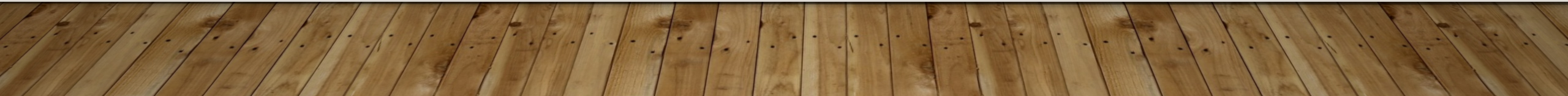


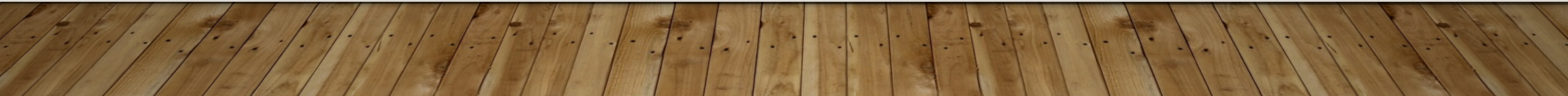
GENESIS

A DEEP DIVE

HEAVEN AND EARTH

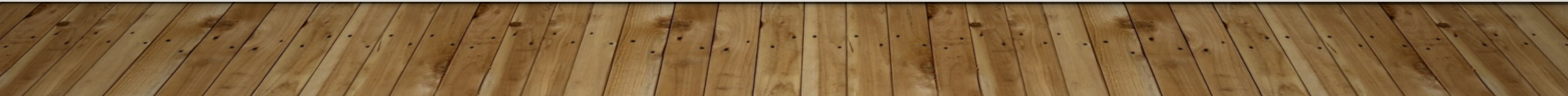


TIME AND ESCHATOLOGY IN GENESIS 1



GOD “RESTS” ON THE SEVENTH DAY

- Question
- What is the significance of God resting on the seventh day of creation?
- “History is headed towards an ultimate rest--seventh day rest--so make sure that you participate in it and remind yourself of it every seven days, to both remember and anticipate and foretaste that future rest in the moment.”



TIME IN GENESIS 1 (ESCHATOLOGY)

- The most self-evident design feature of Genesis 1 is its seven-day sequence. It turns out that the number seven is an organizing principle for the entire chapter from beginning to end.
- The opening line of Genesis 1 has seven words, and the central word, untranslated in English, is two Hebrew letters, the first and last letters of the Hebrew alphabet.

7	6	5	4	3	2	1
הָאָרֶץ the land	וְאֵת and	הַשָּׁמַיִם the skies	אֵת x	אֱלֹהִים God	בָּרָא he created	בְּרֵאשִׁית In-the-beginning

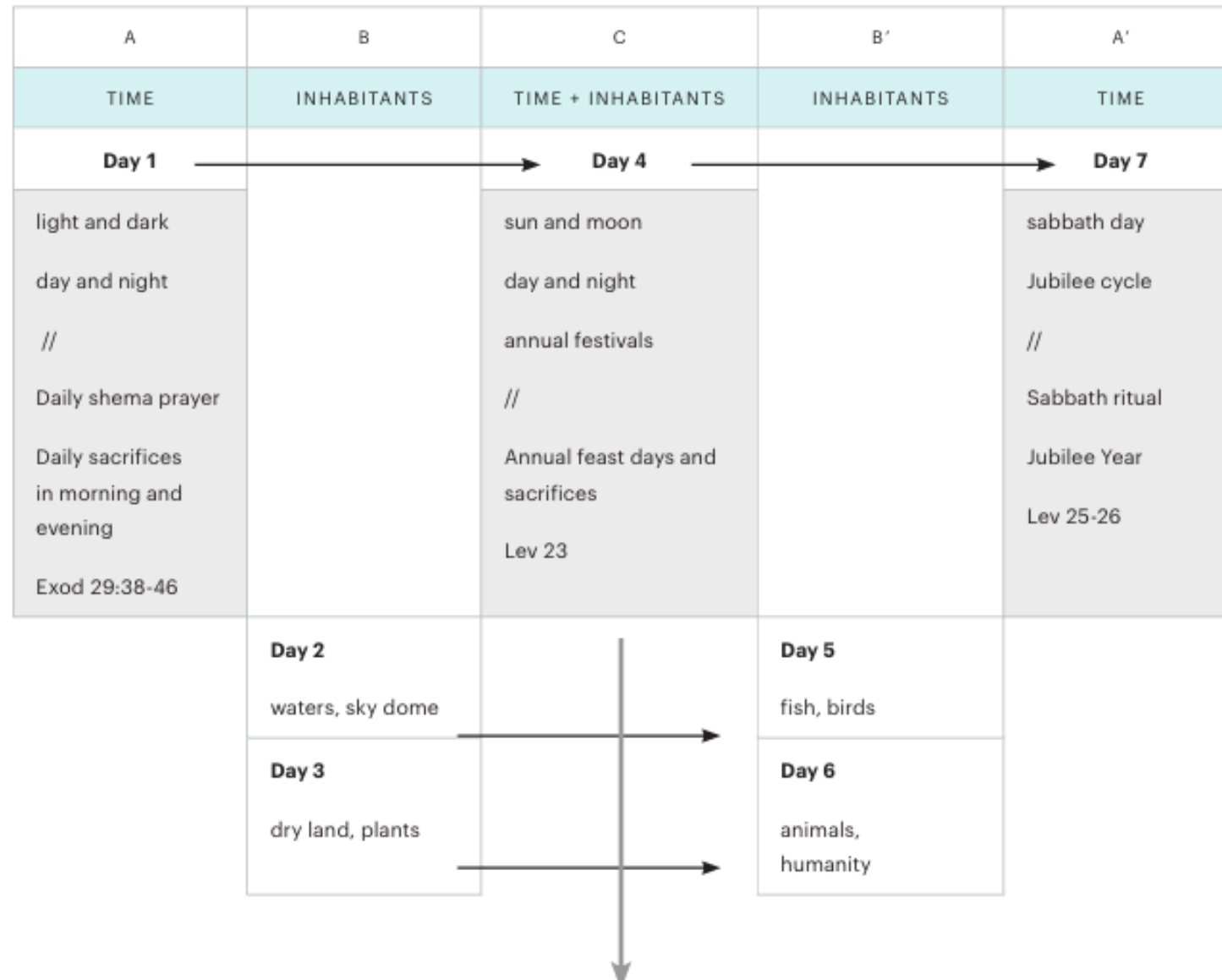
x = aleph / ת = taw

GENESIS 1 STRUCTURAL DESIGN

- In Genesis 1:1 the reader is being informed that the structural design of sentences is meaningful, and can convey deeper layers of significance. Here, the number 7 is introduced as significant, alongside the structural importance of the central word.

GENESIS 1 STRUCTURAL DESIGN

- This same design structure is at work on the macro-level in Genesis 1: The first, middle, and final days all focus on the theme of time in a coordinated way.
- The Symmetrical emphasis on Time in Gen 1 and the literary design of day 4: Genesis 1:14-19 provides a foundation for all of Israel's ritual calendar.



A	B	C	B'	A'
TIME	INHABITANTS	TIME + INHABITANTS	INHABITANTS	TIME
Day 1		Day 4		Day 7
light and dark day and night // Daily shema prayer Daily sacrifices in morning and evening Exod 29:38-46		sun and moon day and night annual festivals // Annual feast days and sacrifices Lev 23		sabbath day Jubilee cycle // Sabbath ritual Jubilee Year Lev 25-26
	Day 2		Day 5	

A	1:14a And God said, "Let the lights be in the skies for dividing between the day and between the night, 1:14b and let them be for signs and for festival times and for days and for years.	
B	1:15 And let them be for lights in the dome of the skies, to give light upon the land."	
	C	1:16a And God made the two great lamps, the great light for ruling over the day
	C'	1:16b and the little lamp for ruling over the night and also the stars.
B	1:17 And he set them in the dome of the skies, to give light upon the land,	
A	1:18a and to rule over the day and over the night 1:18b and to divide between the light and between the darkness."	

GENESIS 1 STRUCTURAL DESIGN

- This design highlights the structural significance of “divinely ordered time” in Genesis 1: God provides the essential order (day 1) and then delegates the maintenance of that order to others (day 4) which is mirrored by the sacred calendar of Israel, and which all looks forward to and leads up to, the Sabbath (day 7)

GENESIS 1 STRUCTURAL DESIGN

- Other patterns of SEVEN in Genesis 1
- There are SEVEN WORDS in Genesis 1:1, and FOURTEEN WORDS in Gen 1:2
- There are SEVEN PARAGRAPHS in Gen 1:1-2:3 marked by “evening and morning”
- The concluding SEVENTH paragraph in Gen 2:1-3 begins three lines which have SEVEN WORDS each: 2:2-3a

SEVENTH paragraph in Gen 2:1-3 has
three lines with SEVEN WORDS each: 2:2-3a

1	2	3	4	5	6	7
<i>And-he-finished</i>	God	on-the-day	the-seventh	his-work	which	He-made
and-he-ceased	On the day	the-seventh	from-all	his-work	which	He-made
and-he-blessed	God	the	day	the-seventh	and-he-sanctified	it

KEY WORD REPETITIONS

- Each of the key words in Gen 1:1 are repeated by multiples of SEVEN in in the opening movement of Genesis
- “God” = 35x (7x5) in Gen. 1:1-2:3
- “land” = 21x (7x3) in Gen. 1:1-2:3
- “skies” and “dome” = 21x (7x3) in Gen. 1:2-2:4

KEY WORD REPETITIONS

- Key words repeated SEVEN TIMES
- “light” and “day” together Day 1

God speaks 10 times in Gen 1:1-2:3

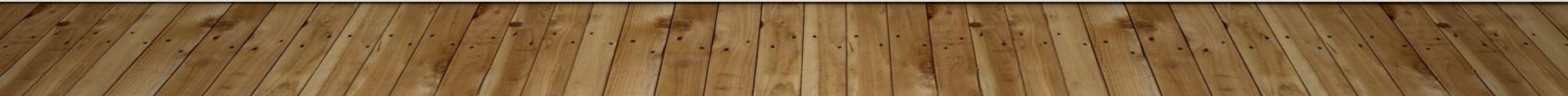
- 7 times are divine creative commands to the creation itself: “let there be...”
- 3 times are divine initiatives toward humanity: “let us make ‘adam...,” “be fruitful and multiply,” “behold I have given to you...”

REFLECTION

- “To suppose that all these appearances of the number seven are mere coincidence is not possible. This numerical symmetry is, as it were, the golden thread that binds together all the parts of the section.” — UMBERTO CASSUTO, FROM ADAM TO NOAH, 15.

WHY THE NUMBER “SEVEN”?

- Seven was a symbolic number in Israelite culture and literature. It communicated a sense of “fullness” or “completeness” (“שבע seven” is spelled with the same consonants as the word “שבע complete/full”).
- This makes sense of the pervasive appearance of “Seven” patterns in the Bible.

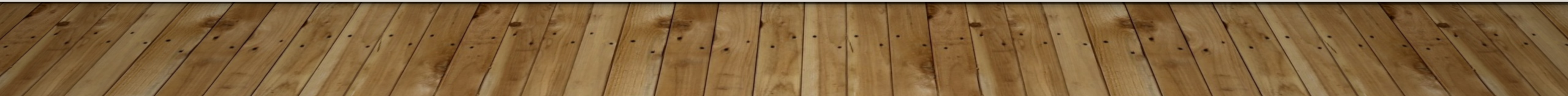


WHY THE NUMBER “SEVEN”?

- The word “seven” in Hebrew is a homonym with the Hebrew words for “complete/full”
- “Seven” - Hebrew sheba' (שבע)
- “complete, full” - Hebrew shaba' (שבע))
- “oath, promise” - Hebrew shabua' (שבע))

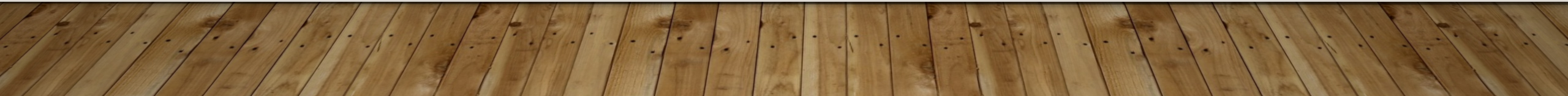
WHY THE NUMBER “SEVEN”?

- The origins of the symbol, “7 = completeness” possibly originates in the lunar calendar of moon cycles.
- The biblical Hebrew word for “month” is the same as “new moon” (שִׁדְּחַן) a period of time made up of 29.5 days/month, consisting of four 7.3-day cycles, making a “complete” cycle of **time**. (see Farbridge, Number Symbolism in Biblical and Semitic Cultures, 134-37)



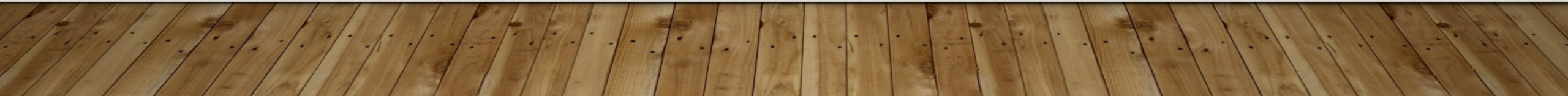
Israelite Sabbath cycle is independent of the Moon cycle

- However, the Israelite Sabbath cycle is independent of the Moon cycle, and Sabbaths do not coincide with the new moon. Rather, the seven-day cycle in Genesis 1 is portrayed as the ideal “complete” time sequence of creation. It stands outside of any ‘natural’ cycle of time (sun, moon, stars).



WHY DOES GOD “REST” ON THE SEVENTH DAY?

- God’s “rest” involves a whole matrix of ideas connected with temples. God is taking up his “rest” within a sacred space by filling it with his divine presence.



Two key "rest" words associated with Sabbath in the Hebrew Bible

shabat — Gen 2:1-2

Thus the heavens and the earth were completed, and all their hosts. On the seventh day God completed His work which He had done, and He **rested (Heb. *shabat*)** on the seventh day from all His work which He had done.

nuakh — Exod 20:11

For in six days the Lord made the heavens and the earth, the sea and all that is in them, and **rested (Heb. *nuakh*)** on the seventh day; therefore the Lord blessed the **sabbath (Heb. *shabbat*)** day and made it holy.

shabat = "to cease from": God ceases from his work because "it is finished" (Gn 2:1).
Compare Josh 5:12 "The manna ceased (*shabat*) on that day..."

nuakh = "to take up residence"

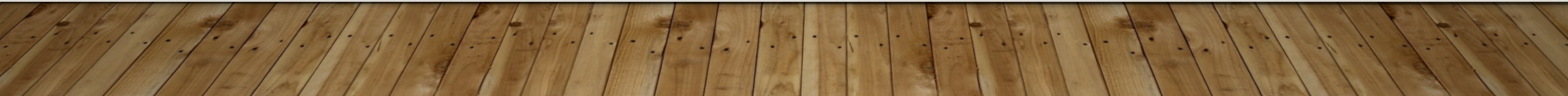
- Exodus 10:14 "the Locusts came up over the land of Egypt and rested in all the land."

NUAKH - REST

- Deuteronomy 12:10 ““When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you **rest** from all your enemies around you so that you live in security”
- 2 Samuel 7:1 “Now when king David dwelt in his house, for Yahweh had provided **rest** from his enemies”
- Conclusion: When God or people nuakh it always involves settling into a place that is safe, secure, and stable.

LATER TEMPLES FOLLOW THE PATTERN OF CREATION

- In Genesis 1, creation is depicted as the cosmic proto-type, of which all later temples are symbolic miniatures.
- In each later biblical temple, the 7th day is when God's presence fills the sacred space.



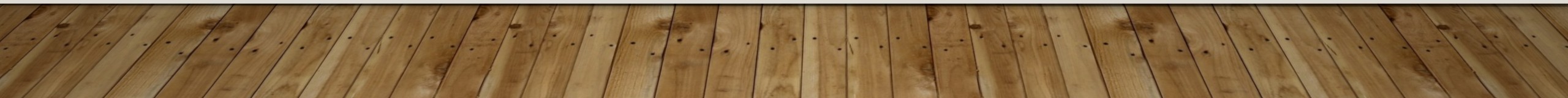
Creation and Sabbath	Tabernacle Designs and Sabbath	Tabernacle Completion and Sabbath	Jerusalem Temple Completion
CREATION'S COMPLETION GEN 1:31-2:3	TABERNACLE INSTRUCTIONS EXOD 25-31	COMPLETION OF THE TABERNACLE EXOD 39-40	1 KINGS 6-8
Seven days open with divine command: "And God said..."	Seven speeches open with divine command: "And YHWH spoke to Moses..."	Seven acts of obedience to the divine command complete tabernacle: "And Moses did _____ just as YHWH commanded Moses."	Seven petitions of Solomon upon the completion of the temple: "Blessed be Yahweh who spoke to my father David"
Day 1 - 1:5	Speech 1 - Exod 25:1	Act 1 - Exod 40:19	Petition 1 - 1 Kgs 8:31-32
Day 2 - 1:8	Speech 2 - Exod 30:11	Act 2 - Exod 40:21	Petition 2 - 1 Kgs 8:33-34
Day 3 - 1:13	Speech 3 - Exod 30:17	Act 3 - Exod 40:23	Petition 3 - 1 Kgs 8:35-37a
Day 4 - 1:19	Speech 4 - Exod 30:22	Act 4 - Exod 40:25	Petition 4 - 1 Kgs 8:37b-40
Day 5 - 1:23	Speech 5 - Exod 30:34	Act 5 - Exod 40:27	Petition 5 - 1 Kgs 8:41-43
Day 6 - 1:31	Speech 6 - Exod 31:1	Act 6 - Exod 40:29	Petition 6 - 1 Kgs 8:44-45
Day 7 - Gen 2:1-3 SABBATH	Speech 7 - Exod 31:12 SABBATH	Act 7 - Exod 40:32-35 DIVINE REST	Petition 7 - 1 Kgs 8:46-53 SEVEN DAY FEASTS
Seventh day culminates in Sabbath (Gen 2:1-3)	Seventh speech emphasizes the "sign of Sabbath" (Exod 31:12-17) Priesthood installed after a seven-day ordination (Exodus 28-29)	Seventh act of obedience "completes" the Tabernacle	Solomon two seven day feasts to dedicate the temple (1 Kgs 8:65)
"and God saw all that he had done, and behold, very good. And there was evening and morning, the sixth day." [Gen 1:31] + "And God blessed the seventh day."		"and Moses saw all the work they had done, and behold, just as YHWH commanded, so they did, and Moses blessed them." [Exod 39:43]	Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing." [1 Kgs 8:14]

Creation and Sabbath	Tabernacle Designs and Sabbath	Tabernacle Completion and Sabbath	Jerusalem Temple Completion
CREATION'S COMPLETION GEN 1:31-2:3	TABERNACLE INSTRUCTIONS EXOD 25-31	COMPLETION OF THE TABERNACLE EXOD 39-40	1 KINGS 6-8
"and the skies and the land were completed (כל"יה) [Gen 2:1]	"and it came about when he completed (כל"יה) speaking to Moses on Mt. Sinai" [Exod 31:18]	"and Moses completed (כל"יה) the work (מלאכה) [Exod 40:33]	"and Solomon built the temple and he finished (כל"יה) it" [1 Kgs 6:14]
"and God rested (שב"ת) on the seventh day...		"and the cloud covered the tent of meeting, and the glory of YHWH filled the tent." [Exod 40:34]	"and the cloud filled the house of Yahweh" [1 Kgs 8:10-11]
... from all his work (מלאכה)... and God blessed (ברך) the seventh day and made it holy (קד"ש)" [Gn 2:2-3]	"you shall keep the Sabbath for it is holy (קדש) for you... Six days let the work (מלאכה) be done, and on the seventh day it is a Sabbath of Sabbath." [Exod 31:14-15]	Aaron and his sons are brought before the tent for seven days in the ordination ceremony [Lev 8-9, see 8:35]	In the eleventh year, in the ... eighth month, the temple was finished throughout all its parts and according to all its plans. So he was seven years in building it. [1 Kgs 6:38] "And the work (מלאכה) of the pillars was finished. [1 Kgs 7:22] "Thus all the work (מלאכה) that King Solomon performed in the house of the Lord was finished." [1 Kgs 7:51]
Temptation and fall narrative: Genesis 3	Temptation and fall narrative: Exodus 32	Temptation and fall narrative: Leviticus 10	Temptation and fall narrative: 1 Kings 9:1-9 + 11:1-13

-
- In a similar way, the temple in Israel was spoken of as the place of Gods “rest”

PSALM 132:7-8, 13-14

- Let us go into His **dwelling place/tent** [משכן mishkan]; Let us worship at His footstool. Arise, O Lord, to Your **resting place** [מנוחה menukhah] You and the ark of Your strength. For the Lord has chosen Zion; He has desired it for His habitation. “This is My **resting place** [מנוחה menukhah] forever; Here I will sit **enthroned**, for I have desired it.

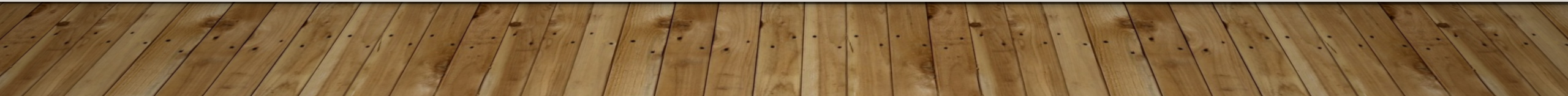


EXODUS 15:17-18

- “You will bring them and plant them in the mountain of Your inheritance, The place, O Lord, which You have made for **Your dwelling** [לשבתך, le-**shibteka** // **shabat**], The sanctuary, O Lord, which Your hands have established. “The Lord shall **reign** forever and ever.”

QUOTE

- “The role of the temple in ancient Israel was not only a place where people gathered for worship. It is first and foremost a place for the deity—sacred space. It is God’s home, but more importantly, his headquarters—the control room. When the deity rests in his temple, it means that he is taking command, that he is mounting his throne to assume his rightful place and his proper role.....



QUOTE

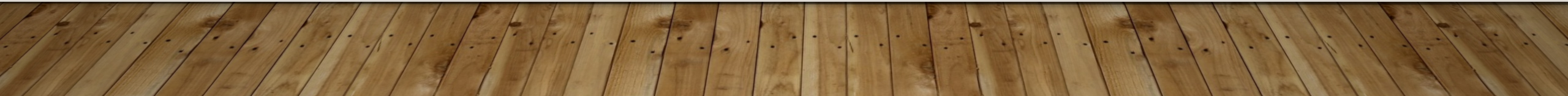
- So, what did God do on the eighth day? In this view, on the eighth day, and every day since then, he is in the control room from where he runs the cosmos that he set up. This is the ongoing work of creation. If one thinks of Genesis 1 as an account of material origins, God's creating is an action in the past that is now over and done with. God made the physical universe and now the cosmos exists.

QUOTE

- But viewing Genesis 1 as an ancient account of the cosmos' functional origins offers a more faithful account to the scriptural depiction of God's creational "rest" as ongoing." — [ADAPTED QUOTE FROM JOHN WALTON, THE LOST WORLD OF GENESIS 1, 75, 77]

ANOTHER QUOTE

- “Humanity’s elevation, made in the image of God, is designed for the exaltation of the Sabbath day. The Sabbath thus becomes the day for humanity to enjoy its privileged status of being created as God’s image. The Sabbath is the symbolic time for humanity’s climactic union with and representation of its Creator...



ANOTHER QUOTE

- Just as the divine work began with a work man's week as an archetype of the human week, now humanity can live in the image of God. The Sabbath and the image of God are linked together and interdependent themes.” — ADAPTED FROM MICHAEL MORALES, WHO CAN ASCEND THE MOUNTAIN OF THE LORD, P. 48, QUOTING HENRI BLOCHER.

WHY DOES GOD “BLESS” THE SEVENTH DAY?

- God’s blessing upon the creatures and on humans on days 5 and 6, was directly connected to “being fruitful and multiplying and filling the land.”
- By analogy, the “blessing” on the Sabbath would also involve a kind of “fruitfulness, multiplying and filling” that is appropriate to a period of time. The idea is that the Sabbath would become many as its observed and experienced by others.”

A QUOTE

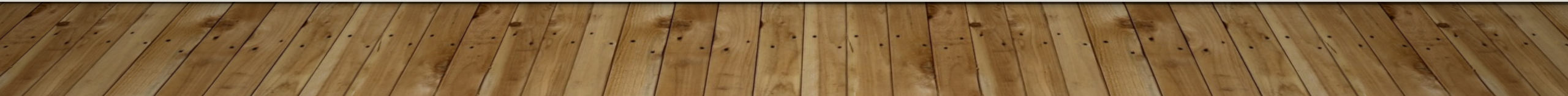
- “Set apart from all other days, the blessing of the seventh day establishes the seventh part of created time as a day when God grants his presence in the created world. **It is then his presence that provides the blessing and the sanctification.**

A QUOTE

- The seventh day is blessed and established as the part of time that assures fruitfulness, future-orientation, continuity, and permanence for every aspect of life within the dimension of time. The seventh day is blessed by God's presence for the sake of the created world, for all nature, and for all living beings." — MATHILDE FREY, THE SABBATH IN THE PENTA TEUCH, 45.

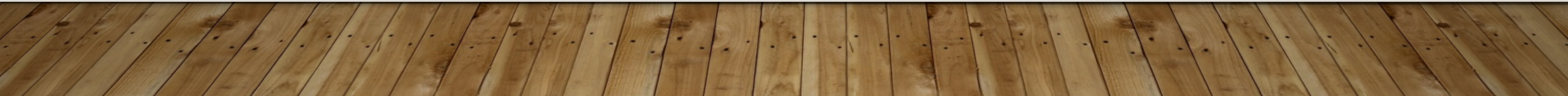
THE 7TH DAY THAT HAS NO END

- The seven days portray God working to bring order and life out of darkness and chaos. This divine work culminates in the delegation of human-images who rule the fruitful land on God's behalf (day 6).
- It is only after God delivers creation from the darkness and chaos-waters and appoints a human image to rule, that is creation "completed" (Genesis 2:1) and God can "rest/cease" from his work.



THE 7TH DAY THAT HAS NO END

- “Unlike the previous days, the seventh day is simply announced. There is no mention of evening or morning, no mention of a beginning or ending. The suggestion is that the primordial seventh day exists in perpetuity, a sacred day that cannot be abrogated by the limitations common to the rest of the created order.” — SAMUEL BALENTINE, THE TORAH’S VISION OF WORSHIP, 93.

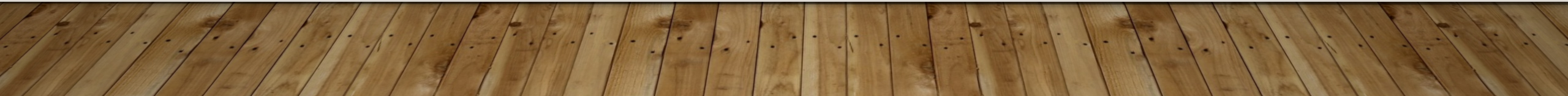


THE 7TH DAY THAT HAS NO END

- “The seventh-day account does not end with the expected formula, “there was evening and morning,” that concluded days one through six. Breaking the pattern in this way emphasizes the uniqueness of the seventh day and opens the door to an eschatological interpretation. Literarily, the sun has not yet set on God’s Sabbath.” — RICHARD LOWRY, SABBATH AND JUBILEE, 90.

THE 7TH DAY THAT HAS NO END

- “The Sabbath is that point in time where God and man meet. On the seventh day of creation, God joined himself and his eternal presence to his temporal creation, to the world of man. On the Sabbath day, man not only recalls but participates in an act of cosmic creation...he experiences the original structuring of time within the microcosm of his own life...



THE 7TH DAY THAT HAS NO END

- The observance of the Sabbath links humanity to a divinely ordained future, as well as a divinely created past. Sabbath observance has cosmic implications... a foretaste of an eschatological future...a prefiguration of the final phase of the divine/human reconciliation. In pointing back to the beginning, the Sabbath also points to what is yet to be, to the final destiny to which all creation is moving.” — BERNARD OCH, “CREATION AND REDEMPTION: TOWARDS A THEOLOGY OF CREATION,” 240.

THE 7TH DAY THAT HAS NO END

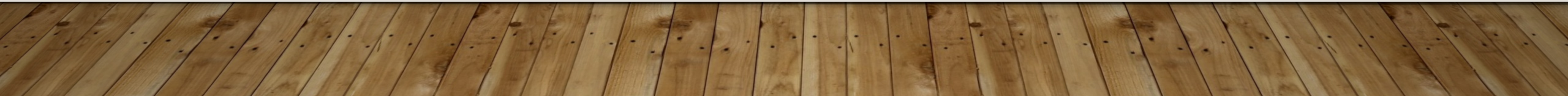
- “With regard to the lack of the final formula, “there was evening and there was morning,” commentators have argued that the seventh day is not meant to be understood as a literal day. This argumentation then has led to an eschatological interpretation of the seventh day. However, as part of the first creation account, the seventh day is the last of the seven sections, and the formula “there was evening and there was morning” in the account of the weekdays may be taken not only as a closing formula but also as a literary feature to anticipate what comes next within the series of sections in the creation account, that is the next day of the creation week.

THE 7TH DAY THAT HAS NO END

- Functioning as a transition from one day to another the closing formula is a feature that moves the text forward throughout the six weekdays with the intention to arrive at the seventh day. Once it arrives at the last section, the text highlights the identification of the seventh day by stating it three times and then has no more need for the formula because there is no eighth section following for an eight day. Creation has come to an end, for the seventh day has arrived.” — MATHILDE FREY, THE SABBATH IN THE PENTATEUCH, 38.

DESIGN PATTERNS OF THE 7TH DAY IN THE BIBLICAL STORY

- Israel's Sacred Calendar in Leviticus 23 — The Sabbath ideal multiplied by 7!
- Lev. 23 lists seven 'meeting/convocation' days for Israel's holy worship.
- Every one (except 1st fruits) is a multiple of 7 (in days or the month) or a duration of 7 and is a moment of 'new creation'



	HOLY DAY	DATE	DURATION	ACTIVITY	RITUAL STORY
1	Sabbath	7th day	1 day	no work	Creation and rest
1st half of the year					
2	Passover & Unleavened Bread	1/14 1/15-21	1 day + 7 days	no work on 1st and 7th day	Exodus liberation into the promised land
3	Firstfruits	day after 7th day	1 day		Celebrating the gift of food
4	Weeks / Pentecost	7 x 7 + 1 days after Sabbath	1 day	no work	Celebrating the gift of food
2nd half of the year					
5	Trumpets	7th month / 1st day	1 day	no work	Marking the 7th month
6	Day of Atonement	7th month / 10th day	1 day	no work	Removing sin and death from the camp
7	Tabernacles	7th month 7/15-7/21	7 days	no work on 1st and 7th day	Provision in the midst of the wilderness

FESTIVAL DAYS AS TIMES OF SABBATH

- The principle of the Sabbath (a burst of Eden rest into 'ordinary' time) is here multiplied by seven. These holy days all participate and develop some aspect of meaning of the original Sabbath.
- • Passover and Unleavened bread: Redemption from death (// new creation) and commitment to simplicity and trust in God's power to provide food in the wilderness.

FESTIVAL DAYS AS TIMES OF SABBATH

- **Firstfruits and Weeks:** celebrating the gift of produce from the land
- **Trumpets:** announcing the Sabbatical (7th) month
- **Day of atonement:** God's renewing the holiness of his Eden presence among his compromised people

FESTIVAL DAYS AS TIMES OF SABBATH

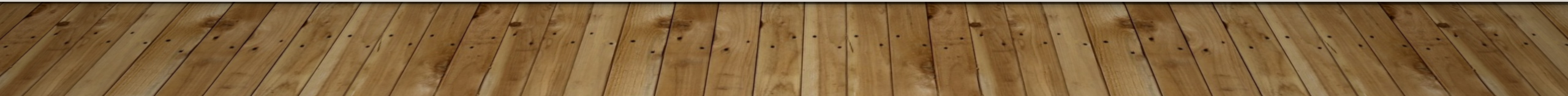
- **Tabernacles:** provision for God's people on their way to the promised land/Eden, and they act like they are living in God's 'tent' for a Sabbath cycle: Lev 23:40: "and you will take the fruit of the beautiful tree, the branches of a palm, and branches of a tree of leaf and of poplar trees by a river, and you shall rejoice before Yahweh for seven days" = a mini-Eden tent made of the fruit of a beautiful tree for a Sabbath cycle // Genesis 1-2!

THE SABBATH WITH NO END

- **Question**
- When Jesus stands up and reads in the synagogue, he reads from Isaiah 61:1-2, saying that he is inaugurating the year of Jubilee. What significance does this have? What is Jesus saying he is inaugurating?

THE SABBATH WITH NO END

- “Living into the seventh day is a part of discovering, each of us in our own place, what it would mean to find--as much as is given to me--an opportunity to do productive work, where I can live out the sermon on the mount with people around me and be a part of creating something good in the world, whatever that might look like.”



THE JUBILEE YEAR OF RELEASE AND RESTORATION: LEVITICUS 25

- The Lord then spoke to Moses at Mount Sinai, saying, “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. ‘Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 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.

THE JUBILEE YEAR OF RELEASE AND RESTORATION: LEVITICUS 25

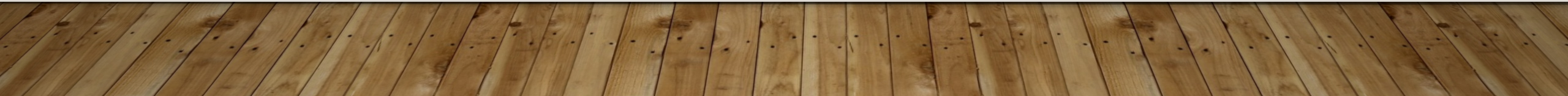
- ‘Your harvest’s aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. ‘All of you shall have the sab bath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. ‘Even your cattle and the animals that are in your land shall have all its crops to eat.

THE JUBILEE YEAR OF RELEASE AND RESTORATION: LEVITICUS 25

- ‘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. ‘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 JUBILEE YEAR OF RELEASE AND RESTORATION: LEVITICUS 25

- ‘You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. ‘You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. ‘For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

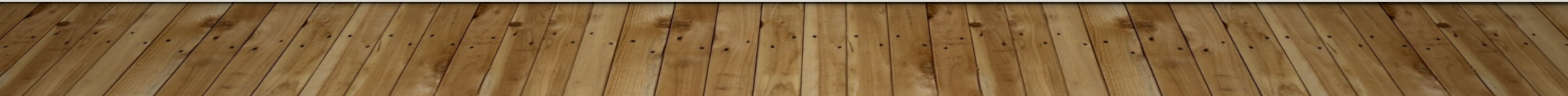


SABBATHS AND JUBILEE

- Every 7th year is a Sabbath (// “release” from Exodus 21/Deut 15) in which the land rests and reverts to Eden conditions
- Every 49th-50th yr is a Super-Sabbath (release/Jubilee) where
- (1) the land rests on its proper Sabbath,
- (2) land ‘goes out’ from slavery to return to it’s original owners, and
- (3) slaves ‘go out’ from slavery to return to freedom.

SABBATHS AND JUBILEE

- The counting scheme works so that the 50th year = Year 1 of the next cycle [chart from John Bergsma, The Jubilee from Leviticus to Qumran, 89]
- God will recreate “Eden” conditions if Israel obeys the Jubilee



43	44	45	46	47	48	49—Sabbath
50/1—Jubilee	2	3	4	5	6	7—Sabbath
8	9	10	11	12	13	14—Sabbath
15	16	17	18	19	20	21—Sabbath
22	23	24	25	26	27	28—Sabbath
29	30	31	32	33	34	35—Sabbath
36	37	38	39	40	41	42—Sabbath
43	44	45	46	47	48	49—Sabbath
50/1—Jubilee	2	3	4	5	6	7—Sabbath

JUBILEE ANTICIPATES A FUTURE RESTORATION

- “There is something inherently “eschatological” about the jubilee, long before it was seen as a symbol of the eschaton by later writers. Since it recurred usually only once in a lifetime, the impoverished Israelite— or at least the one projected by the text—would spend most of his life in anticipation of this event of restoration. Also, from the perspective of the entire Pentateuch, the conquest and settlement of Canaan was a kind of “realized eschatology”—

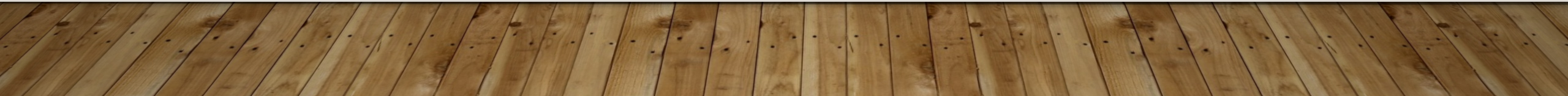
JUBILEE ANTICIPATES A FUTURE RESTORATION

- the fulfillment of the promise of the land of Canaan originally made to Abraham. Leviticus 25—in its present position in the Pentateuch—looks forward to the time when the “eschatological” condition of Israel dwelling within her own land will be realized, and enacts measures to ensure that periodically this utopian, “eschatological” state of Israel will be renewed and restored.” — JOHN BERGSMA, THE JUBILEE FROM LEVITICUS TO QUMRAN: A HISTORY OF INTERPRETATION, 81.

THE JUBILEE IN LUKE'S GOSPEL

LUKE 4:14-21

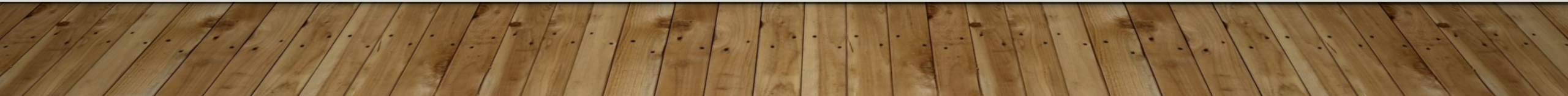
- And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all. And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue **on the Sabbath**, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,



THE JUBILEE IN LUKE'S GOSPEL

LUKE 4:14-21

- The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim **release** to the captives, And recovery of sight to the blind, To **set free** those who are oppressed, To proclaim the year of the Lord's favor." And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing."



ISAIAH 61:1-2

- The Spirit of the Lord is upon me, Because he has anointed me To bring good news to the poor; He has sent me **to bind up the brokenhearted**, To proclaim liberty to captives And recovery of sight for the blind 2 To proclaim the favorable year of the LORD **And the day of vengeance of our God;**

“FREEDOM”

- (Grk. aphesis “release” = Heb. deror “Jubilee liberation;” see Isaiah 61:1 and Leviticus 25:10):
- This is the common word for “forgiveness” in Luke (1:77 or 3:3), but the word’s meaning is broader: release from burden or bondage.
- The word in Isaiah 61 is rooted in the Year of Jubilee (Leviticus 25), and is about release from the social consequences of a society’s collective sin: freedom from debt, slavery, poverty, and oppression.

“THE POOR”

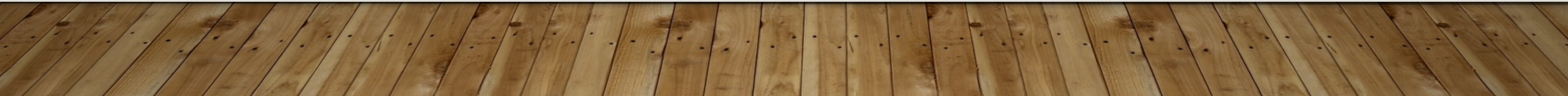
- (Grk. ptokhos = Heb. aniy): refers to more than economic status, but a person's wider social location in terms of family heritage, land ownership, vocation, gender, ethnicity, education, and religious purity:
- In Jewish literature it refers to anyone of low status, or who lives outside the socially accepted boundary lines.

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- “Jesus’ mission is directed to the poor. . . in the holistic sense of those who are for any number of reasons relegated to positions outside the boundaries of God’s people. Jesus refuses to recognize those socially determined boundaries, asserting instead that these ‘outsiders’ now can belong to God’s family”
— JOEL B. GREEN, THE GOSPEL OF LUKE (P.211).

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- “Jesus' claim to "fulfill" Isaiah 61 must be seen as a claim to inaugurate the climactic Jubilee of God's people, the time when their freedom from captivity and oppression would be permanent. The main feature of Jesus' fulfillment of the Jubilee in Luke 4 is the proclamation of ἀφεσις, which in Luke Acts refers... to forgiven sin and... to release from physical/economic oppression.” — CHRISTOPHER BRUNO, “JESUS OUR JUBILEE: THE OLD TESTAMENT BACKGROUND AND LUKAN FULFILLMENT OF THE ETHICS OF THE JUBILEE,” PP. 98-99.

Jesus' Jubilee healing and teaching ministry

- The Nazareth announcement in Luke ch. 4 sets the agenda for Jesus' healing and teaching ministry in Luke 5-9 where he reaches out to:
- A leper (5:12-16)
- A paralyzed man (5:17-27: note the use of apharesis to mean “forgiveness” of sin and “release” from sickness with multiple nuances in this story)
- A man with a deformed hand on the sabbath: Jesus “saves life” on the sabbath (6:6-11).



Jesus' Jubilee healing and teaching ministry

- The reviving of the Roman centurion's servant (7:1-10)
- The grieving widow and mother in Nain: "God has come to visit his people" (7:11-16)
- The blind, leprous, lame, deaf, and poor are healed (7:22)
- A repentant prostitute (7:36-49: note the repetition of aphesis "forgiveness" and "release" in the parable)

Jesus' Jubilee healing and teaching ministry

- Exorcisms for the demon-tormented (11:14-23)
- The hunch-backed woman (13:10-17; note the explicit mention of slavery/release/freedom vocabulary in Jesus' view of her illness)