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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Various information and topics that help the reader of the Bible understand the apostles and the Lord Jesus Christ's teachings.

Leviticus 25.

(2010).

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Teach it, don't demand it.

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Leviticus 25.

The following is a brief overview of the main topics.
Thankyou for visiting; Bible House Of Grace.

LAWS THE LORD GAVE MOSES REGARDING.

THE JUBILEE YEAR AND REDEMPTION OF LAND.

These laws were given to Moses on Mount Sinai (Gen 25:1).

A Sabbath Year to the LORD.

The land was to keep a Sabbath to the LORD, for 6 years Israel was to sow their field, prune their vineyard and gather in its fruits, then in the 7th year there was to be a Sabbath of solemn rest for the land, a Sabbath to the LORD Israel was not to sow their field or prune their vineyard. In the 7th year Israel was not to reap what grows of itself at harvest time or gather grapes of their undressed vine, it was to be a year of solemn rest for the land.

The Sabbath Year.

The 7th year Sabbath of the land would provide food for Israel and their male and female slaves, the hired servant and the sojourner who lives with them and the cattle and wild animals.

The 50th year was a Jubilee for Israel.

The 50th year was the year of Liberty the year of Jubilee, Israel was to count 7 weeks of years, 7 times 7 years, so that the time of the 7 weeks of years would give 49 years, then sound the loud Trumpet on the 10th day of the 7th month.

The Day of Atonement.

On the Day of Atonement Israel was to sound the Trumpet throughout their land, and consecrate the 50th year (declare it holy and set it apart) and proclaim liberty throughout the land to all its inhabitants, it was the Jubilee for Israel, when each of them was to return to their property and each of them would return to their clan.

The Jubilee Year was to be Holy for Israel.

The Jubilee year was to be holy to Israel, they were not to sow, reap or gather the grapes from the undressed vines, but they could eat the produce of the field, if they made a sale to their neighbour or brought from their neighbour they were not to wrong one another, but pay according to the number of years after the Jubilee and sell according to the number of years for crops. If the years were many, the price would increase if the years were few the price would reduce, it was the number of crops that was on the land that was being sold and not the land itself, the land was not to be sold in perpetuity, for the land is the LORD'S. In the year of Jubilee the land would yield its fruit, and Israel would have plenty to eat and would dwell in it securely, because the LORD would command His blessing on Israel in the 6th year, so that the land would produce a crop sufficient for 3 years. When Israel sowed in the 8th year they would be eating some of the old crop until the 9th year when its crop arrives.

Selling and buying back the Land.

In all the country Israel possessed they were to allow redemption of the land, if their brother became poor and sold part of his property, then his nearest redeemer was to redeem what his brother had sold. If a man has no one to redeem it and becomes prosperous himself to redeem it he is to calculate the years since he sold it and pay back the balance to the man to whom he sold it and then he could return

to his property. If he did not have sufficient means to recover it, then what he sold would remain in the hand of the buyer until the year of Jubilee, in the Jubilee it was to be released, and he could return to his property. If a house was sold in a walled city, it could be redeemed within a year of its sale if the house in the walled city was not redeemed within a full year then it would belong to the buyer and his generations and would not be released in the Jubilee year. The houses of the villages that have no walls around them were classified with the fields of the land and they could be redeemed and released in the Jubilee year.

Redemption of Houses belonging to the Levites.

The houses in the cities of the Levites were their possession among the people of Israel the Levites were able to redeem at any time the houses in the cities they possessed. If a Levite exercises his right of redemption, then the house that was sold in a city they possessed was to be released in the Jubilee, but the fields of pastureland belonging to the Levites cities could not be sold because it was their possession forever.

Jubilee Laws for the Poor.

If a brother became poor and could not support himself, so he lived with his family, they were to support him as though he was a sojourner the family was to take no interest or profit from him. The family was not to lend him their money at interest, nor give him their food for profit. If a brother becomes poor when he is with the family and sells himself to them they were not to make him serve as a slave, he was to be as a hired servant and would serve his family until the year of the jubilee, then the poor brother and his children were able to go back to his own clan and return to the possession of his fathers. The people of Israel were the LORD'S servants and not to be sold as slaves. No one of Israel was to rule over another Israelite ruthlessly.

Jubilee Laws for Slaves.

Israel could buy slaves from among the nations that were around them, the strangers and their clans who sojourned with them and the strangers who had been born in their land.

Slaves were the property of those who brought them.

Israel could bequeath their slaves to their sons after them to inherit as a possession forever, but they were not to rule over another ruthlessly.

Laws for when a rich stranger buys a poor Israelite.

If a brother of Israel is poor and sells himself to a rich stranger or sojourner then after he is sold he may be redeemed, one of his brothers, his uncle, his cousin or a close relative from his clan may redeem him or if the man grows rich he may redeem himself. The price of his sale would vary according to the number of years remaining to the Jubilee, because he was to calculate with his buyer from the year when he sold himself to his buyer until the year of Jubilee. The time he was with his owner was to be rated as the time of a hired servant, if there were still many years remaining, he would pay his sale price proportionately for his redemption, but if only a few years remained until the year of Jubilee, he was to calculate and pay for his redemption in proportion to his years of service. The stranger was to treat him as a servant hired year by year and not rule ruthlessly over him, if he was not redeemed by these means, then he and his children would be released in the year of Jubilee.

End.