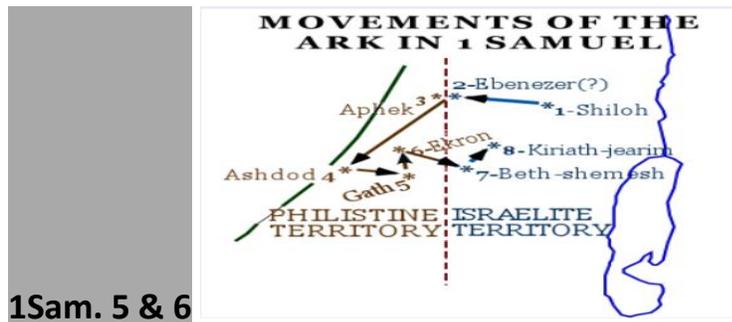


Greetings, today our manna is 1Sam. 5 & 6; Romans 5; Jeremiaħ 43; Psalms 19

August 15 – 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/>



The Philistines and the Ark

1Sa 5:1 And the Philistines took the ark of Elohim and brought it from Eben Ha'ëzer to Ashdod.

1Sa 5:2 and the Philistines took the ark of Elohim and brought it into the house of Dağon and set it by Dağon.

"Dagon was the god of the Philistines. This image shows that the idol was represented in the combination of both man and fish. The name "Dagon" is derived from "dag" which means "fish."

Although there was a deep affection from Dagon's worshippers to their deity, the symbol of a fish in human form was really meant to represent fertility and the vivifying powers of nature and reproduction.

The Babylonians had a myth that a being emerged from the Erythraean Sea who was part man and part fish and thus adopted the deity into their culture in their earliest days in history. There have also been discoveries of the fish-god in the sculptures found in Nineveh, Assyria." <https://www.bible-history.com/sketches/ancient/dagon.html>

1Sa 5:3 And the Ashdodites rose early in the morning and saw Dağon fallen on its face to the ground before the ark of יהוה. So they took Dağon and put it in its place again.

1Sa 5:4 And they arose early the next morning and saw Dağon fallen on its face to the ground before the ark of יהוה, and the head of Dağon and both the palms of its hands cut off, on the threshold, only Dağon itself was left of it.

1Sa 5:5 That is why, to this day, the priests of Dağon and all who come into Dağon's house do not tread on the threshold of Dağon in Ashdod.

F. B. Meyer's commentary below gives the solution to any oppressing or obsessing 'idol' in one's life; the answer is receiving Yahusha HaMashiach as your Savior; in doing so Yahusha's 'New Covenant' reigns in your heart – the Holy Spirit; and all other idolatrous spirits are defeated and can be cast out. Believers become the temple of His presence! Praise Yah!

THE CAPTURED ARK BRINGS TROUBLE

Dagon's fall before the Ark of God has a sublime significance. In the evening, as the priests left the temple, the hideous image stood erect on its pedestal; in the morning, it was found prostrate before the sacred symbol. A repetition of the incident proved that it was no coincidence. So shall it be with all the idols of the heathen. They shall be utterly abolished, and the demons of whom they are the grotesque representations, together with the Devil whom they obey, shall be cast into the "bottomless pit," Rev 20:3. Thus has it been in many countries already. They have "cast their idols to the moles and bats," Isa 2:20.

Let this scene be reproduced in your heart! Let Jesus [Yahusha] enter and the dearest idols you have known will yield before Him. The presence of Christ [Messiah], which brings terror to his foes, will bring blessing and deliverance to those that love Him. The dying thief passes from his cross to Paradise, while Judas goes to his own place. Dare to **admit the Savior into the secret place of your heart**. He will utterly destroy the works of Satan, and will drive out the evil things that have too long infested it.

1Sa 5:6 But the hand of יהוה' was heavy on the Ashdodites, and He wasted them and struck them with tumors – Ashdod and its borders.

YHWH is a consuming fire. Under the Book of the Law and Tabernacle system, uncleanness, strange fire, idolatry, and so forth; could not be in His presence. He consumed such in various ways, and in this account, it came in the form of wasting their bodies and striking them with tumors.

This should give people food for thought. In many instances, not all; tumors and wasting diseases may be brought upon mankind because of unrepented disobedience; by blending unclean and clean; especially in believers and those that say they are 'believers.' If ever such should come against a person; this would be a good starting point to evaluate.

Are there unrepented 'blended' practices in pagan rituals of man-made holiday traditions? Is there unrepented blending of clean and unclean foods? Is there unrepented blending of 'added leaven' or false doctrine with His pure unadulterated Word? Etc. These things should be evaluated, and prayers offered up for direction from YHWH. In Covenant, if we err, we can repent and ask for forgiveness; but if we purposefully persist in blending when we understand otherwise; YHWH may chastise. He chastises those He loves; He doesn't 'condemn.'

1Sa 5:7 And when the men of Ashdod saw this, they said, “Let not the ark of the Elohim of Yisra’el remain with us, for His hand has been hard on us, and on Dağon our mighty one.”

1Sa 5:8 Then they sent and gathered to them all the princes of the Philistines, and said, “What do we do with the ark of the Elohim of Yisra’el?” And they answered, “Let the ark of the Elohim of Yisra’el be removed to Gath.” And they removed the ark of the Elohim of Yisra’el.

The ark of Elohim is moved to Gath; and the city of Gath experiences the same destruction with the wasting disease of tumors.

1Sa 5:9 And it came to be, after they removed it, that the hand of יהוה was against the city with a very great destruction. And He struck the men of the city, from the least to the greatest, and tumors broke out on them.

Finally, all see the associated destruction by the unlawful possession of the ark of Elohim. They desire that it be immediately returned to Israel.

1Sa 5:10 They then sent the ark of Elohim to Eqrn. And it came to be, as the ark of Elohim came to Eqrn, that the Eqrnites cried out, saying, “They have removed the ark of the Elohim of Yisra’el to us, to kill us and our people!”

1Sa 5:11 And they sent and gathered together all the princes of the Philistines, and said, “Send away the ark of the Elohim of Yisra’el, and let it return to its own place, so that it does not kill us and our people.” For there had come a deadly destruction throughout all the city – the hand of Elohim was very heavy there.

1Sa 5:12 **And the men who did not die were stricken with tumors, and the cry of the city went up to the heavens.**

1Sam 6

The Ark Returned to Israel

1Sa 6:1 And the ark of יהוה was in the field of the Philistines for seven new moons.

For seven months the ark of YHWH was in the field of the Philistines as they contemplated what they should do with the ark of YHWH that was by now greatly feared due to all the death and destruction caused by its unlawful possession.

1Sa 6:2 And the Philistines called for the priests and the diviners, saying, “What do we do with the ark of יהוה? Let us know with what we should send it to its place.”

1Sa 6:3 And they said, “If you send away the ark of the Elohim of Yisra’el,

- do not send it empty,

- but you shall certainly return it to Him with a guilt offering.
- Then you are going to be healed, and it shall be known to you why His hand does not turn aside from you.”

1Sa 6:4 And they said, “What is the guilt offering which we return to Him?” And they answered, “The number of the princes of the Philistines: five golden tumours and five golden rats. For the same plague was on all of you and on your princes.

1Sa 6:5 “And you shall make images of your tumours and images of your rats that ruin the land, and you shall give esteem to the Elohim of Yisra’ël. It could be that He does lift His hand from you, from your mighty ones, and from your land.

1Sa 6:6 “And why do you harden your hearts as the Mitsrites and Pharaoh hardened their hearts? When He had severely dealt with them, did they not send them away, and they went?

1Sa 6:7 “And now, take and make a new wagon, and two milk cows which have never been yoked, and hitch the cows to the wagon. And take their calves home, away from them.

1Sa 6:8 “And take the ark of יהוה and put it on the wagon. And put the objects of gold which you are returning to Him as a guilt offering in a chest by its side, and send it away, and it shall go.

1Sa 6:9 “And you shall see, if it goes up the way to its own border, to Běyth Shemesh, then He has done us this great evil. But if not, then we shall know that His hand has not come against us – an accident it was to us.”

The Philistines consult their priests and diviners inquiring what to do. They are given pagan instructions and ultimately the ark of YHWH does make its way to the border of Beyth Shemesh. Their priests and diviners have a ‘blended’ knowledge of YHWH’s ‘guilt offering.’ They advise according to their ways and knowledge.

1Sa 6:10 And the men did so and took two milk cows and hitched them to the wagon, and shut up their calves at home.

1Sa 6:11 And they put the ark of יהוה on the wagon, and the chest with the gold rats and the images of their tumors.

1Sa 6:12 And the cows went straight for the way to Běyth Shemesh, and went along the highway, bellowing as they went, and did not turn aside, right or left. And the princes of the Philistines went after them to the border of Běyth Shemesh.

1Sa 6:13 And *they* of Běyth Shemesh were reaping their wheat harvest in the valley. And they lifted their eyes and saw the ark, and rejoiced to see it.

1Sa 6:14 And the wagon came into the field of Yehoshua of Běyth Shemesh and stood there, and there was a great stone. So they split the wood of the wagon and offered the cows as an ascending offering to יהוה.

1Sa 6:15 And the Lěwites took down the ark of יהוה and the chest that was with it, in which were the objects of gold, and put them on the great stone. And the men of Běyth

Shemesh offered ascending offerings and slaughtered slaughterings the same day to יהוה.

1Sa 6:16 And when the five princes of the Philistines saw it, they returned to Ebron the same day.

1Sa 6:17 And these are the gold tumors which the Philistines returned as a guilt offering to יהוה: one for Ashdod, one for Azzah, one for Ashqelon, one for Gath, one for Ebron,

1Sa 6:18 and the gold rats, by the number of all the cities of the Philistines belonging to the five princes, both walled cities and country villages, even as far as the great meadow on which they placed the ark of יהוה, remain to this day in the field of Yehoshua of Běyth Shemesh.

1Sa 6:19 And He struck among the men of Běyth Shemesh, for they had looked into the ark of יהוה. He struck among the people seventy men, and the people mourned because יהוה struck among the people, a great smiting.

1Sa 6:20 And the men of Běyth Shemesh said, “Who is able to stand before this set-apart יהוה Elohim? And to whom shall He go from us?”

1Sa 6:21 And they sent messengers to the inhabitants of Qiryath Ye'arim, saying, “The Philistines have brought back the ark of יהוה. Come down, take it up to you.”

It is obvious to see, that among the Israelites, there was a great void of knowledge in how to properly handle the Ark of YHWH. The proper protocol had all been recorded in the Book of the Law in which many had fallen away from. Therefore, they send for assistance to Qiryath Ye'arim for the Ark of YHWH to be removed.

Romans 5

Excerpt supplemental teaching commentary [in brown] by Matthew Nolan

T4 Link: <https://www.torahothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-5/>

Is Torah synonymous with The Law of Moses? Limiting out understanding of these terms cannot be limited to the first five books of the Bible. Rabbinical tradition inherited by the Institutional Church has created a paradigm that has impacted our ability to rightly divide Scripture. Shaul/Paul admonishes us to seek a better reconciliation; by covenant, through the blood of Yahusha.

Peace with YHWH Through Faith

Rom 5:1 Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah,

‘Master’ [Kurios]

Strong’s - G2962 κύριος kurios *koo'-ree-os*

From κύριος kuros (*supremacy*); *supreme* in authority, that is, (as noun) *controller*, by implication *Mr.* (as a respectful title): - God, Lord, master, Sir.

Rom 5:2 through whom **also we have access by belief into this favor** in which we stand, and we exult in the expectation of the esteem of Elohim.

To compare יהוה to a human judge is sacrilegious and callow, it fails on three major points:

1. A human judge and the accused have no intimate, sacred relationship at all!
 2. A human barrister is hardly sinless, ‘giving their life as a ransom for many’ are they? More like rotten sinners holding your freedom at ransom for services rendered.
 3. A human accusing barrister may appear to be the very manifestation of the devil when you’re standing accused in the dock, but he hardly has the power over the earthly principalities that you think he does.
- The relationship between יהוה and the sinner is altogether intimate and sacred. **It’s against יהוה Himself that the sinner has sinned, hardly the case with a human judge.**

Addressing the ‘Kurios’ of V.1 k. (Gk #2962 >Heb #3068 – the divine name יהוה) Kurios: Genesis 15:8 the covenant blood ratification, and Exodus 32:11 the covenant breach.

Genesis 15:8, “Lord יהוה Elohim how shall I know that I will inherit it?”

The Golden Calf – **Exodus 32:11** And Moses besought the LORD יהוה his Elohim, and said, LORD, יהוה Elohim why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

The triad naming formula: a combination of the names, Lord, Yahusha and Messiah appears in V.21, 6:23, 7:25 and 8:39. You can’t but notice Shaul’s [Paul’s] deliberate attempt to connect us to the Tanakh usage of the divine name. It places squarely on Yahusha’s shoulders the sovereign, divine nature. To call Him ‘Kurios’ a term used in the LXX [Septuagint] to identify יהוה is to credit Yahusha as being ‘Elohim with us’/ ‘Immanuel’!

Rom 5:2 through whom **also we have access** [prosagoge] **by belief into this favor** in which we stand, and we exult in the expectation of the esteem of Elohim.

‘Prosagoge’: ‘a bringing to, or up to, a bringing up. Used in Ephesians 2:18 ‘through Him we both have access ‘prosagoge’ in one Ruach to the Abba.’ rs.”

Yahusha replaces the Levitical Tabernacle that was only introduced because of the Golden Calf. Even Rashi and the rabbis admit that the Tabernacle was a result of the Golden Calf. If Yahusha is the solution to sin, including the sin of the Golden Calf then He is the solution to the Levitical tabernacle too, which is the point made by Himself and the various writers of the Brit Chadasha.

‘Prosagoge’ ‘gained access’ comes from the verb ‘prosago’ a term used in the LXX to describe Israel approaching יהוה in the Tabernacle!

Now Shaul [Paul] clearly attributes that to Yahusha!

Rom 5:3 And not only this, but we also exult in pressures,

- knowing that pressure works endurance;
- **Rom 5:4** and endurance, approvedness;
- and approvedness, expectation.
- **Rom 5:5** And expectation does not disappoint, because the love of Elohim has been poured out in our hearts by the Set-apart Spirit which was given to us.

Rom 5:6 For when we were still weak, Messiah in due time died for the wicked.

Rom 5:7 For one shall hardly die for a righteous one, though possibly for a good one someone would even have the courage to die.

V.6 ‘In due time,’ – the correct moment in time when Messiah entered the scene, was anointed Melchizedek, sacrificed for human sin, and initiated the Melchizedek – New Covenant – the final stages of human history, which will lead to His return is the thrust of the Brit!

Yahusha said, “They that be whole need not a physician, but they that are sick.”
(Matthew 9:12)

V.7 doing good for good vs good for evil.

Matthew 9:13 “I have not come to call the righteous, but sinners to repentance.”

I. In human reason it makes no sense that Yahusha would die for righteous people, even though technically there are none (3:10).

I. In human reason it makes no sense that Yahusha would die for sinners – Elohim’s enemies. In the ancient world it was heard of someone laying their life down for a friend, but for an enemy was unheard of! Even the Maccabean Jews would lay down their life for loyalty to the Torah but never for the ungodly. This isn’t nepotism; this is self-abandonment, a wanton bounteousness

Rom 5:8 But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

Rom 5:9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.

Positional sanctification sets us up for a life of personal sanctification – divine responsibility to יהוה's code of conduct, contained in covenant commandments, unlike commandments contained in ordinances.

Rom 5:10 For if, being enemies, we were restored to favor with Elohim through the death of His Son, much more, having been restored to favor, we shall be saved by His life.

Rom 5:11 And not only this, but we also exult in Elohim through our Master יהושע Messiah, through whom we have now received the restoration to favor.

Reconciliation is juxtaposed between the first Melchizedek, Adam, to the Final Melchizedek, Yahusha. We'll see this play out in v. 14, death reigned from the first Melchizedek – Adam; to the last Melchizedek in the Tanakh – Moses, The Final Melchizedek – Yahusha crosses the threshold building the one new man of Ephesians 2. though reconciliation by covenant through His blood.

Only in Yahusha is a person declared 'right' by His blood. Unless Yahusha washes you; you have no part in Him.

Joh 13:8 Kěpha said to Him, "By no means shall You wash my feet, ever!" יהושע answered him, "If I do not wash you, you have no part with Me."

Death in Adam, Life in Christ

Rom 5:12 For this reason, even as through one man sin did enter into the world, and death through sin, and thus death spread to all men, because all sinned –

V12 & 13 speak to the introduction of sin into humanity and the place of law in regard to sin and the presentation as Yahusha as the second Adam, all rooted in the Gen. 3 narrative.

The sin nature, unlike the Dali Lama, I believe all men and women directly inherit a sin nature from Adam and Eve. Through Adam death spread to all people. Original sin.

Genesis 8:21 ‘For the intent of man’s heart is evil from his youth.’

Psalms 51:5 ‘Behold, I was brought forth in iniquity, and in sin my mother conceived me.’

Psalms 58:3 ‘The wicked are estranged from the womb, these who speak lies go astray from birth.’

2 Esdras 3:7 ‘and you laid upon him one commandment of yours, but he transgressed it, and immediately you appointed death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number.’

As the whole of humanity existed first in Adam, now because of sin Adam is humanity in alienation from יהוה.

Rom 5:13 for until the Torah, sin was in the world, but sin is not reckoned when there is no Torah.

What law? The law of Moses???

No! Sin couldn’t be charged against anyone’s account where there is no law. But we know Cain, the flood of Noah, Sodom and Gomorrah, and the sins of Pharaoh were charged before Sinai, some before Moses don’t we?

We’ve got to recognize that Abraham didn’t know Moses, yet he followed YHWH’s Torah (Genesis 26:5). So, Torah and ‘the law of Moses’ are not synonymous just as BoL [Book of the Law] and BoC [Book of the Covenant] are not synonymous. The Torah that Abraham kept wasn’t the law of Moses, was it?

Sin is never charged in the absence of Torah – the presence of YHWH’s Torah within the lives of people before Moses, before Sinai had the wide scale function of exposing the sin of the human heart.

So, where does this whole idea that the law of Moses is the five books of Torah come from? Rabbinical tradition inherited by the church.

“The law of Moses” is literally the second set of tablets. Its inception point is Exodus 24:12 and it extends into Joshua. It’s called ‘the law of Moses’ because Moses cut the stones, Moses talked to the people.

I differ as far as to what was ‘written on’ the second set of tablets. From what I glean, I see the second set of tablets having the identical writings as the first set of tablets. Moses’ portion of the ‘added and imposed’ Book of the Law is completed in Deut. 31:26 on parchment; and then placed in a pocket ‘beside’ the Ark of the Covenant which held the Book of the Covenant. I do agree that the Book of the Law’s inception point is Ex. 24:12 and extends into the book of Joshua.

Receiving 1st set of stone tablets retold by Moses in Deuteronomy:

Deu 9:10 “Then יהוה gave me the two tablets of stone written with the finger of Elohim, and on them were **all the Words which יהוה had spoken to you on the mountain from the midst of the fire in the day of the assembly.**”

Deu 9:11 “And it came to be, at the end of forty days and forty nights, that יהוה gave me the two tablets of stone, the tablets of the covenant.

Deu 9:12 “Then יהוה said to me, ‘Arise, go down quickly from here, for your people whom you brought out of Mitsrayim have acted corruptly. They have quickly turned aside from the way which I commanded them, **they have made themselves a molded image.**’

Receiving the 2nd set of stone tablets as retold by Moses in Deuteronomy:

Deu 10:1 “At that time יהוה said to me, ‘Hew for yourself two tablets of stone like the first, and come up to Me on the mountain. And **you shall make yourself an ark of wood,**

Deu 10:2 then **I write on the tablets the Words that were on the first tablets, which you broke. And you shall put them in the ark.**’

Deu 10:3 “So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, with the two tablets in my hand.

Deu 10:4 “And **He wrote on the tablets according to the first writing,** the Ten Words, which יהוה had spoken to you in the mountain from the midst of the fire in the day of the assembly. Then יהוה gave them to me,

Deu 10:5 and I turned and came down from the mountain, and put the tablets in the ark which I had made. And they are there, as יהוה commanded me.”

Completion of Moses’ writing of the ‘Book of the Law’ on parchment.

Deu 31:24 And it came to be, **when Mosheh had completed writing** the Words of this Torah in a book, until their completion,

Deu 31:25 that Mosheh commanded the Lēwites, who bore the ark of the covenant of יהוה, saying,

Deu 31:26 **“Take this Book of the Torah, and you shall place it beside the ark of the covenant of יהוה your Elohim, and it shall be there as a witness against you,**

Deu 31:27 for I myself know your rebellion and your stiff neck. See, while I am still alive with you today, you have been rebellious against יהוה, then how much more after my death?”

Moses didn’t mediate this law concession. There was no exchange – Moses delivered this Formal Legal Oration to a group (they couldn’t say NO!). ‘The Law of Moses’ isn’t some separate ‘law’ from the BoL, but it isn’t the first five books either!

This will change your biblical paradigm. Let the scripture inform us:

The phrase 'Law of Moses' comes from 'the Book of the Law of Moses' appearing in the Bible 4 times with the first mention Joshua 8:31.

The phrase 'The Law of Moses' is found in John 7:23 & Acts 15:5 and it's in reference to the land entrance sign of circumcision in Joshua 5:2.

The point: 'The law of Moses' isn't its own law or limited to just the book of Deuteronomy or to the first 5 books of the bible because the phrase it's attached to (circumcision) and appears in text outside of those parameters (Joshua 5:2).

Jos 5:2 At that time יהוה said to Yehoshua, "Make knives of flint for yourself, and circumcise the sons of Yisra'el again the second time."

To compound that; Joshua 8:31 & Joshua 23:6 are outside of the first 5 books with Joshua 'adding' to "the Book of the Law" (of Moses) at Joshua 24:26. All mentions of the 'Book of the Law' and 'the Book of the Law of Moses' are synonymously interchangeable and begin in 'law' Exodus 24:12 extending past Deuteronomy into Joshua with additions and changes!

IN SUMMATION: The law of Moses is NOT the five books of the bible – it's inclusive of the Book of the Law but extends into Joshua.

Another point to keep in mind is that the Book of the Covenant was a 'blood ratified covenant.' Blood ratified covenants cannot be 'added to' or 'taken away' from. The BoC could NOT be altered after the covenant confirming meal of Ex. 24:9-11. It could however be broken; in which the people did by sinning with the golden calf.

Whereas, the Book of the Law, was not blood ratified and could be 'added to' as the above describes. It stood as a 'witness against them.' It was a tutor until Yahusha would come. As a tutor, the Aaronic Tabernacle system under the Book of the Law, provided a living and teachable 'parable' [Heb. 9:9] that pointed to the coming Messiah, Yahusha.

Rom 5:14 But death reigned from Adam until Mosheh, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Death reigned from the 1st Malki-Adam, to the last Maliki-Moshe, where the children died to the BoC and the BoL was imposed upon them – until the Final Melchizedek would redeem them from the curse of the BoL and return them to Torah through Covenant.

Not the 'law of Moses' but 'the Torah' – as the children of Abraham we should walk as Abraham.

T4 Link: <https://www.torahtothetribes.com/teaching/romans-from-a-torah-covenant-perspective-chapter-5/>

Rom 5:15 But the favorable gift is not like the trespass. For if by the one man's trespass many died, much more the favor of Elohim, and the gift in favor of the one Man, **יהושע** Messiah, overflowed to many.

Rom 5:16 And the favorable gift is not as by one having sinned. For indeed the judgment was of one to condemnation, but the favorable gift is of many trespasses unto righteousness.

Rom 5:17 For if by the trespass of the one, death did reign through the one, much more those who receive the overflowing favor and the gift of righteousness shall reign in life through the One, **יהושע** Messiah.

Rom 5:18 So then, as through one trespass there resulted condemnation to all men, so also through one righteous act there resulted righteous-declaring of life to all men.

Rom 5:19 For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.

Rom 5:20 And the Torah came in beside, so that the trespass would increase. But where sin increased, favor increased still more,

Rom 5:21 so that as sin did reign in death, even so favor might reign through righteousness to everlasting life through **יהושע** Messiah our Master.

Yahusha gave us the New Covenant ratified with His precious blood. He fulfilled the death penalty arm of the broken covenant within Gen. 15; which had to be fulfilled due to the subsequent sin of the golden calf. Instead of wiping all the people out; He chose to lay down His life and take it back up again. Therefore, believers are now connected back to the Gen. 12 unconditional promise YHWH gave Abraham. To all that receive and 'accept' His New Covenant 'proposal'; 'ratified by His blood'; they can partake of His 'Covenant Confirming meal' of bread and wine and receive His righteousness and everlasting life.

Jeremiah 43

Jeremiah Taken to Egypt

Jer 43:1 And it came to be, when Yirmeyahu had ended speaking all these words to all the people – all the words of **יהוה** their Elohim, for which **יהוה** their Elohim had sent him to them –

Jer 43:2 that Azaryah son of Hoshayah, and Yoḥanan son of Qarēaḥ, and all the proud men spoke, saying to Yirmeyahu, **“You are speaking a lie! יהוה our Elohim has not sent you to say, ‘Do not go to Mitsrayim to sojourn there.’**

Not only do they call Jeremiah a liar but a conspirator!

Jer 43:3 **“For Baruk son of Nēriyah is moving you against us, to give us into the**

hand of the Kasdim, to put us to death or exile us to Babel.”

In their wrong internal reasonings, they make a disastrous decision. They choose to disobey the voice of YHWH and go to Egypt. This decision will affect many, including women and children.

Jer 43:4 So Yoḥanan son of Qarēaḥ, and all the commanders of the army, and all the people disobeyed the voice of יהוה, to stay in the land of Yehuḏah.

Jer 43:5 And Yoḥanan son of Qarēaḥ and all the commanders of the army **took all the remnant of Yehudah** who had returned to dwell in the land of Yehuḏah, from all nations where they had been driven –

Jer 43:6 the men, and the women, and the children, and the sovereign’s daughters, and every being whom Neḅuzaraḏan, chief of the guard, had left with Gedalyahu son of Aḥiqam, son of Shaphan, and Yirmeyahu the prophet, and Baruk son of Nēriyahu.

Jer 43:7 **So they went to the land of Mitsrayim**, for **they disobeyed** the voice of יהוה. And they went as far as Taḥpanḥes.

YHWH sends them a very disturbing Word as they arrive in Taḥpanḥes. It is definitely not a ‘Welcome to Egypt’ message. This is a real story once again of what happens when a person; or a group of people; choose to go against YHWH. It never ends well.

Each one of us sooner or later must decide if they are going to follow YHWH or not; and not making a decision equates to a ‘no.’ This is the most important decision anyone can ever make in their lifetime; for it determines their eternal destiny to life or to death.

Jer 43:8 And the word of יהוה came to Yirmeyahu in Taḥpanḥes, saying,

Jer 43:9 “Take large stones in your hand, and you shall hide them before the eyes of the men of Yehudah, in the clay in the brick courtyard which is at the entrance to Pharaoh’s house in Taḥpanḥes.

Jer 43:10 “Then you shall say to them, ‘Thus said יהוה of hosts, the Elohim of Yisra’el, “See, I am sending, and I shall bring Neḅuḳaḏretsar the sovereign of Babel, My servant. And I shall set his throne above these stones that I have hidden. And he shall spread his canopy over them.

Jer 43:11 “And he shall come and strike the land of Mitsrayim,

- *bringing* death to those *appointed* for death,
- and captivity to those for captivity,
- and the sword to those for the sword.

- Jer 43:12 “And he shall set fire to the houses of the mighty ones of Mitsrayim. And he shall burn them and take them captive. And he shall cover himself with the land of Mitsrayim, as a shepherd puts on his garment, and he shall go out from there in peace.
- Jer 43:13 “And he shall break the stone pillars of the House of the Sun which are in the land of Mitsrayim, and he shall burn the houses of the mighty ones of the Mitsrites with fire.” ’ ’ ”

Psalm 19

YHWH is everywhere; He is all around us through His creation; He is the Word and His Word is perfect. All His decisions are right! He is the perfecter of right-rulings! To know Him is to read and guard His Word; by doing so there is great reward. To be pleasing to Him is to hear and obey His voice and His covenant commands.

The Law of the YHWH Is Perfect

Psa 19:1 The heavens are proclaiming the esteem of Ēl; And the expanse is declaring the work of His hand.

Psa 19:2 Day to day pours forth speech, And night to night reveals knowledge.

Psa 19:3 There is no speech, and there are no words, Their voice is not heard.

Psa 19:4 Their line has gone out through all the earth, And their words to the end of the world. In them He set up a tent for the sun,

Psa 19:5 And it is like a bridegroom coming out of his room, It rejoices like a strong man to run the path.

Psa 19:6 Its rising is from one end of the heavens, And its circuit to the other end; And naught is hidden from its heat.

Psa 19:7 The Torah of יהוה is perfect, bringing back the being; The witness of יהוה is trustworthy, making wise the simple;

Psa 19:8 The orders of יהוה are straight, rejoicing the heart; The command of יהוה is clear, enlightening the eyes;

Psa 19:9 The fear of יהוה is clean, standing forever; The right-rulings of יהוה are true, They are righteous altogether,

Psa 19:10 More desirable than gold, Than much fine gold; And sweeter than honey and the honeycomb.

Psa 19:11 Also, Your servant is warned by them, In guarding them there is great reward.

Psa 19:12 Who discerns mistakes? Declare me innocent from those that are secret,

Psa 19:13 Also keep Your servant back from presumptuous ones, Do not let them rule over me. Then shall I be perfect, and innocent of great transgression.

Psa 19:14 Let the words of my mouth and the meditation of my heart Be pleasing before You, O יהוה, my rock and my redeemer.

Psa 19:14 Let the words of my mouth and the meditation of my heart Be pleasing before You, O יהוה, my rock and my redeemer.

~ Shalom ~ Libby

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