

Greetings, today our manna is from Genesis 26; Matthew 25; Esther 2; Acts 25.

January 25 – Melchizedek Devotional Perspective

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

Genesis 26

YHWH's Promise to Isaac

Gen 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitshaq went to Abimelek, sovereign of the Philistines, in Gerar.

Many times, in YHWH's Word, He will use times of famines to reposition His people. This occurred in the days of Abraham, Isaac, and Jacob; and based on the Book of Revelation will occur in the end of days.

Gen 26:2 And יהוה appeared to him and said, "Do not go down to Mitsrayim, live in the land which I command you.

Gen 26:3 "Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.

YHWH is the One who directs our steps. YHWH clearly tells Isaac not to go to Egypt and He would direct him to a land of His provisions. YHWH repeats to Isaac the promise He had given to his father Abraham. This covenant promise would come through the seed of Isaac.

Gen 26:4 "And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed,

Gen 26:5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot."^a Footnote: ^aTorot - plural of Torah, teaching.

It was Abraham's faith and love for YHWH that compelled him to obey His voice and guard His Charge by keeping YHWH's commands, laws, and Torot. From the very beginning, YHWH had directed and instructed each covenant generation from the days of Adam, the first preacher of righteousness.

Isaac and Abimelech

Gen 26:6 And Yitshaq dwelt in Gerar.

Gen 26:7 And when the men of the place asked about his wife, he said, “She is my sister.” For he was afraid to say, “She is my wife,” *thinking*, “lest the men of the place should kill me for Ribqah, because she is good-looking.”

Rebekah, like Sarah, was very attractive. We recall a similar encounter with King Abimelech of Gerar occurring with Abraham and Sarah. Abimelech appears to proceed with caution and observation in this encounter with Isaac and Rebekah.

Gen 20:2 And Abraham said concerning Sarah his wife, “She is my sister.” And **Abimelek sovereign of Gerar sent and took Sarah.**

Gen 20:3 But Elohim came to Abimelech in a dream by night, and said to him, “See, you are a dead man because of the woman whom you have taken, for she is a man’s wife.”

Gen 26:8 And it came to be, when he had been there a long time, **that Abimelek sovereign of the Philistines looked through a window, and he watched and saw Yitshaq playing with Ribqah his wife.**

Gen 26:9 So Abimelech called Yitshaq and said, “See, truly she is your wife! So how could you say, ‘She is my sister?’” And Yitshaq said to him, “Because I said, ‘Lest I die on account of her.’”

Gen 26:10 **And Abimelech said,** “What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us.”

Abimelech had a direct encounter with YHWH during the time of Abraham and Sarah. He knew the power of their Elohim and would have also remembered the mercy shown to him. Abimelech makes a proclamation to his people for the protection of Isaac and Rebekah. YHWH greatly blesses Isaac in the land of Gerar, so much so, that Abimelech no longer wants them dwelling among them.

Gen 26:11 And Abimelech commanded all his people, saying, “He who touches this man or his wife shall certainly be put to death.”

Gen 26:12 And Yitshaq sowed in that land, and reaped in the same year a hundredfold, and יהוה blessed him.

Gen 26:13 And the man grew great and went forward until he became very great.

Gen 26:14 And he came to have possessions of flocks and possessions of herds and a great body of servants, and the **Philistines envied him.**

Gen 26:15 And the Philistines had stopped up all the wells which his father’s servants had dug in the days of Abraham his father, and filled them with dirt.

Resistance and oppression come from jealousy, envy, and strife. The enemy influences man's flesh to block and resist those that YHWH blesses and flourishes. Water is essential for life, so the Philistines choose to stop up the wells that had been dug in the days of Abraham, Isaac's father.

Today, the enemy continues to influence man's flesh to attempt to stop up the well of Living Water through Yahusha HaMashiach. This is futile because His living water flows through every believer. New 'wells' are springing up every day and exponentially multiplying as YHWH promised to Abraham, Isaac, and Jacob. Though the enemy may delay plans of YHWH; the enemy will never be able to thwart the plans of YHWH.

Gen 26:16 And **Aḇimeleḵ** said to **Yitsh̄aq**, "Go away from us, for you are much mightier than we."

Gen 26:17 So **Yitsh̄aq** went from there and **pitched his tent in the wadi Gerar**, and dwelt there.

Gen 26:18 And **Yitsh̄aq** dug again the wells of water which they had dug in the days of **Aḇraham** his father, for the Philistines had stopped them up after the death of **Aḇraham**. And he called them by the names which his father had called them.



Gen 26:19 But when **Yitsh̄aq**'s servants dug in the wadi and found a well of **running water** there,

Gen 26:20 the herdsmen of Gerar strove with **Yitsh̄aq**'s herdsmen, saying, "The water is ours." And he **called the name of the well Ėseq**, because they strove with him.

Gen 26:21 And they dug another well, and they strove over that one too, and he **called its name Sitnah**.

Gen 26:22 And he moved from there and dug another well, and they did not strive over it. And he **called its name Rehoboth**, and said, "For now יהוה has made room for us, and we shall be fruitful in the land."

Gen 26:23 And from there he went up **to Be'ersheba**.

Gen 26:24 And יהוה appeared to him the same night and said, "I am

the Elohim of your father **Aḇraham**. Do not fear, for I am with you, and shall bless you and increase your seed for My servant **Aḇraham**'s sake."

Gen 26:25 And he built a slaughter-place there, and called on the Name of יהוה', and he pitched his tent there, and the servants of Yitshaq dug a well there.

Gen 26:26 And **Abimelek came to him from Gerar**, with Aḥuzzath, one of his friends, and Piḳol the commander of his army.

Gen 26:27 And Yitshaq said to them, **“Why have you come to me, seeing you have hated me and have sent me away from you?”**

Gen 26:28 But they said, “We have clearly seen that יהוה' is with you. And we said, ‘Please, let there be an oath between us, between you and us. And let us make a covenant with you,

Gen 26:29 that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by יהוה.’”

Gen 26:30 And he made them a feast, and they ate and drank.

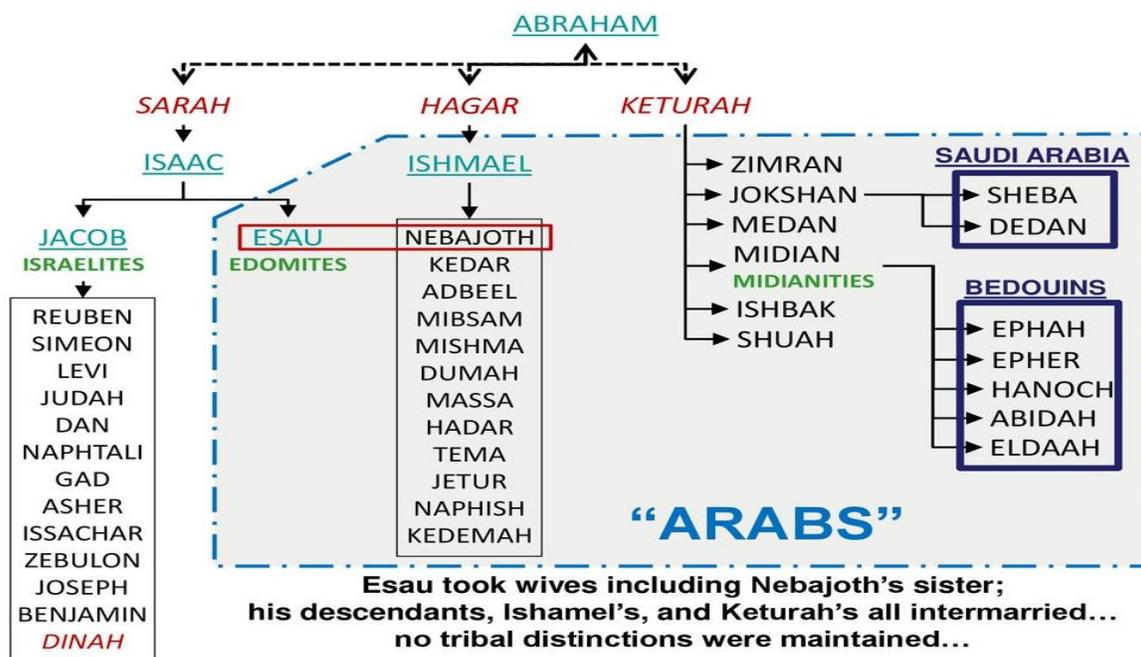
Gen 26:31 And they rose early in the morning and swore an oath with one another. And Yitshaq let them go, and they departed from him in peace.

Gen 26:32 **And on the same day it came to be that the servants of Yitshaq came and informed him about the well which they had dug, and said to him, “We have found water.”**

Gen 26:33 So he called it **Shibah**. Therefore the name of the city is Be’ērsheḃa to this day.

Gen 26:34 And when Ēsaw was forty years old, he took as wives Yehudith the daughter of Be’ēri the Ḥittite, and Basemath the daughter of Ēlon the Ḥittite.

Gen 26:35 **And they were a bitterness of spirit to Yitshaq and Ribqah.**



Matthew 25

The Parable of the Ten Virgins

Mat 25:1 “Then the **reign of the heavens** shall be **compared to ten maidens** who took their lamps and went out to meet the bridegroom.

Mat 25:2 “And **five of them were wise, and five foolish.**

Mat 25:3 “Those who were foolish, having taken their lamps, took no oil with them,

Mat 25:4 but the **wise** took oil in their containers with their lamps.

Mat 25:5 “**Now while the bridegroom took time, they all slumbered and slept.**

Mat 25:6 “And at midnight **a cry was heard**, ‘See, **the bridegroom is coming, go out to meet him!**’

Our common day term of ‘midnight’ was not used in historic biblical times. A phrase that may have been used would have been phrased ‘mid of night.’

Mat 25:7 “**Then all those maidens rose up and trimmed their lamps.**

Mat 25:8 “**And the foolish said to the wise**, ‘Give us of your oil, because our lamps are going out.’

Mat 25:9 “**But the wise answered, saying**, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

Mat 25:10 “And while they went to buy, the bridegroom came, and **those who were ready went in with him to the wedding feast, and the door was shut.**

Mat 25:11 “And **later the other maidens also came**, saying, ‘Master, Master, open up for us!’

Mat 25:12 “But he answering, said, **‘Truly, I say to you, I do not know you.’**

Mat 25:13 “Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,

Five of the maidens thought they were ‘ready enough’; but they were not. They were not prepared for His return; they had a ‘head’ knowledge of Him but not a heart set-apart to Him. Abiding in Him means a person will not run out of oil. Abiding in Him means that person’s life will grow brighter and brighter through the Ruach HaKodesh.

The more we stay in obedience to His Covenant Word; the more we will have the mind of Yahusha and do the will of the Father; therefore, His light in us burns bigger and brighter. Our goal is to have our Spirit man, the Ruach HaKodesh, grow so big and bright within us that there is very little space for our fleshly soul realm.

The Door leading to the Bridegroom is presently open. Now, is the time to be set-apart to Him and to Him only. Now, is the time to receive a fresh anointing of freshly pressed pure oil. When the bridegroom shuts the door; then it is too late.

The Parable of the Talents

Mat 25:14 for it is like a man going from home, who called his own servants and delivered his possessions to them.

Mat 25:15 “And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

Mat 25:16 “And he who had received the five talents went and worked with them, and made another five talents.

Mat 25:17 “In the same way, he with the two also, he gained two more.

Mat 25:18 “But he who had received the one went away and dug in the ground, and hid the silver of his master.

Mat 25:19 “And after a long time the master of those servants came and settled accounts with them.

Mat 25:20 “And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

Mat 25:21 “And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:22 “Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

Mat 25:23 “His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed,

Mat 25:25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

Mat 25:26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

Mat 25:27 Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest.

Mat 25:28 Therefore take away the talent from him, and give it to him who possesses ten talents.

Mat 25:29 'For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away.^a Footnote: ^aSee [Luk 8:18](#).

Mat 25:30 And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.'

There is a difference between dwelling in the promise land and possessing the promise land. The 12 tribes that entered the Promised Land were not only to dwell there but to possess the land. We too must possess what YHWH has given us. He has given us His priceless gift on His altar outside the camp, not to keep it to ourselves or hide it from others; but to share the Good News of the Covenant Confirming Gospel Message of LIFE!

Heb 13:12 And so יהושע also suffered outside the gate, to set apart the people with His own blood.

Heb 13:13 Let us, then, go to Him outside the camp, bearing His reproach.

Heb 13:14 For we have no lasting city here, but we seek the one coming.

The Final Judgment

Mat 25:31 "And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

Mat 25:32 "And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

Mat 25:33 "And He shall set the sheep on His right hand, but the goats on the left.

Mat 25:34 "Then the Sovereign shall say to those on His right hand, 'Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world –

Who does it say will speak to His sheep, the set-apart ones, on His right hand? The Sovereign. Yes, Yahusha returns as King of kings, and Master of master to gather His sheep.

Mat 25:35 for I was hungry and you gave Me food,

- I was thirsty and you gave Me drink,
- I was a stranger and you took Me in,
- [Mat 25:36](#) was naked and you clothed Me,
- I was sick and you visited Me,
- I was in prison and you came to Me.'

Mat 25:37 "Then the righteous shall answer Him, saying, 'Master, when did we see You hungry and we fed You, or thirsty and gave You to drink?

Mat 25:38 And when did we see You a stranger and took You in, or naked and clothed You?

Mat 25:39 And when did we see You sick, or in prison, and we came to You?’

Mat 25:40 “**And the Sovereign shall answer and say to them,**

- ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’

Mat 25:41 “**He shall then also say to those on the left hand,**

- ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers –
- **Mat 25:42** for I was hungry and you gave Me no food,
- I was thirsty and you gave Me no drink,
- **Mat 25:43** I was a stranger and you did not take Me in,
- was naked and you did not clothe Me,
- sick and in prison and you did not visit Me.’

Mat 25:44 “**Then they also shall answer Him, saying,** ‘Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?’

Mat 25:45 “**Then He shall answer them, saying,** ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’

Mat 25:46 “**And these shall go away into everlasting punishment, but the righteous into everlasting life.”**

His kingdom of priests is to be about His kingdom work; to seek and to save that which is lost through the power of the Ruach HaKodesh; to reach out to the downtrodden; to help widows and orphans; to care for the sick; visit those in prison etc. We should be ever ready to share the Good News and give our personal testimony. We are His witnesses.

Esther 2

Esther Chosen Queen

Est 2:1 After these events, when the wrath of Sovereign Ahashwërosh had ceased, he remembered Vashti, what she had done, and what had been decreed against her.

When we act and respond in anger, we usually have regret. This is where we find the sober sovereign after his act of rage from his denied request which Vashti perceived as improper. His decree was done, and Vashti, his beautiful queen, was removed from his presence; but the memory of her lingered.

To avoid such occurrences, we should H-A-L-T whenever we are Hungry – Angry – Lonely or Tired. These are the times when we should ‘take pause.’

Est 2:2 Then the sovereign’s servants who attended him said, “Let lovely young maidens be sought for the sovereign,

Est 2:3 and let the sovereign appoint officers in all the provinces of his reign, and let them gather all the lovely young maidens to the citadel of Shushan, into the women's quarters, under the hand of Hēgai the sovereign's eunuch, guardian of the women, to give their preparations.

Est 2:4 “And let the young woman who pleases the sovereign be sovereigness instead of Vashti.” And the word pleased the sovereign, and he did so.

Est 2:5 In the citadel of Shushan there was a certain man, a Yehudi whose name was **Mordekai son of Ya'ir, son of Shim'i, son of Qish, a Binyamite,**

Est 2:6 who had been exiled from Yerushalayim with the captives who had been exiled with Yekonyah sovereign of Yehudah, whom Nebukadnettsar the sovereign of Babel had exiled.

Est 2:7 And it came to be that he was raising Hagassah, that is Estēr, his uncle's daughter, for she had neither father nor mother. The young woman was beautiful and of good appearance. And when her father and mother died, Mordekai took her as his own daughter.

Est 2:8 And it came to be, when the sovereign's command and decree were heard, and when many young women were gathered at the citadel of Shushan, into the hand of Hēgai, that **Estēr, too, was taken to the sovereign's palace, into the hand of Hēgai, guardian of the women.**

- ✚ **Est 2:9** And the young woman pleased him, and she received loving-commitment from him.
- ✚ So he hastened to give her preparations and her portions,
- ✚ and gave her seven choice female servants from the sovereign's palace.
- ✚ And he moved her and her female servants to the best *place* in the house of the women.

Est 2:10 Estēr had not made known her people or her relatives, for Mordekai had commanded her not to make it known.

Est 2:11 And every day Mordekai walked about in front of the courtyard of the women's quarters, to learn of Estēr's welfare and what is done to her.

Est 2:12 Now when the turn of each young woman came to go in to Sovereign Ahashwērosh after she had completed twelve new *moons* according to the regulations for the women – for the days of their preparation were completed as follows:

- ✚ six new *moons* with oil of myrrh,
 - ✚ and six new *moons* with perfumes and with the preparations of women –
- [Moon is italicized so it was not in the original text – the word is referring to months.]

Est 2:13 thus prepared, the young woman went to the sovereign, and whatever she asked for was given to take with her from the house of the women to the sovereign's palace.

Est 2:14 In the evening she went, and in the morning she returned to the second house of the women, into the hand of Sha'ashgaz, the sovereign's eunuch, guardian of the concubines. She would not come in to the sovereign again unless the sovereign delighted in her and called for her by name.

Esther sought wise advice from Hěḡai, the sovereign's eunuch. Afterall, who would know better, besides YHWH, of the appealing things to the sovereign than Hěḡai? YHWH bestowed favor upon Esther in the eyes of all who saw her. We must not forget; Esther was from the lineage of Benjamin and was a Hebrew Israelite. We will see YHWH's divine hand upon her life. Even though some of YHWH's people remained in their exiled dwellings; they were still connected to the One True Living Eloah.

Est 2:15 And when the turn came for Estěr, the daughter of Aḃihayil the uncle of Mordeḡai, who had taken her as his daughter, to come in to the sovereign, she sought no matter but what Hěḡai the sovereign's eunuch, guardian of the women, advised. And Estěr found favour in the eyes of all who saw her.

Est 2:16 And Estěr was taken to Sovereign Aḡashwěrosh, into his royal palace, in the tenth new *moon*, which is the new *moon* of Těḃěth, in the seventh year of his reign.

Est 2:17 And the sovereign loved Estěr more than all the women, and she found favour and loving-commitment in his eyes more than all the maidens. And he set the royal crown upon her head and made her sovereigness instead of Vashti.

Est 2:18 And the sovereign made a great feast, the Feast of Estěr, for all his officials and servants. And he proclaimed a release in the provinces and gave gifts according to the means of a sovereign.

Mordecai Discovers a Plot

Est 2:19 And when maidens were assembled a second time, **Mordecai sat within the sovereign's gate.**

Est 2:20 Estěr had not made known her relatives and her people *yet*, as Mordeḡai commanded her, for Estěr obeyed the command of Mordeḡai as when she was being raised by him.

We will see YHWH's divine placement of Mordeḡai within the sovereign's gate to hear of an evil plot devised by two eunuchs, the king's doorkeepers. For whatever reason, these doorkeepers had become full of wrath toward the sovereign.

Est 2:21 In those days, while Mordeḡai sat within the sovereign's gate, two of the sovereign's eunuchs, Biḡthan and Teresh, doorkeepers, were wroth and sought to lay hands on Sovereign Aḡashwěrosh.

Est 2:22 And the matter became known to Mordeḡai, who informed Sovereigness Estěr, and Estěr spoke to the sovereign in Mordeḡai's name.

Est 2:23 And when the matter was searched into, it was confirmed, and both were hanged on a wooden structure. And it was written in the book of the annals in the presence of the sovereign.

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 continued 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 that 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 the high priest and the chief elders before departing to Caesarea. More than likely, those 10 days were used 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?”

Festus knew that his ridiculous rhetorical question of Paul being taken to Jerusalem would be the last thing Paul would desire. However, we will see Festus’ haughty question backfire when he tries to justify a reason for Paul’s appeal to Caesar. This supposedly insignificant case has now just grown leaps and bounds.

Act 25:10 And Sha’ul said,

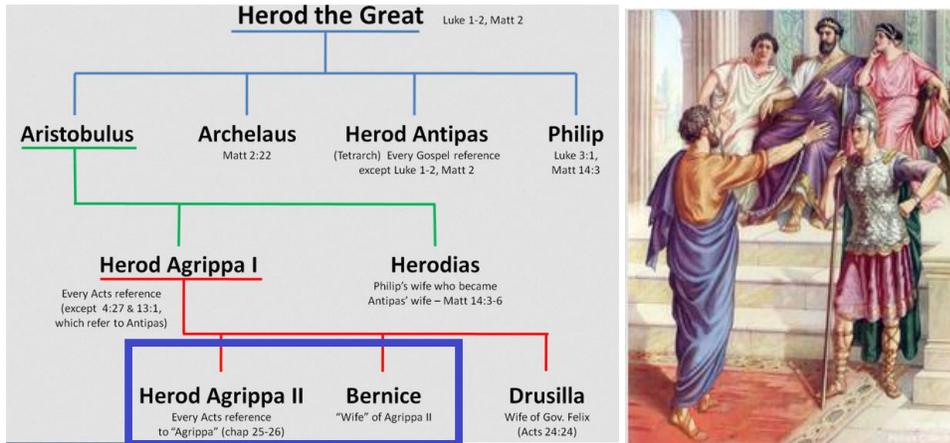
- “I am standing at Caesar’s judgment seat, where I should be judged.
- To the Yehudim I have done no wrong, **as you know well enough.**
- Act 25:11 “For if indeed I do wrong, or have committed whatever deserving death, I do not refuse to die.
- But if there is none at all in these *matters* of which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

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 and position.’ 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 make no 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 יהושע, 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 on a case 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 in such a predicament?

~ Shalom ~ Libby

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