

24 SCRIPTURES ON THE SABBATH AND JUBILEE YEARS

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The following are all the scriptures in the Bible having to do with the Sabbath Jubilee years.

1.

Ex 21:2 If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

Ex 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

Ex 21:4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Ex 21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free;

Ex 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever.

Note: Male Hebrew servants are to be set free in the seventh year. See the parallel account in Deut 15:12-18

2.

Ex 21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

Ex 21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

Ex 21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

Ex 21:10 If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

Ex 21:11 And if he do not these three unto her, then shall she go out free without money.

Note: Female Hebrew servants shall not go out free in the seventh year unless her master does not fulfill her right to food, raiment, and duty of marriage.

3.

Ex 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

Ex 23:11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Note: Here we are told that the purpose of the land Sabbath is so that the fruit of the land, the vines and the olive trees which produce on their own the seventh year, may be eaten by the poor.

4.

Lev 25:1 And the Lord spake unto Moses in mount Sinai, saying,

Lev 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.

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 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.

Lev 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.

Lev 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,

Lev 25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

Note: These verses describe the land Sabbath. You cannot sow nor reap. The entire year is a rest for the land.

5.

Lev 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.

Lev 25:9 Then shalt thou cause the trumpet of the Jubilee 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.

Lev 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 Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Lev 25:11 A Jubilee 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.

Lev 25:12 For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Lev 25:13 In the year of this Jubilee ye shall return every man unto his possession.

Note: These verses describe the Jubilee, the fiftieth year. The trumpet is sounded on the Day of Atonement and a proclamation of liberty is made.

In the Jubilee every man shall return to the original land of his inheritance. This is also a rest for the land in which you cannot sow nor reap.

6.

Lev 25:14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

Lev 25:15 According to the number of years after the Jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

Lev 25:16 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.

Lev 25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

Note: This ordinance of the Jubilee says that we must diminish the price of what we sell as we get closer to the Jubilee. This is to keep in mind how not to oppress one another. The world's way produces inflation where the prices keep going up and up - just the opposite of God's way.

7.

Lev 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

Lev 25:19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Lev 25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

Lev 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

Lev 25:22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

Note: This is a promise from the Lord that if we keep the land Sabbath, he will provide food for us enough for three years.

8.

Lev 25:23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

Lev 25:24 And in all the land of your possession ye shall grant a redemption for the land.

Lev 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.

Lev 25:26 And if the man have none to redeem it, and himself be able to redeem it;

Lev 25:27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

Lev 25:28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of Jubilee: and in the Jubilee it shall go out, and he shall return unto his possession.

Note: This tells us that if a man or his relative is able to redeem or buy back the land that he sold, he may do so any time, but if not, it shall remain with whom it was bought until the Jubilee. Then it shall revert to the original owner. This agrees with the principle in Rom 11:29 that the gifts and calling of God are without repentance. God gave the Children of Israel the land of Canaan, and though they have been scattered abroad, the great fulfillment of the Jubilee will be that the Lord will gather them again and bring them into the land of their inheritance. (Isa 12:12-16, Jer 24:5-7, Ezek 11:17-20)

9.

Lev 25:29 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.

Lev 25:30 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 Jubilee.

Lev 25:31 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 Jubilee.

Note: This shows the difference between houses in a walled city and houses or land in unwalled villages that will or will not go out in the Jubilee.

10.

Lev 25:32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

Lev 25:33 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 Jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

Lev 25:34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

Note: These verses show the protection of the possession of the Levites.

11.

Lev 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 bond-servant:

Lev 25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee:

Lev 25:41 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.

Lev 25:42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

Note: The brother who is sold as a bond-servant shall be set free in the year of Jubilee.

12.

Lev 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:

Lev 25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

Lev 25:49 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.

Lev 25:50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee: 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.

Lev 25:51 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.

Lev 25:52 And if there remain but few years unto the year of Jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

Lev 25:53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

Lev 25:54 And if he be not redeemed in these years, then he shall go out in the year of Jubilee, both he, and his children with him.

Lev 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.

Note: The brother who is sold to a stranger may be redeemed. If not he shall go out in the Jubilee.

13.

Lev 26:14 But if ye will not hearken unto me, and will not do all these commandments;...

Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.

Lev 26:43 The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Note: These verses tell us that one of the reasons Israel went into captivity was because they failed to allow the land to rest in the Sabbath years. How important, then, are these years to God?

14.

Lev 27:16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

Lev 27:17 If he sanctify his field from the year of Jubilee, according to thy estimation it shall stand.

Lev 27:18 But if he sanctify his field after the Jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the Jubilee, and it shall be abated from thy estimation.

Lev 27:19 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.

Lev 27:20 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.

Lev 27:21 But the field, when it goeth out in the Jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.

Lev 27:22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

Lev 27:23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the Jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

Lev 27:24 In the year of the Jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

Lev 27:25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Note: This is concerning fields which are sanctified unto the Lord.

15.

Num 36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

Num 36:2 and they said, The Lord commanded my Lord to give the land for an inheritance by lot to the children of Israel: and my Lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

Num 36:3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe where unto they are received: so shall it be taken from the lot of our inheritance.

Num 36:4 And when the Jubilee 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.

Num 36:5 And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

Num 36:6 This is the thing which the Lord 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.

Num 36:7 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 36:8 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.

Num 36:9 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.

Note: This was a judgment based on when the land would be returned to the original owner in the Jubilee. It prevented the possibility of the land removing from one tribe to another.

16.

De 15:1 At the end of every seven years thou shalt make a release.

De 15:2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

De 15:3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

De 15:4 Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

De 15:5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

De 15:6 For the Lord thy God 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.

De 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

De 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

De 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

De 15:10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

De 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Note: This tells us that we are to forgive the debts of our brethren in the seventh year which is the year of release. It warns that we are to have a generous attitude in lending to the poor, even if it is close to the year of release.

17.

De 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

De 15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

De 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

De 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

De 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

De 15:17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

De 15:18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

Note: Hebrew servants are to be set free with ample provisions in the seventh year unless they wish to become lifelong servants.

18.

De 31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

De 31:10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

De 31:11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

De 31:12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

De 31:13 And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

Note: The law is to be read in the Feast of Tabernacles of every Sabbath year.

19.

2Chr 36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

2Chr 36:15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2Chr 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

2Chr 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

2Chr 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

2Chr 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

2Chr 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Chr 36:21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.

Note: This tells how because the chief priests and the people mocked the messengers of God and despised his words, the Lord brought destruction upon them for seventy years until the land had enjoyed her Sabbaths. It is said that seventy years is the exact number of Sabbath years required to be kept between the time of Saul and the captivity - 490 years. This was therefore just retribution for their failing to keep the Sabbath years.

20.

Ne 10:30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

Ne 10:31 And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

Note: Nehemiah, in his reforms, restored the keeping of the Sabbath years

21.

Jer 34:8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

Jer 34:9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

Jer 34:10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

Jer 34:11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Jer 34:12 Therefore the word of the Lord came to Jeremiah from the Lord, saying,

Jer 34:13 Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

Jer 34:14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

Jer 34:15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

Jer 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Jer 34:17 Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

Jer 34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

Jer 34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

Jer 34:20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

Jer 34:21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

Jer 34:22 Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Note: Jeremiah tells us that because Israel failed to free their Hebrew servants in the seventh year according to the Lord's covenant, the Lord pronounced for them the sword, pestilence, famine and captivity. Perhaps the end-time four horsemen in Revelation who come conquering, bearing the sword, pestilence and famine and making war against the saints are pronounced against us for failing to keep the Sabbath years.

Verse 17 tells us that the Sabbath Year is a proclamation of liberty as well as the Jubilee.

22.

Eze 1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

Eze 1:2 In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity,

Note: This scripture is basic to building a calculation of the Sabbath-Jubilee cycle. There are other possible explanations for the thirtieth year, but this must be the thirtieth year of a Jubilee cycle because twenty years later, in the fiftieth year, Ezekiel saw the vision of the future temple. These scriptures give us the most accurate benchmark we have been able to find from the Bible for calculating the Sabbath and Jubilee years backwards and forwards. The thirtieth year or fifth year of Jehoichin's captivity was 592/593 BC. The year of the vision of the future temple was 572/573 BC.

23.

Eze 46:16 Thus saith the Lord God; 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.

Eze 46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

Eze 46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

Note: This is concerning a gift that the prince gives his servant that shall be his until the year of liberty.

24.

Isa 61:1 The Spirit of the Lord God is upon me; because the Lord 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;

Isa 61:2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;...

Luk 4:16 And 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 for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

Luk 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Note: This compares the prophecy in Isaiah with the scriptures in Luke showing that Jesus, in 26/27 AD preached a 'Sabbath Year' message of 'setting free the captives' and 'the acceptable year of the Lord.'

CONCLUSION

Because the law is spiritual, (Rom 7:14) we know that the law of the Sabbath and Jubilee years is more than just a physical or agricultural law. It has a deep spiritual significance for us as Christians. The rest for the land points to the millennia rest. It also shows the grace and mercy of God to the poor. The setting free of slaves is symbolic of our ultimate release from our bondage to sin and death. We learn to build the holy character and nature of God as we forgive our debtors in the Sabbath years. We learn not to oppress one another by diminishing selling prices as we get closer to the Jubilee. We are continually reminded of all the laws and commandments of God in every generation by reading the law in the Feast of Tabernacles in the Sabbath years. The physical redemption of property pictures our spiritual redemption through Christ. The return of every man to his possession in the Jubilee points to the second gathering of Israel to inherit the land after Christ reigns on the earth. It is also a type of our spiritual inheritance in the Kingdom of God. The blowing of the trumpet in the Day of Atonement of the Jubilee shows that there is a meaning of the Day of Atonement that we have not even realized yet. The Sabbath-Jubilee cycle gives the broad timetable for God's entire plan of salvation.

I'm sure there are many wonderful sermons that could be preached about this wonderful law of God. Let us be diligent to read all the law as the Lord commanded in the coming Sabbath years' Feast of Tabernacles, not only the letter of the law, but the spirit of the law in which we serve under the new covenant, so that we may be granted growth and renewal in grace and knowledge in all the ways of the Lord and be ready for the great Jubilee year of 2027.