



PITWM VERSE BY VERSE

LEVITICUS 25:1-12

LESSON: OBEDIENCE IN CELEBRATION –

November 27, 2022

INTRODUCTION:

From the beginning of Genesis God rested on the seventh day. He also commands man to rest. And now the focus is on Israel's land to rest. The Israelites were to possess and enjoy the land but in order to do so they must recognize and respect some basic facts.

LESSON: I. REMEMBER THE SABBATH YEAR WITH JOY LEVITICUS 25:1-7

25:1 And the Lord spake unto Moses in mount Sinai, saying,— It is on Mount Sinai that God continues to speak to Moses.

25:2 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 the Lord. Moses is to tell the children of Israel that when they come into the Promised Land (Canaan), they are to keep a Sabbath for the land. Just as God provided a weekly Sabbath for His people, He provided a rest for the land, one year of rest after six years of production.

25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;— Sowing (planting) and pruning (cut back; cultivate) were the two primary agriculture pursuits of Israel. Moses was to instruct the Israelites to only sow, prune, and reap their fields for **six years.**

25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. There's a change in the **seventh year.** The people must let the land lie dormant (rest) and untilled—no planting of grain neither pruning of grape vines. The seventh year would be the Sabbath year rest for the land which is a Sabbath for the Lord.

25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. In this Sabbatical year the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped (gained). God is still gracious and the provider for His people, especially the poor. So, God is showing His people that He is the One making provisions and not the people's sowing or harvesting the land, for He declares the land to be a year of rest.

25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. Moses is to tell the people that the Sabbath of the land will still be food for them. It was free for all—the servant, the maid, the hired servant, and the stranger that dwells temporarily with them. The Israelites were not to sow their fields or prune their vineyards during the Sabbath year rest.

25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. Whatever the land produced was food for all the people, their families, servants, hired help, strangers, livestock and beasts in the land.

II. REMEMBER THE JUBILEE YEAR WITH JOY LEVITICUS 25:8-12

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. God instructs Moses to tell the Israelites





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They 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**.

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. 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.

YEAR OF JUBILEE: The announcement of the Jubilee came by a priest blowing a ram's horn on the Day of Atonement. 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 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 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 reaping of what grew; nor picking the grapes that were not tended to. As we look at not reaping that which grows is the same that is said of the Sabbatical year. 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

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

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





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the 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 (25:22), 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. In this Sabbatical year the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped. God will be their provider.

SUMMARY:

It is on Mount Sinai that God continues to speak to Moses to tell the children of Israel that when they come into the Promised Land, they are to keep a Sabbath for the land. God provided a rest for the land, one year of rest after six years of production. The Israelites were instructed to only sow, prune, and reap their fields for six years. In the seventh year the people must let the land lie dormant and untilled. The seventh year would be the Sabbath year rest for the land. In this Sabbatical year, the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped. God is showing His people that He is the One making provisions and not the people's sowing or harvesting the land, for He declares the land to be a year of rest. Moses is to tell the people that the Sabbath of the land will still be food for them, and whatever the land produced would be food for all the people—the servant, the maid, the hired servant, and the stranger that dwells temporarily with them. **(25:1-7)**.

God instructs Moses to tell 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. The blowing of the trumpet was proclaimed on the tenth day of the seventh month after the evening of the Day of Atonement throughout the land followed by the Year of Jubilee! When the year of Jubilee occurs, liberty is proclaimed throughout all the land unto all the inhabitants. There is a release of the people; a release of their servants to return to their own families and lands; all land reverts back to the original family—all debts are forgiven. In this fiftieth year there was no planting done by the people; no reaping of what grew; nor picking the grapes that were not tended to. Therefore, this year was to be holy and they were to eat the increase out of the field **(25:8-12)**.