



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[My Moment-Terry Clark](#)

[Dear Lord-Terry Clark](#)

[Hear The Heavens-Terry Clark](#)

[God Your So Good-Terry Clark](#)

[Jesus Mighty Fortress-Terry Clark](#)

[I Will Trust In You-Terry Clark](#)

Prayer

Lord, I thank You for this word from You that has spoken so directly into my life today. It's true that I feel very alone and trapped in the situation I'm facing right now. I don't know what to do, what step to take, what to say, or where to turn. I've tried to give the problem to You, but in some way I've continued to carry part of the load by myself, and it is starting to break me. Right now—at this very moment—I am throwing the full weight of my burden and cares on Your huge shoulders. I thank You for taking this burden from me and for filling me with the strength I need to press through this time in my life. Lord give me peace, keep me and protect me and supply my needs and give me my daily bread in Jesus' name. Amen.

Scripture

Leviticus 19: 1-37 (AMP)

1 AND THE Lord said to Moses, 2 Say to all the assembly of the Israelites, You shall be holy, for I the Lord your God am holy. 3 Each of you shall give due respect to his mother and his father, and keep My Sabbaths holy. I the Lord am your God. 4 Do not turn to idols and things of nought or make for yourselves molten gods. I the Lord am your God. 5 And when you offer a sacrifice of peace offering to the Lord, you shall offer it so that you may be accepted. 6 It shall be eaten the same day you offer it and on the day following; and if anything remains until the third day, it shall be burned in the fire. 7 If it is eaten at all the third day, it is loathsome; it will not be accepted. 8 But everyone who eats it shall bear his iniquity, for he has profaned a holy thing of the Lord; and that soul shall be cut off from his people [and not be included in the atonement made for them]. 9 And when you reap the harvest of your land, you shall not reap your field to its very corners, neither shall you gather the fallen ears or gleanings of your harvest. 10 And you shall not glean your vineyard bare, neither shall you gather its fallen grapes; you shall leave them for the poor and the stranger. I am the Lord your God. 11 You shall not steal, or deal falsely, or lie one to another. 12 And you shall not swear by My name falsely, neither shall you profane the name of your God. I am the Lord. 13 You shall not defraud or oppress your neighbor or rob him; the wages of a hired servant shall not remain with you all night until morning. 14 You shall not curse the deaf or put a stumbling block before the blind, but you shall [reverently] fear your God. I am the Lord. 15 You shall do no injustice in judging a case; you shall not be partial to the poor or show a preference for the mighty, but in righteousness and according to the merits of the case judge your neighbor. 16 You shall not go up and down as a dispenser of gossip and scandal among your people, nor shall you [secure yourself by false testimony or by silence and] endanger the life of your neighbor. I am the Lord. 17 You shall not hate your brother in your heart; but you shall surely rebuke your neighbor, lest you incur sin because of him. 18 You shall not take revenge or bear any grudge against the sons of your people, but you shall love your neighbor as yourself. I am the Lord. 19 You shall keep My statutes. You shall not let your domestic animals breed with a different kind [of animal]; you shall not sow your field with mixed seed, neither wear a garment of linen mixed with wool. 20 And if a man lies carnally with a woman who is a slave betrothed to a husband and not yet ransomed or given her freedom, they shall be punished [after investigation]; they shall not be put to death, because she was not free; 21 But he shall bring his guilt or trespass offering to the Lord to the door of the Tent of Meeting, a ram for a guilt or trespass offering. 22 The priest shall make atonement for him with the ram of the guilt or trespass offering before the Lord for his sin, and he shall be forgiven for committing the sin. 23 And when you come into the land and have planted all kinds of trees for food, then you shall count the fruit of them as inedible and forbidden to you for three years; it shall not be eaten. 24 In the fourth year all their fruit shall be holy for giving praise to the Lord. 25 But in the fifth year you may eat of the fruit [of the trees], that their produce may enrich you; I am the Lord your God. 26 You shall not eat anything with the blood; neither shall you use magic, omens, or witchcraft [or predict events by horoscope or signs and lucky days]. 27 You shall not round the corners of the hair of your heads nor trim the corners of your beard [as some idolaters do]. 28 You shall not make any cuttings in your flesh for the dead nor print or tattoo any marks upon you; I am the Lord. 29 Do not profane your daughter by causing her to be a harlot, lest the land fall into harlotry and become full of wickedness. 30 You shall keep My Sabbaths and reverence My sanctuary. I am the Lord. 31 Turn not to those [mediums] who have familiar spirits or to wizards; do not seek them out to be defiled by them. I am the Lord your God. 32 You shall rise up before the hoary head and honor the face of the old man and [reverently] fear your God. I am the Lord. 33 And if a stranger dwells temporarily

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with you in your land, you shall not suppress and mistreat him. 34 But the stranger who dwells with you shall be to you as one born among you; and you shall love him as yourself, for you were strangers in the land of Egypt. I am the Lord your God. 35 You shall do no unrighteousness in judgment, in measures of length or weight or quantity. 36 You shall have accurate and just balances, just weights, just ephah and hin measures. I am the Lord your God, Who brought you out of the land of Egypt. 37 You shall observe all My statutes Leviticus 19–20.

Miscellaneous Laws : These chapters contain a number of miscellaneous laws, ranging from the Sabbath, to sorcery, to kindness to strangers. The diversity of these laws shows that God is interested in all aspects of life. He did not give laws only to keep Israel from doing what was wrong, but also to tell Israel what it meant to live as the nation chosen by God and as people who loved God. and ordinances and do them. I am the Lord.

Concubinage, polygamy, divorce, and slavery were allowed but greatly restricted (19:20; Exodus 21:2–11; Deuteronomy 21:15; 24:1–4). Moses' Law lifted marriage to a far higher level than existed in surrounding nations. Slavery was tempered by humane considerations; it never existed on a large scale among the Jews, nor with such cruelties as were prevalent in Egypt, Assyria, Greece, Rome, and other nations. An Israelite could not be a slave forever (see on Leviticus 25).

"Love Your Neighbor as Yourself"

This injunction (19: 18) is one of the highlights of the Mosaic Law. It is the second great commandment Jesus quoted (Matthew 22: 39; the first great commandment—Love the Lord your God with all your heart and with all your soul and with all your mind—is found in Deuteronomy 6: 5). The law instructed the people to show great consideration to the poor. Wages were to be paid day by day. No interest was to be charged ("usury" in the kjv refers to interest of any kind). Loans and gifts were to be made to the needy. A portion of the harvest was to be left in the fields for the poor. All through the Old Testament, unceasing emphasis is placed on kindness to widows, orphans, and strangers. The weak and the poor are everyone's responsibility.

Capital Punishment in the Old Testament

Capital punishment was required for a number of offenses. (The ordinary form of capital punishment prescribed by Hebrew law was stoning.) • Murder (Genesis 9: 6; Exodus 21: 12; Deuteronomy 19: 11–13) • Kidnapping (Exodus 21: 16; Deuteronomy 24: 7) • Death by negligence (Exodus 21: 28–29) • Hitting or cursing a parent (Exodus 21: 15–17; Leviticus 20: 9; Deuteronomy 21: 18–21) • Idolatry (Leviticus 20: 1–5; Deuteronomy 13; 17: 2–5) • Sorcery (Exodus 22: 18) • False prophecy (Deuteronomy 18: 10–11, 20) • Blasphemy (Leviticus 24: 15–16) • Profaning the Sabbath (Exodus 31: 14) • Adultery (Leviticus 21: 10; Deuteronomy 22: 22) • Rape (Deuteronomy 22: 23–27) • Promiscuity (Deuteronomy 22: 13–21) • Sodomy (Leviticus 20: 13) • Bestiality (Leviticus 20: 15–16) • Incestuous marriages (Leviticus 20: 11–12, 14)

The severity of the punishment was not arbitrary. These sins were not only offenses against God and fellow human beings—they undermined and weakened the social fabric and in the long run put the continued existence of the people of God—the nation of Israel—in jeopardy.

These Laws Were the Laws of God

Some of the laws in the Pentateuch are similar to the laws of Hammurabi, with which Moses no doubt was well-acquainted. And though Moses may have been influenced by his Egyptian training and by Babylonian tradition, yet over and over he repeats, "This is what the Lord says!" These laws were not dreamed up by Moses or by a legal think-tank, or arrived at democratically—they were given to Israel by God Himself.

Some of these laws may seem severe to us. But if we could transport ourselves back to Moses' world and time, they probably would not seem severe enough. On the whole, the "Law of Moses," in its insistence on personal morality and personal equality, and in its consideration for old and young, for slave and enemy, for animals and health and food, was far purer, more rational, humane, and democratic than anything else in ancient legislation.

Moses' Law was designed by God as a schoolmaster to bring us to Christ (Galatians 3: 24 kjv), since it showed that no one was able to fully keep the Law. And some of the provisions of the Law were accommodations, "because your hearts were hard" (Matthew 19: 8). (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; pages 161-163)

Chapter 19: Now God continues in this same vein, as He moves into chapter nineteen.

Speak unto all of the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. You shall reverence every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: for I am the Lord your God. [Notice the repetition over and over, "I am the Lord your God, you're not to have idols, and molten gods and so forth, I am the Lord your God."] And if you offer a sacrifice of peace offerings unto the Lord, ye shall offer it of your own will. [Again man's free will in all of his service and worship to God.] Eat what you can for two days, if you can't eat it all in two days, burn it. If you eat it the third day, then it's no longer accepted, it becomes an abomination of that which was offered in sacrifice of the peace offerings to God. When you reap your harvest, don't gather the corners of the fields, and don't gather everything. [Leave something there for the poor of the land] (Lev 19:2-9).

So the welfare program was a beautiful program in that they weren't, they were to go through and pick the grapes that were ripe, but leave everything that wasn't ripe. But they couldn't go through and pick the second time. Whatever was left was left for the poor in the land. They could come in once your harvesters had gone through. You weren't to glean your own land, let it be there for the poor, don't even harvest the corners of your fields, leave that to the poor. Thus the poor could go out and gather in the fields anytime the harvesters had gone through. It was there; it was available for them. So it wasn't just a doled out program. You didn't just go down and get food stamps, but you actually went out and gathered your own. So you were busy doing something, rather than just sitting and watching TV and polluting your mind.

Now the Lord goes on to give further instructions, verse ten, ...Thou shalt not glean the vineyard, neither gather every grape; leave them for the poor and the stranger. Ye shall not steal, you're not to deal falsely, don't lie. Ye shall not swear by God's name falsely, neither shalt thou profane the name of thy God: for I am Jehovah. Thou shalt not defraud thy neighbour, neither rob him: but the wages that is hired [Actually you paid wages daily] thou shalt not keep them overnight. Thou shalt not curse the deaf, [Now these are some of the things that I found sort of amusing, you're not to curse the deaf] or trip the blind (Lev 19:10-14),

Man, what a dirty dog cursing the deaf man, or laying a stumbling block before a blind man. But you know, I'm amazed at how cruel people really are. I'm amazed how cruel children are to a handicapped child. What is that about our nature, that children are so cruel to a handicapped child.

Now in the animal realm, quite often a handicapped animal will be killed by another animal. But unfortunately sometimes men aren't far from that. Taking advantage of the disadvantaged. How often we see it done, yet there's nothing more cruel in the world taking advantage of a disadvantaged person. There's nothing more dangerous in all the world, because God said He sticks up for the disadvantaged. God said He watches over the widow. Man, when you're doing it to one that God is watching over, you're in big trouble. But you see, man apart from Jesus Christ isn't far from the animal. For an animal has body and consciousness. Man apart from Jesus Christ has body and consciousness, therefore he relates well to the animal kingdom; therefore, he is cruel to the handicapped or the disadvantaged.

But a man who has been born again by the Spirit of God and now has a spiritual birth, not just born of the flesh, but now born of the Spirit, and with this spiritual birth now is related to God, and related to Jesus Christ, you really can't do these things. If you find yourself doing these things persistently and continually, then I will tell you, you don't have a true relationship with Jesus Christ. For whosoever is born of God does not practice sin for God's seed is in him now, a new seed, a new life. Born again by the seed of God, by the Spirit of God, and he cannot be living in sin. You say, "Oh I don't know about that, Chuck." Hey, I'm not telling you my words, that's God's word. You can read it for yourself in first John.

Now in judgment they're not to respect the persons of poor, or to honor the person of the mighty: but they shall be righteous in the judging of their neighbour. You're not to go around bearing tales, as a tale bearer (Lev 19:15-16). "Do you know what he did? Let me tell ya", whisper and people believe you. Thou shalt not hate thy brother in thine heart (Lev 19:17):

You see, what the Jews forgot was that the law was dealing with the spirit and the heart of man. They started to just observe it from an outward thing, and Jesus when He came and pointed out where they missed the law completely in interpreting it as governing outward activities, when the law is spiritual, and God is concerned with the attitude. Here the law says, "you're not to hate your brother in your heart". They just took the law, "thou shalt not kill", you can hate him all you want, just don't kill him. It's only when you killed him that you violated the law. But Jesus brought out again, "Hey if you hate your brother, you violated." Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself (Lev 19:18),

Now when Jesus asked the lawyer, "Which is the greatest commandment?" He said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." That's what Jesus answered the lawyer. He said, "In this is all the law and the commandments." So this is the second greatest commandment. Jesus said, "The second is like unto the first." The first is loving God. But the second, and Jesus is quoting then from this one, "Thou shalt love thy neighbor as thyself." For I am the Lord. Now you're not to inner breed animals, you're not to sow your fields with mingled seed, nor are you to have mingled materials in your garments, such as wool and linen mingled together. When they come into the land they are to plant the trees but for the first three years, they're not to eat the fruit of it. In the fourth year the fruit belongs to God, in the fifth year it becomes theirs, and thus will they be blessed, and can reap the harvest after the fifth year. They're not to make any markings upon their bodies. [The forbidding of tattoos, and so forth.] The forbidding of haircuts that corner of your head, or making baldness, [This is what, well, the Hari Krishna's good example.] Ye shall not eat anything with blood, neither shall you use enchantment, nor observe times. [You're not to be following horoscopes.] Not to make any cutting in your flesh for the dead, nor marks upon you: for I am the Lord. Keep my sabbaths, [verse thirty] reverence my sanctuary: I am the Lord. Regard not them that have familiar spirits, neither seek the wizards, to be defiled by them: I am the Lord. Thou shalt rise up before the hoary head, [In other words when the old man, gray-haired man comes in you're supposed to stand up.] and honor the face of the old man, and fear thy God: for I am the Lord. [So the respect for the elderly is taught.] Also the respect for a stranger, treat him as one that is born in your land. Just balances, just weights, a just ephah, and a just hin, [which are measurements] shall ye have: for I am the Lord your God, which brought you out of the land of Egypt (Lev 19:19-37).

So the fairness in their dealings. (Through The Bible C-2000 Series; 1986; Chuck Smith; Commentaries OT & NT)

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 185-188)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)