

MAKING A FRESH START Sunday School- June 17, 2012

Unifying Topic: CELEBRATE JUBILEE

Lesson Text

I. Rules Governing Jubilee (Leviticus 25:8-12)

II. Redemption For The People And The Land (Leviticus 25:25, 35-36, 39-40, 47-48, 55)

The Main Thought: And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family. (Leviticus 25:10, KJV).

Unifying Principle: Some people are oppressed because of the unjust circumstances into which they are born and live. How can all people be treated fairly regardless of their life circumstances? By observing a Year of Jubilee, those who are oppressed are given the means for making a fresh start.

Lesson Aim: To teach the students the major principles concerning the Year of Jubilee.

Life Aim: To help the students see the benefits of the biblical principles of the Year of Jubilee in our current economic system.

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- 25:8 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.
- 25:9 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.
- 25:10 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.
- 25:11 A jubile 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.
- 25:12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.
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- 25:25 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.
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- 25:35 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.
- 25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.
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- 25:39 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:
- 25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile.
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- 25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:
- 25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:
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- 25:55 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 the LORD your God.

HISTORY:

The book of Leviticus, the third book of the Old Testament, outlines the duties of the Levitical Priesthood and guidelines for the sacrificial system, purification, and feasts. The land of Canaan is preserved for the house of Israel.

Chapter 25:1-7 God speaks to Moses as the people are encamped near Mount Sinai. He tells Moses to tell the children of Israel that when they come into the land of Canaan, they shall have a **Sabbath year** for the land. He instructed the Israelites to sow, work, prune, cultivate, and reap their fields for **six years** but on the **seventh year** they must let the land lie dormant and untilled. This practice is clearly a benefit for the soil, but all produce belongs to God and that He bestows it freely on His people. He is truly our provider.

LESSON:

Leviticus 25:8-12 Rules Governing Jubilee

YEAR OF JUBILEE

25:8 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. This deals with the laws in regards to the Year of Jubilee. Since the **Sabbath year comes every 7th year** they were to count **7x7 Sabbath years, which would be 49 years;** seven sets of seven years. There was (1.) a weekly Sabbath, (2.) a seventh year Sabbath, and (3.) a fiftieth year Sabbath. Seven was always the significant number for completion.

SABBATH DAY: The term "*Sabbath Day*" is derived from the word "*stop, suspend, cease.*" When you think about it, it is a strange command. The Lord is commanding not to "*Keep on working and don't be idle,*" but to "*Stop working, Rest! You must not work.*" In this way, "*In six days the Lord created the heavens, the land, the sea, and everything that is in them, and because the Lord rested on the seventh day, he blessed the Sabbath Day and made it holy,*" (Exodus 20:11).

1. The seventh day of the week, Saturday, observed as the day of rest and worship by the Jews and some Christian sects.
2. The first day of the week, Sunday, observed as the day of rest and worship by most Christians.
3. **High Sabbaths** refer to the annual festivals recorded in the books of Exodus and Deuteronomy. Rather than the weekly seventh day Sabbath, these days of the Festivals of Unleavened Bread or Passover (Pesach), Pentecost (Shavuot), Atonement (Yom Kippur), Trumpets (Rosh Hashanah), and Tabernacles (Sukkoth) may fall on various other days of the week.

25:9 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. The blowing of the trumpet; probably the ram's horn would pronounce after the evening of the Day of Atonement throughout the land proclaiming the beginning of the universal redemption. Repentance was needed for the people were not to enter this Year of Jubilee without the Lord first cleansing and forgiving them. It was not proclaimed till the tenth day of the seventh month, on the very day when the great annual atonement was made or offered up for the sins of the people. Then the Year of Jubilee begins!

THE DAY OF ATONEMENT was the one time of the year when the high priest carried the blood into the Holy of Holies for the sins of the people and for his own sins, as well.

YEAR OF JUBILEE: a year of rest to be observed by the Israelites every 50th year; a year of liberty and release during which slaves were to be set free, alienated property restored to the former owners, and the lands left untilled. All is returned to its original owner. The announcement came by a priest blowing a ram's horn on the Day of Atonement. This gave both an extra year of rest since the previous year would have been the Sabbath Year, the crops were not planted, and the land was given a rest and that also being in the Year of Jubilee. The fiftieth year Sabbath would actually entail two years of Sabbatical years in succession. They had to rely on God to keep His promises and supply food for almost three years, since they wouldn't be able to work the land until the fifty-first year; and even then, they'd have to wait for the harvest.

25:10 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. Every seventh sabbatical year (every 49th year) was to be followed by the Year of Jubilee (the 50th year). ¹"Hallow" means to make clean. This could be ceremonially clean, as well as physically clean. This is total restoration. Not only are they set free, but their land is returned as well. Release came as the people were commanded to release their servants to return to their own families and lands.

²Every fifty years was a "Jubilee Year". The basic principle is that all debts are forgiven. When the people come into the Promised Land, each family will be given a piece of land. If your family ever falls on hard times, you can sell that land, but the sale is only temporary. It's more like a lease. When the year of Jubilee occurs, all land reverts back to the original family. If the Jubilee was only three years away, you wouldn't be able to sell the land for as much. If the Jubilee was last year, then you were in essence leasing your land for forty-nine years.

There were other specific rules concerning the selling of land inside cities and the selling of land belonging to the Levites.

25:11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor

¹ <http://www.lovetheLord.com/books/leviticus/59.html>

² <http://www.calvaryfullerton.org/Bstudy/03%20Lev/2009/03%20Lev%2024.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

gather the grapes in it of thy vine undressed. God caused the earth to bring forth all that it needed. In this fiftieth year there was no planting done by the people; no harvesting of what grew; nor picking the grapes that were not tended to. As we look at not reaping that which grows is ³the same that is said of the Sabbatical year and of the Jubilee: two holy years being found next to one another, the forty ninth year the Sabbatical year, and the fiftieth year the Jubilee Year. This rest was an extra year of rest given to the land since the previous year would have been a Sabbath year.

25:12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. "Holy" means separated and set apart, therefore, this year was to be separated from all others unto God. He was their source from beginning to end. All that the ground yielded spontaneously during that period might be eaten for their necessary subsistence, but no persons were at liberty to hoard or form a private stock in reserve. Therefore, in the **eighth year**, the year after the Sabbatical year (v22), God instructed the people to eat from the harvest, that is, the harvest from the 6th year. In the **ninth year** they could eat from the crop they gathered. There would be food for them, the servant, stranger, the sojourner, the cattle, and the beast in the land.

Leviticus 25:25, 35-36, 39-40, 47-48, 55 Redemption For The People And The Land

REDEMPTION

25:25 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. If an Israelite is forced to sell his land temporarily, he and his family retain the right of redemption. The land may be redeemed in one of three ways: (1.) a kinsman-redeemer buys back the land; (2.) the seller himself is able to buy it back; or (3.) it is restored to the rightful owner in the Year of Jubilee.

25:35 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. The bible places great emphasis on assisting the poor in every way. Individuals were responsible to help house those in need. Israelites are to show mercy to one another because they are recipients of God's mercy. God expects that when you see an individual's need, you will reach out with whatever help you can offer.

25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. "Usury" means interest on a debt. Regarding loans, no Israelite was to charge interest of another Israelite but because they feared the Lord, they were to help in any way they could.

25:39 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: In such a time, ⁴Hebrews (Jews) who were sold into slavery to their Hebrew brothers, were to be treated as brothers. A "bondservant" is a slave who worked for a specified or indefinite period without pay. The Jews were not to be treated like the Roman slaves or the Egyptian slaves.

25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile. Both verses 39 and 40 are tied together. Instead of the brother being looked upon as a bondservant (slave), he would be looked upon as a hired servant and as one living with them. The Hebrew (Jew) would serve up to seven years; or if Jubilee occurred earlier, they were freed at Jubilee. Not only were they freed from slavery, but their land was returned to them, as well. They would be back on equal footing at Jubilee.

25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: This verse deals with two scenarios:

1. your brother who has become poor and sells himself to a stranger who had been temporarily living among you, and has become rich to buy the poor brother.
2. or if the poor brother sells himself to one of the descendants of the sojourner's family.

25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him: Well, this is saying that the brother can be redeemed again by his own brethren. Therefore, he could be redeemed by his kinsman-redeemer.

25:55 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 the LORD your God. No matter what has or have occurred, the Israelites are servants of God for the simple

³ <http://bible.cc/leviticus/25-11.htm>

⁴ <http://www.lovetheLord.com/books/leviticus/61.html>

<http://www.pitwm.net/pitwm-sundayschool.html>

fact of God reclaiming His children from bondage out of the land of Egypt. They were not to be any other's slaves. He is the only Lord their God! They will forever be His because of His Son Jesus Christ, going to the cross.

SUMMARY:

The lesson is broken up into certain segments of scriptures and it speaks ⁵of what could be called a Sabbath of Sabbaths. The Year of Jubilee is set by counting off "*seven Sabbaths of years*," or seven times seven years. The fiftieth year, then, is to be the Year of Jubilee (25:8-10). It is proclaimed with the blowing of the ram's horn on the Day of Atonement, the tenth day of the seventh month.

The Israelites are to work for six days, but the seventh day is to be "*a Sabbath of complete rest, a holy convocation*." Even the land is granted a Sabbath rest. Every seventh year, the land is to lie fallow. No sowing of fields or pruning of vineyards is allowed in this Sabbath year; no sowing or reaping of what is grown of itself, or gather grapes from the uncultivated vines. The idea is that God would provide. God not only gave them food and land, He also provided special times to observe so that the land would not be ravaged and spoiled. He would replenish the earth!

The Year of Jubilee is a time of Sabbath rest, a time of homecoming, and a time of liberation. The land is to lie fallow, as it does in the Sabbath year. Each Israelite is to return to his ancestral land and to his clan. Debts are to be forgiven, Israelite slaves are to be set free, and land is to be returned to its proper owners. In other words, if a person falls on hard times and is forced to sell his land or himself to pay off debts, the sale is not permanent. Both land and people are set free in the Year of Jubilee.

Leviticus 25 also provides for "*redemption*" of land and people between Jubilee years. Again, if land or people are sold to pay off debts, the nearest relative of the debtor is to "redeem" the land or person by buying them back. If there is no one to redeem the land or people, both are released in the Jubilee. The idea is that the Jews were to treat one another as brothers and sisters and not to take advantage of one another when it came to personal debt or property claims. Israelites may not be anyone's slaves; "*For they are my servants, whom I brought out of the land of Egypt!*" God owned them because He had redeemed them from Egyptian bondage!

APPLICATION:

God instructed the Israelites to have a Jubilee year by counting seven Sabbath years. Since the **Sabbath year comes every 7th year** they were to count **7x7 Sabbath years**, which **would be 49 years**. On the Day of Atonement God instructed the Israelites to sound the trumpet throughout their land signifying a consecration of the **50th year** and **proclaiming freedom** for all the people in the land. Every title to land would revert to its proper owner.

Are you observing a rest in Jesus so you can make a fresh start in your life? Do you take time to celebrate the small stuff as well as the big stuff? Or do you think celebrations are out of order. Even God rested!

⁵ <http://www.enterthebible.org/resourcelink.aspx?rid=380>
<http://www.pitwm.net/pitwm-sundayschool.html>