

Sabbatical and Jubilee Analysis Part 2

Torah Instructions, Attributes and Stipulations

Session 2

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And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev 25:8-10 KJV)

Agenda

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 - Yahushua proclaims Jubilee in 27 CE

We are here to talk about Part 2 in this series of Presentations. The last time we looked at the Sabbatical attributes and the Sabbatical instructions and will now look at the Jubilee instructions. We find them in Leviticus 25 and will look into the 50 year cycle and talk about the

instructions about how land is redeemed. There are several components to the real estate transactions, how they are redeemed and the bankruptcy laws that are in effect in Leviticus 25 also.

As has been our practice also, we will look at the scope statement which is the same as Part 1 Session 1. The Jubilee year will be the center of attention in this part.

Scope of Analysis

- Survey secular records for Sabbatical and Jubilee year
- Examine scriptures that provide instructions for Sabbatical and Jubilee year
- Establish counting system for Sabbatical and Jubilee cycle
- Examine how Jubilee is reconciled within schedule
- Reconcile Sabbatical cycle with Jubilee year timetable
- Determine if scriptural instructions specify a 49 or 50 year repeating cycle
 - Jubilee year included in 49th year of current Sabbatical cycle?
 - Jubilee year included in 1st year of next 7 year Sabbatical count?
 - Jubilee year separate intercalated 50th year?

We will continue to notice the counting that will be mentioned in the scriptures, the 49 year cycle and the 50 year cycle, and in Part 3 we will put our full attention on how to count this cycle. With that in mind, let's take a look at the Jubilee instructions in Leviticus chapter 25. They are scattered and intermixed in the chapter and you will find that there are Sabbatical and Jubilee instructions both but we have taken just the Jubilee instructions.

Jubilee Instructions

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto YHWH... And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile^{H8643=teruah=clanger of trumpets} to sound^{ye shall make a proclamation with the sound of a trumpet - LXX} on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow^{H6942=qadesh=to be clean ceremonially or morally, purify, consecrate} the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile^{H3104=yobel=continuous blast of horn, rams horn} unto you; and ye shall return every man unto his possession, and ye shall return

every man unto his family. A **jubile**^{H3104=same} shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the **jubile**^{H3104=same}; it shall be **holy**^{H6944=qodesh=from H6942=sacred, consecrated, dedicated} unto you: ye shall **eat** the increase^{H8393=income, revenue} thereof out of the field. In the year of this **jubile**^{H3104=same} ye shall return every man unto his possession.
(Lev 25:2, 8-13 KJV)

That trumpet sounding on the Jubilee would be happening on the Day of Atonement. What a blessing it is to have this presentation material coincide with the Day of Atonement. It adds a huge dimension to the day and what it is about although this day isn't a Jubilee, it certainly is a Day of Atonement. Talking about the Jubilee and how it will be brought forth in the future is quite an exciting endeavor for me.

Notice the Septuagint says to make a proclamation with the sound of a trumpet to proclaim the Jubilee on Atonement.

We see three main features when we look at this opening scripture.

1. Land rest - fallow year just as there is with the Sabbatical. Two fallow years in a row when the Jubilee cycle occurs.

Eat the volunteers during the year.

2. Property returned to original family owner, that which was the original inheritance of the Israelites as it got dispersed and sold or leased out during the previous 50 year period, it is returned to the original owner.

Return to your family

Return to your inheritance during the Jubilee year.

3. Israelite slaves receive liberty

- Is this a fixed or a universal date?

We believe it to be a fixed date, not just any 50th year, but a specific fixed date that was set at creation.

The date that is fixed is counted from the entry to the Promised Land.

Tied to the Sabbatical, the year after the 49th year Sabbatical the 7th of 7 Sabbaticals, then the 50th year.

- Follows the Shavuot pattern

- Initiated on Atonement

- 50 year count

- Sacred and dedicated year, the Sabbatical is a Shabbat, it's actually a Sabbath year of rest.
- Sacred and dedicated year
- Eliminates wealth accumulation - social economic competition

As the 49 years unfold before the Jubilee, various transactions made by people in the society in this particular period of time, the Jubilee is intended as a master reset or reboot to take things back to the original way they were intended to be.

Jubilee Attributes - Land Lease

The first main attribute is the land lease and start that in Leviticus 25

*In the year of this jubile ye shall return every man unto his possession ^{H272=something seized or held in possession, especially land}. And if thou sell ought ^{H4465=merchandise (land in context)} unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the **fruits doth he sell unto thee**. Ye shall not therefore oppress one another; but thou shalt fear thy Elohim: for I am YHWH your Elohim. (Lev 25:13-17 KJV)*

Land Redemption

Establish purchase price based on productivity years and crop yield - IE crop futures ^{and on real estate value}

Everyone returns to original possession

What we see is that this particular stipulation is about land redemption. What it's telling us is that we establish the purchase price based on productivity years and crop yields, in other words crop futures. It is not based on some intangible real estate value but is based on what the land or real estate produces.

Also notice that everyone returns to their original possession, assignment or the original inheritance in this instruction.

- YHWH's promise
 - Security and confidence
 - Bumper crops

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety ^{H983=place of refuge, security, trust, confidence, hope}. *And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. (Lev 25:18-19 KJV)*

YHWH's promise is dual in nature, security and confidence as well as bumper crops. And it's noteworthy who owns the land.

- Land ownership
Lease vs. no fee simple absolute ^{no event will cause ownership of the property to revert back to the grantor}
- Auto-redemption - Jubilee reset

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. (Lev 25:23-24 KJV)

YHWH holds title to the land and effectively we would call this a lease versus what most real estate transactions today are called no fee simple absolute which means when you buy something that is fee simple there is no event that will cause the ownership of the property to revert back to the original grantor. YHWH's transactions aren't like this, he lets the Israelites lease the land, they can lease it out for 49 years but it will return to the original inheritor at year 50.

That is exactly what happens, there is an auto-redemption that happens on the Jubilee reset. It is noteworthy that these transactions are between Israelites as stated in Leviticus 25. The next attribute is land redemption itself.

Jubilee Attributes - Land Redemption

If thy brother be waxen poor, and hath sold away some of his possession ^{H@&@=something seized or held in possession, especially land}, *and if any of his kin come to redeem it, then shall he redeem that which his brother sold. (Lev 25:25 KJV)*

- Redemption anytime by original owner

And if the man have none to redeem it, and himself be able to redeem it ^{have no near kinsman}, *and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it* ^{the creditor - lien holder}, *that he may return unto his possession* ^{H272=same}. *(Lev 25:26-27 KJV)*

But if he ^{the poor brother debtor} be not able to restore it to him ^{the creditor - lien holder}, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. (Lev 25:28 KJV)

It follows in line until it is the 50th year, but the Septuagint says the 6th year so it's interesting that distinction is in the Septuagint

*But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till **the sixth year of the release**; and it shall go out in the release, and the owner shall return to his possession. (Lev 25:28 Brenton)*

I believe this to be an error in the Septuagint text because you couldn't have this both ways. We hold to the Masoretic Text version of this because of all of the other scriptures that go along with this. This is an exception in the Septuagint when you look at the composite of all of the other instructions. For some reason they translated this particular instruction as 6th year but none of the others that had to do with the Jubilee.

- Establish the redemption price
 - Redemption anytime by original owner or the next of kin family member
 - Purchase price based on pro-rated productivity years
 - Auto redemption - Jubilee reset
 - Possession restored
 - LXX Shmita 7th year release vs. 50th year in MT
- Transactions between Israelites
 - The instruction tells us to establish the redemption price and redemption can be made at any time by the next of kin family member. Also the property can be redeemed by the original owner if he develops the means to do so. The price itself is based on the pro-rated productivity years from Jubilee to Jubilee; pro-rated depending on when you started.

Jubilee Attributes - Houses - Real Estate

Real estate is handled differently depending upon if it's rural or urban. The high rise condo has a one year redemption limitation.

- Walled City - urban
 - One year redemption limitation
 - After one year house transfers to new owner
 - No Jubilee redemption
 - Sold in perpetuity ^{fee simple}

And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.
(Lev 25:29-30 KJV)

- Un-walled City - rural
Same as land - Lev 25:15-16
Pro-rated price from Jubilee
Auto redemption - Jubilee reset ^{lease expires}

But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.
(Lev 25:31 KJV)

Jubilee Attributes - Levite's property is handled differently and is addressed in the legislation.

Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.
(Lev 25:32-33 KJV)

But the field ^{H7704= land} of the suburbs of their cities may not be sold ^{to another Levite}; for it is their perpetual possession. (Lev 25:34 KJV)

This isn't in the text but I have added other than "to another Levite" because there is a scripture in Jeremiah that says it apparently happened. There must have been a provision that they could have done that but we don't see it in the Torah legislation.

The land itself, even though it's not for sale, a Levite to Levite must have been allowed. The reason I say that is when you look into Joshua chapter 21, you see that Joshua assigns the Levites a specific set of cities. He pre-assigns the Levitical inheritance.

Jubilee Attributes - Levite's Property

- House
Redeem anytime
Auto-redemption - Jubilee reset

- Land
 - Not for sale
 - Levite to Levite sale must have been allowed
 - Pre-assigned Levite inheritance

And the children of Israel gave unto the Levites out of their inheritance, at the commandment of YHWH, these cities and their suburbs....Anathoth with her suburbs, and Almon with her suburbs. (Jos 21:3-18 KJV)

When we get to Jeremiah chapter 32 we see the application of the Levitical property rights associated with a Sabbatical and Jubilee.

So Hanameel mine uncle's son came to me in the court of the prison according to the word of YHWH, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of YHWH. (Jer 32:8 KJV)

This account talks about a guy named Hanameel and appears to be Levitical property, it was certainly in a Levitical city. Hanameel tells him that he would like him to redeem it.

Jeremiah had previously had a vision, or the word of YHWH came to him and told him this was going to happen so he knew this was supposed to happen, so when Hanameel came to him Jeremiah knew it was authentic. It is somewhat a question why Hanameel would want to sell this and why would Jeremiah want to buy it, or redeem it in the situation they were in. They were at the end of their free time before the Babylonians came to take them over.

Nebuchadnezzar was knocking at the door step; much of the land of Israel had already been conquered by Nebuchadnezzar and his Chaldean army. Jerusalem was still standing but Hanameel gave Jeremiah the opportunity to buy this land. Why would Jeremiah want to buy land when he knew he was going into captivity? It was part of his prophecy to the locals that Jeremiah told the people to go live with Babylonians, but it wasn't a very popular platform to be standing on.

Jeremiah knew what was going to happen but he bought this land anyway. It is somewhat conjecture of what the purpose was. I think the most obvious purpose is that it was for the time that they were released some 70 year later by Cyrus and they would go back. Jeremiah's family through the Levites had a property deed that they could take back to claim as theirs.

It's possible that Hanameel needed money because of the Babylonian oppression that food was getting expensive and so forth. Maybe Hanameel didn't have the money to buy the property

back or he was trying to get money for it. Anathoth was re-inhabited after the exile so the title deed was probably produced by a Levite that came out of Babylon after Cyrus released them and this was post exile possession when the Israelites came to inhabit the land for the second time.

Jubilee Attributes - A Bankrupt Brother

And if thy brother ^{H251=kindred} be waxen poor, and fallen in decay ^{H4131=waiver, slip, be out of course} with thee; then thou shalt relieve him: yea, though he be a stranger, or ^(as if he is- added) a sojourner; that he may live with thee. ^{And if thy brother who is with thee become poor, and he fall in resources with thee, thou shalt help him as a stranger and a sojourner - LXX} Take thou no usury ^{H5392=intrest on debt, bite (of principal)} of him, or increase: ^{H8636=multiplication, percentage, or bonus in addition to principal} but fear YHWH; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase ^{H4768=intrest on capital}. I am YHWH your Elohim, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your Elohim. (Lev 25:35-38 KJV)

- Defaulting debtor
- Creditor responsibility
 - No advanced ^{bite} or accrued ^{bonus} interest
 - No increase
 - No oppression
 - Show hospitality as a guest
 - Give to your brother as YHWH gives to you
 - No Jubilee guidance unless debtor brother is sold to a creditor - next verse
 - cf. Sabbatical release

Jubilee Attributes - Brothers Hired As Servant

In this next category your brother is hired as a servant and the reason he is hired as a servant is probably because he defaulted on a debt. This is maybe the extension and the result of the debt and as the debt got worse he went into bankruptcy and he and you decided he would be your servant to pay off the debt.

*And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired **servant** ^{H7916=at wages, by the day or the year}, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be*

sold ^{H4376=sell as merchandise} as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy Elohim. (Lev 25:39-43 KJV)

The instructions that go along with this are as follows:

- Failure to exit bankruptcy
- Debtors who have been enslaved
- Employer - employee relationship
Fixed term contract - flat rate
- No slaves
- Likely voluntary servitude
In contrast to involuntary term of 7 years
cf. Exo 21:2 -*If thou buy an Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing*
- Compensation plan - wages paid, people not sold as merchandise
- Auto redemption - Jubilee reset
Emancipation of servants
Maintain integrity of the clan

Jubilee Attributes - Gentile Servant Purchased By Israelite

This is interesting because the conditions are different.

*Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye **buy** ^{H7069=procure especially by purchase, own} bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye **buy** ^{H7069=same}, and of their families that are with you, which they begat in your land: and they shall be your **possession** ^{H272=something seized, especially land}. And ye shall take them as an inheritance for your children after you, to inherit them for a **possession** ^{H7272=same}; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. (Lev 25:44-46 KJV)*

- These are servant slaves purchased from Gentiles
- Offspring are included
- Treated as a possession

- Included in future inheritance, it goes along with the inheritance of the land
- Perpetual - no redemption for the Gentile servant according to the stipulation

Jubilee Attributes - Israelite Servant Purchased By Gentile

*And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and **sell** ^{H4376=sell as merchandise} himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is **sold** ^{H4376=same} he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly **hired servant** ^{H7916=at wages, by the day or the year} shall he be with him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him. (Lev 25:47-54 KJV)*

When a brother is sold to a stranger or sojourner, he may be redeemed by a family member which is the opposite of what we just went through if a stranger sojourner or Gentile is purchased by an Israelite, there is no redemption. An Israelite that is sold to a Gentile may be redeemed.

- Redeemed by family
- Redeemed by himself if he is able to come up with the redemption price
- Prorated to Jubilee
Divide purchase price by the remaining years and that is what you owe
- Treated as a hired servant even though he sold himself as a slave
Employer - employee relationship
Fixed term contract
Compensation plan = wages paid
- Auto-redemption - Jubilee reset is the bottom line

That is the instructions that you find in Leviticus 25. Leviticus 26 seems to end the book of Leviticus because chapter 26 is the blessing and cursing chapter and it ends with “these are the words that YHWH gave unto Moses at Mt. Sinai, so it seems like a conclusion. However, there is a 27th chapter in Leviticus and it deals with vows, devoted property, devoted people and land. Interestingly enough, in the text in Leviticus 27 we find that the Jubilee is mentioned here too so we want to take a look at it. This has to do with sanctifying a field by the original owner.

Jubilee Attributes - Sanctified Field - original owner

*And if a man shall **sanctify** ^{H6942=qadash=make as clean, ceremonially or morally} unto YHWH some part of a field of his possession, then thy **estimation** ^{H6187=valuation (BDB)} shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy **estimation** ^{H6187=same} it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy **estimation** ^{H6187=same}. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubile, shall be holy unto YHWH, as a field **devoted** ^{to sanctuary under specially stringent conditions BDB}; the possession thereof shall be the priest's. (Lev 27:16-21 KJV)*

This devoted field is probably the key to this, devoted means to the sanctuary under special conditions according to Brown Driver Briggs lexicon. This is property that was given to the Temple and the Temple priests for their use as an offering and it is being devoted to the Temple in YHWH’s name as a good will gesture. The possession thereof becomes the priests at this point in time. If it isn’t redeemed by the 120 percent that is mentioned here, a fifth part of addition. The Septuagint says:

But the field shall be holy to YHWH after the release, as separated land; the priest shall have possession of it. (Lev 27:21 Brenton)

The priests take it over if it isn’t repurchased back by the original owner.

- This is similar to a Vow
- Property that is dedicated to the Temple for Levitical use
- The assumptions here appear to be the original inheritance owner that does this
- Priest determines the value
Basis is the cost of seed

Homer of barley = 6.25 bushels a pretty large measure of seed

Value of 50 shekels of silver = 20 oz. ^{X \$20=400}

\$400 per homer of seed

Prorate to Jubilee years

- Redemption if the owner wants to redeem it he can so for some reason he might say he gave as a goodwill offering but he needs it back he has to pay 120% of value
Unredeemable if sold to 3rd party ^{3rd party works the land until Jubilee}
Unredeemed becomes holy and dedicated to YHWH
Redeem it or forfeit it

Jubilee Attributes - Sanctified Field - Purchased Possession

There is another scripture in Leviticus 27, a sanctified field if you purchased the possession or land.

*And if a man **sanctify** ^{H6942=qodash=make or pronounce as clean ceremonially or morally} unto YHWH a field which he hath bought, which is not of the fields of his possession; Then the priest shall reckon unto him the worth of thy **estimation** ^{H6187=valuation (BDB)}, even unto the year of the jubile: and he ^{the man in vs 22} shall give thine **estimation** ^{H6187=same} in that day, as a holy thing unto YHWH. In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong. (Lev 27:22-24 KJV)*

The Septuagint says in this case that the estimation is decided and then paid ahead.

And if he should consecrate to YHWH of a field which he has bought, which is not of the field of his possession, the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to YHWH. And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. (Lev 27:22-24 Brenton)

I think what this is saying:

- It's similar to a vow
- Dedicating land to the Temple for Levitical use obviously it's land that a person didn't originally own.
- Purchased and leased from the original inheritance owner so my neighbor purchased from me and we made some kind of transaction and my neighbor has this property now, the neighbor wants to sanctify the field.

- The priest determines the value
prorates it to the Jubilee year
- Value is assessed to lessee
Lessee pays assessed value up front
Holy to YHWH
No lessee redemption option
Good will gesture - lessee wants to support the Levites
- Auto-redemption - Jubilee reset to original owner

This is a different transaction than if the original owner sanctifies the field. It is interesting that they had this sort of practices way back then.

Jubilee Provisions - Summary

- Reckon date of recurrent Jubilee year - 50 year cycle
It says to count to the 49th year and the 50th year is holy and is not mentioned as a Sabbatical so you wouldn't think that the 50th year could be the 49th year in this scenario.
- Proclaim by sounding shofar on the Day of Atonement
- Observe the fallow year when the Jubilee occurs is a second fallow year in a row when we are at the 49th Sabbatical year, the year previous.
- Return all Israelites to ancestral lands and families on the Jubilee
- Prorate prices for sale of land to the Jubilee year (houses in cities are exempt)
- Establish stipulations for redemption of land by next of kin
- Enact special regulations for Levitical property
- Procure release for defaulting debtors so there is an interesting bankruptcy extension that goes along with this
- Determines the disposition of Israelite bondservants and slaves - they go free
- Justification
YHWH's ownership of the land
The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. (Lev 25:23 KJV)

We are sojourners simply here as caretakers of the land that we possess today on this earth although we do have financial transactions that allow us to purchase it without any redemption price on a seven or fifty year boundary.

YHWH has undisputed possession of all Israelites as His servants

For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am YHWH your Elohim. (Lev 25:55 KJV)

- The Master's Reset

Jubilee Application - Naboth Vineyard - Inheritance Law Practiced

Some case study applications of this we find several accounts that show us that there was some understanding of these principals throughout the Old Testament, the land of the Israelites.

- Land lease and sale

This well-known account about Naboth's vineyard and how inheritance law was practiced or thought at this point in time.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by ^{close by} the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, YHWH forbid it me, that I should give the inheritance of my fathers unto thee.

(1Ki 21:1-3 KJV)

- Naboth knew that the family inheritance was not to be alienated to another family, tribe or sale

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

(Lev 25:23-24 KJV)

Obviously the king wasn't going to do that, he was going to buy it, Naboth knew he wouldn't get it back.

So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. (Num 36:7 KJV)

This didn't end well for Naboth, obviously Jezebel got involved and they had a conspiracy with false witnesses and Naboth was killed by stoning outside and the king took over the land. Naboth knew that he wasn't going to agree to this transaction because of what Torah told him.

The next case study we see is in Ruth.

Elimelech's Inheritance - Obligation to Redeem Family Property

- Land Redemption

*Then went Boaz up to the gate, and sat him down there: and, behold, the **kinsman**
H1350=to redeem, to be next of kin, buy back a relatives property, marry his widow of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the **kinsman**
H1350=same, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.*

(Rth 4:1-4 KJV)

The unnamed brother was going to redeem it until he found out that there was the complication of Ruth as the Gentile bride and a levirate marriage was going to be a part of this transaction also. The account talks about the redemption of family property which is my center of attention.

- Elimelech's widow ^{Naomi} sells the family inheritance

If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

(Lev 25:25 KJV)

That is what this is about in practice

Marriage of Female Heirs - No living Male Heirs for Jubilee Release

- Inheritance conundrum

And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers...^{Moses speaking} This is the

thing which YHWH doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. (Num 36:4-9 KJV)

The daughters of Zelophehad didn't have brothers that would become the heirs; it was only the daughters that would become the heirs. This is pretty specific instruction through Moses.

- No male inheritors for the daughters of Zelophehad and we see this instruction in Leviticus 25.

In the year of this jubile ye shall return every man unto his possession. (Lev 25:13 KJV)

It wouldn't be possible if there was no son so Moses told the daughters to stay and marry within the original family structure. That was the end result.

Nehemiah Addresses Oppression of the Poor

- Israelite servant being purchase by gentiles
In this period of time Nehemiah was in Jerusalem and was addressing the needs of the people. The people were not happy about the oppression that was happening. They had become servants to gentiles.

*And there was a great cry of the people and of their wives against their brethren the Jews... Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, **we bring into bondage our sons and our daughters to be servants**, and some of our daughters are brought unto bondage already ^{to Babylonians and/or local gentiles}: neither is it in our power to redeem them; for other men ^{gentiles} have our lands and vineyards. And I ^{Nehemiah} was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, **Ye exact usury, every one of his brother**. And I set a great assembly against them. And I said unto them, **We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?** Then held they their peace, and found nothing to answer (Neh 5:1, 5-8 KJV)*

The people were upset because some of their daughters were in bondage. The Babylonians had taken the land, had exiled them and when they came back after Cyrus's release the Israelites found themselves in need of selling themselves because they ran into too much debt. The Babylonians and local gentiles were part of the social structure so gentiles were the ones that were buying the Jews and Israelites. The Jews were becoming in bondage to the local gentiles.

The Jews and Israelites didn't have property ownership or inheritance any longer, it had all been taken away. Nehemiah was the cup bearer to Artaxerxes and was high up in the government in Persia and he was able, along with his constituents to redeem some of these slaves that had been put into servitude during the time of Nebuchadnezzar and on into the time of the early days of Cyrus. Nehemiah is saying that he was able to help some of them and redeem some of them myself and our constituents in the government structure back in Persia. So he asked them if they were going to sell to the heathen and suggested that they might as well sell them to him. He's being sarcastic about helping a lot of them so quit complaining about this problem because everything is being done that can be done.

- **Israelite or Jewish servant were being sold to gentiles**

The transaction that is supposed to happen in Leviticus 25

*And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and **sell** ^{H4376=sell as merchandise} himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is **sold** ^{H4376=same} he may be redeemed again; one of his brethren may redeem him: (Lev 25:47-48 KJV)*

This is exactly what Nehemiah said, that they need to go redeem them again. By the way, Nehemiah is complaining to them and telling them that they are exacting usury and not following Torah at the get-go, and how they were behaving so it's no wonder that you have these problems. We see that about the bankrupt brother.

- **Bankrupt Brother - No Usury**

And if thy brother ^{H251=kindred} be waxen poor, and fallen in decay ^{H4131=waiver, slip, be out of course} with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury ^{H5392=interest on debt, bite (of principal)} of him, or increase: (Lev 25:35-36 KJV)

There are a couple of problems going on in this account. The one that addresses the Jubilee legislation is Israelite servants being purchased by gentiles.

Millennial Inheritance yet to come, looking forward to the time of the Millennium and this account from Ezekiel 40 through 48 you see a lot of instructions about what is going to happen with a third Temple and how it will operate.

- Jubilee in the Millennium - family inheritance

Thus saith YHWH; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty ^{talking about the Jubilee}; after it shall return to the prince: but his ^{the servants} inheritance shall be his sons' for them. (Eze 46:16-17 KJV)

Apparently in the Millennium the Jubilee is going to be practiced because it talks about being his to the year of liberty and that is a good alternative word for Jubilee. I think you see the context of this is talking about the Jubilee.

There will be family inheritance in the Jubilee period according to this scripture. It goes all the way back to Leviticus 25 and carries forward to the Millennium.

*In the year of this jubile ye shall return every man unto his possession.
(Lev 25:13 KJV)*

Jubilee Application - Isaiah 58 Comparison

The Jubilee on the Day of Atonement on Yom Kippur it has been traditional for many to talk about Isaiah 58 because it is about fasting. It's interesting to discover that not only is Isaiah 58 talking about fasting but it's also talking about a number of other attributes associated with the Jubilee. The first one of course, fasting itself, the Jubilee is initiated with a fast on the Day of Atonement. The Day of Atonement scripture that is commonly used has legs in it.

*Cry aloud, spare not, ^{1.} **lift up thy voice** ^{H6963=to call aloud, voice or sound} **like a trumpet**, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their Elohim: they ask of me the ordinances of justice; they take delight in approaching to Elohim. ^{2.} **Wherefore have we fasted**, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and*

ashes under him? wilt thou call this a fast, and ³an acceptable ^{H7522=raw tsone=delight, favor, good pleasure} day ^{H3117=yome=the warm hours} to YHWH? (Isa 58:1-5 KJV)

The first part of this is somewhat an admonition to having the wrong attitude about a fast. I think we all know that, I've been keeping Yom Kippur for some number of years, and we know that this scripture is commonly used during this day to talk about what kind of fast YHWH wants. I would interject here that is Isaiah talking about any fast? Well, yes it is but there is only one fast legislated in Torah and that is Atonement. I would suggest as we start to unfold this that this scripture all by itself is talking specifically about Atonement or Yom Kippur. Yes, it can mean any fast, but specifically about Atonement and Yom Kippur.

1. Lift up your voice like a trumpet

We are going to see this same imagery "the voice of a trumpet" at the very last slide in this presentation. The voice in Hebrew means to call aloud; it means a voice or a sound. The Jubilee opens with the sound of a trumpet.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month (Lev 25:9 KJV)

2. Wherefore have we fasted Theme is fasting - Yom Kippur the only legislated fast day
The Jubilee starts on Atonement.

On the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (Lev 25:9 KJV)

This fast day that is being talked about here in Isaiah 58 is also the same fast day that commences the Jubilee.

3. Fast day should be a delight to YHWH

YHWH wants it to be an acceptable day

- The acceptable day ^{hayom rawtsone} on Yom Kippur initiates the acceptable year ^{Hashanah rawtsone}
- Jubilee year opens on Yom Kippur
One day initiates one year

*The Spirit of YHWH Elohim is upon me; because YHWH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **To proclaim the acceptable ^{H7522=rawt tsone=delight, favor, good pleasure} year ^{H8141= shanah=year as revolution of time} of YHWH**, and the day of vengeance of our Elohim; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for*

mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHWH, that he might be glorified.
(Isa 61:1-3 KJV)

This is arguably a Jubilee theme that is being talked about here in Isaiah 61, and I would argue that the Jubilee theme is being proclaimed in Isaiah 58. Isaiah 58 is talking about an acceptable day, a delightful day to YHWH. The acceptable day (hayom rawtsone) initiates the acceptable year (Hashanah rawtsone) in Isaiah 61.

The Jubilee opens on Yom Kippur so one day initiates one year, and I can't help but see the parallel that Isaiah 58, the acceptable day being on Yom Kippur is comparable to the acceptable day of Yom Kippur opening the Jubilee that lasts a full year. It's an interesting correlation to see here in Isaiah 58.

Going on in verses 6-10:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and ⁴to let the oppressed go free, and that ye break every yoke? ⁵Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the YHWH shall be thy reward. Then shalt thou call, and YHWH shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; ⁶then shall thy light rise in obscurity, and thy darkness be as the noonday: (Isa 58:6-10 KJV)

4. Free the oppressed - to let the oppressed go free, and that ye break every yoke?

Jubilee eliminates social and economic conflict - *Ye shall not therefor oppress one another; but thou shalt fear thy Elohim; for I am YHWH your Elohim. (Lev 25:17 KJV)*

5. Help the poor - Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house

Jubilee ensures social justice - *And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. (Lev 25:35 KJV)*

The parallels continue.

6. YHWH's promises and blessings - *then shall thy light rise in obscurity, and thy darkness be as the noonday*

Jubilee carries YHWH's promises and blessings - *Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. (Lev 25:18 KJV)*

One of the Sabbatical promises was for YHWH your Elohim to bless you as he promises you. - *For YHWH thy Elohim blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. (Deu 15:6 KJV)*

The last set of verses from 11 to 14:

*And YHWH shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. ⁷ **If thou turn away thy foot from the Sabbath** ^{H7676=Shabbat=intermission}, **from doing thy pleasure on my holy day; and call the sabbath** ^{H7676=same} **a delight**, the holy of YHWH, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in YHWH; and ⁸ **I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father:** for the mouth of YHWH hath spoken it. (Isa 58:11-14 KJV)*

This gets more exciting to me because I see the instruction to honor YHWH's Sabbath and oftentimes this instruction in Isaiah 58 is taken out of the context of the Day of Atonement and is centered on the weekly Sabbath. I would argue that this is talking about the Day of Atonement, Yom Kippur because it is a Sabbath of Shabbathon or a Sabbath of rest just as the weekly Sabbath is and by the way, just as the Sabbatical is.

7. Honor YHWH's Sabbaths *If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the sabbath a delight,*

The Day of Atonement is talked about in Leviticus 23.

It ^{Atonement} shall be unto you a sabbath ^{H7676=intermission} of rest ^{H7677=Shabbathon, special holiday}, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. (Lev 23:32 KJV)

That is what Isaiah 58 is talking about, the Sabbath of Atonement. Look at the Sabbatical year as it is a Sabbath also in the system of the Jubilee.

But in the seventh year shall be a sabbath ^{H7676=Shabbat, intermission} of rest ^{H7677=Shabbathon=special holiday} unto the land, a sabbath ^{H7676=same} for YHWH: thou shalt neither sow thy field, nor prune thy vineyard. (Lev 25:4 KJV)

This Sabbath is the exact kind of Sabbath, and finally Isaiah 58 concludes.

8. Restoration of Jacobs heritage - I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father

Jubilee ensures Israel's paternal inheritance - *And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family (Lev 25:10 KJV)*

Jacob is Israel, the Israelites that went into the Promised Land. They are the ones that got their inheritance back at the Jubilee year as Leviticus 25:10 says.

These are amazing parallels to discover in Isaiah 58.

Jubilee Trumpet Announces Yahushua's Return

Return of Yahushua

And he ^{the Son of Man} shall send his angels with a great ^{G3173=mega=big, exceedingly mighty} sound ^{G5456=phone=disclosure, a tone, sound} of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:31 KJV)

This trumpet is exactly the Jubilee trumpet, the great sound. This is a mega phone which is a tone or a sound; also the word sound means disclosure by the way, a disclosure like an announcement. He's going to send his angels with a great sound. Does it sound like this could be a Jubilee event? I sure think so.

*The Spirit of YHWH Elohim is upon me; because YHWH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **To proclaim the acceptable year** ^{Hashana rawtsone} **of YHWH**, and the day of vengeance of our Elohim; to comfort all that mourn; (Isa 61:1-2 KJV)*

Reward given to servants and saints

And the seventh angel sounded ^{G4537= salpizo=to trumpet, sound a blast}; and there were great ^{G3173=mega=big, exceedingly, mighty} voices ^{G5456=phone=disclosure, a tone, sound} in heaven, saying, The kingdoms of this world are become the kingdoms of our Elohim, and of his Messiah; and he shall reign for ever and ever... And the nations were angry, and thy wrath is come,

and the time of the dead, that they should be judged, and that thou shouldst give reward ^{G3408=misthos=pay for service, good or bad} unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. (Rev 11:15-18 KJV)

Yahushua is returning at this 7th trumpet sound to give reward

But ye shall be named the Priests of YHWH: men shall call you the Ministers of our Elohim: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. (Isa 61:6 KJV)

That sounds like an incredible reward to me. Listen for that Megaphone!

Do Your Own Homework:

Teach ^{H3384=flow as rain water, shoot an arrow} me thy way, O YHWH; I will walk in thy truth: unite my heart to fear thy name. (Psa 86:11 KJV)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Mat 7:7-8 KJV)

For ye were sometimes darkness, but now are ye light in YHWH: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving ^{G1381= test, examine} what is acceptable unto the Master. (Eph 5:8-10 KJV)

And this I pray, that your love may abound yet more and more in knowledge ^{G1922=recognition, full discernment} and in all judgment; That ye may approve ^{G1381=test, examine} things that are excellent; that ye may be sincere ^{G1506=judged by sunlight, test as genuine} and without offence ^{G677=actively inoffensive, not leading into sin} till the day of Messiah; (Php 1:9-10 KJV)

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