

## ***THE ONE YEAR BIBLE Reading for March 1:***

### *Leviticus 24:1-25:46:*

In light of the fact Leviticus 23 deals with yearly feasts/assemblies and Leviticus 25 also deals with regularly scheduled events on the calendar, Leviticus 24 seems not to fit the context. The explanation may very well be that the Leviticus 24 material is located here since God is reminding Israel through Moses the daily responsibilities are also important.

First, God instructs them on the lamp for the Holy Place in the tabernacle (24:1-4). The burning of this lamp most likely symbolizes that, through the tabernacle, intercession is being accomplished and offered up continually for the people of God, as well as the fact that God's people have access to Him (Psalm 141:2). This provides a wonderful example of the one who would make continual intercession for the people of God and give access to the throne of God, Jesus Christ (Romans 8:34; Hebrews 4:16; 7:25).

Second, the twelve loaves of bread placed on a table across from that lamp in the tabernacle (24:5-9) not only symbolize the presence of the Twelve Tribes of Israel before the Lord, but also the fact that He is their strength and sustenance. That the lamp and bread must be regularly tended to is a reminder that there must be regular maintenance of one's walk before God.

Third, we are reminded that in the midst of the feasts and other things on the calendar, Israel must continually give attention to discipline and punishing sin (24:10-16), as well as practicing justice (24:17-23). This just-mentioned paragraph does not prescribe vengeance. Rather it is outlining for the nation the importance that the punishment must fit the crime.

Leviticus 25:1-46 instructs Israel that every seventh year their ground must be allowed to lie fallow. Additionally, every fiftieth year it is to lie fallow and any land outside walls (so open agricultural ground) which has been sold in the last fifty years must be returned to its original owner and men's debts are to be forgiven. These instructions are not only designed to keep the land productive, to keep Israelites from becoming perpetually poor, to prohibit Israelites from becoming uncaring about the needy among them, but also they are designed to keep Israel trusting in the LORD—He is the one who must provide. The year of Jubilee, especially, would have been a great step of faith. This would require the land to lie fallow the 49<sup>th</sup> year (since it would be a seventh year) and also the 50<sup>th</sup>. Yet, God promised to bless them so on the 48<sup>th</sup> year, it would carry them through. As we read this chapter, we are left with the question: Do I trust God and realize that I am absolutely and totally dependant upon Him? If I do, then it frees me up to take the time to read His Word, to spend with family and friends, and to serve Him!

### *Mark 10:13-31:*

The points of application in today's New Testament reading are: Jesus loves children and not just adults—reminding us that children can come to Him in faith also (13-16); to become part of the kingdom of God, we must come to the point we trust Him wholeheartedly, just as a child trusts their parents (13-16); true discipleship involves being

willing to follow Jesus no matter what—even if it means giving up what has previously been most precious to us (17-22); wealth is often a hindrance to true saving faith since it often leads to a sense of self-sufficiency and serves as an idol (17-25); God can do all things He desires and which do not run counter to His nature (24-27); and finally for those who give up much to follow Jesus Christ there should be no worries—you will be richly rewarded for eternity (28-31)!

*Psalm 44:9-26:*

After the psalmist reminded himself of just how faithful God has been (1-8), he poured out His heart to God in prayer (9-26). He is open and honest with God about how things feel and he also cries out to God for help (26). Again, this is a wonderful prayer model for us (see also Psalm 62:8).

*Proverbs 10:20-21:*

The main point we take away from these two verses is that there is great benefit in what those say who are truly wise. The opposite is true of the wicked/foolish. This should move us not only to seek to be wise that we might help others, but also to seek the counsel of those who know and fear God.