

# *Leviticus*

## *24-25*

Leviticus 24-25, Death Punishment for Blasphemy, Eye for an Eye Tooth For Tooth, Lex Talionis, Code of Hammurapi, Proper Hermeneutics, Kinsman Redeemer, Sabbath Year, Year of Jubilee  
Beaten Olive Oil, Gentiles In The Camp, Consecrated Bread for the Tabernacle

# *BIBLE IN FIVE*

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*God bless you as you examine His Word,  
Your servant in Christ, 2Cor. 4:5,  
Dave*

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*Matthew 10:8 ...Freely  
you received, freely give.*

# Outline

- Lev 24:1 Olive Oil and Bread for the Tabernacle
- Lev 24:10 Death Punishment for Blasphemy
- Lev 24:17 Eye for an Eye
- Lev 25:1 The Sabbath Year
- Lev 25:8 The Year of Jubilee
- Lev 25:23 Property Redemption
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# Let's open our Bibles to Lev 24:1

- Lev 24:1 Olive Oil and Bread for the Tabernacle
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# Leviticus 24:2, Clear Oil From Beaten

- <sup>NAU</sup> Leviticus 24:1 Then the LORD spoke to Moses, saying, <sup>2</sup> "Command the sons of Israel that they bring to you **clear oil from beaten olives for the light**, to make a lamp burn continually.
- The Ryrie Study Bible on page 102, Exodus 27:20 says; "The oil obtained from olives that were *beaten* rather than crushed would be of finer quality, burning more brightly and with less smoke."
- We know it was the very best oil, but is that all there is?

# Leviticus 24:2, Clear Oil From Beaten

- <sup>NAU</sup> Leviticus 24:1...clear oil from beaten olives for the light, to make a lamp burn continually.
- Why is the LORD so concerned about what kind of fuel they burn?
- The root of this word for “beaten” is the word “*kathath*” that we looked at last time, that is used of the Messiah as “cut off” in <sup>NAU</sup> Daniel 9:26 ...the Messiah will be cut off and have nothing...
- <03807> כָּתַת *kathath* ...
- <sup>NAU</sup> John 8:12 Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

# Leviticus 24:5, Fine Flour Cakes

- <sup>NAU</sup> Leviticus 24:5 "Then you shall take fine flour and bake twelve cakes with it; **two-tenths of an ephah** shall be in each cake. *[about 4 quarts = 1 gallon]*
- Why is the LORD so concerned about baked flour cakes?
- <sup>NAU</sup> John 6:35 Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.
- John 6 uses "bread" 13 X's
- <sup>NAU</sup> Leviticus 23:20 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.

# LEVITICUS (24:5,8)



- *LEVITICUS (24:5,8)* You shall take fine flour and bake it into twelve challah loaves ... Each Shabbat, he shall arrange them before God, continually, from the Children of Israel, as an eternal covenant.



# Leviticus 24:9, The Consecrated Bread

- Leviticus 24:9 "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 LORD'S offerings by fire, his portion forever."
- Matthew 12:4 how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?
- David is fleeing from Saul in, 1 Samuel 21:6 So the priest gave him consecrated bread; for there was no bread there but the bread of the Presence which was removed from before the LORD, in order to put hot bread in its place when it was taken away.

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# Leviticus 24:10, Gentiles In The Camp

- <sup>NAU</sup> Leviticus 24:10 Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp.
- gentiles in the camp
- Moses' wife, Ruth, Rahab
- <sup>NAU</sup> Exodus 12:38 A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

# Leviticus 24:7, Pure Frankincense

- <sup>NAU</sup> Leviticus 24:7 "You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the LORD.
- The "pure frankincense" should remind you of somebody.
- The "on each row" probably means in a container on top, probably not a "Ziplock Bag".

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# Leviticus 24:19-21, Eye For Eye

- Leviticus 24:19 'And if a man injures his neighbor, just as he has done, so it shall be done to him: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him. <sup>21</sup> 'Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death.
- Limits revenge while maximizing justice.
- Deuteronomy 19:21 "Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
- Exodus 21:24 tooth for tooth, tooth for tooth, hand for hand, foot for foot,

# Exodus 21:24, Tooth For Tooth

- Exodus 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,
- Lex Talionis, “An eye for an eye is the principle that a person who has injured another person is penalized to a similar degree, or according to other interpretations the victim receives the value of the injury in compensation. According to Jewish interpretations the victim in criminal law gets financial compensation based on the law of human equality eschewing mutilation and lex talionis... the Latin term *lex talionis*, the law of retaliation....” [http://en.wikipedia.org/wiki/Lex\\_Talionis](http://en.wikipedia.org/wiki/Lex_Talionis)

# The Code of Hammurapi

- This black stele inscribed with about 300 laws claims to have been written by Babylonian King Hammurapi around 1750 Bc. Many of the laws inscribed on the stone resemble the style and, to some extent, the content of Moses' laws in the Pentateuch. For example, the law of “an eye for an eye” is found in the Code of Hammurapi and in Exodus 21:24.

Bible Overview, by Rose Publishing, page 22





# Exodus 21:24, Tooth For Tooth

- <http://www.lonang.com/curriculum/4/s42.htm>
- Has a book concerning “Restitution and Punishment”

# Not A Literal Lex Talionis, But Punish In Proportion To The Crime

- Deuteronomy 19:5 ...the iron head slips off the handle and strikes his friend so that he dies-- he may flee to one of these cities and live;
- The man slaughterer goes free. ("*Involuntary manslaughter* is the unlawful killing of a human being without *malice aforethought*, either express or implied... wikipedia.")
- Deuteronomy 19:14 "You shall not move your neighbor's boundary mark...
- God just says don't do it, not do it back to him the same
- Deuteronomy 19:16 "If a malicious witness rises up against a man to accuse him of wrongdoing,... <sup>18</sup> ...if the witness is a false witness and he has accused his brother falsely, <sup>19</sup> then you shall do to him just as he had intended to do to his brother...
- God just says punish him in proportion to his lie.

# Not A Literal Lex Talionis, But Restitution

- Exodus 22:1 "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.
- <sup>NET</sup> Leviticus 24:21 One who beats an animal to death must make restitution for it, but one who beats a person to death must be put to death.
- Ephesians 4:28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

# Not A Literal Lex Talionis, But Restitution

- Exodus 21:34 the owner of the pit shall make **restitution**; he shall give money to its owner, and the dead animal shall become his.
- This word “restitution” is used 15 X’s in the NASU, in the OT. 9X’s from Exodus 21:34 to 22:15, 13 X’s in the Pentateuch
- Restitution is not part of Lex Talionis
- God is just!
- Lex Talionis was given to limit retaliation

# Leviticus 24:21, Shall Make It Good

- <sup>NAU</sup> Leviticus 24:21 'Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death.
- The “shall make it good” means make it right, i.e. replace the animal. It does not say “go kill one of his animals.”
- Let’s flip over to Matthew 5:38 and see what Jesus says...
- Matthew 5:38 "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.'<sup>39</sup> "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.<sup>40</sup> "If anyone wants to sue you and take your shirt, let him have your coat also.<sup>41</sup> "Whoever forces you to go one mile, go with him two.
- I think the “heard that it was said” refers not to “what is written” but Lex Talionis abuses.

# God Deals With People In The Language, Culture, And Laws Where They Live

- They understand Him. He might not leave them there. He didn't tell Abram to fix Caldee, or Daniel to fix Babylon, or Ruth to fix Moab;
- Genesis 12:1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; *[Gen 11, Rahab, Jonah]*

# *Exodus 21:28-36, Laws To Protect From Animals*

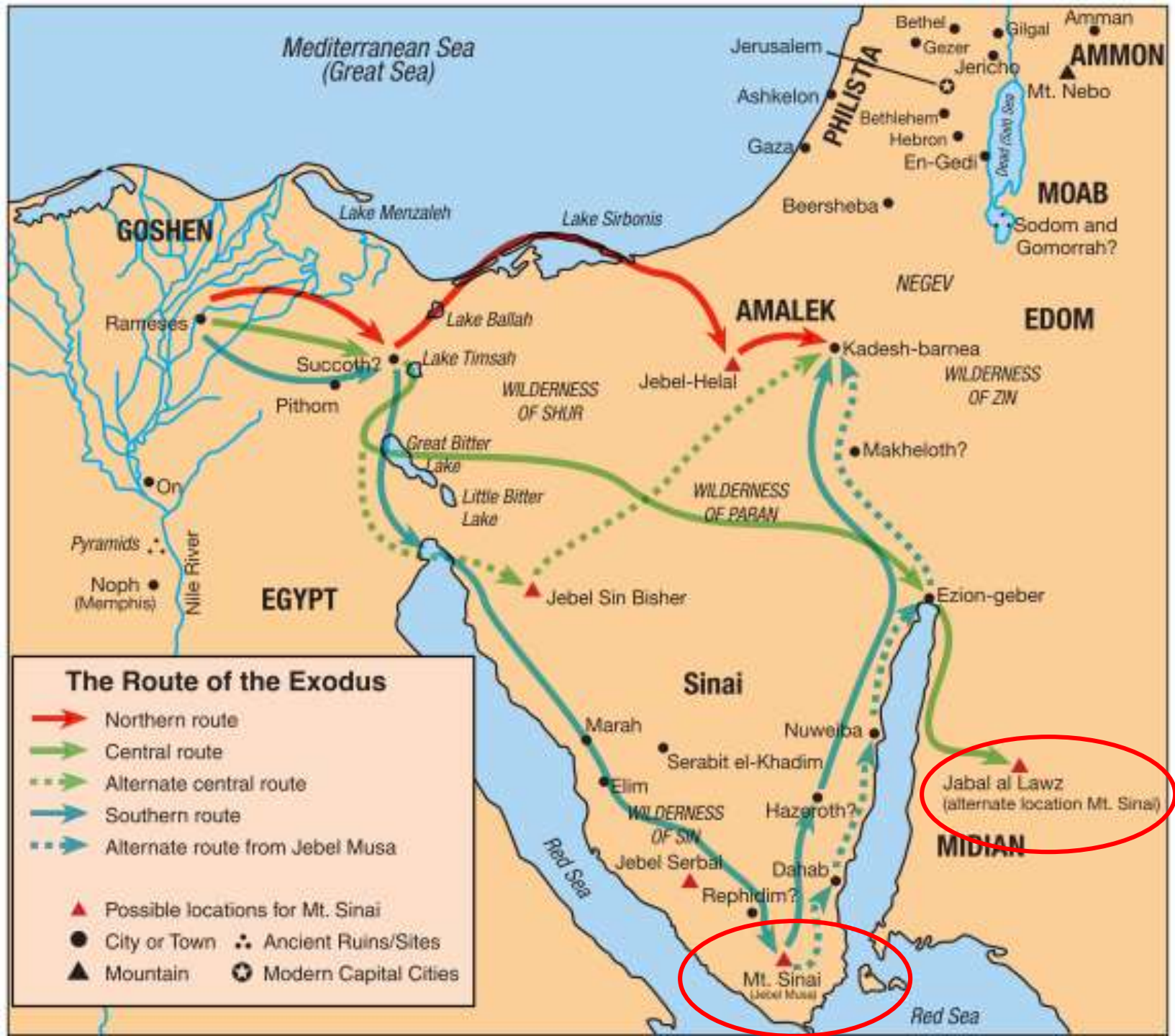
- All of this is better than a literal lex talionis.



A photograph of a dolphin leaping from the water, creating a large splash. The dolphin is captured mid-air, with its body arched and its tail flukes visible. The water is a clear blue, and the splash is white and frothy. The dolphin's skin is a light grey color. The text "Leviticus 25" is overlaid on the image in a black, sans-serif font.

# Leviticus 25





# Outline

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# Leviticus 25:1, Sabbath Year

- <sup>NAS</sup> Leviticus 25:1 The LORD then spoke to Moses at Mount Sinai, saying, <sup>2</sup> "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. <sup>3</sup> 'Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, <sup>4</sup> 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.
- Sabbath does not mean Saturday or Sunday!

# Leviticus 25:4, Sabbath Year

- <sup>NAU</sup> Leviticus 25:4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD...
- Sabbath does not mean Saturday or Sunday!
- God commanded about 60 Sabbaths per year.
- **07676 שַׁבָּת** shabbath {shab-bawth'}
- **Meaning: 1) Sabbath 1a) sabbath 1b) day of atonement 1c) sabbath year 1d) week 1e) produce (in sabbath year) ...**
- **Usage: AV - sabbath 107, another 1; 108**

# Leviticus 25:4, Sabbatical Year

- <sup>NAU</sup> Leviticus 25:5 ...the land shall have a sabbatical year.
- Sabbath does not mean Saturday or Sunday!
- God commanded about 60 Sabbaths per year.
- <07677> שַׁבָּתוֹן *shabbathon* (992d)
- **Meaning: sabbath observance, sabbatism**
- ...Usage: complete rest(4), rest(4), sabbath observance(1), sabbatical(1), solemn rest(1).
- *[not 1 mention of Saturday or Sunday!]*
- When someone asks why you don't worship on "the Sabbath", ask "Which one, there's over 60, I rest in Christ every day. Which days do you not worship Christ and rest in Him completely."

# Leviticus 25:4, Sabbath Year

- Leviticus 25:4...the seventh year the land shall have a sabbath rest, a sabbath to the LORD...
- <sup>NAU</sup> Galatians 4:9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? <sup>10</sup> You observe days and months and seasons and years. <sup>11</sup> I fear for you, that perhaps I have labored over you in vain.
- Please flip over to Galatians 2:11-21.... (James 2:10)



- *LEV (25:3,4* For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits. But in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall not sow your field nor prune your vineyard.

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Let's read Leviticus 25:8-22



# Leviticus 25:8, Every 49 Years

- <sup>NAU</sup> Leviticus 25:8 '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. *[7 X's 7=49]*
- <sup>NAU</sup> Leviticus 25:9 '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.
- the 10<sup>th</sup>. day of the 7<sup>th</sup>. Month means these “sabbaths” are days of the month not week.
- The Day of Atonement starts the Jubilee Year. [50<sup>th</sup>.]

# On The Jubilee Year

- Every slave is set free,
- all land returns to each family
- God provides for them a years paid vacation
- but they say, “No thanks”
- I’m not aware of any evidence that they ever kept it,
- That resulted in God’s punishment to keep it.
- Dan figured it out...

# Dan Figured It Out With Proper Hermeneutics

- <sup>NAU</sup> Daniel 9:2 in the first year of his reign, I, Daniel, **observed in the books** the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.
- He “observed in the books” with hermeneutics that were; normal, literal, contextual, grammatical, historical.
- Daniel 9:24, =490 years for Jews and Jerusalem, 483 have been completed literally, 7 yet future with many verses predicting literal fulfillment.

# 70 Years As Slaves In Babylon

- <sup>NAU</sup> 2 Chronicles 36:19 Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles.<sup>20</sup> Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, <sup>21</sup> to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete.

# Leviticus 25:14, Friend's

- Proverbs 17:17 A friend loves at all times, And a brother is born for adversity.



# Leviticus 25:18, Whoops, A Condition

- <sup>NAU</sup> Leviticus 25:18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that you may live securely on the land.

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# Let's read Leviticus 25:23-34

- It's God's land and He has given possession of it to the Jews, by tribe, and to families. FOREVER! No, land for peace will ever work. It's His land!

# gracethrufaith.com on Kinsman Redeemer

- **A. Leviticus 25:25** says that *“If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and redeem what his countryman has sold.”* This would normally be a father, son, or brother. Later, in **Lev. 25:49** this list is expanded to include an uncle or cousin or any blood relative. The obligation fell to the closest kin who was capable.
- [http://gracethrufaith.com/ask-a-bible-teacher/the-kinsman-redeemer/?utm\\_source=feedburner&utm\\_medium=email&utm\\_campaign=Feed%3A+Gracethrufaith+%28GraceThruFaith%29](http://gracethrufaith.com/ask-a-bible-teacher/the-kinsman-redeemer/?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+Gracethrufaith+%28GraceThruFaith%29)

# Leviticus 25:31, Unwalled Villages

- **City Walls**
- *Dr. Fleming:* Remember that a gate can leave people out, or save people and protect them from within. Are you going to let poor people in when the enemy is coming? This becomes a big issue.
- You have walled mother cities and unwalled daughter villages. It's interesting the word *kiryat* in the Hebrew means "municipality" and is a feminine word. So, just like in English of Dallas you would say she. So, a mother walled city has unwalled daughter villages.
- Joshua destroyed these cities and their daughters, meaning men and women old and young dwelling in unwalled villages which are connected to a walled mother city. On the way to the cross when the daughters of Jerusalem are weeping, that doesn't mean women. It means they have gone outside of the city wall. The people living outside the wall are called daughters. Think of the wall as the skirt of the mother city.
- The outskirts then are the people who can't afford the taxes and things necessary to live inside the city. They are the poor. There are 200 references in the Bible where the word daughters is not next to a person's name. Daughter's of Jacob means "female offspring." Daughters of Israel, daughters of Judah, daughters of my people, daughters of Jerusalem — they all mean those who are landless, the poor, and the forgotten who are outside the protection of the walled mother city.
- The Word of the Lord in many places in the Bible comes to the daughters of my people. Don't forget the prophets. Don't forget the people. They are easy to forget since they are outside the wall. It's important to remember that. For example, on Palm Sunday, John uses that phrase when he says that Jesus quotes Isaiah, "Say to the daughters of Jerusalem your Redeemer is coming and he will take away the wall, like on the Mount of Olives on Palm Sunday.
- Jesus had a special conversation with the daughters of Jerusalem who hung on His every word. When they saw He was about to be crucified, they wept.
- *Dr. Reagan:* Yes, in fact Mary and Lazarus and Martha were from Bethany.
- *Dr. Fleming:* Bethany would have been considered a daughter village.
- If Jesus meant the women who had come from Galilee with Him to Jerusalem, He would have said, "The women of Galilee." But, no, He was talking to the people outside the wall of Jerusalem.



City Gates

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# Let's read Leviticus 25:35-46

- God's provides for the poor, but not with welfare, but instead, a way to work out of debt.

# Leviticus 25:36, Usurious Interest

- <sup>NAU</sup> Leviticus 25:36 'Do not take usurious interest from him, but revere your God, that your countryman may live with you.'

# Leviticus 25:36, Impatient for Investment Returns

- Don Young tells, “When our eldest daughter was old enough to understand what saving money was all about, my wife and I sat down with her and explained the value of money. We explained how you save, and when the piggybank was full, you take the money out and deposit it in a commercial bank so that it might draw interest. We thought we had done a thorough job. She seemed to understand and couldn't wait to open a savings account in our local bank by herself. I called the banker in our little town and told him our daughter was on the way to open her savings account. We would stop in later and sign the necessary papers. What a thrill! She got the president of the bank himself to wait on her. She handed over her savings, and he gave her a receipt and thanked her for her business. But she wouldn't leave. She just stood there like she was waiting on something else. "Is there anything else that I can help you with?" he asked.
- "Yes," she said, "I want my interest.”

# Leviticus 25:39, Kinsman Redeemer

- <sup>NAU</sup> Leviticus 25:39 '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.'
- The entire book of Ruth



# Leviticus 25:43 No severity

- <sup>NAU</sup> Leviticus 25:43 'You shall not rule over him with severity, but are to revere your God.'
- This word “severity” is used more in Leviticus than any other NAU book, and 3 X's in this chapter about slavery (25:43, 46, 53)

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# Leviticus 25:47-55, When A Gentile Owns A Jew

- <sup>NAU</sup> Leviticus 25:50 '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.
- God did not allow abuse in slavery, only a means of providing for the poor until they could get on their feet, or repay their debt.
- God provides a way out.

A person is seen from behind, walking away through a field of tall, golden grasses. The sun is low on the horizon, creating a bright, hazy glow that silhouettes the person and illuminates the scene. The person is wearing a light-colored, long-sleeved top and dark pants. The overall mood is peaceful and contemplative.

*Lord,  
Wrap your arms  
around my family  
and draw us close  
to you. Amen.*

A vertical strip of blue water with gentle ripples, serving as a background for the text.

**THE  
END**

# Leviticus 24:2 2, Bible and Spade, Lamps

- "For You are my lamp, O my darkness.
- for David's sake the LORD raised up his horn in Jerusalem;
- He was saying to them, "The ark of the covenant is not brought to be put under a basket, is it, O my people? Is it not brought to be put on the lamps?"
- Bible and Spade, Vol. 26, No. 4, Fall 2013, page 98, The Lamps of Khirbet el-Maqatir, by Brian N. Peterson

