

# BIBLE BRIEFING

## LEVITICUS

*“Final Preparations”*

Chapters 24-27

### Introduction

Israel was still at Mount Sinai. The whole of Leviticus and the first ten chapters of Numbers come between the first day of the first month and the twentieth day of the second month in the year following that of their exodus from Egypt.

God had just gone over their calendar; we saw it was an outline of future prophecy. He will go on to discuss more ‘calendar’ events in chapter twenty-five... But first pauses with what seems like an interruption.

Great truths are enshrined in symbols. The provisions for oil and bread in the Tabernacle remind His people of their need for the power of the Holy Spirit and the provision of Jesus Christ. The celebrations of the feasts (Chapter twenty-three) and the observances of the Sabbath and Jubilee years (Chapter twenty-four) must be performed in the light of the Holy Spirit and in the strength and power of Christ.

### Chapter Twenty-four

#### The Holy Oil for the Lampstand

Leviticus 24:1 Then the LORD spoke to Moses, saying:

Leviticus 24:2 “Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.

Leviticus 24:3 Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the LORD continually; *it shall be* a statute forever in your generations.

Leviticus 24:4 He shall be in charge of the lamps on the pure *gold* lampstand before the LORD continually.

The veil divided the Tabernacle into two parts, the Holy Place and the Holy of Holies. In the Holy Place were three articles of furniture: the golden altar of incense, the table of shewbread, and the golden lampstand.

The lampstand – what we know as the Minnorah – provided the only light. Each morning and evening, when the high priest burned incense on the golden altar, he tended to the wicks and oil of the lampstand.

The people had to provide the oil; and it had to be beaten and pure. There was a method of extracting oil by heat... But it was not the best oil.

The people never saw the lampstand burning. It was solely for the benefit of the high priest as he ministered before the Lord. Why not skimp on the oil? Because ultimately it was burning in the presence of God. It was there for God to see!

“As unto the Lord” should be a bedrock principle guiding our faithfulness and serving.

### The Holy Bread

Leviticus 24:5 “And you shall take fine flour and bake twelve cakes with it. Two-tenths of an *ephah* shall be in each cake.  
Leviticus 24:6 You shall set them in two rows, six in a row, on the pure *gold* table before the LORD.  
Leviticus 24:7 And you shall put pure frankincense on *each* row, that it may be on the bread for a memorial, an offering made by fire to the LORD.  
Leviticus 24:8 Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.  
Leviticus 24:9 And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it *is* most holy to him from the offerings of the LORD made by fire, by a perpetual statute.”

The people were also to bring the fine flour out of which the twelve loaves of bread were baked each week. These were placed on the table each Sabbath and the former loaves given to the priests to eat.

The twelve loaves represented the twelve tribes. The loaves served as a reminder to the priests that they were serving all of God’s people; that they were servants representing the Lord. This adds a second level to our serving “as unto the Lord” in that you look beyond people to the Lord. People can be difficult. You are not serving them!

## The Holy Name of God

There are only two 'stories' in Leviticus – the incident where God kills Nadab and Abihu, and this next one, where a man blasphemes and is stoned to death. Whether by God or by us, spiritual truth must be upheld.

Leviticus 24:10 Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp.

Leviticus 24:11 And the Israelite woman's son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.)

Leviticus 24:12 Then they put him in custody, that the mind of the LORD might be shown to them.

Leviticus 24:13 And the LORD spoke to Moses, saying,

Leviticus 24:14 "Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him.

Leviticus 24:15 "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin.

Leviticus 24:16 And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

Leviticus 24:17 'Whoever kills any man shall surely be put to death.

Leviticus 24:18 Whoever kills an animal shall make it good, animal for animal.

Leviticus 24:19 'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him -

Leviticus 24:20 fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.

Leviticus 24:21 And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.

Leviticus 24:22 You shall have the same law for the stranger and for one from your own country; for I *am* the LORD your God."

Leviticus 24:23 Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

The book seems interrupted to discuss the case of a blasphemer who was judged. It's an illustration, not an interruption. It reminds us of the proper fear of the Lord in serving Him.

This blasphemer was the product of a mixed marriage between an Egyptian father and an Israelite mother. The boy did not grow up with

a proper respect for God. Perhaps his father had remained in Egypt; perhaps he was dead. He got into a fight and, during the course of it, blasphemed God. Compare believer/unbeliever unions...

Since he was part Egyptian, Moses sought guidance from the Lord. In the end, the same penalty was applied to him as to an Israelite: Capital punishment.

As we've seen and see here, many things called for capital punishment. The 'eye for an eye' principle was actually intended to limit revenge and vendettas, *not* as a cruel and unusual punishment.

Only the High Priest was allowed to pronounce the holy name of God (*Yahweh*), and only once a year - on the Day of Atonement. The proper pronunciation of the name would be passed on from the high priest to his successor, with the former's last breath. This is why where is confusion about the exact pronunciation, some pronouncing the name "Jehovah," some "Yahweh," and some "Yah-veh."

The Jews also did not write the name of God, because if that paper were destroyed, it might be considered blasphemy or taking the name of the LORD in vain. So, they would write *Adonai* ("Lord") instead of *Yahweh*, and instead of "God" write "G-d" and refer to God with names like "the Name" instead of saying "God."

One lesson we can glean: It wasn't just in the Tabernacle that holiness was required! All the people were to walk in the fear of God all the time.

#### Chapters Twenty-five & twenty-six

The focus in chapters twenty-five and twenty-six is on Israel in the land God was giving them. "Land" is used thirty-nine times. Three things related to the land are discussed: The Sabbath Year of Rest, the Year of Jubilee for its Restoration, and the Redemption of the Land by a Kinsman-Redeemer.

#### The Sabbath Year of Rest

[Leviticus 25:1](#) And the LORD spoke to Moses on Mount Sinai, saying,

Leviticus 25:2 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD.

Leviticus 25:3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;

Leviticus 25:4 but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.

Leviticus 25:5 What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for* it is a year of rest for the land.

Leviticus 25:6 And the sabbath *produce* of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you,

Leviticus 25:7 for your livestock and the beasts that *are* in your land - all its produce shall be for food.

Skip down...

Leviticus 25:18 ‘So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety.

Leviticus 25:19 Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.

Leviticus 25:20 ‘And if you say, “What shall we eat in the seventh year, since we shall not sow nor gather in our produce?”

Leviticus 25:21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

Leviticus 25:22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of the old harvest*.

During the Sabbath year the people were not to work the land or have organized harvests. They were to take from the fields the food they needed as it grew of itself.

Folks who insist on ‘keeping the Sabbath Day’ certainly do not keep it the way Israel did. They do not keep the Sabbath Year, or the Year of Jubilee.

You learn in Deuteronomy 31:9-13 that it was also the occasion for a ‘Bible conference’ when the priests read and explained God’s law to the people.

There is nothing in the Bible to indicate the Jews ever kept the Sabbath year! We know for sure that they didn’t keep it for almost five hundred years, because that was why God sent them into captivity in Babylon for seventy years – the number of Sabbath years they had overlooked.

If you rob God of what is rightfully His, you will be the one living in poverty... Need your renewals...

## The Year of Jubilee

Leviticus 25:8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

Leviticus 25:9 Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

Leviticus 25:10 And you shall consecrate the fiftieth year, and proclaim liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Leviticus 25:11 That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of your untended vine.

Leviticus 25:12 For it *is* the Jubilee; it shall be holy to you; you shall eat its produce from the field.

Leviticus 25:13 'In this Year of Jubilee, each of you shall return to his possession.

Leviticus 25:14 And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another.

Leviticus 25:15 According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.

Leviticus 25:16 According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops.

Leviticus 25:17 Therefore you shall not oppress one another, but you shall fear your God; for I *am* the LORD your God.

Skip...

Leviticus 25:23 'The land shall not be sold permanently, for the land *is* Mine; for you *are* strangers and sojourners with Me.

Leviticus 25:24 And in all the land of your possession you shall grant redemption of the land.

The word "jubilee" is used five times in verses eight through seventeen. It means, *to sound the trumpet*. It was a ram's horn that was blown. Each new year began with the blowing of trumpets on the first day of the seventh month, and ten days later they celebrated the Day of Atonement. But every fiftieth year, at the close of the Day of Atonement, the horns were blown again to signal the Year of Jubilee.

It followed a Sabbath year, so that meant the people must trust God to provide for them for the forty-ninth and fiftieth year, and into the fifty-first year as they awaited their harvest.

Jubilee involved:

1. **Repentance** – started with the affliction of their souls on the Day of Atonement.
2. **Release** – Indentured slaves were set free.
3. **Rest** – An entire year, right after a Sabbath year!
4. **Restoration** – Any property that was sold since the last Jubilee was restored to its original owner. The Lord wanted the land to remain in the tribes to which it would be divided. Whenever a piece of land was sold, the proximity of the next Jubilee was taken into account. It was an opportunity for new beginnings.

Isaiah used the Jubilee to picture the coming kingdom; Jesus quoted Isaiah to announce that His coming brought spiritual Jubilee.

Redemption by the Kinsman-Redeemer

If a poor Jew had to sell himself or his property, he didn't necessarily have to wait until the year of Jubilee. At any time a kinsman who was willing and able to pay the price could redeem him or the land.

Summary: In verses twenty-five through fifty-five you see the redemption of land (v25-28), houses (v29-34), and the poor (v35-55). Among the poor there were three possible scenarios: A bankrupt brother in debt (v35-38), a poor brother who became the slave of a Jew (v39-46), or a Jew enslaved by a Gentile (v47-55).

The kinsman-redeemer prefigures the Lord Jesus Christ Who would redeem the human race that was enslaved to sin by paying the full and necessary price.

The book closes-out in chapters twenty-six and twenty-seven with four exhortations that illustrate four responsibilities Christians have.

One - Obey God's Commandments

Leviticus 26:1 You shall not make idols for yourselves;  
neither a carved image nor a *sacred* pillar shall you rear up for yourselves;  
nor shall you set up an engraved stone in your land, to bow down to it;  
for I *am* the LORD your God.

Leviticus 26:2 You shall keep My Sabbaths and reverence My sanctuary:  
I *am* the LORD.

Leviticus 26:3 'If you walk in My statutes and keep My commandments, and  
perform them,

Leviticus 26:4 then I will give you rain in its season, the land shall yield its  
produce, and the trees of the field shall yield their fruit.

Leviticus 26:5 Your threshing shall last till the time of vintage, and the vintage  
shall last till the time of sowing;  
you shall eat your bread to the full, and dwell in your land safely.

Leviticus 26:6 I will give peace in the land, and you shall lie down, and none will  
make *you* afraid;  
I will rid the land of evil beasts,  
and the sword will not go through your land.

Leviticus 26:7 You will chase your enemies, and they shall fall by the sword  
before you.

Leviticus 26:8 Five of you shall chase a hundred, and a hundred of you shall put  
ten thousand to flight;  
your enemies shall fall by the sword before you.

Leviticus 26:9 'For I will look on you favorably and make you fruitful, multiply you  
and confirm My covenant with you.

Leviticus 26:10 You shall eat the old harvest, and clear out the old because of  
the new.

Leviticus 26:11 I will set My tabernacle among you, and My soul shall not abhor  
you.

Leviticus 26:12 I will walk among you and be your God, and you shall be My  
people.

Leviticus 26:13 I *am* the LORD your God, who brought you out of the land of  
Egypt, that *you* should not be their slaves;  
I have broken the bands of your yoke and made you walk upright.

Good stuff – *for Israel!* We should not apply these material promises  
to ourselves. We are promised all spiritual blessings in heavenly  
places – which are far better than the material things of this world.

The timeless principle is that you should walk in harmony with God in  
order to experience the abundance of His blessings.

Two - Submit to God's Chastisements

Privilege and responsibility go together.



Leviticus 26:14 'But if you do not obey Me, and do not observe all these commandments,  
Leviticus 26:15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, *but* break My covenant,  
Leviticus 26:16 I also will do this to you...

Six periods of chastisement are described; the last is the most serious, involving removal from the land. The general order is: distress; disease; drought (and famine); defeat (from enemies); death (from war, animals, plagues); destruction (of the cities and nation); and dispersment – exile among Gentiles.

I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart.

And you shall sow your seed in vain, for your enemies shall eat it.  
Leviticus 26:17 I will set My face against you, and you shall be defeated by your enemies.

Those who hate you shall reign over you, and you shall flee when no one pursues you.

Leviticus 26:18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

Leviticus 26:19 I will break the pride of your power;  
I will make your heavens like iron and your earth like bronze.

Leviticus 26:20 And your strength shall be spent in vain;  
for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

Leviticus 26:21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.

Leviticus 26:22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number;  
and your highways shall be desolate.

Leviticus 26:23 'And if by these things you are not reformed by Me, but walk contrary to Me,

Leviticus 26:24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.

Leviticus 26:25 And I will bring a sword against you that will execute the vengeance of the covenant;  
when you are gathered together within your cities I will send pestilence among you;

and you shall be delivered into the hand of the enemy.  
Leviticus 26:26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.

Leviticus 26:27 'And after all this, if you do not obey Me, but walk contrary to Me,

Leviticus 26:28 then I also will walk contrary to you in fury;  
and I, even I, will chastise you seven times for your sins.  
Leviticus 26:29 You shall eat the flesh of your sons, and you shall eat the flesh  
of your daughters.  
Leviticus 26:30 I will destroy your high places, cut down your incense altars, and  
cast your carcasses on the lifeless forms of your idols;  
and My soul shall abhor you.  
Leviticus 26:31 I will lay your cities waste and bring your sanctuaries to  
desolation, and I will not smell the fragrance of your sweet aromas.  
Leviticus 26:32 I will bring the land to desolation, and your enemies who dwell in  
it shall be astonished at it.  
Leviticus 26:33 I will scatter you among the nations and draw out a sword after  
you;  
your land shall be desolate and your cities waste.  
Leviticus 26:34 Then the land shall enjoy its sabbaths as long as it lies desolate  
and you *are* in your enemies' land;  
then the land shall rest and enjoy its sabbaths.  
Leviticus 26:35 As long as *it* lies desolate it shall rest—  
for the time it did not rest on your sabbaths when you dwelt in it.  
Leviticus 26:36 'And as for those of you who are left, I will send faintness into  
their hearts in the lands of their enemies;  
the sound of a shaken leaf shall cause them to flee;  
they shall flee as though fleeing from a sword, and they shall fall when no one  
pursues.  
Leviticus 26:37 They shall stumble over one another, as it were before a sword,  
when no one pursues;  
and you shall have no *power* to stand before your enemies.  
Leviticus 26:38 You shall perish among the nations, and the land of your  
enemies shall eat you up.  
Leviticus 26:39 And those of you who are left shall waste away in their iniquity in  
your enemies' lands;  
also in their fathers' iniquities, which are with them, they shall waste away.

### Three - Trust His Covenant

God must punish; but it was for the purpose of drawing His people  
back. He would never and will never cast them totally away.

Leviticus 26:40 *But* if they confess their iniquity and the iniquity of their fathers,  
with their unfaithfulness in which they were unfaithful to Me, and that they also  
have walked contrary to Me,  
Leviticus 26:41 and *that* I also have walked contrary to them and have brought  
them into the land of their enemies;  
if their uncircumcised hearts are humbled, and they accept their guilt—  
Leviticus 26:42 then I will remember My covenant with Jacob, and My covenant  
with Isaac and My covenant with Abraham I will remember;

I will remember the land.

Leviticus 26:43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them;

they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.

Leviticus 26:44 Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them;

for I *am* the LORD their God.

Leviticus 26:45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God:

I *am* the LORD.”

Leviticus 26:46 These *are* the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

We should not presume upon God’s grace and mercy. But we should bear in our hearts the understanding that God is always ready to forgive us. He remains faithful even when we are faithless.

#### Four - Keep Your Commitments to God

Leviticus 27:1 Now the LORD spoke to Moses, saying,

Leviticus 27:2 “Speak to the children of Israel, and say to them: ‘When a man consecrates by a vow...

The book ends with a chapter on vows – keeping promises made to God.

In a moment of extreme joy or trial, a Jew might make a vow to God, offering Him something of value in return for God’s blessing. The vows discussed in this chapter involve:

1. People (v1-8)
2. Animals (v9-13, 26&27)
3. Property (v14-25)
4. Produce (v30-33)

If the person could not fulfill the vow, he was not permitted to simply back-out; nor could he offer a cheaper substitute. He had to give the priest the equivalent in money, adding one-fifth more. The money was used for the ministry.

Remember, God is not asking you to make a vow. It is voluntary. But if you do promise God something, be sure you go through with it. "When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth" (Deuteronomy 23:21–23).

After so many commandments, the book ends with a note about voluntary worship. The natural response of a saved person is to ask what he can do for the Lord since the Lord has done so much for him. We find this expressed many times in the Scripture. "What shall I render unto the LORD for all his benefits toward me?" (Psalms 116:12). The apostle Paul wrote to the believers of his day, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). This is not a command. He says, "I *love* you."

## Conclusion

Leviticus 27:34 These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai.

The phrase **before the LORD** occurs more than 60 times - more than any other book in the Bible. What happens in Leviticus happens **before the LORD**, and every point of obedience it calls us to illustrates - either in specific command or in precious picture - how to walk **before the LORD**.