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# LOOKING FORWARD TO THE SABBATH AND JUBILEE YEARS

*Leviticus 25:1–34*



## 2-SECTION OUTLINE FOR LEVITICUS

I. The Instructions for Approaching God (1–16)

II. The Commands for Obeying God (17–27)

A. How the covenant community is to live with one another

B. How they are to operate in the promised land

C. How they are to treat those outside the covenant community

“Although the dominant theme in Leviticus 1–16 might be encapsulated by the word *atonement*, the dominant word for the rest of the book is *holiness*.”

MARK ROOKER, COMMENTARY ON LEVITICUS

# EXEGETICAL SUMMARY OF LEVITICUS 25:1–34

God requires the nation of Israel to follow a particular calendar regarding Sabbath and Jubilee years—when they get to the promised land. He does this to remind them of His covenantal faithfulness and to help keep their lives centered on Him.

# HOW IS LEVITICUS 25:1–34 RELEVANT TO US?

This text is important for us today because it helps us think through how to better organize our lives around the truth of the gospel of Jesus Christ and the local church.

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LEVITICUS 25:1–34

- I. The Introduction to the Sabbath and Jubilee Years (1–2)
- II. The Requirements for the Sabbath and Jubilee Years (3–22)
  - A. The Sabbath Year—a rest from the land (3–7)

“During the sabbatical year there must be no systematic harvesting of self-seeding crops, or such fruits as figs or grapes. Anything of this nature that the land produces without human aid is the property of all, and people are to obtain their food wherever they can find it, just as the Israelites did in their wilderness wanderings.”

**R. K. HARRISON, COMMENTARY ON LEVITICUS**

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  - B. The Jubilee Year—a celebration for the people (8–17)
    - i. The people were not to sow or reap (11)

“Two fallow years in succession would have been a severe test of faith. The Israelites were called upon to trust totally in God and acknowledge in a profound way that he was the provider of the basic necessities of life.”

**MARK ROOKER, COMMENTARY ON LEVITICUS**

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    - i. The people were not to sow or reap (11)
    - ii. The people were to release each other from debts (10)
    - iii. The people were to return land to the original owners (13–17)

“The sale of property had to be adjusted based on the number of years since the last Jubilee in order to determine the amount of produce that would have been collected (25:15–17). The greater number of years that remained until the Jubilee warranted a higher price, while the purchase closer to the time of the Jubilee would proportionately lower the price.”

**MARK ROOKER, COMMENTARY ON LEVITICUS**

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  - C. The Sabbath Year Revisited—a reminder that God will provide (18–22)

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    - i. God reminds them of their covenantal duties (18)
    - ii. God promises the land will yield its produce (19, 21–22)

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- I. The Introduction to the Sabbath and Jubilee Years (1–2)
- II. The Requirements for the Sabbath and Jubilee Years (3–22)
- III. The Redemption of Property in the Promised Land (23–34)
  - A. God owns their property (23–24)
  - B. God cares about the poor (25–31)
  - C. God prioritizes the Levites (32–34)

“In view of the status of the Levites and the special nature of their property, it is no wonder that the right of repurchase is less restrictive for the Levites than it is for the other Israelites. Such exceptional protection for the Levites and their cities and houses strongly suggests that a Levitical lifestyle is far closer to the spirit of the Jubilee than is the life of ordinary people.”

**NOBUYOSHI KIUCHI, COMMENTARY ON LEVITICUS**

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- IV. The Biblical-Theological Connections to Leviticus 25

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## IV. The Biblical-Theological Connections to Leviticus 25

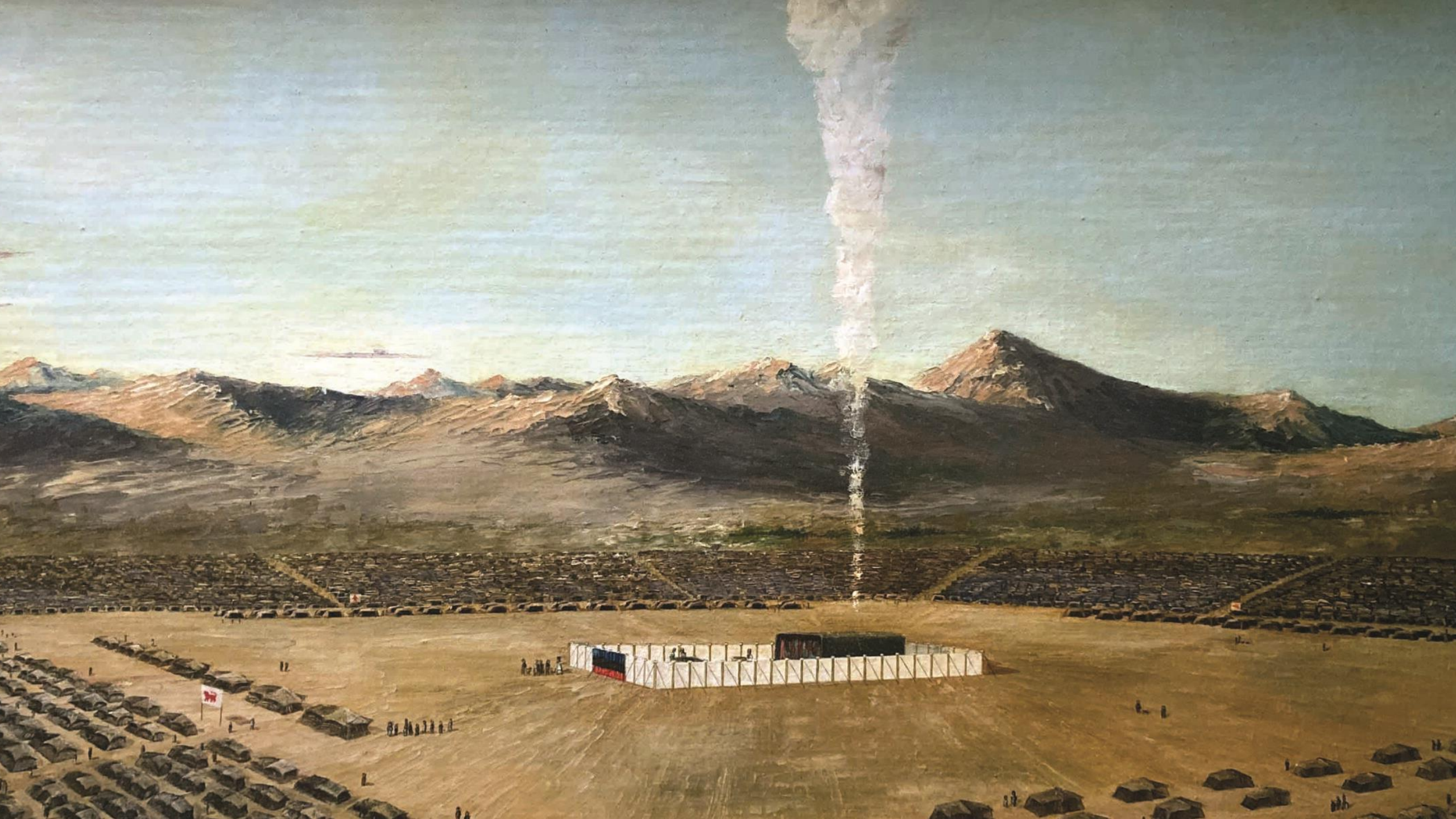
- A. Divine Judgment: The nation of Israel's failure to keep the Law resulted in 70 years of captivity (Jer. 25:11, 2 Chron. 36:20–21)
- B. Divine Grace: The Lord Jesus Christ's fulfilment of the Law resulted in our eternal salvation (Gal. 4:10; Col. 1–2)

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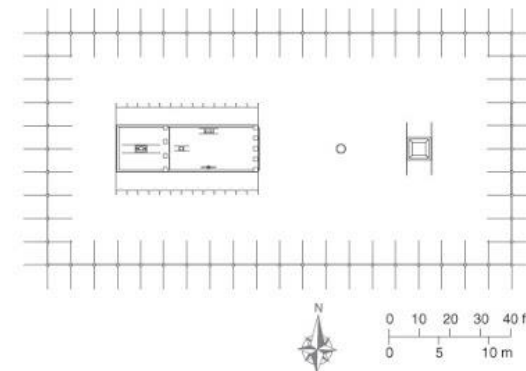




## THE TABERNALE AND COURT

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 186. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

## Tabernacle and Court Architectural Plan



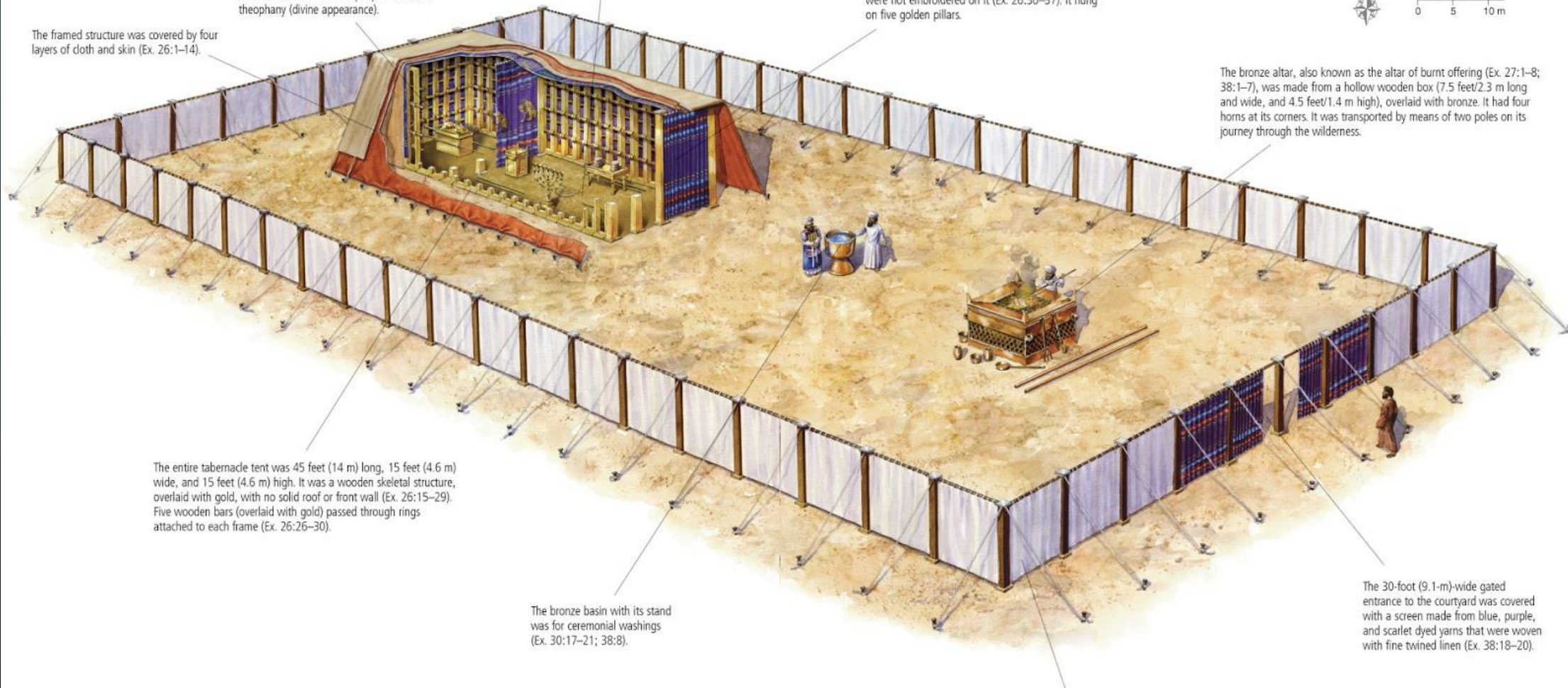
The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).



The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–10; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

