

*Greetings, today our manna is from Numbers 17 & 18; Psalm 55; Isaiah 7; James 1.*

## *May 9 – 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/>

### **Numbers 17**

In Numbers 17 YHWH wants to make it very clear among the people who He has chosen to be their set-apart leader to bring an end to their grumbling. YHWH speaks to Moses and tells him to gather a rod, or scepter, from each of the leaders of the twelve tribes according to their father's house. Each name was to be written on their individual rod and Aaron's name was to be written on the rod for the tribe of Levi.

YHWH tells Moses to take the 12 rods and place them before the Witness in the Tent of Appointment. He tells Moses all would know who He had chosen by the rod that would put forth buds. Moses does as he is instructed and gathers all 12 rods with the 12 names written on them, and places them before the Witness in the Tent of Appointment; then he returns the next day. Here is what he finds:

#### **Aaron's Staff Buds**

**Num 17:1** And יהוה spoke to Mosheh, saying,

**Num 17:2** “Speak to the children of Yisra’el, and take from them a rod from each father’s house, all their leaders according to their fathers’ houses, twelve rods. Write each one’s name on his rod,

**Num 17:3** and write Aharon’s name on the rod of Lěwi, for there is one rod for the head of each father’s house.

**Num 17:4** “You shall then place them in the Tent of Appointment before the Witness, where I meet with you.

**Num 17:5** “And it shall be that the rod of the man whom I choose buds, and I shall rid Myself of the grumbings of the children of Yisra’el, which they grumble against you.”

**Num 17:6** And Mosheh spoke to the children of Yisra’el, and all their leaders gave him a rod each, for each leader according to their fathers’ houses, twelve rods. And the rod of Aharon was among their rods.

**Num 17:7** So Mosheh placed the rods before יהוה in the Tent of the Witness.

**Num 17:8** And it came to be on the next day that Mosheh went into the Tent of the Witness and saw that **the rod of Aharon, of the house of Lěwi, had budded, and brought forth buds, and blossomed and bore ripe almonds.**

**Num 17:9** And Mosheh brought out all the rods from before יהוה to all the children of Yisra’el. And they looked, and each man took his rod.

Aaron's rod that budded would now be a witness, a testimony, as to who YHWH had chosen. The children of Israel still grumble about perishing or dying if anyone came near to the Dwelling place which was laced with more drama than truth. However, in Numbers 18, we will see **there would be a stricter guard** around the Tabernacle.

Num 17:10 And יהוה said to Mosheh, "Bring Aharon's rod back **before the Witness**, to be kept as a sign against the rebels, so that you put an end to their grumblings against Me, lest they die."

Notice that Aaron's rod is to be placed back **BEFORE** the Witness.

**Definition of 'before':** H6440 פנה / פנים

pānîym / pāneh **BDB Definition:** 1) face 1a) face, faces 1b) presence, person 1c) face (of seraphim or cherubim) 1d) face (of animals) 1e) face, surface (of ground) 1f) as adverb of loc/temp 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before 1g) with preposition 1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of

Num 17:11 And Mosheh did as יהוה had commanded him, so he did.

Num 17:12 And the children of Yisra'el spoke to Mosheh, saying, "See, we shall die, we shall perish, we shall all perish!

Num 17:13 "Anyone who comes near the Dwelling Place of יהוה dies. Shall we be consumed – to die?"

## Numbers 18

In Numbers 18, YHWH speaks to Aaron about the duties of the priests and the support services of the Levites. It appears, there would now be greater and stronger boundaries enforced for the people of Israel to prevent further rebellious acts and deaths. Aaron and his sons would bear the crookedness against the priesthood and the set-apart place. The tribe of Levi was gifted to Aaron to help guard the priestly charge and duty of all the Tent; but the Levites were assistants. The sons of Aaronic lineage served in the priestly role. The non-Aaronic Levites were not priests, so they had to keep their distance from the furnishings of the set-apart place and the slaughter place.

### Duties of Priests and Levites

Num 18:1 And יהוה said to Aharon, "You and your sons and your father's house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood.

Num 18:2 "But bring with you your brothers of the tribe of Lēwi too, the tribe of your

father to join you and serve you while you and your sons are with you before the Tent of the Witness.

**Num 18:3** “And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the slaughter-place, lest they die, both they and you.

**Num 18:4** “And they shall be joined with you and guard the duty to the Tent of Appointment, for all the service of the Tent, but a stranger does not come near you.

**Num 18:5** “And **you shall guard the duty of the set-apart place and the duty of the slaughter-place, so that there be no more wrath on the children of Yisra’ël.**

All the details are stated in Numbers 18 for your review. The Aaronic priesthood and the tribe of Levi would be well compensated for their services, but they would not have a land inheritance.

**Num 18:6** “And see, I Myself have taken your brothers the Lëwites from the midst of the children of Yisra’ël – a gift to you, given by יהוה, to do the service of the Tent of Appointment.

**Num 18:7** “But you and your sons with you are to guard your priesthood for all matters at the slaughter-place and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”

**Num 18:8** And יהוה spoke to Aharon, “And see, I Myself have also given you the charge of My contributions, all the set-apart gifts of the children of Yisra’ël. I have given them to you for the anointing, and to your sons, as a law forever.

**Num 18:9** “This is yours of the most set-apart *gifts*, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

**Num 18:10** “Eat it in the most set-apart place – every male eats it. It is set-apart to you.

**Num 18:11** “This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ël. I have given them to you, and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.

**Num 18:12** “All the best of the oil, and all the best of the new wine and the grain – their first-fruits which they give to יהוה – I have given them to you.

**Num 18:13** “The first-fruits of all that is in their land, which they bring to יהוה, are yours. Everyone who is clean in your house eats it.

**Num 18:14** “All that is dedicated in Yisra’ël is yours.

**Num 18:15** “Everyone opening a womb of all flesh, which they bring to יהוה, whether man or beast, is yours. But to ransom: you shall ransom the first-born of man, and the first-born of the unclean beast you ransom.

**Num 18:16** “And ransom their ransomed ones when one new *moon*<sup>a</sup> old, according to your valuation, five sheqels of silver, according to the sheqel of the set-apart place, which is twenty gërahs. **Footnote:** <sup>a</sup>Or a month.

**Num 18:17** “But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are set-apart. Sprinkle their blood on the slaughter-place, and burn their fat as an offering made by fire for a sweet fragrance to **יהוה**.

**Num 18:18** “And their flesh is yours, as the wave breast and as the right thigh, it is yours.

**Num 18:19** “All the contributions of the set-apart *gifts*, which the children of Yisra’ël present to **יהוה**, I have given to you and your sons and daughters with you as a law forever. It is a covenant of salt forever before **יהוה** with you and your seed with you.”

**Num 18:20** And **יהוה** said to Aharon, “You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra’ël.

**Num 18:21** “And see, I have given the children of Lëwi all the tithes in Yisra’ël as an inheritance in return for the service which they are serving, the service of the Tent of Appointment.

**Num 18:22** “And let the children of Yisra’ël **no more** come near the Tent of Appointment, lest they bear sin and die,

**Num 18:23** because the Lëwites shall do the service of the Tent of Appointment, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra’ël they are to have no inheritance,

**Num 18:24** but the tithes of the children of Yisra’ël, which they present as a contribution to **יהוה**, I have given to the Lëwites as an inheritance. That is why I have said to them, ‘Among the children of Yisra’ël they have no inheritance.’ ”

**Num 18:25** And **יהוה** spoke to Mosheh, saying,

**Num 18:26** “Speak to the Lëwites and say to them, ‘When you take from the children of Yisra’ël the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to **יהוה**, a tenth of the tithe.

**Num 18:27** And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.

**Num 18:28** Thus you also present a contribution unto **יהוה** from all your tithes which you receive from the children of Yisra’ël. And you shall give from it the contribution to **יהוה** to Aharon the priest.

**Num 18:29** From all your gifts you present every contribution due to **יהוה**, from all the best of them, the set-apart part of them.’

**Num 18:30** “And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lëwites as the yield of the threshing-floor and as the yield of the winepress.

**Num 18:31** And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Appointment,

**Num 18:32** and bear no sin because of it, when you have presented the best of it, and do not profane the set-apart gifts of the children of Yisra’ël, lest you die.’ ”

## Psalm 55

The enemy of YHWH, targets YHWH's people. Their father is the devil. The devil doesn't throw stones at 'dead birds.' So, if the enemy is sending fiery darts your way, hold up the shield of faith. That is why in Ephesians 6, we are to put on and take up the full armor of YHWH so we can stand! Prayer and praising YHWH is very much a part of that armor.

### Cast Your Burden on YHWH

**Psa 55:1** Give ear to my prayer, O Elohim, And do not hide Yourself from my plea.

**Psa 55:2** Give heed to me, and answer me; I wander and moan in my complaint,

**Psa 55:3** Because of the noise of the enemy, Because of the outcry of the wrong; For they bring down wickedness upon me, And in wrath they hate me.

1Pe 3:12 **“Because the eyes of יהוה are on the righteous, and his ears are open to their prayers, but the face of יהוה is against those who do evil.”** [Psa 34:12-16.](#)

1Pe 3:13 And who is the one doing evil to you, if you become imitators of the good?

1Pe 3:14 But even if you suffer for righteousness' sake, you are blessed.<sup>a</sup> **“And do not fear their threats, neither be troubled.”**

David has gone into prayer knowing that YHWH is forever faithful. What pains David the most is that the enemy he is speaking of, was at one time, INSIDE the camp. He was his friend, a companion that he had shared sweet counsel with, and had walked with the throng to the House of Elohim. What happened?

Apparently, this person(s) had displayed **fruit of wickedness.** It is felt to be possibly referring to Absalom's rebellion and Ahithophel's treachery. This also serves as a prophetic picture of when Yahusha will deal with his own enemy '**within the camp**', Judas of Iscariot. We must always remember, we do not battle against flesh and blood but against principalities, powers, rulers of darkness, and spiritual wickedness in heavenly places. The flesh of people can be influenced to do evil by these entities.

**Psa 55:4** My heart is pained within me, And the frights of death have fallen upon me.

**Psa 55:5** Fear and trembling have come upon me, And shuddering covers me.

**Psa 55:6** And I said, “Who would give me wings like a dove! I would fly away and be at rest.

**Psa 55:7** “See, I would wander far off, I would lodge in the wilderness. Selah.

**Psa 55:8** “I would hasten my escape From the raging wind and storm.”

**Psa 55:9** Confuse, O יהוה, divide their tongues, For I saw violence and strife in the city.

**Psa 55:10** Day and night they go around it on its walls; Wickedness and trouble are also in the midst of it.

**Psa 55:11** Covetings are in its midst; Oppression and deceit do not vanish from its streets.

**Psa 55:12** It is not an enemy who reproaches me – That I could bear; Nor one who hates me who is making himself great against me – Then I could hide from him.

**Psa 55:13** But it was you, a man my equal, My companion and my friend.

**Psa 55:14** We took sweet counsel together, We walked to the House of Elohim in the throng.

The next verse reminds us of the similar punishment of Korah and his cohorts.

**Psa 55:15** Let death come upon them; Let them go down into She'ol alive, For evil is in their dwellings, in their midst.

**Psa 55:16** I, I call upon Elohim, And יהוה' saves me.

**Psa 55:17** Evening and morning and at noon I complain and moan, And He hears my voice.

**Psa 55:18** He has redeemed my life in peace From the battle against me, For there were many against me.

**Psa 55:19** Ēl, even He who sits *enthroned* from of old, Does hear and afflict them – Selah – Those with whom there are no changes, Those who do not fear Elohim.

**Heb 5:6** As He also says in another place, **“You are a priest forever according to the order of Malkitsedeq,”** [Psa 110:4](#).

**Heb 5:7** who, **in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death, and was heard because of His reverent fear,**

**Heb 5:8** though being a Son, He learned obedience by what He suffered.

The enemy comes as an angel of light and seems to drip with honey.

**Psa 55:20** He has put forth his hands against those Who were at peace with him; He has broken his covenant.

**Psa 55:21** His mouth was smoother than curds, Yet in his heart is fighting; His words were softer than oil, But they are drawn swords.

**Psa 55:22** Cast your burden on יהוה', And let Him sustain you; He never allows the righteous to be shaken.

**Psa 55:23** For You, O Elohim, do bring them down To the pit of destruction; Men of blood and deceit do not reach half their days; But I, I trust in You.

The Psalm wraps up reminding us to cast our burden on Him knowing He never allows the righteous to be shaken. YHWH will bring those of blood and deceit down. Vengeance is His.

## Isaiah 7

### Isaiah Sent to King Ahaz

**Isa 7:1** And it came to be in the days of Aḥaz son of Yotham, son of Uzziyahu, sovereign of Yehuḏah, that Retsin sovereign of Aram and Peqaḥ son of Remalyahu, sovereign of Yisra'ēl, went up to Yerushalayim to fight against it, but could not prevail against it.

Isaiah 7:1 Lists all those involved in an attack concerning Jerusalem:

**Ahaz: King of Judah** (son of Yotham, son of Uzziyahu) – he was a wicked king; if not the worst king of Judah.

Attacking forces that were coming against Judah were:

**Retsin: King of Aram** (Syria);

**Peqaḥ: King of Israel** (the northern 10 tribes). Peqaḥ was son of Remalyahu.

After Solomon's reign the kingdom had split into the southern House of Judah (2 tribes) and the northern House of Israel made up of (ten tribes). AFTER this split, there were never any 'good' kings over the northern House of Israel.

**Isa 7:2** And it was reported to the house of Dawiḏ, saying, "Aram has set up camp in Ephrayim." And his heart and the heart of his people were moved as the trees of the forest are moved with the wind.

Word is sent to the House of David, [Judah, the southern kingdom], of what was about to take place. Their brethren in the northern House of Israel known as Ephraim, had made **an unholy alliance** with **Syria**, to attack the southern House of Judah. Syria forces were in the northern territory of Israel, coordinating their efforts for the attack. We are told the House of Judah prevails in this attack before it takes place. Details are given in **2Kings 16** and **2Chron. 28:6**.

YHWH sends Isaiah with his son, She'ar-Yashub, [meaning 'a remnant will return'], to a very specific location to meet Ahaz and Isaiah gives him the prophesy of YHWH.



Apparently, the meeting location was well known for being a highway near a place where people gathered to wash or launder items; sometimes it was referred to as the fuller's field. We read:

**Isa 7:3** And יהוה said to Yeshayahu, “Go out now to meet Ahaz, you and She’ar-Yashub your son, at the end of the channel of the upper pool, on the highway of the Launderer’s Field,

**Isa 7:4** and say to him, ‘Take heed, and be calm; do not fear or be faint-hearted for these two stubs of smoking firebrands, for the fierce displeasure of Retsin and Aram, and the son of Remalyahu.

Though the situation seemed dire to Ahaz, the prophetic message was one of comfort; though we will see it was not received by Ahaz. YHWH viewed Syria and the House of Israel as two stubs; while, Ahaz, on the other hand, viewed them as two great forces. The enemy was wanting to make the House of Judah a vassal state and place their own king over them, the son of Tabe’el.

Ahaz refuses to trust YHWH by faith and see all things go well; instead he acts in his own flesh. We read he makes an unholy alliance with Tiglath-Pileser king of Assyria; and pays not only a great financial price; but also, a great price of war casualties and damage. (2 Kings 16:7-9) Though the House of Judah does prevail, there were still 120,000 brave men in Judah killed; 200,000 women, sons, and daughters taken captive; and spoils taken. (2Chron. 28:6-8) This was the result of Ahaz acting in his own flesh.

Isaiah 7:10 speaks of an interesting request that YHWH makes to Ahaz. YHWH asks Ahaz to test Him. When YHWH gives someone permission to test Him, it is perfectly correct to do so. Instead, Ahaz makes it sound ‘more spiritual’ by saying, “I do not ask nor try YHWH!”

Since Ahaz refuses to accept the invitation to test YHWH; YHWH therefore tells Him that He will give Ahaz a sign.

**Isa 7:5** Because Aram, Ephrayim, and the son of Remalyahu have plotted evil against you, saying,

**Isa 7:6** “Let us go up against Yehudah and tear it apart, and break it open for ourselves, and set a sovereign over them, the son of Tabe’el.”

**Isa 7:7** Thus said the Master יהוה, “It is not going to stand, nor shall it take place.

**Isa 7:8** “For the head of Aram is Dammeseq, and the head of Dammeseq is Retsin. And within sixty-five years Ephrayim is to be broken as a people.

**Isa 7:9** “And the head of Ephrayim is Shomeron, and the head of Shomeron is the son



of Remalyahu. If you do not believe, you are not steadfast.” ’ ”

### The Sign of Immanuel

**Isa 7:10** And יהוה spoke again to Aḥaz, saying,

**Isa 7:11** “Ask a sign for yourself from יהוה your Elohim; make deep the request or make it high.”

**Isa 7:12** But Aḥaz said, “I do not ask nor try יהוה!”

**Isa 7:13** And he said, “Hear now, O house of Dawid! Is it not enough that you weary men, that you weary my Elohim also?”

**Isa 7:14** “Therefore יהוה Himself gives you a sign: Look, the ‘almah<sup>a</sup> conceives and gives birth to a son, and shall call His Name Immanu’el.<sup>b</sup> Footnotes: <sup>a</sup>Virgin/young woman. See also Explanatory Note: “Maiden”. <sup>b</sup>El with us.

**Isa 7:15** “He eats curds and honey when He knows to refuse evil and choose the good.

**Isa 7:16** “For before the child knows to refuse evil and choose the good, the land that you dread is to be forsaken by both her sovereigns.

#### The Prophecies Behind this Sign:

**The Near Prophecy:** The ‘near’ fulfillment of this sign for Ahaz was to inform him that he would see both the kings of Syria and Israel defeated. Also, YHWH was with them, whether Ahaz believed or not.

And lastly, the prophesy shows that Assyria, the one Ahaz had made an unholy alliance with, would later rise and defeat Judah as well; and leave it desolate.

2Ch 33:11 Therefore יהוה brought upon them the commanders of the army of the sovereign of Ashshur, who captured Menashsheh with hooks, bound him with bronze shackles, and made him go to Babel.

**Future Prophecy:** The future fulfillment of this prophetic sign, speaks of Yahusha being born of a virgin, and given the Name Immanuel, ‘Eloah with us’ or ‘GOD with us.’ Yahusha was ‘YHWH in Son’ and came in the likeness of flesh to redeem man-kind, creation, and the land.

**End-time Prophecy:** The end-time fulfillment of this prophesy is that Yahusha HaMashiach will return as a conquering King. He will return for His bride and once again He will dwell or tabernacle with His people. Until then, He has given us the Comforter, the Ruach HaKodesh.

**Isa 7:17** “יהוה brings on you and your people and your father’s house days that have

not come since the day that Ephrayim turned away from Yehudah – the sovereign of Ashshur.”

**Isa 7:18** And it shall be in that day that יהוה whistles for the fly that is in the farthest part of the rivers of Mitsrayim, and for the bee that is in the land of Ashshur.

**Isa 7:19** And they shall come, and all of them shall rest in the steep ravines and in the clefts of the rocks, and on all weeds and in all pastures.

**Isa 7:20** In that day יהוה shall shave with a razor hired beyond the River – with the sovereign of Ashshur – the head and the hair of the legs, and also remove the beard.

**Isa 7:21** And it shall be in that day that a man keeps alive a young cow and two sheep.

**Isa 7:22** And it shall be, that he shall eat curds because of the plenty milk he gets, for everyone left in the land shall eat curds.

**Isa 7:23** And it shall be in that day, every place where there were a thousand vines worth a thousand sheqels of silver, let it be for thornbushes and weeds.

**Isa 7:24** With arrows and bows one shall go there, because all the land shall be thornbushes and weeds.

**Isa 7:25** And to all the hills which were tilled with the hoe, you do not go for fear of thornbushes and weeds; but it shall be for sending oxen to, and a place for sheep to roam.

## 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.*<sup>a</sup> Footnote: <sup>a</sup>See [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,<sup>b</sup> which is able to save your lives.** Footnote: <sup>b</sup>See [Mat 13:4-23](#).

Jas 1:22 And **become doers of the Word, and not hearers only,<sup>c</sup>** deceiving yourselves. Footnote: <sup>c</sup>See [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,<sup>d</sup>** 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: <sup>d</sup>See [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.**

*Shalom ~ Libby*

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