

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 25:8-12

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Let's continue reading Leviticus chapter 25, and today we'll read verses 8-12.

Earlier, we read that God decreed the Israelites to work the land, tend the vineyards, and gather the produce for six years. But in the seventh year, the land was to observe a Sabbath rest. During this year, they were neither to sow their fields nor prune their vineyards. Whatever the land produced on its own belonged to God, who would distribute it to those in need. Even the livestock and wild animals could eat what grew naturally on the land. This reveals a concept: the ownership of the land belongs to God, and humans only have the right to use it. God, full of love and mercy, cares for all His creations, including both people and animals.

The institution of the Sabbath Year was in preparation for the Jubilee Year, which we will study today. Before we delve into the text, let us first review the relationship between the Sabbath Day and Pentecost, which we previously studied in Leviticus 23. From this relationship, we can better understand the connection between the Sabbath Year and the Jubilee Year. We know the Sabbath Day is for man's rest. From the first Sabbath after Passover, seven Sabbaths are counted, making 49 days in total. Seven represents fullness in time, and the seventh Sabbath signifies complete rest—a rest within rest, where man experiences ultimate peace.

The day after the seventh Sabbath is Pentecost. Since the Sabbath is on the 7th day, Pentecost falls on the 8th day. The number 8 represents resurrection, signifying a new beginning. The historical fulfillment of Passover is Christ's crucifixion, and the Feast of Firstfruits is fulfilled in Christ's resurrection. On the evening of His resurrection, Jesus Christ breathed on His disciples, saying, "Receive the Holy Spirit". At this point, the work of individual salvation was accomplished.

Counting from the Feast of Firstfruits, seven weeks later comes Pentecost, marking a completely new beginning. The Holy Spirit descended, empowering the disciples to preach the gospel and bring people to salvation, resulting in the establishment of the church. The personal salvation represented by the Sabbath Day is expanded into corporate salvation at Pentecost. The church birthed at Pentecost becomes the body of Christ and bears witness to Him. Similarly, the Sabbath Year is for the land's rest. Following the Scripture's description, we will examine how the Jubilee Year came about and its spiritual significance.

Verse 8: "And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years."

From the first Sabbath Year, counting seven Sabbath Years totals 49 years. By this time, the land has experienced seven Sabbath Years, achieving complete rest. We understand that God's promises to man encompass both man and the land. In Genesis, when God called Abraham to follow Him, He first promised that his descendants would be as numerous as the dust of the earth. Four hundred years later, his descendants were to inherit the promised land.

This shows that man must first be possessed by God and perfected by Him before they can, according to His will, inherit the land He has promised and represent Him in ruling over it. From the New Testament perspective, man has already been possessed by God and has come together to form the church, manifesting a corporate testimony. Today, man must be perfected within the church. In the process of perfecting man, God gradually reclaims the land. This process is ongoing, for the land has not yet fully entered into rest. One day, when the land achieves complete rest, as described in the Scripture, something significant will occur after the seventh Sabbath Year.

Today, human greed and selfishness have led people to claim the earth's resources as their own, exploiting and depleting them without restraint, preventing the land from resting. This is similar to how the Israelites, after establishing their kingdom,

neglected to observe the Sabbath Years for 442 years. God allowed Jerusalem to be destroyed and the Israelites to be exiled among foreign nations, leaving the land desolate. The land lay desolate for 70 years, during which it enjoyed 70 years of rest.

At the end of the age, God will likewise allow various disasters to come upon the earth, leaving it desolate so it may rest. At the culmination of the seventh Sabbath Year, something extraordinary will take place.

Verse 9: "Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement, you shall make the trumpet to sound throughout all your land."

In Leviticus 23, we learned about the Feast of Trumpets, which occurs on the first day of the seventh month, when trumpets are blown as a memorial. What is unique is that in the seventh Sabbath Year, God gives a special instruction. Although the trumpets would likely still be blown in Jerusalem on the Feast of Trumpets (the first day of the seventh month) to gather the Israelites, on the tenth day of the seventh month (the Day of Atonement), trumpets are to be blown throughout the entire land. The purpose of this trumpet blast is to summon the people and proclaim an impending great event. Because the trumpet is sounded across the entire land, it is a significant event that concerns all nations and impacts the whole earth. What is this great event?

Verse 10: "And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family."

The fiftieth year was approaching, and preparations were to begin six months in advance to welcome this holy year. During this year, liberty was to be proclaimed throughout the land to all its inhabitants. This proclamation applied to everyone, granting freedom to all. Previously, due to sin, people became lifelong slaves to sin,

losing their freedom. Sin led to overstepping boundaries, self-inflation, and encroachment upon others, depriving them of freedom. Sin also caused laziness and idleness, leading some to lose everything and fall into debt, becoming entirely without freedom. On the Day of Atonement in the 49th year, it was like a great pardon. Trumpets were blown throughout the land, declaring the removal of sin.

Now, in the fiftieth year, everyone is to gain freedom, and this year shall become the Jubilee. The Hebrew word for Jubilee is Yobel, which originally means Ram's horn. In English, it is translated as Jubilee. Originally, the sound of the trumpet on the Day of Atonement was meant to announce the coming of the Jubilee; the very meaning of the Jubilee itself is Ram's horn. In this year, people are to obtain freedom, so the removal of sin is the foundation of the freedom experienced in the Jubilee. In the history of Old Testament Israel, there is no record of a Jubilee, because under man-made systems, this is almost an impossible task.

So why did God establish the regulations for the Jubilee on Mount Sinai? Because what is impossible with man is possible with God. The truth is that the fulfillment of the Jubilee is entirely in Christ. The fulfillment of the Jubilee happens in two stages: the first is preliminary or partial, and the second is complete fulfillment.

When Christ first came to earth, at the beginning of His ministry, His first public message was about the Jubilee. It is recorded in Luke 4:16–19: "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 'The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.'"

Jesus likely read from Isaiah 61:1–2. After reading, He added His own words: "Today this Scripture is fulfilled in your hearing." At that moment, Jesus publicly declared that His ministry was to proclaim the acceptable year of the Lord. Because of His coming, the Jubilee had already arrived. Therefore, the captives would be released,

the blind would see, and the oppressed would gain freedom. This is the gospel that Jesus Christ preached.

Why do we say this is the partial fulfillment of the Jubilee? Because this great news of the Jubilee was only fulfilled in those who accepted the gospel. When Jesus first came, He bore the punishment for sin on Himself and accomplished redemption. For those who were willing to accept the grace of redemption, their sins were forgiven, and they could experience the freedom of the Jubilee in Christ Jesus. We see that the preliminary fulfillment of the Jubilee happens in the lives of individuals, where they are released from the entanglement of sin, no longer under its dominion, and find freedom.

When will the complete fulfillment of the Jubilee take place? Today, attentive saints may notice that when Jesus quoted Isaiah 61:1–2, He did not read the entire sentence. Let us read Isaiah 61:1–3: "The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified."

Jesus stopped at "to proclaim the acceptable year of the LORD" and did not continue reading, for this was the purpose of His first coming to earth. He came to become the grace of God to mankind. This is perfect grace, available to anyone who believes without paying any price, to receive release. However, the next phrase that Jesus did not read, "the day of vengeance of our God," is entirely different in concept from grace. This phrase speaks to Jesus' second coming, when He will come to bring vengeance. Against whom will He bring vengeance? Against the enemies of Christ. When He returns the second time, He will defeat His enemies and make them His footstool. At that time, He will reveal His righteousness.

His first coming was to reveal His grace; His second coming will reveal His righteousness. All who follow Him will replace mourning with joy, sorrow with praise, and will be planted as "trees of righteousness" to manifest God's righteousness. When Christ returns, He will establish a kingdom of righteousness and justice on earth, and this millennial kingdom will be the complete fulfillment of the Jubilee.

At that time, all the inhabitants of the earth will declare freedom because Satan and his angels will be bound for 1,000 years. Humanity will be released from slavery to Satan and sin, and each person will return to their inheritance and family.

When the Israelites entered the Promised Land, each family received their inheritance according to their tribe. Some families, due to poor management, had to sell their land, but in the Jubilee, all land was returned to its original owners. If someone fell into hardship, incurred heavy debts, and sold themselves into slavery, they too would be freed in the Jubilee, no longer a slave, and could return to their family.

Verse 11: "That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine."

In the forty-ninth year, which is the seventh sabbatical year, no sowing of fields or pruning of vineyards was allowed throughout the entire year. Then, in the fiftieth year, which is the Jubilee, the same rules applied—no sowing of fields, no pruning of vineyards. Here we see a double rest: two consecutive years without farming or pruning vineyards. During the sabbatical year, people do not farm because the land belongs to God, and they only have the right to use it. Therefore, in the sabbatical year, whatever crops or grapes the land produces on its own belong to God. In His mercy, God shares these provisions with those in need, so the owner cannot harvest crops or pick grapes, as they are specifically for those in need.

Verse 12: “For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.”

The Jubilee is to be regarded as holy, with no farming or pruning allowed. People can completely rest, and the land will naturally produce enough to supply their needs.

Dear brothers and sisters, through Jesus Christ's first coming, He fulfilled the work of redemption through the Passover, Firstfruits, and Unleavened Bread festivals. Those willing to accept Jesus' salvation can find rest in Him. After seven Sabbaths, on the fiftieth day, the Day of Pentecost arrived, resulting in the birth of the church. This is the partial fulfillment of the Jubilee, realized in the redeemed saints—those who are released from sin and truly enjoy rest.

For the unbelieving Israelites, they must wait for Christ's second coming. At the Feast of Trumpets, they will be gathered together; on the Day of Atonement, the entire nation will be saved; and after that, the fiftieth year—the Jubilee—will come. At that time, the land will also achieve complete rest. God's purpose is for both people and the land to enter perfect rest. This will only be fulfilled in Christ's millennial kingdom when He returns.

Let us pray together: Dear Lord Jesus, thank You. When You first came to earth, You brought the good news of the Jubilee, giving sight to the blind, liberty to the captives, and freedom to the oppressed. Thank You for granting us the wisdom of salvation and allowing us to experience the spiritual Jubilee. Help us to be released from the bondage of sin. We know You are still working until the day You return to establish Your kingdom on earth, and that will be the complete fulfillment of the Jubilee. Help us to understand Your will and to be perfected by the Holy Spirit, so we may prepare for Your return and manifest the Jubilee throughout the earth. Bless my church to be a church that eagerly awaits Your return. We pray in the Holy Name of Jesus Christ.