

Greetings, today our manna is 1Kings 18; 1Thes. 1; Ezekiel 48; Psalm 104.

October 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/>

1Kings 18

Elijah Confronts Ahab

1Ki 18:1 And after many days it came to be that the word of יהוה came to Ēliyahu, in the third year, saying, “Go, present yourself to Aḥab, and I give rain on the earth.”

1Ki 18:2 Thereupon Ēliyahu went to present himself to Ahab. And the scarcity of food in Shomeron was severe.^a Footnote: ^aLit. strong.

The length of the drought is quantified in Luke 4:25 and James 5:17.

Luk 4:25 “But truly I say to you, many widows were in Yisra’el in the days of Ēliyahu, when the heaven was shut up for three years and six months, and there was a great scarcity of food in all the land,

Jas 5:17 Ēliyahu was a man with feelings like us, and he prayed earnestly that it would not rain. And it did not rain on the land for three years and six months.

1Ki 18:3 And Aḥab had called Oḇadyahu, who was over his house. Now Obadyahu feared יהוה exceedingly.

1Ki 18:4 And it came to be, while Izebel cut down the prophets of יהוה, that Obadyahu had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.

1Ki 18:5 And Aḥab had said to Oḇadyahu, “Go into the land to all the springs of water and to all the wadis, it could be that we find grass to keep the horses and mules alive, and not have any livestock cut off.

1Ki 18:6 And they divided the land between them to pass over it, **Aḥab went one way by himself, and Oḇadyahu went another way by himself.**

Elijah meets Oḇadyahu on his journey. Oḇadyahu feared YHWH and did what he could by saving 100 prophets amid serving the evil Ahab and wicked Jezebel. YHWH has His people positioned to help other believers in times of persecution. Staying true and faithful to YHWH does not come without great risks and Oḇadyahu was well aware of the lethal repercussions from those he served.

1Ki 18:7 And as Oḅadyahu was on his way, then see, Ēliyahu met him. And he recognized him, and fell on his face, and said, **“Is that you, my master Ēliyahu?”**

1Ki 18:8 And he answered him, **“It is I. Go, say to your master, ‘Ēliyahu is here.’ ”**

1Ki 18:9 And he said, “What have I sinned, that you are giving your servant into the hand of Aḥaḅ, to kill me?”

1Ki 18:10 **“As יהוה your Elohim lives, there is no nation or reign where my master has not sent to look for you. And when they said, ‘He is not here,’ he made the reign or nation swear that they could not find you.**

YHWH had sustained Elijah ‘out of sight’ from being found by Ahab for over 3 years; but by no means had Ahab ‘forgotten’ about Elijah. Now Oḅadyahu feared going to Ahab with news that after all this time, now Elijah is found? Oḅadyahu knew how well YHWH had hid and protected Elijah and felt YHWH could very easily make him ‘disappear’ again.

1Ki 18:11 **“And now you say, ‘Go, say to your master, “Ēliyahu is here” ’!**

1Ki 18:12 “And it shall be, as soon as I am gone from you, that the Spirit of יהוה takes you away to a place I do not know. And I shall come to report to Aḥaḅ, and when he does not find you, he shall kill me. But I your servant have feared יהוה from my youth.

1Ki 18:13 “Was it not reported to my master what I did when Izeḅel killed the prophets of יהוה, how I hid one hundred men of the prophets of יהוה, fifty to a cave, and fed them with bread and water?”

1Ki 18:14 **“And now you say, ‘Go, say to your master, “Ēliyahu is here!” ’** Then he shall kill me.”

Elijah reassures Oḅadyahu that he shall indeed show himself to Ahab that day.

1Ki 18:15 And Ēliyahu said, “As יהוה of hosts lives, before whom I stand, I shall indeed show myself to him today.”

1Ki 18:16 **Obadyahu then went to meet Ahab and informed him, and Ahab went to meet Ēliyahu.**

1Ki 18:17 And it came to be, when Aḥaḅ saw Ēliyahu, that Aḥaḅ said to him, **“Is that you, O disturber of Yisra’ēl?”**

1Ki 18:18 And he answered, **“I have not disturbed Yisra’ēl, but you and your father’s house, in that you have forsaken the commands of יהוה, and you have followed the Ba’als.**

1Ki 18:19 **“And now, send and gather all Yisra’ēl to me on Mount Karmel, the four hundred and fifty prophets of Ba’al, and the four hundred prophets of Ashērah, who eat at Izeḅel’s table.”**

The showdown revealing the one true Elohim is about to take place on Mount Karmel.

The Prophets of Baal Defeated

1Ki 18:20 Aḥaḅ then sent for all the children of Yisra'ēl, and gathered the prophets on Mount Karmel.

1Ki 18:21 And Ēliyahu came to all the people, and said, "How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba'al, follow him." But the people answered him not a word.

1Ki 18:22 And Ēliyahu said to the people, "I alone am left a prophet of יהוה, but the prophets of Ba'al are four hundred and fifty men.

- 1Ki 18:23 "Now let them give us two bulls.
 - And let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, but set no fire.
 - And I, I prepare the other bull, and shall lay it on the wood, but set no fire.
 - 1Ki 18:24 "And you shall call on the name of your mighty one,
 - and I, I call on the Name of יהוה.
 - And the Elohim who answers by fire, He is Elohim."
- So all the people answered and said, "The word is good."

1Ki 18:25 And Ēliyahu said **to the prophets of Ba'al,**

- "Choose one bull for yourselves and prepare it first, for you are many.
- And call on the name of your mighty one, but set no fire."
 - 1Ki 18:26 So they took the bull which was given them, and prepared it, and called on the name of Ba'al from morning even until noon, saying, "O Ba'al, answer us!" But there was no voice and no one answered. And they leaped about the slaughter-place which they had made.

1Ki 18:27 And it came to be at noon, that Ēliyahu taunted them and said,

- "Cry aloud, for he is a mighty one;
- he is meditating,
- or he is busy,
- or he is on a journey,
- or it could be that he is asleep and has to be awakened!"
- 1Ki 18:28 And they cried aloud,
 - and cut themselves, according to their ruling, with knives and spears, until the blood gushed out on them.
- 1Ki 18:29 And it came to be when midday was past,
 - that they prophesied until the time of bringing the evening offering. But there was no voice and no one answered, and no one paying attention.

1Ki 18:30 Then Ēliyahu said to all the people, "Come closer to me."

- ❖ And all the people came closer to him. And he repaired the slaughter-place of

- יהוה that was broken down.
- ❖ 1Ki 18:31 And Ēliyahu took twelve stones, according to the number of the tribes of the sons of Ya'aqob, to whom the word of יהוה had come, saying, "Yisra'ël is your name."
 - ❖ 1Ki 18:32 And with the stones he built a slaughter-place in the Name of יהוה.
 - ❖ And he made a trench around the slaughter-place large enough to hold two seahs of seed.
 - ❖ 1Ki 18:33 And he arranged the wood,
 - and cut the bull in pieces, and laid it on the wood, and said,
 - "Fill four jars with water, and pour it on the ascending offering and on the wood."
 - 1Ki 18:34 Then he said, "Do it a second time," and they did it a second time.
 - And he said, "Do it a third time," and they did it a third time.
 - ❖ 1Ki 18:35 And the water flowed around the slaughter-place, and he filled the trench with water too.
 - ❖ 1Ki 18:36 And it came to be, at the time of bringing the evening offering, that Ēliyahu the prophet came near and said, "יהוה Elohim of Abraham, Yitshaq, and Yisra'ël, let it be known today: You are Elohim in Yisra'ël, and I Your servant, have done all these matters by Your word."

We see how Elijah is careful with his wording of the Elohim He addressed. He called Him by name; YHWH Elohim of Abraham, Isaac, and Jacob. This is extremely important since many false religions proclaim Abraham as their father; but YHWH established the covenant with Isaac through the union of Abraham and Sarah.

Gen 17:19 And Elohim said, "No, Sarah your wife is truly bearing a son to you, and you shall call his name Yitshaq. And I shall establish My covenant with him for an everlasting covenant, and with his seed after him.

Gen 17:20 "And as for Yishma'ël, I have heard you. See, I shall bless him, and shall make him fruitful, and greatly increase him. He is to bring forth twelve princes, and I shall make him a great nation.

Gen 17:21 "But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this appointed time next year."

1Ki 18:37 "Answer me, O יהוה, answer me, and let this people know that You are יהוה Elohim, and You shall turn their hearts back to You again."

- ✚ 1Ki 18:38 Then the fire of יהוה fell and consumed the ascending offering, and the wood and the stones and the dust, and it licked up the water that was in the trench.
- ✚ 1Ki 18:39 And all the people saw, and fell on their faces, and said, "יהוה, He is the Elohim! יהוה, He is the Elohim!"
 - 1Ki 18:40 And Ēliyahu said to them,
 - "Seize the prophets of Ba'al!"

- Do not let one of them escape!”
- So **they seized them**, and **Ēliyahu brought them down to the wadi Qishon and slew them there.**

YHWH Sends Rain

1Ki 18:41 **And Ēliyahu said to Aḥaḇ,**

- ✚ “Go up, eat and drink, because of the sound of the noise of rain.”
- ✚ 1Ki 18:42 And Aḥaḇ went up to eat and to drink.
- ✚ And Ēliyahu went up to the top of Karmel,
- ✚ and he bowed down on the ground,
- ✚ and put his face between his knees,
- ✚ 1Ki 18:43 and said to his servant, “Go up, please, look closely toward the sea.” So he went up and looked closely, and said, “Not a speck.”
- ✚ And **seven times he said, “Go again.”**
 - 1Ki 18:44 And it came to be **the seventh time**, that he said,
 - “See, a little cloud as small as a man’s hand is coming out of the sea!” And he said, “Go up, say to Aḥaḇ, ‘Hitch up, and go down before the rain stops you.’ ”

1Ki 18:45 And in the meantime, **it came to be that the heavens became black with clouds and wind, and there was a heavy rain, while Ahab rode and went to Yizre’el.**

1Ki 18:46 **And the hand of יהוה was on Ēliyahu. And he girded up his loins and ran ahead of Aḥaḇ to the entrance of Yizre’el.**

Thessalonians Intro

1st and 2nd Thessalonians stem from the Good News being shared during Paul’s second missionary journey and his subsequent journeys. Paul’s first stay in Thessalonica encompassed three Sabbaths and the impact was great. The people were also strengthened through Silas and Timothy. Thessalonica flourished with belief in Yahusha HaMashiach, despite persecution.

Take a moment to read these opening verses in Acts 17 recording Paul’s arrival on his secondary missionary journey:

Act 17:1 And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yehudim.

Act 17:2 And according to his practice, Sha’ul went in unto them, and for **three Sabbaths** was reasoning with them from the Scriptures,

Act 17:3 explaining and pointing out that the Messiah had to suffer and rise again from the dead, and saying, “This is the Messiah, יהושע, whom I proclaim to you.”

Act 17:4 And some of them did believe, and a large number of the worshipping Greeks, and not a few of the leading women, joined Sha'ul and Silas.

Act 17:5 But the Yehudim who did not believe, having become envious, took some of the wicked men from the market-place, and gathering a mob, set all the city in an uproar and came upon the house of Jason, and were seeking to bring them out to the people.

Act 17:6 But not finding them, they dragged Jason and some of the brothers to the city rulers, crying out, "They who have turned the world upside down have come here too,

Act 17:7 whom Jason has received. And all of them are acting contrary to the dogmas of Caesar, saying there is another sovereign, יהושע."

Act 17:8 And they troubled the crowd and the city rulers when they heard this.

Act 17:9 And when they had received a pledge from Jason and the rest, they let them go.

The account in Acts 17 clearly shows the tension caused by the transference from the reigning Aaronic Levitical Priesthood to the Melchizedek Priesthood with Yahusha HaMashiach as our High Priest of the Melchizedek Order.

The last time there had been a transference was after the sin of the golden calf at Mt. Sinai. We know that the Melchizedek Priesthood predated the creation of the Aaronic Levitical Priesthood. At that time, the people would no longer be a kingdom of priests as proposed in Exodus 19:4-6; but now, after the sin of the golden calf, they would be a nation with a priest to administer the Book of the Law. This would stay in place UNTIL Yahusha would fulfill the conditional death penalty arm of the blood ratified covenant. The Book of the Law and the Aaronic Levitical Priesthood pointed to the Tent that was not made with hands. Heb. 9 explains:

Heb 9:1 Now the first *covenant* indeed had regulations of worship and the earthly set-apart place.

Heb 9:2 For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place.

Heb 9:3 And after the second veil, the part of the Tent which is called Most Set-apart,

Heb 9:4 to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant,

Heb 9:5 and above it the kerubim of esteem were overshadowing the place of atonement – about which we do not now speak in detail.

Heb 9:6 And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services.

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,^a Footnote: ^a 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,

Heb 9:10 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting *matters* straight.

Redemption Through the Blood of Yahusha

Heb 9:11 But Messiah, having become a High Priest of the coming good *matters*, through the greater and more perfect Tent not made with hands, that is, not of this creation,

Heb 9:12 **entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.**

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Heb 9:14 **how much more shall the blood of the Messiah**, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Heb 9:15 And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.

Heb 9:16 For where a covenant is, it is necessary for the death of the covenanted one to be established.

Heb 9:17 For a covenant over those dead is firm, since it is never valid while the covenanted one is living.

Heb 9:18 Therefore not even the first *covenant* was instituted without blood.

Heb 9:19 For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, **“This is the blood of the covenant which Elohim commanded you.”** Exo 24:8.

Heb 9:21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service.

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

Heb 9:23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter *offerings* than these.

Heb 9:24 For Messiah has not entered into a Set-apart Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim on our behalf,

Heb 9:25 not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own.

Heb 9:26 **For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself.**

Heb 9:27 And as it awaits men to die once, and after this the judgment,

Heb 9:28 **so also the Messiah, having been offered once to bear the sins of many,** Isa_53:12 shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.

1Thes. 1

Brief Historical Background of Thessalonica: Thessalonica was located at the intersection of two major Roman roads, one leading from Italy eastward (Ignatia Way) and the other from the Danube to the Aegean. Thessalonica’s location and use as a port made it a prominent city. <https://www.bibleplaces.com/thessalonica/>

The greeting in 1Thes. 1 by Paul, includes the names of Silas and Timothy of whom the believers in Thessalonica also knew and loved.

This opening chapter overflows with the love and joy Paul had for the Thessalonians. **The Good News was received by teachable joyful hearts.** We read:

Greeting

1Th 1:1 Sha’ul, and Silas, and Timotiyos, to the assembly of the Thessalonians in Elohim the Father and the Master **יהושע** Messiah: Favour to you and peace from

Elohim our Father and the Master **יהושע** Messiah.

The Thessalonians' Faith and Example

1Th 1:2 We give thanks to Elohim always for you all, making mention of you in our prayers,

1Th 1:3 remembering without ceasing your work of the belief, and the labor of love, and the endurance of the expectation in our Master **יהושע** Messiah in the presence of our Elohim and Father,

1Th 1:4 knowing, brothers beloved by Elohim, that you were chosen.

1Th 1:5 Because our Good News did not come to you in word only, **but also in power, and in the Set-apart Spirit and in entire confirmation,** as you know what kind of men we were among you for your sake.

1Th 1:6 And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit,

1Th 1:7 so **that you became an example to all who believe in Makedonia and Achaia.**

It is important as believers that we walk in the Spirit and not fulfill the lust of the flesh. For we too should walk worthily as an example for others. We must constantly remind ourselves that it is no longer we that live but Yahusha that lives in us and through us. It is not about us, but about sharing Him with a lost and dying world.

1Th 1:8 For from you the word of the Master has sounded forth, not only in Makedonia and Achaia, but also in every place your belief toward Elohim has gone out, so that it is unnecessary for us to say whatever.

1Th 1:9 For they themselves report what kind of reception we had with you, **and how you turned to Elohim from idols,** to serve the living and true Elohim,

1Th 1:10 and to wait for His Son from the heavens, whom He raised from the dead, **יהושע**, who is delivering us from the wrath to come.

Not only had they believed, but their transformation was so powerful by the Ruach HaKodesh working through them, that they served as a great witness in the land. They turned from idols to Elohim; as do we presently turn away from the pagan cultural holidays. What rejoicing there is to see the Good News flourish. There is nothing greater than to see people move from death unto life in Yahusha!

Ezekiel 48 Ezekiel is the last chapter within the 11th scroll.



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 (after 13 year silence) 43:10 purpose: to shame Israel into repentance
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Borders were to be divided by lot of inheritance as follow:

Eze 48:1 "And these are the names of the tribes: From the north end along the way to Hethlon at the entrance of Hamath, to Hatsar Enan, the border of Dammeseq northward by the side of Hamath, from its east to its west side, Dan: one.

Eze 48:2 "And by the border of Dan, from the east side to the west, Asher: one.

Eze 48:3 "And by the border of Asher, from the east side to the west, Naphtali: one.

Eze 48:4 "And by the border of Naphtali, from the east side to the west, Menashsheh: one.

Eze 48:5 "And by the border of Menashsheh, from the east side to the west, Ephrayim: one.

Eze 48:6 "And by the border of Ephrayim, from the east side to the west, Re'ubēn: one.

Eze 48:7 "And by the border of Re'ubēn, from the east side to the west, Yehudah: one.

Eze 48:8 "And by the border of Yehudah, from the east side to the west, is the contribution which you offer up, twenty-five thousand *cubits* in width, and in length the same as one of the portions, from the east side to the west, with the set-apart place in its midst.

Eze 48:9 "The contribution that you offer up to יהוה is twenty-five thousand *cubits* in length and ten thousand in width.

Eze 48:10 "And of these is the set-apart contribution for the priests: on the north twenty-five thousand *cubits*, and on the west ten thousand in width, and on the east ten thousand in width, and on the south twenty-five thousand in length. And the set-apart place of יהוה shall be in its midst –

Eze 48:11 for the priests of the sons of Tsadoq, who are set-apart, who did guard My Charge, who did not go astray when the children of Yisra'el went astray, as the Lēwites went astray.

Eze 48:12 "So this contribution shall be to them, from the contribution of the land, a most set-apart place by the border of the Lēwites.

Eze 48:13 "And alongside the border of the priests, the Lēwites have twenty-five thousand *cubits* in length and ten thousand in width, its entire length is twenty-five thousand and its width ten thousand.

Eze 48:14 "And they do not sell any of it, nor exchange it, nor transfer this best part of the land, for it is set-apart to יהוה.

Eze 48:15 "And the five thousand *cubits* in width that is left, facing the twenty-five thousand, is for common use by the city, for dwellings and open land. And the city shall be in its midst.

Eze 48:16 “And these are its measurements: the north side four thousand five hundred *cubits*, and the south side four thousand five hundred, and the east side four thousand five hundred, and the west side four thousand five hundred.

Eze 48:17 “And the open land of the city shall be: to the north two hundred and fifty *cubits*, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the west two hundred and fifty.

Eze 48:18 “And the rest of the length, alongside the contribution of the set-apart portion, is ten thousand *cubits* to the east and ten thousand to the west. And it shall be alongside the contribution of the set-apart portion, and its increase shall be food for the workers of the city.

Eze 48:19 “And the workers of the city, from all the tribes of Yisra’el, shall till it.

Eze 48:20 “The entire contribution is twenty-five thousand *cubits* by twenty-five thousand cubits, foursquare. You are to offer up the set-apart contribution with the possession of the city.

Eze 48:21 “And the rest is for the prince, on one side and on the other of the set-apart contribution and of the possession of the city, facing the twenty-five thousand *cubits* of the set-apart contribution as far as the eastern border, and westward facing the twenty-five thousand as far as the western border, alongside the portions of the prince. And the set-apart contribution, and the set-apart place of the House shall be in its midst.

Eze 48:22 “So the possession of the Lēwites and the possession of the city are in the midst of what belongs to the prince – between the border of Yehuḏah and the border of Binyamin, it belongs to the prince.

Eze 48:23 “As for the rest of the tribes, from the east side to the west side, Binyamin: one.

Eze 48:24 “And by the border of Binyamin, from the east side to the west side, Shim'on: one.

Eze 48:25 “And by the border of Shim'on, from the east side to the west side, Yissasḵar: one.

Eze 48:26 “And by the border of Yissasḵar, from the east side to the west side, Zeḅulun: one.

Eze 48:27 “And by the border of Zeḅulun, from the east side to the west side, Gaḏ: one.

Eze 48:28 “And by the border of Gaḏ, on the south side toward the South, the border shall be from Tamar to the waters of Meriḅah by Qaḏēsh, along the Wadi to the Great Sea.

Eze 48:29 “This is the land which you divide by lot as an inheritance among the tribes of Yisra’el, and these are their portions,” declares the Master יהוה.

Ellicott’s Commentary Excerpt on Ezekiel 48:

The distribution of the land is entirely different from that made under Joshua, nor is it easy to trace any historical reasons for it, except that the central portion, containing the Temple, the land of the priests and the prince, is flanked by the two tribes of the southern kingdom, Judah

and Benjamin. The chapter can best be understood by the aid of a small map, the outline of which is traced from Dr. Wm. Smith's ancient atlas. This might be drawn with the lines between the tribes perpendicular either to the general course of the Jordan, or to the general coast-line of the Mediterranean. The latter would give a little more width for the oblation, but still not enough, and would leave no space at all on the west for the prince. The former arrangement is on the whole preferred. It will be seen that the tribes are not arranged either according to their seniority or their maternity. The territory falling to each tribe was much smaller than of old, partly because of the large space occupied by the "oblation" (fully one-fifth of the whole), and partly because the remainder was to be divided among the whole twelve tribes, instead of among only nine and a half. The portion thus given to each tribe was rather less than two-thirds that assigned, on the average, by Joshua.

The Gates of the City

Eze 48:30 "And these are the exits of the city, the gates of the city according to the names of the tribes of Yisra'el:^a On the north side, measuring four thousand five hundred cubits, Footnote: ^aSee Eze 47:22-23, Rev 21:12.

Eze 48:31 the three gates northward: one gate for Re'ubēn, one gate for Yehudāh, one gate for Lēwi.

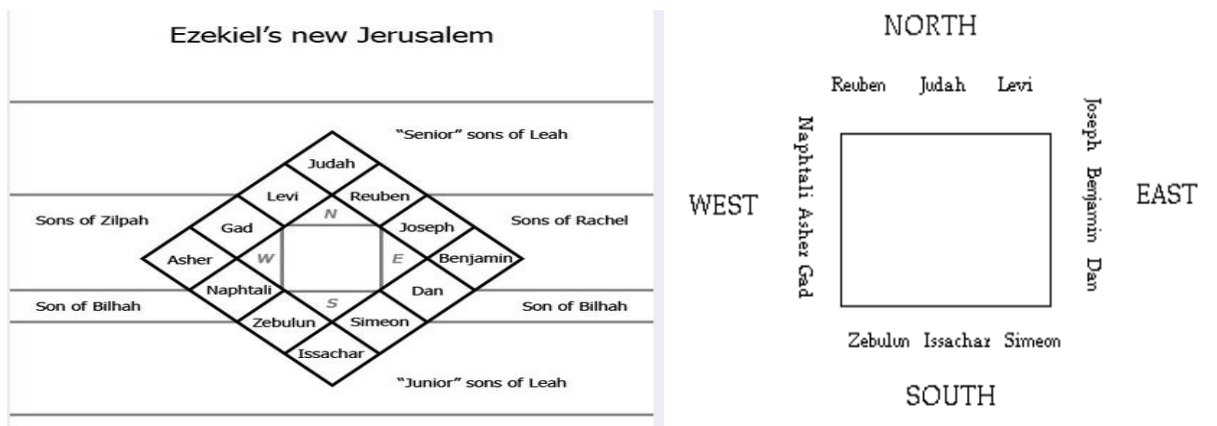
Eze 48:32 "And on the east side, four thousand five hundred cubits, three gates: one gate for Yosēph, one gate for Binyamin, one gate for Dan.

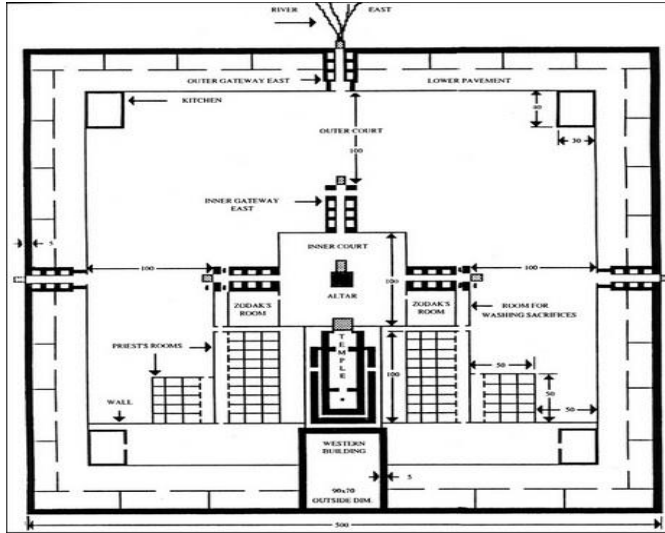
Eze 48:33 "And on the south side, measuring four thousand five hundred cubits, three gates: one gate for Shim'on, one gate for Yissaskar, one gate for Zebulun.

Eze 48:34 "And on the west side, four thousand five hundred cubits with their three gates: one gate for Gaḏ, one gate for Ashēr, one gate for Naphtali.

Eze 48:35 "All around: eighteen thousand cubits. And the name of the city from that day is: יהוה is there!"^b Footnote: ^bIn Hebrew: יהוה Shammah. See also Eze 43:7 and Eze 43:9.

The gates of the city should not be confused with the gates of the temple. Below is how this possibly would have positionally looked:





Possible rendering of 'Ezekiel's temple'

The dimensions of Ezekiel's temple are not the same as those described in the Book of Revelation though there are similarities.

[Rev 21:10](#) And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim,

[Rev 21:11](#) having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal,

[Rev 21:12](#) and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are *those of the twelve tribes of the children of Yisra'el*:^c Footnote: ^cSee [Eze 47:22-23](#), [Eze 48:31-34](#).

[Rev 21:13](#) three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

[Rev 21:14](#) And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.

[Rev 21:15](#) And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall.

[Rev 21:16](#) And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: *twelve thousand stadia*^d – the length, and the breadth, and height of it are equal. Footnote: ^dApprox. 2216 kilometres or 1377 miles.

Psalm 104

Psalm 104 is ascribed to David. We know David was in the righteous lineage of the Melchizedek Order. Remember that the Melchizedek order ran parallel to the Aaronic Levitical Order which was established to administer the imposed Book of the Law. David was a prophet, priest, and king. David was obviously a king and several of the Psalms he wrote were prophetic.

Like David, when we read or sing Psalms aloud, we praise and exalt YHWH. This demonstrates how we, His kingdom of priest of the Melchizedek Order, offer up spiritual offerings of praise and worship to Him. This is our heart's desire. As we praise Him, we too are lifted up by His awesomeness and great love for us.

He is the Creator of the smallest micro-organism to the largest 'Leviathan' of the sea. All creation stays within their boundaries and functions according to His intelligent design. The worldly technology of A.I. [artificial intelligence]; fades in comparison to the Almighty Elohim!!!

Priestly acts of David are recorded in Scripture. David is dressed in white linen and at times wears the ephod shoulder garment:

2Sa 6:14 And Dawid danced before יהוה with all his might. And Dawid was wearing a linen shoulder garment. [ephod]

1Ch 15:26 And it came to be, when Elohim helped the Lēwites who bore the ark of the covenant of יהוה, that they slaughtered seven bulls and seven rams.

1Ch 15:27 And Dawid was dressed in a robe of fine linen, as were all the Lēwites who bore the ark, the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.

Priestly acts of David being allowed to eat the showbread.

1Sa 21:4 And the priest answered Dawid and said, "There is no ordinary bread on hand, but there is set-apart bread – provided the young men have kept themselves from women."

1Sa 21:5 And Dawid answered the priest, and said to him, "Truly, women have been kept from us about three days since I came out. And the vessels of the young men are set-apart, and it is an ordinary mission, and also, it was set-apart in the vessel today."

1Sa 21:6 Then the priest gave him set-apart bread, for there was no bread there except the showbread which had been taken from before יהוה, in order to put hot bread in on the day it is taken away.

This bread consisted of twelve loaves made of the finest flour. They were flat and thin, and were placed in two rows of six each on a table in the holy place before the Lord. They were renewed every Sabbath (Leviticus 24:5-9), and those that were removed to give place to the new ones were **to be eaten by the priests only** in the holy place (see 1 Samuel 21:3-6; Comp. Matthew 12:3, 4).
<https://biblehub.com/topical/s/shewbread.htm>

O YHWH My Elohim, You Are Very Great

Psa 104:1 Bless יהוה, O my being! O יהוה my Elohim, You have been very great: You

have put on excellency and splendor,

Psa 104:2 Covering Yourself with light as with a garment, Stretching out the heavens like a curtain,

Psa 104:3 Who is laying the beams of His upper rooms in the waters, Who is making thick clouds His chariot, Who is walking on the wings of the wind,

Psa 104:4 Making His messengers the winds, His servants a flame of fire.

Psa 104:5 He established the earth on its foundations, So that it would not totter forever,

Psa 104:6 You covered it with the deep as with a garment; The waters stood above the mountains.

Psa 104:7 At Your rebuke they flee; At the voice of Your thunder they hurry away.

Psa 104:8 They go up the mountains; They go down the valleys, To the place which You founded for them.

Psa 104:9 You did set a boundary, they do not pass over, They do not return to cover the earth.

Psa 104:10 Who is sending the springs into the valleys, They flow among the hills.

Psa 104:11 They give drink to every beast of the field; Wild donkeys break their thirst.

Psa 104:12 The birds of the heavens dwell beside them; They sing from between the branches.

Psa 104:13 Watering the hills from His upper rooms; The earth is satisfied with the fruit of Your works.

Psa 104:14 Causing the grass to grow for the cattle, And plants for the service of mankind, To bring forth food from the earth,

Psa 104:15 And wine that makes glad the heart of man, Oil to make the face shine, And bread which sustains man's heart.

Psa 104:16 The trees of יהוה are satisfied, The cedars of Lebanon which He planted,

Psa 104:17 Where the birds do make nests; The stork has her home in the fir trees.

Psa 104:18 The high hills are for wild goats; Rocks a refuge for rock badgers.

Psa 104:19 He made the moon for appointed times; The sun knows its going down.

Psa 104:20 You put darkness, and it is night, In it all the beasts of the forest creep.

Psa 104:21 The young lions are roaring for prey, And seeking their food from Ĕl.

Psa 104:22 The sun arises – they withdraw And lie down in their dens.

Psa 104:23 Man goes out to his work, And to his labor, till evening.

Psa 104:24 O יהוה, how many have been Your works! You have made all of them in wisdom. The earth is filled with Your possessions.

Psa 104:25 There is the sea, great and wide, In which are innumerable swarms, Living creatures, small with great.

Psa 104:26 There do ships go; That Liwiathan which You made, to play there.

Psa 104:27 All of them wait for You, To give their food in due season.

Psa 104:28 You give to them, they gather in; You open Your hand, they are satisfied

with good.

Psa 104:29 You hide Your face, they are alarmed; You take away their breath, they die and return to their dust;

Psa 104:30 You send forth Your Spirit, they are created; And You renew the face of the earth.

Psa 104:31 The esteem of יהוה is forever, יהוה rejoices in His works,

Psa 104:32 Who looks on the earth, and it trembles; He touches the mountains, and they smoke.

Psa 104:33 I sing to יהוה as long as I live, I sing praise to my Elohim while I exist.

Psa 104:34 My meditation on Him is sweet; I rejoice in יהוה.

Psa 104:35 Let sinners be consumed from the earth, And let the wrong be no more.
Bless יהוה, O my being! Praise Yah!

Rejoice as we grow in our understanding of our priestly role in the order of Melchizedek.

Become an example to all that believe...

~ Shalom ~ Libby

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