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Daily Bible Notes/Highlights Genesis through Revelation 2014

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Leviticus

1/31 C1-3

C-1 Vss 1-10 offering an animal, no defects, make you right, scatter blood on all sides of altar, sons build a fire in the altar, internal organs must be washed, special gift.

The opening verses of the Law concern sacrifices. This should make an indelible impression on every believer in Jesus. The first thing God wanted to ensure had to do with those things offered to maintain fellowship with him.

This holy God permits common animals from barns and pits to be used as sacrifices. The animal could have no defects is the common theme throughout all of the sacrificial systems. The inward parts were washed exceptionally. The inward parts are always God's principal concern.

Vss 11-17 burnt offering sheep or goat male, same process as make you right, a bird turtle-dove or pigeon, drain the blood, tear bird open but not apart.

Later it becomes clear that some will not have bulls and rams. They are directed to sacrifice proportionately. Male animals are the most expensive since they are the progenitors. This is God's design and not an equal-opportunity sacrifice. Bird sacrifice had

*Email: Hisglory@collegeplex.org
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to be the more exotic including doves and pigeons. The animals could not be torn apart. Jesus' legs could not be broken on the cross. The imagery is set with these birds that could be torn open, but birds could not be torn apart.

C-2 vss 1-15 presenting grain, choice flour, frankincense, scoop the flour with oil, most holy part, present as thin cakes, wafers, bring to the priest to present, burn a portion, the remainder to priests.

The grain offering had much of the same requirements as the animal. Again, it had to be the best flour mixed with Frankincense and oil. Note, the offering is burnt, and also issued to the priests in cake or wafer form. This adds dimension to priests who mishandled the offerings like Eli's sons. No yeast was used and salt was a necessity. Perhaps not so much as seasoning, but to emphasize the preserving nature of salt. The eternal covenant to care for his people.

C-3 preventing animal as peace offering, male or female, hand on head, present enter parts presented as peace offering, special gift, no defects, sheep, goat, never eat fat or blood.

The peace offering had many of the same requirements. However, a male or female could be used. The hands were laid on the head of the animal as a practice. This appears to be symbolic of the crown of thorns upon the head of Jesus who was mocked from head to toe making it impossible for him to lift his head with such weight representing the sins of the world, and Satan's effort to crush

2/1 C:4-6

C-4 Vss 1-15. Instructions to the people, those who sin unintentionally, high priests sin, bulls blood, sprinkle blood 7 times, front of inner curtain, other leftover parts burn outside the camp, ash heap, people bring a young bull, elders slay.

This is what is called offerings for priests and people. The priest offering required a young bull. As usual the priest place their hands on the bull's head. Significantly blood is sprinkled seven times. The unused parts had to be dumped outside of the camp. Sacrifices have sin imputed upon them. The sense that it is putrid before God is clear. The people offering also required a young bull in comparison. The process was similar. Sprinkling blood seven times on the altar represents the "finished" aspect of the sacrifice. Jesus said, 'it is finished.'

Vss 15-35 high priest will place blood on horn as incense, if a leader sins unknowingly, male goat, if any common people sin unknowingly, female goat, sheep

Both priests and leaders had higher valued sacrifices. Leaders who were not priests requires a male goat. All sacrifices had to be without defect. This reflects the impact leaders have on people. The commoners required a female goat in comparison.

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C-5 Vss 1-13 sin to refuse testimony, unknowingly touch something, makes a person unclean, admit guilt, foolish vow, must admit, pigeon or dove for sheep, grain if cant afford bird

The Lord continues to develop the offering Laws. It was sin to refuse to testify in a matter. This is an excellent principle needed today in settings where people refuse to become involved in matters requiring testimony. It was sin. Ceremonially unclean and otherwise unclean is the difference between those who have official responsibility vs. common persons who might touch something that would make them unclean. A priest touching an unclean animal would him ceremonially unclean where he could not perform ceremonial duties. Commoners could not eat the show bread, it would make them unclean. A priest who fell in a dead animal would become ceremonially unclean.

Vss 14-19 sin against the Lord's property, violating one command and don't know, you're guilty, bring ram no defects, guilt offering

There were sins against God's property. This would be any offense inconsistent with the policy he set. As example, the fire in the burnt offering was allowed to stop burning, it was supposed to be perpetual. Maybe all the external parts were not taken outside of the camp to the ash-heap. Also violating one command even if unknowingly required a sacrifice. The person was guilty. Not knowing a sin is not an acceptable to redeem a person.

C-6 Vss 1-15 sins against associate, cheat in a deal, steal or commit fraud, lost propert and lie about it, give back what you stole, plus 20%, guilt offering, forgiven for any of these sins.

The law moves from offerings for more general sins to specific offenses. Two things were necessary. The offended must be made whole, and the guilt required an offering.

Vss 8-18 burnt offerings, left on altar to next morning, priest garb required to clean out ashes, regular clothes to carry outside of camp, fire kept burning, grain offering, eaten in a sacred place.

Burnt offerings had to remain until the morning. The priest had to wear priestly attire to clean ashes then discard to get rid of the residue in regular clothes. Jesus fully rids us of sin by being presented as the sinless sacrifice. Without His body (death) he took the sin to the grave (ash-heap) a place outside of the human camp. We further learn that the grain offering had to be eaten in a sacred place.

Vss 19-30 anointing- day, grain-offering of two quarts, each generation of priests use the same offering, belongs to The Lord and must be burned, sin offering, eat portion in sacred place inside, touching the meat made a person holy, blood splattered on someone

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the garment had to be washed, clay pots broken, bronze pot thoroughly cleaned, any make could eat.

Here's further information about the grain offering. Each generation required the grain offering. It too had to be eaten in a sacred location. Touching the meat made a person holy. The clay pot was discarded. God looks to people who have resolve. A double-minded man is like clay, and shouldn't think he can receive anything of The Lord.

2/1 C:7-9:

C-7: Vss 1-10 guilt offering slaughtered were burnt offerings are slaughtered, blood splattered against all sides of altar, any male can eat the meat, guilt and sin offering the same. Eaten in a sacred place.

The guilt offering is distinguished from the sin offering. The sin offering was for sin out of ignorance. Whereas the guilt offering was related to premeditated sin. Both were adjudicated as guilty, but the guilt-offering was applied for premeditated sin. Blood was sprinkled similar to other sins. And any portion eaten had to be eaten on a sacred place.

Vss 11-21 different kinds of peace offerings, expression of thanks, animal accompanied by various breads, belong to priests, meat must be eaten same day offered, offering for bow can be eaten second day, meat touching anything ceremonially unclean cannot be eaten, if ceremonially unclean and you eat, you'll be cut-off.

The peace offerings were non-sin offerings. However, they had to be handled with as much caution and could not be taken lightly. Suffice it to say that anything requiring God's acceptance and anointing requires particular care. It is not common.

Vss 22-38 never eat fat, may be used for other purposes, anyone eating day cut off from community, never consume blood...peace offering part as gift to The Lord. Bring fat with breast, fat on altar breast to Aaron and sons, right thigh given to priest who presents the offering,...

Notice the eatable portions of the offerings were eaten by the priests whether animal or grain. Since they did not have land portioned to them they were paid as the ministers for and to God. It's noteworthy that they were not to eat the fat of the animals. Today, we know the animal fat clogs the arteries of the human heart and reduces life expectancy. God instructed them to never eat the meat.

C-8 Vss 1-16

Aaron & sons, garments, oil, bull, 2 rams, congregation, entrance, dressed them. Urim thrummin. Sprinkled oil on table and utensils 7 times, did same with sons,

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The anointing service was beheld by everyone. Aaron and sons were dressed in their holy attire. Animals were sacrificed and oil was used as well. The urim and thummim indicated correct decisions. This is the first time we see urim and thummim.

Vss 17-24 hide, meat and dung burned outside of camp, ram presented, hands on head, splattered blood against altar, burned entire ram on altar, other ram, ram of ordination, applied blood to right ear lobe, right thumb, right big toe

The second was the ordination ram. So first a Dana's an offering to make right the priests, then an ordination ram. The blood was spied to the right ear lobe, right thumb and right big toe. The head, body, and lower extremity seems to indicate a fully committed life head to toe. The right side usually represents strength. The power of God almighty rest with the priesthood. Today, the believer is a priesthood.

Vss 25-36 Moses took fat, internal organs, fat, right thigh, placed a thin cake without yeast, and wafer, placed all in Aaron and sons hands and lifted them up, burned it all in altar, stay at entrance for 7 days or die.

The conclusion of the ordination compiles all of the articles with bread, oil and wafer on top. They are all lifted in the air as a symbolic gesture obviously. Moses took the breast and lifted it. The remainder of the meat was boiled at the entrance. The eatable portions were eat at the entrance of the tabernacle. Inward and outward the priests would be prepared by God and fed by God. Ministry is a soulish life or death work. The highest regarded should be given to it, and it should never be a matter to drag into the human gutter, involved with sloth, approached with indifference, or ever allowed to become commonplace.

C-9 Vss 1-15 on eighth day, young bull, present to Lord, tell Israelites, make goat for sin offering, calf and lamb burnt offering, year old, burnt offering, bull and ram peace offering and flour and oil grain offering, entrance of Tabernacle...Moses said to Aaron purify yourself and the people, slaughtered calf, next people, goat

As directed Aaron makes atonement for the people the first time, but first he and his sons must be purified. Young animals of different types are sacrificed. Throughout the sacrificial system, the importance of pure leaders is repeated.

Vss 16-24 presented burnt offering and sacrificed them as prescribed. grain offering, bull and ram for peace offering, lifted breast and thigh as special offering. Aaron raised hands and blessed the people, presented sin, peace, burnt offerings he stepped down, Moses and Aaron into Tabernacle, came out and blessed the people again, the glory of God appeared, fire blazed forth, consumer offerings, they people fell on their faces

This is the spectacular opening acts of the priesthood. It is the foreshadow of the opening of the Church Age. Offerings are submitted to The Lord. The people are centrally involved. Aaron blesses the people enters the Tabernacle with Moses. Then God affirms

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their acts with an incredible display leaving the people with nothing to do, but to fall on their faces. No matter what, even with a greater and New Covenant our God leaves us in awe!!!

2/3 C 10-12

C 10 Vss 1-10 Nadab & Abihu put coals of fire in their incense burners, burned them up, I will display my holiness, Aaron was silent, Mishael, Elaphan, picked them up by their garments, Moses said to Aaron and Aaron's sons Eleazar & Ithamar do not show grief going in groomed, you will die, your other relatives may morn, don't leave entrance of tabernacle or you'll die, you've been anointed, Lord said to Aaron you and your descendants to never drink wine before going into tabernacle, distinguish between what is common and sacred, teach all the decrees.

The sad thing about humanity is we often don't get it! All the instructions and activities to ensure holiness became an act of foolishness relatively quickly. Foreshadowing Sapphira and Ananias two of Aaron's son create their own fire and use the dedicated sensors. Today, the minister is personally charming and charismatic. He or she uses personal attributes with fleshly desires. It's burning unlawful coals in a holy context. It's a killer. Note Aaron and his remaining sons coils not mourn. The other sons had to pick their brothers up and dump them in the ash heap. It's sad, but no anger allowed when God judges disobedience. When the leader falls, particularly when the Lord has executed the judgement, leaders function like military leaders on a battle field. Bury, but keep moving. Finally, it is re-emphasized, distinguish between what is holy and common. Can't play with holiness.

Vss 11-19 Moses to Aaron's remaining sons, eat beside the altar, no yeast, breast and thigh eaten any place, offerings your portion of peace offerings, what happened to goat of sin offering, burned up uneaten, Moses angry, Aaron couldn't eat on such a tragic day.

Another violation it appeared. The goat was not eaten according to the Law. This is a picture of God's grace. Aaron explains they couldn't eat the people's offering considering the tragedy he experienced. What was more egregious, not eating or eating under circumstances where grave offenses in his family occurred. Moses was satisfied.

C 11 Vss 1-15 animals allowed to eat, split hooves, chews the cud, not the ones who don't do both, camel, hyrax, rabbit, pig, don't even touch (carcasses), fish with fins and scales, birds detestable vultures, kite, falcons, ravens, seagulls, hawks,

Animals or fish that ate any other animal or insect were not allowed as a dietary supplement. Again, it so happens these are foods high in fat content based on today's diet. The Lord of creation knew based on the body's design the foods not healthy for human consumption.

Vss16-28 eagle, owl, stork, herons, bat, winged insects, permitted to eat locusts, crickets

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and grasshoppers, animals with paws the carcass will make you unclean, rat, mole, lizards, gecko, lizard, if these die and touches unclean till evening, pots smashed, oven or earthly utensils destroyed, but of fall into a sistern or spring ok, animal permitted to eat dies and touched, defined till evening, never eat slithering creatures, consecrate your bodies, be holy,

The Law continues with insects and creatures slithering on the grown. Insects that eat plants were allowable. Insects such as flies and gnats that could eat blood borne animals were not allowable. Touching ceremonially unclean animals even if they were in the "ok to eat category" the person was defiled until evening.

The bottom-line of the Laws was holiness. Abstaining from things that defiled unless God Himself made an exception such as in the case of Peter when he was presented with unlawful foods, and replied he would not define himself.

C-12 Vss 1-8. A woman unclean for 7 days after birth, circumcision on 8th day, 33 days she's purified from bleeding, must not touch anything, a girl birth ceremonial unclean two weeks, after 66 days purified from bleeding, bring a one year lamb for burnt offering, no lamb bring a two turtle doves, or two pigeons, one burnt offering the other purification offering

The birth process also was a matter of law. Notice any activity where blood was involved had lawful requirements. A boy had to be circumcised on the eighth day. Recall the unwritten law existed before the official law. Moses' wife Zipporah circumcised their first child. Codes such as the Ur-Nammu Code existed before the Mosaic Laws and may have been the Law they observed. A burnt offering was sacrificed where no sin was involved. If a lamb was not affordable, a two turtle doves, or pigeons were substituted.

2/4 C 13-15

C-13 Vss 1-20 swelling or rash, brought to priest, if problem more than skin deep, unclean, or quadrant even for 7 days, if no problem 7 more days, no problem still ceremonially clean, just a rash, clean am clothes. If rash continues has to return to priests, anyone serious skin disease, to priest, ceremonially unclean but not quarantined, in the skin, disease all over the body, unclean, skin white person clean, any sores, unclean, announced immediately, if sore heals return to priest, of turned white, declared clean, boil healed, but color develops in the place, go to priests, if skin deep unclean, a serious disease

Commentary: Notice the priests have both religious and medical functions. It is clear through this arrangement that sin has a direct relationship to blood and sickness

Vss 20-46 if not greater than skin deep and skin white quarrantined for 7 days, if spreads on skin unclean, if just a scar from boil clean, burn in skin, more than skin deep unclean,

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no more than skin deep and faded clean, quarantined 7 days, reexamined clean, if spread unclean, any man or woman with sore on head or chin must be examined, if only skin deep quarantined, 7 days examine, shave hair except infected area, reexamine if no spreading clean, person cleans clothing, if scabby sore spreads unclean, if unchanged and black hair grows clean, man or woman shiny white patches priest process, if a man loses his hair or becomes bald priest process, swelling or redness or whitish sores anywhere in head unclean, serious skin disease must cover mouth and call out unclean, unclean and live outside camp,

Commentary: We see the consistent pattern required to determine a passing condition or permanent and contagious illness. There's the look for discoloration, quarantining, reexamining and subsequent quarantines. A person succeeding would wash themselves and be declared clean. Those who failed had to live outside the camp and whenever they moved among the clean they covered their moves and pronounced unclean. I call this the ceremonial cleansing process (CCP). Imagine Jesus the 10 Lepers who against the Law cried out to Jesus.

Vss 46-59 any material contaminated must be shown to priest, priest process, unclean priest burn the item, if it has not spread washed and quarantined, reexamined if still contained though not spreading burned, if spot fades wash and clean

Commentary: The CPP-Ceremonial Cleansing Process also applied to materials and garments.

C-14 vss 1-32 those healed of skin disease brought to priests, examined outside, if healed 2 birds, 1 bird slaughtered over clay pot with water, stick of cedar, hyssop branch, 1 live bird dipped in solution and person sprinkled with blood, last bird flew away, persons purified must wash, return to camp c-clean, must remain outside their tents for 7 days, shave heads washcloths and bathe, 8th day each purified person, guilt-offering 2 male-lambs, one female, then officiating priest will present for purification, priest take one male and olive oil, Olive oil into palm left hand, right ear thumb toe, Sin offering - to purify person cured of disease, slaughter burnt offering, offer with grain offering to purify, c-clean, Anyone too poor offers one lamb, two quarts of moistened flour, and two birds, Bring the offering to the priests at the entrance of the tabernacle, priest applies ear, thumb, big toe

Commentary: Those healed of skin disease also had an additional a complete offering system designed to purify them. Once completed one of the birds was allowed to fly free. What a depiction of being set free from sin, sickness, and disease.

Vss 33-57 when in Canaan some houses contaminated with mildew, priest to inspect, if did colored priest to quarantine, 7 day process begins, contamination taken outside of

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town, any serious mildew must be completely torn down, house purified much in the same way as clothing or materials

Commentary: They are being prepared to enter a defiled land. Garments, housing and land all had a purification process.

C-15 1-18 man bodily discharge unclean, bed unclean, until evening, if sat in same place, must wash, if touch the man unclean, if spit in must wash, unclean till evening, wash clothes and body, any clay lot unclean must be broken, wooden bowl cleaned, any man healed has to count 7 days, emission on semen, bathe body and unclean until next day, Anything this semen touches will be also unclean until the next day, after a man and women have sex, both unclean until the next day,

Commentary: Discharges were also codified. Touching any kind of bodily fluid made the person or those touching it defiled. The CCP is not as extensive as the diseased requirements.

Vss 19-33 woman's menstrual cycle unclean for 7 days, anyone touching her unclean, touch her bed or other garments must wash and in lean until evening, if sex her impurity transferred to him, unclean 7 days, extended menstrual period unclean, any bed or cloth touched unclean, wash clothes bathe self unclean till evening, when blooded stops, count off 7 days, bring 2 turtle doves or pigeons as sin and burnt offerings, Guarding Israel from ceremonial uncleanness.

Commentary: Body discharges included the women's menstruation period. No one should glean this as with the males semen discharges that either are inherently evil. Notice no guilt offerings are required. These two had more to do with being unclean than sin.

2/5 C 16-18

C- 16 Vss 1-17 must not enter the Most holy place whenever desire, whenever entering the sanctuary must bring bull for sin offering ram for burnt offering, put in sacred garments, from community 2 male goats, Aaron present his own bull for sin offering, two male goats he cast lots to determine which will be offered to The Lord, which will be offered for the community, Aaron presents his own bull for a sin offering for he and his family, take two handfuls of fragrant powdered in Lords presence, put incense on coals. No one else allowed inside tabernacle when

Aaron enters holy of Holies, once finished purifying the sprinkles blood 7 times to purify Israel

When finished purifying holy of holy and tabernacle, place both hands on goats head and confess all the evil of Israel, transfer sin to head of the goat, goat driver will drive the goat into the wilderness carrying all the sins of the people, Aaron and goat driver to wash

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clothes. On. 10th day denial day, can't do work, sabbath day of complete rest, a permanent law,

Commentary: The concept of the priest making atonement for his own sin first is seen here. Also we clearly see the propitiation of sin. The sins are said to be transferred to the animal. The goat-driver would take the goat into the wilderness where the sins were dispatched.

C-17 Vss 1-15 any animal sacrificed in an area other than tabernacle will be same as murderer, ensures priests quality control, Israelite or foreigners must bring to priest, any person drinking blood I will turn against him, life of the body in the blood., blood on altar to purify you, you must never eat or drink blood, you nor the foreigner

Commentary: Sacrifices had to be done in the context of the priesthood. God did not want anyone sacrificing. King Saul offended this law when he attempted sacrifice animals. Already at odds with God, he received the prophets great words, "obedience is greater than sacrifice.

C-18 Vss 1-15 must not imitate their way of life (Egyptians), no sex with relatives, mother, father's wives, sister, half sister, granddaughter, stepsister, aunt, married aunt, son's wife, woman and her daughter, wife's sister, menstrual period, neighbors wife self defilement, offer any of your children to Molech, practice homosexuality, animals,

The people I'm driving out have done these things, the land is defiled, I am punishing the people, do not commit these sins

Commentary: Notice, the sex-laws were directly related to what the Hebrews witnessed in Egypt, as well as the conduct in Canaan. They were to distinguish themselves. Be holy!

2/6 C 19-21

C-19 Vss 1-18 respect mother and father, no trust in idols, peace offering eaten the same day, do not harvest grain on edges, leave them for the poor, eat peace offering on same or next day, do not steal or cheat, don't use God's name in vain, don't make hired workers wait, do not insult deaf or cause blind to stumble, no gossip, don't nurse hatred in your heart, confront people, don't seek revenge, don't mate different animals,

Must pay compensation to a slave girl's fiancé if you have sex with her, neither put to death, but the man must offer a guilt offering,

Fruit trees must be undisturbed for first 3 years 4th year all fruit goes to The Lord

No fortune telling or witchcraft, don't mark your bodies with tattoos, I am The Lord Show reverence toward my sanctuary, Don't align yourself with mediums...show respect

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for the aged, treat foreigners like natives,
Dishonest standards don't use

Commentary: Honoring parents and regard for the elderly and poor. Respect for those with defects. These family and fellowship laws demonstrate why Jesus focussed on reaching the unreachable. Continuing with every kind of relational consideration even the land had special consideration.

C-20 Vss 1-27 offer children to Molech death, if community refuses to execute I will turn against them, turn against those trusting mediums, set yourself apart to be holy, dishonor parents death, adulterers death, sex with daughter in law death, homosexuality death, man marries woman and mother burned. Animal with animal death, keep my decrees or land will vomit you, 3 times mediums and spirit put to death

Commentary: Child sacrifices were a part of the practices of the heathen. God makes it clear that it is not acceptable. This is very important considering Abraham's experience with Isaac. The experience was an exception. We don't see a practice or policy established. Quite the contrary. People are not to sacrifice their children. An argument can be made here that abortion is sacrificial. However, one has to tread that thinking carefully (see our studies in abortion\$. One thing is clear heathens made a practice of doing so, and God's people were not to conduct the same practice.

Trusting mediums and spirit readers is mentioned several times. It has no lace among God's people. Homosexuality is mentioned along with incest which was rendered a burning conclusion.

C-21 Vss 1-24 to descendants of Aaron, priests, don't touch dead bodies other than close relatives, don't shave heads, beards, or cut bodies, can't marry defiled women of prostitution, can't marry a divorcee woman, priest daughter burned to death if she becomes prostitute, high priest must never leave hair uncombed or be ungroomed. Never touch dead bodies, marry only a virgin, no descendant with a defect can offer food to his God, but he may eat the food, I am The Lord who makes them holy.

Commentary: The priests had to conduct themselves in an exclusive manner. They could not touch, or marry anyone. They had to look like life! The life-look of the priests leaders were very important. Again, distinguished from other religious orders, their attire and countenance had to reflect positive abundant life, not the dark and dreary.

2/7 C 22-24

C 22 Vss 1-15 be careful with sacred gifts, if unclean when approaching gifts, cut off, can not conduct any offerings unclean, he becomes clean when the sum goes down, no one may eat sacred offerings outside of priests family, not visitors or guests, but a purchased shave may, a daughter married outside family may not, pay priest plus 20% for eating,

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Commentary: The Law has a number of areas where principles are repeated. Sacred gifts had to be handled by clean servants. Today, this principle is violated when a leader is involved in defiled activity, but attempts to minister under the auspices of a Holy Spirit. Severe punishment cannot be withheld. The priests family are the offering that were not burned or otherwise discarded.

Vss 16-35

If presented a present must be male without defect, bull ram goat, never present animal with defect, new cards must be with mother 7 days, 8th day, it's acceptable, must not slaughter mother and child in same day, eat the whole animal the day it is sacrificed, faithfully keep all my commands

Commentary: Animals presented could not have a defect. Jesus would be the lamb without sin/defect

C 23 Vss 1-14 official holy days, six days to work, Passover-14th day of first month, festival of unleavened bread-15th day, 7 days, present special gifts to The Lord, bring a bundle of grain from the first harvest- to priests (different from fruit trees), on Sabbath priest will lift up, presented with grain offering,

Commentary: Holy days were principally to remember God for his acts in Egypt and provisions. They had to be according to his specific guidance.

Vss 15-32 count off 7 full weeks (49 days), fifty days later 7th sabbath, bring two loaves of bread, offering to Lord, present 7 year old lambs, burnt liquid and grain offerings be a special gift, priest will lift 2 lambs and loaves, do not harvest grain on edges, first day of autumn a complete rest, blasts trumpets, Day of Atonement-10th day of same month, 9 days after festival of trumpets,

Commentary: All of the major festivals happened during the same time of year. They were all to be maintained from generation to generation. Notably there were no sin offerings during the period per se

Vss 33-33 Festival of shelters- celebrated 15th day of appointed month, 5 days after Day of Atonement, 7 days present gifts, 8th day a holy day no work, celebrate them each year, in addition to regular Sabbath days, remember Festival of Shelters begins on 15th day of appointed month after harvest,celebrate with joy 7 days, 7 days live in little shelters, all Israelites

Commentary: The festival period ended with the Festival of Shelters. These shelters could represent any a number of things. Most notably, each person or family had a shelter. It shows God's provision, shelter and protection for each family. It demonstrates the importance of each person's recognition of God 's importance in each family's life.

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Persons coming to Jesus must come to him personally.

C24 Vss 1-12 bring oil for lamps, keep burning continuously, lamps tabs in front of inner curtain, keep burning all night, bake 12 loaves of bread, place bread before The Lord, before The Lord in 2 rows, received by the people, belong to Aaron and his people, man in fight Israelite mother & Egyptian cursed God,

Commentary: The lambs that burn continually, and bread represent two characteristics of Jesus. He's the light of the world never extinguished, and bread of life for everyone.

Vss 13-23 man stoned to death, those who curse God put to death, anyone blasphemes His name put to death, anyone takes another's life put to death, kills another's animal must pay for it

Commentary: This experience of stoning a man who cursed God in a fight shows the zero tolerance nature of God's name. Today, the level of irreverence among "Christians" and sinners alike.

2/8 C25-27

C-25 Vss 1-15

Word to people, the land must observe a sabbath, don't plant or store, don't store the ones that grow on their own, eat naturally grown food, seven sabbath years (7, 7s), the next year blow the horn, blow freedom, a jubilee year, Return to land that belonged to ancestors, do not take advantage,

Commentary: Notice even the land also needed rest. This is vital to every believer, and Jesus with the most efficient and effect ministry retreated. The calendar was marked by sevens. The 49th year represent 7 Sabbath periods. The year of Jubilee followed. Land returned to the original owner. This ensured that the original allotments would be consistent from generation to generation. No tribe would ever be bankrupt of land, and no clan or family likewise. It is an amazing pure communal concept. The Church begins with the thought that every would have all things in common.

Vs 16-30 prorate asking price, want to live securely follow my commands, how will we make it in 7th year. In 6th year I'll send enough for 3 years, you'll be eating from year six all the way to year 9, never make a permanent sale of land it belongs to me. Grant seller the right to buy back, closest relative should buy property lost due to poorness, anyone selling inside a walled city has a but back right within a year. If not it becomes permanent property if buyer

Commentary: Any land sale had a Jubilee basis. The sale was prorated based on the number of years to Jubilee. Since no planting are harvesting could be done in the 7th year, the guidance was to store produce for three years. God would make this possible

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with rain and nutrients. The emphasis was to make money or produce results realizing the land would be returned.

Vss 31-45 in other areas it can be bought back at any time and must be returned in the year of Jubilee, Levites always have right to buy back, all houses in Levitical system must be returned Year of Jubilee, any Israelite becoming poor must be supported, do not charge interests, if a Israelite becomes poor he can be hired, but not as a slave, he served till Jubilee, you may purchase slaves from nations around you, you may treat them as property, any Israelite sold to a foreigner may be bought back,

Commentary: Houses within the Levitical system had to be returned, and could never be owned permanently by other clans. This was all the Levites were allowed to own. Israelites becoming poor had to be supported. If they were purchased by a foreigner, they had to be purchased.

C-26 Vss 1-13

Make no idols, keep sabbaths, obey your rains and crops, trees produce, peace, rid wild animals, you'll defeat enemies, five will chase hundred and a hundred 10,000, my favor, surplus, I will live and walk with you. I broke the yoke of Egypt

Commentary: God promises every need to have a prosperous life covering the sky, land, animals, crops and anything else. This is consistent with Jesus promise to believers to keep his commands, and every need will be provided (Matthew 6:32-35).

Vss 14-28 if do not listen, I will punish, burning fevers, cause your eyes to fail and life ebb away, plant in vain, defeated by your enemy, the haters will rule over you, punish you 7 times over your sin, break your proud spirit, remain hostile 7 times over for your sins, if you fail I myself will be hostile toward you, send armies against you, food supply destroyed, still hostile 7 times over.

Commentary: God also shared the level of discipline for disregarding his words: (sickness, disease, defeat, crop failure, etc.).

Vss 29-46 eat the flesh of your sons and daughters, cities desolate, devastate land, scatter you, you will run though no one is chasing, at last you will confess, despite all this I will not utterly reject or despise.

Commentary: It does not become any more graphic than eating their offspring if they disobey. All of these curses would become a reality in about 700 BC when the Assyrians would sack the Northern Kingdom and the Babylonians would capture the Southern kingdom. Notice that other than those issues dealing with nature he allowed the enemies to conquer. Every believer should understand that most of God's promises of care come with conditions. His riches blessings, are for the obedient. Those who are not conscientious about their walk, and leaders have the third level of repercussions they can expect.

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C-27 Vss 1-20 values for different persons if sold, man 20-60 worth 50 shekels, woman-30 Shekels, the younger and older worth less, take person to the priest if they can't afford to pay, animals cannot be exchanged, present an unclean animal to priest, dedicated house assessed by priest, purchasing fields

Commentary: The slave system that was allowed is disturbing. It is the origin and argument that supported slavery for many Christians in the United States. As with divorce God allowed a servant system. However, it was not chattel slavery where the slave had no rights. The servants weren't disenfranchised from their families.

Vss 21-37 dedicated a field, priests assess value, year of jubilee returned, may not dedicate first born animals to Lord, already belong to him, anything set apart for The Lord can never be bought back or sold, one-tenth of land must be set apart for him, every 10 animal belongs to The Lord,

Commentary: Closing the Law The Lord reminds Aaron and Moses that everything belongs to Him. The year of Jubilee required everything to be returned to the original owner. The first of everything belongs to The Lord.

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