



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	
	<p><u>COVENANT</u> IS AMPLIFIED</p> <p>“Keep my covenant to be a peculiar treasure:</p> <p>“Kingdom of priests”</p> <p>“holy nation”</p> <p>(Exodus 19:5-6)</p>	<p><u>LAWS</u> ARE PRESCRIBED</p> <p>“which if a man do, he shall live in them: I am the LORD”</p> <p>(Lev. 18:5)</p>		

Irvin L. Jensen, p 102
(Jensen's Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice			Sanctification					
Three Voluntary Offerings	Ministry of Priests in Offerings	Sanctification by Personal Purity	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land		
1:1-6:7	8-10	11-15	17	18-20	21-23	24-27		
Two Compulsory Offerings / Review of the 5 Offerings	Laws of Consecration of Priests	Laws of Purity	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows
6-7	6:8-10:20	11-15	16-17	18-20	21-22	23-25	26	27
The Way to God			The Walk with God					
How to Approach a Holy God			How to Walk with a Holy God					
Worship			Walk					
Access to God by Sacrifice			Fellowship with God by Obedience					
"I the LORD your God am holy"			"You shall be holy"					
Location: at Mount Sinai / Duration: ONE MONTH								

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1;...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God's chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God's grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice
(Leviticus 1:1–7:38)

- A. **Legislation for the Laity (1:1–6:7)**
 - 1. **Burnt offerings (chap. 1)**
 - 2. **Grain offerings (chap. 2)**
 - 3. **Peace offerings (chap. 3)**
 - 4. **Sin offerings (4:1–5:13)**
 - 5. **Trespass offerings (5:14–6:7)**

B. Legislation for the Priesthood (6:8–7:38)

- 1. **Burnt offerings (6:8–13)**
- 2. **Grain offerings (6:14–23)**
- 3. **Sin offerings (6:24–30)**
- 4. **Trespass offerings (7:1–10)**
- 5. **Peace offerings (7:11–36)**
- 6. **Concluding remarks (7:37–38)**

II. Beginnings of the Priesthood
(Leviticus 8:1–10:20)

- A. **Ordination of Aaron and His Sons (chap. 8)**
- B. **First Sacrifices (chap. 9)**
- C. **Execution of Nadab and Abihu (chap. 10)**

III. Prescriptions for Uncleaness
(Leviticus 11:1–16:34)

- A. **Unclean Animals (chap. 11)**
- B. **Uncleaness of Childbirth (chap. 12)**
- C. **Unclean Diseases (chap. 13)**
- D. **Cleansing of Diseases (chap. 14)**
- E. **Unclean Discharges (chap. 15)**
- F. **Purification of the Tabernacle from Uncleaness (chap. 16)**

IV. Guidelines for Practical Holiness
(Leviticus 17:1–27:34)

- A. **Sacrifice and Food (chap. 17)**
- B. **Proper Sexual Behavior (chap. 18)**
- C. **Neighborliness (chap. 19)**
- D. **Capital/Grave Crimes (chap. 20)**
- E. **Instructions for Priests (chaps. 21, 22)**
- F. **Religious Festivals (chap. 23)**
- G. **The Tabernacle (24:1–9)**
- H. **An Account of Blasphemy (24:10–23)**
- I. **Sabbatical and Jubilee Years (chap. 25)**
- J. **Exhortation to Obey the Law: Blessings and Curses (chap. 26)**
- K. **Redemption of Votive Gifts (chap. 27)**

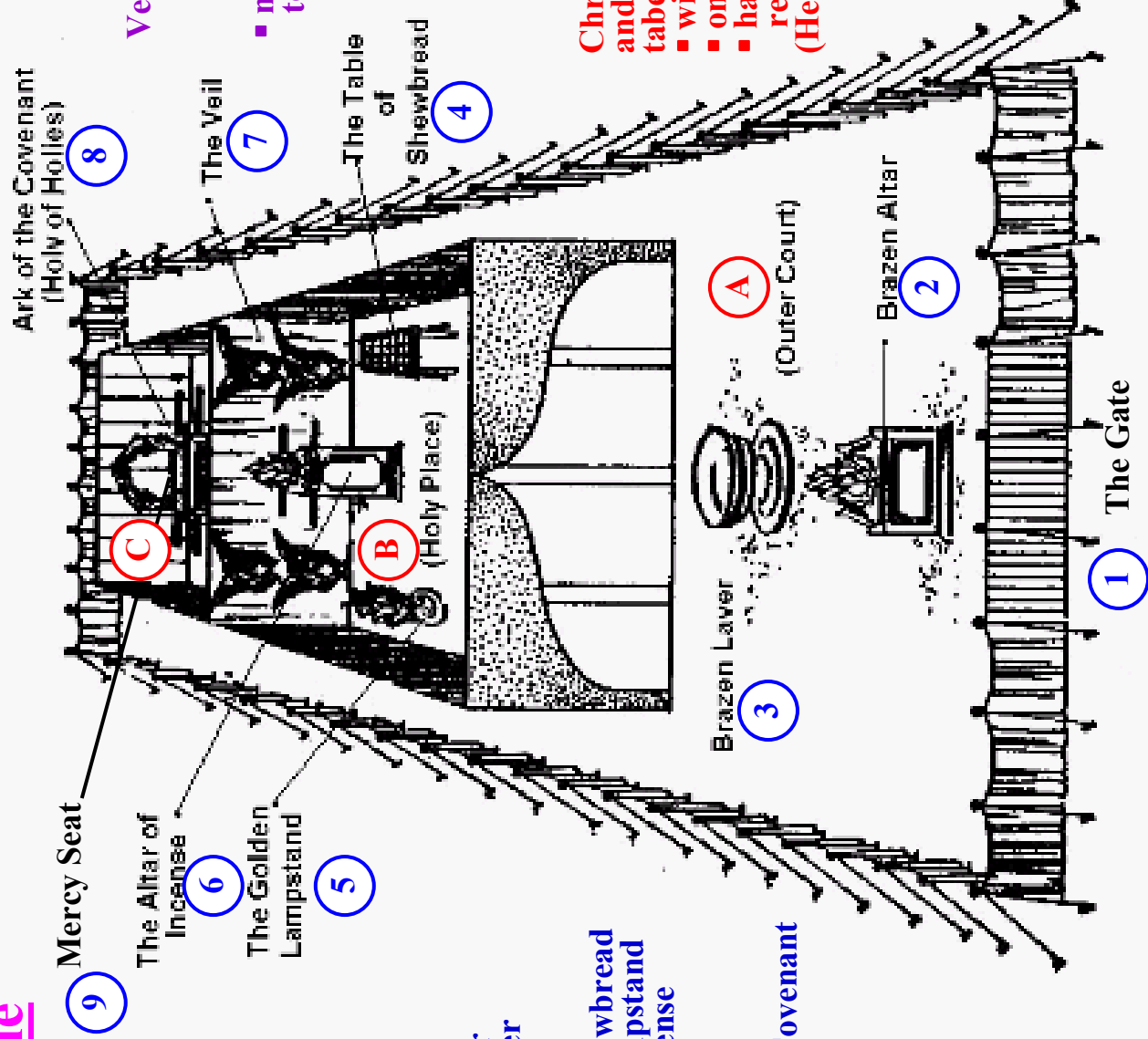


The Tabernacle

Seriousness of Spurning God's Offer of Salvation (Heb 10:26-31)

**Veil, a palm breadth
60 feet long
30 feet wide
72 squares
■ needed 300 priests
to manipulate it**

**Christ entered the greater and more perfect tabernacle
■ with His own blood
■ once for all
■ having obtained eternal redemption
(Heb 9:11-14)**



A The Outer Court

- 1 The Gate
- 2 The brazen Altar
- 3 The Brazen Laver

B The Holy Place

- 4 The Table of Shewbread
- 5 The Golden Lampstand
- 6 The Altar of Incense
- 7 The Veil

C The Holy of Holies

- 8 The Ark of the Covenant
- 9 The Mercy Seat

The graphics of the sanctuary are adapted, with very minor revision, from an illustration by Tom Dunbebin

How a Sinner Approach the Thrice Holy God



- **Holy Priests (Lev 21-22)**
- **Holy Times (Lev 23)**
- **Holy Oil, Holy Bread, Holy Name (Lev 24)**
- **Holy Years (Lev 25)**
- **Holy Justice (Lev 26)**
- **Holy Vows (Lev 27)**

Sanctification (Leviticus 11-27)

Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr 30 days	Apr-May 29 days	May-June 30 days	June-July 29 days	July-Aug 30 days	Aug-Sep 29 days	Sep-Oct 30 days	Oct-Nov 29 days	Nov-Dec 30 days	Dec-Jan 29 days	Jan-Feb 30 days	Feb-Mar 29 days	29 days
SPRING			SUMMER			AUTUMN			WINTER			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 Av Destruction of Jerusalem + Temple BC 586 AD 70

















- Trumpets
- Atonement
- Tabernacles



- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

- Israel's calendar was an agricultural one, based on the moon. A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food. Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday. Therefore adjustments were made to Marcheshvan & Kislev in the preceding year.
- The calendar on the Internet is the calendar for Israel in the EXILE, now that Israel is back in the land, the Lord has raised up a group of rabbis who formed the Society of the New Moon who are proclaiming the holy convocations of the Lord by looking for the new moon *and* by making sure the barley is "aviv" (in the ear, Ex 9:31).

The Hebrew Calendar

Feast	OT	NT	Significance
Sabbath	 Exo 20:8	 Heb 4:9	Millennium
Passover	 Lev 23:5	 1 Cor 5:7	Jesus the Passover slain for our sins
Unleavened Bread	 Lev 23:6	 1 Cor 5:7-8	Holy Walk of Believers
First-fruits	 Lev 23:10	 1 Cor 15:27	Christ the First-fruits raised from the Dead
Weeks or Pentecost	 Lev 23:16	 Acts 2:1	Outpouring of the Holy Spirit
Summer – Age of the Predominantly Gentile Church			
Trumpets	 Lev 23:24	 Dan 7:9-14	Coronation of Christ in Heaven
Atonement	 Lev 23:27; 25:9	 Matt 24:30-31 Heb 9:1-14	Nation of Israel Mourns
Booths or Tabernacles	 Lev 23:42 Zech 14:16-18	 Rev 20:4	Millennium



The law of this chapter concerns the lands and estates of the Israelites in Canaan, the occupying and transferring of which were to be under the divine direction, as well as the management of religious worship; for, as the tabernacle was a holy house, so Canaan was a holy land; and upon that account, as much as any thing, it was the glory of all lands. In token of a peculiar title which God had to this land, and a right to dispose of it, he appointed,

- I. That every seventh year should be a year of rest from occupying the land, a sabbatical year (Lev 25:1-7). In this God expected from them extraordinary instances of faith and obedience, and they might expect from God extraordinary instances of power and goodness in providing for them (Lev 25:18-22).

Matthew Henry on Leviticus 25



II. That every fiftieth year should be a year of jubilee, that is,

1. A year of release of debts and mortgages, and return to the possession of their alienated lands (Lev 25:8-17). Particular directions are given,

(1.) Concerning the sale and redemption of lands (Lev 25:23-28).

(2.) Of houses in cities and villages, with a proviso for Levite-cities (Lev 25:29-34).

2. A year of release of servants and bond-slaves.

(1.) Here is inserted a law for the kind usage of poor debtors (Lev 25:35-38).

(2.) Then comes the law for the discharge of all Israelites that were sold for servants, in the year of jubilee, if they were not redeemed before.

[1.] If they were sold to Israelites (Lev 25:39-46). And,

[2.] If sold to proselytes (Lev 25:47-55). All these appointments have something moral and of perpetual obligation in them, though in the letter of them they were not only peculiar to the Jews, but to them only while they were in Canaan.

Matthew Henry on Leviticus 25



- **Begins on Yom Kippur, until the next Yom Kippur**

The Year of Jubilee

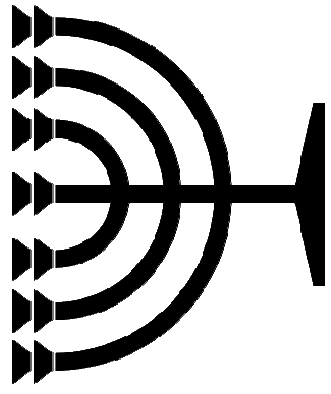
Rest for the Land (v1-7, 18-22)

1 The LORD then spoke to Moses at Mount Sinai, saying, 2 "Speak to the sons of Israel, and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD."

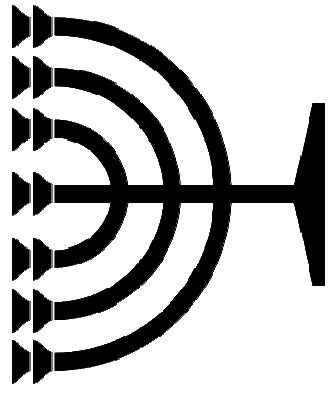
The Sabbath Year (Lev 25:1-7)



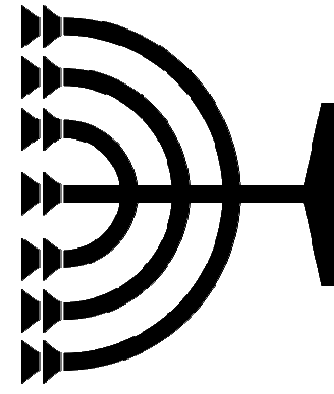
Entrusting the Word to the Faithful



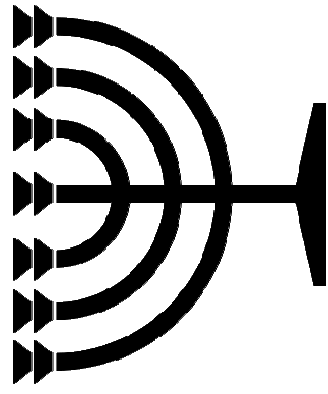
- Weekly feasts – Sabbath
- Monthly feasts – New Moon
- Yearly feasts
 - non-compulsory
 - compulsory



- Passover
- Pentecost
- Tabernacles



- Other feasts / festivals
 - Sabbatical year (Ex 23:10,11; Lev 25:2-7)
 - Jubilee year (Lev 25:8-16; 27:16-25)
 - Dedication (John 10:22)
 - Purim (Esther 9:24-32)



The Types of Feasts

Leviticus 25 - Special Sabbaths and Jubilees

A. The Sabbath Year.

1. (1-2) The land and its Sabbath.

- a. When you come into the land which I give you: The laws are given in faith; they are still in the wilderness, and not yet in the Promised Land. And as far as Moses and the people knew, they were only a matter of months from entering in.
- b. The land shall keep a sabbath to the LORD: We are familiar with the idea of a sabbath of days, where one day out of seven is specially consecrated to God. This describes a Sabbath of years for the land, where the land receives a rest one year out of seven.
- c. Then the land shall keep a sabbath to the LORD: Obviously, this called Israel to a great deal of faith - they had to trust God that He would provide enough in the six years to see them through the seventh.
 - i. In the Feast of Tabernacles on the Sabbath year, the law was to be read to all the people by the priests (Deuteronomy 31:9-13). Each Sabbath year was also to be a time for an extensive Bible seminar for the whole nation.

<http://www.enduringword.com/commentaries/0325.htm>



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Rest for the Land (v1-7, 18-22)

3 “Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 4 **but during the seventh year** the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

5 Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. 6 And all of you shall have the sabbath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. 7 Even your cattle and the animals that are in your land shall have all its crops to eat.

The Sabbath Year (Lev 25:1-7)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

A. The Sabbath Year.

2. (3-7) How to give the land its Sabbath.

- a. In the seventh year there shall be a sabbath of solemn rest for the land: This applied to both grain crops and fruit bearing plants; Israel was to do this as a radical demonstration that the land belonged to God, not to them.
 - i. "During the sabbatical year there must be no systematic harvesting of self-seeding crops, or such fruits as figs and grapes. Anything of this nature that the land produces without human aid is the property of all, and people are to obtain food wherever they can find it, just as the Israelites did in their wilderness wanderings." (Harrison)
 - b. And the sabbath produce of the land shall be food for you: It was also a powerful testimony of dependence on God; Israel was declaring their belief that God would meet their needs.
 - i. It was also just plain good ecology! Giving the land a rest every seven years would help restore vital nutrients to the soil that normally would be depleted.

<http://www.enduringword.com/commentaries/0325.htm>



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Leviticus 25 - Special Sabbaths and Jubilees

A. The Sabbath Year.

2. (3-7) How to give the land its Sabbath.

- ii. Israel's failure to keep this command determined the length of their captivity; **Leviticus 26:34** says that if Israel is not obedient, God will make sure the land gets its Sabbaths by exiling the nation to an enemy land; this was fulfilled in the Babylonian captivity of Israel (**2 Chronicles 36:20-21**).
- iii. Today, many observant Jews find a way around the Sabbath year law; on the seventh year, they "sell" their land to a Gentile, work it, and then "buy" it back from the Gentile when the Sabbath year is over. The Gentile makes a little money, and the Jew can say, "It wasn't my land on the Sabbath year, so it was all right if I worked it."

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8 You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. 9 You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. 10 You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. 11 You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. 12 For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

The Year of Jubilee (Lev 25:8-22)



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Leviticus 25 - Special Sabbaths and Jubilees

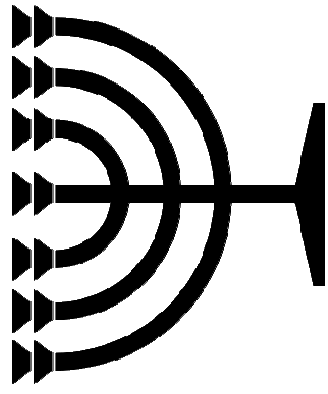
B. The Year of Jubilee.

1. (8-12) The year of Jubilee to be observed every fiftieth year.
 - a. **You shall count seven sabbaths of years for yourself, seven times seven years:** The year of Jubilee was somewhat like a Sabbath year, in the sense that crops were not planted, and the land was given a rest.
 - i. Many take the prophecy of **Isaiah 61:1-3** to speak of a Jubilee year. Since Jesus read this passage in a Nazareth synagogue at the beginning of His ministry, some have speculated that Jesus' ministry began in a year of Jubilee - though it was mostly not observed among the Jews at that time.
 - b. **You shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants:** Our founding fathers were aware of the principle of the year of Jubilee and the freedom associated with it; proclaim liberty throughout all the land is inscribed on the Liberty Bell that hangs in front of Independence Hall in Philadelphia.

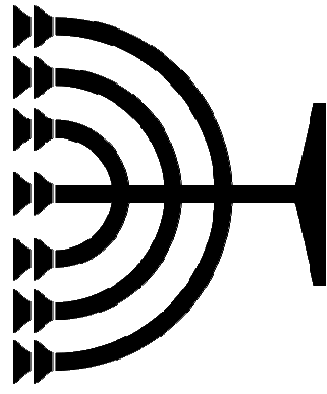
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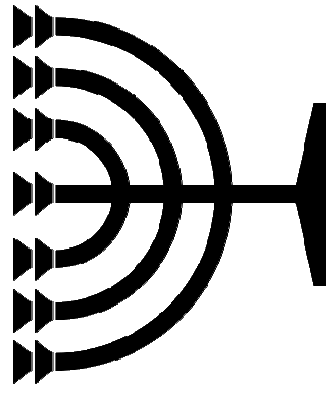
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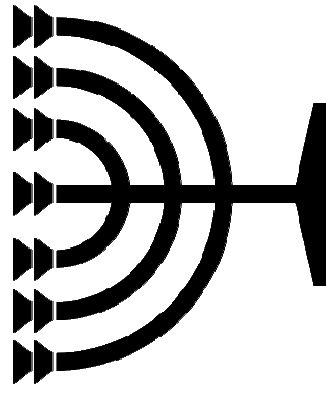
- The most unusual observance that God commanded the Israelites through Moses was the keeping of the year of jubilee. For most people this celebration occurred only once in their life time, and for many not even that, as it occurred only once every 50 years.



- **At this year of jubilee all Israelites who had sold themselves into slavery were set free, and all land that had been sold reverted to its original owner.** This meant that no Israelite could ever be in permanent slavery; nor could any Israelite permanently lose his inheritance.

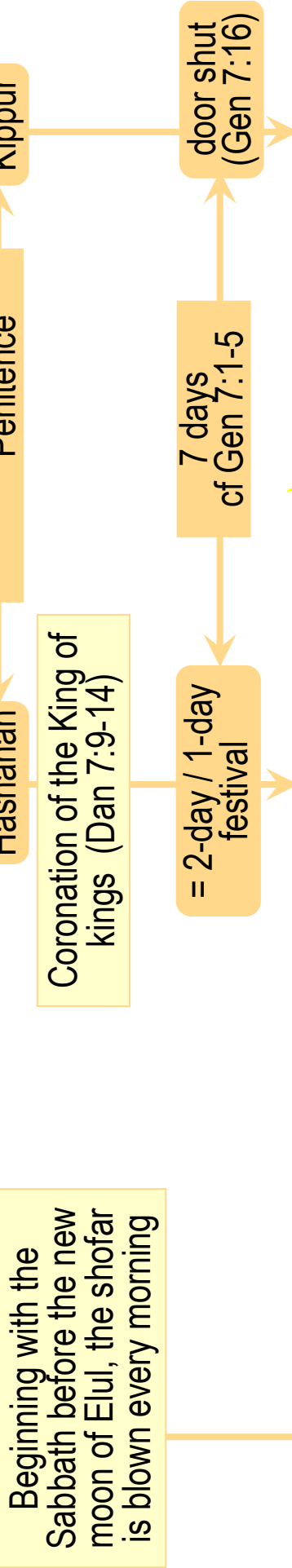


- The English word *jubilee* comes from the Hebrew word *yobel* meaning a trumpet or ram's horn. These rams' horns were blown on the Day of Atonement to announce the start of the year of jubilee.



Some Facts about Jubilee

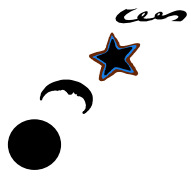
The Season of Repentance from Elul 1 to Tishri 10 (40 days)



Beginning with the Sabbath before the new moon of Elul, the shofar is blown every morning

Elul 1	30 days	Tishri 1	Tishri 10
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- 24 Aug, 06
 - 14 Aug, 07
 - 21 Aug, 08
 - 10 Aug, 09
 - 30 Aug, 10
 - 18 Aug, 12
- Moses on Mt Sinai for 40 days & 40 nights (Ex 24:18); Golden Calf Incident (32:1-29), Moses goes up to Sinai to intercede (32:30-35), comes down to make 2 tables, then goes up again to intercede (34:1-4), was there for another 40 days & 40 nights (34:28), then comes down with face shining (34:29-35)
- 23 Sep, 06
 - 13 Sep, 07
 - 20 Sep, 08
 - 9 Sep, 09
 - 29 Sep, 11
 - 17 Sep, 12



Matthew 24:29-31
Sign of the Son of Man
Tribes Mourn (Zech 12:10-13:1)

Day of Wrath (Rev 6:12-17)

1. Yom Ha-Din (Day of Judgment)
2. Yom Teruah (Day of the awakening blast or blowing / breathing)
3. Yom Ha-Keseh (Day of Concealment) = the Hidden Day
4. Yom Ha-Zekavon (Day of Memorial or Remembrance)

- a. the day the world was created
- b. the day Adam was judged; he repented & was forgiven

During the Days of Awe, Jewish tradition holds that divine judgment is rendered to determine whether a person will continue to live or die in the coming year. It is believed that God reviews the books of judgment on Rosh Hashanah and metes out final judgment on Yom Kippur.

Note: From Yom Kippur to Hannukah is always an interval of 75 days (30 + 45)

Event	Jubilee	Years
Birth of Abraham	40 th	2000
Exodus	50 th	2500
Dedication of Solomon's temple	60 th	3000
Decree to Rebuild Jerusalem	70 th	3500
Death and Resurrection of Jesus	80th	4000
Consummation	120 th	6000

A Future Jubilee

Are these 5 great jubilees that took place in Bible times the end of the story, or are there more jubilees to come?

The first 4 of these jubilees all pointed forward to the fifth jubilee which was the death and resurrection of Jesus. Each of the first 4 jubilees was an event in the natural order concerning the people of Israel, the natural people of God. They were shadows and types of what was to come. The resurrection of Jesus and the subsequent outpouring of the Holy Spirit at Pentecost was their first fruit fulfilment. But even these great events of the new testament were not their complete and final fulfilment.

<http://www.growthingod.org.uk/jubilee.htm>



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A Future Jubilee

Jesus was the first fruit from the dead, and his resurrection pointed forward to a great harvest of fruit yet to come. So then just as the first 4 great jubilees of the past all point to the even greater fifth jubilee, so also the first 5 great jubilees of the past all point to the still greater sixth jubilee to come.

The Greatest Jubilee

We have now entered the greatest jubilee in history. Previous great jubilees have been illustrations and foretastes of what is now coming.

The first historic jubilee was like the seed of a seed. The birth of Abraham was the barely visible beginning of a vast divine plan. Abraham did 2 essential things. He came out of Babylon by faith and he lived in the promised land. The first was a deliverance from slavery. The second was the possession (by faith) of his future inheritance. None of the further jubilees would have occurred if he had not obeyed God.

<http://www.growthingod.org.uk/jubilee.htm>



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At the Exodus, the second historic jubilee, the Israelites came out of Egypt. Like Abraham they escaped from slavery and set out to claim the land that God had promised them for an inheritance. This jubilee was another birth, not just of one man this time, but of a nation.

The third great jubilee, the dedication of Solomon's temple, was the fruit and fulfilment of the second. The liberated slaves have now totally possessed their promised land and completed the building of God's temple. In grand consummation the power and presence of God descends and fills it.

The fourth, fifth and sixth jubilees in different ways re-enact the first 3.

The fourth, the return from Babylon, was like the first. A small group of pilgrims set out in the steps of their father Abraham to live again in the promised land. Like Abraham's birth this might seem like a small and insignificant beginning. But they left Babylon and went to the land of Israel where alone God's plans and purposes could be fulfilled. Without the return from Babylon Jesus could not have been born to a Jewish mother in Bethlehem.

<http://www.growthingod.org.uk/jubilee.htm>



Trusting the Word to the Faithful

The fifth great historic New Testament jubilee was the beginning of a completely new order in God. All previous jubilees were just types and shadows. Jesus came to fulfil the law and the prophets, and indeed the whole of Israel's history. He brought the spiritual reality of which all those things were just shadows and pictures. This fifth jubilee corresponds most strongly to the second. Jesus like Moses comes to deliver a people from bondage. Jesus does in the spiritual realm what Moses did in the natural realm. The exodus was the birth of Israel. This jubilee was the birth of the church.

The sixth jubilee is and will be the fulfilment and culmination of all previous jubilees. Like 4 of the 5 historic jubilees it is a new birth and beginning. It is the birth of the sons of God, and the beginning of a new order.

As in previous jubilees this jubilee is a liberation. We will see liberation both from Egypt and from Babylon. The sons of God will have victory over both. For centuries the true people of God have been held captive by manmade religious systems. God is now calling them out of this captivity, and more and more people are now hearing, understanding and obeying that call.

<http://www.growthingod.org.uk/jubilee.htm>



Trusting the Word to the Faithful

We have seen that whereas the Exodus was a birth and a beginning, the jubilee of Solomon was a climax and a culmination. Moses lead an undisciplined rabble of slaves out of Egypt. 500 years later they were a powerful people with a country a capital and a king. In the centre of it was the newly built temple of God, and the glory of God descended to fill it. This occasion was far more glorious than the Exodus, but it owed everything to it. Without Moses there would have been no land of Israel, no Jerusalem and no temple.

In the same way **this consummation jubilee will be far more glorious than the New Testament jubilee, but it will be wholly founded on the life and death and resurrection of Jesus. Without Jesus there would be nothing.** Without Pentecost and Peter and Paul and the scriptures they wrote there would be nothing. What they all did was the foundation; this will be the completed building. Its glory will exceed everything that has gone before.

The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and of his Christ (Anointed), and he will reign for ever and ever.'

<http://www.growthingod.org.uk/jubilee.htm>

- **The Rabbis teach that Messiah returns in the Year of Jubilee based on Isaiah 63:4:**

"For the day of vengeance was in My heart,

And My year of redemption has come.

- **In the Year of Jubilees, Two Things Happen:**
 - 1) the Land returns to its original owners
 - 2) all debts are cancelled
- **Since the Year of Jubilees begins on the Day of Atonement, Yom Kippur, it is imperative that we learn what is expected of God's people during this time.**

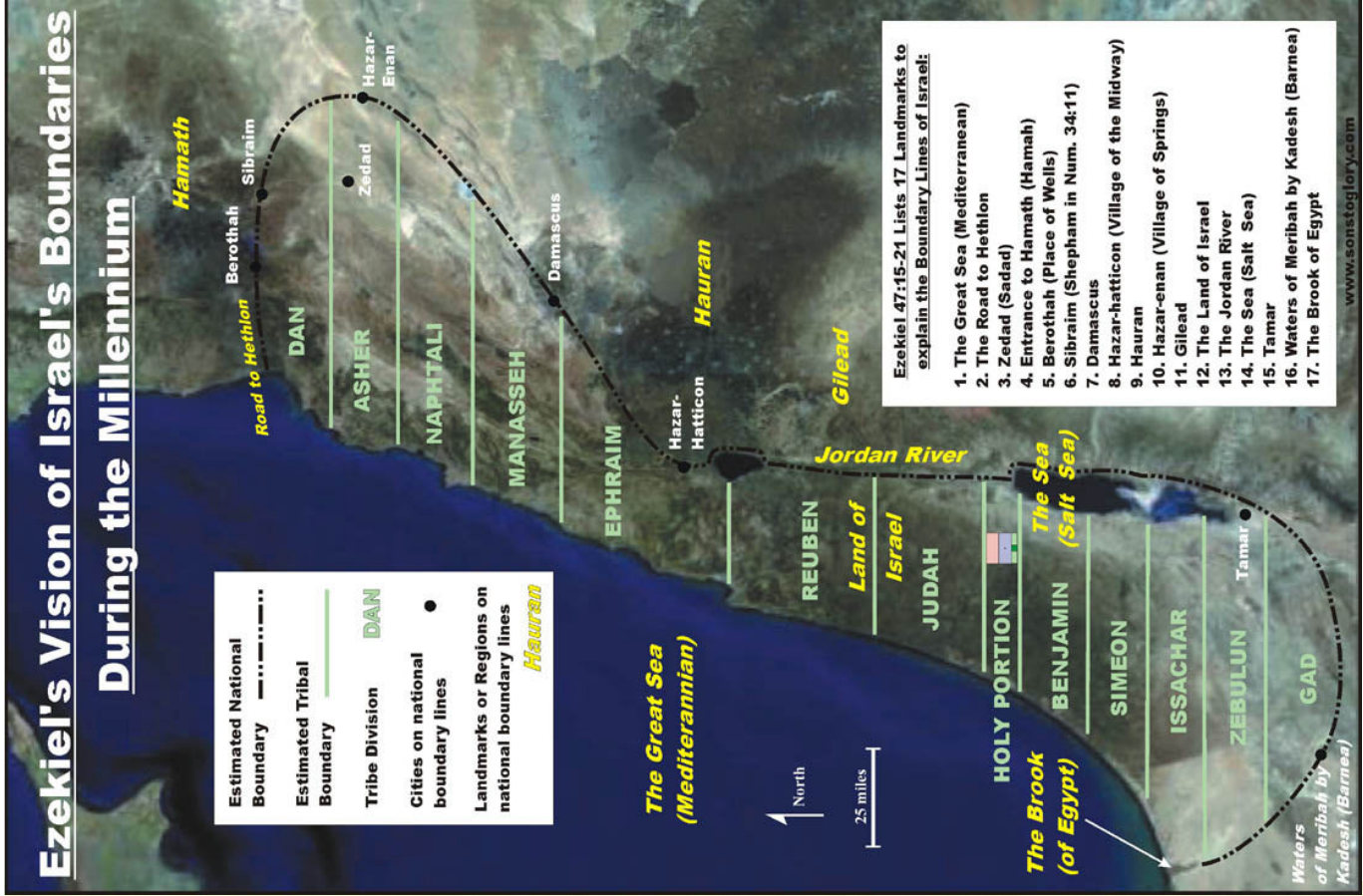
Messiah returns in the Year of Jubilee



Entrusting the Word to the Faithful



















The pink border-lines denote G-d's Covenantal Land (does not show the Euphrates river); the blue shows the actual borders of the modern State of Israel



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The Hebrew Calendar

Feast	OT	NT	Significance
Sabbath	 Exo 20:8	 Heb 4:9	Millennium
Passover	 Lev 23:5	 1 Cor 5:7	Jesus the Passover slain for our sins
Unleavened Bread	 Lev 23:6	 1 Cor 5:7-8	Holy Walk of Believers
First-fruits	 Lev 23:10	 1 Cor 15:27	Christ the First-fruits raised from the Dead
Weeks or Pentecost	 Lev 23:16	 Acts 2:1	Outpouring of the Holy Spirit
Summer – Age of the Predominantly Gentile Church			
Trumpets	 Lev 23:24	 Dan 7:9-14	Coronation of Christ in Heaven
Atonement	 Lev 23:27; 25:9	 Matt 24:30-31 Heb 9:1-14	Nation of Israel Mourns
Booths or Tabernacles	 Lev 23:42 Zech 14:16-18	 Rev 20:4	Millennium

Year	Passover	Shavuot	Rosh Hashanah	Yom Kippur	Sukkot	Tisha B'Av	Hanukkah	Purim
1999	Apr 1	May 21	Sep 11	Sep 20	Sep 25	Jul 22	Dec 4	Mar 2
2000	Apr 20	Jun 9	Sep 30	Oct 9	Oct 14	Aug 10	Dec 22	Mar 21
2001	Apr 8	May 28	Sep 18	Sep 27	Oct 2	Jul 29	Dec 10	Mar 9
2002	Mar 28	May 17	Sep 7	Sep 16	Sep 21	Jul 18	Nov 30	Feb 26
2003	Apr 17	Jun 6	Sep 27	Oct 6	Oct 11	Aug 7	Dec 20	Mar 18
2004	Apr 6	May 26	Sep 16	Sep 25	Sep 30	Jul 27	Dec 8	Mar 7
2005	Apr 24	Jun 13	Oct 4	Oct 13	Oct 18	Aug 14	Dec 26	Mar 25
2006	Apr 13	Jun 2	Sep 23	Oct 2	Oct 7	Aug 3	Dec 16	Mar 14
2007	Apr 3	May 23	Sep 13	Sep 22	Sep 27	Jul 24	Dec 5	Mar 4
2008	Apr 20	Jun 9	Sep 30	Oct 9	Oct 14	Aug 10	Dec 22	Mar 21
2009	Apr 9	May 29	Sep 19	Sep 28	Oct 3	Jul 30	Dec 12	Mar 10
2010	Mar 30	May 19	Sep 9	Sep 18	Sep 23	Jul 20	Dec 2	Feb 28
2011	Apr 19	Jun 8	Sep 29	Oct 8	Oct 13	Aug 9	Dec 21	Mar 20
2012	Apr 7	May 27	Sep 17	Sep 26	Oct 1	Jul 29	Dec 9	Mar 8
2013	Mar 26	May 15	Sep 5	Sep 14	Sep 19	Jul 16	Nov 28	Feb 24
2014	Apr 15	Jun 4	Sep 25	Oct 4	Oct 9	Aug 5	Dec 17	Mar 16
2015	Apr 4	May 24	Sep 14	Sep 23	Sep 28	Jul 26	Dec 7	Mar 5
2016	Apr 23	Jun 12	Oct 3	Oct 12	Oct 17	Aug 14	Dec 25	Mar 24

13 'On this year of jubilee each of you shall return to his own property. 14 **If** you make a sale, **moreover**, to your friend, or buy from your friend's hand, you shall not wrong one another.

15 **Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops.** 16 In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years, you shall diminish its price; **for it is a number of crops he is selling to you.** 17 **So** you shall not wrong one another, **but you shall fear your God; for I am the LORD your God.**

The Year of Jubilee (Lev 25:8-22)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

B. The Year of Jubilee.

2. (13-17) In the year of Jubilee, the land went back to its original family.

- a. In this Year of Jubilee, each of you shall return to his possession: When Israel came into the Promised Land, the land was allotted according to tribes and families. These initial tracts of land would be the permanent possession of those families, and therefore land in Israel could never really be "sold" - it could only be leased, and the amount of the lease would be based on how many years there were left until the Jubilee.
 - i. This assured that no family would be permanently prevented from having land. Every fifty years, every family would have the opportunity to start again.
- b. Therefore you shall not oppress one another: Though this was extremely charitable and helpful to the families in Israel, this was not a socialist system, because only land was re-distributed. Most effectively, this helped protect against the existence of a permanent underclass in Israel.
 - i. We don't know for a fact that the Year of Jubilee was ever actually observed. "Just how widely the concept of the jubilee year was observed through the history of the Israelites is difficult to state for lack of direct evidence." (Harrison)

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

18 You shall thus observe My statutes, and keep My judgments, so as to carry them out, that you may live securely on the land.
19 Then the land will yield its produce, so that you can eat your fill and live securely on it.

20 **But if** you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" 21 then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. 22 When you are sowing the eighth year, you can still eat old things from the crop, eating *the old* until the ninth year when its crop comes in.

The Year of Jubilee (Lev 25:8-22)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

B. The Year of Jubilee.

3. (18-22) God's provision for the Sabbath year.

- a. **So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety:** God promised that if Israel obeyed Him, He would provide so much on the sixth year, that they will not only be supplied for the seventh year when they give the land rest, but they will also be eating the produce of the sixth year some three years later.
- b. **Then I will command My blessing on you in the sixth year: If we obey God - even when it doesn't make sense - we can trust He will provide our every need.** If we seek first the kingdom of God, and His righteousness, all those practical things will be added unto us! **(Matthew 6:33)**

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

The Land is Never to Be Sold (Lev 25:23)

23 The land, moreover, shall not be sold permanently, for the land is Mine; for you are *but* aliens and sojourners with Me.

The Law of Redemption (Lev 25:23-55)

 Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

C. Rules regarding the redemption of property.

1. (23) The fundamental principle.

- a. **For the land is Mine:** The land of Israel belongs to the LORD, and He is free to distribute it as He wills - therefore, if He decreed it should stay in certain families, that is how it should be done!
- b. **The land shall not be sold permanently:** So, the land could be leased, but never sold - and the lease would always be up in the year of Jubilee. In addition, the lease could be bought out at any time by a *kinsman-redeemer* (Leviticus 25:25).
- c. **For you are strangers and sojourners with Me:** This was an important way God reminded Israel that their real home was in heaven with Him, and that they were only strangers and visitors to this earth - even as Christians are today (2 Peter 2:11; Hebrews 11:13).

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

The Redemption of Property for the People (Lev 25:24-31)

24 “Thus for every piece of your property, you are to provide for the redemption of the land.

25 **'If** a fellow countryman of yours becomes **so** poor he has to sell part of his property, **then** his nearest kinsman is to come and buy back what his relative has sold. 26 **Or** in case a man has no kinsman, **but so** recovers his means **as** to find sufficient for its redemption, 27 **then** he shall calculate **the years since its sale** and refund the balance to the man to whom he sold it, **and so return to his property.** 28 **But if** he has not found sufficient means to get it back for himself, **then** what he has sold shall remain in the hands of its purchaser **until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.**

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

C. Rules regarding the redemption of property.

2. (24-28) The role of the kinsman-redeemer.

- a. **In all the land of your possession you shall grant redemption of the land:** This redemption of the land was accomplished through the kinsman-redeemer (Hebrew: goel). He was a designated close relative who had the right (and responsibility) to buy the poor out of their poverty and loss.
- i. The goel is also a wonderful picture of Jesus, our kinsman-redeemer who purchased us from the "slave market" of sin (Romans 3:24; 1 Corinthians 6:20).
 - ii. The book of Ruth describes a kinsman-redeemer transaction; when Naomi returned from Moab, poor and in debt, her nearest kinsman-redeemer was willing to buy back the land for her, but stopped short when he found he would also have to marry Ruth and raise up an heir for the property. When this nearest kinsman-redeemer balked, Boaz was the next closest kinsman-redeemer, and stepped right in out of love for Ruth (Ruth 3).
- b. **In the Jubilee it shall be released, and he shall return to his possession:** If the kinsman-redeemer was unable to buy his brother out of debt, the land would return to the debtor at the year of Jubilee.

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

The Redemption of Property for the People (Lev 25:24-31)

29 **Likewise, if** a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year. 30 **But if it is** not bought back for him **within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations;** it does not revert in the jubilee. 31 The houses of the villages, **however,** which have no surrounding wall shall be considered as open fields; they have redemption rights and revert in the jubilee.

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

The Redemption of Levitical Houses (Lev 25:32-24)

32 'As for cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession. **33** What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel. **34** But pasture fields of their cities shall not be sold, for that is their perpetual possession.

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

C. Rules regarding the redemption of property.

3. (29-34) The exception for urban real estate.

- a. **If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold:** The laws of property as described in previous verses did not apply to urban real estate (in a walled city); it applied to rural land where for most, the land was more than a place to live, it was a place to earn one's livelihood.
- b. **The house in the walled city shall belong permanently to him who bought it:** In cities, property was pretty much just a place to live - so, this property could be bought or sold more freely, without the same restrictions which applied to the original allotments of land given to Israel when they came into the Promised Land.
- c. **If a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee:** However, there was an exception to the exception regarding urban real estate: The property of the Levites would be theirs forever, redeemable at any time, in a city or in a rural area.

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

The Redemption of Poor Countrymen (Lev 25:35-55)

35 **Now** in case a countryman of yours becomes poor and his means with regard to you falter, **then you are to sustain him, like a stranger or a sojourner, that he may live with you.** 36 **Do not take usurious interest from him, but revere your God, that your countryman may live with you.** 37 **You shall not give him your silver at interest, nor your food for gain.** 38 **I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.**

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

D. Care of the poor.

1. (35-38) Lending to the poor.

- a. **If one of your brethren becomes poor: These commands specifically prohibit making money of the misfortune of a poor brother; instead of making profit off of his misery, the command is simple: You shall help him.**
- b. **Take no usury or interest from him; but fear your God, that your brother may live with you: Jesus made a similar command in Luke 6:34, when He asked what credit is it to us if we give to or help only those whom we know can help us back.**

<http://www.enduringword.com/commentaries/0325.htm>

 Entrusting the Word to the Faithful

The Redemption of Poor Countrymen (Lev 25:35-55)

39 **'And if** a countryman of yours becomes **so** poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. 40 He shall be with you as a hired man, **as if** he were a sojourner; he shall serve with you until the year of jubilee. 41 He shall **then** go out from you, he and his sons with him, and shall go back to his family, **that** he may return to the property of his forefathers. 42 **For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale.** 43 You shall not rule over him with severity, **but** are to revere your God.

The Law of Redemption (Lev 25:23-55)

 Entrusting the Word to the Faithful

The Redemption of Poor Countrymen (Lev 25:35-55)

44 'As for your male and female slaves whom you may have - you may acquire male and female slaves from the pagan nations that are around you. 45 **Then**, too, *it is* out of the sons of the sojourners who live **as** aliens among you **that** you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession. 46 You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. **But** in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

D. Care of the poor.

2. (39-46) When a Hebrew becomes a slave because of debt.

- a. You shall not compel him to serve as a slave: In the Mosaic law, if one chronically could not pay his debts, he would have to work off the debt as a servant of his creditor. But these laws command fair, just and compassionate treatment of any Jewish man so unfortunate.
- b. Shall serve you until the Year of Jubilee: Not only must such a servant be released when his debt was paid, but he also must be released at the year of Jubilee.
- c. And as for your male and female slaves whom you may have; from the nations that are around you, from them you may buy male and female slaves: Foreign slaves among the Jews did not have the same rights as Hebrew slaves sold into servitude because of debt; they could be held as slaves for life, though they had to be treated humanely (Exodus 20:8-11; 21:20-21).

<http://www.enduringword.com/commentaries/0325.htm>



Entrusting the Word to the Faithful

The Redemption of Poor Countrymen (Lev 25:35-55)

47 **Now if** the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes **so** poor with regard to him **as** to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, 48 **then he shall have redemption right after he has been sold.** One of his brothers may redeem him, 49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; **or if** he prospers, he may redeem himself.

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

The Redemption of Poor Countrymen (Lev 25:35-55)

50 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him. 51 If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; 52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his redemption. 53 Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. 54 Even if he is not redeemed by these means, he shall still go out in the year of jubilee, he and his sons with him. 55 For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

The Law of Redemption (Lev 25:23-55)



Entrusting the Word to the Faithful

Leviticus 25 - Special Sabbaths and Jubilees

D. Care of the poor.

3. (47-55) Redeeming a Hebrew slave from a foreigner.

- a. **After he is sold he may be redeemed again:** As in the redemption of land, the kinsman-redeemer would buy the Hebrew slave out of servitude if he could, and the price was reckoned in relation to the year of Jubilee.
- b. **The children of Israel are servants to Me:** God cared so much about the matters simply because first and foremost, each Israelite was to be the slave of the LORD.

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Entrusting the Word to the Faithful

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice			Sanctification									
Three Voluntary Offerings	1-5		Sanctification by Personal Purity	11-15	16	17	Sanctification through Blood	18-20	Sanctification in Relationships	21-23	24-27	Sanctification in the Promised Land
Two Compulsory Offerings / Review of the 5 Offerings	6-7	8-10	Laws of Purity	11-15	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows		
Laws of Offering	1:1-6:7	6:8-10:20	Laws of Consecration of Priests	11-15	16-17	18-20	21-22	23-25	26	27		
The Way to God			The Walk with God									
How to Approach a Holy God			How to Walk with a Holy God									
Worship			Walk									
Access to God by Sacrifice			Fellowship with God by Obedience									
"I the LORD your God am holy"			"You shall be holy"									
Location: at Mount Sinai / Duration: ONE MONTH			Location: at Mount Sinai / Duration: ONE MONTH									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1;...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God's chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God's grace as He accepts the death of a substitute as payment for the penalty of sin