

## **Understanding The Old Testament Week 10: Leviticus Part 2, Jesus and the Year of Jubilee**

### **Leviticus 19 (continued) - Avoiding Mixture**

- Leviticus 19:19: Unauthorized mixture is forbidden in the Bible. Much of the context of this section of scripture has supernatural elements to it, like mediums and necromancers (Leviticus 19:31). It also contains forbidden sexual practices (Lev 19:20-22) and forbidding of practices that were known as religious practices of pagan cults (Leviticus 19:26-28). The theological message in this passage can be seen as a warning against supernatural mixture. In the tabernacle, the closer you are to the Presence, the more mixing of kinds. Think of the depictions of angelic beings. They are often portrayed as having a mixture of man-like and animal-like features. The face of a man, an ox, an eagle, and a lion with wings like an eagle, etc. Of note: there is a mixture of colors and kinds of clothing; the closer proximity to God's presence your rank allowed you to get to the tabernacle, the more mixture your clothing had (almost like an ID badge). The non-priest Israelites had only blue tassels on their outfit (Numbers 15:36). The priests would have had more mixture: a blue and purple sash (Exodus 39:29), and the high priest was adorned with a great mixture of colors, stones, etc. (Exodus 28:6, 15; 39:29). The cherubim on the ark were said to be a mixture of human-like and animal-like characteristics. The Lord calls His people not to be mixed with the world nor with the heavenly beings (Genesis 6:1-4).
- The ultimate lesson is that the Lord expects His people to remain worldly and spiritually pure to avoid mixture in the spiritual realm and with the world.
- This foreshadows the upcoming conquest where Israel is tasked with making war against a mixture of angels and humans: the Nephilim (Genesis 6:1-5; Numbers 13:25-33; Deuteronomy 2, 3).

### **Leviticus 20 – Punishments for sin and a plea for Holiness.**

- Leviticus 20:1-21: Punishments for those who commit the sins stated in previous chapters.
- Leviticus 20:22-27: v26: “You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine.”

### **Leviticus 21-22 - The priests are to be holy and conduct their conduct in a holy manner.**

- Leviticus 21:5: Bald patches, cutting edges of their beards, cuts on their bodies. These are mourning rites in Canaan. See 1 Kings 18:28.

### **Leviticus 23: Calendar of Annual Festivals.**

- There are three of these in the Torah.
  - Exodus 23:10-19. Contains Feast of Unleavened Bread (coincides with Passover) and Feast of Harvest (Firstfruits). The other feasts have not yet been established.
  - Deuteronomy 16: Passover (Feast of Unleavened Bread), Feast of Weeks (Pentecost), Feast of Booths (also called Feast of Tabernacles). These are the 3 major Jewish Feasts.
    - Passover - Barley Harvest; Pentecost - Wheat Harvest; Feast of Booths - Corn and Wine Harvest.
  - Leviticus 23: Adds Feast of Trumpets - Jewish New Year.

### **Leviticus 24 - Various Regulations**

- Leviticus 24:1-4: Keeping oil in the lamp. The light of the lamp was a visual representation that Yahweh was always “home” in the tabernacle and with His people.

- Leviticus 24:5-9: Keeping bread on the table is a reminder that the Lord provides, the bread was given to the priests to eat. It also adds to the idea of the tabernacle being Yahweh's home on earth. He has His lamp on and He has fresh bread on His table.
- Leviticus 24:10-16: A case of blasphemy to the Lord.
- Leviticus 24:17-23: Further laws meant to deter rebellion and criminal conduct.

### **Leviticus 25 - The Land Sabbath and the Year of Jubilee**

- Leviticus 25:1-7: The land Sabbath took place every 7 years.  
 "In the sabbatical year all farming activity is to cease. A landowner is neither to sow his fields nor to prune his vines or fruit trees. Nor is one allowed to harvest that which grows of itself either in the fields or in the vineyards. At harvest time some will be tempted to harvest the grain and the fruit that have grown voluntarily. But the people are not to profit from the natural growth of the seventh year. Certainly all members of a household may eat from that produce, thanking God for their daily food, but they may not harvest the yield either to sell or to stockpile. Rather the landowners are to share this produce freely with their servants, their laborers, and their animals, both domestic and wild (cf. Exod 23:10-11). The list of people in v 6 means that no one living in Israel is excluded from gathering produce of the sabbatical year for eating." - **Word Biblical Commentary, Volume 4: Leviticus Comment**
- The Year of Jubilee took place the year after every 7 Land Sabbath or the 50th year. (Leviticus 25:8-12).  
 "Every fiftieth year, a Jubilee (yovel) is proclaimed. On that occasion there is to be "release" (deror), by which all tenured land reverts to its original owners, and all indentured Israelites return to their homes. The agricultural prohibitions of the sabbatical year also apply (vv. 8-12).  
 All sales of land are to be considered leases, not final sales." - **The JPS Torah Commentary: Leviticus Chapter 25: The Sabbatical Year and the Jubilee (25:1-23)**
- In the same way that the Day of Atonement was a reset switch every year for the Tabernacle the year of Jubilee was a reset for the entire land.
- This is a reminder of Yahweh's Edenic plan, Israel was the new Eden and the Tabernacle was God's presence in their midst. Still far from perfect the year of Jubilee reset everything in the land. Debts were forgiven, land and possessions were returned, servants were allowed to return to their home. It was supposed to be a "consecrated" year where Israel corporately remembered what Israel represented and was to return it to its original state.
- The year of Jubilee served as a reminder of who Yahweh was and that the land was loaned to them, it belongs to Yahweh Leviticus 25:23-24.
- The Jubilee year forgave all debts and released hired servants.

### **Leviticus 26 - Blessings of the Lord to Those Who Believe In Yahweh vs. Curse of Rebellion Against Yahweh**

- Leviticus 26:1-2: A reminder to not make idols and worship other gods and to keep the Sabbath and revere the sanctuary; it is where God dwells.
- Leviticus 26:3-13: The blessing and the victory that comes through believing faith in the Lord.
  - Leviticus 26:12: Promise of Sacred Space, Eden, Manifest Presence, etc.
    - See Paul's use of Leviticus 26:12 in 2 Corinthians 6:14-7:1 and how it is fulfilled in us being the Temple of the Holy Spirit.

- Leviticus 26:14-39: The results of Israel's rebellion toward Yahweh. Note that it happens exactly this way in the Exile.
- Leviticus 26:40-46: Yahweh will not forget His covenant with Israel and will bring them back from Exile.

### **Leviticus 27 - Appendix to Leviticus. Concerning how persons could bring alternative offerings to tithe to the Lord.**

- This chapter concerns how one can bring offering to the sanctuary. Tithe of produce and animals vs currency.

### **Jesus and the Year of Jubilee, Pentecost, and the End Times**

- The word Jubilee means "ram's horn." The year of Jubilee began on the Day of Atonement with the sounding of a trumpet. It is not a coincidence that the "Day of The Lord" or the "2<sup>nd</sup> Coming" happens at the sound of a trumpet like the year of Jubilee.
- The year of Jubilee was a complete reset of the Israelite society. Israel will become Yahweh's land, in contrast with the (fallen) angels who have been placed over the disinherited nations (Genesis 11; Deuteronomy 32; Psalm 82). As Yahweh's land, He expects the land to be "Edenic" in nature, God's original and only plan for humanity, a place where He can be with His people, they can be with their God. A people He can provide and take care of, while they represent (image) Him to the world and each other.
- This was fulfilled when Jesus came (Luke 4:16-21), is being fulfilled now (2 Corinthians 6:2), and will be complete after the 1000 year reign and the new Heavens and Earth (Revelation 21:1-5).
  - The scripture Jesus turns to is Isaiah 61:1-2 which quotes from Leviticus 25 about the Year of Jubilee. Jesus also inserts some of Isaiah 58 which also has Jubilee themes.
  - Notice Jesus' statement in Luke 4:21: Today this scripture has been fulfilled in your hearing. In other words Jesus is our Jubilee and His coming marks the beginning of the spiritual "year of Jubilee".
- Paul's writing in 2 Corinthians 6:1-2
  - This quote is from Isaiah 49.
  - Isaiah 49:8-13 is very obviously speaking of the Year of Jubilee.
    - We currently live in the "Year of Jubilee" spiritually speaking, we have an already but not yet fulfillment of it. We are the "Eden" now. We are the place where God's Spirit dwells. We are called to do the things of the Jubilee Year (preach the gospel, bring freedom to the captives, etc.) through the power of the Holy Spirit (Acts 1-2).
    - Also consider how Jesus told us toward: orphans, widows, and poor, we are to take care/feed/support/love; which, again, is Jubilee themed.
- The coming of Jesus, the 1000 Year Reign, and the New Creation is the final fulfillment of the Jubilee, an eternal reset to Eden.

### **The Book of Hebrews, the Dead Sea Scrolls, Melchizedek, and the Year of Jubilee**

With the discovery of the Dead Sea Scrolls we can see how the community of Qumran (a religious sect of Jews who separated themselves from the Pharisees and Sadducees) was interpreting scripture as the Messiah not only being the fulfillment of the Jubilee year but also as a Melchizedek figure just like the writer of Hebrews did.

**The Dead Sea Scrolls: A New Translation 154. The Coming of Melchizedek: 11Q13:**

“And concerning what Scripture says, “In [this] year of jubilee [you shall return, every one of you, to your property” (Lev. 25:13) and what is also written, “And this] 3is the [ma]nner of [the remission:] every creditor shall remit the claim that is held [against a neighbor, not exacting it of a neighbor who is a member of the community, because God’s] remission [has been proclaimed” (Deut. 15:2):] 4[the interpretation] is that it applies [to the L]ast Days and concerns the captives, just as [Isaiah said: “To proclaim the jubilee to the captives” (Isa. 61:1)...] and 5whose teachers have been hidden and kept secr[et], even from the inheritance of Melchizedek, f[or ...] and they are the inherit[ance of Melchize]dek, who 6will return them to what is rightfully theirs. He will proclaim to them the jubilee, thereby releasing th[em from the debt of a]ll their sins.

This word [will thus co]me 7in the first week of the jubilee period that follows ni[ne j]ubilee periods. Then the “D[ay of Aton]ement” shall follow at the e[nd of] the tenth [ju]bilee period, 8when he shall atone for all the Sons of [Light] and the peopl[e who are pre]destined to Mel[chi]zedek. [...] upo[n the]m [...] For 9this is the time decreed for “the year of Melchiz[edek]’s favor” (Isa. 61:2, modified) and for [his] hos[ts, together] with the holy ones of God, for a kingdom of judgment, just as it is written 10concerning him in the Songs of David, “A godlike being has taken his place in the coun[cil of God;] in the midst of the divine beings he holds judgment” (Ps. 82:1). Scripture also s[ays] about him, “Over [it] 11take your seat in the highest heaven; A divine being will judge the peoples” (Ps. 7:7–8).

Concerning what scripture s[ays], “How long will y]ou judge unjustly, and sh[ow] partiality to the wick[e]d? [S]el[ah” (Ps. 82:2),] 12the interpretation applies to Belial and the spirits predestined to him, becau[se all of them have rebe]lled, turn[ing] from God’s precepts [and so becoming utterly wicked.] 13Therefore Melchizedek will thoroughly prosecute the vengeance required by Go[d’s] statutes. [In that day he will de]liv[er them from the power] of Belial, and from the power of all the sp[irits predestined to him.] 14Allied with him will be all the [“righteous] divine beings” (Isa. 61:3). [Th]is is that wh[ich ... a]ll the divine beings.

This vi[sitation] 15is the Day of [Salvation] that He has decreed [... through Isai]ah the prophet [concerning all the captives,] inasmuch as Scripture sa[ys], “How] beautiful 16upon the mountains are the fee[t of] the messeng[er] who [an]nounces peace, who brings [good] news, [who announces salvat]ion, who [sa]ys to Zion, ‘Your [di]vine being [reigns]’ ” (Isa. 52:7).] 17This scripture’s interpretation: “the mountains” [are] the prophet[s,] they w[ho were sent to proclaim God’s truth and to] proph[esy] to all I[srael.] 18And “the messenger” is the Anointed of the Spir[it,] of whom Dan[iel] spoke, [“After the sixty-two weeks, an Anointed One shall be cut off” (Dan. 9:26). The “messenger who brings] 19good news, who announ[ces salvation”] is the one of whom it is wri[tt]en, [“to proclaim the year of the Lord’s favor, the day of vengeance of our God;] 20to comfo[rt all who mourn” (Isa. 61:2). This scripture’s interpretation:] he is to inst[r]uct them about all the periods of history for eter[nity ... and in the statutes of] 21[the] truth. [...] 22[... dominion] that passes from Belial and ret[urns to the Sons of Light ...] 23[...] by the judgment of God, just as it is written concerning him, [“who says to Zi]on ‘Your divine being reigns’ ” (Isa. 52:7). [“Zi]on” is 24[the congregation of all the sons of righteousness, who] uphold the covenant and turn from walking [in the way] of the people. “Your di[vi]ne being” is 25[Melchizedek, who will del]iv[er them from the po]wer of Belial.

Concerning what Scripture says, “Then you shall have the trumpet [sounded loud in] all the land...” (Lev. 25:9, modified).]