

Torah Studies Leviticus: *Vayikrah* – *And He Called*

Laws and Regulations Part 6 Leviticus 24 – 25

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Torah Studies

On Trust in God's Word

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On Trust in God's Word

- Psalm 119:89-92 (NKJV)

89 Forever, O LORD,

Your word is settled in heaven.

90 Your faithfulness [endures] to all generations;

You established the earth, and it abides.

Torah Studies

On Trust in God's Word

- Psalm 119:89-92 (NKJV)

91 They continue this day according to Your ordinances,
For all [are] Your servants.

92 Unless Your law [had been] my delight,
I would then have perished in my affliction.

Laws and Regulations: Part 6

Leviticus 24 – 25

Introduction

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Leviticus 24 – 25

Introduction

Previously in **Leviticus**:

Laws and Regulations: Part 6

Leviticus 24 – 25

Introduction

Previously in **Leviticus**:

- Last week we looked at the biblical feasts.
- The seven feasts were not only a religious calendar.
- They formed a prophetic calendar for both Israel and the church.
- The spring feasts deal with the first coming of Christ while the fall feasts point to the second.

Laws and Regulations: Part 6

Leviticus 24 – 25

Introduction

What to expect in **Leviticus 24 – 25:**

Laws and Regulations: Part 6

Leviticus 24 – 25

Introduction

What to expect in **Leviticus 24 – 25**:

- These chapters move us into areas of justice and economics in the Promised Land.
- **Chapter 24** will take us into the logic of crime and punishment.
- **Chapter 25** will introduce the Year of Jubilee and other topics that connect to that event.

Laws and Regulations: Part 6

Leviticus 24 – 25

Outline



Laws and Regulations: Part 6

Leviticus 24 – 25

Outline

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| I. Care for the Tabernacle | 24:1-9 |
| II. The Blasphemer | 24:10-16 |
| III. An Eye for an Eye | 24:17-23 |
| IV. The Sabbath Year | 25:1-7 |
| V. The Year of Jubilee | 25:8-22 |
| VI. Redemption of Property | 25:23-34 |
| VII. Laws for Poor Brothers | 25:35-55 |



I. Care for the Tabernacle

24:1-9

I. Care for the Tabernacle

24:1-9

- 24:5 two tenths of an ephah = 4.4 liters
- God commands continual, faithful care for the Tabernacle.
- The lamps must burn always.
- The Bread of the Presence must be renewed every Sabbath.

I. Care for the Tabernacle

24:1-9

- We can connect both the light and the loaves to Jesus.
- **John 8:12** I am the light of the world.
- **John 6:35** I am the bread of life.

I. Care for the Tabernacle

24:1-9

- Jesus also transfers the “light” idea to us.
- **Matthew 5:14-16**

14 You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

I. Care for the Tabernacle

24:1-9

- Regarding the symbolism of the tabernacle, we are called to maintain constant communion with Christ.
- We should keep the light of our faith burning and feed daily on Him as the Bread of Life.

II. The Blasphemer

24:10-16

II. The Blasphemer

24:10-16

- A man who cursed God's name is brought before Moses.
- By God's command, he is stoned to death outside the camp.
- The fact that he was half Jewish didn't give him any special exemption from this.

II. The Blasphemer

24:10-16

- Here is a somewhat nerve-wracking thought:
- **Matthew 12:36-37**

36 I tell you, on the day of judgment people will give account for every careless word they speak, 37 for by your words you will be justified, and by your words you will be condemned.

II. The Blasphemer

24:10-16

- We must treat God's name with reverence and awe.
- This relates to how we treat Him in speech
- It also affects how we live as His representatives.

II. The Blasphemer

24:10-16

- Remember David after Nathan called him out for his sin with Bathsheba and Uriah.
- **2 Samuel 12:13-14** (ESV)

13 David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. 14 Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die."

II. The Blasphemer

24:10-16

- Remember David after Nathan called him out for his sin with Bathsheba and Uriah.
- **2 Samuel 12:14** (NKJV)

However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also [who is] born to you shall surely die.

III. An Eye for an Eye

24:17-23

III. An Eye for an Eye

24:17-23

- This law was meant to limit excessive revenge, not promote violence.
- Justice must be fair, impartial, and proportionate.
- Keep in mind the part of the world where God's Law was being introduced in **Leviticus**.

III. An Eye for an Eye

24:17-23

- The traditional Islamic *Sharia* punishment for theft is still amputation of the hand in some countries.
- It is directly based on the *Quran* and *Hadith*, the collection of traditions.
- It is one of the *Hudud* punishments (fixed punishments for certain crimes).
- Iran, for example, still enforces this rule—at least 129x in the 21st Century.

III. An Eye for an Eye

24:17-23

- This stands in clear contrast to the biblical “eye for an eye” principle we see in **Leviticus**.
- God’s Law aimed at proportionate justice.

III. An Eye for an Eye

24:17-23

- An eye for an eye will not make the whole world blind.
- It will only make one criminal blind because he made someone else blind to begin with.
- It is meant to see perfect justice carried out.

III. An Eye for an Eye

24:17-23

- Jesus raises the standard for us.
- **Matthew 5:38-42**

38 You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well ...

III. An Eye for an Eye

24:17-23

- Jesus raises the standard for us.
- **Matthew 5:38-42**

... 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you.

IV. The Sabbath Year

25:1-7

IV. The Sabbath Year

25:1-7

- Every seventh year the land must rest completely — no sowing or harvesting.
- This was to help the people learn to trust God for provision.
- It probably wasn't bad for the land either.
- This is where we get our word “Sabbatical.”

IV. The Sabbath Year

25:1-7

- The land belongs to God, not to Israel.
- The Sabbath Year taught dependence on God and generosity to the poor through sharing of provision.

V. The Year of Jubilee

25:8-22

V. The Year of Jubilee

25:8-22

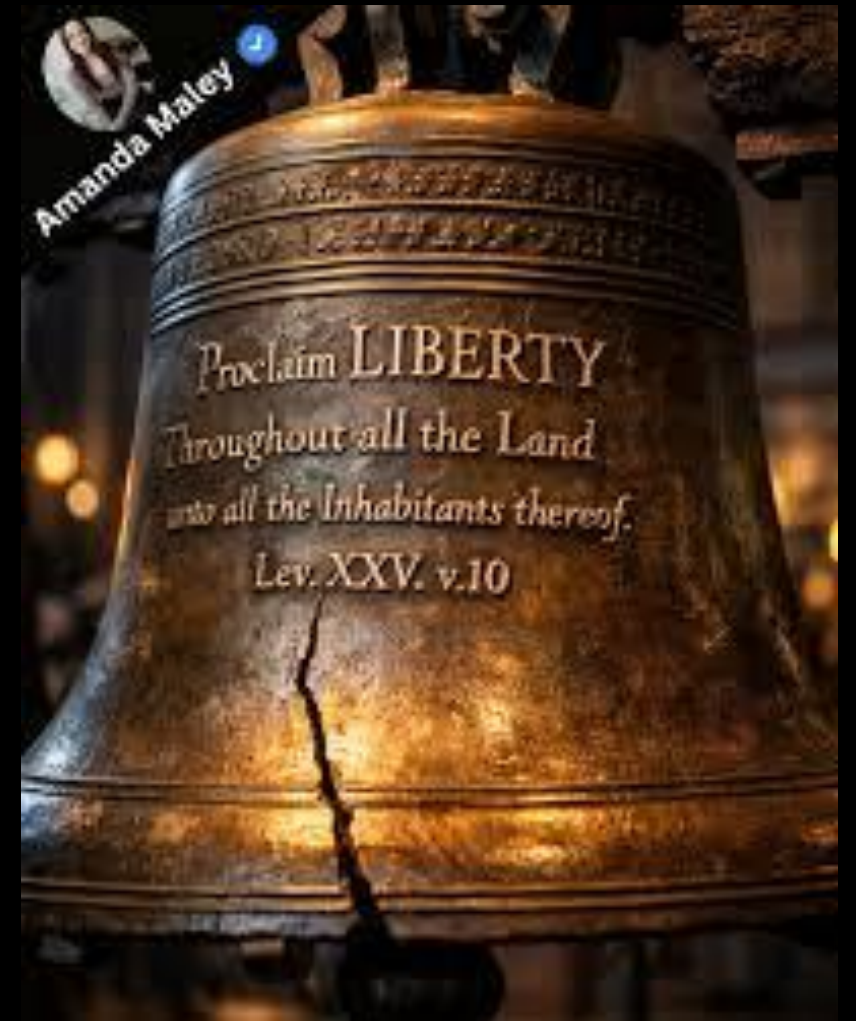
- Every 50th year (after 7 Sabbath years), a trumpet sounds.
- Liberty is proclaimed, land returns to original families, and slaves are set free.

V. The Year of Jubilee

25:8-22

- The Liberty Bell in Philadelphia is inscribed with **Leviticus 25:10**.

"...Proclaim liberty throughout all the land unto all the inhabitants thereof..."



V. The Year of Jubilee

25:8-22

- The Jubilee was a divine economic reset that prevented permanent poverty.
- This celebration every 50 years again reminded Israel that God owns the land.

V. The Year of Jubilee

25:8-22

- Jesus is our ultimate Jubilee.
- In Him we receive forgiveness of debts, freedom from slavery to sin, and restoration.

VI. Redemption of Property

25:23-34

VI. Redemption of Property

25:23-34

- Land could be sold temporarily but must eventually return to the original owner.
- Family members had the right (and duty) to redeem lost property.

VI. Redemption of Property

25:23-34

- We are always stewards, not owners.
- God calls us to manage our resources, time, and possessions.
- We should approach our possessions with the awareness that they ultimately belong to Him.

VII. Laws for Poor Brothers

25:35-55

VII. Laws for Poor Brothers

25:35-55

- God commands generous care for poor Israelites.
- There was to be no interest on loans, no exploitation, and the possibility of redemption from slavery.

VII. Laws for Poor Brothers

25:35-55

- God wanted His people to show concern for the vulnerable.
- These economic policies flowed directly out of His ownership of both the land and the people.
- Both the land and the nation were His.

VII. Laws for Poor Brothers

25:35-55

- The gospel calls us to generous, compassionate care for those in need.
- This should not be out of guilt, but because we have been redeemed by a gracious God.

Laws and Regulations: Part 6

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Conclusions

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God Cares

Conclusions

Laws and Regulations: Part 6

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Conclusions

God Cares

- He cares about the continual worship in His tabernacle — the light that never goes out and the bread that is renewed every week.
- He cares about the reverence of His holy name.
- He cares about impartial justice in society.

Laws and Regulations: Part 6

Leviticus 24 – 25

Conclusions

God Cares

- He cares about rhythms of rest for the land and His people.
- He cares about personal freedom, redemption from bondage, and generosity toward the poor.

Laws and Regulations: Part 6

Leviticus 24 – 25

Conclusions

Christ, as Always, Is the Fulfillment of the Law.

Laws and Regulations: Part 6

Leviticus 24 – 25

Conclusions

Christ, as Always, Is the Fulfillment of the Law.

- All the shadows we've seen in these chapters find their perfect fulfillment in Jesus Christ.
- He is the true Bread of Life and the Light of the World.
- He is the one who took the penalty for our blasphemy and rebellion on the cross.

Laws and Regulations: Part 6

Leviticus 24 – 25

Conclusions

Christ, as Always, Is the Fulfillment of the Law.

- He is the perfect Judge who brings true justice.
- He is our Jubilee — proclaiming liberty to captives, forgiveness of debts, and restoration for the broken.
- He is our Redeemer who bought us back at the ultimate price.

Torah Studies Leviticus: *Vayikrah* – *And He Called*

Conclusion of
the Book

Leviticus 26 – 27



Two Men Studying – Boris Dubrov