

*Greetings, today our manna is 1Kings 17; Col. 4; Ezekiel 47; Psalm 103.*

## October 14 – 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/>

### 1Kings 17

In yesterday's devotional we saw that Ahab, son of Omri, became king over Israel in the 38<sup>th</sup> year of King Asa over Judah. Ahab reigns over Israel from the capital of Samaria for 22 years. Now, in 1Kings 17, we see Elijah enter the picture prophesying a drought.

#### Elijah Predicts a Drought

**1Ki 17:1** And **Ēliyahu the Tishbite**, of the inhabitants of Gil'ad, **said to Ahab**, "As יהוה Elohim of Yisra'el lives, before whom I stand, there shall be no dew or rain these years, except at my word."

**1Ki 17:2** And the word of יהוה came to him, saying,

- **1Ki 17:3** "Go away from here and turn eastward,
- and hide by the wadi Kerith, which flows into the Yardēn.
- **1Ki 17:4** "And it shall be that you drink from the stream,
- and I shall command the ravens to feed you there."

YHWH provides! No matter where we are, He will never leave us or forsake us. We can rest assure, that the pattern of giving directions and leading His people still takes place and will also occur in the end of days and during the greater exodus [Isaiah 11]. As with the first exodus and here as with Elijah; YHWH will give us specific directions and instructions through His Ruach HaKodesh, Holy Spirit.

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'el, and assemble the dispersed of Yehudāh from the four corners of the earth.

**1Ki 17:5** And he went and did according to the word of יהוה, for he went and dwelt by the wadi Kerith, which flows into the Yardēn.

**1Ki 17:6** And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the stream.

**1Ki 17:7** And it came to be after a while that the stream dried up, because there had been no rain in the land.

**The Widow of Zarephath** – YHWH gives Elijah specific directions and instructions concerning a widow in Zarephath that would sustain him. We will see that this widow not only sustains Elijah; but in her dyer situation she is given an opportunity to live by faith. Later, we will see her faithful acts are abundantly blessed when she needs favor the most.

1Ki 17:8 Then the word of יהוה came to him, saying,

1Ki 17:9 "Rise up, go to Tsarephath, which belongs to Tsidon, and dwell there. See, I have commanded a widow there to sustain you."

- 1Ki 17:10 And he rose up and went to Tsarephath, and came to the gate of the city
- and saw a widow there gathering sticks.
- And he called and said to her, "Please bring me a little water in a vessel to drink."
- 1Ki 17:11 And as she was going to get it, he called and said to her, "Please bring me a piece of bread in your hand."
  - 1Ki 17:12 And she said, "As יהוה your Elohim lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar. And see, I am gathering a couple of sticks and shall go in and prepare it for myself and my son, and we shall eat it, and die."

1Ki 17:13 And Ēliyāh said to her,

- ❖ "Do not fear, go and do as you have said,
- ❖ but make me a small cake from it first, and bring it to me.
- ❖ And afterward make some for yourself and your son.

1Ki 17:14 "For thus said יהוה Elohim of Yisra'el,

- 'The bin of flour shall not be used up,
- nor the jar of oil run dry,
- until the day יהוה sends rain on the earth.' "

The widow of Zarephath does as told by acting on faith.

1Ki 17:15 **So she went and did according to the word of Ēliyāhu**, and she and he and her household ate for many days.

- 1Ki 17:16 The bin of flour was not used up,
- nor did the jar of oil run dry, according to the word of יהוה which He spoke by Ēliyāhu.

### **Elijah Raises the Widow's Son**

1Ki 17:17 And after these events it came to be that the son of the woman who owned the house became sick. And his sickness was very severe<sup>a</sup> until there was no breath left in him.

Footnote: <sup>a</sup>Lit. strong.

1Ki 17:18 And she said to Ēliyāhu, "What have I to do with you, O man of Elohim? Have you come to me to bring my crookedness to be remembered, and to kill my son?"

1Ki 17:19 And he said to her,

- “Give me your son.” So he took him from her arms
- and took him to the upper room where he was dwelling,
- and laid him on his own bed,
- **1Ki 17:20** and **cried out to יהוה** and said,
  - “O יהוה my Elohim, have You also brought evil on the widow with whom I am sojourning, to kill her son?”
  - **1Ki 17:21** And **he stretched himself out on the child three times,**
  - and **cried out to יהוה** and said, “O יהוה my Elohim, I pray, let the life of this child come back to him.”
  - **1Ki 17:22** And יהוה heard the voice of Ēliyahu, **and the life of the child came back to him, and he lived.**

[KJV – uses ‘soul’ instead of ‘life.’]

**1Ki 17:22** And the LORD<sup>H3068</sup> heard<sup>H8085</sup> the voice<sup>H6963</sup> of Elijah;<sup>H452</sup> and the soul<sup>H5315</sup> of the child<sup>H3206</sup> came into him again,<sup>H7725 H5921 H7130</sup> and he revived.<sup>H2421</sup>

In my recent studies in Revelation, I am starting to see a clear distinction between YHWH as the resurrection AND the life. Yahusha explains this to Martha in John 11. Sometimes we group these two terms as meaning the same. Though they may have similar characteristics, they are each very distinct and, in my opinion, are not synonymous.

Notice, in the KJV that the ‘soul or life’ of the child came into him again. Where then had his soul gone? We have discussed this topic before; and each occurrence we come across seems to support more and more; absent from the body, present with YHWH. In the last day, dead bodies or bodily ashes will be resurrected into glorified bodies; but life is in the soul. YHWH, in answer to Elijah’s prayer, gives ‘life’ or ‘the child’s soul’ back into the child. Similarly, Yahusha brought Lazarus back to ‘life’; He did not ‘resurrect’ him with his glorified body. Both examples were ‘revived’ but not ‘resurrected.’ Again, I know opinions vary thereby iron sharpens iron; but these points are important to ponder as they connect directly to Yahusha’s finished work.

**Gen 2:7** And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [KJV]

**1Ki 17:23** And Ēliyahu took the child and brought him down from the upper room into the house, and gave him to his mother. And Ēliyahu said, **“See, your son lives!”**

**1Ki 17:24** And the woman said to Ēliyahu, **“Now by this I know that you are a man of Elohim, and that the word of יהוה in your mouth is truth.”**

## Colossians 4

Paul continues the theme of equal weights and measures. He first addresses masters.

**Col 4:1** Masters, give your servants what is righteous and fair, knowing that you also have a Master in the heavens.

Paul gives further instructions. His instructions **exude with 'priestly language'** of what we should be about.

Be in prayer; watch; offer prayers of thanksgiving; pray for those advancing and guarding the Covenant Confirming Gospel Message – for which many suffer in chains; be the set-apart example by walking in wisdom for those outside, by redeeming the time; let your words be seasoned with salt and not bitter herbs, so as to remain approachable.

### Further Instructions

**Col 4:2** Continue in prayer, watching therein, with thanksgiving,

**Col 4:3** praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah, for which I am also in chains,

**Col 4:4** so that I make it clear, as I should speak.

**Col 4:5** Walk in wisdom toward those who are outside, redeeming the time.

**Col 4:6** Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.

Paul closes his final greeting to the Colossians and calls by name several of his beloved faithful fellow servants in the Master. These are the ones Paul could endorse to the Colossians. These had been proven; these had been tested by fiery persecutions; these stood; these were good shepherds and were not like the false teachers creeping in among the congregations.

Paul wrote this letter in his own hand and he encouraged them to share the letter with the Laodiceans; and as we know today, this letter continues to be shared with the body of believers, the one new man.

### Final Greetings

**Col 4:7** Tychikos, who is a beloved brother, a true servant, and a fellow servant in the Master, shall give you all the news about me.

**Col 4:8** I am sending him to you for this purpose, to know your circumstances and to encourage your hearts,

**Col 4:9** with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here.

**Col 4:10** Aristarchos my fellow prisoner greets you, with Marqos the relative of Barnaba about whom you received instructions: if he comes to you, welcome him,

**Col 4:11** also Yěshua who is called Justus. These are my only fellow workers for the reign of Elohim who are of the circumcision, who were to me a comfort.

**Col 4:12** Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand **perfect<sup>a</sup>** and complete in all the desire of Elohim. **Footnote: <sup>a</sup> Mat 5:48.**

**Col 4:13** For I bear him witness that he has a deep concern for you, and for those who are in Laodikeia and those in Hierapolis.

**Col 4:14** Luqas the beloved physician and Demas greet you.

**Col 4:15** Greet the brothers in Laodikeia, and Numpha and the assembly that is in his house.

**Col 4:16** And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia.

**Col 4:17** And say to Archippos, “See to the service which you have received in the Master, so that you complete it.”

**Col 4:18** This greeting is in my own hand – Sha’ul. Remember my chains. Favour be with you. Aměn.

**Ezekiel 47** Ezekiel 47 is contained in scroll 11.

| EZEKIEL 13 SCROLLS<br>REFERENCE CHART |  |   |
|---------------------------------------|--|---|
| PROB                                  | Text in Chronological Order<br>(Chapter & Verse)   | Date Given in Text<br>(M/D/Y)<br><small>(of King Jehoiachin's captivity)</small>      |
| 11                                    | 40:1 - 48:35 (regulated to back of Volume as an appendix. Ez. as ambassador with a Provisional Constitution, inc. temple visions, a conditional offer of national restoration contingent on both houses repenting. This would have been an interim constitution "until the time of reformation when the seed would come.") | 10/04/25<br>(after 13 year silence)<br>43:10 purpose: to shame Israel into repentance |

**Water Flowing from the Temple** – Ultimately, out of YHWH flows living water through His Son Yahusha HaMashiach. The pattern of this was shown to us in the wilderness when water came from the rock, which represented the Messiah to come, Yahusha. He came so we could have ‘life’ and have it more abundantly. He sustains us. In Yahusha, He has made us a new creature; one body with many parts. Yahusha, the Word that became life, has flooded the world with the covenant confirming Gospel message through believers; His kingdom of priests of every tongue, tribe, people, and nation.

**Eze 47:1** **And he turned me back to the door of the House.** And look, water was flowing from under the threshold of the House toward the east, for the House faced east, and the water was flowing from under the right side of the House, from the south of the slaughter-place.

**Eze 47:2** And he led me out by way of the north gate, and took me round on the outside to the

outer gate facing east. And look, water trickling out on the right side.

✚ Eze 47:3 As the man went out to the east with the line in his hand, he measured one thousand cubits, and he made me pass over into water, water to the ankles.

✚ Eze 47:4 And he measured one thousand and made me pass over into water, water to the knees.

✚ And he measured one thousand and made me pass over, water to the loins.

✚ Eze 47:5 And he measured one thousand, a stream that I was unable to pass over, for the water had risen, water to swim, a stream that is not passed over.

Eze 47:6 And he said to me, **“Son of man, have you seen this?”** And he led me and brought me back to the bank of the stream.

Eze 47:7 **When I returned, then look,** along the bank of the stream were very many trees on one side and the other.

Ezekiel 47:7 connects us to Genesis and to Revelation. His heavenly patterns are repeated throughout His Word; sometimes through the pattern of Eden; sometimes through the pattern of the wilderness encampments; sometimes through Ezekiel’s wheel; and these patterns connect us to the very throne room of YHWH in Revelation 4:1-11; Rev. 5:8-11; and more. YHWH teaches us through repetition with patterns and parables.

Gen 2:9 And out of the ground יהוה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

Gen 2:10 And a river went out of Ęden to water the garden, and from there it divided and became four heads.

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Rev 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.

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Heb 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,<sup>a</sup> Footnote: <sup>a</sup> Num\_15:15-28.

Heb 9:8 the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing,

Heb 9:9 **which was a parable for the present time** in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience,

Eze 47:8 And he said to me, “These waters are flowing toward the eastern country, and go down into the Arabah, and enter the sea, being made to flow into the sea, and the waters shall be healed.

Eze 47:9 “And it shall be that every swarming creature, wherever the stream goes, shall live. And there shall be very many fish, for these waters shall go there, and they are healed. And wherever the stream flows all shall live.

Eze 47:10 “And it shall be that fishermen stand along it, from Ęn Gedi to Ęn Eglayim, being places for spreading their nets. Their fish is to be of the same kind as the fish of the Great Sea, very many.

**Adam Clarke's Commentary on Ezekiel 47:10 The fishers shall stand upon it** - On the above plan of interpretation these must mean -

1. The apostles of our Lord Jesus [[Yahusha HaMashiach](#)]
2. The preachers of the everlasting Gospel. See [Mat 4:19](#).

**From En-gedi** - At the southern extremity of the Dead Sea.

**Unto En-eglaim** - At the northern extremity of the same.

**Their fish shall be according to their kinds** - Every kind of fish, and the fish all excellent of their kinds. All nations, and kindreds, and people shall be called by the Gospel; it shall not be an excluding system like that of Judaism, for its Author tasted death for every man.

[Eze 47:11](#) "Its swamps and marshes shall not be healed, they shall be given over to salt.

**TSK Cross-reference: the miry places:** Those who reject, neglect, or pervert the gospel.

We live in the days where the Gospel is being perverted either knowingly or unknowingly. Despite the perversions and synchronizations of the Gospel message with man-made traditions, YHWH is calling His people and revealing biblical truths like never before!

He is preparing His bride for His return. The two sticks becoming one, Israel.

[Eze 47:12](#) "And by the bank of the stream, on both sides, grow all kinds of trees used for food, whose leaves do not wither and fruit do not fail. They bear fruit every new moon, because their water flows from the set-apart place. And their fruit shall be for food, and their leaves for healing."

**TSK Cross-Reference: trees for meat:** Probably, believers, "trees of righteousness," who still bring forth, "fruit unto holiness," and "whose end is eternal life.

As we have shared before, the 'Ezekiel temple' was contingent on both houses repenting which we know does not happen. For that reason, the plans for the Ezekiel temple are 'taken off the table' if you will.

Remember, Ezekiel is reaching out to both houses while they are still in exile; Israel having been exiled to Assyria; and Judah having been exiled to Babylon. So, in all actuality, if both houses would have repented, the Ezekiel temple would have been the 2<sup>nd</sup> temple. I point this out, because so often we hear inaccurate references to the Ezekiel temple as being the 'third temple' when it was the temple that 'might have been.'

## Division of the Land

Eze 47:13 Thus said the Master יהוה,

- ✦ “This is the border by which you inherit the land, according to the twelve tribes of Yisra’ēl, two portions for Yosēph.
- ✦ Eze 47:14 “And you shall inherit it, each one the same as his brother. For I lifted My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.
- ✦ Eze 47:15 “And this is the border of the land on the north: from the Great Sea, the way of Hethlon, as one goes to Tseḡaḡ,
- ✦ Eze 47:16 “Hāmāth, Bērothah, Sibrayim, which is between the border of Dammeseq and the border of Hāmāth, Hātsar Hattiḡon, which is on the border of Hāwran.
- ✦ Eze 47:17 “And the border shall be from the Sea to Hātsar Ēnan, the border of Dammeseq, and on the north toward the north is the border of Hāmāth. This is the north side.
- ✦ Eze 47:18 “And the east side is from between Hāwran, and Dammeseq, and Gil’aḡ, and the land of Yisra’ēl; the Yardēn, from the border to the eastern side of the sea you are to measure. This is the east side.
- ✦ Eze 47:19 “And the south side toward the South is from Tamar to the waters of Meribah by Qaḡēsh, along the Wadi to the Great Sea. This is the south side toward the South.
- ✦ Eze 47:20 “And the west side is the Great Sea, from the border to the point opposite Hāmāth. This is the west side.
- ✦ Eze 47:21 “And you shall divide this land among yourselves according to the tribes of Yisra’ēl.

Eze 47:22 “And it shall be that you divide it by lot as an inheritance for yourselves, and for the strangers who sojourn in your midst and who bear children among you. And they shall be to you as native-born among the children of Yisra’ēl – with you they have an inheritance in the midst of the tribes of Yisra’ēl.<sup>a</sup> Footnote: <sup>a</sup> [Isa 14:1](#), [Isa 56:6-8](#), [Rom 11:17-26](#), [Eph 2:19](#), [Eph 3:6](#), [Rev 21:12](#).

Isa 14:1 Because יהוה has compassion on Ya’aqob, and shall again choose Yisra’ēl,<sup>a</sup> and give them rest in their own land. And the strangers shall join them, and they shall cling to the house of Ya’aqob.<sup>b</sup> Footnotes: <sup>a</sup>See [Isa 45:17](#), [Jer 30:11](#), [Jer 46:28](#), [Dan 2:44](#), [Amo 9:8](#), [Zec 1:16-17](#), [Zec 2:10-12](#), [Joe 3:16](#). <sup>b</sup>See [Isa 56:6-8](#) and [Isa 60:3](#), [Amo 9:12](#), [Zec 2:11](#), [Zec 8:23](#), [Rom 11:17-24](#), [Rev 21:24](#).

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Isa 56:6 “Also the sons of the foreigner who join themselves to יהוה, to serve Him, and to love the Name of יהוה, to be His servants, all who guard the Sabbath, and not profane it, and are holding onto My covenant –

Isa 56:7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples.”

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Rom 11:17 And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree,

Rom 11:18 do not boast against the branches. And if you boast, *remember*: you do not bear the root, but the root *bears* you!

Rom 11:19 You shall say then, “The branches were broken off that I might be grafted in.”

Rom 11:20 Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant,



but fear.

Rom 11:21 For if Elohim did not spare the natural branches, He might not spare you either.

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Eph 2:19 So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,<sup>e</sup> Footnote: <sup>e</sup>See [Rom 11:17-24](#), [Isa 14:1](#).

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Eph 3:6 The nations to be co-heirs, united in the same body, and partakers together<sup>a</sup> in the promise in Messiah through the Good News, Footnote: <sup>a</sup>See [Rom 11:17-24](#), [Isa 14:1](#).

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Eze 47:23 **"And it shall be that in whatever tribe the stranger sojourns, there you give him his inheritance," declares the Master יהוה.**

## Psalm 103

Drink in Psalm 103 and rejoice. See His great love toward us.

**Psa 103:1** Bless יהוה, O my being, And all that is within me, *Bless His set-apart Name!*

Psa 103:2 Bless יהוה, O my being, And do not forget all His dealings,

Psa 103:3 Who forgives all your crookednesses, Who heals all your diseases,

Psa 103:4 **Who redeems your life from destruction,** Who crowns you with loving-commitment and compassion.

Psa 103:5 Who satisfies your desire with the good, Your youth is renewed like the eagle's.

Psa 103:6 **יהוה is doing righteousness** **And right-ruling for all the oppressed.**

Psa 103:7 **He made known His ways to Mosheh,** His acts to the children of Yisra'el.

Psa 103:8 יהוה is compassionate and showing favour, Patient, and great in loving-commitment.

Psa 103:9 He does not always strive, nor maintain it forever.

Psa 103:10 **He has not done to us according to our sins,** Nor rewarded us according to our crookednesses.

Psa 103:11 **For as the heavens are high above the earth, So great is His loving-commitment toward those who fear Him;**

Psa 103:12 **As far as east is from west, So far has He removed our transgressions from us.**

Psa 103:13 As a father has compassion for his children, So יהוה has compassion for those who fear Him.

Psa 103:14 **For He knows how we are made;** He remembers that we are dust.

Psa 103:15 A man's days are like grass; As a flower of the field, so he flourishes.

Psa 103:16 For the wind blows over it, and it is no more, And its place no longer remembers it.

Psa 103:17 But the loving-commitment of יהוה Is from **everlasting to everlasting** Upon those who fear Him, And His righteousness to children's children,

Psa 103:18 **To those who guard His covenant,** **And to those who remember His orders to do them.**

Psa 103:19 יהוה has established His throne in the heavens, And His reign shall rule over all.

Psa 103:20 **Bless יהוה,** **you His messengers,** Mighty in power, **who do His Word, Listening to the voice of His Word.** [Good to note here that His people are also referred to as messengers. In some

instances, this can help in the Book of Revelation.]

Psa 103:21 **Bless יהוה**, all you His hosts, You His servants, who do His pleasure.

Psa 103:22 **Bless יהוה**, all His works, In all places of His rule. Bless יהוה, O my being!

*...the soul of the child came back to him...*

*~ Shalom ~ Libby*

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