



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[Least Of These Sin-CRB\(Christian Recovery Band\) \(New Artist\)](#)

[At The Cross-Hillsong](#)

[Still-Hillsong](#)

[With All That I Am-Hillsong](#)

[Shout To The Lord-Hillsong](#)

[I Will Rise-Chris Tomlin](#)

Prayer

Lord, I am so glad You have the power to put an end to my problems. So many times I've acted just like Peter, swinging furiously in the strength of my own flesh as I've tried to solve my problems without Your help. Forgive me for wasting so much time and energy. Today I ask You to speak to my heart and tell me what I am supposed to do; then help me follow Your instructions to the letter. Give me the patience to wait while You supernaturally work behind the scenes to resolve my questions. Lord I know You are in control, help me always to let go and let God, for when I try to do it my self and don't let You, I am placing You in a box, for as long as I try to do it in my will, Your will is not being done, so I need to cast the care on You and let go, and than step back and let You be God. Thank You God for reminding me to keep my fingers out of situations for when I do it, it hinders You, and I am placing You in a box and You my Lord cannot be contained. Forgive me for practicing my will instead of letting go for Your will, for You are Lord, NO one else. I ask my prayer in Jesus' name. Amen.

Scripture

Leviticus 25: 1-55 (AMP)

1 THE LORD said to Moses on Mount Sinai, 2 Say to the Israelites, When you come into the land which I give you, then shall the land keep a sabbath to the Lord. 3 For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits. 4 But in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall neither sow your field nor prune your vineyard. 5 What grows of itself in your harvest you shall not reap and the grapes on your uncultivated vine you shall not gather, for it is a year of rest to the land. 6 And the sabbath rest of the [untilled] land shall [in its increase] furnish food for you, for your male and female slaves, your hired servant, and the temporary resident who lives with you, 7 For your domestic animals also and for the [wild] beasts in your land; all its yield shall be for food. 8 And you shall number seven sabbaths or weeks of years for you, seven times seven years, so the total time of the seven weeks of years shall be forty-nine years. 9 Then you shall sound abroad the loud trumpet on the tenth day of the seventh month [almost October]; on the Day of Atonement blow the trumpet in all your land. 10 And you shall hallow the fiftieth year and proclaim liberty throughout all the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his ancestral possession [which through poverty he was compelled to sell], and each of you shall return to his family [from whom he was separated in bond service]. 11 That fiftieth year shall be a jubilee for you; in it you shall not sow, or reap and store what grows of itself, or gather the grapes of the uncultivated vines. 12 For it is a jubilee; it shall be holy to you; you shall eat the [sufficient] increase of it out of the field. 13 In this Year of Jubilee each of you shall return to his ancestral property. 14 And if you sell anything to your neighbor or buy from your neighbor, you shall not wrong one another. 15 According to the number of years after the Jubilee, you shall buy from your neighbor. And he shall sell to you according to the number of years [remaining in which you may gather] the crops [before you must restore the property to him]. 16 If the years [to the next Jubilee] are many, you may increase the price, and if the years remaining are few, you shall diminish the price, for the number of the crops is what he is selling to you. 17 You shall not oppress and wrong one another, but you shall [reverently] fear your God. For I am the Lord your God. 18 Therefore you shall do and give effect to My statutes and keep My ordinances and perform them, and you will dwell in the land in safety. 19 The land shall yield its fruit; you shall eat your fill and dwell there in safety. 20 And if you say, What shall we eat in the seventh year if we are not to sow or gather in our increase? 21 Then [this is My answer:] I will command My [special] blessings on you in the sixth year, so that it shall bring forth [sufficient] fruit for three years. 22 And you shall sow in the eighth year, but eat of the old store of produce; until the crops of the ninth year come in you shall eat of the old supply. 23 The land shall not be sold into perpetual ownership, for the land is Mine; you are [only] strangers and temporary residents with Me. 24 And in all the country you possess you shall grant a redemption for the land [in the Year of Jubilee]. 25 If your brother has become poor and has sold some of his property, if any of his kin comes to redeem it, he shall [be allowed to] redeem what his brother has sold. 26 And if the man has no one to redeem his property, and he himself has become more prosperous and has enough to redeem it, 27 Then let him count the years since he sold it and restore the overpayment to the man to whom he sold it, and return to his ancestral possession. 28 But if he is unable to redeem it, it shall remain in the buyer's possession until the Year of Jubilee, when it shall be set free and he may return to it. 29 If a man sells a dwelling house in a fortified city, he may redeem it within a whole year after it is sold; for a full year he may have the right of redemption. 30 And if it is not redeemed within a full year, then the house that is in the fortified city shall be made sure,

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permanently and without limitations, for him who bought it, throughout his generations. It shall not go free in the Year of Jubilee. 31 But the houses of the unwalled villages shall be counted with the fields of the country. They may be redeemed, and they shall go free in the Year of Jubilee. 32 Nevertheless, the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time. 33 But if a house is not redeemed by a Levite, the sold house in the city they possess shall go free in the Year of Jubilee, for the houses in the Levite cities are their ancestral possession among the Israelites. 34 But the field of unenclosed or pasture lands of their cities may not be sold; it is their perpetual possession. 35 And if your [Israelite] brother has become poor and his hand wavers [from poverty, sickness, or age and he is unable to support himself], then you shall uphold (strengthen, relieve) him, [treating him with the courtesy and consideration that you would] a stranger or a temporary resident with you [without property], so that he may live [along] with you. 36 Charge him no interest or [portion of] increase, but fear your God, so your brother may [continue to] live along with you. 37 You shall not give him your money at interest nor lend him food at a profit. 38 I am the Lord your God, Who brought you forth out of the land of Egypt to give you the land of Canaan and to be your God. 39 And if your brother becomes poor beside you and sells himself to you, you shall not compel him to serve as a bondman (a slave not eligible for redemption), 40 But as a hired servant and as a temporary resident he shall be with you; he shall serve you till the Year of Jubilee, 41 And then he shall depart from you, he and his children with him, and shall go back to his own family and return to the possession of his fathers. 42 For the Israelites are My servants; I brought them out of the land of Egypt; they shall not be sold as bondmen. 43 You shall not rule over him with harshness (severity, oppression), but you shall [reverently] fear your God. 44 As for your bondmen and your bondmaids whom you may have, they shall be from the nations round about you, of whom you may buy bondmen and bondmaids. 45 Moreover, of the children of the strangers who sojourn among you, of them you may buy and of their families that are with you which they have begotten in your land, and they shall be your possession. 46 And you shall make them an inheritance for your children after you, to hold for a possession; of them shall you take your bondmen always, but over your brethren the Israelites you shall not rule one over another with harshness (severity, oppression). 47 And if a sojourner or stranger with you becomes rich and your [Israelite] brother becomes poor beside him and sells himself to the stranger or sojourner with you or to a member of the stranger's family, 48 After he is sold he may be redeemed. One of his brethren may redeem him: 49 Either his uncle or his uncle's son may redeem him, or a near kinsman may redeem him; or if he has enough and is able, he may redeem himself. 50 And [the redeemer] shall reckon with the purchaser of the servant from the year when he sold himself to the purchaser to the Year of Jubilee, and the price of his release shall be adjusted according to the number of years. The time he was with his owner shall be counted as that of a hired servant. 51 If there remain many years [before the Year of Jubilee], in proportion to them he must refund [to the purchaser] for his release [the overpayment] for his acquisition. 52 And if little time remains until the Year of Jubilee, he shall count it over with him and he shall refund the proportionate amount for his release. 53 And as a servant hired year by year shall he deal with him; he shall not rule over him with harshness (severity, oppression) in your sight [make sure of that]. 54 And if he is not redeemed during these years and by these means, then he shall go free in the Year of Jubilee, he and his children with him. 55 For to Me the Israelites are servants, My servants, whom I brought forth out of the land of Egypt. I am the Lord your God.

Leviticus 25. The Sabbath Year and the Year of Jubilee

Every seventh year was a Sabbath year. The land was to lie fallow. No sowing, no reaping, no pruning of vineyards. Spontaneous produce was to be left for the poor and the temporary resident (kjv , sojourner). God promised enough in the sixth year to meet the needs of the seventh year. Debts of fellow Jews were to be canceled.

Every 50th year was a Year of Jubilee. It followed the seventh Sabbath Year, so that two years of rest would come together. It began on the Day of Atonement. All debts were canceled, slaves of Israelite origin were set free, and lands that had been sold were returned. (This was intended to ensure that a family's land would remain in the family in perpetuity.) Jesus seemed to regard the Year of Jubilee as a sort of picture of the rest He came to proclaim for God's people (Leviticus 25:10 ; Luke 4:19). (Halley's Bible Study; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 163)

Now as we get into chapter twenty-five, they were to give the land a Sabbath day's rest or Sabbath year. They were to plant the land for six years, the seventh year they were to let the land rest. Really, I like these laws of God. Man, you've got a lot of seven-day holidays spread through the year. Then every seventh year, you just kick back and take the year off. You don't even plant anything in that year; you just let grow up whatever grows up and you eat that. But God said, "If you will do this in the sixth year I will cause your crops to be so bountiful that I'll give you a three year's crop in the sixth year so that it'll carry you through, clear, and over until you are harvesting from the eighth year. If you'll just follow this," God said, "I'll let you have the whole year off. You just eat what grows up wild. But in the sixth year you'll have a triple crop that'll carry you clear on over to the harvesting of the eighth year."

Now I would venture to declare to you that some, what do they call them, agronomists, or agriologists or something, one of these guys in the field of agronomy. Agronomist? Thank you. Some day an agronomist is gonna come up with a fascinating discovery; that if you just let the ground lie in the seventh year that it has a tremendous regenerative effect upon the land. That has a way of coming out in the sixth year, that you just have a bumper crop. I'm sure that it is a natural law that God has established; that if people would follow it, they would find tremendous success. They could actually have a year's vacation every seven years.

Now this is the law that God, we were talking about spiritual laws, and when we get to it, God said, "Now if you'll just walk in it, this is what I'm gonna do. You'll have plenty. Your vintage will last till the vintage season." I'm sure that they'll discover that the ground will produce much better in the six years, and that your overall crops, and just growing for six years, and letting the thing lie in the seventh year, your overall crop would actually be greater than growing it all seven years. I'm certain that it is true. But you see people say; "I don't understand how that could work." And you get a bunch of egghead scientists that say, "Oh, there's no way that could work," and they put it down. But I'm sure it would. It's there. It's a part of the laws that God has established. Farmers could have

it so easy, or so much easier. I don't suppose a farmer ever has it easy. I don't think it's easy getting up that early in the morning, but they could have it so much easier the seventh year. Just enjoy, you know.

Now when the people came into the land they didn't follow this. They were a bunch of smarties just like you are. So they figured, "Oh well, we'll really make it next year. Look at the bumper crop we had this year. Ah, let's plant it this next year. We'll really go for it." They were constantly struggling with a land plagued with drought, over producing the land so that it was weakening the soil processes. Just weakening the soil, its fertility. They disobeyed the laws of God. So after four hundred and ninety years of being in the land, God said, "All right, that's it. Every seventh year the land was to have a rest. You haven't given it any rest since you've come in. This poor land had been worked for four hundred and ninety years. It never did get its Sabbaths. So I'm gonna set you over in Babylon for seventy years so that the land can get its Sabbaths. And the land is gonna get its rest. It's gonna rest for seventy years because you didn't give it its Sabbaths." Because in the four hundred and ninety years, there would have been seventy of these Sabbath year rests. So God gave it the rest anyhow.

But the people look at the benefit they missed of a vacation, a year vacation every seven years. You know, I like the programs of God. I don't see anything wrong with this at all. I think it's pretty, I think God's pretty generous really with man.

Seventh year shall be a sabbath rest: thou shalt neither sow thy field, nor prune your vineyard. ["Just stay out of it; just rest."] That which grows of its own accord of your harvest thou shalt not reap (Lev 25:4-5), Just leave it there for the poor people, for the servants, let them come in and let them have it. Whatever grows on your grapevines or your fruit trees, just let it be for the people to come in and take it in the seventh year, because God will give you enough, a triple crop in the sixth year.

Then there was to be a—they would count seven Sabbath years, and then the next year, the fiftieth year was a special one. So you got every fifty years, you got two years' vacation. This was the Year of Jubilee, a year of real celebration. All debts were canceled, all mortgages were canceled, all the slaves were set free, a Year of Jubilee every fifty years. That was equivalent to the Pentecost. You count seven Sabbaths and the next day, the fiftieth day was the Pentecost. So they did it with years. You count seven of the Sabbath year cycles, and then the next year, the fiftieth year, a special Year of Jubilee. We are close to a Jubilee year right now. Whether or not it's this year or next year, or eighty-one, it's right in here close. And there are varied opinions as to when the Jubilee Year actually is taking place. Some have marked it, a few have marked it seventy-nine, some have marked it eighty-one, and many have marked it eighty. Who am I to mark a year? But it'd be nice, take a year off. You know, after all if next year's gonna be the Jubilee Year, this means this is the rest year anyhow. So go for it. But the year Jubilee. He now deals with the laws in regards to the Year of Jubilee, beginning with verse eight. Cause the trumpet of the jubilee to sound on the tenth day of the seventh month (Lev 25:9), That was a day that we've already studied. What was the tenth day of the seventh month? Yom Kippur; good. And then ye shall hallow the fiftieth year, and proclaim liberty throughout all the land of the inhabitants thereof: [The Year of Jubilee.] Return every man unto his possession, and return every man unto his family. A jubilee in that fiftieth year be unto you: and ye shall not sow, neither reap that which grows of itself, nor gather the grapes in it undressed. For it is the jubilee; it shall be holy unto you: and ye shall eat of the increase thereof out of the field. And in the year of the jubilee ye shall return every man unto his possession. And if you sell off to your neighbour, you buy something from your neighbour's hand, ye shall not oppress one another: According to the number of years after the jubilee thou shalt buy of thy neighbour, according to the number of years of the fruits he shall sell unto thee (Lev 25:10-15): In other words, you never really bought the land; you leased the land and the lease would go until the Year of Jubilee. So you always figured the price by the number of years until the Year of Jubilee. In other words, if the Year of Jubilee was forty years away, you'd have to pay a pretty good piece of cash for the land. But if the Year of Jubilee was maybe just three years away, then you always measured the price by the distance of the Year of Jubilee because in the Year of Jubilee the land always returned unto the original ownership. The same was true of the servants; they were to go free. The slaves were to go free in that Year of Jubilee.

The land shall not be sold forever: [verse twenty-three] for the land is mine; [In other words, God says, "The land is mine, you're not to sell it for ever."] for you are strangers and sojourners with me (Lev 25:23). In other words, "You're my guests", God is saying, "this land is Mine; you're My guests." It's always an interesting thing to me when I go over to the land; I love it because I think, "Wow Lord, this is Your land, and I'm just journeying with You. I'm a sojourner with You. Your land, so I'm just sojourning through Your land here." I love to sojourn through the Lord's land of Israel. It's a fascinating experience. Now if your brother is poor, and he sold away some of his possessions, and then his next of kin can redeem it, and shall redeem what his brother has sold [so that it stays with the family] (Lev 25:25).

The various laws of redemption are given to us here in the twenty-fifth chapter of Leviticus. These are important laws, for they pertain to us, for we are redeemed by the blood of Jesus Christ. This idea of being set free in the seventh year, or in the Jubilee Year. If you purchased a slave who was a Jew, he would serve you for six years; the seventh year he was to be set free.

Now there is that interesting pattern of the six years of servitude, the seventh year being the year of liberty being set free. I see it really in the earth. I believe that Adam sold out the possession that God had given to him just about six thousand years ago. How close to the six thousand years, nobody really knows, awfully close now though, because we do know that Adam sold out to Satan. If you take the figures out of the Bible and add them all up, the ages of each person and all, you come to about 4000 B.C. that Adam sinned against God and gave the earth over to Satan.

Now we are in 1979, coming towards the close of it. So you've got a few years divergency here that could be eaten up in several different ways. We are approaching, certainly approaching, and at least at the longest, we are less than twenty years from six thousand years of slavery to sin to Satan, his possession of this earth.

Now we know that there is a thousand-year period coming of restoration, of a righteous reign of Jesus Christ of peace and glory upon the earth. The fact that the six thousand years are almost over is extremely exciting to me, because I am personally convinced that the seventh millennium of the earth will be the glorious Kingdom Age, and we can't be more than twenty years away. Now I'm excited about that. And to me there's nothing of doom and gloom but glory to God, the mess is over. Oh, I'm so excited. What an exciting time to be living. The close of this age, the close of this millennium, the close of this final millennium prior to that glorious seventh millennium, the millennial reign of Christ. He shall rule and reign for a thousand years upon the earth. He's gonna rule and reign forever, a thousand of it will be here upon the earth, and we shall rule and reign with Him as kings and priests. Can you imagine that? How close we are, whoosh it's exciting. I love it.

So this whole law of redemption through chapter twenty-five, the redemption of the poor brother by the kinsman redeemer. What a picture of Christ. The man is unable to redeem himself; his next of kin can move in and redeem it for him.

Now man could not redeem the world himself, so Christ became a man so He could be next of kin to man, so that He could redeem the earth back unto God. Necessary that He become a man, that He become our brother, that He might become our kinsman Redeemer.

Here is this whole thing of redemption. Adam forfeited the world over to Satan. It's his possession. He said to Jesus, "It's mine, I can give it to whomever I will." Who is able to redeem now the earth? John began to sob convulsively because no man was found worthy to take the scroll and to loose the seals. That's right, no man can do it.

And as John was weeping the others said, "Weep not John, behold the Lion of the tribe of Judah hath prevailed to take the scroll and loose the seals, and I beheld Him as a lamb that had been slaughtered. And He came, and He took the scroll out of the right hand of Him who sat upon the throne. And as He did, the elders and the cherubim came forth with the golden vials full of odours, which were the prayers of the saints. And they sang a new song saying, Worthy is the Lamb to take the scroll and loose the seals, for He was slain and hath redeemed us by His blood out of all the nations and tribes, tongues, and people, and has made us unto our God a kingdom of priests, and we shall reign with Him on the earth"(Revelation 5:5-10). Oh how I long for that day when I'm standing there at the throne of God, singing that glorious song of the redeemed and the worthiness of Jesus Christ.

So this law was put in here for your benefit that you might understand just exactly why Jesus became a man, why it was necessary that He become a man in order that He might be a kinsman redeemer. So there in chapter twenty-five, you'll find it fascinating in that regards. You might want to look at it more carefully.

(Through The Bible; C-2000 Series; Chuck Smith; 1979-1986; Commentaries OT and NT)

(Note of interest: farmers even today still let their land rest, so that the minerals, nutrients are not stripped from the land, so that when they do replant they have good crops; my uncle used to say (a rancher.....the fools they don't let the land rest, than they wonder why they have bad crops, for years and years...some of his neighbors who were new to farming and would not listen..) (also in debt, usually credit if it is bad is cleared in 7 years, if you have been paying on time, and 10 years if you filed bankruptcy.)

Revelation 5:5-10 (AMP)

5 Then one of the elders [of the heavenly Sanhedrin] said to me, Stop weeping! See, the Lion of the tribe of Judah, the Root (Source) of David, has won (has overcome and conquered)! He can open the scroll and break its seven seals!

6 And there between the throne and the four living creatures (beings) and among the elders [of the heavenly Sanhedrin] I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven Spirits of God [the sevenfold Holy Spirit] Who have been sent [on duty far and wide] into all the earth.

7 He then went and took the scroll from the right hand of Him Who sat on the throne.

8 And when He had taken the scroll, the four living creatures and the twenty-four elders [of the heavenly Sanhedrin] prostrated themselves before the Lamb. Each was holding a harp (lute or guitar), and they had golden bowls full of incense (fragrant spices and gums for burning), which are the prayers of God's people (the saints).

9 And [now] they sing a new song, saying, You are worthy to take the scroll and to break the seals that are on it, for You were slain (sacrificed), and with Your blood You purchased men unto God from every tribe and language and people and nation.

10 And You have made them a kingdom (royal race) and priests to our God, and they shall reign [as kings] over the earth!

Luke 4:19 (AMP)

19 To proclaim the accepted and acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 196-200)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)