such as a refugee like Ezekiel would use. Third, lentils are often grown in tiny plots.

Esau was impetuous. Returning hungry from work he happens upon his brother Jacob who is cooking lentils. Jacob trades the humble lentil stew for Esau's birth right. Like so many other failures (eg, Reuben) in the book of Genesis, this preeminent failure of Esau is forever documented. Esau is called Edom ("red").

Bread Corn [Spelt] – grain family of common wheat family [see excerpt below]

Spelt (*Triticum spelta*) is an ancient grain that is member of the same grain family as common bread wheat, rye, oats and barley, but is an entirely different species. It is one of the original seven grains mentioned in Ezekiel 4:9: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof ...".

BEANS benz (pol; Arabic ful): A very common product of Palestine; a valuable and very ancient article of diet. The Bible references are probably to the *Faba vulgaris* (N. D. Leguminosae) or horsebean. This is sown in the autumn; is in full flower--filling the air with sweet perfume--in the early spring; and is harvested just after the barley and wheat. The bundles of black bean stalks, plucked up by the roots and piled up beside

the newly winnowed barley, form a characteristic feature on many village threshing-floors. Beans are threshed and winnowed like the cereals. Beans are eaten entire, with the pod, in the unripe state, but to a greater extent the hard beans are cooked with oil and meat. [Bible Hub]

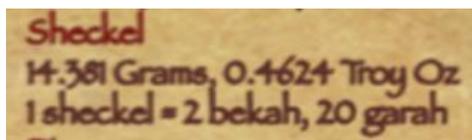
MILLET mil'-et, mil'-it (dochan; kegchros): One of the ingredients of the prophet's bread ([Ezekiel 4:9](#)). The Arabic equivalent is dukhn, the common millet, *Panicum miliaceum*, an annual grass 3 or 4 ft. high with a much-branched nodding panicle. Its seeds are as small as mustard seeds and are used largely for feeding small birds, but are sometimes ground to flour and mixed with other cereals for making bread. The Italian millet, *setaria Italica*, known as Bengal grass, is also called in Arabic dukhn, and has a similar seed. A somewhat similar grain, much more widely cultivated as a summer crop, is the Indian millet-also called "Egyptian maize"-the *Sorghum annuum*. This is known as dhurah in Arabic, and the seed as dhurah beida, "white dourra." It is a very important crop, as it, like the common millet, grows and matures without any rain. It is an important breadstuff among the poor... [Bible Hub]

One thing I noticed when reading Ezekiel 4:9 today; was that there were several different kinds of [bread making grains](#) that were to be cast into [‘one’ earthen vessel](#) thus [‘blending’](#) them together; and becoming [the ingredients of the bread loaves](#) that Ezekiel would eat [for 190 days \(390 days in other translations\)](#).

In a way, this also seems to describe the ‘loaves’ of the mixed multitude tribes; scattered among the nations due to their rebellious spirit; that will one day make one loaf and be named Israel, the ‘one new man’ baked [and purified by the Ruach HaKodesh](#). The time when YHWH will [gather His people that have repented and turned from their wicked ways](#) of every tongue, tribe, people, and nation. The day when we put aside feeding on the hog slop and turn back to Him, feeding on the ‘Bread of Life’ [Yahusha – the Word].

Eze 4:10 “And **your food which you eat is by weight, twenty sheqels a day, to be eaten from time to time.**”

Weight and measures in biblical times – chart by Gill Broussard – Planet7x.net



So, if Ezekiel was to eat the food by weight of 20 sheqels or [287.62 grams = 0.63 lbs] [a day for 190 days](#) – there would be a total of 3800 sheqels; if we use 390 days – there would be a total of 7800 sheqels of weight.

Eze 4:13 And יהוה said, “Even so the children of Yisra’el shall eat their defiled bread among the nations, to whom I drive them.”

Eze 4:14 Then I said, “Ah, Master יהוה! See, I have never defiled myself from my youth till now. I have never eaten what died of itself or was torn by beasts, nor has unclean meat ever come into my mouth.”

Eze 4:15 And He said to me, “See, I am giving you the dung of cattle instead of human dung, and you shall prepare your bread over it.”

YHWH heeds Ezekiel’s requests and allows him to bake the mixed grain over the dung of cattle rather than human dung. The human dung was meant to represent the defiled baked bread they would be consuming; even though there would be little available and what was available would lack nutrition!

We become defiled anytime we blend with paganistic heathen ways over YHWH’s ways. We become defiled when we feed on defiled bread, the leavened bread of added false doctrine; rather than His pure Word of unleavened bread.

Eze 4:16 And He said to me, “Son of man, see, I am going to cut off the supply of bread in Yerushalayim, and they shall eat bread by weight and with fear, and drink water by measure and with dread,

Eze 4:17 so that they lack bread and water, and shall be appalled with one another, and be consumed in their crookedness.

The supply of bread and water would be cut off in Jerusalem and both would be minimally rationed daily; barely enough to survive. This is also a prophetic word for the end of days yet to come.

Rev 6:5 And when He opened the third seal, I heard the third living creature say, “Come and see.” And I looked and saw a [black horse](#),^c and he who sat on it holding a [pair of scales in his hand](#).^d Footnotes: ^c [Zec 6:2](#). ^d [Eze 4:16](#).

Rev 6:6 And I heard a voice in the midst of the four living creatures saying, “A measure of wheat for a [denarius](#),^e and three measures of barley for a [denarius](#).^e And do not harm the oil and the wine.” Footnote: ^eRoman monetary unit - a day’s wage.

Rev 6:7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.”

Rev 6:8 And I looked and saw a [green horse](#).^f And he who sat on it had the name [Death](#),^g and [She’ol](#)^g followed with him. And authority was given to them over a fourth of the earth, to kill with sword, and with hunger, and with death, and by the beasts of the earth.^h Footnotes: ^fTraditionally rendered as pale; Gk. Chloros. [Zec 6:3](#). ^g [Hos 13:14](#). ^h [Eze 5:12](#), [Eze 5:17](#), [Eze 14:13-19](#).

Psalm 40 & 41

David had a very compassionate heart. He grew up as a shepherd. He was willing to lay down his life for lambs and sheep. He was a helper and a deliverer with sincere compassion! That is one who shows great love and care. If David showed that much compassion to his flock; how much more did He show love and compassion toward YHWH and others.

David was a type and shadow of YHWH. YHWH is our Good Shepherd who laid down his life for His sheep; and took it back up again.

My Help and My Deliverer

Psa 40:1 I waited, waited for יהוה; And He inclined to me, and heard my cry.

Psa 40:2 And He drew me Out of the pit of destruction, Out of the muddy clay, And He set my feet upon a rock, He is establishing my steps.

Psa 40:3 Then He put a new song in my mouth; Praise to our Elohim; Many do see it and fear, And trust in יהוה.

Psa 40:4 Blessed is that man who has made יהוה his trust, And has not turned to the proud, And those turning aside to falsehood.

Psa 40:5 O יהוה my Elohim, many are the wonders Which You have done, and Your purposes toward us; There is no one to compare with You; I declare and speak: They are too many to be numbered.

Psa 40:6 Slaughtering^a and meal offering You did not desire; You have opened my ears; Ascending offering and sin offering You did not ask for. Footnote: ^aSee [Heb 10:5-6](#).

Psa 40:7 Then I said, "See, I have come; In the scroll of the Book it is prescribed for me."

Psa 40:8 I have delighted to do Your pleasure, O my Elohim, And Your Torah is within my heart."^b Footnote: ^b [Psa 37:31](#), [Psa 119:11](#), [Isa 51:7](#), [Heb 10:7-9](#).

Psa 40:9 I have proclaimed the good news of righteousness, In the great assembly; See, I do not restrain my lips, O יהוה, You know.

Psa 40:10 I did not conceal Your righteousness within my heart; I have declared Your trustworthiness and Your deliverance; I did not hide Your loving-commitment and Your truth From the great assembly.

Psa 40:11 Do not withhold Your compassion from me, O יהוה; Let Your loving-commitment and Your truth always watch over me.

Psa 40:12 For evils without number have surrounded me; My crookednesses have overtaken me, And I have been unable to see; They became more than the hairs of my head; And my heart has failed me.

Psa 40:13 Be pleased, O יהוה, to deliver me; O יהוה, hasten to help me!

Psa 40:14 Let those who seek to destroy my life Be ashamed and abashed altogether; Let those who are desiring my evil Be driven back and put to shame.

Psa 40:15 Let those who say to me, "Aha, aha!" Be appalled at their own shame.

Psa 40:16 Let all those who seek You Rejoice and be glad in You; Let those who love Your deliverance always say, "יהוה be exalted!"

Psa 40:17 But I am poor and needy; Let יהוה think upon me. You are my help and my deliverer; O my Elohim, do not delay!

YHWH, Be Gracious to Me

Psa 41:1 Blessed is he who considers the poor; יהוה does deliver him in a day of evil.

Psa 41:2 יהוה does guard him and keep him alive; He is blessed on the earth, And You do not hand him over To the desire of his enemies.

Psa 41:3 יהוה sustains him on his sickbed; In his weakness on his bed You bring a change.

Psa 41:4 As for me, I said, "O יהוה, show me favor; Heal me, for I have sinned against You."

Psa 41:5 My enemies speak evil of me, "When he dies his name shall perish."

Psa 41:6 And when one comes to visit, he speaks falsely; His heart gathers wickedness to itself; He goes out, he speaks of it.

Psa 41:7 All who hate me whisper together against me; They plot evil to me, saying,

Psa 41:8 "A matter of Beliya'al is poured out on him, That when he lies down, he would not rise again."

Psa 41:9 Even my own friend in whom I trusted, who ate my bread, Has lifted up his heel against me.

Psa 41:10 But You, יהוה, show me favor and raise me up, And let me repay them.

Psa 41:11 By this I know that You did delight in me, Because my enemy does not shout for joy over me.

Psa 41:12 And I, You uphold me in my integrity, And set me before Your face forever.

Psa 41:13 Blessed be יהוה Elohim of Yisra'el From everlasting to everlasting! Aměn and Aměn.

~ Shalom ~ Libby

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