

Greetings, today our manna is from 1Chron. 13 & 14; Amos 8; James 1; Luke 3.

November 19 – Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlights have been added to Scripture text. Version TS2009]

1Chron. 13

The Ark Brought from Kiriath-Jearim

1Ch 13:1 And Dawid consulted with the commanders of thousands and hundreds, and with every leader.

1Ch 13:2 And Dawid said to all the assembly of Yisra'ël,

- ✚ “If it seems good to you, and if it is of יהוה our Elohim, let us send out to our brothers everywhere who are left in all the land of Yisra'ël, and with them to the priests and Lëwites who are in their cities of their open lands, and let them be gathered to us;
- ✚ 1Ch 13:3 and let us bring the ark of our Elohim back to us, for we sought Him not since the days of Sha'ul.”

1Ch 13:4 And all the assembly agreed to do so, for the matter **was right in the eyes of all the people.**

Uzzah and the Ark

1Ch 13:5 So Dawid assembled all Yisra'ël, from Shiḥor in Mitsrayim to as far as the entrance of Ḥamath, to bring the ark of Elohim from Qiryath Ye'arim.

We recall in 1Samuel 6 that the Philistines return the ark of YHWH.

1Sa 6:15 And **the Lëwites took down the ark of יהוה and the chest that was with it**, in which were the objects of gold, and put them on the great stone. And **the men of Bëyth Shemesh** offered ascending offerings and slaughtered slaughterings the same day to יהוה.

1Sa 6:16 And when the five princes of the Philistines saw it, they returned to Eqron the same day.

1Sa 6:19 And **He struck among the men of Bëyth Shemesh**, for they had looked into the ark of יהוה. He struck among the people seventy men, and the people mourned because יהוה struck among the people, a great smiting.

1Sa 6:20 And the men of Bëyth Shemesh said, “Who is able to stand before this set-apart יהוה Elohim? And to whom shall He go from us?”

1Sa 6:21 And they sent messengers to the inhabitants of Qiryath Ye'arim, saying, “**The Philistines have brought back the ark of יהוה. Come down, take it up to you.**”

1Sa 7:1 **And the men of Qiryath Ye'arim** came and took the ark of יהוה, and brought it into the house of Abinadab on the hill, and set apart El'azar his son to guard the ark of יהוה.

1Sa 7:2 And it came to be, from the day that the ark remained in Qiryath Ye'arim, that the time

increased, **it came to be twenty years**. And all the house of Yisra'el lamented after יהוה.

We are at least 20 years later from that point, and the decision is made by David to bring up the ark of YHWH from the house of Abinadab. In the past, we have seen how the improper handling of the ark of YHWH brought sudden death; and we will see this repeat itself with Uzzah.

YHWH had instructed the Aaronic Levitical Priesthood on how the Levites were to carry the ark.

Exo 25:13 “And you shall make poles of acacia wood, and overlay them with gold,

Exo 25:14 and shall put the poles into the rings on the sides of the ark, to lift up the ark by them.

Exo 25:15 “The poles are in the rings of the ark, they are not taken from it.

1Ch 13:6 And Dawid and all Yisra'el went up to Ba'alah, to Qiryath Ye'arim of Yehudah, to bring up from there the ark of Elohim, יהוה, who dwells between the kerubim, where the Name is called on.

1Ch 13:7 And they placed the ark of Elohim on a new wagon from the house of Abinadab, and Uzza and Ahjo were leading the wagon.

1Ch 13:8 And Dawid and all Yisra'el were playing before Elohim with all their might, and with songs, and with lyres, and with harps, and with tambourines, and with cymbals, and with trumpets.

1Ch 13:9 And when they came to the threshing-floor of Kidon, Uzza put out his hand to hold the ark, for the oxen stumbled.

1Ch 13:10 Then the wrath of יהוה burned against Uzza, and He struck him because he put his hand to the ark. And he died there before Elohim.

The celebration turns into mourning. The proper way to transport the ark of the Covenant was not followed and resulted in the death of Uzzah. The instructions for transporting the ark of Elohim had been recorded within the Book of the Law. This was how the Book of the Law functioned; obedience brought blessings; disobedience brought curses and/or death. YHWH was not to blame; poor adherence to His Word was the culprit.

1Ch 13:11 And Dawid was displeased because יהוה had broken out against Uzza, therefore that place is called Perets Uzza, until this day.

Perez-uzza = “breach of Uzza”

1) the place where Uzzah was slain by God for touching the Ark; located close to Jerusalem

1Ch 13:12 And Dawid was afraid of Elohim that day, saying, “How shall I bring the ark of Elohim to me?”

1Ch 13:13 So Dawid did not take the ark with him into the City of Dawid, **but took it aside into the house of Oběd-Edom the Gittite.**

1Ch 13:14 And the ark of Elohim remained with the household of Oběd-Edom in his house **three new moons**. And יהוה blessed the house of Oběd-Edom and all that he had.

In previous accounts in 2Samuel, we know that after the ark remained 3 months at the house of Obed-Edom, David decides to bring the ark of YHWH up to the City of David. Again, there is rejoicing but this time the ark was moved with reverence to YHWH.

1Chron 14

David takes on more wives and children in Jerusalem, but prior to this point, he had wives and children in Hebron.

2Sa 3:2 And sons were born to Dawid in Hebron. And his first-born was Amnon by Ahino'am the Yizre'elitess;

2Sa 3:3 and his second, Kil'ab, by Abigayil the widow of Nabal the Karmelite; and the third, Abshalom son of Ma'akah, the daughter of Talmai, sovereign of Geshur;

2Sa 3:4 and the fourth, Adoniyah son of Haggith; and the fifth, Shephatyah son of Abital;

2Sa 3:5 and the sixth, Yithre'am, by Dawid's wife Eglah. These were born to Dawid in Hebron.

David's Wives and Children

1Ch 14:1 And Hiram sovereign of Tsor sent messengers to Dawid, and cedar trees, with stonemasons and carpenters, to build him a house.

1Ch 14:2 And Dawid knew that יהוה had established him as sovereign over Yisra'el, for his reign was highly exalted for the sake of His people Yisra'el.

1Ch 14:3 And **Dawid took more wives in Yerushalayim**, and Dawid brought forth more sons and daughters.

1Ch 14:4 And **these are the names of his children whom he had in Yerushalayim:** Shammua and Shoḇab, Nathan and Shelomoh,

1Ch 14:5 and Yibhar, and Elishua, and Elpelet,

1Ch 14:6 and Noḡah, and Nepheḡ, and Yaphiya,

1Ch 14:7 and Elishama, and Be'elyada, and Eliphelet.

Philistines Defeated

1Ch 14:8 And when the Philistines heard that Dawid had been anointed sovereign over all Yisra'el, all the Philistines went up to seek Dawid. And Dawid heard and went out

against them.

1Ch 14:9 And the Philistines came and made a raid on the Valley of Repha'im.

Ellicott's: (18) Rephaim.—Translated in [Joshua 15:8](#), the valley of the giants. It was a fruitful valley, stretching some three miles S. and S.W. from Jerusalem, and only separated from the valley of Hinnom by a narrow ridge. It gave ample room for a large encampment, and its situation is an additional proof that the capture of Jerusalem had already been made, since the Philistines came here “to seek David.” They had, however, encamped in the same place at earlier times also (see [2Samuel 23:13](#)).

1Ch 14:10 And Dawid inquired of Elohim, saying, “Do I go up against the Philistines? And shall You give them into my hand?” And יהוה said to him, “Go up, and I shall give them into your hand.”

1Ch 14:11 And they went up to Ba'al Peratsim, and Dawid struck them there. Then Dawid said, “Elohim has broken through my enemies by my hand like a breakthrough of water.” So they called the name of that place Ba'al Peratsim.

1Ch 14:12 And they left their mighty ones there, so Dawid commanded, and they were burned with fire.

1Ch 14:13 And the Philistines once again made a raid on the valley.

1Ch 14:14 And Dawid again inquired of Elohim, and Elohim said to him, “Do not go up after them. Go around them, and come upon them in front of the mulberry trees.”

1Ch 14:15 “And it shall be, when you hear a sound of stepping in the tops of the mulberry trees, then go out to battle, for Elohim shall go out before you to strike the camp of the Philistines.”

1Ch 14:16 And Dawid did as Elohim commanded him, and they struck the army of the Philistines from Gib'on as far as Gezer.

1Ch 14:17 And the name of Dawid went out into all lands, and יהוה put the dread of him upon all nations.

Amos 8

The Coming Day of Bitter Mourning

Amo 8:1 This is what the Master יהוה showed me, and see, a basket of summer fruit.

Amo 8:2 And He said, “Amos, what do you see?” And I said, “A basket of summer fruit.” And יהוה said to me,

✚ “The end has come upon my people Yisra'el, no longer do I pardon them.

✚ Amo 8:3 “And the songs of the Hēkal shall be wailing in that day,” declares the Master יהוה, “many dead bodies everywhere, thrown into any place – hush!”

Amo 8:4 Hear this, you who are swallowing up the needy, to do away with the poor of the land,

Amo 8:5 saying,

- ✚ “When does the New *moon* pass so that we sell grain,
- ✚ and the Sabbath so that we trade our wheat,
- ✚ to make the ĕphah small and the sheqel large,
- ✚ and to falsify the scales by deceit,
- ✚ [Amo 8:6](#) to buy the poor for silver,
- ✚ and the needy for a pair of sandals,
- ✚ and sell the chaff of the wheat?”

The merchants were exploiting the people and had disregard for observing the new month and the Sabbath. Their focus was on making a deal; and making money at the expense of the poor and needy.

Amo 8:7 **יהוה has sworn by the Excellency of Ya'agob, “I shall never forget any of their works.**

- ✚ [Amo 8:8](#) “Shall the land not tremble for this, and everyone mourn who dwells in it?
- ✚ And all of it shall swell like the River, heave and subside like the River of Mitsrayim.

YHWH sees all and is in control of all things.

Amo 8:9 **“And it shall be in that day,”** declares the Master יהוה,

- ✚ “that I shall cause the sun to go down at noon,
- ✚ and shall darken the earth on a day of brightness,
- ✚ [Amo 8:10](#) and shall turn your festivals into mourning,
- ✚ and all your songs into lamentation,
- ✚ and bring sackcloth on all loins,
- ✚ and baldness on every head,
- ✚ and shall make it like mourning for an only son,
- ✚ and its end like a day of bitterness.

Sometimes you do not know what you have, until it’s gone. Israel would not only go hungry for bread; but for the word of YHWH.

Amo 8:11 **“See, days are coming,”** declares the Master יהוה,

- ✚ “that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, **but for hearing the Words of יהוה.**
- ✚ [Amo 8:12](#) “And they shall wander from sea to sea, and from north to east – they shall diligently search, seeking the Word of יהוה, **but they shall not find it.**^a

Footnote: ^a [Jer 5:13](#), [Hos 8:12](#), [Eze 34:3-10](#).

- ✚ **Amo 8:13** “In that day the beautiful maidens and strong young men shall faint from thirst,
- ✚ **Amo 8:14** those swearing by the guilt of Shomeron, who say, ‘As your mighty one lives, O Dan!’ and, ‘As the way of Be’ërsheḃa lives!’ And they shall fall and never rise again.”

James 1

“**TSK Cross-reference Book of James Commentary:** James, the son of Alphaeus, the brother of Jacob, and the **near relation of our Lord**, called also James the Less, probably because he was of lower stature, or younger, than the other James, the son of Zebedee, is generally allowed to be the writer of this Epistle; and the few that have doubted this have assigned very slight reasons for their dissent, and advanced very weak arguments on the other side. It is recorded in ecclesiastical history, and the book of the Acts of the Apostles confirms the fact, that he generally resided at Jerusalem, superintending the churches in that city, and in the neighboring places, to the end of his life, which was terminated by martyrdom about A.D. 62. This epistle appears to have been written but a short time before his death; and it is probable that the sharp rebukes and awful warnings given in it to his countrymen excited that persecuting rage which terminated his life.”... (excerpt)

Though there are differences of opinions on who wrote the Book of James, the scales seem to tip **more in the favor of James the brother of Yahusha**, also called ‘James the Less’. Verse one makes it clear that whichever James it was, he was a servant of Yahusha HaMashiach, and he was **writing to the twelve tribes that had been dispersed**. This means, that his words are **a direct message to us**; for we as believers in Yahusha HaMashiach are **the remnant** that make up the twelve tribes that have been dispersed throughout the ages around the world; and those grafted in.

He wastes no time in getting to the point about dealing with persecution for one’s faith.

Greeting

Jas 1:1 Ya’aqob, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings.

Testing of Your Faith

Jas 1:2 My brothers, count it all joy when you fall into various trials,

Jas 1:3 knowing that the proving of your belief works endurance.

Jas 1:4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.

Jas 1:5 If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him.

Jas 1:6 But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

Jas 1:7 For that man should not think that he shall receive whatever from the Master –

Jas 1:8 he is a double-minded man, unstable in all his ways.

Jas 1:9 And let the lowly brother boast in his exaltation,

Jas 1:10 but the rich in his humiliation, because as a flower of the field he shall pass away.

Jas 1:11 For the sun rose with burning heat, and withered the grass, and its flower fell, and its pretty appearance perished. So also the rich man shall fade away in his ways.

Jas 1:12 **Blessed is the man who does endure trial, for when he has been proved, he shall receive the crown of life which the Master has promised to those who love Him.**

Jas 1:13 Let no one say when he is enticed, "I am enticed by Elohim," for Elohim is not enticed by evil *matters*, and He entices no one.

Jas 1:14 But each one is enticed when he is drawn away by his own desires and trapped.

Jas 1:15 Then,

- ✚ when desire has conceived, it gives birth to sin.
- ✚ And sin, when it has been accomplished, brings forth death.

Jas 1:16 Do not go astray, my beloved brothers.

Jas 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, *with whom there is no change, nor shadow of turning.*^a Footnote: ^aSee [Mal 3:6](#).

Jas 1:18 Having purposed it, He brought us forth by the **Word of truth**, for us to be a kind of first-fruits of His creatures.

Hearing and Doing the Word

Jas 1:19 So then, my beloved brothers, let every man be

- ✚ swift to hear,
- ✚ slow to speak,
- ✚ slow to wrath,

Jas 1:20 **for the wrath of man does not work the righteousness of Elohim.**

Jas 1:21 Therefore **put away all filthiness and overflow of evil, and receive with meekness the implanted Word,**^b which is able to save your lives. Footnote: ^bSee [Mat 13:4-23](#).

Jas 1:22 And **become doers of the Word, and not hearers only,**^c deceiving yourselves. Footnote: ^cSee [Mat 7:24-27](#), [Luk 6:46-49](#), [Luk 8:21](#), [Rom 2:13](#), [Heb 4:11](#), [Rev 22:14](#).

Jas 1:23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror,

Jas 1:24 for he looks at himself, and goes away, and immediately forgets what he was like.

Jas 1:25 But he that looked into the **perfect Torah, that of freedom,**^d and continues in it, **not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his**

doing of the Torah. Footnote: ^dSee [Jas 2:12](#).

Jas 1:26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is worthless.

Jas 1:27 Clean and undefiled religion before the Elohim and Father is this:

- ✚ to visit orphans and widows in their affliction,
- ✚ *and* to keep oneself unstained from the world.

Thinking – Believing – Becoming – the battle begins in the mind; our thoughts. We should take every thought captive to see if it is from YHWH; from the enemy; or from our own fleshly desire. We should have the mind of Yahusha; do the will of YHWH; and be doers of His Word and not fulfill the lust of the flesh; the lust of the eyes; and the pride of life.

- ✚ He shares if anyone lacks wisdom, let Him ask YHWH for it; but not to ask in doubt but in belief.
- ✚ He shares that we should boast in Him and not the things of this world that are fading away along with the riches therein.
- ✚ Do not go astray. Stand fast.
- ✚ Be swift to hear; slow to speak; and slow to wrath; for wrath does not work the righteousness of Elohim.
- ✚ Put away all filthiness and the overflow of evil; receive His Word that gives life!
- ✚ Become doers of the Word and not hearers only. Doing His Word is much more challenging. He says not to deceive ourselves into thinking just by hearing the Word; we have 'arrived'. No, by doing His Word; we show the world we truly are a new creation and we remember it is no longer we that live but Yahusha HaMashiach that lives in us.
- ✚ When one achieves 'doing' Covenant Torah, one is blessed.
- ✚ Work diligently to think before speaking! Bridling the tongue is a lesson we will always try to achieve and improve on.
- ✚ Then James defines clean and undefiled religion before Elohim:
 - **Jas 1:27** Clean and undefiled religion before the Elohim and Father is this: **to visit orphans and widows in their affliction, and to keep oneself unstained from the world.**

Luke 3

John the Immerser begins his 'wilderness witness' by the Jordan. The temple system had become corrupt and the ones 'NOT 'best' qualified' placed into positions. It was John, the Immerser, that exuded all the qualifications of the true High Priest. He relegated himself to the wilderness due to that temple corruption. To attest to John being the best qualified as High Priest, **the word of Elohim came to him**, the son of Zekaryah, and NOT to those serving as High Priest in the temple.

John the Baptist Prepares the Way

Luk 3:1 And in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Yehudāh, and Herodes district ruler of Galil, and his brother Philip district ruler of Yetur and the country of Trachonitis, and Lusaniās district ruler of Aḅilene,

Luk 3:2 Ḥanan and Qayapha being high priests, the word of Elohim came to Yoḥanan the son of Zekaryah in the wilderness.

Luk 3:3 And he went into all the neighborhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins,

Luk 3:4 as it has been written in the book of the words of Yeshayahu the prophet, saying, **"A voice of one crying in the wilderness, 'Prepare the way of יְהוָה, make His paths straight.'**^a Footnote: ^aAlso see [Joh 1:23](#).

Luk 3:5 'Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall become straight, and the rough become smooth ways,

Luk 3:6 and all flesh shall see the deliverance of Elohim.' " [Isa 40:3-5](#).

John has words of repentance for several different groups of people. He encourages repentance and to bear good fruit before it is too late.

1. He addressed the crowds as a brood of adders believing they could rely on their lineage to Abraham. He also expresses urgency with his words by saying the axe is already laid at the root of the trees.
2. To tax collectors
3. To soldiers

Luk 3:7 He said therefore to the crowds that came out to be immersed by him, **"Brood of adders, who warned you to flee from the wrath to come?"**

Luk 3:8 "Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones.

Luk 3:9 “And even now the axe is laid to the root of the trees. Therefore every tree that does not bear good fruit is cut down and thrown into the fire.”

Luk 3:10 And the crowds asked him, saying, “What, then, shall we do?”

Luk 3:11 And answering He said to them,

- ✚ “Let him who has two undergarments share with him who has none,
- ✚ and let him who has food do likewise.”

Luk 3:12 And tax collectors also came to be immersed, and said to him, “Teacher, what shall we do?”

Luk 3:13 And he said to them, “Collect no more than what is appointed for you.”

Luk 3:14 And soldiers also asked him, saying, “And what shall we do?”

- ✚ And he said to them, “Do not intimidate anyone or accuse falsely, and be satisfied with your pay.”

Luk 3:15 But as the people were in expectation, and all were reasoning in their hearts about Yohanan, whether he was the Messiah or not,

Luk 3:16 Yoḥanan answered, saying to them all,

- ✚ “I indeed immerse you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. He shall immerse you in the Set-apart Spirit and fire.
- ✚ **Luk 3:17** “His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather the wheat into His storehouse, but the chaff He shall burn with unquenchable fire.”

John makes it clear that One was coming greater than he **whose sandal strap** he was not worthy to loosen. Taking off one’s sandals before another signified transference of authority. It was clear, that John wouldn’t even think about touching Yahusha’s authority and rule!

We see the analogy of another **threshing floor** in these verses. **Yahusha holds the winnowing fork** to gather the wheat into His storehouse and to burn the chaff.

Luk 3:18 And urging with many other *words*, he brought the Good News to the people.

Luk 3:19 And Herodes the district ruler, being convicted by him concerning Herodias his brother Philip’s wife, and for all the wicked deeds which Herodes did,

Luk 3:20 added this also to them all – **he locked up Yoḥanan in prison.**

Yahusha is mikvah'd or baptized by John the Immerser. This was permitted to be so to prepare for the priestly transference from: The High Priest of the Aaronic Levitical Priesthood to: Yahusha, our High Priest, after the order of Melchizedek. [Psalm 110:4]

After John the Immerser continued to share the Good News and after he immerses Yahusha, Herodes imprisons John the Baptists. In **John 1:29**, Yahusha is defined at this point as the **Lamb of Elohim**. Keep in mind the Passover Lamb was to be a year old, not two or three, and be spotless. When He is declared the 'Lamb of Elohim', that is believed to be the point of the clock ticking that would keep His ministry greater than one year and less than 2 years; very possibly 490 days.

Luk 3:21 And it came to be, when all the people were immersed, **יהושע also being immersed, and praying, the heaven was opened,**

Luk 3:22 and the **Set-apart Spirit descended in bodily form like a dove upon Him**, and a voice came from heaven saying, **"You are My Son, the Beloved, in You I did delight."**

The Genealogy of Yahusha HaMashiach

Luk 3:23 And when יהושע Himself began, He was **about thirty years of age**, being, as reckoned by law, son of Yosëph, of Ēli,

Luk 3:24 of Mattithyahu, of Lëwi, of Meleḳi, of Yanah, of Yosëph,

Luk 3:25 of Mattithyahu, of Amots, of Naḥum, of Ḥesli, of Noḡah,

Luk 3:26 of Ma'ath, of Mattithyahu, of Shim'i, of Yosëph, of Yehuḏah,

Luk 3:27 of Yoḥanan, of Rephayah, of Zerubbabel, of She'alti'ël, of Neri,

Luk 3:28 of Meleḳi, of Addi, of Qosam, of Elmodam, of Ēr,

Luk 3:29 of Yehoshua, of Eli'ezer, of Yorim, of Mattithyahu, of Lëwi,

Luk 3:30 of Shim'on, of Yehuḏah, of Yosëph, of Yonam, of Elyaqim,

Luk 3:31 of Melea, of Menna, of Mattattah, of Nathan, of Dawid,

Luk 3:32 of Yishai, of Oḇēḏ, of Bo'az, of Salmon, of Naḥshon,

Luk 3:33 of Amminadab, of Ram, of Ḥetsron, of Perets, of Yehuḏah,

Luk 3:34 of Ya'aqob, of Yitshaq, of Aḇraham, of Teraḥ, of Naḥor,

Luk 3:35 of Seruḡ, of Re'u, of Peleḡ, of Ēḇer, of Shëlah,

Luk 3:36 of Qëynan, of Arpaḳshad, of Shëm, of Noah, of Lemek,

Luk 3:37 of Methushelah, of Ḥanoḳ, of Yered, of Mahalalël, of Qëynan,

Luk 3:38 of Enosh, of Shëth, of Aḏam, of Elohim.

Swift to hear; Slow to speak; Slow to wrath

~ Shalom ~ Libby

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