

43_771008 HLH WTL Lev 25

It's appropriate today, especially since no small number are not yet back from the festival.

And since there's always the tendency sometimes it seems to neglect those aspects of the kingdom of God, which define what the world tomorrow will be like throughout the rest of the year, it is important perhaps this first Sabbath after the days of the Feast of Tabernacles to take a look at something which I did not have a chance to complete here, which I think is fundamental to the character of what the world will be.

We did, for those of you who were not here, we did discuss the various aspects, the change of government, the removal of spirits, the change of administration, the role of law. There is, however, one area that I referred to, told a brethren to read that we did not have a chance to go through. And what I would like to do today, as a kind of wind-up of the messages from the Feast of Tabernacles, is to go through an area that will help us more than any other to see the difference in the whole structure of society. I pointed up that the general questions people ask when they ask about what the world tomorrow will be like pertain to questions of the sciences and technology, that is, are we going to have radio, are we going to have television, are we going to have the internal combustion engine, are we going to have the airplane, are we going to have rockets, etc., everything, or maybe some women would like to know, are we still going to have the dishwashers? I have one, of course, my wife.

That allows for social discussion instead of the noise of a real dishwasher.

The point that we should take note of, governing all those questions, is a simple statement that you shall love your neighbor as yourself, and in this sense we will not be inventing those things which are not good for others, nor is there any limitation in inventions of those things which are good for others. I think that is fundamental, and therefore the Bible need not to devote itself to that area, but it does devote itself very significantly to what we might call the economic structure of society. I would like to take a look at it because we are all involved in a world in which the structure of our society is quite different from the economic structure that God has set in motion. People commonly will say to us, well, you claim to know what the world tomorrow will be like, how are you going to solve such and such problems? We cannot solve some of the problems of this world as long as its economic and social structures remain what they are. The problem with the world around us is usually when we think of health and disease, when we think of delinquency, family responsibility in the schools, when we think of the privation that falls a lot of many in the inner cities and the poor, when we think of health care, when we think of unemployment, when we think of employment, when we think of inflation, you can go down the line. All of these factors, the troubled society, are not resolvable when the structure of the world remains as it is.

What we discover is that while diseases are allowed to occur or new ones to develop, we attempt to tackle the problem not at the end where cause may be assigned, but where the results or the penalties are. So our whole social and economic and health structures are predicated on the idea that these are the things that exist and now we must try to cure the results rather than to root out the causes. Now the reason we cannot in this world root out the causes is that in our present century at least when the vote is in the hands of the people, there are too many people with vested interests who will not allow a change because it would deprive them of their selfish advantages that they already have, and human beings are by nature governed by self-motivation. I pointed up that the

25th chapter of the book of Leviticus has the most fundamental evaluation of what a society must have if it is going to succeed in eradicating problems. Now there are a number of parallel verses which we will look at.

First I would like to tell you that the 25th chapter of Leviticus is the primary outline of the economic and social pattern that will resolve the differences between the have and the have not nations, and that will make it possible that the great tax burdens in this society to take care of the poor, the unemployed, all of this comes from government funding, need not be handled in the manner in which it is. What is given here may seem at first archaic, that is of another era, of another generation, and certainly not what a modern industrial world with people gathered into great cities needs. And of course the big problem is that our present situation with people gathered into the heart of great industrial cities is at the root of the problem. Now we will see that God does not disallow the presence of the value of cities, but it is balanced by not letting it ever get out of hand as we shall see.

Here is where we will have to go if we are going to get at the root of our problem.

The Lord said to Moses in Mount Sinai, this therefore is a message given to the children of Israel to establish a proper pattern for society that the Gentile nations could look at it and say, what a wise God, what a marvelous law this people has. Why didn't we think of something like this before? Jesus came to explain this law, the whole law, in terms of intent and purpose. The law as given here was given to a nation that was without the promise of the Spirit of God. Therefore there are certain limitations within the law as it was initially given that took into account that the people were not all converted. And therefore that in the management of their affairs they were not asked to go beyond certain fundamental principles. Jesus restates the broad principles of the law in terms of the Spirit and intent and closes up the loopholes and asks us to be even more generous and concerned. He didn't ask the children of Israel to be so generous that it would take the Spirit of God to make it possible. And we will take note of some of those things along the way, though that is not the fundamental reason why I'm going through it.

But I know you were asked, we have been asked over the years, how would you solve the problem between of the unemployed, of labor and management, the poor, the social welfare, all of these great economic burdens that are threatening the western world.

In the sense of where is it going to stop? Speak to the children of Israel and say to them, when you come into the land which I give you, then shall the land keep a Sabbath unto the Lord.

I'm reading from the King James Version, this particular occasion.

The land was asked to rest. And since it is called a Sabbath, the implication is that it is one year out of seven and it has a similar pattern to the rest that man requires one day out of seven in a week's time. This is not a Sabbath in which man also rests one year, though it may allow for certain vacations that would not otherwise be possible.

Six years you shall sow your field and six years you shall prune your vineyard and gather in the fruit. But the seventh year will be a Sabbath of rest to the land. A Sabbath for the Lord, you shall neither sow your field nor prune your vineyard. We will stop here for a moment and take a look. The first particular thing that comes to mind is that the law seems addressed to agriculture rather than to industry. Today we think that industry has made the Western world great.

We fail to realize that all the poor nations are those which have to import food, not merely industrial products. It is Europe now that has reached its height in terms of people prosperity and Europe now

exports food. The United States exports food, South Africa, Canada, New Zealand, Australia, all the great prosperous nations export food beside being great industrial nations. Now I know that there are some very poor nations that export food, but all those are one crop countries as a whole. We have our banana republics, our coffee republics, our tea republics, our coca republics. We're talking here about the great diversification of agriculture. Therefore, in an age in which farmers get only a few pennies for every loaf of bread you buy on the market, we have to realize the importance of agriculture as the basis for a society. When you remove the unneeded, and I'll put that in quotes, young men on the farm and send them to the cities to seek employment, and you turn over the farms to the industrialists and the bankers more and more so that a tiny fraction of hardly more than five to seven percent of the total population in the entire industrial world live on the farm or produce food. And 93 to 95 percent of all the people are in some way associated with the large or the small cities and with industry and public services. And in the United States and the social welfare countries of northern Europe, one sixth are associated with the distribution of the wealth of others, not producing any themselves, which is an awful state of affairs. So when the Bible starts with agriculture, it starts uniquely at the root cause of the world's problems. And it starts by requiring the land to have a rest, which initially solves the problem that would come on the one hand with overproduction, and the other hand with the need of any land to have rest, to lie fallow, and not have to be pumped with financial means with the kind of fertilizers that now are imperative.

For instance, Egypt today has two great problems. One, the presence of diseases that were not known a century and more ago in the great populations of the Nile Valley, and two, the need to import fertilizers based on the chemical changes that have been made in the great chemical laboratories from the oils that come from the Middle East. That is, most modern fertilizers have a petrochemical base, not a base in cows and horses and chickens. We may not realize that, but most chemicals that are used for the farm have a petrochemical base, I'm talking about fertilizers, not the natural products. And I read to you from Isaiah during the festival that God is very much distressed by the fact that we feed animal waste back to the animals instead of putting it on the soil, and we do it by adding sweetening and molasses, and they don't know what to do with the fertilizers where they have crowded the cattle together in the great cities, or the counties surrounding the great cities. So the whole thing needs to be reevaluated, and it starts with the idea that a land, if it's going to be productive, one must rest once in seven years. It should not be producing all the time. And this will mean that there will be people who will not be basically employed during that year. Now, that might at first present a problem until you read the rest of the story, because if you do not sow your field, if you do not prune your vineyard, or gather in the fruit, then the farm labor pattern changes. In the first place, this would tell you that it allows the man who is the farm laborer, the stoop laborer, that it seems very few whites or blacks in this country are willing to do. We have to import somebody from across the border in Mexico to do the stoop labor. That kind of thing is hard work and pays nearly the least in this country. And such people need a chance to have a variation from the kind of work that is basic to any society. So the seventh year is to be a Sabbath of rest to the land.

And that which grows of its own accord, listen carefully of your harvest, the trees are still going to produce, the grapes are still going to produce, the grains will produce, the vegetables will produce, you've saved your seed properly, but there will be production during that year anyway.

It says, you shall not reap nor glean the grapes of your vine undressed for it is a year of rest to the land. That is, you're not to commercialize in verse five what is produced. Now this Sabbath of the land shall produce sufficient food for you and for your servant and for your maid, your hired servant and for your stranger who sojourns among you. That is, there will be natural products coming out that year and those are available to be eaten that year. And the implication is that's the year in which

the poor, and you note the characteristic here, it's for your servant as well as for you, your servant, your maid, your hired servant, the stranger. It's a year in which people, if you please, can gather what they need for that year.

They don't need food stamps. There won't be a situation in which the people who do not work but are on the dole and receive public monies are not willing to go out into the countryside to reap.

That is going to have to be changed. It began in the depression when people thought the government owed them a living. That's in the 1930s. It was called a new deal. It should have been called a raw deal because it got people to think that they had something owed them and they didn't have to work for it. There were some honest people who did work for it.

And we're paying the penalty today such that one third of all people in Los Angeles County are being supported today by the other two thirds. And these are those who have the capacity to earn a living. That is the structure of this society.

So God implies that the food is there and the people can go after it and use it for themselves in that particular year. It's also food for your cattle and for the beast.

Now you shall number a sequence of such sevens. Seven times seven in the space will be equivalent to 49 years. At the end of that you shall cause the trumpet of the jubilee to sound on the day of atonement. And you shall now hallow not only years 7, 14, 21, 28, 35, 42 and 49. You are now to hallow also the 50th year which is in a sense a half century mark. Two jubilees making a century as the practice was up to the fall of Judah. And you are to proclaim liberty throughout all the land to all the inhabitants thereof. It will be a jubilee or a time of celebration, a blowing of this trumpet that gives you release. Now we'll take a look at this release and there are many other verses we will plug into this because there are things we are not fully analyzing as we go along that Moses didn't stress at this point yet. You're to hallow the 50th year proclaim liberty and you shall return every man to his possession, every man to his family. Now this is dual. I want you to note something interesting about it. Every man returns to what is here a possession and every man returns to his family. There is a tendency today to have a family break up.

The extended family has now become the nuclear family. The nuclear family has now divided so the wife earns her own living and lives with any man she wishes. It seems this is one of the new trends and the husband earns his own living and lives with any woman he pleases. This is the latest in the trends of our society. Now if you return every man to his possession and every man to his family, what you are doing is placing a significant emphasis on family continuity and recognizing that an individual has a right to possession of an inheritance not less than once in 50 years should he have lost it in the meantime through bad management.

That is every man has a chance to start over again every half century for some it might fall to be twice in one's lifetime for others normally once. The jubilee will be a year in which you don't sow or reap or gather as a regular sabbatical year for it is the jubilee it's holy to you that you treat it with a certain respect for a very special purpose and you're to eat the increase of that year just as you would of the Sabbath that is what's fresh there's always the opportunity to have fresh fruits vegetables and foods in that year but you don't commercialize it you don't put it on the marketplace and glut the marketplace and have overproduction because of it and then have to dump the produce in order to keep the price up or have to have the government give price supports this kind of thing resolves all the bureaucratic problem that has arisen as a result of the marketplace collapsing as a means of proper balance and supply and demand in that year in the year of this jubilee you shall return every man to his possession verse 13 now if you sell any of your possession to your neighbor

you have a right to do that or you buy anything of your neighbor's hand you shall not oppress each other and the purchase prices shall be in accordance with the number of years after the jubilee or until the next one so that if you buy something of another man's inheritance which you have a right to do if you're willing to sell then you may do so if it's soon after a jubilee for you pay a larger price because you get to keep it longer and if it's near a jubilee that you buy it for the few years left you pay a very small price in contrast because you're only making a profit off the land for a short period that is there may be older people who don't want to work the land anymore or who cannot or people who want to do something else and they have a right to sell the land but you cannot sell it forever you cannot obtain this kind of land beyond a period of 49 years you shall not therefore oppress one another but you shall fear the Lord your God now here we have a picture in which every individual who has been dispossessed or who voluntarily sold his land has a right to start over again this is the broadest most important basis for bankruptcy if you please a person in other words who has been unable to take care of himself has the right to get started again and to go back to what is his inheritance with his family that is the immediate relatives as well as one one's own nuclear family wherefore you shall do my statute says God and keep my judgments and do them and you shall dwell in the land in safety the land is to yield her fruit and you shall eat your fill and dwell there in safety if you obey now if in the meantime you have doubts about whether God can keep his part of the bargain if you say what will we eat this seventh year if we don't sow or gather which is the usual carnal explanation God said I will command my blessing upon you in the sixth year and it will bring forth fruit for three years and you will sow the eighth year and you can even eat the old fruit the stored grain the dried fruits into the ninth year until your fruits come in you shall eat in the old store now that's stopping with verse 22 for the moment and I will just pass by and now point up something which I think we all do understand we're dealing here with title to property we're dealing here with legal matters as well as economic this is an economic structure that the title or possession that's a legal matter the church today the church of God is not involved in handling legal matters legal matters and title possession is regulated by the laws of the lands in which we live the church therefore cannot impose a jubilee and cannot impose a sabbatical year in the manner in which it is given here because it is not within the scope of the function that God has given to the church this is the structure of established government now you and I do reap the consequences of society not doing this any society that does not do this leaps the kind of economic and social consequences we have today I want to have that clear and because the nation is not doing it God is not blessing a pattern such that the sixth year produces this kind of production each individual in the church is left to give the land appropriate rest that is commensurate with the intent of the law if one is a farmer or reaping produce we're not talking about the pine trees and the oleanders in your family garden that's another matter you were not reaping that I think we should understand it there are those who have thought that because God wasn't doing what he promised in verse 22 we shouldn't be doing what we are asked to do in the other verses that's not the basis of it at all it is the fact that something is fundamentally out of culture in our society now the key is to really understanding the importance of this still lie in the succeeding verses the land shall not be sold forever that is every man has a right to title if he has lost it every 50 years today this is not true you sell a farm you have never again reclaimed to it because it is sold in this world forever that sense that as you can keep it as long as the title is yours and you cannot be forced to return it our whole pattern is based on something quite different the land shall not be sold forever for the land is mine says God and we're all really sojourners together this is not the ultimate world we're looking forward not only to the world tomorrow but even to a new heavens and a new earth now to have a possession to which you return presupposes in the first place that the land has been equitably divided which of course our society has never done therefore there is no way even to begin keeping this until the world's land surface are properly divided up to the tribes and to the families and in all the land of your

possessions you shall grant a redemption for the land that is it may be redeemed at any time between the end of a jubilee and the next that is you cannot if you have bought land you cannot keep it if the original owner and the one who has ultimate title wants to repossess it at any time he can redeem it at any time by paying the difference so it gives an individual significantly the right to regain anything he has lost which keeps individuals from becoming on the one hand excessively wealthy at the expense of others on the other hand and if your brother be wax and poor now here's the reason why you might sell and a sold away some of his possession any and all now if some of his kindred come to redeem it then shall he redeem that which his brother or his relatives sold and if the man have nothing himself have no one to redeem it he him and he himself is able to redeem it then let him count the years of the sale suppose you bought it with 40 years to go and 30 have elapsed and there are only 10 more then you redeem it for the difference because the other man has profited it for the past 20 years you see so that if you're able to redeem it yourself then let him count the years of the sale and restore the overplus to the man whom he sold it because the other man had sent you the money in the first place so he could use it for that period of time so he could return to his possession at any time this means that if you come into money you have now made your mark so to speak you have a right to obtain your land again that is in a conflict of interest between the buyer of your inheritance and the one who has the ultimate title of the inheritance it is always in favor of the man who has the ultimate title so that he may be able to use his inheritance the buyer is one who doesn't need it the other man is conceived of as the one who has far greater need so that he may never lose his roots in the soil now this presupposes also that there are never any people who are wholly cut off from having roots in the soil that is you cannot forever be removed in this society if you're the children of israel from having some title ultimately if you have to wait to the 50th year even to get your land back you cannot be deprived of a means of sustenance from the soil and furthermore there was never a tax on property there was only a tithe on increase god limited himself to a tenth that's why he called it a tithe which means a tenth our structure not only means that we can own property and can sell it and can never get it back but our structure today has the government at various levels in this case usually the local level taxing the property and you can lose title to the property by not paying the tax and older people now discover and i think that i could give a good evaluation you would have to have no less than ten sometimes twenty thousand dollars saved and get interest from that in a bank merely to pay property taxes on a little lot in a city after age 65 for however long you live that's the way it is now today i was calculating on the basis of the average length of life if you go let's say like many women do you could not safely get by with less than ten thousand dollars saved merely to use the interest from it to pay the property tax or if you were renting that would have to go to regular rent which is even more excessive so our society is tragically structured and you will find no such permission given that land may be taxed away from an individual now the increase the production of the land that's the basis for any use of public funds now we may go on with a story here if the man is not able to restore it to himself then that which is sold shall remain in the hand of the one who has bought it until the year of the jubilee if in the meantime he wanted to get it but just didn't have the money he had no right until he acquired the money and in the jubilee it will go out and then he returns to his possession therefore there is emphasis placed here on acquiring sufficient money or self-worth that is so that you are worth enough that you can maintain this land and properly take care of your family and your children now there is an exception if the man sell a dwelling house in a walled city then he may redeem that he has the right to redeem a house that he has owned within a walled city i will explain the difference between a walled city and the unwalled village later then he may redeem that within a full year after it is sold now if the original owner has not redeemed it that is hasn't bought out the original owner in the space of a full year the house which is in the walled city now is established permanently in the possession of the new owner that is until he chooses to sell it and it will never return to the original

owner unless for some reason he's buying it and the other man sells it you discover then that a city dwelling in a walled city now we'll define that later doesn't go out in the jubilee it shall not go out in the jubilee end of verse 30 but the houses of the villages which have no wall around about them shall be counted as the fields of the country they shall be redeemed and they shall go out in the jubilee so let us now define in the ancient society and to my knowledge i haven't been around most of the world but there's only one place that i have been in in the world which follows a pattern like this and it happens to be the kingdom of tonga in the south pacific where every man has a right to five acres in the country when he grows up and a folly or a shall we say a little hut on his land and then there is a village nearby a number of farmlands where you normally live so you live in your house in the village and you go out and work in the farm now the difference between that and the biblical on the one hand and today's society would be that the villages would represent essentially what you would consider as the farm houses scattered on the large farms in this country or for the smaller farms when there were often people living in the small rural towns what we're dealing with is people who in society live in a community where the housing is associated with the need for a dwelling place going along with the farm land in other words any dwelling place whether on a farm or in a small town where the means of livelihood is based on the farm around you have a right to return to your possession to your home in the village and to the farm once in 50 years if you were forced for some reason to sell it or chose to and if you chose to sell it and you have enough money to get it back and you want to move into it again you have a right to obtain it if you pay the difference between now and the next you believe and you get it immediately but in a city that's the wall city of that time or a larger city where you live but are not making your living on the farm that is where there is a suburban area or an urban area where the source of livelihood is not that of the farm the farm but is in addition to your claim of the farmland and your claim to a house to live in in connection with the farm you can never be deprived of what we call house and home but if you have another house talk about a prosperous country another house in the city and you choose to sell it you don't want to keep it up for the moment and somebody with some money comes along and buys it you have a chance to get it back with the next year after a year has elapsed and you have not acted on it then you have been paid for it and you have no right now to demand its return by you paying the man who bought it from you you have lost title this means that it is possible for a man in a city who has his own roots in the country but who happens to have money and wants to develop a residence in the city you have to buy back the property that you owned in the city within a year or he may continue with it and suppose he has put significant improvement on it if he's put significant improvement on it he has the right you see then to demand that you have to pay for the improvements you've got to redeem its work this enables the city to improve in its character and not to decay which is the characteristic of the inner cities of all the modern world so that money that is invested in a town normally then becomes the money of the investor but money that is in a smaller house out in the country or a smaller town and the farm that can never permanently pass to somebody else outside of the extended family this means that no one need permanently throughout his life ever be removed from the ability to make a living on the soil where there were no taxes and for the right to have a house in which to live now if he was foolish and got into debt if he was poor and needed money and had to sell some of his land that was his problem he had to learn some lessons but he never had to learn them beyond 50 years that is he always had this right and he could appeal to his relatives to help buy back some of the land he lost to give him a start and his relatives certainly had a right to act on it then he was in debt to the relative but at least he got it back and it was all in the family you know what a different world this would be it would mean that people with ingenuity and skill with money with ideas can improve what we call the cities because they would not lose after one year's effort if the original owner did not want to redeem it they had a right to retain and they could go on and improve and improve so the cities were meant to be as what they

are basically today thought to be the centers of a culture and accomplishment but unfortunately they have attracted people from off the farm and I have no objection to people coming from off the farm but the point is no one has a right to be deprived of land from his family where he could ultimately go back if he were unemployed in a city that is if you decided to live in the city that was your choice as distinct from the unwallled village or your country estate but you would never be ultimately cut off from it you could appeal to your relatives if you finally came to be unemployed in a city you would have a right to go to your relatives and say well look I would like you if you could come up with some money I am unemployed here why don't you buy back this land before the jubilee so that I can go out into the country and still make a living see it resolves the problems that are fundamental to our society now we haven't seen the whole thing because there's even more yet to the individual responsibility here but let's go on for the moment the houses of the villages which have no walls they shall be counted as the fields they may be redeemed at any time and in any case they return the original owner in the jubilee verse 31 now I'm going to skip the matter of the cities of the Levites because it is not fundamental to my main theme here and that is a separate matter to be dealt with when we have a professional class such as the Levites were doing a very special function but the pattern there is very interesting and it is a duplication albeit in another manner verse 35 we'll pick the story up here now if your brother is wax and poor you have a poor relative is anyone here who doesn't have a poor relative all right this seems to be the society described by God if your brother is wax and poor and fallen in decay with you we ever see some of your relatives homes need of paint need of new steps in the front porch need of the window pane replaced the roof needs repair then you shall relieve him this is your responsibility you don't leave him unemployed in the city and then tax the people to take care of him because you don't take care of him yay though he be a stranger or a sojourner you'll even do give some thought to the needs of the stranger or the sojourner that he may live with you and not perish you shall take no usury of him or any increase you don't profit by what you do but you have a fear of God and you provide for your poor brother what he has need of that he may live with you you shall not give him your money upon usury nor lend him your vittles for increase now these are special needs he is poor we're not talking about an industrial tycoon who wants to use your money because he's got an idea and you've got more cash than he even has access to we're talking about the poor we're not talking about industrial profits which are based on industry not based on taking land from the farmer that's not what the issue is here the issue here is dealing with what we call the minimum necessity for living and it is predicated on a world that isn't eaten up with inflation i hold that when you return a man what is owed if you didn't return him anything but the original price and there was inflation you have not returned him what its real worth is and this is not to be construed as usury it is to be seen in the light of the impact of inflation and the same thing would be true if a deflation or depression were to occur if you borrowed at a time before a depression and a depression occurs and the money is worth far more the man who originally lent it should not expect a poor man in repaying it to repay it in valuable dollars but our society of course allows this kind of thing that's why the government has encouraged inflation because it enables the debtor to pay it off easier and it is not a balanced way of looking at it it creates a continuous stress to have it so you shall not give him your money on usury or lend him his vittles for increase remember who i am what i did for you therefore you take care of the poor brother now the implication here is this isn't a government responsibility primarily it is the individual's responsibility now we'll learn that there are for those who lose relatives who can take care of them for the widow and the fatherless who have no one to take care of them there is an added request in the form of law if your brother who that's the third time you're all familiar with if your brother who dwells with you be wax and poor and he's sold unto you this is not your immediate relative but someone of the house of israel you shall not compel him to be as a bond servant but he's to be treated as a hired servant and as a sojourner shall he be with you and will serve you to the year

of the jubilee if he's sold to you now our society is quite different today we have created a situation in which the capitalist who took advantage of the laborer who had no roots in the soil but was drifting in the city had the capitalist had to have a power that would stand between the worker and himself and we had here the birth of the labor movement the bible does not establish a system for the labor movement and create the adversary relationship that we have between capital and labor it has as the basis for its relationship a family responsibility and if for reasons of accident or diseases responsible family members cease then it has the community responsibility that we associate with the third tithe system and that is a true form of welfare otherwise if a person has special needs and you have no way to make your living you enter into a relationship like that of a hired servant that is to get a certain amount of money you hire yourself out as a worker for a certain number of years and only until the next jubilee and then he shall depart from you he and his children with him to return to his own family into the possession of his fathers now this meant in a sense that if he were poor he has the right you see to have a job and he hires himself out and you as the man who obtains his services pays him you pay him properly because you are to be concerned for the welfare of your neighbor and at the end of however many years it is before the next jubilee 10 30 or 5 then he returns to his own land you've gotten his services for a certain amount of money and he is taken care of until the next jubilee he has a job so he departs with his children to his possession for they are my servants even such a man who has been poor all of you our children of israel brought up out of the land of egypt you are not to be sold permanently as bond men nor are you to rule over him with rigor but you're to fear your god both your bond men and your bond maids this is talking of the national israelite who had a slave from another country from people who had no inheritance of the land foreigners who sold themselves in israel or were sold to israel and had no redemption at the jubilee even those which you shall have of the heathen they're the ones you can buy so god allowed slavery because it was the only way in which some societies around about israel had a means of taking care of their excess population who would otherwise have starved to death and i think the state of affairs in mexico was a good illustration of the kind of problem where there is not enough employment and where the people are multiplying beyond the capacity of the nation to use its judgment and creating jobs moreover of the children of the stranger who sojourns among you of them shall you buy and of their families that are with you which they beget in your possession and they shall be your possession these are people who come among you who have at this point in time no inheritance in the physical nation of israel i will see a variation for the millennium and you shall take them as an inheritance for your children to inherit them for a possession that is they are provided forever i use that term with a job they have no other land and they are attached to you working on the job but only but over your brethren you have no one whom you deal with in this fashion now let me read a place in ezekiel that shows what is to happen in the world tomorrow when all people are converted and national differences such as were established to protect the nation occur verse 22 chapter 47 also verse 23 it shall come to pass that you shall divide your land by lot for an inheritance to you and to the strangers that sojourn among you which shall beget children among you and they shall be unto you as born in the country among the children of israel they shall have inheritance with you among the tribes of israel and therefore in terms of property rights in the millennium this is talking about that period and afterward they have the equal right of the children of israel and it shall come to pass that in which tribe the strangers so there shall you give him his inheritance says the lord god so you mark verses 22 and 23 of chapter 47 of ezekiel and here we have an indication that whereas initially the land was divided and others came among them now the land is given to the stranger as well who is found that is the gentile who was found among israel who dwells in israel has a right since god's spirit is given now to all of them to obtain an inheritance along with the children of israel because there is no longer a religious difference that separates them no longer essentially a cultural difference it goes on also in verses 47 and 48 of chapter 25 of leviticus if

a stranger or a sojourner becomes rich and your brother is poor and he sells himself to the stranger or a member of the stranger's family after that he is sold he may be redeemed again one of his brother and may redeem him an uncle or an uncle's son or any that is near of kin or if he be able he may redeem himself and the difference will be the time to the jubilee that is explained in verse 50 if there be many years the price of redemption of the man who sold himself to the stranger is a higher price than if there be a jubilee in the near future so if there remain but few years to the jubilee then the amount that you have to pay to get him redeemed is minimal because the other man had him as a servant for a much longer time and profited by his labor you're to treat a brother who is thus sold as a hired servant now the importance here is that god was dealing i just mentioned it with a carnal minded nation the children of israel and he was setting a pattern for them today jesus asks us to go further than this and paul wrote an epistle it's titled philemon regarding a servant a slave onesimus and he suggests that this slave might be of use in the ministry and that it would be advisable for him to take a look at the whole thing and if in releasing him there was some loss paul was willing to make it up i will stop here for the moment and now we will look at some important neighboring verses in the book of deuteronomy chapter 15 just a passing reference of some importance in verses 6 to 8 god is here talking about the same pattern i won't read to you at this point what happens at the end of every three years in chapter 14 verse 28 and then chapter 15 verse 1 at the end of every seven years you shall make a debtor's release now let me explain something momentarily because there is still some misunderstanding the church has made it clear that the tax structure in which we live state local and national provincial if you're in canada whatever is of such a nature that the state has opted to care for through taxes most of the welfare burden which would otherwise have been cared for by this tithe that we call commonly in the past the third time so in principle the tax structure of our societies over the world are sufficient to have more than made up what would have been your obligation nevertheless there are some people in the church who do not qualify for government funding for which we have paid taxes and they do need care and the church therefore asks that you voluntarily provide as much as you are able to take care of the needs we have internally in the meantime locally Mr. Tkach has done as much as possible with the help of others to get the rightful welfare that you have coming on the basis of the state of california in particular or any county welfare that there may be or any other services since we are required to pay taxes and have no exception we therefore have an obligation to see that you have a right to legitimate tax money in that way you don't burden other brethren in the church with unnecessary contributions to a fund such as this since your brethren are already paying taxes any extra people who do not qualify do act as a pressure on our community the church community any of you who have needs for which government funding is not available have an absolute right and a claim and we have an absolute responsibility to take care of it but it is not fair for people in the church now make it plain without being personal and not thinking of any one in particular it's not fair of you to ask brethren to pay more than taxes to take care of you when you have a right to claim welfare from the tax structure that's not fair to other brethren for you to be uncooperative with what we are in a sense obligated to do to relieve as many brethren from extra expenditures as possible and at no time have we ever asked brethren to go on the public funding which comes from our tax money and the tax money of others at less than what we were taking care of you if you had been on our own welfare I think I can say that and if there has been some misunderstanding in the past or some oversight you certainly have a right to bring it to Mr. Ted Hurlison or Mr. Joseph Tkach or to me and we'll see that any oversight is corrected but now God knowing that there are some in that category he also set up a program that does not deal just with the land he set up something else that's very interesting at the end of every seven years you're to make a different kind of release not a release pertaining to the land at the end of you know to jubilee now this is the manner of the release that every creditor who lends anything to his neighbor shall release it if it isn't paid and he shall not exact it of his neighbor or

of his brother because it is called the Lord's release I asked my Jewish friend a conservative rabbi to be sure I didn't misunderstand I asked him what do you mean at the end of every seven years when he read it in the Hebrew and said it is clear it does not mean at the beginning of the seventh year you make the release it is at the end of the seventh year that you make a release now there isn't any fixed seventh year with respect to the church that has been assigned by the church because we are all being called individually at different times but the implication of this for a society and we should apply it among ourselves equally as it would seem to be befitting the situation that after six years of work has occurred during which you may have had to borrow money you were not released of the debt at the beginning of the seventh year but at the end of it so that if you had a chance during that seventh year to repay it you were expected to repay it but if at the end of the seventh year you had not been able then you were released from the obligation now this must be construed as the kind of debt that is acquired by a person who has a need we are not dealing here with any indebtedness that is predicated on industrial expansion we are dealing here with individual needs of a foreigner you may exact it God said to the carnal minded children of Israel Jesus had something else to say about that in Luke 6 verses 34 and 35 but that which is yours with your brother your hand shall release and then the better translation of the beginning of verse 4 that there shall ultimately be no poor in the land for God will bless you if you carefully hearken to the voice of the Lord your God verse 5 and you will be finding yourselves lending and not even borrowing how be it verse 7 so if there be any among you who is poor and one of your brethren don't harden your heart toward him nor shut your hand from your poor brother we're talking about ultimately the release we're not talking about industrial investments improvements of property you shall open your hand wide to him you shall surely lend him sufficient for his need and that's what she wants because that there be not beware that there be not a thought in your heart suppose he gets poor in the sixth year near the end of the sixth year and now you have the year of release coming within only 12 months and a few more say the seventh year the year of release so you say well look if I lend to him now in the sixth year then in a little more than a year's time I'm going to have to release him I don't think he's going to pay it back no I'm not going to help him God said don't think that way because your eye is evil against your poor brother and you give him nothing and then he cried to me and it's a sin to you so God requires you not to get involved in sin which is to neglect the man in need even if it is shortly before the year of redemption excuse me the year of release I want to correct that the jubilee is the year of redeeming the seventh year is the year of release of that kind of debt you shall surely give him and your heart shall not be grieved when you give unto him because you might discover he's not able to pay you for the poor as it's turning out said Jesus shall never cease out of the land because the people have never been keeping the commands this means that instead of a person being in debt like we have we have housing debts that go from 20 to 30 or more years instead of individuals possessing a property that is inherited and that the family provides we have people unfortunately who get into great debt this way for half of their working lifetime you start to work at 20 you retire or 25 let's say you retire at 60 you have 40 years of work and many forms of indebtedness occupy 20 to 30 years of that and then after that you're trying to accumulate money to pay the taxes after you cease working now that's what we call paradise today we try to live in houses beyond our means we buy boats beyond our means we buy cars beyond our means we have developed a credit idea in which indebtedness is the honored thing there'd be far less credit extended for luxuries that are called necessities falsely if the man who has the money to loan had to release you at the end of seven years let me tell you that the bankers wouldn't be forcing loans on you they would say well look fellow you just paid off the debt six months ago why are you trying to borrow more money this is about the years to say 20 years ago in 1957 let's some years go by you know get ahead and then if you want to borrow something you come and see us but today it's the other way around if you're not ready for bankruptcy you're ready for a loan let me tell you god structured his society so that it would not be predicated on growing

and growing credit it would be predicated on release and knowing human nature the man with the money wouldn't be loaning it only to lose it in the year of release i think that should be clear that is he would have done it only in the case of necessities of food shelter clothing the care of children anything of that nature that might come along but otherwise the pressure to buy tv on time the pressure to have all these things must be stopped and god planned it by initiating a year of release because it makes better sense to keep inflation down and to keep people solvent you shall open your hand wide verse 11 to your brother and to the poor and to the needy in this land and if you happen to have a brother as in that day who is sold under you he serves you only six years and in the seventh year you shall let him go free now here is a case of a limited situation now we had a situation where there was a far greater problem that had arisen that's expounded in leviticus where he is released at the jubilee that's where he wanted to work for you through that time because he had no other solution to his problem and you must put a part of exodus 21 together with leviticus 25 but here a man who only has a temporary need he is to be released and go free at the end or in the seventh year excuse me and you're to send him out from you and you shall not let him go away empty you're to furnish him liberally out of your flock out of the grain from the floor what is interesting is that the children of israel built structures that would have protected their grains i don't think it has realized that india produces enough food to feed itself african nations apart from a drought all produce enough food to feed themselves from a third to a half of all the grains in africa and in india are eaten up by rodents because the people do not even have judgment enough to build structures to keep rodents out this is a fact that the united nations knows and that we spend far more money on weaponry than mousetraps it really is a paradox and then we wonder why the world has its economic and social problems you're to even furnish him out of your wine press to make him happy now that's really being liberal of that wherewith the lord your god has blessed you you shall give to him always remembering your state of affairs that god delivered you from bondage and then the rest of it is explained that you have here if he wants to stay with you for a while he can do that till the jubilee which is the way this was understood in any case the picture is clear you have a structure in which an employer is to be generous especially in termination and a man had a chance here to get started if he wanted to with another job he had a chance here to be cared for sufficiently for that year that you were to be liberal enough out of the things you reap the sixth year to take care of his needs the seventh even though he was released for that year because he helped you reap a crop that was double or treble fold the sixth year that's the implication in every instance you have here a great responsibility placed on the capitalist the owner who had some money to care for the worker or the person who was poor because the sooner you got him off the poor list the sooner he was able to take care of others than you didn't have to but today we now have as a result of what happened in the 1930s and the end of the 1920s we now have three generations at least of some families on welfare they have never gotten off there is no way because our society has no way to give a person a start again there's no way to give them a start they are living in ghettos and the inner city they are dependent on industry they can be laid off they have no land to go back to they have no house that they could call their own in the village of the country it really is something to live in tonga in this sense and to realize that as the government handles it correctly and only as it's possible always to have your little farm and to have a place in the village that you can always call your own but you never need to be concerned about unemployment that really you have little more to do but to get the weeds out and the trees drop their fruit on you you even have to be careful not to sleep under the coconuts now that's a real land of blessing anyway this is a remarkable picture that deals with the diminishing of needless credit the encouragement of a man to get started on his own feet to earn his own living not to be indebted to someone else and always having an opportunity to go back to a place and to be free of a debt at the end of seven years so that for instance if a man worked six years and was also blessed by his temporary master his boss with sufficient at the beginning of the seventh

year to pay off his debt and still to have enough to live comfortably for that year he would have been required to pay off his debt he would have no reason not to and the court could have required him to pay it off because he had the money but if he didn't and he had barely enough to survive the seventh year then he was released from the debt and now he was not in debt in other words you didn't have a debt that lasted 49 years in a sense you had starts financially every seven years right so you could in fact get out of debt and maybe the next seven years get enough money to redeem the land you even had to sell you met a financial start every seven years that is where the bad debts were wiped out automatically if you couldn't pay them now this was in fact a lot cheaper the man who didn't get his money back from the loan was still far better off getting you out of debt than to have to pay more and higher taxes 20 30 40 50 in many countries to take care of the welfare cases see our society has gone in the wrong direction especially in Scandinavia and in great Britain we're headed in that direction now Jesus made some broad statements in Luke that I have already referred to and just so we don't misunderstand I want to read something Jesus is speaking of the need give to everyone who asks of you and of him who takes away your goods ask them not again Luke 6 chapter 30 I said 5 it really is chapter 6 and verse 30 of the book of Luke as you would have men should do to you do also to them likewise so Jesus goes through here and even implies that in terms of lending verse 34 if you lend to those of whom you hope to receive are you any different from the Gentiles or the unconverted the sinners for sinners lend to sinners to receive as much and you're no different then when you're to love your enemies and do good and lend hoping for nothing again that your reward shall be great now I want to clarify this because some people will and have misunderstood Jesus is here discussing people who have needs he's not discussing people who have just the idea that can supply this work with all the money it needs if only the man had your money to do it with well we've met these every year somebody who can provide this work with a great sum of money if only they could borrow from you they've got the right idea I have never heard one of those ideas turn out right yet Jesus is not talking about giving or lending to anybody who has a full idea he is talking about giving or lending to people who have a legitimate need not pious dreams about helping the work through your money and Jesus implies that you should be willing to loan even if you don't expect it back and this statement of Jesus is predicated on seeing the law in its full intent and purpose not being hard-hearted and he even says do it in such a way that you think of it let me catch the verse here of hoping to receive not again somehow my eye I added mark but I haven't fallen on it right here must well it's in this very section of him that let's see here 34 if you lend thank you to them of whom I have it all underlined because it was so interesting and I couldn't pick this one out if you lend to them of whom you hope to receive thank you what thank do you have for sinners lend to others sinners to receive as much again the implication here oh in verse 35 what I want but love you your enemies and do good and lend hoping for nothing again that is as far as your concern you place no hope on even getting the death back and as far as your concern you would rather have it wiped out if it can help the other person now we are talking here about legitimate needs because Paul says if a man will not work he must not be given the money to eat that's also a part of scripture Jesus dwelt on the question of the attitude of the selfish carnal mind Paul dwelt on the question of the attitude of the person who wants to take advantage of his neighbor who has money and who is willing to work there is to be seen both parts of the story and so we have a verse in Psalms 112 verse 5 that I want to finish with today which I think is a beautiful statement of the situation blessed is the man who fears the Lord that delights greatly in his commandments so you'll want to do them wealth and riches will come to you now they may vary according to your natural ability but if you fear God you will discover you and your family will be getting along better and better a good man shows favor and lends verse 5 he will guide his affairs with discretion let's mark the last half of verse 5 because it is what governs the situation he will guide his affairs with discretion he lends and therefore shows favor if he's a good man to anyone who has a legitimate need he is discreet in that he does not perpetuate

laziness the man who does not work who merely is borrowing money for the next drink who uses the excuses they used to that he needed bus fare I remember the story I met a man who claimed he was hungry and I had a lunch sack I was on my way to school and I could smell that it wasn't hunger that was his problem was alcohol but he assured me he was hungry well I said look I don't have any money