

The Sabbatical Year (the year the land rest) and The Jubilee Year

Exodus 23:11 “on the seventh year you shall let it rest and lie fallow...”

Leviticus 24:22 “There shall be one standard for you; it shall be for the stranger as well as the native, for I am Yahuah your Elohim.”

Leviticus 25:4,5 “...Thou shalt **neither sow** thy field, **nor prune** thy vine-yard. That which groweth of its own accord of thy harvest thou shalt **not reap**, neither grapes of they vine undressed for it is a year of rest unto the land.”

Leviticus 25:9 “You shall then sound a ram's horn abroad on the tenth day of the seventh month”. Just because it's announced on Yom Kippur doesn't make it retroactive to Rosh Hashanna, nor does it mean it begins on Yom Kippur- it is simply being announced on the forty-ninth year on Yom Kippur; that at the beginning of the Year Fifty on Day One of Month One the Jubilee Year will begin. I don't think a year begins in the seventh month.

Leviticus 25:10 “And ye shall hallow the fiftieth year and you shall **not sow, nor reap** its after growth, **nor gather** in from it's untrimmed vines.”...”

Leviticus 25:21 “Then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years.”

Deuteronomy 15:1 “At the end of every seven years you shall grant a remission of debts.”

Every seven years the land is to rest. Seven years can be referred to as one week. In the forty-ninth year we arrive at seven sevens and a Sabbatical Year. The fiftieth year is the Jubilee year. A Jubilee occurs every fifty years. Two Jubilee years in a century. Ten Jubilees is five hundred years also know in Hebrew as an Onah. One hundred and twenty Jubilees is six thousand years!

King James Key Word Study Bible notes on Leviticus 25:1-55. “Years are divided into groups of seven, with the seventh designated as the Sabbatical Year (year of rest). In that year no farming was to be done (Lev.24:3-5); debts among the Israelites were to be cancelled (Deut.15:2); and indentured servants were to be set free (Duet.15:12). This cycle was to repeat itself for 49 years. The fiftieth year is set aside as the Year of Jubilee (Lev.25:8,9). **The regulations for the Year of Jubilee are identical to those of the**

Sabbatical Year, with once exception. In the Year of Jubilee all real estate, except that within walled cities, automatically reverted to the family to which it had originally been assigned (Lev.25:13)."

Ken Johnson in his book "The Ancient Dead Sea Scroll Calendar" on page 105. "Every seven years there is a Shemittah year. On this year all the debts of the Jew would be forgiven. This seven-year cycle is repeated seven times. After the seventh Shemittah (forty-nine years) there is a Jubilee year. The Jubilee year is when all of the debts of the Gentile Noahides would be forgiven."

As I read the **Halakhah, Mishneh Torah, Sefer Zeraim, Sabbatical Year and the Jubilee by Rambam** I notice that there is some compromise, if I am understanding them correctly. I notice immediately that the rabbinical tradition involves rosh hashanna as the head of the year and so they announce in on Yom Kippur but then revert it back to Rosh Hashanna. Well I don't see the necessity of this. I simply announce on Yom Kippur in the forty-ninth year that the upcoming new year beginning in the spring on the first of the first month (Aviv) the Jubilee year will begin and will end on the last day of the twelfth month. Just because it's announced on Yom Kippur I don't see it starting until the next year- He says to sanctify the fiftieth year, not the forty-ninth year and seventh month to the fiftieth year and seventh month. They plant some seeds in the Sabbatical year, not to eat the fruit thereof but to harvest the seed for replanting. They allow planting and harvesting for the foreign king. They say the law doesn't apply to us gentiles, but **Leviticus 24:22** says, **"There shall be one standard for you; it shall be for the stranger as well as the native, for I am Yahuah your Elohim."** I'm pretty sure the ground isn't making a distinction between Jew and Gentile. The ground needs to rest. Even if a gentile buys land in Israel he is allowed to plant and harvest, they say the law doesn't apply to them. I totally disagree. There is One Law, One King for every human. These instructions were given to a mixed multitude (Ex.12:38) at Mt. Sinai. **Leviticus 26:46** **"These are the statutes and ordinances and laws which Yahuah established between Himself and the sons of Israel through Moses at Mount Sinai."** This is about the Land Resting it is not about us. The land needs to rest. Didn't they go into captivity so the land could rest? **Leviticus 26:34,35** **"Then the land will enjoy its sabbaths all the days of the desolation while you are in your enemies land; then the land will rest and enjoy its sabbaths. All the days of its desolation it will observe the rest which it did not observe on you sabbaths, while you were living on it."** They also say these laws only apply to the land in Israel. Where I am is the Land that Yahuah has brought me into. Am I to disregard His Instructions because I'm not in Israel? Isn't this the very reason Israel is scattered abroad, for not keeping His instructions? Like I said, I don't see the land making a distinction between Jew and Gentile. I think Yah's laws apply to the whole earth not just some of the earth- the whole earth is His. **Leviticus 25:23** **"The Land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me."** The biggest

problem I see them encountering is the date of the year beginning on Rosh Hashanna. There is still food to be harvested after Sukkot! If you just start the Year off at the First Month rather than the Seventh Month; all these time-line problems disappear and a lot of their commentary becomes null and void; because they are dealing with the year beginning in the middle of harvest time. Keep it simple and don't sow, reap, or prune from the beginning of the First Month to the end of the Twelfth Month. **Leviticus 25:11** **“You shall have the fiftieth year as a jubilee, you shall not sow, nor reap it's after-growth, nor gather in from it's untrimmed vines.”** By the same standard I also see Christians taking some verses out of context in these passages. **Leviticus 26:7,8** **“But you will chase your enemies, and they will fall before you by the sword; five of you will chase a hundred and a hundred of you will chase ten thousand and your enemies will fall before you by the sword”**. How many times I've heard this verse used by Christians saying five of us can chase a hundred and a hundred of us can chase ten thousand. These verses are in the context of honoring the Sabbatical Year with an if and then principle- if you honor the Sabbatical Year and the Jubilee Year, then I will cause your enemies to flee! Christians don't even honor the Seventh Day, better yet the Seventh Year! They are not in covenant by obedience yet they claim the promise without any knowledge that they are living in sin. Modern christians would claim this verse but deny everything around it saying oh no that law stuff is done away. It's like praying and asking Yah to bless this Pork before I eat it, when He has already told you not to eat it. It's like Balaam asking permission from Yah to go, when he was already told not to go. The consequences of sin still get us even when we are ignorant of our sin. **Leviticus 5:17** **“Now if a person sins and does any of the things which Yahuah has commanded not to be done, though he was unaware, still he is guilty, and shall bear his punishment.”** Don't be fooled a person reaps what they sow! I do think a person can be sincere in heart, while their actions are not His ways and are sincerely wrong, actions that they are taught are ok, yet they are sinful. We live in a day and age where they claim evil to be good and good to be evil; we must be discerning- this discernment comes from knowledge of Torah. It also looks as though the **Messiah is referring to Leviticus 26:21** **“...I will increase the plague on you seven times according to your sins”** when He speaks of a **Clean House being unoccupied and having seven demons all worse than the last come in, in Matthew 12:45**. Let not our hearts be far away! Make sure you are in right relationship with the Creator; let Him dwell within!

I wonder if these laws apply during times of famine. Did Joseph keep the seventh year Sabbatical for the land during times of lean. Or what about during times of plenty; did Joseph enforce these laws during the seventh year of plenty knowing the very next year would be times of lean? Did Abraham and Isaac keep these laws during their times of famine? Should we keep these laws knowing famine is coming? Honestly, as one with an acre full of gardens, fruit trees, and grapes this matters to me. So if in the sixth year the **Creator doesn't give produce for three years (Lev.25:21)** should one even

attempt to keep these laws? For example this is the sixth year and next year is the Sabbatical for the land and the following year is the Jubilee. This year my garden did worse than any previous year! Stuff started to grow then died, my harvest wasn't good at all and definitely not produce for three years. I'm gonna do my best to keep these laws, but I'm concerned about famine and the third horse of the Apocalypse coming and not wanting to eat the garbage they feed us anyway. Still wanting to expand our Orchard of trees, grapes, and blackberries; yet desiring to please the Creator above all.

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