

Greetings, today our manna is Judges 21; Acts 25; Jeremiah 35; Psalms 7 & 8.

August 7 - 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/>

Judges 21

Wives Provided for the Tribe of Benjamin

Jdg 21:1 And the men of Yisra'ël had sworn an oath at Mitspah, saying, "Not one of us shall give his daughter to Binyamin as a wife."

Jdg 21:2 So the people came to Běyth Ĕl, and sat there until evening before Elohim, and lifted up their voices and wept bitterly,

Jdg 21:3 and said, "O יהוה Elohim of Yisra'ël, why has this come about in Yisra'ël, that today there should be **one tribe missing in Yisra'ël?**"

Jdg 21:4 And it came to be on the morrow, that the people rose early and built a slaughter-place there, and brought ascending offerings and peace offerings.

Jdg 21:5 And the children of Yisra'ël said, "Who is there among all the tribes of Yisra'ël who did not come up with the assembly to יהוה?" For they had made a great oath concerning anyone who had not come up to יהוה at Mitspah, saying, "He shall certainly be put to death."

Jdg 21:6 And the children of Yisra'ël were sorry **for Binyamin** their brother, and said, "One tribe is cut off from Yisra'ël today.

Jdg 21:7 "What do we do for wives for those who remain, seeing we have sworn by יהוה not to give them our daughters as wives?"

Jdg 21:8 And they said, "Which one of the tribes of Yisra'ël did not come up to Mitspah to יהוה?" And see, **no one had come** to the camp **from Yaběsh Gil'ad** to the assembly.

Jdg 21:9 For when the people called a roll, see, not one of the inhabitants of Yaběsh Gil'ad was there.

Jdg 21:10 And the congregation sent out there **twelve thousand** of their bravest men, and commanded them, saying,

"Go, and you shall strike the inhabitants of Yaběsh Gil'ad with the edge of the sword, even the women and children.

Jdg 21:11 **"And this is what you do:** Put under the ban every male, and every woman who has known a man by lying with him."

Jdg 21:12 And they found among the inhabitants of Yaběsh Gil'ad **four hundred young**

maidens who had not known a man. **And they brought them to the camp at Shiloh, which is in the land of Kena'an.**

Jdg 21:13 Then all the congregation sent, and spoke to the children of Binyamin who were at the rock of Rimmon, and proclaimed peace to them.

Jdg 21:14 And Binyamin turned back at that time, and they gave them the women whom they had saved alive of the women of Yaběsh Gil'ad. **But even so there were not enough for them.**

Though they grieved for their brethren tribe of Benjamin, the people were perplexed in knowing how to provide more wives for the remnant of Benjamin; since they had sworn an oath saying, 'Cursed be the one who gives a wife to Benjamin.'

Jdg 21:15 And the people were sorry for Binyamin, because יהוה had made a breach in the tribes of Yisra'ěl.

Jdg 21:16 And the elders of the congregation said, "What do we do for wives for those who remain, since the women have been destroyed out of Binyamin?"

Jdg 21:17 And they said, "There is an inheritance for the survivors of Binyamin, and no tribe is to be destroyed from Yisra'ěl.

Jdg 21:18 "But we are unable to give them wives from our daughters, for the children of Yisra'ěl have sworn an oath, saying, 'Cursed be the one who gives a wife to Binyamin.'"

Jdg 21:19 So they said, **"See, there is a yearly festival of יהוה in Shiloh, which is north of Běyth Ēl, on the east side of the highway that goes up from Běyth Ēl to Shekem, and south of Lebonah."**

BDB Definition:

Shiloh = "place of rest"

1) a city in Ephraim and temporary home of the Ark of the Covenant and the Tabernacle, the place where Samuel grew up

It is not clear as to which festival this was; whether a festival of YHWH or a festival that had become paganized. The account does mention lying in wait in the vineyards, so one may deduce that there were enough leaves and fruit on the vine to provide refuge. In that same line of thought, the festival may have been the 'Festival of Ingathering' of the fruit of the vine and olives.

Jdg 21:20 And they commanded the children of Binyamin, saying, "Go, lie in wait in the

vineyards,

Jdg 21:21 “and watch. And see, when the daughters of Shiloh come out to perform their dances, then you shall come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh, and go to the land of Binyamin.

There is not a festival to YHWH that I know of that encourages daughters to perform ‘their dances.’ This festival probably had blended in paganized aspects along with YHWH’s festival of Ingathering or Sukkot. The location being in Shiloh makes sense; in that the Ark of the Covenant was located there until later captured by the Philistines.

Jdg 21:22 “And it shall be, when their fathers or their brothers come to us to complain, that we shall say to them, ‘Favour us with them, because we did not take a wife for any of them in battle, neither have you given them to them, making yourselves guilty of your oath.’ ”

Jdg 21:23 And the children of Binyamin did so, and took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

Therefore, the remnant of Benjamin hid in wait, of those attending the festival, to take captive wives; and the whole plan was devised to circumvent the oath that all the tribes of the children of Israel had made. The ‘wives’ were obtained, and the tribe of Benjamin rebuilt their cities; and all the other tribes returned to their inheritance.

Jdg 21:24 And the children of Yisra’ël went from there at that time, each one to his tribe and clan. And they went from there, each one to his inheritance.

Jdg 21:25 In those days there was no sovereign in Yisra’ël – everyone did what was right in his own eyes.^a Footnote: ^aSee [Jdg 17:6](#) and [Deu 12:8](#).



Acts 25

Paul Appeals to Caesar

Act 25:1 Festus therefore, having come to the province, three days later went up from Caesarea to Yerushalayim.

The first thing these salivating wolves do is ‘beg’ Festus to send Paul to Jerusalem so they could lie in wait to kill him. Keep in mind Paul’s case has now been going on for two years from the first accusations; and their hatred, envy, and jealousy continue to eat away at their souls!

Act 25:2 And the high priest and the chief men of the Yehudim informed him against Sha’ul, and they begged him,

Act 25:3 asking a favour against him, that he would send him to Yerushalayim – making a plot along the way to kill him.

Festus is at least wise enough to say Paul should be kept in Caesarea; and that he would be willing to listen to their accusations against Paul. Festus spends more than 10 days among them before departing to Caesarea. More than likely, they used those 10 days to tip the scale of Festus’ opinion to be against Paul.

Act 25:4 Then, indeed, Festus answered that Sha’ul should be kept at Caesarea, and that he himself was about to set out shortly.

Act 25:5 “Therefore,” he said, “let those who have authority among you go down with me and accuse this man, to see if there is any fault in him.”

Act 25:6 And having spent more than ten days among them, he went down to Caesarea. And on the next day, sitting on the judgment seat, he commanded Sha’ul to be brought.

The next day after arriving in Caesarea, Festus wastes no time in taking his position on the ‘bema’ judgment seat commanding Paul to be brought forward.

Act 25:7 And when he had come,

- the Yehudim who had come down from Yerushalayim stood about,
- bringing many and heavy charges against Sha’ul,
- which they were unable to prove,

Act 25:8 while Sha’ul said in his own defence,

- “Neither against the Torah of the Yehudim,
- nor against the Set-apart Place,
- nor against Caesar did I commit any sin.”

As Festus tries to keep ‘political favor’ with the Yehudim, he becomes ‘haughty’ and ends up working himself into a bind.

Act 25:9 But Festus, wishing to do the Yehudim a favour, answering Sha’ul, said, **“Do**

you wish to go up to Yerushalayim and be judged before me there concerning these matters?"

He knew being taken to Jerusalem would be the last thing Paul would desire. His haughty question backfires.

Act 25:10 And Sha'ul said,

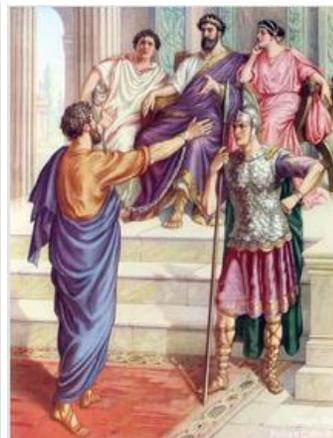
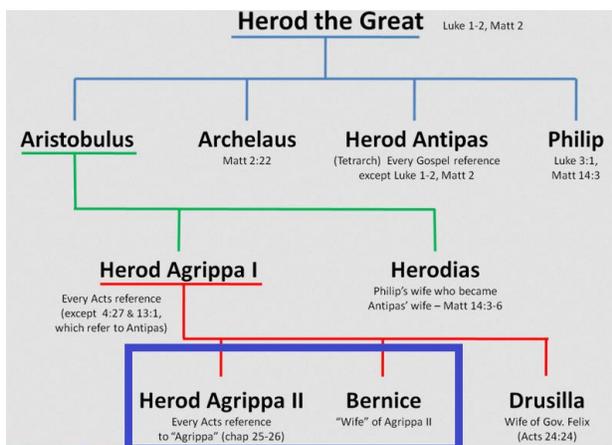
- "I am standing at Caesar's judgment seat, where I should be judged.
- To the Yehudim I have done no wrong, **as you know well enough.**
- Act 25:11 "For if indeed I do wrong, or have committed whatever deserving death, I do not refuse to die.
- But if there is none at all in these matters of which these men accuse me, **no one is able to give me up to them. I appeal to Caesar.**"

I'm sure about at this point, Festus' could see this case had become much bigger than he had ever desired! What a way to start a 'new office.' It will appear that Festus 'already', cannot handle a 'simple case'; and now, he will be getting the 'big boss involved?' Not very impressive. Festus backed himself against a wall; and Paul essentially said, 'checkmate.'

Act 25:12 Then Festus, having talked with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

Paul Before Agrippa and Bernice

Act 25:13 And certain days having passed, Sovereign Agrippa and Bernice came to Caesarea to greet Festus.



Paul's case weighed heavily on Festus; otherwise, why would he seek advice from Herod Agrippa II? At least, Festus is hospitable enough to not make mention of Paul until several days had passed.

Act 25:14 And when they had spent many days there, Festus laid Sha'ul's case before the sovereign, saying, "There is a man here whom Felix left as a prisoner,

Act 25:15 about whom the chief priests and the elders of the Yehudim informed me, when I was in Yerushalayim, asking for a judgment against him.

Act 25:16 "To them I answered, 'It is not the Roman practice to give up any man to destruction before the accused meets the accusers face to face, and has a chance to answer for himself concerning the charge against him.'

In Acts 25:16, Festus is staying on the proper course.

Act 25:17 "They, therefore, having come together, without any delay, I sat on the judgment seat the next day and commanded the man to be brought in.

Act 25:18 "When the accusers stood up, they brought no charge against him such as I expected.

Act 25:19 but had some questions against him about their own worship and about a certain הושע, who had died, whom Sha'ul was claiming to be alive.

In Acts 25:20, Festus softens the 'account' by stating he was 'uncertain' of how to investigate these matters. However, we already know in verse 9, that Festus was trying to do the Yehudim a 'favor.' Agrippa requests to hear Paul's testimony himself.

Act 25:20 "And being uncertain how to investigate these matters, I asked whether he wished to go to Yerushalayim and there be judged concerning these matters.

Act 25:21 "But when Sha'ul appealed to be kept for the decision of Augustus, I ordered him to be kept until I send him to Caesar."

Act 25:22 And Agrippa said to Festus, "I was wishing also to hear the man myself." And he said, "Tomorrow, you shall hear him."

We are now going to see Agrippa & Bernice enter the scene with great pomp in this very high-profile case with the Who's Who in attendance.

Act 25:23 Therefore, on the next day, Agrippa and Bernice having come with great show, and having entered the place of hearing with the commanders and the eminent men of the city, Sha'ul was brought in at the order of Festus.

Act 25:24 And Festus said, "Sovereign Agrippa and all the men present here with us,

you see this one about whom all the community of the Yehudim pleaded with me, both at Yerushalayim and here, shouting that he ought not to be living any longer.

Act 25:25 “But I, having found that he had committed none at all deserving death, and that he himself had appealed to Augustus, I decided to send him.

Act 25:26 “I have no definite *matter* to write to my master concerning him. Therefore I have brought him out before you, and most of all before you, Sovereign Agrippa, so that after the examination has taken place I might have somewhat to write.

Act 25:27 “For it seems to me unreasonable to send a prisoner and not to signify the charges against him.”

Now the real quandary appears; Festus needed to know what to write in the appeal to Augustus that had been found unworthy of any charges for a death penalty. This whole process had turned into a ‘kangaroo court’ of an innocent man. What does one write?

Jeremiah 35 F.B. Meyer does a very good concise summary of Jeremiah 35.

A LESSON FROM THE RECHABITES

Among the refugees from the neighboring country who sought asylum within the walls of Jerusalem, was a group of Arabs, known as Rechabites. Probably they encamped in one of the open spaces. They clung tenaciously to the regulations promulgated by Jonadab some three hundred years before. See Jdg 1:16; 2Ki 10:15; 1Ch 2:55. They drank no wine, did not cultivate the ground, and lived in tents. We do well not to touch alcohol; not to strike our roots too deeply into this world, where we are pilgrims and strangers; and to cultivate the pilgrim spirit, which looks for and travels toward the city that hath foundations. Israel had not been as true to the divine precepts as the Rechabites to those of their founder. Therefore the Chosen People would be dispossessed and scattered; while the Rechabites have preserved their independence to the present day. Obedience is the only source of permanence. “He that doeth the will of God abideth forever.”

The Obedience of the Rechabites

Jer 35:1 The word which came to Yirmeyahu from יהוה in the days of Yehoyaqim son of Yoshiyahu, sovereign of Yehudah, saying,

Jer 35:2 “Go to the house of the Rēkabites. And you shall speak to them, and bring them into the House of יהוה, into one of the rooms, and give them wine to drink.”

Jer 35:3 And I took Ya’azanyah the son of Yirmeyahu, the son of Ḥabatstsinyah, and his brothers and all his sons, and all the house of the Rēkabites,

Jer 35:4 and brought them into the House of יהוה, into the room of the sons of Ḥanan son of Yiḡdalyahu, a man of Elohim, which was by the chamber of the heads, above the room of Ma’asēyahu son of Shallum, the keeper of the door.

Jer 35:5 And I set before the sons of the house of the Rēkabites bowls filled with wine, and cups, and I said to them, “Drink wine.”

With the ‘temptation’ to drink wine set before them; they refused to do so out of respect and obedience to their father Yonadab. This account was done to compare their obedience to their earthly father; in stark contrast of Judah’s disobedience to our heavenly father YHWH.

Jer 35:6 But they said, “We do not drink wine, because Yonadab the son of Rēkab, our father, commanded us, saying, **‘You shall not drink wine,** neither you nor your sons, forever.

Jer 35:7 And **do not build a house, neither sow seed, nor plant a vineyard, nor have any of these,** but dwell in tents all your days, so that you live many days on the face of the land where you are sojourners.’

Jer 35:8 “So we obeyed the voice of Yonadab son of Rēkab, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, and our daughters,

Jer 35:9 nor to build ourselves houses to dwell in. And we have no vineyard, field or seed.

Jer 35:10 “But we dwell in tents, and have obeyed and done according to all that Yonadab our father commanded us.

Jer 35:11 “And it came to be, when Nebukadretst-sar sovereign of Babel came up into the land, that we said, ‘Come, let us go to Yerushalayim for fear of the army of the Kasdim and for fear of the army of the Arameans.’ So we dwell at Yerushalayim.”

Jer 35:12 And the word of יהוה came to Yirmeyahu, saying,

Jer 35:13 “Thus said יהוה of hosts, the Elohim of Yisra’el, **‘Go, and you shall say to the men of Yehudah and to the inhabitants of Yerushalayim,**

- “Have you not received instruction, to obey My words?” declares יהוה.
- **Jer 35:14** “The words of Yonadab son of Rēkab, which he commanded his sons, not to drink wine, are established, and they have not drunk unto this day, **for they have obeyed their father’s command.**
- And as for Me, I have spoken to you, rising early and speaking, **but you have not obeyed Me.**
- **Jer 35:15** “And I sent to you all My servants the prophets, rising up early and sending them, saying,
 - ‘Turn, each one from his evil way,
 - and make good your deeds, and
 - do not go after other mighty ones to serve them,
 - and you shall dwell in the land which I have given you and your fathers.’
 - But **you have not inclined your ear, nor obeyed Me.**

Jer 35:16 “The sons of Yonadab son of Rēkab have indeed carried out the command of their father which he commanded them, but this people has not obeyed Me.”

Jer 35:17 **“Therefore thus said יהוה Elohim of hosts, the Elohim of Yisra’ël,**

- ‘See, I am bringing on Yehudāh and on all the inhabitants of Yerushalayim all the evil I have pronounced against them,
- because I have spoken to them but they did not listen,
- and I have called to them but they did not answer.’ ”

Jer 35:18 **And Yirmeyahu said to the house of the Rēḵabites,** “Thus said יהוה of hosts, the Elohim of Yisra’ël, ‘Because you have obeyed the command of Yonadab your father, and guarded all his commands and done according to all that he commanded you,

Jer 35:19 therefore thus said יהוה of hosts, the Elohim of Yisra’ël, “Of Yonadab son of Rēḵab there shall never cease to be a man to stand before Me.” ’ ”

Rechabites [\[N\]](#) [\[T\]](#) [\[S\]](#)

the descendants of Rechab through Jonadab or Jehonadab. They belonged to the Kenites, who accompanied the children of Israel into Palestine, and dwelt among them. Moses married a Kenite wife ([Judges 1:16](#)), and Jael was the wife of "Heber the Kenite" ([4:17](#)). Saul also showed kindness to the Kenites ([1 Samuel 15:6](#)). The main body of the Kenites dwelt in cities, and adopted settled habits of life ([30:29](#)); but Jehonadab forbade his descendants to drink wine or to live in cities. They were commanded to lead always a nomad life. They adhered to the law laid down by Jonadab, and were noted for their fidelity to the old-established custom of their family in the days of Jeremiah (35); and this feature of their character is referred to by the prophet for the purpose of giving point to his own exhortation. They are referred to in [Nehemiah 3:14](#) and [1 Chronicles 2:55](#) . Dr. Wolff (1839) found in Arabia, near Mecca, a tribe claiming to be descendants of Jehonadab; and recently a Bedouin tribe has been found near the Dead Sea who also profess to be descendants of the same Kenite chief.

<https://www.biblestudytools.com/dictionary/rechabites/>

Psalm 7 & 8

YHWH means everything to David! He is his refuge and his strength. He loves YHWH with all his heart, mind, soul, and strength. David knows He is all powerful, wonderful, and He is righteous.

In You Do I Take Refuge

Psa 7:1 O יהוה my Elohim, in You I have taken refuge; Save me from all my pursuers; And deliver me,

Psa 7:2 Lest they tear at my throat like a lion, Rending in pieces, with no one to deliver.

Psa 7:3 O יהוה my Elohim, if I have done this: If there is unrighteousness in my hands,

Psa 7:4 If I have done evil to him who was at peace with me, Or have plundered my enemy without cause,

Psa 7:5 Let the enemy pursue me and overtake my being, And trample my life to the ground, And lay my esteem in the dust. Selah.

Psa 7:6 Arise, O יהוה, in Your displeasure; Lift Yourself up against the rage of my adversaries, And awake for me! You shall command judgment!

Psa 7:7 And let the congregation of the peoples gather about You; And over them return on high.

Psa 7:8 יהוה judges the peoples; Judge me, O יהוה, according to my righteousness, And according to my integrity within me.

Psa 7:9 Please let the evil of the wrong be ended, And establish the righteous; For the righteous Elohim is a trier of hearts and kidneys.

Psa 7:10 My shield is upon Elohim, Who saves the upright in heart.

Psa 7:11 Elohim is a righteous judge. And Ēl is enraged every day,

Psa 7:12 If one does not repent! He sharpens His sword, He bends His bow and makes it ready,

Psa 7:13 And He has prepared for Himself instruments of death, He makes His arrows hot for pursuers.

Psa 7:14 See, he who is bound with wickedness, And has conceived trouble and brought forth falsehood,

Psa 7:15 He has made a pit and dug it out, And falls into the ditch he made!

Psa 7:16 His trouble turns back upon his own head, And his wrongdoing comes down on the top of his head.

Psa 7:17 I give thanks to יהוה according to His righteousness, And praise the Name of יהוה Most High.

How Majestic Is Your Name - David proclaims how majestic is His Name. YHWH is Creator of all things and He has crowned man with esteem and splendor. In reverence to YHWH, we should daily reflect His esteem and splendor by being faithful as His set-apart ones.

Psa 8:1 O יהוה, our Master, how excellent is Your Name in all the earth, You who set Your splendor above the heavens!

Psa 8:2 Out of the mouth of babes and infants You have founded strength, Because of Your adversaries, To put an end to enemy and avenger.

Psa 8:3 For I see Your heavens, the work of Your fingers, The moon and the stars, which You have established.

Psa 8:4 What is man that You remember him? And the son of man that You visit him?

Psa 8:5 Yet You have made him a little less than Elohim,^a And have crowned him with esteem and splendor. **Footnote:** ^aOr - elohim.

Psa 8:6 You made him rule over the works of Your hands; You have put all under his

feet,

Psa 8:7 All sheep and oxen, And also the beasts of the field,

Psa 8:8 The birds of the heavens, And the fish of the sea, Passing through the paths of the seas.

Psa 8:9 **וַיְהוָה**, our Master, How excellent is Your Name in all the earth!

~ Shalom ~ Libby

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