

Greetings, today our manna is 1Kings 16; Col. 3; Ezekiel 46; Psalm 102.

October 13 - 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 16

1Ki 16:1 Then the word of יהוה came to Yēhu son of Ḥanani, against Ba'asha, saying,

- **1Ki 16:2** “Because I raised you up out of the dust and made you ruler over My people Yisra'ēl, but you walked in the way of Yarob'am, and made My people Yisra'ēl sin, to provoke Me with their sins,
- **1Ki 16:3** see, I am going to sweep away Ba'asha and his house, **and shall make your house like the house of Yarob'am the son of Nebat.**
- **1Ki 16:4** “Anyone belonging to Ba'asha who dies in a city the dogs eat,
- and anyone belonging to him who dies in a field the birds of the heavens eat.”

1Ki 16:5 And the rest of the acts of Ba'asha, what he did, and his might, are they not written in the book of the annals of the sovereigns of Yisra'ēl?

1Ki 16:6 So Ba'asha slept with his fathers and was buried in Tirtsah. And **his son Ēlah reigned in his place.**

1Ki 16:7 Moreover, the word of יהוה came by the prophet Yēhu son of Ḥanani against Ba'asha and his house, because of all the evil that he did in the eyes of יהוה in provoking Him with the work of his hands, in being like the house of Yarob'am, and because he struck them.

Elah reigns in Israel and Zimri conspires against him; kills him; and reigns in his place.

1Ki 16:8 **In the twenty-sixth year of Asa sovereign of Yehudāh, Ēlah son of Ba'asha began to reign over Yisra'ēl in Tirtsah, two years.**

1Ki 16:9 And **his servant Zimri, commander of half his chariots, conspired against him as he was in Tirtsah drinking himself drunk in the house of Artsa, who was over his house in Tirtsah.**

1Ki 16:10 Then **Zimri came in and struck him and killed him in the twenty-seventh year of Asa sovereign of Yehudāh, and reigned in his place.**

1Ki 16:11 And it came to be, when he began to reign, as soon as he was seated on his throne, that **he struck all the household of Ba'asha. He did not leave him one male, neither of his relatives nor of his friends.**

1Ki 16:12 So Zimri destroyed the entire house of Ba'asha, according to the word of יהוה, which He spoke against Ba'asha by Yēhu the prophet,

1Ki 16:13 **for all the sins of Ba'asha and the sins of Ēlah his son,** by which they had sinned and by which they had made Yisra'ēl sin, in provoking יהוה Elohim of Yisra'ēl with their worthlessnesses.

1Ki 16:14 And the rest of the acts of Ēlah, and all that he did, are they not written in the book of

the annals of the sovereigns of Yisra'ël?

Zimri Reigns in Israel

1Ki 16:15 In the twenty-seventh year of Asa sovereign of Yehudah, Zimri reigned seven days in Tirtsah. And the people were encamped against Gibbethon, which belonged to the Philistines.

1Ki 16:16 And the people who were encamped heard it said, "Zimri has conspired and also struck the sovereign." **So all Yisra'ël set up Omri, the commander of the army, to reign over Yisra'ël that day in the camp.**

1Ki 16:17 And Omri went up, and all Yisra'ël with him, from Gibbethon, and they besieged Tirtsah.

Zimri the 'burning man' in the sovereign's burning house.

1Ki 16:18 And it came to be, when Zimri saw that the city was captured, that he went into a high place of the sovereign's house and burned the sovereign's house down upon himself with fire, and died.

1Ki 16:19 because of the sins which he had sinned in doing evil in the eyes of יהוה, in walking in the way of Yarob'am, and in his sin which he had committed to make Yisra'ël sin.

1Ki 16:20 And the rest of the acts of Zimri, and the conspiracy he made, are they not written in the book of the annals of the sovereigns of Yisra'ël?

Omri Reigns in Israel – one evil king after another reigns over Israel.

1Ki 16:21 Then the people of Yisra'ël were divided into two parts: half of the people followed Tibni son of Ginath, to make him reign, and half followed Omri.

1Ki 16:22 **But the people who followed Omri were stronger than the people who followed Tibni son of Ginath. And Tibni died and Omri reigned.**

1Ki 16:23 In the thirty-first year of Asa sovereign of Yehudah, Omri became sovereign over Yisra'ël, and reigned twelve years. He reigned six years in Tirtsah.

1Ki 16:24 And he bought the hill of Shomeron from Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, Shomeron, after the name of Shemer, owner of the hill.

Adam Clarke's background on Samaria:1 Kings 16:24

He bought the hill Samaria of Shemer - This should be read, "He bought the hill of Shomeron from Shomer, and called it Shomeron, (i.e., Little Shomer), after the name of Shomer, owner of the hill." At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the place having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of Shomer; and bought it from him for two talents of silver, about £707 3s. 9d. Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer's house, if indeed he had one there. Shomeron, or, as it is corruptly written, Samaria, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean Sea, and about midway between Dan and Beer-sheba: thus Samaria became the

capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned and fortified it; Ahab built a house of ivory in it, [1Ki 22:39](#); the kings of Syria had magazines or storehouses in it, for the purpose of commerce; see [1Ki 20:34](#). And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges; Ben-hadad king of Syria, besieged it twice, [1Ki 20:1](#), etc.; and it cost Shalmaneser a siege of three years to reduce it, [2Ki 17:6](#), etc. After the death of Alexander the Great, it became the property of the kings of Egypt; but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. Gabinius, pro-consul of Syria, partially rebuilt it, and called it Gabiniana. Herod the Great restored it to its ancient splendor, and placed in it a colony of six thousand men, and gave it the name of Sebaste, in honor of Augustus. It is now a place of little consequence.

[1Ki 16:25](#) And **Omri did evil in the eyes of יהוה**, and did evil more than all those before him,

[1Ki 16:26](#) and walked in all the ways of Yarob'am son of Nebat, and in his sin by which he had made Yisra'el sin, provoking יהוה Elohim of Yisra'el with their worthlessnesses.

[1Ki 16:27](#) And the rest of the acts of Omri which he did, and the might that he attained, are they not written in the book of the annals of the sovereigns of Yisra'el?

[1Ki 16:28](#) So Omri slept with his fathers and was buried in Shomeron. And Ahab his son reigned in his place.

Ahab Reigns in Israel

[1Ki 16:29](#) In the thirty-eighth year of Asa sovereign of Yehudah, **Ahab son of Omri became sovereign over Yisra'el**. And Ahab son of Omri reigned over Yisra'el in Shomeron **twenty-two years**.

[1Ki 16:30](#) And Ahab son of Omri did evil in the eyes of יהוה, more than all those before him.

[1Ki 16:31](#) And it came to be, as though it had been a light matter for him to walk in the sins of Yarob'am son of Nebat, that he took as wife Izebel the daughter of Ethba'al, sovereign of the Tsidonians. **And he went and served Ba'al and bowed himself to it,**

[1Ki 16:32](#) **and raised up a slaughter-place for Ba'al in the house of Ba'al, which he had built in Shomeron.**

[1Ki 16:33](#) And Ahab made an Asherah. And Ahab did more to provoke יהוה Elohim of Yisra'el than all the sovereigns of Yisra'el before him.

[1Ki 16:34](#) **In his days Hiel of Beyth El built Yeriho**. He laid its foundation at the cost of Abiram his first-born, and at the cost of his youngest son Segub he set up its gates, according to the word of יהוה, which He had spoken through Yehoshua son of Nun.

Adam Clarke's Commentary on I Kings 16:34:

Did Hiel the Beth-elite build Jericho - I wish the reader to refer to my note on [Jos 6:26](#), for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gates of it," [Jos 6:26](#). This is the curse, but the meaning of its terms is not very obvious. Let us see how this is to be understood from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord, which he spake by Joshua the son of Nun." This prediction was delivered upwards of five hundred years before the

event; and though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this place, where its fulfillment is mentioned. There are three opinions on the words, lay the foundation in his first-born, and set up the gates in his youngest son.

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.
2. These expressions signify only great delay in the building; that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating greatly protracted labor, occasioned by multitudinous hinderances and delays.
3. That he who rebuilt this city should, in laying the foundation, slay or sacrifice his firstborn, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldee, which represents Hiel as slaying his first-born Abiram, and his youngest son Segub.

But who was Hiel the Beth-elite? The Chaldee calls him Hiel of Beth-mome, or the Beth-momite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Baithelite; the Syriac represents Ahab as the builder: "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols - to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either slain or died; which circumstance seems to strengthen the opinion, that the passage is to be understood of delays and hinderances. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state. A curse seems to rest still upon Jericho: it is not yet blotted out of the map of Palestine, but it is reduced to a miserable village, consisting of about thirty wretched cottages, and the governor's dilapidated castle; nor is there any ruin there to indicate its former splendor.

Colossians 3

Paul is helping the Colossians and all believers that read his words, be reminded that they have 'put off' the old man and now should walk in the 'one new man' in Messiah. His peace should reign in hearts. We should publish His shalom.

Die to or put off: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry....displeasure, wrath, evil, blasphemy, filthy talk from your mouth, do not lie.

Put on: put on the new one who is renewed in knowledge according to the likeness of Him who created him; where there is not Greek and Yehudi, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all; put on compassion, kindness, humbleness of mind, meekness, patience, bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you. But above all these put on love, which is a bond of the perfection.

Col 3:1 If, then, you were raised with Messiah, seek the *matters* which are above, where Messiah is, **seated at the right hand of Elohim.** [Psa 110:1](#).

Col 3:2 Mind the *matters* above, not those on the earth.

Col 3:3 For you have died, and your life has been hidden with Messiah in Elohim.

Col 3:4 When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

Col 3:5 Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.

Col 3:6 Because of these the wrath of Elohim is coming upon the sons of disobedience,^a

Footnote: ^a [Eph 2:2](#), [Eph 5:6](#).

Col 3:7 in which you also once walked when you lived in them.

Col 3:8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.

Col 3:9 Do not lie to each other, since you have put off the old man^b with his practices,

Footnote: ^b [Rom 6:6](#), [Eph 4:22](#).

Col 3:10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him,

Col 3:11 where there is not Greek and Yehudi, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.

Col 3:12 Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,

Col 3:13 bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you.

Col 3:14 But above all these put on love, which is a bond of the perfection.

Col 3:15 And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body, and be filled with thanks.

Col 3:16 Let the Word of Messiah^c dwell in you richly, **teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.** Footnote: ^cSee [Joh 12:48](#), [Deu 18:19](#), [Rev 19:13](#).

Col 3:17 And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.

Rules for Christian Households

Col 3:18 Wives, subject yourselves to your own husbands, as is proper in the Master.

Col 3:19 Husbands, love your wives and do not be bitter toward them.

Col 3:20 Children, obey your parents in all, for this is well-pleasing to the Master.

Col 3:21 Fathers, do not provoke your children, lest they become discouraged.

Col 3:22 Servants, obey your masters according to the flesh in all respects, not with eye-service, as men-pleasers, but in sincerity of heart, fearing Elohim.

Col 3:23 And whatever you do, do it heartily, as to the Master and not to men,

Col 3:24 knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve.

Col 3:25 But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality.

Luke 6 Summarizes what this should look like:

43“For a good tree does not yield rotten fruit, nor does a rotten tree yield good fruit.

44“For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble bush.

45“The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. **For out of the overflow of the heart his mouth speaks.**

46“But why do you call Me ‘Master, Master,’ and do not do what I say?

47“Everyone who is coming to Me, and is **hearing My words and is doing them**, I shall show you whom he is like:

48“He is like a man building a house, who dug deep and laid a foundation on the rock. **And when a flood came, the stream burst against that house, but was unable to shake it, for it was founded on the rock.**

49“But the one hearing and not doing, is like a man who built a house on the earth without a foundation, against which the stream burst, and immediately it fell. And the ruin of that house was great.”

Ezekiel 46 Ezekiel 46 falls within scroll 11.

EZEKIEL 13 SCROLLS REFERENCE CHART		
FF0308	Text in Chronological Order (Chapter & Verse)	Date Given in Text (M/D/Y) <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 (after 13 year silence) 43:10 purpose: to shame Israel into repentance
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The Prince and the Feasts

Eze 46:1 'Thus said the Master יהוה,

- "The gate of the inner courtyard facing east is shut the six days of work, but on the sabbath it is opened, and on the day of the new moon it is opened.
- **Eze 46:2** "And the prince shall enter by way of the porch of that gate from the outside, and he shall stand by the post. And the priests shall prepare his ascending offering and his peace offerings. And he shall bow himself at the threshold of the gate, and shall go out, but the gate is not shut until evening.
- **Eze 46:3** "And the people of the land shall also bow themselves at the entrance to this gate before יהוה, on the sabbaths and on the new moons.
- **Eze 46:4** "And the ascending offering which the prince brings to יהוה on the sabbath day is six lambs, perfect ones, and a ram, a perfect one.
- **Eze 46:5** "And the grain offering is one ĕphah for a ram, and the grain offering for the lambs, a gift of his hand, and a hin of oil for an ĕphah.
- **Eze 46:6** "And on the day of the new moon: a young bull, a perfect one, six lambs, and a ram, they should be perfect.

Details given for the gatherings.

Eze 46:7 "And he prepares a grain offering of an ĕphah for a bull, and an ĕphah for a ram, and for the lambs as his hand attains, and a hin of oil for an ĕphah.

Eze 46:8 "And when the prince enters, he comes in by way of the porch of that gate, and goes out the same way.

Eze 46:9 "And when the people of the land enter before יהוה at the appointed times, whoever shall enter by way of the north gate to bow himself, goes out by way of the south gate. And whoever enters by way of the south gate, goes out by way of the north gate, he shall not return by way of the gate through which he came, but goes out through the opposite one.

Eze 46:10 "And the prince is to be in their midst, entering when they enter, and going out when they go out.

Festivals and appointed times:

Eze 46:11 "And in the festivals and in the appointed times the grain offering is an ĕphah for a bull, and an ĕphah for a ram, and for lambs the gift of his hand, and a hin of oil for an ĕphah.

Eze 46:12 "And when the prince makes a spontaneous ascending offering or spontaneous peace offerings to יהוה, the gate facing east shall be opened for him. And he shall prepare his ascending offering and his peace offerings as he did on the Sabbath day. And he shall go out, and after he goes out the gate shall be shut.

Eze 46:13 "And make a daily ascending offering to יהוה of a lamb a year old, a perfect one, preparing it morning by morning.

Eze 46:14 "And prepare a grain offering with it morning by morning, a sixth of an ĕphah, and a

third of a hin of oil to moisten the fine flour, a grain offering to יהוה – continual everlasting laws.
Eze 46:15 “And prepare the lamb, and the grain offering, and the oil, morning by morning, a continual ascending offering.”

Eze 46:16 Thus said the Master יהוה,

- “When the prince gives a gift of some of his inheritance to any of his sons, it belongs to his sons, it is their possession by inheritance.
- Eze 46:17 “And when he gives a gift of some of his inheritance to one of his servants, then it shall be his till the year of release, then it shall return to the prince. Only the inheritance of his sons is theirs.
- Eze 46:18 “And the prince does not take any of the people’s inheritance by evicting them from their possession. He is to give his sons their inheritance from his own possession, so that none of My people are separated from his possession.” ’ ’ ”

Boiling Places for Offerings

Eze 46:19 And he brought me through the entrance, which was at the side of the gate, into the set-apart rooms of the priests facing north. And look, **there was a place at the extreme rear toward the west.**

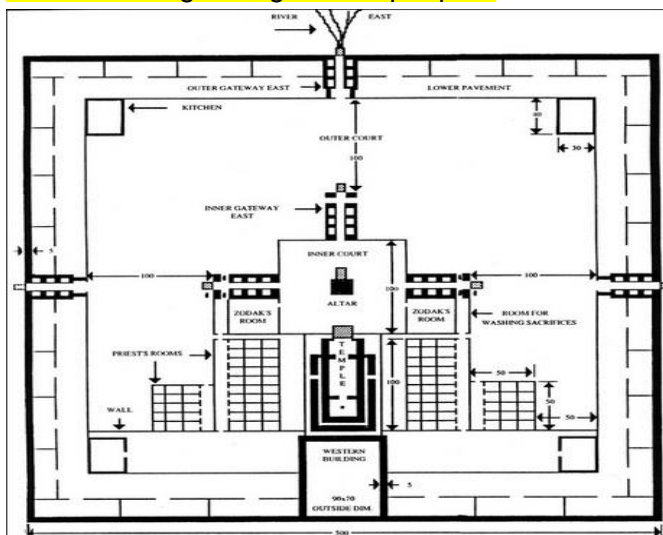
Eze 46:20 And he said to me, “This is the place where the priests cook the quilt offering and the sin offering, where they bake the grain offering, so as not to bring them out into the outer courtyard to set the people apart.”

Eze 46:21 And he brought me out into the outer courtyard and made me pass along to the four corners of the courtyard. And look, in every corner of the courtyard was another courtyard.

Eze 46:22 In the four corners of the courtyard were courtyards covered over, forty cubits long and thirty wide, these four corners having one measure,

Eze 46:23 and a row of building stones all around in them, all around the four of them, and places for fire were made under the rows, all around.

Eze 46:24 And he said to me, “**These are the kitchens** where the attendants of the House cook the slaughterings of the people.”



Possible rendering of 'Ezekiel's temple'

Psalm 102

Psa 102:1 O יהוה, hear my prayer, And let my cry come to You.

Psa 102:2 Do not hide Your face from me In the day of my distress; Incline Your ear to me; In the day I call, answer me speedily.

Psa 102:3 For my days are consumed like smoke, And my bones are burned like a hearth.

Psa 102:4 My heart is stricken and withered like grass, For I have forgotten to eat my bread.

Psa 102:5 Because of the sound of my sighing My bones have cleaved to my flesh.

Psa 102:6 I have been like a pelican of the wilderness, I have been like an owl of the desert.

Psa 102:7 I have watched, and I am As a bird alone on the house-top.

Psa 102:8 **My enemies reproached me all day long, Those who rave against me have sworn against me.**

Psa 102:9 For I have eaten ashes like bread, And mixed my drink with tears,

Psa 102:10 Because of Your displeasure and Your wrath; For You have lifted me up And thrown me down.

Psa 102:11 My days are like a shadow that lengthens, And I wither away like grass.

Psa 102:12 **But You, O יהוה, shall be enthroned forever, And the remembrance of You be to all generations.**

Psa 102:13 You Yourself shall arise And have compassion on Tsiyon, For the time to favour her, **The appointed time, has come.**

Psa 102:14 For Your servants have been pleased with her stones, And they favour her dust.

Psa 102:15 **And the nations shall fear the Name of יהוה, And all the sovereigns of the earth Your esteem,**

The second half of this Psalm speaks of YHWH appearing in His esteem. He will rightly rule. This is written to a future generation [to us] so that we should continue to be filled with praise looking forward to this day.

YHWH sees all from heaven. He hears all as well. His heart hears the groans from prisoners and those appointed to death. The Name YHWH shall be declared in Zion and His praise in Jerusalem.

Many of the inhabitants of present-day Israel don't even proclaim His Name, Yahuah, and they definitely do not want to hear the name Yahusha proclaimed. One day that will all change. He will be exalted.

Psa 102:16 **For יהוה shall build up Tsiyon, He shall appear in His esteem.**

Psa 102:17 He shall turn unto the prayer of the destitute, And He shall not despise their prayer.

Psa 102:18 This is written for a generation to come, So that a people to be [created^a](#) praise Yah. [Footnote: ^a Psa 22:31.](#)

Psa 102:19 For He looked down From the height of His set-apart place; From heaven יהוה

viewed the earth.

Psa 102:20 **To hear the groaning of the prisoner, To release those appointed to death,**

Psa 102:21 **To declare the Name of יהוה in Tsiyon, And His praise in Yerushalayim,**

Psa 102:22 When peoples gather together, And reigns, to serve יהוה.

Psa 102:23 He has humbled my strength in the way; He has shortened my days.

Psa 102:24 I said, "O my Ėl, Do not take me away in the midst of my days; Your years are throughout all generations.

There is no one like YHWH. He is Creator of the heavens and the earth; and soon He will create a new heaven and a new earth. He is the Aleph and the Tav; the First and the Last. He is eternal. He is worthy of our praise forever, and ever.

Psa 102:25 **"You did found the earth of old, And the heavens are the work of Your hands.**

Psa 102:26 **"They shall perish, but You remain; And all of them grow old like a garment; You change them like a coat, And they are changed.**

Psa 102:27 **"But You are the same, And Your years have no end.**

Psa 102:28 "The sons of Your servants continue, And their seed is established before You."

To hear the groaning of the prisoner...

~ Shalom ~ Libby

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