



Pastor Scott Velain

Leviticus Chapter 27

The Law Concerning Vows

Welcome once again to our last and final study into the last chapter of the book of Leviticus. I'd like to thank everyone who has been with us through this journey that we started back on March 18th of 2020 of last year. Once again, the book of Leviticus is packed full of not only information and understanding but it's also packed full of "life". Our Father in heaven told us very clearly that his word leads to life and if we do his word and keep his word out of love and gratitude for all that he has done for us... we will indeed have victory over this world and finally receive the crown of life and the opportunity to eat from the tree of life.

What a profound book the book of Leviticus has been from the very beginning. From teaching us about the different sacrificial offerings and our relationship to our Father in heaven to the consecration of Aaron and his sons, to the designation of clean and unclean animals, to our Father's feast days and appointments, and the understanding of blessings and curses and so much, much more.

It has been a major blessing and an honor to have taken the time to walk through this most important book of our Bibles with you and your family and my hope and my prayer is that we've given you some things to take to your prayer closet and to test through the fire of prayer during this journey.

I hope and pray that this study has blessed you and your family abundantly, and by the way... if you have not been with us from the beginning of the book of Leviticus you can still enjoy this study with us by visiting our website at HolyImpactMinistries.com and selecting our "Bible Topics" page and then clicking on our link to the Leviticus Bible Study. It's just that easy and all of our Leviticus studies will be listed there for you to watch in a convenient play list that you can watch at your leisure. And the link to the downloadable PDF files are also available for you to download right there on the same page free of charge. And so, if you know someone who does not have a computer or someone that doesn't like computers you can simply print out the PDF files and hand it to them. It's all free, and it's all worth the time to sit down and enjoy. Our brothers and sisters here at Holy Impact Ministries support this ministry and the work that we are doing because they also want all of this information to remain free for you and your family.

And so, once again don't forget to say thankyou to your brothers and sisters in the chat rooms and that are out there viewing this evening because it is largely because of them that this work is available to everyone free of charge.

And I just want to say that my heart goes out to everyone who has faithfully been with us over the last year and have allowed us to put together this blessed teaching concerning our Father's Torah which is his spoken word... which is his law that not one dot can be removed from says... our beloved Messiah and King Yeshua Hamashiach (Jesus in the Greek).

With that being said... I'd like to now turn our attention back to the last chapter of the book of Leviticus and I'd like to draw our attention to the concept of "vows" and what making a "vow" was all about back in the days of Moses.

The word "vow" in the Hebrew language is "neh-der" (neder)... and it simply means "to make a promise" or a "pledge". A "vow" or a "neh-der" is a promise that you would make to give something to someone, and the 27th chapter of the book of Leviticus is all about pledging or making "vows" to Yehvoah God and his Tabernacle or Temple.

There were several different ways that the Tabernacle or Temple was funded back in the days of Moses and King Soloman. One of the ways the Tabernacle or Temple would have been funded was through tithes and offerings, but it was also funded through "vows" that were made by people who wanted to give to their dedication to the Tabernacle or Temple and at the same time be blessed for their contribution.

The 27th chapter of the book of Leviticus is all about vowing things to the house of Yehvoah God the Elohim of Israel. And what's interesting here in the 27th chapter of the book of Leviticus is that almost anything could be vowed or pledged including people, livestock, and even inanimate objects like land and property, and even houses. Taking care of a nation of people is not an easy task by any stretch of the imagination, and so all of these things that were vowed were extremely useful when it came to not only the upkeep of the Tabernacle and later the Temple... but also the people who were in need that came to the Tabernacle or Temple.

The concept of a vow is that land and animals and even people could be exchanged for a certain amount of silver. The idea is that a person would make a vow to give something to the sanctuary, and then that person would turn around and "redeem" ... or buy back... whatever he had given by adding a fifth to its value. There were all kinds of vows that we'll see later on in our Father's Torah and throughout the Scripture but when making a vow one had to be very careful, and we'll get to that in just a moment.

The very concept of redeeming or purchasing something back once again points directly to the redeeming blood of our Messiah that has redeemed us all. The concept of redemption is a concept that we see all throughout the Torah the writings of the Prophets, the Psalms and right on up through the New Testament. And so, as we read through the 27th chapter of the book of

Leviticus keep the concept of redemption in mind, and what we've already learned from the book of Leviticus concerning the concept of how only innocent blood can redeem us.

With that firmly in mind... let's now read **Leviticus chapter 27 E1**

Laws About Vows

Lev 27:1 The LORD spoke to Moses, saying,

Lev 27:2 "Speak to the people of Israel and say to them, If anyone makes a special vow to the LORD involving the valuation of persons,

Lev 27:3 then the valuation of a male from twenty years old up to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary.

Lev 27:4 If the person is a female, the valuation shall be thirty shekels.

Lev 27:5 If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels.

Lev 27:6 If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be three shekels of silver.

Lev 27:7 And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels.

Lev 27:8 And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.

Lev 27:9 "If the vow is an animal that may be offered as an offering to the LORD, all of it that he gives to the LORD is holy.

Lev 27:10 He shall not exchange it or make a substitute for it, good for bad, or bad for good; and if he does in fact substitute one animal for another, then both it and the substitute shall be holy.

Lev 27:11 And if it is any unclean animal that may not be offered as an offering to the LORD, then he shall stand the animal before the priest,

Lev 27:12 and the priest shall value it as either good or bad; as the priest values it, so it shall be.

Lev 27:13 But if he wishes to redeem it, he shall add a fifth to the valuation.

Lev 27:14 "When a man dedicates his house as a holy gift to the LORD, the priest shall value it as either good or bad; as the priest values it, so it shall stand.

Lev 27:15 And if the donor wishes to redeem his house, he shall add a fifth to the valuation price, and it shall be his.

Lev 27:16 "If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer of barley seed shall be valued at fifty shekels of silver.

Lev 27:17 If he dedicates his field from the year of jubilee, the valuation shall stand,

Lev 27:18 but if he dedicates his field after the jubilee, then the priest shall calculate the price according to the years that remain until the year of jubilee, and a deduction shall be made from the valuation.

Lev 27:19 And if he who dedicates the field wishes to redeem it, then he shall add a fifth to its valuation price, and it shall remain his.

Lev 27:20 But if he does not wish to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore.

Lev 27:21 But the field, when it is released in the jubilee, shall be a holy gift to the LORD, like a field that has been devoted. The priest shall be in possession of it.

Lev 27:22 If he dedicates to the LORD a field that he has bought, which is not a part of his possession,

Lev 27:23 then the priest shall calculate the amount of the valuation for it up to the year of jubilee, and the man shall give the valuation on that day as a holy gift to the LORD.

Lev 27:24 In the year of jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession.

Lev 27:25 Every valuation shall be according to the shekel of the sanctuary: twenty gerahs shall make a shekel.

Lev 27:26 "But a firstborn of animals, which as a firstborn belongs to the LORD, no man may dedicate; whether ox or sheep, it is the LORD's.

Lev 27:27 And if it is an unclean animal, then he shall buy it back at the valuation, and add a fifth to it; or, if it is not redeemed, it shall be sold at the valuation.

Lev 27:28 "But no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the LORD.

Lev 27:29 No one devoted, who is to be devoted for destruction from mankind, shall be ransomed; he shall surely be put to death.

Lev 27:30 "Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the LORD's; it is holy to the LORD.

Lev 27:31 If a man wishes to redeem some of his tithe, he shall add a fifth to it.

Lev 27:32 And every tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the LORD.

Lev 27:33 One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed."

Lev 27:34 These are the commandments that the LORD commanded Moses for the people of Israel on Mount Sinai.

As always, there's a lot to unpack here in the 27th chapter of the book of Leviticus and I'd like to start with the idea of vowing a person into service. A person could offer themselves to be of service to the Sanctuary, or they might offer a family member or they might offer a slave that was indebted to them to dedicate to the service of the Temple if they chose to.

Once a person makes a special vow to Yehovah he or she would pay the value set forth for that person and their age mentioned in verses 3 through 8, and that money that he or she paid would go to once again support the function of the Tabernacle or the Temple and it's services. We must remember that the wilderness Tabernacle was a portable Temple that was made to be moved

whenever Yehvoah God decided it was time to move. Once in the promised land, Solomon then built a brick-and-mortar Temple that was meant to be stationary, but both the Tabernacle while it existed, and the Temple needed to be kept up and in good working order.

The Levitical Priesthood was designated by Yehovah to be responsible for the Temple services and offerings but the upkeep of the Temple still needed to be maintained and flocks needed to be tended and so vowing your service to the Sanctuary or Temple meant that you would be there ready and willing to make repairs or to tend to the animals that were vowed, or any number of things that were needed in order to ensure that the Levitical Priesthood could make sure that the Temple services continued in moving forward on a daily basis. And some people even made vows that had to do with things that they either wanted or needed. For instance, the birth of Samuel is a great example of how a vow might be made. Listen closely to the vow made by Samuel's mother Hannah for a son; **1st Samuel 1:11 (scrn 1)**

Hannah's Vow

1Sa 1:11 And she vowed a vow and said, "O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head."



Making a vow to Yehovah is a serious matter and should never be taken lightly. Often times we hear of people who are in dangerous or perilous situations in their lives making vows and deals with God if he will save them out of their trouble. And often times we even see people in Hollywood movies who are in trouble making vows to God that if he saves them from their troubles or the danger that they're in... that they will keep his commandments or be good Christians, or that they will give him this or that. But this is no laughing matter.

A vow made to Yehovah cannot be revoked, and to make such a vow in haste to the Elohim of Israel can be a blessing or it can be a curse if not thought through. Listen closely to the story of

Jephthah's tragic vow and how things turned out for him in **Judges 11:29-40 E2**

Jephthah's Tragic Vow

Jdg 11:29 Then the Spirit of the LORD was upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites.

Jdg 11:30 And Jephthah made a vow to the LORD and said, "If you will give the Ammonites into my hand,

Jdg 11:31 then whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the LORD's, and I will offer it up for a burnt offering."

Jdg 11:32 So Jephthah crossed over to the Ammonites to fight against them, and the LORD gave them into his hand.

Jdg 11:33 And he struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.

Jdg 11:34 Then Jephthah came to his home at Mizpah. And behold, his daughter came out to meet him with tambourines and with dances. She was his only child; besides her he had neither son nor daughter.

Jdg 11:35 And as soon as he saw her, he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow."

Jdg 11:36 And she said to him, "My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth, now that the LORD has avenged you on your enemies, on the Ammonites."

Jdg 11:37 So she said to her father, "Let this thing be done for me: leave me alone two months, that I may go up and down on the mountains and weep for my virginity, I and my companions."

Jdg 11:38 So he said, "Go." Then he sent her away for two months, and she departed, she and her companions, and wept for her virginity on the mountains.

Jdg 11:39 And at the end of two months, she returned to her father, who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel

Jdg 11:40 that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.

Making vows to Yehvoah God at the drop of a hat is foolishness. Yehvoah God was already going to deliver the Ammonites into Jephthah's hand. Jephthah had no need to make a vow to Yehvoah, but in the heat of the oncoming battle... Jephthah made a foolish vow to Yehvoah and paid the ultimate price for doing so.

Vows and oaths can turn out to be both good and bad depending on the vow and what the terms of the vow are. But our Messiah warns us clearly about making vows or taking oaths in

Yeshua Concerning Making Vows or Oaths...

Mat 5:33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’

Mat 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

Mat 5:35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

Mat 5:36 And do not take an oath by your head, for you cannot make one hair white or black.

Mat 5:37 Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.



Once again, our Messiah knew the dangers of making vows and oaths to God and how our adversary can use these vows and oaths against us when we least expect it. And so, before you make any kind of vow or take any kind of oath to Yehvoah the creator of the heavens and the earth know and understand the ramifications of that vow or oath and know and understand that our Messiah warns us very clearly in Matthew chapter 5 verse 33 not to swear falsely and to perform to Yehovah what you have sworn... no matter what it is. It should be understood that oaths are much like vows in the fact that once you make them... you are indeed required to keep them.

It's also important to understand that what is devoted to God belongs to God. In Leviticus chapter 27 verse 9 we read that if an animal is vowed to Yehovah that animal is then considered by Yehvoah to be “holy” which means... that it belongs to Yehvoah and is not to be taken away. For instance, if an animal was offered to Yehovah that animal then becomes “holy” which means that the animal is now Yehvoah God's property, and it belongs to him. Therefore... it cannot be exchanged or sold.

Back in the days of the prophet Malachi, a vow much like the vows that we read about in the book of Leviticus was broken and it should be clear to us all that Yehvoah was not pleased nor was he amused. **Malichai 1:13-14 (scrn 3)**

You Cannot Exchange A Vowed Animal..

Mal 1:13 But you say, 'What a weariness this is,' and you snort at it, says the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD.

Mal 1:14 Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the LORD of hosts, and my name will be feared among the nations.



Devoting something was far more serious than dedicating it to sacred use. If you devoted something to Yehvoah no matter what it was... that something became Yehvoah's property forever and it could not be sold or redeemed because once it was devoted to Yehovah as Yehovah's... it automatically became "holy" which once again means... God's property.

A perfect example of something being devoted to Yehvoah can be found in the book of Joshua when Jericho fell and Yehvoah commanded Joshua that all the silver and gold of Jericho would go into the treasury of Yehvoah, and be devoted to him. But one man by the name of Achan decided to once again take what did not belong to him. Let's read **Joshua chapter 7 E3**

Israel Defeated at Ai

Jos 7:1 But the people of Israel broke faith in regard to the devoted things, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the LORD burned against the people of Israel.

Jos 7:2 Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." And the men went up and spied out Ai.

Jos 7:3 And they returned to Joshua and said to him, "Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few."

Jos 7:4 So about three thousand men went up there from the people. And they fled before the men of Ai,

Jos 7:5 and the men of Ai killed about thirty-six of their men and chased them before

the gate as far as Shebarim and struck them at the descent. And the hearts of the people melted and became as water.

Jos 7:6 Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, he and the elders of Israel. And they put dust on their heads.

Jos 7:7 And Joshua said, "Alas, O Lord GOD, why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan!

Jos 7:8 O Lord, what can I say, when Israel has turned their backs before their enemies!

Jos 7:9 For the Canaanites and all the inhabitants of the land will hear of it and will surround us and cut off our name from the earth. And what will you do for your great name?"

The Sin of Achan

Jos 7:10 The LORD said to Joshua, "Get up! Why have you fallen on your face?

Jos 7:11 Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings.

Jos 7:12 Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you.

Jos 7:13 Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you."

Jos 7:14 In the morning therefore you shall be brought near by your tribes. And the tribe that the LORD takes by lot shall come near by clans. And the clan that the LORD takes shall come near by households. And the household that the LORD takes shall come near man by man.

Jos 7:15 And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done an outrageous thing in Israel."

Jos 7:16 So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken.

Jos 7:17 And he brought near the clans of Judah, and the clan of the Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken.

Jos 7:18 And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken.

Jos 7:19 Then Joshua said to Achan, "My son, give glory to the LORD God of Israel and give praise to him. And tell me now what you have done; do not hide it from me."

Jos 7:20 And Achan answered Joshua, "Truly I have sinned against the LORD God of Israel, and this is what I did:

Jos 7:21 when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of

silver, and a bar of gold weighing 50 shekels, then I coveted them and took them. And see, they are hidden in the earth inside my tent, with the silver underneath.”

Jos 7:22 So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath.

Jos 7:23 And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the LORD.

Jos 7:24 And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the Valley of Achor.

Jos 7:25 And Joshua said, “Why did you bring trouble on us? The LORD brings trouble on you today.” And all Israel stoned him with stones. They burned them with fire and stoned them with stones.

Jos 7:26 And they raised over him a great heap of stones that remains to this day. Then the LORD turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor.

And so you see, what is given as a devotion is much more serious than what is vowed for service, and there is a difference between the two. Some things vowed for service can be redeemed but some things that have become “holy” cannot.

Keeping this in mind... it should be understood that each and every one of us who truly believe and have come to the knowledge of the truth and have shared in the Ruach Hakodesh of Yehovah and have tasted the goodness of the word of Yehvoah are seen by him as “holy”. (scrn 4)

A Holy Nation of Priests...

Exo 19:5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;

Exo 19:6 and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."

1Pe 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.



And so, once again, we see how important it is when dealing with our Father in heaven to be fully cognizant of the promises and pledges that we're making. We are to deal with him honestly and honorably. You do not play games when vowing or devoting or taking an oath. Your word is indeed your bond, and this is the way that it was meant to be from the very beginning which once again takes us back to the teaching of the human tongue and what a danger it can be according to Scripture. But... that in of itself is another teaching all together.

Something else that we find in the 27th chapter of the book of Leviticus is that an unclean animal... such as a horse or a camel that was vowed for service could indeed be redeemed by its owner by simply buying back the animal and adding a fifth of its value.

This should speak volumes to those who were unclean due to their sinful nature before they came to know the redeeming blood of our Messiah. You and I were once rejected by God because of our sinful nature until we were made clean again by being washed in the redeeming blood of our Messiah. The Gentiles that the pastors and priests of our Messiah time who were called Pharisees called unclean dogs... were redeemed by the saving grace of our Father in heaven through the redeeming blood of his only begotten Son.

And it is this very concept of redemption that we once again see from the beginning of the book to the end of the book, and it all has to do with... and stems from... the mercy and the grace of Yehovah God himself who put in place this unfolding plan of salvation for mankind.

Something else that I would like to mention here while we're examining the 27th chapter of the

book of Leviticus is the value of men verses women that we see listed here in the book of Leviticus chapter 27.

In a nutshell: men from 20-60 years of age had to pay 50 shekels; women of the same age, 30 shekels. Male children from 5-20 years old had to pay 20 shekels, girls of the same age range, 10. Infants and toddlers, from 1 month to 5 years, 5 shekels for a male, 3 for a girl. An elderly person, over 60 years of age, 15 shekels for a male, 10 for a female.

Now at first glance this may seem what some today might call “sexist”. But it’s important to understand that men by nature were stronger and able to do more strenuous work than women would be able to do, and therefore their “work value” would have been higher than a women’s “work value”. When you look at a persons work value and how much work they can accomplish within a certain period of time... a horse is always going to be more expensive than a pony. Let’s face it... most construction workers who are hired to dig ditches for a living are men for a reason and that reason is that men can usually by nature move more earth than a smaller woman can... therefore a stronger mans work value would be higher. And we must remember that everything that was done in that day was done by hand, there were no plows and tractors and machinery back in those days.

And we must also keep in mind that women were allowed to make vows on their own, and that children were often times pledged both male and female for service to God... by their mothers just like Hannah vowed Sampson for service. And so, this vowing system put forth by our Father in heaven was not put forth to demean women or to make them feel as though they were not worth as much as a man.

Clearly, this does not mean that women were seen as less valuable than men by any stretch of the imagination. Without women there would be no mankind, and the Hebrew Israelite people were well aware of this God given fact. And although their ways and their traditions were much different than ours today... we should make no mistake about understanding the fact that women were highly valued in Hebrew society just as they should be.

What we need to take away from the 27th chapter of the book of Leviticus is the fact that God is God... and we are not. Yehvoah our Father is our Father and just as any human father... our Father in heaven should be given his due respect and honor.

Whether it is his Temple that needs service or his people that need fed, or his commandments that need kept, or his feast days and appointments that need to be observed... we are indeed seen as his “holy” set apart people who belong to no other than to him. And we should always remember where we came from and who we are as the body of our Messiah who is the Son of Yehvoah God. And it is through his only begotten Son that we are all sons and daughters of the Most High Elohim of Abraham, Isaac, and Jacob, and because we are one body... we are all seen alike before Yehvoah. **Galatian’s 3:27-29 (scrn 5)**

You Are All One!

Gal 3:27 For as many of you as were baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Gal 3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.



And with that being said... we will now close the book of Leviticus and prepare for another exciting journey into the book of Numbers, and we'll begin our introductory study into that book in just a couple of weeks.

But until that point in time I will do as I always do... and ask everyone within the sound of my voice to take what you have heard here this evening to your own prayer closet. Bow your head and bend your knee and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here this evening be true or not.

Ask, seek, and knock on his door and on his door alone, and the proper door will be opened to you. And if you will do that... and if you will stay the course to the end... you and I will surely walk through the gates of his soon coming kingdom together.