

“Rest, Release and Redemption”

Leviticus Chapter 25

Lev 25:1 1) The Land’s Sabbath Rest vs 1-7

The LORD then spoke to Moses at Mount Sinai, saying,

Lev 25:2 "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD.

- Verse 1 lets us know that this information was told to Moses when he was at Mt. Sinai. Leviticus 1:1 tells us that the Lord was speaking Leviticus commands from the tent of meeting.
- The Lord told Moses to tell the sons of Israel that they WILL be coming into the land. He says “WHEN you come into the land” not “if” you come into the land.
- The Lord tells them He is giving it to them, but there is a stipulation.
- The stipulation is they need to take care of it. The Land gets to have a Sabbath as well.
- Today farmers understand the importance of either letting land grow fallow or rotating crops
 - Essential nutrients in the soil are depleted from same crops growing year after year
 - Soil structure can be strengthened from rotating between long root and shallow root crops
 - Nitrogen can be replenished into the soil by rotating in “green manure” crops that are grown one year in the crop rotation and simply plowed into the soil that year
 - Pests and diseases that are common from one type of crop are reduced when rotating crops or allowing fallow rest.
 - The Dust Bowl of the 1930s is an example of erosion and damage to the land when proper soil conservation is not used.

Lev 25:3 'Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop,

Lev 25:4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

Lev 25:5 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year.

- The Lord what this Sabbath for the Land looks like.
 - Israel can work the land for 6 years.
 - The seventh year, they cannot sow, prune, cannot reap what will grow naturally that seventh year and you shall leave it alone. Not even trim the grape vines.
 - Reaping is harvesting a greater crop for market.
 - Gathering is harvesting for a storehouse for personal use.

Lev 25:6 'All of you shall have the sabbath *products* of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you.

Lev 25:7 'Even your cattle and the animals that are in your land shall have all its crops to eat.

- In the seventh year the owner of the land cannot work the land. But the land produced so much over 6 years that there was enough for the 7th.
- There would be enough for the owner and family, slaves, hired men and others that are with the owner. There would even be enough for the animals.
- The extra that grew in the land that 7th year was for the poor to glean.
- This law of the Sabbath Year was not kept by Israel. The Lord knew this would happen. 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 your sabbaths, while you were living on it."*
- For 490 years Israel did not obey this law. The Lord promised that they would be in captivity for the time the rest was not kept. $490 \text{ divided by } 7 = 70$. Israel was in captivity in Babylon for 70 years.

I want to offer you a job. You will work 6 days a week. Get one off. But every 7 years you have one year off with pay.

Would you take the job?

If you took the job would you get another job on the 7th year?

Lev 25:8 **2) The Year of Jubilee** vs 8-22

'You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely*, forty-nine years.

Lev 25:9 'You shall then sound a ram's horn abroad on the tenth day of the seventh month; on **the day of atonement** you shall sound a horn all through your land.

Lev 25:10 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

Lev 25:11 'You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines.

Lev 25:12 'For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

- The Year of Jubilee is similar to that of the Sabbath year.
- It is the 50th year. 7 cycles of Sabbath years is 49 years. Then the 50th year is Jubilee. This actually gives the land TWO YEARS of rest.
- "proclaim liberty (release NASB. Freedom KJV) through the land" is the lettering on the liberty bell in Philadelphia.



Lev 25:13 'On this year of jubilee each of you shall return to his own property.

Lev 25:14 'If you make a sale, moreover, to your friend or buy from your friend's hand, you shall not wrong one another.

Lev 25:15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops.

Lev 25:16 'In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for *it is* a number of crops he is selling to you.

Lev 25:17 'So you shall not wrong one another, but you shall fear your God; for I am the LORD your God.

- When Israel entered into the Promised Land, the Lord assigned certain land to certain tribes.
- This land would remain that tribes forever, The family could lease out the land but on the 50th year it would return to the original tribe.
- If you leased the land in year 2 the price is based upon the number of years you could grow crops. So in year 2 the land was much more expensive than if the land was leased in year 46.
- There is no direct evidence that this Year of Jubilee was ever observed in Israel.

Lev 25:18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that you may live securely on the land.

Lev 25:19 'Then the land will yield its produce, so that you can eat your fill and live securely on it.

Lev 25:20 'But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?"

Lev 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.

Lev 25:22 'When you are sowing the eighth year, you can still eat old things from the crop, eating *the old* until the ninth year when its crop comes in.

- A conditional promise of living securely on the land is preceded by observing HIS statutes, by keeping HIS judgments and carrying them out
- Here we see the provision of the 6th year for a bountiful crop to sustain them through the 7th year even into the 8th year until the crops come in and the expiration date is the 9th year.
- **Matthew 6:33** promises us "But seek first His kingdom and His righteousness, and all these things will be added to you." This may sound as impossible as letting land rest.

Lev 25:23 **3) Rule of Redemption** vs 23-34

'The land, moreover, shall not be sold permanently, for the land is Mine; for you are *but* aliens and sojourners with Me.

- This is God's plan for His land.
- He says it is His land and that it shall not be sold permanently.
- Israel was not the actual owners. God was. They were just aliens and sojourners. We also are considered the same.
- **Hebrews 11:13-16** are like these people of faith in God. *"All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them."*

Lev 25:24 'Thus for every piece of your property, you are to provide for the redemption of the land.

Lev 25:25 'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.

- Here we see the "kinsman redeemer" can purchase back the land for the relative who sold the land to pay off debt.
- Our Kinsman Redeemer is Jesus
 - **Romans 3:24** *"being justified as a gift by His grace through the redemption which is in Christ Jesus;"*
 - **1 Corinthians 6:20** *"For you have been bought with a price: therefore glorify God in your body."*

Lev 25:26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,

Lev 25:27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property.

- In the case of NO KINSMAN but the original owner HAS MEANS TO BUY BACK the land he has that right. But he has to pay what profit the current owner will lose in not having the land.

Lev 25:28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.

- If NO KINSMAN and NO MEANS TO BUY BACK the original owner has to wait until the Jubilee.

Lev 25:29 'Likewise, if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year.

Lev 25:30 'But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not revert in the jubilee.

- A different location. A house in a Walled City rather than agricultural land.
- House in a walled city only provides protection where a land provides setting for a house, crops, and grazing land for animals.
- A house sold can be redeemed within a year. After that it is not under the Jubilee redemption. Transfer of ownership becomes permanent.

Lev 25:31 'The houses of the villages, however, which have no surrounding wall shall be considered as open fields; they have redemption rights and revert in the jubilee.

- Houses in open fields were outside the city so they could farm the land. These, due to the land, are under the redemption rights of Jubilee.

Lev 25:32 'As for cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession.

Lev 25:33 'What, therefore, belongs to the Levites may be redeemed and a house sale in the city of

this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel.

Lev 25:34 'But pasture fields of their cities shall not be sold, for that is their perpetual possession.

- The Levites have no land allocated to them. Therefore their rights are different. There were specific cities that was scattered throughout the land so there would be spiritual/priestly influence over the entire land.
- If the Levite sold his house in the city, he could buy it back any time PLUS in the year of Jubilee it would return to him.
- Their pasture land that supported them in the city was not for sale.

Lev 25:35 **4) Care for the Poor** vs 35-55

'Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you.

Lev 25:36 'Do not take usurious interest from him, **but revere your God**, that your countryman may live with you.

- If another countryman (an Israelite) falls on hard times and asks for help, it was required to help him.
- And in helping him, interest on financial assistance could not be charged.
- The act of helping a brother who is in difficulty is revering God. God is honored when we do what it takes to keep the church, our families and friends together
- Deuteronomy 23:19-20 tells us that it was ok to charge interest to a Gentile. "You shall not charge interest to your countrymen: interest on money, food, or anything that may be loaned at interest. You may charge interest to a foreigner, but to your countrymen you shall not charge interest, so that the LORD your God may bless you in all that you undertake in the land which you are about to enter to possess"

Lev 25:37 'You shall not give him your silver at interest, nor your food for gain.

Lev 25:38 'I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan *and* to be your God.

Lev 25:39 'If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service.

- God is telling Israel that the reason He brought them out of Egypt was:
 - To give them land
 - To be their God
- If another country man (an Israelite) come and seeks to pay off his indebtedness to another Israelite by selling himself to him, he is not to be considered a slave. But as a hired man.
- You and I have come to Jesus and sold ourselves to him. We were not financially impoverished but spiritually impoverished. Jesus redeemed us. We are His servants but He keeps his own law that He will not treat you as slaves.
- John 15:15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."

Lev 25:40 'He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee.

Lev 25:41 'He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.

Lev 25:42 'For they are My servants whom I brought out from the land of Egypt; they are not to be sold *in* a slave sale.

Lev 25:43 'You shall not rule over him with severity, but **are to revere your God**.

- This life with God isn't about what we own or have. It isn't about who we are over or what authority we have. IT IS ABOUT WHO HAS US AND WHAT AUTHORITY IS OVER US.

- This is why and how we can treat people with dignity and compassion because it was first shown to us.
- 1 John 4:19 "We love, because He first loved us."

- Lev 25:44 'As for your male and female slaves whom you may have—you may acquire male and female slaves from the pagan nations that are around you.
- Lev 25:45 'Then, too, *it is* out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession.
- Lev 25:46 'You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.
- People sell themselves into slavery when they over extend themselves beyond what they can pay.
 - Proverbs 22:7 "The rich rules over the poor, And the borrower becomes the lender's slave."
 - People from pagan nations will sell themselves into slavery. God says they can become slaves to Israel, but not fellow countrymen.
 - God's concept of slavery isn't the forced slavery we are used to see.
 - Luke 6:34-36 "If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Be merciful, just as your Father is merciful."
 - God is the God who frees man from slavery. He has freed me. I was a slave to sin.
- Lev 25:47 'Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family,
- Lev 25:48 then he shall have redemption right after he has been sold. One of his brothers may redeem him,
- Lev 25:49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.
- Lev 25:50 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. *It is* like the days of a hired man *that* he shall be with him.
- Lev 25:51 'If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption;
- Lev 25:52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund *the amount* for his redemption.
- A countryman who is in slavery to a sojourner or stranger who is associated with an Israelite can be redeemed; also the Jubilee Redemption is in effect.
 - It seems that the Israelite who is associated with the stranger and sojourner would make sure this was understood.
 - The price of redemption is calculated according to the number of years remaining before the Year of Jubilee.
- Lev 25:53 'Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight.
- Lev 25:54 'Even if he is not redeemed by these *means*, he shall still go out in the year of jubilee, he and his sons with him.
- Slavery should not be severe and the Jubilee means freedom.
- Lev 25:55 'For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

- Redemption is possible because:
 - For the Land (verse 23) because the Land is God's
 - For the People (verse 55) because the People are God's

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