

**Jubilee**  
**Leviticus 25**  
**May 19<sup>th</sup>, 2019**

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**Introduction:**

- In chapter 25 God **demonstrates** his concern for his people by **ensuring** that everyone will always be provided for, that no one will be oppressed, and that anyone can experience the promise of God

**Main Points: The Blessing of the Jubilee meant...**

1. That **everyone** would be **provided** for
  - The Sabbath requires faith; dependence on God; trust in His Word
  - Dependence on God manifest by a simple life is a great safeguard against materialism, vanity, and idolatry.
2. That **no one** would be **oppressed**
  - Jubilee restores social order
  - Following God requires ethical and compassionate decisions and practices. Taking advantage of someone in need is reprehensible to God.
3. That **anyone** can experience the **promise** of God
  - Jubilee re-establishes theological awareness: everything belongs to God
  - The theological principle underlying the jubilee is enunciated: *The land must not be sold off permanently, for the land is mine.* Time and again the Pentateuch reiterates that it is God who gives Israel the land (e.g., Gen. 15:7; 17:8; 24:7; Exod. 6:4; Lev. 20:24; 25:2,

38; Deut. 5:16). Every tribe and every family within each tribe is allotted a portion of the land by divine decree (Num. 32; Josh. 13ff.). By insisting that the land could not be alienated from the family to whom God has assigned it (cf. 1 K. 21:3), this law aims to preserve the idea that the land ultimately belongs to God. His people are but *resident aliens and settlers* in the land. In other words it does not really belong to them; they inhabit it thanks solely to the mercy and favor of their God, the great landowner (cf. 1 Chr. 29:15; Ps. 39:13 [Eng. 12]; Heb. 11:13; 1 Pet. 2:11).<sup>1</sup>

**Conclusion**

Self-denial, social kindness, and sabbath/Sabbath coordinate to reveal important priorities involved in our relationships with God and with each other.

- **Holiness:** We can emulate God, who rested at creation (Gen. 2:2-3) and does not need human food (Ps. 50:12-13), and Christ, whose self-sacrificing kindness involved humbling himself to death on a cross (Phil. 2:8).
- **Humility:** Those who fast and keep Sabbath become weaker, stop seeking their own welfare, and remember the Creator who sustains them. This voluntary observance prepares them to recognize the needs of poor people, who involuntarily go hungry and whose work is insufficient to sustain them.
- **Equality:** The diet and work of those who fast and keep Sabbath is alike whether they are rich or poor. Abraham Heschel describes the Sabbath:

A reminder of every man's royalty; an abolition of the distinction of master and slave, rich and poor, success and failure<sup>2</sup>

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<sup>1</sup> Wenham, G. J. (1979). *The Book of Leviticus* (p. 320). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

<sup>2</sup> Gane, R. (2004). *Leviticus, Numbers* (pp. 447-448). Grand Rapids, MI: Zondervan.

**The Justice of God**  
**Leviticus 24:10-23**  
**May 12<sup>th</sup>, 2019**

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**Introduction:**

- What is justice?
- What is the \_\_\_\_\_ of the rule of law?
- Is God fair?

**Main Points:**

1. God's justice is \_\_\_\_\_
  - a. God is the judge
    - i. Deuteronomy 32. 3-4
    - ii. Daniel 4.37; Revelation 15.3
  - b. God's word is the \_\_\_\_\_ by which we live our lives
    - i. It is trustworthy, sufficient, without error—the supreme authority and guide for all doctrine and conduct (1 Peter 1:23-25; John 17:17; 2 Timothy 3:16-17) - NAB Statement of Faith
2. God's justice \_\_\_\_\_
  - a. There must be atonement for sin
    - i. Hebrews 9.22
    - ii. Leviticus 17.11
  - b. Mercy \_\_\_\_\_ over judgment - James 2.13; grace inspires love
    - i. Jesus paid it all - Matthew 26.28; Mark 14.24; Romans 3.25; Romans 5.9; Ephesians 1.7; Colossians 1.20; Hebrews 13.12; 1John 1.7; Revelation 1.5

3. God's justice is \_\_\_\_\_
  - a. The rules apply equally to all people
    - i. The significance of the offender's lineage clarifies this
    - ii. "Foreigners resident in Israel were expected to show respect for God. Other laws that also applied to foreign residents are mentioned in Exod. 12:19, 49; Lev. 16:29; 17:15; 18:26; Num. 9:14; 15:30. Non-Israelites were among those who came out of Egypt according to Exod. 12:38."
  - b. God has no \_\_\_\_\_
    - i. Leviticus 19.15 -- "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly."
    - ii. Deuteronomy 10.17; 2Chronicles 19.7; Job 34.19; Mark 12.14; Romans 2.11; Galatians 2.3; Ephesians 6.9; Colossians 3.25; 1Peter 1.17
  - c. God's love, mercy, grace, and justice are based on \_\_\_\_\_, not yours
    - i. It doesn't matter who you are; it matter who's you are

**Conclusion: God is just:**

his authority is absolute

his judgment is \_\_\_\_\_

his action is not \_\_\_\_\_

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