

Message #48

Leviticus 25:35-55

James says it is impossible to worship God if we see a brother in need and do nothing about it.

When we come to this part of Leviticus, it becomes very evident that God has made it possible for His poor people to be redeemed. God also made it possible for people to be helped.

BEING HOLY MEANS THAT GOD’S PEOPLE WILL DO WHAT THEY CAN TO HELP THOSE WITHIN THE FAMILY WHO ARE POOR AND HAVE FALLEN ON BAD FINANCIAL TIMES.

The people who are poor in this context were still God’s people. God does not chide them for being poor. He does not give them a lecture on how if they were more faithful or had more faith they would be rich. What he does do is direct His people to care for these poor people.

CASE SCENARIO #1 – The brother who goes bankrupt and is in debt. **25:35-38**

If a child of God became poor financially, God’s people were to sustain him just like they would do with a stranger or sojourner (**25:35**). The Hebrew word “sustain” is one that means to bind yourself fast to the individual to help and strengthen them (Gesenius, p. 270).

(Rule #1) - They were not to be charged any usury interest. **25:36**

(Rule #2) - They were not to be loaned money at an interest. **25:37a**

(Rule #3) - They were not to give any food to make a profit. **25:37b**

Now carefully notice **verse 38**—the reason why God’s people were to help other of God’s people is because God brought all of Israel out of slavery and gave them everything they had.

From a N.T. perspective—we need to be people who help other believers that are struggling, always remembering what God delivered us from.

CASE SCENARIO #2 – The brother who is so poor he sells himself to another brother. **25:39-46**

(Rule #1) - The brother was not to be subjected to a slave’s level of service. **25:39**

(Rule #2) - The brother was to be a hired man until the year of jubilee. **25:40-42**

(Rule #3) - The brother was never to be treated in severity. **25:43**

Because he is a brother, he was to be treated in a kind and respectful way.

God allowed His people to have male and female slaves from pagan nations (25:44) or sons of aliens (25:45), but He did not ever want His own people being slaves.

Principle for N.T. application—there are people who are enslaved to many things, but God does not ever want His people enslaved to anything.

CASE SCENARIO #3 – The poor Jew who is a slave to a Gentile. 25:47-55

If a Jew was so poor that he sold himself to a rich Gentile, then that Gentile was to realize that the Jew **always** had redemption rights. In other words, that Jew always had the option to get out of the slave status. Other Jewish family members were to come to his aide if possible and redeem him.

He could be redeemed by one of his brothers (25:48a); by an uncle (25:49a); by an uncle's son (25:49b); or by any blood relative (25:49c).

Now God's child would always go free at the year of jubilee (25:54), but if there were several years before that year, a cost analysis was to be done and part of the purchase price was to be refunded to the Gentile owner (25:51-52). Never was a Gentile to treat a Jew severely (25:53).

Any company that mistreats God's people is slitting its own throat and it is just a matter of time until that company will topple. Wise is the company who treats God's people kindly and honestly.

Why were God's people to be treated this way? Look at **verse 55**—because they were God's people. God's people are God's servants and they are to be treated with respect. They are to be cared for. They are to be helped. They are to be loved.