

*Greetings, today our manna is from Genesis 25; Matthew 24; Esther 1; Acts 24.*

## January 24 – Melchizedek Devotional Perspective

[Note: I have added emphasis with underlines, highlights, and [brackets] to Scripture for teaching purposes only.]

### Genesis 25

After Sarah's death, Abraham takes another wife Qeturah [Qeturah]. Therefore, it is very important to communicate which child was born to Abraham by covenant. YHWH's covenant was established through Isaac as recorded in Genesis 17.

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'el, 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."

Abraham had several children. When speaking of the Elohim of Abraham, identifiers are used by saying, the 'Elohim of Abraham, Isaac, and Jacob.' This leaves no doubt about the covenant righteous lineage that would lead to the Messiah.

### Abraham's Death and His Descendants

**Gen 25:1** And Abraham took another wife, whose name was Qeturah.

**Gen 25:2** And she bore him Zimran, and Yoqshan, and Medan, and Midyan, and Yishbaq, and Shuwaḥ.

**Gen 25:3** And Yoqshan brought forth Sheḇa and Deḡan. And the sons of Deḡan were Asshurim, and Letushim, and Le'ummim.

**Gen 25:4** And the sons of Midyan were Ĕphah, and Ĕpher, and Ḥanoḡ, and Aḇiḡa, and Elda'ah. All these were the children of Qeturah.

**Gen 25:5** Now Abraham gave all that he had to Yitshaq,

**Gen 25:6** but to the sons of the concubines whom Abraham had, Abraham gave gifts while he was still living, and sent them away from his son Yitshaq, eastward, to the land of the east.

**Gen 25:7** And these are all the years of Abraham's life which he lived: **one hundred and seventy-five years.**

**Gen 25:8** And Abraham breathed his last and died in a good old age, aged and satisfied, and was gathered to his people.

**Gen 25:9** **And his sons Yitshaq and Yishma'ël buried him in the cave of Maḵpēlah, which is before Mamrē, in the field of Ephron son of Tsoḥar the Hittite,**

**Gen 25:10** the field which Abraham purchased from the sons of Hēth. There Abraham was buried with Sarah his wife.

**Gen 25:11** **And it came to be, after the death of Abraham, that Elohim blessed his son Yitshaq. And Yitshaq dwelt at Be'ēr Laḥai Ro'i.**

**Gen 25:12** **And this is the genealogy of Yishma'ël, Abraham's son,** whom Haḡar the Mitsrian, Sarah's female servant, bore to Abraham.

**Gen 25:13** And these were the names of the sons of Yishma'ël, by their names, according to their generations: The first-born of Yishma'ël, Neḡayoth; then Qēḡar, and Aḡbe'ël, and Miḡsam,

**Gen 25:14** and Mishma, and Dumah, and Massa,

**Gen 25:15** Ḥaḡar, and Tēma, Yetur, Naphish, and Qēḡemah.

**Gen 25:16** These were the sons of Yishma'ël and these were their names, by their towns and their settlements, twelve chiefs according to their tribes.

**Gen 25:17** And these were the **years of the life of Yishma'ël: one hundred and thirty-seven years.** And he breathed his last and died, and was gathered to his people.

**Gen 25:18** **And they dwelt from Hawilah as far as Shur, which is east of Mitsrayim as you go toward Ashshur. He settled before all his brothers.**

### The Birth of Esau and Jacob

**Gen 25:19** **And this is the genealogy of Yitshaq, Abraham's son.** Abraham brought forth Yitshaq.

**Gen 25:20** And **Yitshaq was forty years old when he took Ribqah as wife,** the daughter of Bethu'ël the Aramean of Paddan Aram, the sister of Laḡan the Aramean.

**Gen 25:21** And Yitshaq prayed to יהוה for his wife, because she was barren. And יהוה answered his prayer, and Ribqah his wife conceived.

**Gen 25:22** **And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask יהוה.**

**Gen 25:23** **And יהוה said to her, "Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger."**

This was a prophetic word given to Rebekah. The older son, Esau, would serve the younger son, Jacob. To this day, the battle rages between Edom [Esau] and the set-apart nation of Israel [Jacob].

**Gen 25:24** And when the days were filled for her to give birth, and see, twins were in her womb!

**Gen 25:25** And the first came out red all over, like a hairy garment, so they called his name Ĕsaw.

Gen 25:26 And afterward his brother came out, with his hand holding on to Ėsaw's heel, so his name was called Ya'aqob. And **Yitshaq was sixty years old when she bore them.**

Gen 25:27 And the boys grew up. And Ėsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

Gen 25:28 And Yitshaq loved Ėsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

### Esau Sells His Birthright

Gen 25:29 And Ya'aqob cooked a stew, and Ėsaw came in from the field, and he was weary.

Gen 25:30 And Ėsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.

Gen 25:31 **But Ya'aqob said, "Sell me your birthright today."**

Gen 25:32 And Ėsaw said, "Look, I am going to die, so why should I have birthright?"

Gen 25:33 **Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.**

Gen 25:34 Ya'aqob then gave Ėsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ėsaw despised his birthright.

Esau willingly sold his birthright. The covenant line of righteousness would come through Jacob.

## Matthew 24

The first destruction of Jerusalem resulted in Judah's exile to Babylon occurring in approximately 597 BCE. The dates vary from 597 BCE; 587/586 BCE; and 582/581 BCE. Now, in Matthew 24 we will read where Yahusha foretells of the 2<sup>nd</sup> destruction of Jerusalem and the temple; this was the 2<sup>nd</sup> temple modified by Herod. This temple had been rebuilt by Ezra and Nehemiah and those that had returned from Babylon. The destruction of this second temple would take place in approximately 68-70 A.D.

### Yahusha Foretells Destruction of the Temple

**Mat 24:1** And going out, יהושע went away from the Set-apart Place, and His taught ones came near to point out to Him the buildings of the Set-apart Place.

**Mat 24:2** And יהושע said to them, "Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down."

Yahusha's taught ones inquire about the sign of His coming and the end of the age.

## Signs of the End of the Age

Mat 24:3 And as He sat on the Mount of Olives, the taught ones came to Him separately, saying, “Say to us, when shall this be, and what is the sign of Your coming, and of the end of the age?”

Mat 24:4 **And יהושע answering, said to them, “Take heed that no one leads you astray.**

- ✚ Mat 24:5 “For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.
- ✚ Mat 24:6 “And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.
- ✚ Mat 24:7 “For nation shall rise against nation, and reign against reign. And there shall be scarcities of food, and deadly diseases, and earthquakes in places.
- ✚ Mat 24:8 **“And all these are the beginning of birth pains.**
- ✚ Mat 24:9 “Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My Name’s sake.
- ✚ Mat 24:10 “And then many shall stumble, and they shall deliver up one another, and shall hate one another.
- ✚ Mat 24:11 “And many false prophets shall rise up and lead many astray.
- ✚ Mat 24:12 “And because of the increase in lawlessness, the love of many shall become cold.

Mat 24:13 **“But he who shall have endured to the end shall be saved.<sup>a</sup> Footnote: <sup>a</sup>See Mat 10:22.**

Mat 24:14 **“And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.**

## The Abomination of Desolation

Mat 24:15 “So when you see the **‘abomination that lays waste,’<sup>b</sup> Dan 11:31** spoken of by Dani’el the prophet, set up in the set-apart place” – he who reads, let him understand – Footnote: <sup>b</sup>See also [Dan 9:27](#) and *Abomination that lays waste in Explanatory Notes*.

Mat 24:16 “then let those who are in Yehudah flee to the mountains.

Mat 24:17 “Let him who is on the house-top not come down to take whatever out of his house.

Mat 24:18 “And let him who is in the field not turn back to get his garments.

Mat 24:19 “And woe to those who are pregnant and to those who are nursing children in those days!

Mat 24:20 “And pray that your flight does not take place in winter or on the Sabbath.

Mat 24:21 “For then there shall be **great distress,<sup>c</sup>** such as has not been since the beginning of the world until this time, no, nor ever shall be. Footnote: <sup>c</sup>Or *great pressure, or great affliction*.

Mat 24:22 “And if those days were not shortened, no flesh would be saved, but for the

sake of the chosen ones those days shall be shortened.

There have been many opinions as to what the abomination of desolation could be that is set up in the Set-apart Place. During the Maccabean time period, it is said that a statue of Zeus was set-up in the set-apart place. We know prophecies are usually fulfilled 2-3 times. Therefore, yet once more, an abomination that is despicable will be set-up in the Set-apart place.

- ❖ The abomination could be the Anti-messiah taking His seat in the man-ordained '3<sup>rd</sup> Temple.' This so called '3<sup>rd</sup> Temple' is the one being promoted by the current Sanhedrin Council; the Temple Institute; other promoting agencies; and deceived Christians.
- ❖ It could be a pagan statue being set-up in the man-ordained '3<sup>rd</sup> Temple.'
- ❖ Believers are the temple. Therefore, it could refer to those that receive the 'mark of the beast' which would alter their DNA and make them no longer human but a beast. 1Co 6:19 Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own?

**Mat 24:23** "If anyone then says to you, 'Look, here is the Messiah!' or 'There!' do not believe.

- Mat 24:24 "For false messiahs and false prophets shall arise, and
- they shall show great signs and wonders, so as
- to lead astray, if possible, even the chosen ones.

**Mat 24:25** "See, I have forewarned you.

**Mat 24:26** "So if they say to you,

- 'Look, He is in the desert!' do not go out; or
- 'Look, He is in the inner rooms!' do not believe.

The false messiah may very well come as the '12<sup>th</sup> Imam.' Many middle east leaders own white stallions to be equated to this 'great one.' The countries of the middle east consist of desert lands and like many countries, they too have underground facilities and bunkers which could be referred to as 'inner rooms.'

When the True Messiah comes, Yahusha HaMashiach, there will be no need to go anywhere to view Him; for He will be seen by all as lightning comes from the east and shines to the west.

**Mat 24:27** "For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Adam be.

Mat 24:28 “For wherever the dead body is, there the vultures<sup>d</sup> shall be gathered together. Footnote: <sup>d</sup> [Luk 17:37](#).

### The Coming of the Son of Man

Mat 24:29 “And **immediately after the distress<sup>e</sup>** of those days the

- sun shall be darkened, and
- the moon shall not give its light, and
- the stars shall fall from the heaven,<sup>f</sup> [Isa 13:10](#); [Isa 24:23](#), [Eze 32:7-8](#), [Joe 2:10](#), [Joe 2:31](#), [Joe 3:15](#) and
- the powers of the heavens shall be shaken.<sup>g</sup> [Hag 2:6](#), [Hag 2:21](#) Footnotes: <sup>e</sup>Or *pressure*. <sup>f</sup>Also see [Amo 5:20](#), [Amo 8:9](#). <sup>g</sup>Also see [Isa 34:4](#).

Mat 24:30 “**And then** the sign of the Son of Adam shall appear in the heaven,

- and then all the tribes of the earth shall mourn, [Zec 12:10](#), [Zec 12:14](#)
- and they shall see the Son of Adam coming on the clouds [Dan 7:13](#) of the heaven with power and much esteem.<sup>h</sup> Footnote: <sup>h</sup>Also see [Dan 7:14](#).

A great sound of a trumpet...

Mat 24:31 “**And He shall send His messengers**

- with a great sound of a trumpet, [Isa 27:13](#) and
- they shall gather together His chosen ones from the four winds, [Dan 7:2](#) from one end of the heavens to the other. [Deu 4:32](#).

Presently, we seem to be in the period of the birth pangs before the tribulation begins. The fig tree is starting to show signs that His return is drawing near.

### The Lesson of the Fig Tree

Mat 24:32 “And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

Mat 24:33 “So you also, when you see all these, **know that He is near, at the doors.**

Mat 24:34 “**Truly, I say to you, this generation shall by no means pass away until all this takes place.**

Mat 24:35 “The heaven and the earth shall pass away, but My words shall by no means pass away.

## No One Knows That Day and Hour

Mat 24:36 **“But concerning that day and the hour no one knows,** not even the messengers of the heavens, **but My Father only.**<sup>h</sup> Footnote: <sup>h</sup> [Mar 13:32](#)

- Mat 24:37 “And **as the days of Noah,** so also shall the coming of the Son of Adam be.
  - Mat 24:38 “For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that **Noah entered into the ark,** [Gen 7:7](#).
  - Mat 24:39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.

Mat 24:40 **“Then**

- **two<sup>i</sup>** shall be in the field, the one is taken and the one is left. Footnote: <sup>i</sup>A masculine plural can refer to either gender; feminine plural refers to females only.
- Mat 24:41 “Two women<sup>i</sup> shall be grinding at the mill, one is taken and one is left. Footnote: <sup>i</sup>A masculine plural can refer to either gender; feminine plural refers to females only.

Some have thought the ones taken, are those being caught away or ‘raptured.’ However, we read the following in Matthew 13:30:

Mat 13:30 Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, **“First gather the darnel** and bind them in bundles to burn them, but gather the wheat into my granary.” ’ ’

Mat 24:42 **“Watch therefore, for you do not know what hour your Master is coming.**

Mat 24:43 “And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

Mat 24:44 **“Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him.**

Mat 24:45 “Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

Mat 24:46 **“Blessed is that servant whom his master, having come, shall find so doing.**

Mat 24:47 “Truly, I say to you that he shall set him over all his possessions.

- ❖ We are to watch and wait.
- ❖ We are to stay in His Word.
- ❖ We are to study and show ourselves approved.

- ❖ We are to work out our own salvation with fear and trembling; meaning with respect and awe towards Him.
- ❖ We are to keep His Sabbath's holy and keep His prophetic moedim. His timing is based on His calendar of feasts, our wedding rehearsals.
- ❖ We are to walk and stay in Covenant with our Groom.

Mat 24:48 **“But if that evil servant says in his heart,**

- ‘My master is delaying his coming,’
- **Mat 24:49** and begins to beat his fellow servants, and
- to eat and drink with the drunkards,

**Mat 24:50 the master of that servant shall**

- **come on a day when he does not expect it, and**
- **at an hour he does not know,**
- **Mat 24:51 and shall cut him in two and**
- **appoint him his portion with the hypocrites –**
- **there shall be weeping and gnashing of teeth.**

## Esther Introduction

### F. B. Meyer’s Introductory Commentary to Esther:

#### OUTLINE OF ESTHER

##### Deliverance from National Disaster

#### I. THE PLOT TO DESTROY THE JEWISH NATION, Esther 1-3

1. *The Deposition of Vashti*, [Est 1:1-22](#)
2. *The Advancement of Esther*, [Est 2:1-18](#)
3. *Mordecai’s Service to the King*, [Est 2:19-23](#)
4. *The Promotion of Haman*, [Est 3:1-6](#)
5. *Haman’s Plot against the Jews*, [Est 3:7-15](#)

#### II. THE PLOT EXPOSED, Esther 4-7

1. *Mordecai’s Appeal to Esther*, [Est 4:1-17](#)
2. *Esther’s Appearance before the King*, [Est 5:1-8](#)
3. *Haman Anticipates Mordecai’s Death*, [Est 5:9-14](#)
4. *Haman Obligated to Honor Mordecai*, [Est 6:1-14](#)
5. *Haman’s Fall and Execution*, [Est 7:1-10](#)

#### III. THE PLOT FRUSTRATED, Esther 8-10

1. *Esther’s Plea for Her People*, [Est 8:1-9](#)

2. *The King's Decree for Their Self-Defense, [Est 8:9-17](#)*
3. *The Jews Slay Their Enemies, [Est 9:1-16](#)*
4. *Feast of Purim Established, [Est 9:17-32](#)*
5. *The Advancement of Mordecai, [Est 10:1-3](#)*

## INTRODUCTION TO ESTHER

This book is a striking record of the divine providence. In the foregoing books we learn how God watched over the Jews who returned from captivity. **This tells us how those who remained still in exile, scattered through the great heathen world, were marvelously preserved.** Though the name of God does not occur in this book, yet His hand is everywhere manifest. His name does not often occur in the daily press, which records the history of our times; yet we may ask whether the workings of God are not also clearly recorded there. Verily our God hides Himself.

The time occupied by this story falls between the going-up of Zerubbabel from Babylon to Jerusalem, and that of Ezra. The Persian empire was at the height of its glory, extending from the Indus to the Mediterranean. It is supposed that the Ahasuerus here mentioned was Xerxes, the invader of Greece. The feast in [Est 1:1-22](#) corresponds in point of time to the great council he summoned to decide on that invasion. His winter palace was at Shushan, and his court given up to revelry and excess. It is held by some that the book is an extract from the imperial records of the time, and was perhaps drawn up by some pious Jew, Mordecai or another, who was annalist at that time; and if this were the case, it would account for many parentheses and explanations which are inserted, which would not have been required by ordinary Jewish readers.

After the Babylonian exile, there were several people that chose not to return to Jerusalem when given the opportunity. Among those that chose not to return to Jerusalem are written of in the Book of Esther; such as Mordecai and Esther. These and others had apparently settled in their homes in the exiled nation; and chose to remain. All choices have consequences; and we will see Haman revolt against the nation people of Judah.

It is important to see the connection of Haman's heritage in Esther 3:1 to the time of Saul's disobedience against YHWH concerning the Amalēqites in 1Sam. 15.

1Sa 15:8 And he caught Aḡaḡ sovereign of the Amalēqites alive, and put under the ban all the people with the edge of the sword.

1Sa 15:9 But Sha'ul and the people spared Aḡaḡ and the best of the sheep, and the cattle, and the fatlings, and the lambs, and all that was good, and would not put them under the ban. But all goods despised and worthless, that they put under the ban.

-----  
1Sa 15:32 And Shemu'el said, "Bring Aḡaḡ sovereign of the Amalēqites here to me." So Aḡaḡ came to him delightedly, and Aḡaḡ said, "Truly, the bitterness of death has turned aside."

1Sa 15:33 And Shemu'el said, "As your sword bereaved women, let your mother be bereaved

among women too.” Shemu’el then hewed Aġaġ to pieces before יהוה in Gilgal.

-----  
 Est 3:1 After these events Sovereign Aġashwėrosh promoted Haman, son of Hammedatha the Aġaġite, and exalted him and seated him higher than all the princes with him.

As his name indicates, Haman was a descendant of [Agag](#), the king of the [Amalekites](#), a people who were wiped out in certain areas by King [Saul](#) and [David](#).<sup>[2]</sup> <https://en.wikipedia.org/wiki/Haman>

We will read of circumstances in the Book of Esther that makes Haman’s fury rise fueled by his heritage and this past historical knowledge.

## Esther 1

### The King's Banquets

**Est 1:1** And it came to be in the days of Aġashwėrosh – he is the Aġashwėrosh who reigned from India to Kush, **a hundred and twenty-seven provinces** –

**KJV:** Est 1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

#### Adam Clarke Commentary on Esther 1:1

**Now it came to pass** - The Ahasuerus of the Romans, the Artaxerxes of the Greeks and Ardsheer of the Persians, are the same. Some think that this Ahasuerus was Darius, the son of Hystaspes; but Prideaux and others maintain that he was Artaxerxes Longimanus.

**Reigned from India even unto Ethiopia** - This is nearly the same account that is given by Xenophon. How great and glorious the kingdom of Cyrus was beyond all the kingdoms of Asia, was evident from this: Ὠρισθη μὲν πρῶς ἕω τῆ Ερυθρᾶ θαλαττῆ· πρὸς ἀρκτὸν δὲ τῷ Εὐξεινῷ ποντῷ· πρὸς ἑσπεραν δὲ Κυπρῷ καὶ Αἰγυπτῷ· πρὸς μεσημβριαν δὲ Αἰθιοπία. “It was bounded on the east by the Red Sea; on the north by the Euxine Sea; on the west by Cyprus and Egypt; and on the south by Ethiopia.” - Cyrop. lib. viii., p. 241, edit. Steph. 1581.

**Est 1:2** in those days, when Sovereign Aġashwėrosh sat on the throne of his reign, which was in the citadel of Shushan,

(Brenton) in those days, when king Artaxerxes was on **the throne in the city of Susa,**

The citadel of Shushan refers to the throne of Sovereign Ahashwërosh's [Artaxerxes'] kingdom, which was in Shushan, the royal city of the kings of Persia. It was there that the sovereign threw an extravagant feast for his officials and servants. Many riches had been obtained and pride overflowed. The sovereign flaunted the esteem and splendor of his reign for 180 days; then had another feast for 7 days for all the people present in the citadel of Susa. Queen Vashti would have been hosting the women in attendance.

**Est 1:3** that in the third year of his reign he made a feast for all his officials and servants. The power of Persia and Media, the nobles and the princes of the provinces were before him,

**Est 1:4** when he showed the riches of his esteemed reign and the splendour of his excellent greatness for many days, a hundred and eighty days.

**Est 1:5** And when these days were completed, the sovereign made a feast lasting seven days for all the people who were present in the citadel of Shushan, from great to small, in the courtyard of the garden of the sovereign's palace.

Elaborate tapestries were draped between the marble columns with the finest of furnishings surrounding the guests. The attendees were served much royal wine in uniquely designed golden vessels. For the most part, it was a time of peace and extravagance.

**Est 1:6** White and blue tapestries were fastened with cords of fine linen and purple on silver rods and marble columns – the couches were of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and black marble.

**Est 1:7** And they served drinks in golden vessels, the vessels being different from one another, with much royal wine, according to the hand of the sovereign.

**Est 1:8** And drinking was according to the law, no one was compelled, for so the sovereign had ordered all the officers of his house, that they should do according to each one's pleasure.

**Est 1:9** Sovereigness Vashti also made a feast for the women in the royal palace which Sovereign Ahashwërosh owned.

### Queen Vashti's Refusal

**Est 1:10** On the seventh day, when the heart of the sovereign was glad with wine, he ordered Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Karkas, the seven eunuchs who were in attendance in the presence of Sovereign Ahashwërosh,

**Est 1:11** to bring Sovereigness Vashti before the sovereign, with her royal crown, in order to show her loveliness to the people and the officials, for she was lovely to look upon.

The sovereign being filled with wine decides to send his eunuchs to retrieve and flaunt one of his finest possession - Queen Vashti. Some records state that she had been requested to appear before the drunken crowd wearing only her crown. Apparently, the sovereign wasn't hiding any of his 'prized possessions' from the eyes of his attendees.

**Est 1:12** But Sovereigness Vashti refused to come at the sovereign's command brought by his eunuchs. And the sovereign was very wroth, and **his rage burned within him.**

Vashti had been given an improper request and she, in my opinion, rightly refused. The king being full of pride and drunkenness becomes enraged.

**Est 1:13** So the sovereign said to the wise men who understood the times (for in this way the sovereign's matter *came*, before all who knew law and right-ruling,

**Est 1:14** and who were close to him: Karshena, Shēthar, Admatha, Tarshish, Meres, Marsena, Memukan, the seven princes of Persia and Media, who saw the sovereign's face, who sat first in the reign):

**Est 1:15** **“According to law, what is to be done to Sovereigness Vashti, because she did not perform the command of Sovereign Ahashwërosh, through the eunuchs?”**

**Est 1:16** And Memukan answered before the sovereign and the princes, “Sovereigness Vashti has misbehaved not only toward the sovereign, but also toward all the princes, and all the people who are in all the provinces of Sovereign Ahashwërosh.

**Est 1:17** “For the matter of the sovereigness shall go forth to all women, to make their husbands despised in their eyes, when they say, ‘**Sovereign Ahashwërosh commanded Sovereigness Vashti to be brought in before him, but she did not come.**’

**Est 1:18** “And this day the princesses of Persia and Media shall say to all the sovereign's officials that they have heard of the matter of the sovereigness – with plenty of scorn and wrath.

**Est 1:19** “If it pleases the sovereign, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it does not pass away, that Vashti shall come no more before Sovereign Ahashwërosh. And let the sovereign give her royal position to another who is better than she.

**Est 1:20** “And the sovereign's decree which he makes shall be proclaimed throughout all his rule, great as it is, and all the wives give esteem to their husbands, both great and small.”

**Est 1:21** And the word was good in the eyes of the sovereign and the princes, and the sovereign did according to the word of Memukan.

The sovereign listens to Memukan and letters are sent out accordingly.

**Est 1:22** So he sent letters to all the sovereign's provinces, to each province in its own writing, and to every people in their own language, **that each man should be master in his own house and speak in the language of his people.**

## Acts 24

### Paul Before Felix at Caesarea

**Act 24:1** And after five days the high priest Hananyah came down, with the elders, and **a certain speaker – Tertullus.** And they brought charges against Sha'ul before the governor.

**Act 24:2** And when he was called upon, Tertullus began to accuse him, saying, "Having obtained great peace through you, and reforms being brought to this nation by your forethought,

**Act 24:3** we accept it always and in all places, most excellent Felix, with all thanks.

**Act 24:4** "But in order not to hinder you any further, I beg you to hear us briefly in your gentleness.

Hananyah and the elders bring with them Tertullus. We can think of Tertullus in modern day terms as a highly sought-after prosecuting attorney. One who was very articulate and persuasive at nauseum.

He wastes no time in 'buttering up' Governor Felix. Tertullus begins by flattering Felix with recounting his accomplishments of peace and reforms 'he had brought to his nation' because of his 'forethought.' Then implies he does not want to detain or inconvenience him any further; **so, he would proceed and briefly wrap up this case.** He was alluding that the case was easy and 'clear cut.'

**Act 24:5** "For having found **this man a plague,** who **stirs up dissension among all the Yehudim throughout the world,** and **a ringleader of the sect of the Natsarenes,**

**Act 24:6** who **also tried to profane the Set-apart Place,** and whom we seized, and wished to judge him according to our law,

Tertullus goes from 'dripping with honey' to a 'fire-breathing dragon.' He vehemently degrades Paul with 4 false claims.

- Calls him a plague,

- Accuses him of stirring up dissension among ALL the Yehudim throughout the world!
- Accuses him of being a ringleader of the ‘sect of the Nazarenes’,
- Finally, states Paul tried to profane the Set-apart place...

All of which were blatantly FALSE.

While Tertullus is still ‘fired up’, he turns to attack the Commander Lysias.

#### Act 24:7 **but the commander Lysias**

- came along and with much violence took him out of our hands,
- Act 24:8 commanding his accusers to come to you.

And by examining him yourself you shall be able to know all these *matters* of which we accuse him.”

Act 24:9 And **the Yehudim also agreed**, maintaining that these *matters* were so.

Tertullus insinuates that pretty much ‘without a doubt’, Felix would reach the same ‘conclusions’ as did he and the Yehudim.

Felix turns the attention to Paul by motioning him to speak.

Act 24:10 **And when the governor had motioned him to speak, Sha’ul answered,**

**Acts 24:11-21 – Paul replies** - Paul also knew Felix’s history and was definitely capable of articulating his own defense; so, he proceeds. Again, we can see this skill as being another reason why Paul was YHWH’s chosen vessel.

*“Knowing that for many years you have been a judge of this nation, I gladly defend myself, seeing you are able to know that it is not more than twelve days since I went up to Yerushalayim to worship. “And **they neither found me in the Set-apart Place disputing with anyone nor stirring up the crowd**, either in the congregations or in the city. “**Nor are they able to prove the charges of which they now accuse me.***

*“**And this I confess to you**, that according to the Way which they call a sect, **so I worship the Elohim of my fathers**, Exo 3:15 believing all that has been written in the Torah and in the Prophets, having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the*

righteous and the unrighteous.

*“And in this I exercise myself to have a clear conscience toward Elohim and men always. “And after many years I came to bring kind deeds to my nation and offerings, at which time certain Yehudim from Asia found me cleansed in the Set-apart Place, neither with a crowd nor with disturbance, who ought to be present before you to bring charges if they have any matter against me. **“Or else let these themselves say if they found any wrongdoing in me while I stood before the council, other than for this one declaration which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you today.’ ”**”*

Paul boldly states to Felix that these accusing him would not be able to prove their charges.

### Paul Kept in Custody

**Act 24:22** And having heard this, having known more exactly about the Way, Felix put them off, saying, “When Lysias the commander comes down, I shall decide your case.”

The commander Lysias seems to have been one of good reputation; and it appears Felix had confidence in his report. So much for Tertullus’ bashing of Lysias.

**Act 24:23** And he ordered the captain to keep Sha’ul and to have ease, and not to forbid any of his friends to attend to him.

**Act 24:24** And after some days, when Felix came with his wife Drusilla, who was a female Yehudi, he sent for Sha’ul and heard him concerning the belief in Messiah.

Paul is invited by Felix and his wife Drusilla to hear more about the belief in Messiah. What an awesome and divine opportunity!

**Act 24:25** And as he reasoned about righteousness, and self-control, and the judgment to come, Felix became frightened and said, “For the present, go. And when I find time I shall send for you.”

**Act 24:26** At the same time too he was anticipating that money would be given him by Sha’ul, that he might release him. Therefore he sent for him more often and conversed with him.

**Act 24:27** But after two years had passed Porcius Festus succeeded Felix. And wishing to do the Yehudim a favour, Felix left Sha’ul bound.

Felix was a politician and unfortunately politicians have a tendency to compromise and appease. Some even value the ‘under the table’ cash deals. It appears Felix was anticipating Paul would provide such a transaction; but that would not to be the case.

Instead, Felix keeps Paul confined to stay in ‘good graces’ with the Yehudim; and subsequently leaves the case for his predecessor, Festus, to address.

*~ Shalom ~ Libby*

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