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Immanuel's Land

25: 23-28

Immanuel's land DIG: What is the most important aspect of the Year of Jubilee? What provisions does God stipulate must happen if an Israelite became poor? Could the poor redeem their land? Was the land leased or bought? What connection is there between the teachings of the Yovel Year and the prophet Isaiah in regard to ownership of the Land?

REFLECT: What most excites you about the Lord returning to set up His Messianic Kingdom and rule and reign from Jerusalem? What problems do you now have that will be done away with at that time? The Bible says that we will rule with Yeshua and receive His authority, just as He received authority from His Father (Rev 2:26-27)? What does that mean to you?

The ultimate fulfillment of the Year of Jubilee will be realized when the entire Church is intimately connected by faith with the One who will fulfill it all - Yeshua Messiah.

Freedom of the land: The most important aspect of **the Yovel Year** (to see link click [En - The Freedom of the Year of Jubilee](#)) is **the land's** return to its original family ownership. **The Jubilee** commandments are very much concerned with preserving the original family, clan and tribal borders of **the land** of **Isra'el**. **ADONAI** explained that **the Israelites** were not to think of **themselves** as owners. Rather it is **His land** on which they were merely **temporary residents**.⁵⁰⁴

One of the characteristics of both **the Shemitah Year** (see [E1 - The Sabbath Year](#)) and **the Year of Jubilee** is **freedom for the land itself**. This **land** was to be given periodic rest from working. Why? Who has the right to determine that so-and-so's field was not allowed to be plowed in a given year? Let us take it a step further. Who has the right to decide who could live in this **Land**? Moreover, who has the right to decide what kind of life should be lived on this **Land**? The answer to these and other similar questions is found here. **The land is not to be sold in perpetuity, because the land belongs to Me — you are only foreigners and temporary residents with Me (25:23).**

This verse is telling us that **the land** of **Isra'el** is the sole property of **YHVH** of **Isra'el**. It does not belong to the Canaanites, the Egyptians, nor even to **the Israelites**. **God** is the owner! As a result, **He** alone has the sole right to determine the usage of **the Land**. It so happens that **Ha'Shem** has decreed that **Isra'el** would be **its** resident caretakers. When they abused **the Land** by breaking the contract for **its** usage, **the LORD** determined that **they** could not live in **it** for **seventy years** (see the commentary on [Jeremiah Gu - Seventy Years of Imperial Babylonian Rule](#)).

Redemption of the land (25:24-25): Therefore, when you sell your property, you must include the right of redemption. That is, if one of you becomes poor and sells some of his property, his next-of-kin can come and buy back what his relative sold (25:24-25). Here, the principle of **redemption** (see the commentary on [Exodus Bz - Redemption](#)) of **land** is introduced for the first time. It describes the need of **Isra'el** to **buy back the land** that **God** owns. **Isra'el** does this as it uses its resources to guarantee that none of **the Land** becomes owned by anyone other than **the people of God**. If economic loss or debt caused **a man** to sell **his land**, the kinsman, or the nearest relative (Hebrew: *go'el*) had the obligation to **buy** or **redeem the land** of **his** impoverished relative. The same term is used to describe **Boaz's redemption** of **the land** (see the commentary on [Ruth Ba - Bo'az Obtains the Right of Redemption](#)) and through **it** access to **Ruth** as **his** bride.

ADONAI's ownership of all we have is easier to confess verbally than it is to acknowledge in acts of **tithing** and giving that truly recognize this reality. **Bring the whole tithe into the storehouse, that there may be food in My house. Test me in this,"** says **ADONAI-Tzva'ot**, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it (Malachi 3:10).⁵⁰⁵

Leased land (25:26-28): If **the poor man** regained a measure of economic stability, **he** had the right to **buy back his land** at its fair market value. **The land** could not be permanently sold, and therefore, was essentially "leased." The opportunity for an individual to **buy back his land** was to be maintained. **If the seller has no one to redeem it but becomes rich enough to redeem it himself, he will calculate the number of years the land was sold for, refund the excess to its buyer, and return to his property (25:26)**. Presumably **he** would pay **back** to the person who had leased **his land** the money **he** received minus the amount the person had earned from **the land** since the sale.

If he hasn't sufficient means to get it back himself, then what he sold will remain in the hands of the buyer until the year of yovel; in the yovel the buyer will vacate it and the seller return to his property (25:27-28). The value of **the land** would decrease

the closer **they** were to the next **Jubilee**. Otherwise **the land** would return to **him** during **the Year of Jubilee**, when **God Himself** performs the role of **the Kinsman Redeemer**.⁵⁰⁶ It is a characteristic of **ADONAI** to **redeem** people: **He had redeemed the Israelites** from slavery in Egypt to be **His people (Exodus 6:6-67)**, and now, by this mitzvah, **He redeemed them** from **their debts**.⁵⁰⁷



Immanuel's land (Isaiah 8:8d): Just as we did with the concept of **freedom**, we also see a connection between the teachings of **the Year of Jubilee** and **the prophet Isaiah** in regard to the ownership of **the Land**. **Isaiah 7:1 to 12:6** is sometimes called **the Book of Immanuel** (see the commentary on **Isaiah Bu - The Book of Immanuel**) because the main subject is **the Person** called **Immanuel**. Chapter Seven of **Isaiah** predicts **His** coming, Chapter Nine **His** birth, Chapter Ten **His** judgments, Chapter Eleven predicts **His** Kingdom, and Chapter Twelve gives praise to **Immanuel (God with us)**. And imbedded right in the midst of the revelation of **Immanuel** is a fascinating declaration in Chapter Eight, which tells us that **the land of Isra'el** is "**Immanuel's Land (Isaiah 8:8d)!**" The reason why **YHVH** is so concerned with what the kings of **Isra'el** and **Judah** were doing in this **Land** is because **it** was really not **their land**, but **His!**

*Dear Heavenly **Father**, **You** are the best **Father** that there ever could be! How wonderful it was when I accepted **You** as my **Lord and Savior (Romans 10:9-10)**, **You** come to live in me (**John 14:23, Ephesians 2:22, 3:17**), and are always there to guide and to help me (**Hebrews 13:5c**). When I live in wisdom, trusting **You** and realizing that all my possessions are from **You** and really belong to **You**, then earthly home and possessions take on a different value. Though working to earn a living is important (**2 Thessalonians 3:10-12**); the goal is not to build up my inheritance on earth, rather it is to earn a living to generously give back to **You** in joyful appreciation of all **You** have done.*

What a comfort it is that **You, God** give me an eternal **inheritance**. **Blessed be the God and Father of our Lord Yeshua the Messiah! In His great mercy He caused us to be born again to a living hope through the resurrection of Messiah Yeshua from the dead. An incorruptible, undefiled, and unfading inheritance has been reserved in heaven for you (First Peter 1:3-4).** There is peace in knowing that **the inheritance** you give is totally secure because **You** seal it with **Yourselves!** **After you heard the message of truth - the Good News of your salvation - and when you put your trust in Him, you were sealed with the promised Ruach Ha'Kodesh. He is the guarantee of our inheritance, until the redemption of His possession - to His glorious praise (Ephesians 1:13-14)!** What a great **inheritance** to be part of **God's** eternal Kingdom of light. Giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light (Colossians 1:12 NIV).

Thank **You God** that your plan and purpose is not just to take me to heaven, but **You** plan to be united with me! **Making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth (Ephesians 1:9-10).** As I focus on pleasing **You**, the pressure to obtain earthly possessions diminishes. Instead, I am filled with joy as I look forward to receiving my heavenly **inheritance** to live with **You** forever! I love to praise, worship and obey **You!** In **Your** holy **Name** and power of **His** resurrection. Amen

A closer examination of the contents of **Isaiah** Chapter Eight (see the commentary on **Isaiah Ch - A Stone that Causes Men to Stumble and a Rock that Makes Them Fall**) and a comparison of it with **Matthew** Chapter Two (see the commentary on **The Life of Christ Av - The Visit of the Magi**) reveal the fact that **Immanuel** is none other than **Yeshua Messiah!** Hence, **the land** of **Isra'el** is really **Yeshua's Land**. That is why **He** came to **it**. That is why **He** never left **it** when **He** was here. That is why **He** wept over it when **He** saw the sin being done to it. That is why **He** left it. And that is why **He** will come back to **it** and take permanent residence in **it** sometime very soon! Thus, we can see **Messiah** in this parashah. The ultimate fulfillment of the concepts taught by **the Yovel Year** will be realized when the entire Church, made up of **Jewish** and **Gentile** believers (**Ephesians 2:14**) are intimately connected by faith with **the One** who will fulfill **it** all - **Yeshua Messiah**.

Moreover, as embattled as **the people of the land** of **Isra'el** are with **themselves**, with **their** enemies, and within **themselves**, we can only pray that **their** eyes will be open to the fact that **Immanuel** is coming back to reclaim this bloodied **Land** for **Himself**. Someday,

hopefully soon, **peace** will reign because **the Prince of Peace** (see [Isaiah Ck - He Will Be Called the Prince of Peace](#)) is ruling and reigning from **His** throne in **Jerusalem** (see [Isaiah Db - The Nine Missing Articles in the Messiah's Coming Temple](#)). Someday, hopefully soon real, freedom will once again be proclaimed throughout **the Land** because **Immanuel, its rightful Owner**, will be here to rule **it** and bless those who reside here with **Him**. Come **Lord Yeshua**.⁵⁰⁸