



PRAYING WITH PURPOSE MINISTRIES

BIBLICAL NOTES & HIGHLIGHTS

February 2021

Genesis • Exodus • Leviticus Principle of Sow & Reap

OVERVIEW

We will discuss Genesis, Exodus and Leviticus using the Principle of Sow & Reap — God's plan to provide for our lives; a faith-building principle.

The books of Exodus and Leviticus continue the story of how God formed the nation of Israel to play a special role in His plan(s) for the whole world. God sowed the nation of Israel as a seed to produce His Church — the body of Christ.

The Paradigm — faith-building principle

The Plan — to receive the provisions of God: spiritual, moral and natural

The Purpose — super abound having all our needs met; to be blessed to be a blessing

I. Paradigm

The patriarchs of old are a witness to us about faith because they exercised their faith — “put their faith into action.”

What is Faith? Hebrews 11:6

“Now faith is confidence in what we hope for and assurance about what we do not see.”

Rules of Faith:

1. **Faith calls those things that be not as though they were.** (Romans 4:17)⁷

As it is written: “I have made you a father of many nations.”^[a] He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not. (NIV) Read MSG also.

2. **The just shall live by faith.** (Hebrews 10:38–39)

³⁸ *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

³⁹ *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

3. **For we walk by faith, not by sight.** (2 Corinthians 5:7)

Faith has a voice.

4. **You can have what you say.** (Mark 11:23–24)

³ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

²⁴ Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

5. **The world was framed by faith** — words. (Hebrews 11:3 also Psalm 33:6, 9)

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

DISCOURSE

We can divide the Book of Genesis into two sections:

Chapters 1–11 — The four great events
Chapters 12–50 — The four great people

The first eleven chapters which we read in the book of Genesis lay a foundation and center on four major events:

1. Creation
2. Fall
3. Flood
4. Nations

Genesis teaches the unity of the human race, we are children of Adam through Noah from his three sons: Japheth, Shem and Ham. We are all related. Selah (pause and think about that).

In Genesis 12 we see God calling out a man named Abram to leave his kindred, and Abram obeys. God promises him a son. In order for that promise to be fulfilled, Abram had to believe, even though his body was as good as dead and so was Sarah's womb, according to scripture. But Abram believed. God helped the process by changing Abram's name to Abraham — "father of many nations" and changed Sarai's name to Sarah (princess).

They had a son named Isaac.

Then Abraham in Genesis 22, is tried by God, and he proves himself as a faithful servant to God because Abraham by faith obeyed, believing God would raise Isaac from the dead. Hebrews 11:17 records Abraham's faith:

17"By faith Abraham, when he was put to the test [while the testing of his faith was ^[a]still in progress], ^[b]had already brought Isaac for an offering; he who had gladly received and welcomed [God's] promises was ready to sacrifice his only son,^(A)"

And with the eyes of faith Isaac invoked a blessing upon Jacob and Esau; and being prompted by faith Jacob when he was dying blessed Joseph's sons. And by faith Joseph, when he was nearing the end of his life, referred to the promise of God for the departure of the Israelites out of Egypt and gave instructions concerning the burial of his bones. (Hebrews 11:20–22)

Genesis ends with the death of Joseph.

As we began the Book of **Exodus**, which can be divided into two parts also:

1. Chapters 1–18 — Redemption from Egyptian's bondage
2. Chapters 19–40 — Revelation from God

The Israelites have multiplied greatly, and a new king comes on the scene who doesn't remember Joseph. The Egyptians felt threatened by the number of Israelites; so, they oppressed them and put them in bondage.

In the second chapter of Exodus, Moses is born. His parents hide him for three months. When they could hide him no longer, they put him in a basket and placed him in the Nile River. Pharaoh's daughter had her handmaiden draw him out of the river and brought Moses up as her son.

Now, aroused by faith Moses, when he had grown to maturity and had become great, he refuses to be called the son of Pharaoh's daughter because he preferred to share the oppression — suffering and hardships of his kindred. And bear the shame of the people of God rather than to have the fleeting pleasures of a sinful life. (Hebrews 11:24–25)

Therefore, when Moses saw an Egyptian mistreating his kindred, he killed the Egyptian and fled to Midian where he encountered, Jethro, the Midianite priest. Moses married his daughter Zipporah.

Being that it is Black History month, let's talk a little about Jethro, the Midianite priest. The Midianites were dark-skinned people, in essence Black people. They were the offspring of Abraham and Keturah. Keturah was a Black young woman that married Abraham and had six sons, one named Midian. The Midianites were the descendants of Midian and therefore children/descendants of Abraham. Their genealogy is found in Genesis 25:1–4.

Jethro was a worshipper of Yahweh and a spiritual advisor to Moses according to Exodus chapter 18. The following verses also support Jethro as a worshipper of Yahweh.

Exodus 18:12

“Then Jethro, Moses’ father-in-law, brought a burnt offering and other sacrifices to God, and Aaron came with all the elders of Israel to eat a meal with Moses’ father-in-law in the presence of God.”

The above verse clearly shows that Jethro was recognized as a priest of the true God and is of great importance in its bearings upon the relationship between the Israelites and their kindred, and upon the state of religion among the descendants of Abraham.

Exodus 18:24 (AMP)

“So Moses listened to his father-in-law and did everything that he had said. ²⁵ Moses chose able men from all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens [from the highest to the lowest judicial levels]. ²⁶ And they judged the people at all times; they would bring the difficult cases to Moses, but every minor dispute they judged and decided themselves. ²⁷ Then Moses ^{la}said goodbye to his father-in-law, and Jethro went back to his own land (Midian).”

Jethro helped Moses to set up a judicial system — he gave Moses wise counsel. Actually, he showed Moses how to operate effectively in the principle of organization — God’s plan to simplify our lives.

These patriarchs lived by faith — for the just shall live by faith.

II. Plan/Objective: To receive the provisions of God

Spiritual, moral, and natural perspective(s)

In the Book of Exodus we see how God miraculously brought the children of Israel out of Egypt — out of bondage.

In Exodus 19 God tells Moses to prepare — consecrate the people because He would come down on Mt. Sinai in the sight of all the people. They would experience a “theophany” (**a visible manifestation to humankind of God or a god**); “**the great theophany of Sinai.**” (Exodus 19:16–25)

From a spiritual perspective, God provides for them by entering a covenant with the children of Israel at Mt. Sinai. This covenant is very important because there is no concept or biblical truth that is more central to the understanding of the Old Testament and New Testament than the covenant.

What is a Covenant? It is simply an agreement.

The Sinai/Horeb Covenant marked the historic beginning of a unique relationship between the people of Israel and their God, which was radically different from other ancient Eastern people and their gods. This marked a particular period of history. It is noteworthy and remarkable,

therefore, it is referred to as an “**Epoch**” (a notable event that marks the beginning of such a period). It was through the covenant that Israel responded to and understood the meaning of her liberation from Egyptian bondage. It is this epoch that forms the basis of the covenant (Exodus 19:3–6; 20:2).

If Israel had remained indifferent to the Exodus event, she would never have fully understood its significance and it would undoubtedly have been lost to the world; recalled in history as simply a dramatic escape. **Today, the Jewish community remembers this Exodus event through the celebration of the Passover every year.**

By entering into a covenant with God, Israel was able to preserve, correctly interpret, and give witness to this event. Just as marriage is to love, so the covenant is to the deliverance from Egypt.

The covenant created a society that was to be in the world, but not of the world. Before Israel was a nation, she was the congregation, the Assembly of God. Before Israel had an earthly king, she was united in allegiance to Yahweh her Heavenly King.

Israel could survive the fall of the state because she knew her God, Yahweh, had made a covenant with her. And that covenant would stand through time — generations of many kings. That’s why Israel had to be reestablished as a nation in 1948!

There are five aspects of the Sinai/Horeb Covenant that carry great significance for us today, for it draws a parallel to the New Covenant. They are:

1. Israel’s Exodus Event (Epoch) — a noteworthy and remarkable event
2. Israel’s Agreement to the Covenant
3. Israel’s Relationship to Yahweh (God)
4. Israel’s Acknowledgment of One God
5. Israel’s Establishment of a Society

As believers, we have a covenant with the Lord which has five significant aspects like the Sinai/Horeb Covenant. They are:

1. Believer’s Epoch — the moment we get saved
2. Believer’s Agreement to the New Covenant
3. Believer’s Relationship/Fellowship with the Father
4. Believer’s Acknowledgment of Jesus
5. Believer’s Establishment of Society by the Aid of the Holy Spirit

Approximately the last third of the Book of Exodus describes God directing Moses to make preparations for Him to live in the Israelite camp. These preparations included, as I stated, the handing down to Moses the “Law” or Ten Commandments (Mt. Sinai/Horeb Covenant), construction of the temporary or movable tabernacle, the Tent of Meeting, and establishing the Aaronic Priesthood which would serve to coordinate or mediate the worship rituals of His people.

The Book of Exodus ends with the people of Israel camped at the foothills of Mount Horeb or Mount Sinai, the Holy Mountain of God.

The Book of **Leviticus** begins with them still at Mt. Sinai.

Leviticus is a handbook. It teaches the people how to fulfill their priestly calling and can be viewed as a progressive continuation of God preparing His people to live in His presence. It also falls into two sections:

1. Chapters 1–17 — Sacrifices
2. Chapters 18–27 — Sanctification

Why did the Israelites have to be ‘prepared’ in order to live in God’s presence?

God is a holy God and He requires His people to be holy also, according to Leviticus 11:45, *“I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.”*

Sin cannot exist in God’s presence. The consequence of sin in the presence of God is death to the sinner.

The book of Leviticus deals with a fundamental question:

How can rebellious people meet God and exist in His presence?

Well, God established a mechanism whereby the Israelites could dwell in His presence through sacrificial rituals. Therefore, the priestly sacrificial system was instituted with the consecration of Aaron and his sons, and the laws governing purity was given, as well as the laws of sanctification.

In essence, the only way that the sin of the Israelites could be addressed so that they could live in God’s presence without dying, was that their sin had to be paid for ... atone. And the price God established for the payment of sin was blood. One had to bring a male animal without blemish ... the burnt offering was a total offering.

That’s why Jesus had to be the Lamb and shed His precious blood to atone for our sins. In Leviticus, in the sacrificial offerings, especially the burnt offering, we see Jesus, who was the perfect, ultimate sacrifice. Jesus fulfilled this standard perfectly, being a sinless and pure sacrifice without blemish.

The sacrificial rituals described in the Book of Leviticus accomplished two objectives:

1. They provided a mechanism for God to provide a covering or temporary payment for the sin of the Israelites; so, they would not die in His presence.
2. They provided a means for the Israelites to worship God. Both objectives 1 and 2 represent different aspects of how the Israelites were to minister to God through the Aaronic priestly system.

God gave His people a comprehensive code of ethics/conduct to live by — moral standards to live by.

Moral means concerned with the principles of right and wrong behavior and the goodness or badness of human character; Also, a person's standards of behavior or beliefs concerning what is and is not acceptable for them to do.

There is a set of behaviors that distinguishes God's people from the surrounding peoples. Their moral standards had to be distinctively different.

Their moral standards not only kept the Israelite camp clean and pure but allowed God to live in the camp without causing death among them. It also reminds us today that God expects His people to be distinctly different from un-believers.

The code of ethics/conduct that God provided in Leviticus is a part of His nation building process. In the Book of Leviticus, God was in the process of converting this large group of people (assembly) that He brought out of Egypt into a nation that would take and subsequently occupy the Promised Land.

The code of ethics/conduct serves to provide definition for the Israelites that they are indeed God's people—a separate nation—a holy nation! The code of ethics/conduct was a visible sign to both the Israelites and the surrounding peoples that they were different.

They had to be morally fit.

Also, from a natural standpoint they were told in Leviticus 27 to bring the tithes to the Lord.

Leviticus 27:30–34 (KJV)

“³⁰ And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. ³¹ And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. ³² And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. ³³ He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. ³⁴ These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.”

So, in the Books of Exodus and Leviticus the children of Israel received provisions from God from a spiritual, moral, and natural perspective which is the plan of the Principle of Sow & Reap.

Finally, it should be noted that the surrounding peoples and those that were in the land of Canaan, heard about the exploits of the God of the Israelites and how He brought His people out of Egyptian slavery. They saw the swarm of people filling up the desert. All this put fear in the hearts of the surrounding peoples. They saw the blessings of God in the lives of the Israelites, which is the purpose/goal of the **Principle of Sow & Reap** — to super abound having all your needs met. And it took the fight out of them.

Practical Application for Life

- A. Spend time in the WORD
- B. Give generously — tithes, offering and alms

1. Tithe

- a. to pay/give 1/10 (10%) of income
- b. tithe is a sacrifice
- c. can only tithe with money
- d. allow God to demonstrate His power in your life (Malachi 3:10)
- e. tithe work in supernatural — open up windows of heaven
- d. keep devil from eroding your life — provide peace, joy
- f. stop devil from preempting/aborting your harvest

2. Offerings

- a. given above the tithe
- b. given to service of the Lord
- c. give an offering where you have a need or have been delivered
- d. treasure offering — money for kingdom building purpose
- e. time offering — service to Lord
- f. talent offering — natural gift—shows off the glory of God
- g. trade offering — natural skill
- h. total offering — 100% in ministry: spirit, soul, body

3. Alms — benevolent to poor

- a. get the gospel to the poor
- b. meet natural needs
- c. tap the heart of God when give to poor

- C. **Live worthy of the vocation (co-labor with Jesus)**

CONCLUSION

The Sacred Saga continues to unfold. We saw in Genesis how God called one man, Abram, to obey Him and from his offspring started a nation. In Exodus, God calls Moses to obey Him to deliver the people from bondage. Now, in Leviticus, God calls a nation to obey Him because He wants them to be a “holy nation.” These patriarchs of old show us how to operate in the **Principle of Sow & Reap** — a faith-building principle, which is God’s plan to provide for our lives. We also see the principle of obedience working in their lives, which is God’s plan to reward our lives.

PRAYER

Father, I pray as believers, we would see ourselves as the “royal priesthood, a holy nation” that You have called out — to be in the world, but not of the world. May we as a holy priesthood offer up spiritual sacrifices, acceptable to You, God, thru our High Priest, Jesus Christ. For You have made us kings and priests and we shall reign on the earth according to Your Word in Revelation 5:10. To You be glory and dominion forever, in Jesus’ Name. Amen.