

Greetings, today our manna is from Lev. 27; Psalm 34; Ecc. 10; Titus 2.

April 23 – 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/>

Leviticus 27

We should not be too quick to skim over Leviticus 27. The overview of Leviticus 27 by **TSK Cross Reference** is divided accordingly followed by the meaning of ‘a vow’:

Lev 27:1, He that makes a singular vow must be the Lord’s; **Lev 27:3**, The estimation of the person; **Lev 27:9**, of a beast given by vow; **Lev 27:14**, of a house; **Lev 27:16**, of a field, and the redemption thereof; **Lev 27:28**, No devoted thing may be redeemed; **Lev 27:30**, The tithe may not be changed.

a singular vow: A vow is a religious promise made to God [YHWH], for the most part with prayer, and paid with thanksgiving. Vows were either of abstinence (**Num 6:1-27** and **Num 30:1-16**), or the devoting of something to the Lord [YHWH], as sacrifices (**Lev 7:16**), or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children, his domestics, his cattle, his goods, etc.; and respecting the redemption of all these, **rules are laid down in this chapter**. But if, after consecrating these things, he refused to redeem them, they then became the Lord’s **[YHWH’s] property forever**. The persons continued all their lives devoted to the sanctuary, the goods were sold for the profit of the temple, or the priests; and the animals, if clean, were offered in sacrifice; and if not proper for sacrifice, were sold, and the proceeds devoted to sacred uses. This is a general view of the different laws relative to vows, mentioned in this chapter. **Ecc 5:4-5**

Laws About Vows

Lev 27:1 And יהוה spoke to Mosheh, saying,

Lev 27:2 “Speak to the children of Yisra’el, and say to them, ‘When a man separates a vow, by your evaluation of lives unto יהוה,

Lev 27:3 when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the set-apart place.

Lev 27:4 ‘And if it is a female, then your evaluation shall be thirty sheqels;

Lev 27:5 and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels, and for a female ten sheqels;

Lev 27:6 and if from a new moon^a old up to five years old, then your evaluation for a male shall be five sheqels of silver, and for a female your evaluation shall be three sheqels of silver; **Footnote:** ^aOr a month.

Lev 27:7 and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels, and for a female ten sheqels.

The difference evaluation between a male and a female was stated by TSK Cross reference as:

A little more than one-half the value of a man; for this obvious reason, that a woman, if employed, would not be of so much use in the sanctuary as the man.

In His Kingdom: **Gal 3:28** There is not Yehudi nor Greek, there is not slave nor free, there is **not male and female, for you are all one in Messiah יהושע**.

We obviously know the significance and connection of thirty pieces of silver throughout Scripture.

Zec 11:12 And I said to them, "If it is good in your eyes, give me my wages. And if not, refrain." **So they weighed out for my wages thirty pieces of silver.**

Zec 11:13 And יהוה said to me, "Throw it to the potter," the splendid price at which I was valued by them. And I took the thirty pieces of silver and threw them into the House of יהוה for the potter.

Mat 26:15 and said, "What would you give me to deliver Him to you?" And **they counted out to him thirty pieces of silver.** Zec 11:12.

Mat 27:5 **And throwing down the pieces of silver in the Dwelling Place he left,** and went and hanged himself.

Mat 27:6 And the **chief priests took the silver pieces** and said, "It is not right to put them into the treasury, seeing they are the price of blood."

Mat 27:7 So they took counsel and bought with them the **potter's field, for the burial of strangers.**

Mat 27:8 Therefore that field has been called the **Field of Blood, until today.**

Mat 27:9 **Then was filled what was spoken by Yirmeyahu the prophet, saying, "And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra'el set a price,**

Mat 27:10 **and gave them for the potter's field, as יהוה had ordered me."** Zec 11:12-13.

Lev 27:8 'But if he is too poor to pay your evaluation, then he shall present himself before the priest, and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.

Lev 27:9 'And if it is a beast of which they bring an offering to יהוה, all such given to יהוה is set-apart.

Lev 12:8 'And if she is not able to bring a lamb, then **she shall bring two turtledoves or two young pigeons, one as an ascending offering and the other as a sin offering.** And the priest shall make atonement for her, and she shall be clean.' "

The Widows Offering

Luk 21:1 And looking up He saw the rich putting their gifts into the treasury,

Luk 21:2 and He saw a certain poor widow putting in two mites.

Luk 21:3 And He said, **“Truly I say to you that this poor widow has put in more than all.**

Luk 21:4 “For all these out of their excess have put in offerings for Elohim, but she out of her poverty has put in all that she had to live on.”

Lev 27:10 ‘He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is set-apart.

Lev 27:11 ‘And if it is any unclean beast of which they do not bring an offering to יהוה', then he shall present the beast before the priest;

Lev 27:12 and the priest shall value it, whether it is good or spoilt. According to your evaluation, O priest, so it shall be.

Mal 1:14 “But cursed be the deceiver **who has a male in his flock, and makes a vow, but is slaughtering to יהוה what is blemished.** For I am a great Sovereign,” said יהוה of hosts, “and My Name is feared among nations.

Lev 27:13 ‘But if he indeed redeems it, then he shall add one-fifth to your evaluation.

Lev 27:14 ‘And when a man sets his house apart, to be set-apart to יהוה', then the priest shall value it, whether it is good or spoilt. As the priest values it, so it stands.

Psa 101:2 I act wisely in a perfect way. When do You come to me? **I walk in the midst of my house with a perfect heart.**

Psa 101:3 **I set no matter of Beliya'al before my eyes;** I hate the work of those who fall away; It does not cleave to me.

Psa 101:4 A perverse heart turns away from me; I do not know evil.

Psa 101:5 **Him who secretly slanders his neighbor I cut off; I do not tolerate one Who has a haughty look and a proud heart.**

Psa 101:6 My eyes are on the trustworthy of the land, To dwell with me; He who walks in a perfect way, He serves me.

Psa 101:7 **He who practices deceit Does not dwell in my house; He who speaks lies Does not stand in my presence.**

Lev 27:15 ‘And if he who sets it apart does redeem his house, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Lev 27:16 ‘And if a man sets apart to יהוה a field he owns, then your evaluation shall be according to the seed for it – a homer of barley seed at fifty sheqels of silver.

Lev 27:17 ‘If he sets his field apart from the Year of Yobel, according to your evaluation it stands.

Lev 27:18 ‘But if he sets his field apart after the Yobel, then the priest shall reckon to him the silver due according to the years that remain till the Year of Yobel, and it shall be deducted from your evaluation.

Lev 27:19 ‘And if he who sets the field apart ever wishes to redeem it, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Lev 27:20 ‘And if he does not redeem the field, or if he has sold the field to another

man, it is no longer redeemed,

TSK Cross Reference insights to Lev. 27:16 in some translation which insert ‘some part’:

some part: Though the words "some part" are not expressed, yet it is generally allowed that they should be supplied here; as it was not lawful for a man to alienate in this manner his whole patrimony. He might express his good will for the house of God [YHWH] but he must not impoverish his own family.

of a field: [Act 4:34-37](#), [Act 5:4](#)

Act 4:34 For **there was not anyone needy among them**, for all who were possessors of lands or houses sold them, and brought the prices of what was sold,

Act 4:35 and laid them at the feet of the emissaries, and they distributed to each as anyone had need.

Act 4:36 And Yosëph, who was also called Barnaba by the emissaries (which means Son of Encouragement), a Lëwite, a native of Cyprus,

Act 4:37 having land, sold it, and brought the money and laid it at the feet of the emissaries.

Act 5:3 But Këpha said, "**Hananyah, why has Satan filled your heart to lie to the Set-apart Spirit and keep back from the price of the land for yourself?**"

Act 5:4 "While it remained, did it not remain your own? And after it was sold, was it not in your authority? Why have you conceived this deed in your heart? **You have not lied to men but to Elohim.**"

an homer: or, the land of an homer, etc. i.e. as much land as required a homer of barley to sow it, The **homer was very different from the omer**; the latter held about **three quarts, the former seventy-five gallons three pints.** [Isa 5:10](#); [Eze 45:11-14](#); [Hos 3:2](#) [TSK]

Isa 5:10 "For ten acres of vineyard yield one bath, and a homer of seed yields one ëphah."

Eze 45:11 "Let the ëphah and the bath be of the same measure, so that the bath contains one-tenth of a homer, and the ëphah one-tenth of a homer. Let their measure be according to the homer.

Eze 45:12 "And the sheqel is twenty gërahs. Your mina is twenty sheqels, twenty-five sheqels, fifteen sheqels.

Eze 45:13 "This is the contribution which you present: you shall give one-sixth of an ëphah from a homer of wheat, and one-sixth of an ëphah from a homer of barley.

Eze 45:14 "And the law concerning oil, the bath of oil, is one-tenth of a bath from a kor. A kor is a homer or ten baths, for ten baths are a homer.

Hosea Redeems His Wife

Hos 3:1 Then יהוה said to me, "Go again, love a woman loved by a friend, and an adulteress, according to the love of יהוה for the children of Yisra'ël, though they are turning to other mighty ones and love their raisin cakes."

Hos 3:2 **So I bought her for myself for fifteen pieces of silver, and one and one-half homers of barley.**

Lev 27:21 but the field, when it is released in the Yobel, is set-apart to יהוה as a dedicated field, to be the possession of the priest.

[Brings greater significance to Luke 4:18-19]

Lev 27:22 ‘And if a man sets apart to יהוה a field which he has bought, which is not the field of his possession,

Lev 27:23 then the priest shall reckon to him the amount of your evaluation, up to the Year of Yobel, and he shall give your evaluation on that day, set-apart to יהוה’.

Lev 27:24 ‘In the Year of Yobel the field returns to him from whom he bought it, to him whose is the possession of the land.

Jos 6:17 “And the city shall be put under the ban, it and all that is in it belongs to יהוה. Only Raḥab̄ the whore is to live, she and all who are with her in the house, because she hid the messengers that we sent.

Ezr 10:7 And they passed a call throughout Yehudāh and Yerushalayim to all the sons of the exile, to gather at Yerushalayim,

Ezr 10:8 and that **whoever would not come within three days, according to the counsel of the leaders and elders, all his goods would be put under a ban, and himself separated from the assembly of the exiles.**

Lev 27:25 ‘And all your evaluations are to be according to the sheqel of the set-apart place: twenty gērahs to the sheqel.

Exo 30:13 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gērahs being a sheqel. The half-sheqel is the contribution to יהוה’.

Lev 27:26 ‘However, a first-born of the beasts, which is first-born to יהוה, no man sets it apart – whether bull or sheep, it belongs to יהוה’.

Exo 13:2 “Set apart to Me all the first-born, the one opening the womb among the children of Yisra’ēl, among man and among beast, it is Mine.”

Lev 27:28 ‘However, whatever a man lays under ban for יהוה of all that he has, man and beast, or the field of his possession, is not sold or redeemed. **Whatever is laid under ban is most set-apart to יהוה’.**

no devoted: This is the cherem, the absolute, irredeemable grant to YHWH. [TSK]

Mat 25:41 “**He shall then also say to those on the left hand, ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers –**

Act 23:12 And when it became day, some of the Yehudim made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

Act 23:13 And those making this conspiracy **were more than forty**,

Act 23:14 who, having come to the chief priests and elders, said, “We have bound ourselves under a **great oath not to eat at all until we have killed Sha'ul**.”

[Paul speaking]

Rom 9:3 For I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh,

Rom 9:4 who are *the children* of Yisra'el, to whom is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises,

Rom 9:5 whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Amēn.

1Co 16:22 If anyone does not love the Master יהושע Messiah, let him be a curse. Maranatha!

The Righteous Shall Live by Faith

Gal 3:10 For as many as are of works of Torah are under the curse, for it has been written, **“Cursed is everyone who does not continue in all that has been written in the Book of the Torah, to do them.”** Deu 27:26.

Gal 3:11 And that no one is declared right by Torah before Elohim is clear, for **“The righteous shall live by belief.”** Hab 2:4.

Gal 3:12 And the Torah is not of belief, but **“The man who does them shall live by them.”** Lev 18:5.

Gal 3:13 Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, **“Cursed is everyone who hangs upon a tree.”** – Deu 21:23.

Gal 3:14 in order that the blessing of Abraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.

Lev 27:29 ‘No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.

Lev 27:30 ‘And all the tithe of the land – of the seed of the land or of the fruit of the tree – belongs to יהוה. It is set-apart to יהוה.

Lev 27:31 ‘If a man indeed redeems any of his tithes, he adds one-fifth to it.

Lev 27:32 **‘And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is set-apart to יהוה’.**

pass under the rod: It is said, that when a man gave the tithe of his sheep or calves, he shut them in one fold, in which was a narrow door, to let out but one at a time. He then stood by the door, with a rod dipped in vermilion in his hand, and as they passed he counted them with the rod; and when the tenth came he touched it, by which it was distinguished as the tithe calf, sheep, etc. Jer 33:13; Eze 20:37; Mic 7:14 [TSK]

Jer 33:12 “Thus said יהוה of hosts, ‘In this place which is dried up, without man and without beast, and in all its cities, there shall once again be **a home of shepherds causing their flocks to lie down.**”

Jer 33:13 In the cities of the mountains, in the cities of the low country, and in the cities of the South, and in the land of Binyamin, and in the places around Yerushalayim, and in the cities of Yehudah, **the flocks once again pass under the hands of him who counts them.**’ declares יהוה.

Eze 20:36 “As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master יהוה.

Eze 20:37 **“And I shall make you pass under the rod, and shall bring you into the bond of the covenant.”**

Eze 20:38 and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am יהוה.

Mic 7:13 But the earth shall become a waste because of those who dwell in it, and for the fruit of their deeds.

Mic 7:14 **Shepherd Your people with Your rod, the flock of Your inheritance, who dwell alone in a forest.** in the midst of Karmel. Let them feed in Bashan and Gil’ad, as in days of old.

Mic 7:15 “As in the days when you came out of the land of Mitsrayim, I shall let him see wonders.”

Lev 27:33 ‘He does not inquire whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are set-apart, it is not redeemed.’ ”

Lev 27:34 These are the commands which יהוה commanded Mosheh for the children of Yisra’el on Mount Sinai.

Heb 12:22 **But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,**

Heb 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Heb 12:24 and to יהושע the Mediator^d of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel. Footnote: ^dSee Heb 8:6.

Heb 12:25 **Take heed not to refuse the One speaking.** For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven,

Heb 12:26 whose voice shook the earth then, but now He has promised, saying, **“Yet once more I shake not only the earth, but also the heaven.”** Hag 2:6.

Heb 12:27 And this, “Yet once more,” makes clear the removal of what is shaken – as having been made – so that the unshaken *matters* might remain.

Heb 12:28 **Therefore, receiving an unshakeable reign,** let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

Heb 12:29 for indeed, our **Elohim is a consuming fire.** Deu 4:24.

Psalm 34 Palm 34 is full of wisdom and blessings.

Taste and See That YHWH Is Good

Psa 34:1 Aleph I bless יהוה at all times; His praise is continually in my mouth.

Psa 34:2 Bět My being makes its boast in יהוה; Let the humble hear and be glad.

Psa 34:3 Gimel Oh, make יהוה great with me, And let us exalt His Name together.

Psa 34:4 Dalet I sought יהוה, and He answered me, And delivered me from all my fears.

Psa 34:5 Hě They looked to Him and were lightened, **Waw** And their faces were not ashamed.

Psa 34:6 Zayin This poor one cried out and יהוה heard him, And saved him out of all his distresses.

Psa 34:7 Het The messenger of יהוה encamps all around those who fear Him, And rescues them.

Psa 34:8 Tet Oh, taste and see that יהוה is good; Blessed is the man that takes refuge in Him!

Psa 34:9 Yod Fear יהוה, you His set-apart ones, For there is no lack to them who fear Him!

Psa 34:10 Kaph Young lions have lacked and been hungry; But those who seek יהוה lack not any good *matter*.

Psa 34:11 Lamed Come, you children, listen to me; Let me teach you the fear of יהוה.

Psa 34:12 Mem Who is the man who desires life, Who loves many days, in order to see good?

Psa 34:13 Nun Keep your tongue from evil, And your lips from speaking deceit.

Psa 34:14 Samek Turn away from evil and do good; Seek peace, and pursue it.

Psa 34:15 Ayin The eyes of יהוה are on the righteous, And His ears unto their cry.

Psa 34:16 Pě The face of יהוה is against evil-doers, To cut off their remembrance from the earth.

Psa 34:17 Tsadi *The righteous* cried out, and יהוה heard, And delivered them out of all their distresses.

Psa 34:18 Qoph יהוה is near to the broken-hearted, And saves those whose spirit is crushed.

Psa 34:19 Rěsh Many are the evils of the righteous,^a But יהוה delivers him out of them all. Footnote: ^a [Psa 71:20](#), [2Ti 3:11-12](#).

Psa 34:20 Shin He is guarding all his bones; Not one of them is broken.

Psa 34:21 Taw Evil does slay the wrong, And those who hate the righteous are guilty.

Psa 34:22 יהוה redeems the lives of His servants, And none of those taking refuge in

Him are guilty.

Ecclesiastes 10 [Get wisdom.](#)

Ecc 10:1 Dead flies make the perfumer's ointment stink, ferment; a little folly outweighs wisdom, esteem.

Ecc 10:2 A wise man's heart is at his right hand, but a fool's heart at his left.

Ecc 10:3 And also, when a fool walks along the way, his heart fails, and he shows everyone that he is a fool.

Ecc 10:4 If the spirit of the ruler rises against you, do not leave your post, for calmness lays to rest great faults.

Ecc 10:5 There is an evil I have seen under the sun, as a mistake coming from the ruler:

Ecc 10:6 Folly is set in many high *positions*, while the rich sit in a humble place.

Ecc 10:7 I have seen servants on horses – and rulers walking on the ground like servants.

Ecc 10:8 He who digs a pit falls into it, and whoever breaks through a wall is bitten by a snake.

Ecc 10:9 He who quarries stones is hurt by them. He who splits wood is endangered by it.

Ecc 10:10 If an iron tool is blunt, and one does not sharpen the edge, then he needs more strength, and wisdom is advantageous to make right.

Ecc 10:11 If the snake bites without enchantment, then 'the master of the tongue' is no better!

Ecc 10:12 Words of a wise man's mouth show favour, but the lips of a fool swallow him up;

Ecc 10:13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness.

Ecc 10:14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?

Ecc 10:15 The labour of fools wearies them, because not one knows how to go to the city!

Ecc 10:16 Woe to you, O land, when your sovereign is a youth, and your rulers feast in the morning!

Ecc 10:17 Blessed are you, O land, when your sovereign is the son of nobles, and your rulers feast in due season – for strength and not for drunkenness!

Ecc 10:18 Because of laziness the framework tumbles, and through idleness of hands the house leaks.

Ecc 10:19 A feast is made for laughter, and wine gladdens life; and the silver answers

all.

Ecc 10:20 Do not curse the sovereign, even in your thought; do not curse the rich, even in your bedroom; for a bird of the heavens conveys the voice, and a bird in flight makes the matter known.

Titus 2

Establishing the setting of the assembly is no easy assignment. If anyone knew this Paul did. Ministry is hard work, yet very rewarding. YHWH brings people into His kingdom from all different walks and backgrounds of life. Some have more rough edges than others.

The gathering of the assemblies consists of people that are being sanctified. This means we are all 'a work in progress.' We have not yet arrived at the 'glorification' process. There is a battle, a struggle, in everyone; between their old fleshly ways which rise up and rage against walking in the Spirit of YHWH.

How believers should act and behave is paramount in forming a healthy environment for all of YHWH's assembly in bringing esteem to His Name.

This is what Paul is pouring into Titus; wisdom of assembling the assembly.

Teach Sound Doctrine

Tit 2:1 But you, speak what is fitting for sound teaching:

Tit 2:2 the older men are to be sober, serious, sensible, sound in belief, in love, in endurance,

Tit 2:3 the older women likewise are to be set-apart in behavior, not slanderers, not given to much wine, teachers of what is good,

Tit 2:4 in order for them to train the young women to love their husbands, to love their children,

Tit 2:5 to be sensible, blameless, workers at home, good, subject to their own husbands, in order that the word of Elohim is not evil spoken of.

Tit 2:6 Likewise urge the young men to be sensible.

Tit 2:7 Show yourself *to them* an example of good works^a in all *matters*. In teaching *show* uncorruptness, seriousness, **Footnote: ^a Mat 16:27.**

Tit 2:8 soundness of speech beyond reproach, in order that the opponent is put to shame, having no evil *word* to say about you.

Tit 2:9 Servants should be subject to their own masters, to be well-pleasing in every

way, not back-talking,

Tit 2:10 not stealing, but showing all good trustworthiness, so that they adorn the teaching of Elohim our Savior in every way.

Tit 2:11 For the saving Gift of Elohim has appeared to all men,

Tit 2:12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age,

Tit 2:13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Savior יהושע Messiah,

Tit 2:14 who gave Himself for us, **to redeem us from all lawlessness^b** and to cleanse for Himself a people, *His* own possession, **ardent for good works.^c** Footnotes: ^bSee also [1Jn 3:4](#), [Mat 1:21](#), [Act 3:19](#) and [Act 3:26](#), [Act 26:18](#), [Rom 6:1-22](#), [Eph 2:1-10](#), [1Jn 3:8](#), [Tit 3:5](#). ^c[Mat 16:27](#).

Tit 2:15 Speak these *matters*, urge, and **convict^d** with all authority. Let no one despise you. Footnote: ^dOr *confute*.

Shalom ~ Libby

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