

when the Jubilee year comes, they act upon it. It would not even occur when they were in the wilderness. The law for the Jubilee is important for the priests to know, but there is no special point in the people knowing it. For me to give you very full instructions now as to the nature of the celebration which we would hold here at the seminary on the fiftieth anniversary of when it was founded, would be rather silly. But to tell you what to do on commencement day would be quite different.

AAM [answers question on release of servants]: After the sixth year a man who has entered into this enslavement or has been purchased by somebody else, has married a woman who belongs to the master, and they have children, can at the end of six years have the right to go out but not to take her and the children with him. If he says, "I would like to stay," then, he can stay, but at the end of the fiftieth year, they will all go out. At the end of that time no permanent slavery is contemplated at all. In the other countries at this time, people getting into debt became slaves permanently and completely lost their identity. The law here given to the Israelites makes permanent slavery for the Hebrews impossible, and when they come into a situation where they have sold themselves into slavery, it is limited, and after six years they can come out, but if they find themselves in a situation where they would like to stay longer, they may stay, but at the end of fifty years there is a completely new start.

"They shall not be sold as bondmen." That would certainly mean that they would not enter a permanent situation where they could be sold out of the country as slaves. Notice what he says just before that. Just before, he says that if he is sold to you, well then he has been sold as a bondman, has he not? He might have said in verse 39, "if your brother waxeth poor he shall not be sold unto you." But he does not say that. He says, "If he waxeth poor and is sold to you..." He does not say, "You shall not receive him as a bondservant." He says, "you shall not compel him to serve as a bondservant but as a hired servant and as a sojourner, and he shall be with you and shall serve you until the year of Jubilee." Evidently then, he was expected to stay there and serve, but he was to be treated as you would treat an employee rather than as a slave. In Babylonia and Egypt a man could kill his slave if he