

The Book Of James (Part 18) – The Triad of Concern: The Stranger, The Orphan, and The Widow

June 13, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/mz5j8wk/part-18-the-triad-of-concern-the-stranger-the-orphan-and-the-widow>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Triad of Concern: Defending the Vulnerable

In this transcript from **Corner Fringe Ministries**, **Pastor Daniel Joseph** examines **James 1:26-27**, emphasizing that true faith requires both self-control and active compassion for the vulnerable. Daniel warns against **self-deception**, noting that a person's religion is worthless if they cannot restrain their speech. He connects James' instructions to the "**Triad of Concern**" found in the Torah, which highlights God's historical mandate to protect the **stranger, the orphan, and the widow**. He argues that believers must remember their own redemption from spiritual bondage to fuel their desire to help the less fortunate. Furthermore, Daniel cites modern statistics on **fatherless homes** to illustrate the urgent social need for the church to embody God's role as a protector. Ultimately, he concludes that practicing **pure religion** involves supporting missions that provide dignity, prayer, and tangible aid to those in distress.

[Daniel Joseph]

Shabbat shalom, everyone. Well, we are moving here into week 18 of our series on the Epistle of James, and we're finally getting to the end. We have two verses left to look at. One verse we're not going to spend a whole lot of time on, and that's actually the next verse, verse 26, and we're going to jump right into it.

James 1:26—**If anyone among you thinks he is religious...** (Emphasis added). In Greek, it's "*thrēskos*" (θηρσκός). If anyone thinks he is pious in his faith, in other words, James is bringing to the table; if any of you actually believe you're doing it, you're walking in faith; you're on the narrow path. You and God are good. You're in a healthy relationship, and your expectation is that I'm getting into the kingdom of God. James says, "If any of you actually think that way, that's where you're at, **and does not bridle his tongue...**" It's interesting; Dan just prayed about that.

Continuing, "And yet he does not bridle his tongue **but deceives his own heart, this one's religion is useless**" (emphasis added). It's worthless; in other words, you are deceived. You are living a lie. Your faith is a lie. Wherever you think you're at, you're not there. You actually joined the ranks of Matthew 7:22 and all those Christians at the end that say, "**Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?**" We were good; we had it all

together. The expectation is we're going to get into the Kingdom of God. And the response in Matthew 7:23 is, **"I never knew you; depart from Me, you who practice lawlessness!"** I mean, do you feel the weight of this statement coming out of the gate today of what James drops on us?

And let me add this. This is now twice, within just a short span of a couple of verses, that James capitalizes on self-deception, not the world within the church. Remember what we read back in James 1:22—**But be doers of the word, and not hearers only**, what? **Deceiving yourselves** (emphasis added). There is a problem. The threat is imminent. The threat looms within the body of Christ, within the church itself, of self-deception. I mean, that takes us right back to Jeremiah 17:9, which says, **"The heart is deceitful above all things, and desperately wicked; who can know it?"** It's the most deceitful thing. That means again, you cannot trust what you feel. You cannot trust your emotions, no matter how powerful and overwhelming they are. And let's be clear, if we were ever living in a generation where everyone has an opinion, man, this would be it. And people are adamant about what they feel.

James is sending a serious warning, and this is what keeps James up at night: that the church is going to be compromised, deceiving itself. You know, one of the things, and this is amazing. You go to Jeremiah 23, and you can go to other places, actually. And what it talks about is false prophets and false teachers are going out, and they believe what they're saying, but they're deceived in their own hearts. This is what Paul capitalizes on as you look at 2 Timothy 3:13—**But evil men and impostors will grow worse and worse, deceiving and being deceived**. Impostors, they're in the body. They're impostors. They'll go from bad to worse, deceiving and being deceived. They are deceived.

And so, this is something that James is incredibly concerned about. He's doing everything he can to make sure he's pulling us out of the fire. We have to frame up our emotions, our thoughts, and what we feel with the Word; that's it. The Word will root it out, whether you're deceived or not.

And there are times ... Have any of you read through Scripture and just quickly moved past certain passages you didn't want to hear? You don't want to be confronted with it. You know, I've had amazing conversations where people have come to the table and said there are certain things that I'm just going to move past. Those moments when you want to turn the page, you need to go back to them. That's your life. That's where you need to hunker down and drop anchor on every one of those passages that make you feel uncomfortable. That's where you need to drop anchor. You don't need to go read all this stuff that you're doing well so that you can commend yourself for it. God, have mercy; drop anchor on the passages in Scripture that are making you uncomfortable. They're chewing you up. That's where you need to be. Amen?

With that said, we are not going to spend a lot of time here. You know, the subject matter is bridling, harnessing the tongue. Man, that's like grasping wind with your hand, right? This is such a monumental topic that James is going to spend the better half of chapter three talking about nothing but the tongue. In fact, it's one of the most predominant themes in this epistle. And so rather than delve into this today, we're going to put this on the shelf, and when we get to chapter three someday, we will pull this back off the shelf. Amen?

But where we're going to spend our time today is in the last verse of this chapter. And we won't get through it today because this is pretty significant. And so, James goes on at the very end of the chapter—James 1:27—**Pure and undefiled religion**—faith. This is your faith. This is your worship **before God and the Father is this: to visit orphans and widows in their trouble...** (Emphasis added).

You know, one of the things, and this is going back into my early 20s, and I've brought this forward in different ways over the years and for different reasons. The first time I devoted myself, and it really was the Spirit of God moving me, to read Scripture from Genesis to Revelation, to read the whole Bible. You know, I grew up in the Christian church, and I knew the Bible. I was particularly informed as it pertained to the New Testament. But it was interesting; I had never read the Bible all the way through on my own until I got into my early 20s. And I have to tell you, if this is something you haven't done, I'm going to encourage you; this is what you need to do. You have to read it from Genesis to Revelation because, I have to tell you, the LORD wrecked me in a powerful way, in a good way.

I went into the Old Testament. You begin at Genesis, whose first five books are called the Torah, or the Law of God. I went in with so many preconceived notions of growing up in the Christian church and knowing my New Testament. My thought was, as I'm going through this, I'm really going to sharpen myself, and I want to take all the historicity in because the value of going to the Old Testament is its historicity.

Coming from where I was in my Christian mindset, I don't need the Old Testament for theology. I'm not looking at the Old Testament for instruction; that's what the New Testament is for. The New Testament is for Christians to receive their theology and their instructions. This is the mandate for today. There's nothing in the Old Testament that I want, but the history is important. We need to know how God made the heavens and the earth. We need to know the life of Abraham because we're called, through faith in Christ, children of Abraham. It's important to see what God did with Israel. All of that stuff, you know, I had these notions.

As I start going through the Torah for the first time, the LORD is laying waste; He is dismantling my preconceived notions. And one of the things that blew my mind was how much of the New Testament was in the Torah. It made no sense; I was totally stunned. I was totally shocked. I kept seeing the stuff that I knew existed in the New Testament come across the pages of the Torah. And I'm like, "What is this doing here?" And it takes you back to that old adage that says that the New Testament is in the Old concealed and the Old Testament is in the New revealed. What the LORD showed me is the continuity between the New Testament and the Old Testament, which was mind-boggling.

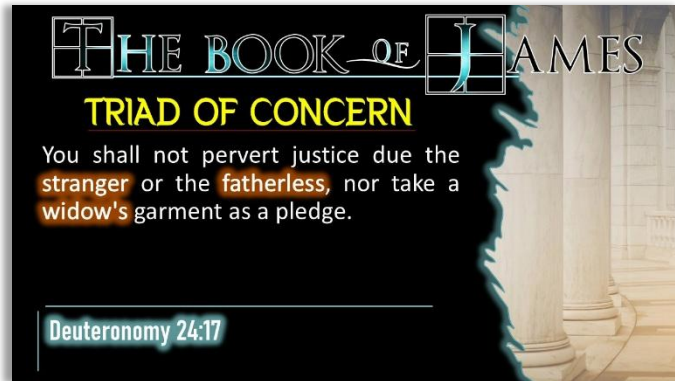
What the LORD showed me, and here's where I want to get to my point, is that these New Testament authors were all drawing from it. They were drawing from the Torah and the prophets. Every time it says it is written or Scripture has said, it's the Torah and the Prophets. The reason I bring you on this journey is because I want you to appreciate what James has brought to the table. This is not his philosophy; this is not his opinion. He's not sharing something that he thinks is just something good to do. James is drawing from the Torah. The instructions given in the Torah, which are the heart of the LORD.

And I have to tell you, when you go back and you look at exactly what James is drawing from, oh boy, then you realize the magnitude of what James has just dropped. And to help you appreciate that, because certainly, James' audience, as he's writing to the 12 tribes, are going to the synagogue every Sabbath and hearing the Law of Moses, they're at a great advantage. They have a backdrop to what he has brought. He is reiterating a principle that anyone who goes to synagogue in the day knows very well what this means. I want to show you that today.

And where I want to start is in Deuteronomy. There's a particular pericope there in Deuteronomy 24:17, and it reads thus: **"You shall not pervert justice due the stranger or the fatherless, nor take a widow's**

garment as a pledge.” (Emphasis added). Now, I'm going to tell you right off the bat, I want to deal with this.

This is what I call the “Triad of Concern.” One of the things for anyone who studied the Torah—you consider yourself a student of the Word—there is no way you have studied the Torah and gone through it without recognizing the triad of concern because it's all over the place. This particular special grouping



of the stranger, the orphan, and the widow is found over and over and over again. This is not a one-time thing. And when you see God repeating things over and over again, what is God doing? He's highlighting it. He's spotlighting it. And one thing I can tell you, one of the things at the very top of God's concern in His list is this right here. It's the less fortunate, those who are at a disadvantage, those who are hurting, those who are broken. This is what concerns the LORD above all else. And so, this is a very special group that we're

talking about.

Now, as far as we're concerned, these things are going to get more interesting. We get the command, "Don't you dare pervert justice to the orphan and to the stranger." "Don't you dare take a widow's garment in a pledge." That would be mistreating this widow, taking advantage of the disadvantaged.

But then the LORD says this; this is incredible. I want you to take this in.—Deuteronomy 24:18—“**But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing**” (emphasis added). The first thing I want to say is that for this idea, where God is calling His people, you'd better remember where you came from. You'd better remember that I delivered you out of Egypt. It's all over the place in the Torah. This is another thematic pattern that you see.

In fact, when you look at the Ten Commandments in Deuteronomy, chapter 5, and you get to the fourth commandment (Deuteronomy 5:12-15), you're to honor the Sabbath day. It actually says, "Observe, guard, *Shamar*" (שָׁמַר). You're to guard the Sabbath day and keep it holy, you, your sons, and so forth. But then what does it say at the end of the actual command to keep the Sabbath? It says in Deuteronomy 5:12–15: “**And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; and it literally says the exact same thing here: therefore the LORD your God commanded you to keep the Sabbath day.**”

And you move to Deuteronomy 6:20-21—“**When your son asks you in time to come, saying, ‘What is the meaning of the testimonies, the statutes, and the judgments which the LORD our God has commanded you?’ Why are we doing these things? The response is, ²¹ then you shall say to your son: ‘We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand.’**” This is the deal. We were slaves in Egypt, and God brought us out of there by a mighty hand and an outstretched arm.

Do you understand that this is the source of all goodness? Meaning, if you're going to carry out and walk in the heart of the LORD, you're going to do the things that are pleasing. Do you know where that stems from? Do you know where that comes from? It comes by remembering what Christ did for you. It comes

by remembering that you are a slave of the devil. You were in bondage to sin and death. Yeshua set you free. Every good deed, everything that we do that is going to be pleasing to the LORD, is going to be drawn from this well of gratitude and thanksgiving, remembering the mercy of Yeshua.

And I'm going to tell you when you are not doing the things that are pleasing to the LORD and you're walking according to the dictates of your own heart; I can absolutely fundamentally tell you it all began here. Deuteronomy 24:18—**But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there...** You forgot. You forgot that you were bought at a price. You forgot the suffering of the LORD for your life. Everything comes from this moment. So, this is so powerful that you're to remember the widow and the orphan. You're commanded to do this thing. You won't remember unless you remember what Christ did for you. This is a game-changer for your life.

Now continuing on to Deuteronomy 24:19—**“When you reap your harvest in your field, and forget a sheaf—okay, we're talking about grain, the stuff that grows out of the ground, like barley and wheat. If you forget your sheaf in the field, you shall not go back to get it; in other words, let it go. It shall be for, look at the triad of concern, for the stranger, the fatherless, the orphan, and the widow...”** (Emphasis added). So out of every harvest, interestingly, there's a portion that is set aside for those in need. This is the mentality that God is giving to His people. And why does He do this? Because God's concerned about them. This is at the top of His list.

But then Deuteronomy 24:19 goes on and says this, check this out: **“...that the Lord your God may bless you in all the work of your hands”** (emphasis added). In other words, if you take into consideration the things that concern the LORD, when the LORD's concerns become your concerns, specifically in our context, the widow and the orphan, when that becomes your concern, what is in your future? Blessing—you will be blessed. What is the inverse of that? If you forget, are you thinking that you're going to obtain a blessing? If you turn away the widow and the orphan, you mistreat the widow and the orphan. Do you think blessings are on the other side of that? It's nothing but cursing. Nothing but cursing.

Moving ahead to Deuteronomy 24:20-21—**“When you beat your olive trees, you shall not go over the boughs again; no, no, no, it shall be for the stranger, the fatherless, and the widow.** Because the less fortunate are to have their needs met in every context. It doesn't matter if it's coming out of the ground, it doesn't matter if it's growing from the trees, and it doesn't matter if it grows on the vine, which is exactly where the text takes this. ²¹ **When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow”** (emphasis added).

Do you see what God did there? All things are established on the testimony of two or three, right? And He's literally taking you from everything that's out of the ground, everything that's on the tree, and everything that's on the vine, in other words, in totality. Of all of your increase there is to be thought and concern for the less fortunate. With all your increase. This is the spiritual principle that God has set forth in His Torah.

And look at what happens here. This is an amazing literary moment. —Deuteronomy 24:22—**“And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing”** (emphasis added).

Notice that this is what you call in the literary world an "inclusio," where it begins with this statement, which it did, and this entire unit of thought is framed by this statement. And the statement is, “You

better remember what the LORD did for you.” Don't you dare forget the mercy you have been shown. Therefore, I command you because of the mercy I've shown you; you are commanded to show mercy.

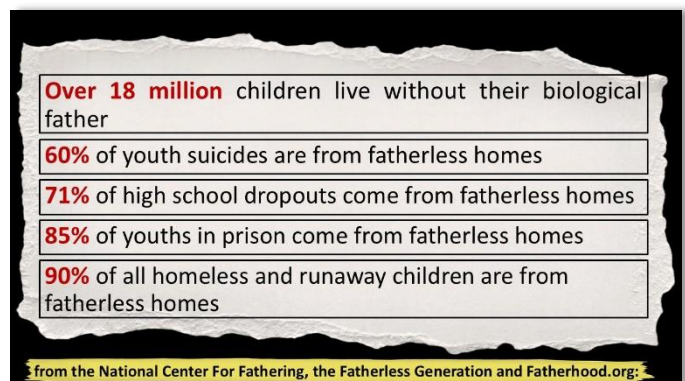
And this takes us back into Matthew 18:21-35 and that parable of the king and the debtor. That certain king goes out to settle accounts with all his servants, and the first servant that comes to the table owed 10,000 talents. He owes an amount that he could not physically repay. It's so astronomical, there's no way this guy can repay the king, so he begs for mercy, and the king gives it to him. But what happens? That same guy whom the LORD showed mercy to went out and did not show the same kindness, mercy, and grace to all his debtors. But he rather required it, and he abused and mistreated them and demanded they pay him back. This is literally the idea that is being conveyed here. If we're not doing these things, it's because we've forgotten.

In Psalm 146:9, we read, **The LORD watches over**—and here's the triad of concern—**the strangers; He relieves the fatherless and widow...** (Emphasis added). This term, “relieves,” in Hebrew is “*shamar*.” He guards and protects. You think about guarding and protecting. We're talking about a warrior mentality. You want to take that in because it is the LORD who's guarding over the stranger. And He relieves; you look at the Septuagint, and it's actually translated as, “He takes in the widow and the orphan.” He takes them in; they come under His protection, under His authority, under His care. The LORD watches over the stranger. He relieves the fatherless and the widow, **but the way of the wicked He turns upside down.** And so, you see the LORD fixes His gaze on the broken, on the hurting, and on the less fortunate.

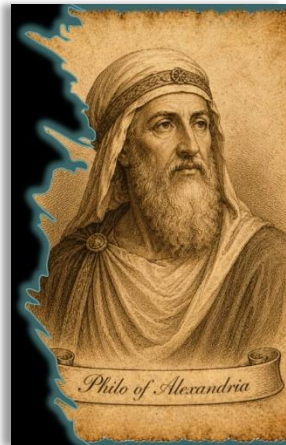
I love what David says in Psalm 68:5; this is huge. He is **A father of the fatherless, a defender of widows, is God in His holy habitation.** God is a God who sees. He is a God who cares. He is a God who provides for, and He is a God who will defend. And what this means is that widows are not alone. What this means is that the fatherless are not without a father. They have a father. If this generation only had this verse and understood and in their hearts really believed this truth, we would look very different in this country.

I want to show you some statistics from the *National Center for Fathering, the Fatherless Generation, and Fatherhood.org* that are really disturbing. You see that over 18 million children live without their biological father, and that is specifically in the United States. That number fluctuates; of course, these numbers fluctuate yearly. It's always astronomical, but it gets worse, and you're going to see the effects of what this actually means. 60% of youth suicides are from fatherless homes. That is a statistic you cannot turn away from. That is not something you could chalk up to “what an interesting coincidence.” That is not a coincidence.

It gets worse: 71% of high school dropouts come from fatherless homes, another statistic you cannot turn away from, but the next one will blow your mind. 85% of youths in prison come from fatherless homes. 85% are finding themselves incarcerated, and you can literally trace this back to their childhood, back to what they experienced, and they don't have a father in the home. And then 90% of all homeless and runaway children are from fatherless homes. Do you understand how broken homes are without a father?



What would happen to this nation? Now, this is just from the U.S. What happens to these numbers when they understand Psalm 68:5, that they have a father, a father who cares for them, a father who loves them, a father they can go to to confide in, and a father who will guide them and protect them? What happens to these numbers when they actually find that out? They'll be eviscerated; these numbers will plummet. This shows you how badly the gospel is needed in this generation. These people need to know their Father in heaven. That's what's going to build stability: when they are actually receiving the love of the LORD.



To further put this into context, I want to take you to Philo. For those of you who are not familiar, this is a prolific first-century Jewish biblical exegete. The guy has unbelievable commentaries on the Torah. He's known for grabbing these deep, allegorical spiritual revelations within biblical texts. In fact, he was so well known, so profound, that he would go on to be influential. Now, keep in mind, he's from the first century; he's from the time of Yeshua, but nowhere in the text do we see that he's a believer. I mean, he's steeped in Judaism, but he was so influential that he would even impact early church fathers from his area, from Alexandria. You had Origen of Alexandria, and before him, Clement of Alexandria. Both of these early church fathers, Clement and Origen, were known for their deep, profound, allegorical understanding of Scripture. That came from the precedent, very much so, of what Philo had set. You can see a very strong move.

This is, OK, random thoughts by Daniel for a moment. It's a curious thing to me, you know; there's so much that happened in Alexandria when Yeshua was there. When Yeshua was a baby, the angel came to Joseph and Mary and said, "Hey, you have to get out; go to Egypt." Obviously, the king wants to take Him out and kill these babies in Bethlehem. It makes you wonder, where did they go in Egypt? And Alexandria was the largest Jewish population in the world outside of Judea and Samaria. That we know. And it makes you consider, when they went into Egypt, where did they go?

It's just interesting to start connecting dots. If they went to Alexandria, I mean, Philo was there, and he was a notable individual amongst the Jewish population in Alexandria. He would have been in his late teens. And so, you can see this dynamic. I mean, again, a random thought by Daniel. But I want to take you to what Philo says because it has everything to do with what we just covered.

Philo says—Philo of Alexandria, *Special Laws 310 (1995)*, Yonge, C.D.—**And in the case of orphans and widows, since they have been deprived of their natural protectors**, and that's huge. You understand? They've been deprived of their natural protectors. The ones who love them, the ones who are going to intercede on their behalf, they're going to step in and stand in the gap. **The one class having lost their parents, and the others their husbands, they have no refuge whatsoever to which they can flee, no aid which they can hope for from man, being utterly destitute;**

And what he says next is everything. **On which account they are not deprived of the greatest hope of all, the hope of relief from God, who, because of his merciful character, does not refuse to provide and to care for persons so wholly desolate** (emphasis added). To which I say, "Hallelujah," because Philo is an expert in the Torah. He knows exactly God's heart and God's concern. And what he's saying is that the widows and the orphans are not without hope. They actually have the greatest hope of all. They

have the heart of the LORD. That is an awesome promise. But this is what the devil does not want the widows and the orphans to have at all.

David says this in Psalm 27:10, **When my father and my mother forsake me, then the LORD will take care of me.** So, widows are not alone, and the fatherless are not without a father. The LORD comes in himself. The LORD Himself says in Isaiah 1:16-17—**“Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil,¹⁷ learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow.”** (Emphasis added).

What was said in Psalm 68:5? It was said that the LORD would plead and defend the orphan and the widow. Well, isn't that interesting because now a mandate is being given by God Himself of the expectation that is going to be placed on us. In part, it's defending the fatherless, pleading for the widow. Isn't that amazing? Because again, in 2 Chronicles 16:9, it says, **“For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him...”** In other words, you are what the LORD wants to go show His mercy, His love, His compassion, His power, and His truth to; you're the ones. The call is on us; God wants to use His people to share His heart.

Now that said, I want to take this discussion to a whole other level. I want to take you back to the Torah and show you what I would call the most intense and dramatic statement that you will find anywhere in the Bible, as it pertains to our discussion. I mean, there's just nothing like it. And you want to really put into context what James brought to the table: that pure and undefiled religion is this: to visit widows and orphans in their trouble. Listen to this word. This is intense. —Exodus 22:22—**“You shall not afflict any widow or fatherless child.”**

It's interesting that the LORD's coming at the discussion from a completely different way. I mean, you can go to other parts of the Torah, and it says, “Hey, you need to take care of them. You need to defend them. You need to do this. I'm commanding you to do this. You're going to be blessed if you do this.” That's one angle. The LORD is coming at this from a completely different angle: if you mistreat them in any way, you hurt them in any way, or you afflict them in any way. — Exodus 22:23—**“If you afflict them in any way, and they cry at all to Me, I will surely hear their cry”** (emphasis added).

This is a moment you need to take in and understand the power of the gospel and the power of knowing the truth of who God is. It doesn't say if you afflict them in any way and they cry out to some other god, I'll still help. Do you see how serious this is? Do you see the seriousness of how important it is? We bring the truth that whoever calls upon the name of Yeshua will be saved. The Father will come and deliver.

Exodus 22:23-24—**“If you afflict them in any way, and they cry at all to Me, I will surely hear their cry.** What does that mean? Well, as we continue, you're going to find out.²⁴ **And My wrath will become hot, and I will kill you with the sword;** and here's the tidbit of irony: **your wives shall be widows, and your children fatherless”** (emphasis added). Here's the deal: you do not want to mess with the widow and the orphan. Specifically, if those widows and orphans have hope and they know the name above all names. They know the name of Yeshua, and in that moment, they call upon the name of Yeshua, and if you've done this, you're a dead man. The LORD Himself will seek vengeance against you, and there will be no one who can save you. No one. Now, if that doesn't give you perspective on the weight of what James has brought to the table, I don't know what will.

You know, it makes me think about Matthew 18:6, where Yeshua warns, “But whoever causes one of these little ones, these little children, and there's a text, who believe in Me... You've got to catch these things. If you cause one of these little children who believes in Me, who calls upon My name, to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.” And you know why, because we just read about the wrath and the vengeance of the LORD. He doesn't mess around.

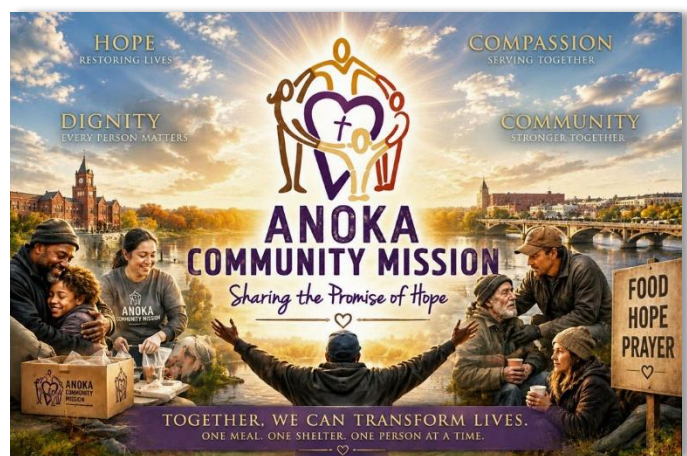
To those who call upon His name, there is hope. One of the most important things we will ever do is to convey the love of our Father in heaven through the majestic work of our deliverer, His Son, and convey that information to the widow and orphan so that they know the power and the authority and the hope and the help that they can tap into. They need the gospel; that's what they need.

To further build on this. You know, in our last message, if you remember, we went to Deuteronomy, chapter 27, and we were talking about the blessings and the curses. Well, the Levites were commanded to proclaim with a loud voice the curses. And you remember, there were exactly, not coincidentally, exactly 12 curses listed, of which the Levites proclaimed. The fifth curse is the following: Deuteronomy 27:19—‘Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.’ “And all the people shall say, ‘Amen!’” (Emphasis added). Again, this is not an area you want to tempt God in. You won't win that. God has a heart for the broken, for the vulnerable, for the disadvantaged. It's absolutely beautiful. And where we do our best work is when we're walking and doing the things that are in His heart, when we busy ourselves with His concerns, and when we do the things that please Him. That's when we become lethal for the kingdom of heaven.

And so, as we look at what James says here in James 1:27—Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble... You have some context. You have a little bit of background as to how serious this is. And yes, it's the difference between blessing and facing this most terrifying, scariest part of God in His wrath and vengeance.

Now that said, I want to talk about how you practically put this to work. You know, we have the Anoka Community Mission, and many of you know who Jason Berry is, who's been called. And the theme of the ministry is James 1:27. It's to care for the widows and orphans, and this is exactly what Anoka Community Mission does.

And so, if it's something that stirs your heart and you want to be concerned with the things that God is concerned about, I'm going to encourage you to call Jason to get involved with this community because this structure is set up to help the widow and orphan and to do it with dignity, to show the less fortunate, those who are disadvantaged, and those who are in need dignity, care, and concern, spending time in prayer and sharing the hope that they need so that they know they have a Father in heaven and that they know that they can call on the name of Yeshua for deliverance and for provision in their lives. And Jason is always in need of help. He's always in need of financial support. And so, if you have any questions about



that, you can even come talk to me, but Jason will definitely appreciate us stepping up and just being concerned with what concerns the LORD. Amen?

[Closing prayer]

Abba, Father, I give You praise and glory. I thank You for Your goodness and faithfulness and the truth and the conviction and the warning and the blessing that is found in Your Word. LORD, it is the manifestation of Your heart. I'm so thankful that we have the ability; at any time, we can just open up the Bible, and we can take in Your heart. We can open up Your Word, and we can take in Your truth and Your faithfulness and Your goodness and Your kindness to be able to know how much You do love us.

And LORD, I pray that we become a community that is concerned with the things that You are concerned about, that we love the things that You love, that we hate the things You hate, and that we do rise up to be defenders of the widow and the orphan, the fatherless, the broken, the hurting, and the ones who feel hopeless. LORD, I pray You empower us with Your Spirit to bring the beauty of who You are to them. And I know, and I believe, and I testify that what You have spoken in Your Word stands. It is true that if they cry out to You, if they cry out to You, You will hear their cry. If they put their faith, their hope, and trust in You, You will deliver.

And I think of those words in Exodus 15:3, "*Adonai ish milchamah*" (אֱלֹהֵינוּ אִישׁ מִלְחָמָה),” meaning “**The LORD is a man of war,**” and vengeance belongs to You. And Yeshua, we are told that You will put on the garments of vengeance. You will put on the garnets of vengeance that afflict Yours, those that are precious to Your sight. Let the earth tremble before a mighty and awesome God, the God of Israel. We thank You for Your faithfulness, LORD. We thank You for the Anoka Community Mission and the beautiful work that it does. We just pray for all this in Yeshua's mighty name. Amen.

The Triad of Concern: Faith in Action

THE BIBLICAL MANDATE



Pure and Undeified Religion

True faith is defined by visiting orphans and widows in their trouble. (**James 1:27**)



Rooted in Remembrance

Mercy toward others flows from remembering that God first redeemed you from bondage.

Consistently Spotlighting the Vulnerable for Special Protection.



IMPACT AND DIVINE JUSTICE



God as the Protector

God identifies as the Father of the fatherless and God warns of hot wrath against those who afflict the vulnerable.

The Crisis of Fatherlessness

Lack of a father figure is a primary driver behind youth social instability.



PROMISE OF HOPE

Anoka Community Mission: Focusing on dignity and community transformation, offering restoration and a future through compassionate action.

