

Greetings, today our manna is 1Kings 11; Phil. 2; Ezekiel 41; Psalm 92-93.

October 8 – 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 11

Solomon Turns from YHWH

1Ki 11:1 And Sovereign Shelomoh loved many foreign women in addition to the daughter of Pharaoh: Mo'abite, Ammonite, Edomite, Tsidonian, and Hittite women;

1Ki 11:2 **from the nations of whom יהוה had said to the children of Yisra'el, "You do not go into them, and they do not go into you, for they shall certainly turn away your hearts after their mighty ones."** Shelomoh clung to these in love.

1Ki 11:3 And **he had seven hundred wives, princesses, and three hundred concubines.** And his wives turned away his heart.

Solomon's wives turn away his heart.

1Ki 11:4 **And it came to be, when Shelomoh was old, that his wives turned away his heart after other mighty ones.** And his heart was not perfect with יהוה his Elohim, as was the heart of his father Dawid.

Solomon's heart went after other mighty ones such as Ashtoreth and Milkom.

1Ki 11:5 And Shelomoh went after Ashtoreth the mighty one of the Tsidonians, and after Milkom the abomination of the Ammonites.

Bible Hub: **Ashtoreth** (a star) the principal female divinity of the Phoenicians, **called Ishtar** by the Assyrians and Astarte by the Greeks and Romans. She was by some ancient writers identified with the moon. But on the other hand, the Assyrian Ishtar was not the moon-goddess, **but the planet Venus**; and **Astarte was by many identified with the goddess Venus (or Aphrodite)**, as well as with the plant of that name. It is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connection of this goddess with **ASHERAH**. (1 Kings 11:5,33; 2 Kings 23:13)

Wikipedia: **Moloch**^[a] is the biblical name of a **Canaanite god** associated with **child sacrifice**. The name of this deity is also sometimes spelled **Molech**, **Milcom**, or **Malcam**.

Today this would equate to observing Valentines Day and Ishtar 'Easter.' Ishtar is the fertility goddess; thus, the bunny rabbits and 'Ishtar' eggs. Plain and simply it is 'mother goddess' worship. Shouldn't we find it strange that believing parents must lie to their children about "Easter" and "Christmas" a.k.a. Tammuz Saturnalia worship; thereby training their children up to follow pagan man-made holidays instead of YHWH's feast days? Should we as believers train children to bow down before the obelisk tree and under bushes? YHWH has told us not to blend with such; or do we just think He was talking to Solomon and others? Today He calls to us and says, "Come out of her My people."

Milkom is Molechian worship. This was Baal 'worship' through the sacrifice of babies or in our days by following the man-made laws that have 'legalized' abortion. Again, YHWH calls to us to repent, and "Come out of her My people."

1Ki 11:6 Thus Shelomoh did evil in the eyes of יהוה, and did not follow יהוה completely, like his father Dawid.

1Ki 11:7 Then Shelomoh built a high place for **Kemosh** the abomination of Mo'ab, on the hill that is east of Yerushalayim, and for Molek the abomination of the children of Ammon.

1Ki 11:8 And so he did for all his foreign wives, who burned incense and slaughtered to their mighty ones.

...The meaning of the name *Chemosh* is not understood, though some scholars believe it may have meant "destroyer" or "subduer." Chemosh was also seen as a fish-god. He was the national deity of the [Moabites](#) and the [Ammonites](#), and, according to the Moabite Stone (the Mesha Stele), Chemosh was associated with the goddess Ashteroth, another false god worshiped by wayward Israelites. Chemosh is thought to have been a deity similar to [Baal](#), and there is also evidence, both from the Moabite Stone and from Scripture, that Chemosh may have been the same deity as the Ammonite [Moloch](#) (1 Kings 11:7, 33). At least, Chemosh and Moloch were two manifestations of the same false god. King Solomon built "high places" to both gods in the same location, the mountain east of Jerusalem. The worship of Chemosh was truly an abomination. One place in Scripture records Chemosh demanding human sacrifice: in the days of Judah's King Jehoram, the king of Moab faced military defeat, and the Moabite ruler "took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall" (2 Kings 3:27)... <https://www.gotquestions.org/who-Chemosh.html>

YHWH Raises Adversaries

1Ki 11:9 Therefore יהוה was enraged with Shelomoh, because his heart had turned away from יהוה Elohim of Yisra'el, who had appeared to him twice,

1Ki 11:10 and had commanded him concerning this word, not to go after other mighty ones. But he did not guard what יהוה had commanded.

1Ki 11:11 And יהוה said to Shelomoh, "Because you have done this, and have not guarded My covenant and My laws, which I have commanded you,

- ❖ I shall certainly tear the reign away from you and give it to your servant.
- ❖ 1Ki 11:12 "Only, I do not do it in your days, for the sake of your father Dawid. Out of the

hand of your son I shall tear it.

- ❖ **1Ki 11:13** “Only, I shall not tear away all the reign but give one tribe to your son for the sake of my servant Dawid, and for the sake of Yerushalayim which I have chosen.”

YHWH raises up Haḏaḏ the Edomite against Solomon.

1Ki 11:14 And יהוה raised up an adversary against Shelomoh, Haḏaḏ the Edomite. He was of the seed of the sovereign in Edom.

1Ki 11:15 And it came to be, when Dawid was in Edom, and Yo’ab the commander of the army had gone up to bury the slain, after he had struck every male in Edom –

1Ki 11:16 Yo’ab remained there with all Yisra’el for six new moons, until every male in Edom was cut off –

1Ki 11:17 that Haḏaḏ fled to go to Mitsrayim, he and certain Edomites of his father’s servants with him, while Haḏaḏ was still a little child.

1Ki 11:18 And they arose from Miḏyan and came to Paran, and took men with them from Paran and came to Mitsrayim, to Pharaoh sovereign of Mitsrayim, who gave him a house, and ordered food for him, and gave him land.

1Ki 11:19 And Hadad found much favor in the eyes of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Sovereigness Tahpenēs.

1Ki 11:20 And the sister of Tahpenēs bore him Genuḇath his son, whom Tahpenēs weaned in Pharaoh’s house. And Genuḇath was in the house of Pharaoh among the sons of Pharaoh.

Haḏaḏ desires to return to his land.

1Ki 11:21 And Haḏaḏ heard in Mitsrayim

- that Dawid slept with his fathers,
- and that Yo’ab the commander of the army was dead,
- and Haḏaḏ said to Pharaoh, “Let me go to my land.”

1Ki 11:22 And Pharaoh said to him, “But what have you lacked with me, that you are now seeking to go to your own land?” And he answered, “No, but please let me go.”

YHWH also raises up Rezon son of Elyada against Solomon.

1Ki 11:23 And Elohim raised up another adversary against him, Rezon son of Elyada who had fled from his master, Haḏaḏzer sovereign of Tsoḇah,

1Ki 11:24 and gathered men to him and became commander over a raiding band, when Dawid killed those of Tsoḇah. And they went to Dammeseq and dwelt there, and reigned in Dammeseq.

1Ki 11:25 And he was an adversary of Yisra’el all the days of Shelomoh – besides the trouble that Hadad caused – and he was hostile to Yisra’el and reigned over Aram.

It is prophesied that Yarob'am [Jeroboam] son of Nebat, an Ephrayimite from Tseredah will be given 10 of the 12 tribes to rule.

1Ki 11:26 And a servant of Shelomoh, **Yarob'am son of Nebat, an Ephrayimite from Tseredah,** whose mother's name was Tseru'ah, a widow, also lifted up a hand against the sovereign.

1Ki 11:27 And this is what caused him to lift up a hand against the sovereign: Shelomoh had built Millo, repairing the breaks in the City of Dawid his father.

1Ki 11:28 **And the man Yarob'am was a brave man.** And Shelomoh, seeing that the young man was doing his work well, made him the officer over all the compulsory labor of the house of Yoseph.

1Ki 11:29 And it came to be at that time, when Yarob'am went out of Yerushalayim, that the prophet Ahiyah the Shilonite met him on the way. **And he was wearing a new garment,** and the two were alone in the field.

The prophet Ahiyah takes Yarob'am's new garment and tears it into twelve pieces and prophesies.

1Ki 11:30 And Ahiyah took hold of the new garment that was on him, and tore it into twelve pieces,

1Ki 11:31 and said to Yarob'am,

- "Take for yourself ten pieces, for thus said יהוה, the Elohim of Yisra'el,
- 'See, I am tearing the reign out of the hand of Shelomoh and shall give ten tribes to you,
- 1Ki 11:32 but he shall have one tribe for the sake of My servant Dawid, and for the sake of Yerushalayim, the city which I have chosen out of all the tribes of Yisra'el.
- 1Ki 11:33 Because they have forsaken Me, and bow themselves to Ashtoreth the mighty one of the Tsidonians, to Kemosh the mighty one of the Mo'abites, and to Milkom the mighty one of the children of Ammon, and have not walked in My ways – to do what is right in My eyes, and My laws and My right-rulings, as did his father Dawid.
- 1Ki 11:34 **But I do not take all the reign out of his hand, because I have made him ruler all the days of his life for the sake of My servant Dawid, whom I chose because he guarded My commands and My laws.**
- 1Ki 11:35 And I shall take the reign out of his son's hand and give it to you, the ten tribes.
- 1Ki 11:36 And to his son I give one tribe, **so that My servant Dawid shall always have a lamp before Me in Yerushalayim, the city which I have chosen for Myself, to put My Name there.**
- 1Ki 11:37 So I take you, and you shall reign over all that your being desires, **and you shall be sovereign over Yisra'el.**
- 1Ki 11:38 And it shall be, if you obey all that I command you, and shall walk in My ways, and do what is right in My eyes, to guard My laws and My commands, as My servant Dawid did, then I shall be with you and build for you a steadfast house, as I built for Dawid, and shall give Yisra'el to you.
- 1Ki 11:39 And because of this I humble the seed of Dawid, but not forever.' "

Solomon seeks to kill Yarob'am [Jeroboam].

1Ki 11:40 And Shelomoh sought to kill Yarob'am, but Yarob'am rose up and fled to Mitsrayim, to Shishaq sovereign of Mitsrayim, and was in Mitsrayim until the death of Shelomoh.

1Ki 11:41 And the rest of the acts of Shelomoh, all that he did, and his wisdom, are they not written in the book of the acts of Shelomoh?

1Ki 11:42 **And the days that Shelomoh reigned in Yerushalayim over all Yisra'el was forty years.**

1Ki 11:43 So Shelomoh slept with his fathers, and was buried in the City of Dawid his father, and Rehab'am his son reigned in his place.

Philippians 2

Paul continues to teach and speak words of wisdom, knowledge, and encouragement.

Php 2:1 If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion,

Php 2:2 make my joy complete by being of the same mind, having the same love, one in being and of purpose,

Php 2:3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.

Php 2:4 Each one should look out not only for his own interests, but also for the interests of others.

Php 2:5 For, let this mind be in you which was also in Messiah יהושע,

Php 2:6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped,

Php 2:7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men.

Php 2:8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

Php 2:9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name,

Php 2:10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

Php 2:11 and every tongue should confess [Isa 45:23](#) that יהושע Messiah is Master, to the esteem of Elohim the Father.

There is power in His Name and power in His presence. In John 18 we read of the men drawing back and falling to the ground upon hearing Yahusha say 'I Am'; and now we read in Philippians that 'every knee shall bow, ...and every tongue shall confess'...!

Paul then goes on to encourage mature behavior.

Php 2:12 So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with **fear and trembling**, [Psa 2:11](#).

Php 2:13 for it is Elohim who is working in you both to desire and to work for *His* good pleasure.

Php 2:14 Do all *matters* without grumbings and disputings,

Php 2:15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a **crooked and perverse generation**, [Deu 32:5](#) among whom you shine as lights in the world,

Php 2:16 holding on to the Word of life, for a boast to me in the day of Messiah, that I have not run in vain or laboured in vain.

Php 2:17 In fact, even if I am being poured out as a drink offering on the offering and service of your belief, I am glad and rejoice with you all.

Php 2:18 So you too should be glad and rejoice with me.

Timothy and Epaphroditus - Paul closes the chapter by sharing with them that Timothy and Epaphroditos would be coming to them to teach and to bring comfort. They were both proven and faithful servants.

Php 2:19 But I trust in the Master יהושע to send Timotiyos to you shortly, so that I too am encouraged by news from you.

Php 2:20 For I have no one else of the same mind, who takes a genuine interest in your welfare.

Php 2:21 For all seek their own *interests*, not those of Messiah יהושע.

Php 2:22 But you know he has proven himself, that as a son with his father he served with me for the Good News.

Php 2:23 So I expect to send him as soon as I see how it goes with me,

Php 2:24 and I trust in the Master that I myself shall also come shortly.

Php 2:25 But I thought it necessary to send to you Epaphroditos, my brother, fellow worker, and fellow soldier, and your emissary and servant to my need,

Php 2:26 since he was longing for you all, and being troubled because you had heard that he was sick.

Php 2:27 For indeed he was sick, near to death, but Elohim had compassion on him, and not only on him but on me as well, lest I should have sadness upon sadness.

Php 2:28 Therefore I sent him more eagerly, so that on seeing him again you might rejoice, and I be less sad.

Php 2:29 Receive him therefore in the Master with all joy, and hold such as he in esteem,

Php 2:30 because for the work of Messiah he was near death, risking his life, to fill up what was lacking in your service toward me.

Ezekiel 41 Ezekiel 41 continues 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

The Inner Temple – the description follows:

Eze 41:1 And he brought me into the Hēkal, and he measured the doorposts, six cubits wide on one side and six cubits wide on the other side, the width of the Tent.

Eze 41:2 And the entrance was ten cubits wide, and the side walls of the entrance were five cubits on this side and five cubits on the other side. And he measured its length, forty cubits, and twenty cubits wide.

Eze 41:3 And he went inside and measured the doorposts, two cubits, and the entrance six cubits high, and the width of the entrance seven cubits.

Eze 41:4 And he measured the length, twenty cubits, and the width twenty cubits, to the front of the Hēkal. And he said to me, "This is the Most Set-apart Place."

Eze 41:5 And he measured the wall of the House, six cubits, and the width of each side room all around the House was four cubits on every side.

Eze 41:6 And the side rooms were on three *levels*, one above the other, thirty rooms on each *level*, they rested on ledges which were for the side rooms all around, to be supported, but not fastened to the wall of the House.

Eze 41:7 And there was a broadening and a winding upwards for the side rooms, for the winding around the House went up like steps. And the width of the structure increased as one went up from the lowest *level* to the highest by way of the middle one.

Eze 41:8 And I saw the height all around the House: the foundation of the side rooms, a rod's length of six cubits.

Eze 41:9 The thickness of the outer wall of the side rooms was five cubits, and that which was left between the side rooms of the House

Eze 41:10 and the rooms was a width of twenty cubits all around the House on every side.

Eze 41:11 And the door of the side room was toward the open space, one door toward the north and another toward the south. And the width of the place of the open space was five cubits all around.

Eze 41:12 And the building that was in front of the separate place at the side toward the west was seventy cubits wide, and the wall of the building was five cubits thick all around, and its

length ninety cubits.

Eze 41:13 Then he measured the House, one hundred cubits long. And the separate place with the building and its walls, were one hundred cubits long,

Eze 41:14 and the width of the front of the House, and of the separate place eastward, was one hundred cubits.

Eze 41:15 And he measured the length of the building to the front of the separate place behind it, and its galleries on the one side and on the other side, one hundred cubits, as well as the inner Hēḵal and the porches of the courtyard.

Eze 41:16 The doorposts and the narrowed window frames, and the galleries all around, their three *levels* opposite the threshold, were panelled with wood. From the ground to the windows, and the windows were covered,

Eze 41:17 from the space above the door, even to the inner house, as well as outside, and on every wall all around, inside and outside, by measure.

Eze 41:18 And it was made with keruḅim and palm trees, and a palm tree between keruḅ and keruḅ. A keruḅ had two faces,

Eze 41:19 so that the face of a man was toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side – made on all the House all around.

Eze 41:20 From the floor to the space above the door, and on the wall of the Hēḵal, keruḅim and palm trees were carved.

Eze 41:21 The doorposts of the Hēḵal were square, and the front of the set-apart place, the appearance of one was like the appearance of the other.

Eze 41:22 The slaughter-place was of wood, three cubits high, and its length two cubits. And its corners, and its length, and its sides were of wood. And he said to me, “This is the table that is before יהוה.”

Eze 41:23 And the Hēḵal and the set-apart place had two doors.

Eze 41:24 And each of the doors had two panels, two folding panels, two panels for one door and two panels for the other door.

Eze 41:25 And keruḅim and palm trees were carved on the doors of the Hēḵal, like those carved on the walls. And thick wood was on the front of the porch outside.

Eze 41:26 And narrowed window frames and palm trees were on one side and on the other, on the sides of the porch, and on the side rooms of the House, and thick wood.

Psalm 92 & 93

YHWH is worthy to be praised; He is righteous; and He reigns! Rejoice and proclaim these Psalms.

How Great Are Your Works

Psa 92:1 It is good to give thanks to יהוה, And to sing praises to Your Name, O Most High;

Psa 92:2 To declare Your loving-commitment in the morning, And Your trustworthiness each night,

Psa 92:3 On ten strings, and on the harp, To the sounding chords of the lyre.

Psa 92:4 For You have made me rejoice with Your work, O יהוה, I shout for joy at the works of Your hands.

Psa 92:5 O יהוה, how great are Your works! Your thoughts are very deep!

Psa 92:6 A senseless man does not know, And a fool does not understand this.

Psa 92:7 When the wrong spring up like grass, And all the workers of wickedness blossom, It is for them to be destroyed forever.

Psa 92:8 But You, יהוה, are on high forever.

Psa 92:9 For look, Your enemies, O יהוה, For look, Your enemies do perish; All the workers of wickedness are scattered.

Psa 92:10 But You lift up my horn like a wild ox; I have been anointed with fresh oil.

Psa 92:11 And my eye looks upon my enemies; My ears hear the evil-doers Who rise up against me.

Psa 92:12 The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon.

Psa 92:13 Those who are planted in the House of יהוה Flourish in the courts of our Elohim.

Psa 92:14 They still bear fruit in old age; They are fresh and green,

Psa 92:15 To declare that יהוה is straight, My rock, and in Him is no unrighteousness.

YHWH Reigns

Psa 93:1 יהוה shall reign, He shall put on excellency; יהוה shall put on strength; He shall gird Himself. Indeed, the world is established, immovable.

Psa 93:2 Your throne is established from of old; You are from everlasting.

Psa 93:3 Rivers shall lift up, O יהוה, Rivers shall lift up their voice; Rivers lift up their breakers.

Psa 93:4 יהוה on high is mightier Than the noise of many waters, The mighty breakers of the sea.

Psa 93:5 Your witnesses have been very trustworthy. Set-apartness befits Your house, O יהוה, forever.

The New Garment Torn in Twelve Pieces

~ Shalom ~ Libby

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