

Jubilee and the Harvest

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A PRIMARY THEME of the biblical jubilee year is land going back to its original owner (Lev. 25:13). Landmark events in 1917, 1967, and 2017—namely the Balfour Declaration, the Jewish recapture of Jerusalem, and the US recognition of Jerusalem as Israel’s capital—embody the theme of the Promised Land going back to its “original owners,” the Jews.

Based on the above pattern of events, it’s been assumed that the biblical year spanning 2017-18 was a Jubilee. But if 2017 was a Jubilee—presumably the final Jubilee—why did nothing befitting such a momentous year occur at this time?

One plausible explanation is that the events of 1917, 1967, and 2017 were not jubilee fulfillments as widely believed but rather “declarations” of the impending Jubilee.

In Leviticus, God instructs Israel to sound the trumpet, effectively declaring the Jubilee (50th year) in autumn of the 49th year (Lev. 25:8, 9). The reason for the advance trumpet blast is to allow people time to prepare for the Jubilee’s arrival the following Nisan.

Assuming the events of 1917, 1967, and 2017 represent forewarnings from God about the impending Jubilee, it makes sense that He would issue them in the 49th year in accordance with Scripture.

RAPTURE AND HARVEST

The Jubilee, also called the “year of redemption,” points figuratively to the Rapture, when our corrupt mortal bodies will be “redeemed” (Lev. 25; Rom. 8:23).

However, the Rapture is fundamentally a “harvest” (1 Cor. 15:20-23; Matt. 13:39).

Since, according to biblical Law, harvesting is prohibited during the jubilee year, how does the typology fit?

The answer may be found in the statutes related to the grain offering at the harvest Feast of Weeks (Lev. 23:16, 17). Paul teaches that the offering up of baked loaves, which the Law requires be made with “new grain,” is a picture of the Church being presented before the Lord at the Rapture (Rom. 15:16). Since new grain can only be sown as early as the spring following the Jubilee, the soonest the baked loaves would be available for the wave offering is the second year after the Jubilee.

Thus, according to the Law, which Scripture says Jesus comes to “fulfill” (Matt. 5:17), the second year after the Jubilee is the earliest that new grain would be available to perform the harvest ritual that foreshadows the Rapture.

The implications of this real-world pattern are potentially profound. However, because we see unfulfilled prophecy “as through a dark piece of glass,” consider none of the above a prediction, just food for thought for those who like to chew on such things.

Please click on the link for a PDF chart describing the above

http://www.theseasonofreturn.com/JUBILEE_AND_THE_HARVEST.pdf

NOTES:

1. Landmark events related to the return of the Promised Land to the Jews have occurred at a 50-year interval:

1917: Balfour Declaration

https://www.myjewishlearning.com/article/the-balfour-declaration/?fbclid=IwAR0OcRklonYytCSajCRMPJit3zIFBNI_gn6OUJ3n1w2S8VuuLOPxpLP9ikg

1967: Jewish return to Jerusalem

<http://www.sixdaywar.org/content/ReunificationJerusalem.asp?fbclid=IwAR2yDL6vEb1xGFoD4WhAMEjMhMPCnFQjX9Hz2LRLH1zjYM7vW-mjemnrMs>

2017: US recognition of Jerusalem as Israel’s capital

https://www.whitehouse.gov/briefings-statements/statement-president-trump-jerusalem/?fbclid=IwAR2Nkr-6f0X_HSwfYsbBh65UgfitL2dD14jbeRPBNfs2XQNhmuRlyOwGwBU

2. All biblical years, including Jubilees, begin and end in Nisan (Ex 12:2). Nowhere in Scripture does God qualify or revoke His command to count years from the spring. The declaration of the Jubilee on the Day of Atonement in the year prior is merely that, a declaration to allow people time to prepare for the return of land and release of servants that would occur during the Jubilee.

3. Biblical Law prohibits planting or harvesting during the Jubilee or the Sabbath (49th) year prior (Lev. 25:4, 5, 11, 12). This is why, in both the year preceding and subsequent to the Jubilee, Israel was required to eat “leftovers” from the crop harvested prior to the Sabbath year (Lev. 25:20).

4. The Apostle Paul uses wave-offering terminology to describe the ultimate redemption of the Church at the Rapture: “I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost” (Rom. 15:16). Passover (firstfruits) and the Feast of Weeks are the two times when the first of the respective harvests were “offered up” for God’s acceptance. We know that Paul was not referring to the firstfruits wave offering, as that is understood to

symbolize Jesus' resurrection. Additionally, we know that Paul was not referring to the outpouring of the Holy Spirit in 33AD, as that event was already long past when he spoke these words in Romans.

5. The soonest that new grain could be planted after the Jubilee would be March-May. This "spring wheat" would not be ready for harvest until July-September, too late to be used in the wave offering of baked loaves at the Feast of Weeks.