

Greetings, today our manna is from Leviticus 1; Proverbs 17; John 20; Phil. 4.

March 30 – 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 1

The Book of Leviticus is the ‘How to’ instruction manual that will be taught to the Aaronic Levitical Priesthood and to the children of Israel. The school ‘Master’ begins the classes. It will not be an easy road, but the consequences of sin never are. **This was not YHWH’s original plan for His beloved**; but, it was they who were unfaithful; not Him. We see this clearly stated in Jeremiah 7:22-24.

Jer 7:22 “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of ascending offerings or slaughterings.”

Jer 7:23 “**But this word I did command them**, saying, ‘**Obey My voice**,^a and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.’ Footnote: ^aSee also Gen 26:5, Exo 19:5, Joh 3:36, Rom 6:16, Heb 4:11, Heb 5:9 and Rev 22:14.

Jer 7:24 “**But they did not obey or incline their ear**, but walked in the counsels, in the stubbornness of their evil heart, and went backward and not forward.

F. B. Myer outlines Leviticus in this manner:

The book falls into four principal sections and an appendix:

1. The Laws as to Sacrifices, including the five offerings and the connection of the priests with each of these offerings: Lev 1-7
2. The Institution of the Priesthood: Lev 8-10
3. The Laws Relating to Purification, including the great Day of Atonement: Lev 11-16
4. The Laws Concerning Holiness and Sacred Festivals: Lev 17-26
5. An Appendix on Vows, Tithes and Things Devoted: Lev 21:1-24

Leviticus, or Vayikra “And He called”, depicts the opening words of this book and thus its name. In the final chapters of Exodus, we saw the preparation of all the tabernacle furnishings and textiles needed for the coverings and the partitions; as well as for making the priestly garments. In **Exodus 40**, we saw the raising of the Tabernacle in the 2nd year on the 1st day of the 1st month.

Now we will see the implementation and proper use of the Tabernacle. Hopefully we will also gain further insight into the multi-dimensional parable of the Tabernacle. The whole system was implemented as a tutor or school master to instruct the children of Israel in the ways of YHWH. This was YHWH's permissive will that spared their very lives. His perfect will would have been for them to stay obedient to Him and not to have sinned with the golden calf. By not being obedient, and by breaking the Book of the Covenant; they now find themselves as a nation with a priest; instead of being a kingdom of priests, a holy nation.

Leviticus 1 teaches about the burnt offerings which are ascending offerings. YHWH is still communicating these instructions to Moses. In Exodus, we saw Aaron and his sons had been consecrated and anointed to be in priestly service under the Aaronic Levitical Priesthood.

Laws for Burnt Offerings

Lev 1:1 And יהוה¹ called to Mosheh, and spoke to him from the Tent of Appointment, saying,

Lev 1:2 “Speak to the children of Yisra’el, and say to them, ‘When anyone of you brings an offering to יהוה¹, you bring your offering of the livestock, of the herd or of the flock.

Lev 1:3 ‘If his offering is an ascending offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Appointment, for his acceptance before יהוה¹.

Lev 1:4 ‘And he shall lay his hand on the head of the ascending offering, and it shall be accepted on his behalf to make atonement for him.

Lev 1:5 ‘And he shall slay the bull before יהוה¹. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the slaughter-place which is at the door of the Tent of Appointment.

Lev 1:6 ‘And he shall skin the ascending offering and cut it into its pieces.

Lev 1:7 ‘And the sons of Aharon the priest shall put fire on the slaughter-place, and lay the wood in order on the fire.

Lev 1:8 ‘And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the slaughter-place.

Lev 1:9 ‘But its entrails and its legs he washes with water. And the priest shall burn all of it on the slaughter-place as an ascending offering, an offering made by fire, a sweet fragrance to יהוה¹.

Lev 1:10 ‘And if his offering is from the flock, from the sheep or from the goats as an ascending offering, let him bring a male, a perfect one.

Lev 1:11 ‘And he shall slay it on the north side of the slaughter-place before יהוה¹. And the sons of Aharon, the priests, shall sprinkle its blood on the slaughter-place all around.

Lev 1:12 'And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the slaughter-place.

Lev 1:13 'But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the slaughter-place. It is an ascending offering, an offering made by fire, a sweet fragrance to יהוה'.

Lev 1:14 'And if the ascending offering of his offering to יהוה' is of birds, then he shall bring his offering of turtledoves or young pigeons.

Lev 1:15 'And the priest shall bring it to the slaughter-place, and shall wring off its head, and burn it on the slaughter-place, and its blood shall be drained out at the side of the slaughter-place.

Lev 1:16 'And he shall remove its crop with its feathers and throw it beside the slaughter-place on the east side, into the place for ashes.

Lev 1:17 'And he shall split it at its wings, but not sever it. And the priest shall burn it on the slaughter-place, on the wood that is on the fire. It is an ascending offering, an offering made by fire, a sweet fragrance to יהוה'.

Lev 1:1 And יהוה' called to Mosheh, and spoke to him from the Tent of Appointment, saying, ...

Speak to the children of Israel and tell them if they are bringing an offering of livestock to YHWH, it can come from the herd or the flock.

- If anyone brings an ascending offering from the herd (bull):
 - It should be a perfect male
 - He was to bring it to the door of Tent of Appointment; for his acceptance before YHWH.
 - He should lay his hands on the ascending offering and it will be an atonement on his behalf.
 - He should slay it before YHWH.
 - The sons of Aaron, the priests, should bring the blood and sprinkle it all around the slaughter place which is at the door of the Tent of Appointment.
 - And he shall skin the ascending offering and cut it into pieces.
 - The sons of Aaron the priests should put fire on the slaughter place and lay the wood in order on the fire.
 - Then the sons of Aaron, the priests, would then place the head and the fat on the wood which is on the fire on the slaughter place.
 - He was to wash the entrails and its legs with water.
 - And the priest would then burn all of it on the slaughter-place as **an ascending offering, an offering made by fire, a sweet fragrance to יהוה'**.
- If anyone brings an ascending offering from the flock (sheep or from the goats):
 - It should be a perfect male.
 - He was to slay it on the north side of the slaughter place before YHWH.
 - The sons of Aaron, the priests, were to bring the blood and sprinkle it on the slaughter place all around.

- He was to cut it into its pieces, with its head and its fat.
 - The priest would then arrange them on the wood which is on the fire on the slaughter-place.
 - The entrails and the legs he were to be washed with water.
 - And the priest would then bring it all and burn it on the slaughter-place.
 - It is an **ascending offering, an offering made by fire, a sweet fragrance to יהוה**.
- If anyone brings an **ascending offering to YHWH of birds (turtledoves or young pigeons)**
 - He should bring his offering of turtledoves or young pigeons.
 - The priest would then bring it to the slaughter-place, and wring off its head, and burn it on the slaughter-place, and its blood would be drained out at the side of the slaughter-place.
 - He would remove its crop with its feathers and throw it beside the slaughter-place on the east side, into the place for ashes.
 - He would then split it at its wings, but not sever it.
 - The priest was to burn it on the slaughter-place, on the wood that is on the fire. It is an **ascending offering, an offering made by fire, a sweet fragrance to יהוה**.

Proverbs 17

We continue to gain wisdom and understanding.

Pro 17:1 Better is a dry piece of bread and rest with it, Than a house filled with slaughters of strife.

Pro 17:2 A wise servant rules over a son who causes shame, And shares an inheritance among the brothers.

Pro 17:3 A refining pot is for silver and a furnace for gold, But יהוה tries the hearts.

Pro 17:4 An evil-doer gives heed to wicked lips; A liar gives ear to a tongue of desire.

Pro 17:5 He who mocks the poor reproaches his Maker; He who rejoices at calamity does not go unpunished.

Pro 17:6 Children's children are the crown of old men, And the adornment of children is their fathers.

Pro 17:7 Excellent speech is not fitting for a fool, Much less lying lips for a noble.

Pro 17:8 A bribe is a stone of favour in the eyes of its owner; Wherever he turns, he prospers.

Pro 17:9 He who covers a transgression seeks love, But he who repeats a matter separates intimate friends.

Pro 17:10 Reproof enters deeper into a wise man Than a hundred strikes on a fool.

Pro 17:11 An evil one seeks only rebellion, So a cruel messenger is sent against him.

Pro 17:12 Let a bereaved bear meet a man, Rather than a fool in his folly.

Pro 17:13 Whoever rewards evil for good, Evil does not leave his house.

Pro 17:14 The beginning of strife is like releasing water; Therefore stop fighting before it breaks out.

Pro 17:15 He who declares the wrong right, And he who condemns the righteous, Both of them are an abomination to הוה'.

Pro 17:16 Why is this – a price in the hand Of a fool to buy wisdom, When there is no heart?

Pro 17:17 A friend loves at all times, And a brother is born for adversity.

Pro 17:18 A man lacking heart shakes hands in a pledge, He becomes a guarantor for his friend.

Pro 17:19 He who loves transgression loves strife, He who exalts his door seeks destruction.

Pro 17:20 He who has a crooked heart finds no good, And he who has a perverse tongue falls into evil.

Pro 17:21 He who brings forth a fool has sorrow for it, And the father of a fool has no joy.

Pro 17:22 A rejoicing heart causes good healing, But a stricken spirit dries the bones.

Pro 17:23 One who is wrong accepts a bribe behind the back To pervert the paths of right-ruling.

Pro 17:24 Wisdom is before the face of the understanding one, But the eyes of a fool are on the ends of the earth.

Pro 17:25 A foolish son is a grief to his father, And bitterness to her who bore him.

Pro 17:26 It is also not good to punish the righteous one, To strike noble ones for straightness.

Pro 17:27 He who has knowledge spares his words, And a man of understanding is cool of spirit.

Pro 17:28 Even a fool keeping silence is regarded as wise, As understanding, when he closes his lips.

John 20

The Resurrection

Joh 20:1 And on *day* one of the *week*^a Miryam from Maḡdala came early to the tomb, while it was still *dark*,^b and saw that the stone had been removed from the tomb.

Footnote: ^aGk. One of the sabbaths - See Explanatory Notes - First day of the week.

^bGk. Dimness or obscurity.

As the day was dawning from the Sabbath to the first day of the week, Miryam from Magdala arrived at the tomb. The day had not yet dawned into the first day of the week [Sunday] and the stone had already been removed from the tomb. This is my understanding of the timing.

Joh 20:2 So she ran and came to Shim'on Kěpha, and to the other taught one whom

יהושע loved, and said to them, “They have taken the Master out of the tomb, and we do not know where they laid Him.”

Joh 20:3 Then Kěpha and the other taught one went out, and they were going to the tomb,

Joh 20:4 and the two were running together, but the other taught one outran Kěpha and came to the tomb first.

Joh 20:5 And stooping down he saw the linen wrappings lying, but he did not go in.

Joh 20:6 Then Shim'on Kěpha came, following him, and went into the tomb. And he saw the linen wrappings lying,

Joh 20:7 and the cloth which had been on His head, not lying with the linen wrappings, but folded up in a place by itself.

Joh 20:8 So, then, the other taught one, who came to the tomb first, also went in. And he saw and believed.

Joh 20:9 For they did not yet know the Scripture, that He has to rise again from the dead.

Joh 20:10 Therefore the taught ones went away again, by themselves.

The Resurrection! Each of the synoptic gospels record different aspects of the same event. John’s account shows that Miryam from Maḡdala, sometimes referred to as Mary Magdalene, arrives at the tomb on the Sabbath as the day was dawning into the first day of the week; and finds the stone rolled away.

She runs and tells Peter and John that, “They have taken the Master out of the tomb, and we do not know where they laid Him.” Since, she mentions, ‘we’, it appears she had not gone to the tomb alone.

Peter and John run to the tomb; John arrives at the tomb first and peers inside; but Peter enters the tomb first, then John enters. They both see the linen wrappings in one place and the cloth covering His head is folded and placed by itself; and John seeing this believed. At this point, they had not fully understood the Scripture about His resurrection. Then they leave.

Yahusha Appears to Mary Magdalene

Joh 20:11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb,

Joh 20:12 and **saw two messengers in white sitting, one at the head and the other at the feet, where the body of יהושע had been laid.**

Joh 20:13 And they said to her, “Woman, why do you weep?” She said to them, “Because they took away my Master, and I do not know where they laid Him.”

Joh 20:14 And having said this, she turned around and saw יהושע standing, but she

did not know that it was יהושע.

Joh 20:15 יהושע said to her, “Woman, why do you weep? Whom do you seek?”

Thinking He was the gardener, she said to Him, “Master, if You have carried Him away, say to me where You put Him, and I shall take Him away.”

Joh 20:16 יהושע said to her, “Miryam!” She turned and said to Him, “Rabboni!” (which means Teacher).

Joh 20:17 יהושע said to her, “Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, **‘I am ascending to My Father and your Father, and to My Elohim and your Elohim.’**”

Joh 20:18 Miryam from Maḡdala came announcing to the taught ones that she had seen the Master, and that He had told her this.

Miryam of Magdala remains weeping at the tomb. Upon stooping down and looking inside she sees two messengers in white; one at the head and the other at the feet of where Yahusha had laid. And in answering the messengers as to why she wept, she turns and sees Yahusha but didn’t realize it was Him.

He too asks her why she wept. She, thinking him to be the gardener, questions if he had removed the body and if he would tell her where; she would go and get Him. It is not until He calls her by name, does she realize it is Yahusha. He instructs her not to take hold of Him for He had not ascended to the Father. He goes on to instruct her to go back and tell the others. At this point, Yahusha was not touchable because He had not yet made atonement on the heavenly altar for our sins, that He had taken upon Himself.

Joh 20:17 יהושע said to her, “Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and **say to them, ‘I am ascending to My Father and your Father, and to My Elohim and your Elohim.’**”

Joh 20:18 Miryam from Maḡdala came announcing to the taught ones that she had seen the Master, and that He had told her this.

We continue to have more of the ‘parable of the Tabernacle’ unfolding [Heb. 9:9].

The messengers at the head and at the feet of where Yahusha laid, is clearly the same description of the Ark of the Covenant with the two angels facing each other and looking down toward the lid of atonement. Yahusha is the Word. He made full atonement “at-one-ment” for our sins at the heavenly altar. He is the seat of mercy!

The linen wrappings and head cover are of the same material, as the ‘garments of white’ that the High Priest would wear on Yom Kippur or the ‘Day of Atonement’.

The fact that Yahusha tells Mary, He had not yet ‘ascended’ to the Father; tells us He was our ascending offering and much more! He fulfills all the 5 offerings mentioned in Leviticus 1-7.

Yahusha Appears to the Disciples

Joh 20:19 When therefore it was evening on that day, *day* one of the **week^C**, and when the doors were shut where the taught ones met, for fear of the Yehudim, יהושע came and stood in the midst, and said to them, “Peace to you.” **Footnote: ^CGk. One of the sabbaths - See Explanatory Notes - First day of the week.**

Joh 20:20 And having said this, He showed them His hands and His side. The taught ones therefore rejoiced when they saw the Master.

Joh 20:21 Then יהושע said to them again, “Peace to you! As the Father has sent Me, I also send you.”

Joh 20:22 And having said this, **He breathed on them, and said to them, “Receive the Set-apart Spirit.**

Joh 20:23 “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they have been retained.”

Yahusha and Thomas

Joh 20:24 But T’oma, called the Twin, one of the twelve, was not with them when יהושע came,

Joh 20:25 so the other taught ones said to him, “We have seen the Master.” But he said to them, “Unless I see in His hands the mark of the nails, and put my finger into the imprint of the nails, and put my hand into His side, I shall by no means believe.”

Joh 20:26 **And after eight days** His taught ones were again inside, and T’oma with them. יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!”

Joh 20:27 Then He said to T’oma, **“Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.”**

Joh 20:28 And T’oma answered and said to Him, “My Master and my Elohim!”

Joh 20:29 יהושע said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

The Purpose of This Book

Joh 20:30 There were indeed many other signs that יהושע did in the presence of His taught ones, which are not written in this book,

Joh 20:31 but these have been written so that you believe that יהושע is the Messiah, the Son of Elohim, and that, believing, you might possess life in His Name.

Philippians 4

Paul instructs the Philippians to [stand firm in Yahusha](#).

He gives exhortation to two women, who are believed to have been deaconesses, to be of one mind in the Master. It is felt that they may have had some type of disagreement in which could give the enemy a foothold or harm weak believers.

Php 4:1 So then, my brothers, beloved and longed-for, my joy and crown, stand firm in the Master, beloved.

Exhortation, Encouragement, and Prayer

Php 4:2 I appeal to Euodia and I appeal to Suntucho to be of the same mind in the Master.

Php 4:3 And I also ask you, true companion, help these women who laboured with me in the Good News, with Qlemes also, and the rest of my fellow workers, whose names are in the Book of Life

Paul goes on to encourage help for the men and women [that had labored by his side and had been faithful and obedient servants of the Good News](#). He had no doubt that their names were written in the **Book of Life**.

Php 4:4 Rejoice in יהוה always, again I say, rejoice!

Php 4:5 Let your gentleness be known to all men. The Master is near.

Php 4:6 Do not worry at all, but in every *matter*, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.

Php 4:7 And the peace of Elohim, which surpasses all understanding, shall guard your hearts and minds through Messiah יהושע.

Php 4:8 For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise – think on these.

Php 4:9 And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you.

YHWH's Provision

Php 4:10 And I rejoiced in יהוה greatly that now at last your concern for me has revived again – though you were concerned, but had no chance.

Php 4:11 Not that I speak concerning need, for I have learned to be content in whatever state I am.

The concern that the Philippians had shown Paul had revived him. Not so much concerning need, because Paul goes on to say that he had learned to be content in whatever conditions he had found himself in. There is a lot that we all could learn from Paul by ‘learning to be content’.

Php 4:12 I know what it is **to be humbled**, and I know what it is **to have in excess**. In any and every *situation* I have learned both **to be filled**, and **to be hungry**, both **to have in excess**, and **to be in need**.

Php 4:13 I have strength to do all, **through Messiah^a** who empowers me.

Php 4:14 Yet you did well in sharing in my pressure.

Php 4:15 And you know too, Philippians, that in the beginning of the Good News, when I went out from Makedonia, no assembly shared with me concerning giving and receiving, except you only,

Php 4:16 because, even in Thessalonike you sent to my need, once and twice.

Php 4:17 Not that I seek the gift, but I seek the fruit that is multiplying to your account.

The Philippians would send Paul gifts and they were much appreciated, and He rejoiced that they were bearing fruit and storing up treasures in heaven. He makes special mention of a gift they sent him by Epaphroditos in ‘priestly offering language’ by calling it a sweet-smelling fragrance; an acceptable offering well-pleasing to Elohim.

Php 4:18 Indeed I have all and more than enough. I have been filled, having received from Epaphroditos what you sent, a **sweet-smelling fragrance**,^b Exo 29:18 an acceptable offering, well-pleasing to Elohim. **Footnote:** ^b 2Co 2:14-15, Eph 5:2.

Php 4:19 And my Elohim shall fill all your need according to His riches in esteem by Messiah יהושע.

Php 4:20 And to our Elohim and Father be esteem forever and ever. Aměn.

Final Greetings

Php 4:21 Greet every set-apart one in Messiah יהושע. The brothers with me greet you.

Php 4:22 All the set-apart ones greet you, but most of all those of Caesar’s household.

Php 4:23 The favour of our Master יהושע Messiah be with you all. Aměn.

Shalom ~ Libby

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