

THE ONE YEAR BIBLE Reading for March 2:

Leviticus 25:47-27:13:

In Leviticus 25:47-55 we learn that a stranger or sojourner (non-Israelite who lives short-term or long-term respectively in the land) must abide by the same laws as Israelites—here specifically dealing with indentured servitude. The last verse of this paragraph gives the reason why an Israelite is not to be a servant to someone else long-term—they are to be servants to the LORD instead. It is biblical teaching like this which has led many Christians (especially from the time of John Calvin and on down through many Puritans and America's founders) to oppose monarchies and tyrannical governments and, at the same time, to advocate limited government with dispersal of power. God is the only sovereign and one should be free to serve Him. This also is part of the foundational teaching which moves thoughtful Christians to oppose slavery.

Leviticus 26 is one of the Old Testament texts where blessings are pronounced for Israel's faith-fueled obedience and curses for disobedience. This is all in a context of covenant (26:15). God has covenanted to be Israel's God and for them to be His people. In response to this saving grace, they are to love Him and follow Him (cf. Deuteronomy 10:12-13; Jeremiah 7:23).

Mark 10:32-52:

Two points are worth making in this otherwise straightforward section. First, we gain a great reminder we are to follow the example of Jesus and to serve others as our priority, rather than seeking to be served. Second, though Matthew focuses upon two blind men (Mark and Luke only one) and though Luke has Jesus performing the healing as he entered Jericho, rather than as He was leaving Jericho (Matthew and Mark), these two differences are easily explained. As we have seen before, though there were two men healed, one must have remained more prominent in the mind of Mark's source and Luke's source. As such, they focus only upon him. Additionally, Luke records that the healing was performed as Jesus was approaching the contemporary or new Jericho, whereas Mark and Matthew place it as He was leaving old Jericho. Both are accurate, but told from different perspectives.

Psalms 45:1-17:

This is a psalm celebrating the wedding of an Israelite king. Since the Hebrew kings represented the people and thus if they were blessed, the people were blessed, they were also a type of Jesus Christ. This is why some of this psalm is quoted in the New Testament and applied to Jesus Christ. (See Hebrews 1:8-9)

Proverbs 10:22:

This proverb reminds us that the LORD is the one who provides for us and blesses us. Sometimes that blessing does come in material things in this life (which was how it often came in the Old Testament. Such blessing, if used in wisdom and for His glory, brings great benefit and not sorrow.