

Leviticus

Lesson 18

XX. The Law of the Years of Rest

A. The Rest of the Fields in the Seventh Year

Moving into chapter 25, the LORD presents the law of the years of rest. He begins with the rest of the fields in the seventh year. Chapter 25, verse 1. *"The LORD then spoke to Moses at Mount Sinai, saying, '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. Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 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. 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. 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. Even your cattle and the animals that are in your land shall have all its crops to eat.'"* (25:1-7).

In chapter 1, verse 1, the LORD called Moses from the Tent of Meeting to give the laws presented in this book. It was not until the end of chapter 7 and the completion of the laws for the offerings that the Scripture says *the LORD commanded at Mount Sinai in the day that He commanded the sons of Israel to present their offerings to the LORD in the wilderness of Sinai.*" (7:38). We must notice that the commands were given at Mount Sinai, not on Mount Sinai. They were given in the camp at the foot of Mount Sinai *"from the Tent of Meeting."* (1:1). Once the Tent of Meeting was constructed and ready for the Tabernacle to be erected and dedicated under its shelter, the LORD began to speak to Moses *"from the Tent of Meeting,"* and the LORD moved from the burning fire on Mount Sinai. Here in chapter 25, verse 1, we come to the second reference when the LORD is speaking with Moses *"at Mount Sinai"* but not on Mount Sinai. The last reference will come at the end of the book with the same wording. Moses will not climb up Mount Sinai again. This wording simply means the camp of the Nation of Israel is still at the foot of Mount Sinai where it will live for one year after leaving Egypt, spend a year on a journey from Mount Sinai to Kadesh-barnea, and back to Mount Sinai where it will remain for thirty-eight more years. For now, the nation is near the end of the first year out of Egypt as the LORD is giving the laws recorded in this book.

In verses 1 – 7, the LORD instructs for what is commonly called a sabbatical year. Just as the workweek runs from the first day (Sunday) until the sixth day (Friday) and is followed by a day of rest (Saturday), so, too, the LORD requires a seven-year cycle for the planting and harvesting of crops in the Promised Land for six years, then the land must rest entirely on the seventh year of each cycle.

During the seventh year, no seed is planted, no formal harvest is scheduled. The land is allowed to sprout on its own and grow wild from the seeds left on the ground the year before. The passage calls it *"aftergrowth."* No matter who owned the fields, anyone of any nationality and any animal could come and graze as needed from the fruit and grain that grew on the aftergrowth. No formal reaping or harvesting was allowed. No crops were gathered or placed in the barns. The same occurred every seventh year.

B. The Rest of the Jubilee in the Fiftieth Year

After the forty-nine sabbaths comes the fiftieth year, the LORD requires the rest of the Jubilee in the fiftieth year. Verse 8. *"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. 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. 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. You*

shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. On this year of jubilee each of you shall return to his own property.” (25:8-13).

Three important things occur in the fiftieth Jubilee year. First, except under one exception, all property sold or traded during the forty-nine years will revert to its original family unit. We will see the exception later in this book. The families will acquire the property at the Promised Land division under Joshua's direction, the new leader after Moses's death. As a reminder, at this point in the storyline with the giving of the book of Leviticus, Moses is still in charge of the nation and will be for thirty-nine more years.

Second, all loans or debts were forgiven.

Third, the land was to rest from planting and harvesting in the same way it rested every seventh year. The owners will allow the wild growth of the land to occur, and any one of any nationality and any animal can come and graze as needed from the fruit and grain that grows on the aftergrowth. In this passage, it is not said but can be deduced from the instruction, the forty-ninth and the fiftieth years the land would be allowed to grow wild with no formal planting or harvesting.

At the end of Leviticus, the LORD provides a valuation for the important things in Israel's care. From Jubilee to Jubilee, the valuations control the buying, selling, and trading of most things, but it also controls the redemption of those things as we will see shortly.

C. The Rest of the Property in the Seventh Year

1. Establish the Value of the Crops

Concerning the rest of the property in the seventh year, the LORD instructs the people to establish the value of the crops. Verse 14. *“If you make a sale, moreover, to your friend or buy from your friend's hand, you shall not wrong one another. 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. 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. So you shall not wrong one another, but you shall fear your God; for I am the LORD your God.”* (25:14-17).

This passage seems difficult to understand in this place in the story. Why? We do not yet know the value of crops; however, this passage is just the beginning of the instruction that will make perfect sense once we complete the information in the rest of the book. For instance, later, in chapter 27, the LORD will give the valuations for people and property. Because the LORD is speaking of crops in this passage, we will bring in the value of barley seed at this point. *“Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.”* (27:16).

A homer of barley will be worth fifty shekels. To understand the LORD's instruction in verses 14 -17, we can use the barley seed's value as an example. On year one, after the year of Jubilee is complete, a man sells a homer of barley seed from his field for every year a crop is harvested, for forty-nine years, until the next Jubilee. But the man cannot charge him fifty shekels times forty-nine years because in seven of those years the land will rest and cannot be harvested. Forty-nine minus seven is forty-two. Therefore, the man can pre-sell a homer of barley seed for forty-two years at fifty shekels per year. The seller will receive 2100 shekels, and he must deliver a homer of barley seed to the purchaser every harvest year until the next Jubilee, when the contract will end.

Now suppose that a man wants to pre-sale a homer of barley seed in the forty-fifth year of the forty-nine-year cycle. The forty-ninth year will not have a harvest, so the man can only sell three years of seed because he must pro-rate the seed's value for the number of crops left in the cycle.

For the remaining three years, the man will receive 150 shekels on the contract before it is canceled by the year of Jubilee.

2. Establish the Blessing of the Crops

Skipping a planting season, and allowing the fields to grow wild, could be troubling for the nation. However, the LORD has established the blessing of the crops in advance for the Nation of Israel. Verse 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. Then the land will yield its produce, so that you can eat your fill and live securely on it. But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years."* (25:18-21).

In this passage, the LORD promises that the harvest's blessing in the sixth year will provide all that is needed until the yield of the ninth year is ready. For instance, after the seventh year's rest, barley will be planted at the appropriate time in the eighth year, but it will not be ready to harvest until the ninth year.

3. Establish the Consumption of the Crops

Finally, the LORD establishes the consumption of the crops. Verse 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."* (25:22).

The crop of planting in the sixth year will be harvested on time; however, no planting will occur in the seventh year. Therefore, there will not be a harvest in the eighth year. To provide for the people, the yield of the seeding from the sixth year will be so bountiful that the grain will last until the harvest of the ninth year. Later in Leviticus, we will learn that the crops' bounty will be so great that the yields of each year will take a long time to complete. *"Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time."* (26:5). In other words, harvesting, gathering, and sowing will be a continual process in the Promised Land, which means the maturing of the crops will occur in succession according to when the seeds were planted. Knowing that, we understand that new products will arrive in storage every day. The LORD wants the product to be eaten in a certain order. The first product in the warehouse is always eaten first. The last-placed in storage is eaten last.

XXI. The Law of the Redemption

A. The Land

1. Redemption Rights of the Land

The LORD addressed the topic of the law of redemption. He begins with the land and the redemption rights of the land. Verse 23. *"The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me. Thus for every piece of your property, you are to provide for the redemption of the land."* (25:23).

Every inch of the Promised Land belongs to the LORD, and He is allotting a portion of the land to each initial family unit. The taking of the Promise Land is thirty-nine years away. Be that as it may, when the time comes to cross the Jordan and take the land, a census will be made of every man within every tribe. For a complete commentary on the Promised Land's boundaries and the square miles allotted by the LORD to the people, see Lesson 16 in the Book of Numbers, chapters 26:1-27:11. In the book of Numbers, we learn that the family of each man was allotted about twelve acres of land. It was a gift from the LORD to provide food for each family. The land was never to be *"sold permanently."* The keyword is *"permanently."* The Jewish families could sell all or a portion of their allotted land, but only temporarily. The buyer knew that all sold property returned to the original

family ownership on the year of Jubilee. Also, as stated in this passage, the sold portion of land could be redeemed by the original owner for a price equal to the remaining years until the Jubilee.

Suppose an original family sold six acres of land in year forty; ten years remain. The new buyer will only own the land for ten years; then, it will revert to the original family. Here the LORD says, *Thus for every piece of your property, you are to provide for the redemption of the land.*" In other words, in every sales contract, a redemption clause is to be added. If it is not added, the LORD has placed it in the law found here in the book, as we will soon see. If the land is sold for ten years and the original owner wants to repurchase the land on the fifth year of the contract, the original owner must pay back or refund five years of the value paid for the land and add a fifth to the value. Otherwise, he must wait until the Jubilee which cancels the contract and reverts the land. We will see this law from the LORD in chapter 27.

2. Redemption Rights of Sold Land

Continuing with the redemption rights of sold land, the LORD says in verse 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. Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption, 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. 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."* (25:25-28).

The LORD writes into the law this provision allowing the nearest relative or the seller to redeem the sold land and return the original family to the land. If the land is not redeemed by a relative or the seller, it will return on the year of Jubilee.

3. Redemption Rights in Walled Cities

The LORD makes an exemption on the redemption rights in walled cities. Verse 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. 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."* (25:29-30).

When a home that resides within a walled city is sold, the seller has one year to redeem the property. If the home is not redeemed within the year, the home is permanently sold, and the year of Jubilee does not transfer the home to the original owner.

4. Redemption Rights in Unwalled Villages

The then LORD writes the law for the redemption rights in unwalled villages. Verse 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."* (25:31).

Homes in unwalled villages have the same redemption rights as a parcel of land. The home can be sold, change owners until the year of Jubilee when it reverts. If the seller desires to redeem the land, he must refund the unused portion, and as we will see, add one-fifth of the value to the redemption price.

5. Redemption Rights for Levite Cities

The LORD provides a special law for the redemption rights for Levite cities. Verse 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. 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. But pasture fields of their cities shall not be sold, for that is their perpetual possession."* (25:32-34).

The Levitical cities are the places chosen by the LORD where the tribes were to bring their offerings. The LORD designated four cities in each tribal area, forty-eight cities in all. We find the instruction for these cities in the book of Numbers.

¹Now the LORD spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, ²“Command the sons of Israel that they give to the Levites from the inheritance of their possession cities to live in; and you shall give to the Levites pasture lands around the cities. ³The cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts.⁴ “The pasture lands of the cities which you shall give to the Levites shall extend from the wall of the city outward a thousand cubits around. ⁵You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities.⁶ “The cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities. ⁷All the cities which you shall give to the Levites shall be forty-eight cities, together with their pasture lands. ⁸As for the cities which you shall give from the possession of the sons of Israel, you shall take more from the larger and you shall take less from the smaller; each shall give some of his cities to the Levites in proportion to his possession which he inherits.” (Numbers 35:1-8).

The Levites did not receive land in the Promised Land, yet, it was necessary that they live on land to tend the flocks that came from their work in the service of the LORD, and, also have a place to live. According to Leviticus 25:32-34, their land was to be the first section on the east and west sides of the city lines out about fifteen hundred feet. This command restricted the forty-eight cities in the Promised Land designated by the LORD for the Levites to live. The land was to be theirs for 50 years and then revert to the tribe. It would then be given again to the Levites for another 50 years. In addition to the first fifteen hundred feet from the city, another fifteen hundred feet were given to the Levites for their pastures. That means that the first three thousand feet from the center of the city of each of these forty-eight cities were living and pasture land for the Levites to use, not own. The owners of the land who designated the land as gifts to the Levites could not sell the land around these cities. To do so might force the eviction of the Levites. The LORD would not allow that to happen. Even though the Levites did not own the land around these cities, it was permanently theirs to use.

B. The People

1. Provisions for the Poor

a) The Gifts of the Poor

In the topic of the law of redemption, we now come to the people and the provisions for the poor. First, the gifts for the poor. Verse 35. *“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. Do not take usurious interest from him, but revere your God, that your countryman may live with you. You shall not give him your silver at interest, nor your food for gain. 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.”* (25:35-38).

When the LORD says, “*You shall not give him your silver at interest, nor your food for gain,*” He means what you give to the poor person is a gift; it is not a loan. No interest is to be charged or a gain of any kind to be expected. It is a gift like the gift of the Promised Land to the people of the nation of Israel. The LORD gave it to Israel and did not expect a payment for the land.

b) The Work of the Poor

Second, we come to the work of the poor. Verse 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. 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. He shall then go out from you, he and*

bis sons with him, and shall go back to his family, that he may return to the property of his forefathers. For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. You shall not rule over him with severity, but are to revere your God.” (25:39-44).

Here we see the LORD presenting the idea of a bondservant. A poor person could sell his services as a worker to another Jew for up to fifty years. He is not to be treated like a slave but like a hired hand. He lives on his property with his family but arrives to work six days of the week as an employee. He cannot be sold like a slave. The point is made purposefully. The LORD forbids a Jew from selling anyone as a slave; however, Jews could go to the slave sale and purchase slaves out of the slave market. As we will see next, the slaves become a permanent part of the Jew's family, they must be treated with respect, and they can be redeemed and set free.

2. Provisions for the Slaves

a) The Purchased Must Be Respected

At the slave market, the Jewish man can purchase slaves from the pagans. Here the LORD makes the provisions for the slaves. The purchased slave must be respected. Verse 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. 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. 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.” (25:44-46).*

First, purchased slaves and their offspring become part of the property of the purchaser. Before we chastise the LORD for this provision, we must remember that in the world at that time, the patriarchal father of the family owned everything, wife, sons, daughters, houses, lands, and equipment. The more family a man possessed, the wealthier the man was considered. When an owner died, the purchased slaves pass to the son responsible for the family for the rest of his life. The slaves become part of the inherited package as permanent slaves or workers. They must be treated right no matter who inherited them. However, a slave can be redeemed, as we will see next.

b) The Purchased May Be Redeemed

(1) A Man Who Sells Himself

The LORD makes a provision for the slave. The purchased may be redeemed. The Jews must always provide a redemption right. First, we see the man who sells himself. Verse 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, then he shall have redemption right after he has been sold. One of his brothers may redeem him, 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.” (25:47-49).*

Any relative who has the money, or if the person who sold himself into slavery acquires the money, can use the money to redeem the poor person. As for the relatives who redeem the poor person, it does not matter if the redeemer is Jewish or pagan; the purchased person can be redeemed out of the contract.

(2) A Man Who Redemeems Himself

(a) The Sell Price Prorated by Years Left

For a man who redeems himself, the sell price must be prorated based on the years left until the year of Jubilee. The year of Jubilee is the key here. Any Jew who sells himself into this employment kind of slavery can only sell himself for the remaining years left until the year of Jubilee. Even a

slave purchased at the slave market can be redeemed for a prorated amount based on the purchase price and the number of years until the year of Jubilee. Verse 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. If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; 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.”* (25:50-51).

(b) The Purchase Price Prorated by Years Left

The redemption price is the purchase price prorated by the years left until the year of Jubilee. Verse 25. *“Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. 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. 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.”* (25:53-55).

The year of Jubilee allows all slaves and people who have pre-sold their labor to be freed from that contract. Why would the LORD do this for those purchased into slavery? He does it for the same reason He redeemed Israel out of Egypt. Israel did not deserve it, it was a gift from the LORD. Israel was forever to treat all people with the same respect as they received from the LORD.

C. The Law of the Servants of the LORD

1. Laws for the Faithful Servants

a) The Commandments Concerning the Idols

Only two laws remain in the LORD’s commandments found in the book of Leviticus. Here we come to the law of the servants of the LORD, and the last will be the law of the valuation. The LORD begins with the laws for the faithful servants, and He addresses the commandments concerning the idols. Chapter 26, verse 1. *“You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God.”* (26:1).

The Promised Land will be filled with idols, images dedicated to idols, and carved stones as monuments to pagan gods. The LORD knew this. Long before the LORD decided to take Canaan’s land because the descendants of Canaan had abandoned the LORD, the GOD of his grandfather, Noah. In chapter 18, we learned the following.

“But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, neither the native, nor the alien who sojourns among you . . . so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you. For whoever does any of these abominations, those persons who do so shall be cut off from among their people. Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.” (18:24-30).

In giving the Canaanite land to the Israelites, the LORD spewed the Canaanites out of the land in order for the Israelites to possess the land. However, the Israelites were not to repeat the same sins of the Canaanites. These commandments were the first given to Israel at Mount Sinai when they arrived nine months before as the first part of the Ten Commandments.

b) The Commandments Concerning the Sabbath

Then the LORD reminds the faithful servants of Israel of the commandments concerning the sabbath. Verse 2. *“You shall keep My sabbaths and reverence My sanctuary; I am the LORD.”* (26:2).

This command is part of the Ten Commandments that every Jew should know by heart.

c) The Commandments Concerning the Walk

Next, the LORD reminds His faithful of the commandments concerning the walk. Verse 4. “*If you walk in My statutes and keep My commandments so as to carry them out, (26:4)*

The whole point of giving the people of the Nation of Israel these commandments and statutes in Leviticus is to allow the people to know what He expects them to do to be His faithful servants when they enter the Promised Land.

(1) The Rains of the Seasons

As faithful servants of the LORD, He promises wonderful things for the people. First, He speaks of the rains of the seasons. Verse 3. “*... then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit.*” (26:3).

Without rain, all plants die. With water, all plants thrive. Rains carry more than just water to the plants; they bring salt-free, soft water that contains much oxygen and nitrates – important nutrients.

(2) The Crops of the Seasons

The rains of the seasons bring the crops of the seasons. Verse 5. “*Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land.*” (26:5).

Look how large the crops will be for Israel. It will take from season to season to harvest the crops because the produce will be so great. The Israelites will not have a want for food at all and will live securely and independently with the LORD’s provisions.

(a) A Peace in the Land

The first of the LORD’s provisions will be a peace in the land. Verse 6. “*I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land.*” (26:6).

Being a faithful servant of the LORD, His protection from enemies and peace in the land is promised.

(b) A Protection in the Land

The LORD speaks of a protection in the land. Verse 7. “*But you will chase your enemies and they will fall before you by the sword; five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.*” (26:7-8).

The LORD does not promise the absence of enemies attacking the nation; He promises the victory over that enemies when they attack.

(c) A Population in the Land

The LORD promises an expanding population in the land. Verse 9. “*So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you.*” (26:9).

When the people of Israel are faithful to the LORD, He will enlarge the population and provide bountifully for all. The converse may be assumed here if the people are unfaithful, but the LORD will address that soon.

(d) A Produce in the Land

The LORD promises a produce for the faithful in the land. Verse 10. “*You will eat the old supply and clear out the old because of the new.*” (26:10).

The food will be so bountiful that Israel may have trouble consuming the supply. To ensure the food remains good, the oldest food in the storehouse must be eaten before the newest food is used.

(e) A Promise in the Land

The LORD finally promises a promise in the land for His faithful servants. Verse 12. ‘*Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people. I am the LORD your God, who brought you out of the land of Egypt so that you would not be their slaves, and I broke the bars of your yoke and made you walk erect.*’ (26:12-13).

In the passage, the LORD makes the best promise of all – His presences living among His people. What could be better than that?

We now come to the LORD’s law for the unfaithful servants.