The Lamps Burn Continually, Eye For Eye Tooth For Tooth Ruling, Land Sabbaths & Year of Jubilee, Laws of Redemption, & Torot

Leviticus 23:44-26:46

Reading Questions

1. What is the penalty for blaspheming the Name of יהוה?
2. What is the penalty for taking the life of any man?
3. Do people who are not Israelites have a separate set of laws and judgments that are applied to them that are different than the ones for Israelites?
4. What is one of the main purposes of the year of Jubilee?
5. Is the law related to circumcision of the heart?

Reading Answers

1. Death (Leviticus 24:16)

2. It depends. Although Leviticus 24:17 says that he is to be put to death, we have to take into account the full Word of יהוה. See *the reading notes for Week 41 of the Annual Reading Schedule, specifically the answer for the question, "Who puts the murderer to death and when?"*.

3. No (Leviticus 24:22)

4. The year of Jubilee is the 50th year with one of the main purposes being for each person to return to their possession – their inheritance they received from their fathers. If they had sold their land, in most cases they would get it back automatically in the year of Jubilee (with some exceptions such as a house in a walled city). The purpose behind that is so that each tribe maintains its inheritance and the land that belongs to each tribe.

5. Yes. We can see circumcision of the heart is important in the law by verses such as Leviticus 26:41. יהוה has always been concerned about the heart. That is not something "new" to the books of Matthew through Revelation as some might think.

Reading Notes

- Leviticus 24:11 starts off with the Hebrew word וַיִּקֹּב way'yiqqov which literally means "and he pierced through" or something similar. We can see this same word in the Hebrew of 2 Kings 12:9 (or in the Leningrad Codex, 2 Kings 12:10 instead of verse 9), which says, *"And Yahuyada the priest took a chest, and bored a hole in its lid..."* (2 Kings 12:9 or 10 depending on manuscript). The English phrase "bored" is from the same word in Hebrew "way'yiqqov" and of course, therefore, the same Strong's # H5344. This word is related to a piercing through or penetrating through in some fashion; perhaps figuratively doing damage of some kind. The action done in Leviticus 24:11 was more than just "speaking". We can see, in fact, that some translations say the man "cursed" (which is from another Hebrew word).

- There are three places in the Torah that teach "eye for eye", "tooth for tooth", etc.. Those include:
  1) When a pregnant woman is hit and children come out (Exodus 21:24)
  2) When a blemish is inflicted upon a neighbor (Leviticus 24:20)
  3) When someone bears false witness (Deuteronomy 19:21)

  See the reading notes for Week 46 of the Annual Reading Schedule for more commentary related to this subject and the teachings of **יהושע**.

- If the land Sabbath laws in Leviticus 25 were followed by people, then the land of farmers would be healthier, richer, and crops would grow better for longer. When the land is not permitted to rest once every 7 years, it puts a strain on the soil and on the land that is more than what the land is designed to bear. Even the land needs to rest to not be ploughed and harvested every so often. For example: When I worked at a farm I was told the asparagus grows on its own each year since it is a perennial, but that after about 25 years it stops growing and has to be re-planted usually. I am guessing this is probably because in the 7th year land Sabbath (just a guess) that perhaps they are still harvesting it and not letting the land rest. I wonder if, in situations like that, the farmers would follow the laws in the Bible if their crops would continue to grow and be fruitful in the longer-term rather than having a limited span of time in which they will grow. **יהוה** made the land, surely His laws have wisdom in them if only we will listen! The land was designed by Him, so of course His laws are going to show us how to best care for the land. Similarly, He designed us and if we follow His laws for ourselves in what we eat, wear, etc. then we will be our happiest and best cared for as well!

- It sounds like in Leviticus 25:5-7, related to the 7th Year Land Rest, that it's saying we shouldn't be harvesting the land as normal, but that if we get hungry and need to eat we can go get what we need to eat at that moment from the crops that are growing. However, that's different from harvesting where you take all the crops in from the field or vine all at once and store them for later. This, on the other hand, sounds like each person can only take what they need to eat at that moment if their

store of food from the previous year has run out. This would minimize the impact we make on the land once every 7 years but also provide a way for people to eat if the food supply ran low during at least the spring, summer, and fall. I think it is possible that perhaps we should have a store of food from the previous year to deal with the winter in those situations.

Of course, for most of us today who do not own land or grow crops or have room to store lots of food, I am not sure there is much we can do. The responsibility for observing the land Sabbaths fall on the land owners ultimately. However, if we were financially blessed enough, we could stock up, perhaps, on some crops or foods which will not go bad such as bags of flour or canned vegetables or other things with expiration dates more than a year and a half in advance if we have a place to store such food safely so it will not spoil.

I wonder if, perhaps, storing up food for a year of a land Sabbath might one day prove to help out in a crisis situation that would occur during a year of a land Sabbath? I have my own views on when the land Sabbath years are, but I'm not sure that should be the focus of these notes at this time.

- Notice in this reading it talks about redeeming. In Leviticus 25:25-28 it talks about redeeming possessions and brothers (which could mean any relatives really) helping each other redeem things they sold to deal with their situation of being poor. Then in Leviticus 25:47-55 it speaks of redeeming your brother himself if he sold himself because of his poverty. The principle here is that if our brothers are in debt and we are able to help them get out of debt or redeem something of theirs, we should.

  Obviously people need to make wise decisions and we can't be responsible for everyone's debt or help every person out of debt every time, but the Torah does encourage to help others out of debt who arrived in that situation.

- Leviticus 26 seems similar to Deuteronomy 28.

Related Verses

Commands Related To Judgment: Exodus 23:2-3, 6-8, Leviticus 19:15, Numbers 35:12-32,
Laws For Cities of Refuge & Revenger of Blood: Deuteronomy 19
The Cities of Refuge: Numbers 35:13-15, Joshua 20:7-9, 1 Chronicles 6:57-59
One Law For Native & Stranger: Exodus 12:49, Numbers 9:14, 15:15-16, 29
Eat The Flesh of Your Sons: Deuteronomy 28:53-57, 2 Kings 6:28-29, Jeremiah 19:9, Lamentations 2:20, 4:10, Ezekiel 5:10
Jubilee: Leviticus 27:17-24, Numbers 36:4