

—Behar—

Saturday Morning Torah Study

Shabbat May 9, 2026

(Plaut pp. 948-50)

Leviticus 25:25-28:

כה כִּי־יִמְוֹךְ אַחִיךָ וּמָכַר מֵאַחְזָתוֹ וּבָא גֹאֲלוֹ הַקָּרֵב אֵלָיו וְגָאֵל אֶת
מִמְכָּר אָחִיו: כּו וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל וְהִשְׁגָּה יָדוֹ וּמָצָא כְּדִי
גֹאֲלָתוֹ: כז וְחָשַׁב אֶת־שְׁנֵי מִמְכָּרוֹ וְהִשִּׁיב אֶת־הָעֶדְף לְאִישׁ אֲשֶׁר
מָכַר־לוֹ וְשָׁב לְאַחְזָתוֹ: כח וְאִם לֹא־מָצָאָה יָדוֹ דֵּי הַשִּׁיב לוֹ וְהָיָה
מִמְכָּרוֹ בְּיַד הַקֹּנֵה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא בַּיּוֹם לְאַחְזָתוֹ:

If your kinsman is in straits and has to sell part of his holding, his nearest redeemer shall come and redeem what his kinsman has sold. If a man has no one to redeem for him, but prospers and acquires enough to redeem with, he shall compute the years since its sale, refund the difference to the man to whom he sold it, and return to his holding. If he lacks sufficient means to recover it, what he sold shall remain with the purchaser until the Jubilee; in the Jubilee Year it shall be released, and he shall return to his holding.

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

כִּי יִמְוֹךְ אַחִיךָ וּמָכַר. מְלַמֵּד שֶׁאֵין אָדָם רִשְׁאֵי לְמָכַר שְׂדֵהוּ אֶלָּא מִחֲמַת דְחַק
עֲנִי (עִי' ספרא): מֵאַחְזָתוֹ. וְלֹא כְּלָה, לְמַד דְּרַף אֶרֶץ, שֶׁיִּשְׁיֵר שְׂדֵה לְעֶצְמוֹ:
וְגָאֵל אֶת מִמְכָּר אָחִיו. וְאֵין הַלּוֹקֵחַ יָכוֹל לְעַכְּבַּ:

25. If your kinsman is in straits. This teaches that one may not sell one's land except when impoverishment obliges him to do so. **Part of his holding.** But not all of it. This teaches proper behavior—even “in straits” one should keep at least a single field for oneself. **His nearest redeemer shall come and redeem what his kinsman has sold.** The buyer cannot prevent this.

וְאִישׁ כִּי לֹא יִהְיֶה לוֹ גֹּאֵל. וְכִי יֵשׁ לָהּ אָדָם בְּיִשְׂרָאֵל שֶׁאֵין לוֹ גּוֹאֲלִים? אֶלָּא
גּוֹאֵל שְׂיֻכַּל לְגָאֵל מִמְכָּרוֹ (קִידוּשֵׁין כ"א):

26. If a man has no one to redeem for him. Is there any such thing as a Jew who has no one to redeem for him? It means a man who has no one able to

redeem for him.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor: 12th Century):

והשיגה ידו. אבל אינו לווה ונואל:

26. If a man... prospers and acquires enough to redeem with. He is not allowed to borrow the money to redeem himself.

Leviticus 25:29-34:

כט ואיש כִּי־יִמְכַר בַּיַּת־מוֹשָׁב עִיר חוֹמָה וְהֵיְתָה גְאֻלְתּוֹ עַד־תֵּם שָׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלְתּוֹ: ל וְאִם לֹא־יִגְאֹל עַד־מְלֹאת לוֹ שָׁנָה תִּמְיַמָּה וְקָם הַבַּיִת אֲשֶׁר־בְּעִיר אֲשֶׁר־לֹא [לוֹ] חֹמָה לְצִמְיַתָּת לִקְנָה אֹתוֹ לְדוֹרֹתָיו לֹא יֵצֵא בַּיָּבֵל: לֹא וּבְתֵי הַחֲצוּזִים אֲשֶׁר אֵין־לָהֶם חֹמָה סָבִיב עַל־שְׂדֵה הָאָרֶץ יִחָשֵׁב גְאֻלָּה תִּהְיֶה־לוֹ וּבַיָּבֵל יֵצֵא: לֹב וְעָרֵי הַלְוִיִּם בְּתֵי עָרֵי אַחְזָתָם גְאֻלְתָּם עוֹלָם תִּהְיֶה לְלוִוִּים: לֹג וְאֲשֶׁר יִגְאֹל מִן־הַלְוִיִּם וַיֵּצֵא מִמְכָּר־בַּיִת וְעִיר אַחְזָתוֹ בַּיָּבֵל כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא אַחְזָתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: לֹד וְשְׂדֵה מִגְרֵשׁ עָרֵיהֶם לֹא יִמָּכַר כִּי־אַחְזָת עוֹלָם הוּא לָהֶם:

If a man sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year. If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the Jubilee. But houses in villages that have no encircling walls shall be classed as open country: they may be redeemed, and they shall be released through the Jubilee. As for the cities of the Levites, the houses in the cities they hold—the Levites shall forever have the right of redemption. Such property as may be redeemed from the Levites—houses sold in a city they hold—shall be released through the Jubilee; for the houses in the cities of the Levites are their holding among the Israelites. But the unenclosed land about their cities cannot be sold, for that is their holding for all time.

Commentary of Hizkuni (Rabbi Hizkuni ben Manoah: mid-13th Century):

בית מושב עיר חומה כיון שהעיר מוקפת חומה אין קרקע הבית עומד לזריעה

29. If a man sells a dwelling place in a walled city. Since the city is walled, the land around the house will never be used for farming.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

וְאִישׁ כִּי יִמְכַר בַּיִת מוֹשָׁב עִיר חוֹמָה בְּעִבּוֹר שְׁמֹמֶכֶר בֵּיתוֹ שֶׁל אָדָם קִשָּׁה בְּעֵינָיו מְאֹד, וַיְבוֹשׁ מִמֶּנּוּ בְּעַת שְׁיִמְכְרֶנּוּ, רָצְתָה הַתּוֹרָה שְׁיִגָּאֲלֵנוּ בְּתוֹךְ הַשָּׁנָה הַרְּאִשׁוֹנָה. וּבְעִבּוֹר כִּי הָאָדָם לְשָׂדֵה נִעְבֵּד וּמִמֶּנּוּ יֵצֵא לֶחֶם לְמִחְיָתוֹ, רָצָה שְׁיֵצֵא הַשָּׂדֵה בַּיּוֹבֵל. אָכֵל הַבַּיִת לְאַחַר הַיְּאוֹשׁ שְׁשָׁנָה דִּירְתוֹ וְעָמַד שָׁנָה בְּבֵית אַחֵר, לֹא יִזְיק לוֹ, כִּי לֹא תִמְעַט מִחְיָתוֹ אִם יִחְלֹט. וּבְתֵי הַחֲצָרִים עֲשׂוּיִים לְשִׁמְרַת הַשָּׂדוֹת וְלְהִיּוֹתָם מוֹשָׁב לְעוֹבְדֵי הָאֲדָמָה, וְעַל כֵּן דִּינָם כְּשָׂדֵה הָאֶרֶץ:

29. If a man sells a dwelling house in a walled city. It is difficult for a man to sell his house, and he may feel remorseful about having done so. The Torah therefore wished to give him an opportunity to redeem it during the first year after the sale. As Eccl. 5:8 tells us, however, man is enslaved to the land—that is where the food that keeps us alive comes from. So the Torah wished the land to revert to its original owner in the Jubilee Year. But when a person has moved into a new home, then after the initial regret at leaving the old place, once he has lived in the new place for a year it does not really bother him any longer. It certainly does no harm to his sustenance. But houses in the open country (v. 31) are there for the purpose of protecting the fields and housing the agricultural workers. They therefore follow the rules about land, not those about houses.

Commentary of Rashi:

כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא אַחֲזָתָם. לֹא הָיָה לָהֶם נַחֲלַת שָׂדוֹת וּכְרָמִים, אֲלָא עָרִים לְשִׁבְתָּ וּמִגְרָשֵׁיהֶם, לְפִיכֹךְ הֵם לָהֶם בְּמִקּוֹם שָׂדוֹת, וַיֵּשׁ לָהֶם גְּאֻלָּה כְּשָׂדוֹת, כִּדִּי שְׁלֹא תִפְקַע נַחֲלָתָם מֵהֶם:

33. For the houses in the cities of the Levites are their holding among the Israelites. They had no fields or vineyards, just these cities and their surrounding pastures. The 48 cities are their equivalent of the land possessed by the rest of the Israelites. Their property in these cities therefore returns to them in the Jubilee

Year just as the Israelites' land returns to them, so that their permanent inheritance, like that of the Israelites, is not eradicated.

Leviticus 25:35-38:

לֵאמֹר וְכִי־יִמְוָךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחְזִיקְתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ:
לֹא אֶל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית וְיִרְאֵתָ מֵאֱלֹהֶיךָ וְחִי אָחִיךָ עִמָּךְ:
לֹא אֶת־כֶּסֶףְךָ לֹא־תִתֶנּוּ לוֹ בְּנֶשֶׁךְ וּבְמִרְבִּית לֹא־תִתֶנּוּ אִכְלֶיךָ: לֹחַ אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְתֵת לָכֶם
אֶת־אֶרֶץ כְּנָעַן לְהִיּוֹת לָכֶם לְאֱלֹהִים:

If your kinsman, being in straits, comes under your authority, and you hold him as though a resident alien, let him live by your side: do not exact from him advance or accrued interest, but fear your God. Let him live by your side as your kinsman. Do not lend him your money at advance interest, or give him your food at accrued interest. I the Eternal One am your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

Commentary of Abarbanel (Don Isaac Abarbanel: 1437-1508):

36. Fear your God. Perhaps you, your son, or your grandson will one day become impoverished; what goes around comes around.

Commentary of Nachmanides:

נֶשֶׁךְ וְתִרְבִּית חֵד שְׁוִיּוּהָ רַבָּנָן (ב"מ ס), וְלַעֲבֹר עָלָיו בְּשָׁנֵי לְאוּיָן, לְשׁוֹן רַש"י
(רש"י על ויקרא כ"ה:ל"ו). וְלִפִּי פְּשׁוּטוֹ נִרְאֶה בְּעֵינַי כִּי הַנֶּשֶׁךְ הוּא שְׁיִלּוֹנּוֹ
מִנְהָ לְתַן לוֹ בְּרִבִּיתוֹ חֲמִשָּׁת שְׁקָלִים בְּכָל שָׁנָה. וְיִקְרָא כֵן בְּעֵבֹר כִּי אֲחֵרִיתוֹ
כְּנֻחַשׁ יִשָּׁךְ, שְׁמִבְצָבִץ וְעוֹלָה. הַתִּרְבִּית הוּא שְׁיִלּוֹנּוֹ עַד זְמַן פְּלוּגֵי, וְאִזּוֹ יִפְרָעֵנּוּ
וְיִתֵּן לוֹ רִבִּית חֲמִשָּׁה שְׁקָלִים, וְאִין בּוֹ רִבִּית אֲחֵר הַזְּמַן הַהוּא, כִּי זֶה אֵינְנּוּ
נוֹשָׁךְ, שְׁלֵא יַעֲלֶה יוֹתֵר מִן הַסֵּף הַהוּא, אֲבָל הוּא רִבִּית.

36. Advance or accrued interest. Rashi thinks *Neshekh* and *Tarbit* are simply two different words for “interest;” see his comment. But the straightforward explanation would seem to me that *Neshekh* is compound interest—where one borrows a mina at the cost of five shekels interest per year until it is repaid. It is

called *Neshekh*—literally, “bite”—because compound interest will eventually bite you like a snake and will end up bleeding you dry. But *Tarbit* is simply interest: One borrows a mina for a certain period of time, at the end of which one owes an extra five shekels. This kind of interest does not “bite,” since it is a fixed sum. But it is nonetheless an “increase” and therefore forbidden.

וּלְכֹהֵן אָמַר (ויקרא כ"ה:ל"ז) "אֵת כֶּסֶף לֹא תִתֵּן לוֹ בְּנִשְׁךָ וּבְמִרְבִּית לֹא תִתֵּן אֲכֹלָךְ", כִּי תִמְנַהֵג לְהִלוֹת אֵת הַכֶּסֶף בְּנִשְׁךָ, בְּכֹל שָׁנָה יִתֵּן כֶּף, וְהֵאֱכֹל יִלְוֶנוּ עַד הַקָּצִיר וְאֵז יִפְרָעֵנוּ מִגְרָנוּ בְּתוֹסֶפֶת קָצוּב:

37. Do not lend him your money at advance interest, or give him your food at accrued interest. It was in fact the custom to lend money at compound interest. But one would borrow food only until the harvest, at which time it would be repaid with an additional amount.

Leviticus 25:39-46:

לֹט וְכִי־יִמּוֹךְ אַחֶיךָ עִמָּךְ וְנִמְכַרְלָךְ לֹא־תַעֲבֹד בּוֹ עַבְדֹת עָבָד: מִכְּשָׁכִיר כְּתוֹשֵׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיָּבֵל יַעֲבֹד עִמָּךְ: מֵא וַיֵּצֵא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשֵׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אַחֲזַת אֲבֹתָיו יָשׁוּב: מִב כִּי־עַבְדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְּרוּ מִמִּכְרֹת עָבָד: מֵג לֹא־תִרְדֶּה בּוֹ בְּפָרֶךְ וְיִרְאֵת מֵאֱלֹהֶיךָ: מֵד וְעַבְדְּךָ וְאִמְתְּךָ אֲשֶׁר יִהְיוּ־לְךָ מֵאֵת הַגּוֹיִם אֲשֶׁר סָבִיבִתִּיכֶם מֵהֶם תִּקְנוּ עָבָד וְאִמָּה: מֵה וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתֶּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאֶרְצְכֶם וְהָיוּ לָכֶם לְאַחֲזָה: מו וְהִתְנַחֲלֹתֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם לְרִשְׁתָּ אַחֲזָה לְעַלְמֵם בְּהֵם תַּעֲבֹדוּ וּבְאַחֲרֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־תִרְדֶּה בּוֹ בְּפָרֶךְ:

If your kinsman under you continues in straits and must give himself over to you, do not subject him to the treatment of a slave. He shall remain with you as a hired or bound laborer; he shall serve with you only until the Jubilee Year. Then he and his children with him shall be free of your authority; he shall go back to his family and return to his ancestral holding.—For they are My servants, whom I freed from the land of Egypt; they may not give themselves over into servitude.—You shall not rule over him ruthlessly; you shall fear your God. Such male and female slaves as you may have—it is from the nations round about you that you may acquire male and female slaves. You may also buy them from among the children

of aliens resident among you, or from their families that are among you, whom they begot in your land. These shall become your property: you may keep them as a possession for your children after you, for them to inherit as property for all time. Such you may treat as slaves. But as for your Israelite kinsmen, no one shall rule ruthlessly over the other.

Commentary of Gersonides (Rabbi Levi ben Gershom: 1288-1344):

42. They may not give themselves over into servitude. Doing so would be tantamount to removing the yoke of My service from off their necks.

Commentary of Sforno (Obadiah ben Jacob Sforno: 1470-1550):

פִּי עֲבָדֵי הֵם. אִף עַל פִּי שְׂבִיבֵי שְׁהֵלָה זֶה וְקִנְיָה אֲדוֹן לְעֲצָמוֹ הִיָּה רְאוּי לְכָל שְׁעָבוֹד, מִכָּל מְקוֹם מִצַּד מָה שֶׁהוּא עֲבָדֵי אֵין בְּיָדוֹ לְמַכֵּר עֲצָמוֹ לְעַבְדוֹת מִחֻלָּט.

42. They may not give themselves over into servitude. Having sold himself to another master, he deserves to be completely enslaved; but as My slave he does not have the power to sell himself completely to someone else.

Commentary of Rashi:

לֹא תִרְדֶּה בּוֹ בַּפֶּרֶךְ. מְלֹאכָה שְׁלֵא לְצַרְךָ, פְּדֵי לְעֲנוּתוֹ, אֶל תֹּאמַר לוֹ, הֶחֱם לִי אֶת הַכּוֹס הַזֶּה וְהוּא אֵינוֹ צָרִיךְ, עֲדֵר תַּחַת הַגֶּפֶן עַד שְׁאֲבֵא; שְׁמָא תֹאמַר אֵין מִכִּיר בְּדָבָר אִם לְצַרְךָ אִם לֹא, וְאוּמַר אֲנִי לוֹ שֶׁהוּא לְצַרְךָ, הֲרִי הַדָּבָר הַזֶּה מְסוּר לְלִבּוֹ, לְכֹד נִיְאָמַר "וַיִּרְאֵתָ" (שם):

43. You shall not rule over him ruthlessly. You may not give him unnecessary work in order to make him miserable. Don't say, "Heat up this cup for me," if you don't really need it done, or "Keep hoeing under this vine until I come back." You may think, "No one really knows whether this is necessary or not. I'll say that it was." Since this can be concealed in the mind, the text goes on to say: **You shall fear your God.**

Leviticus 25:47-55:

מִזְּכִי תִשָּׂיג יָד גֵר וְתוֹשֵׁב עִמָּךְ וּמִן אַחִיךָ עִמּוֹ וְנִמְכַר לַגֵּר תּוֹשֵׁב עִמָּךְ
אוֹ לְעֶקֶר מִשְׁפַּחַת גֵר: מִח אַחֲרֵי נִמְכַר גְּאֻלָּה תִהְיֶה־לּוֹ אֶחָד מֵאַחֲיוֹ
יִגְאֻלְנוּ: מִט אוֹדְדוֹ אוֹ בְרִדְדוֹ יִגְאֻלְנוּ אוֹ־מִשְׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ
יִגְאֻלְנוּ אוֹ־הַשִּׁיגָה יָדוֹ וְנִגְאָל: נ וְחָשַׁב עִם־קִנְיָהּ מִשְׁנַת הַמִּכְרוֹ לֹ עַד
שְׁנַת הַיָּבֵל וְהָיָה כְּסֶף מִמְכָרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שְׂכִיר יִהְיֶה עִמּוֹ:
נא אִם־עוֹד רַבּוֹת בְּשָׁנִים לְפִיָּהוּ יָשִׁיב גְּאֻלְתּוֹ מִכְּסֶף מִקְנָתוֹ:
נב וְאִם־מְעֹט נִשְׂאָר בְּשָׁנִים עַד־שְׁנַת הַיָּבֵל וְחָשַׁב־לּוֹ כְּפִי שָׁנָיו יָשִׁיב
אֶת־גְּאֻלְתּוֹ: נג כְּשֶׁכִּיר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא־יִרְדְּנוּ בְּכֶרֶךְ לְעֵינֶיךָ:
נד וְאִם־לֹא יִגְאָל בְּאֻלָּה וַיֵּצֵא בְּשְׁנַת הַיָּבֵל הוּא וּבְנָיו עִמּוֹ: [מִפְטִיר]
נח כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ
מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

If a resident alien among you has prospered, and your kinsman being in straits, comes under his authority and gives himself over to the resident alien among you, or to an offshoot of an alien's family, he shall have the right of redemption even after he has given himself over. One of his kinsmen shall redeem him, or his uncle or his uncle's son shall redeem him, or anyone of his family who is of his own flesh shall redeem him; or, if he prospers, he may redeem himself. He shall compute with his purchaser the total from the year he gave himself over to him until the Jubilee Year; the price of his sale shall be applied to the number of years, as though it were for a term as a hired laborer under the other's authority. If many years remain, he shall pay back for his redemption in proportion to his purchase price; and if few years remain until the Jubilee Year, he shall so compute: he shall make payment for his redemption according to the years involved. He shall be under his authority as a laborer hired by the year; he shall not rule ruthlessly over him in your sight. If he has not been redeemed in any of those ways, he and his children with him shall go free in the Jubilee Year. For it is to Me that the Israelites are servants: they are My servants, whom I freed from the land of Egypt, I the Eternal One, your God.

Commentary of Bekhor Shor:

או דדו או בן דדו. הקרוב קרוב קודם:

49. His uncle or his uncle's son. The closest relative takes priority.

Commentary of Rashi:

עד שנת היבל. שְׁהָרִי כֹל עֲצָמוֹ לֹא קָנָאוּ אֶלָּא לְעַבְדוֹ עַד הַיּוֹבֵל, שְׁהָרִי בַיּוֹבֵל יֵצֵא, כְּמוֹ שֶׁנֶּאֱמַר לְמַטֵּה וְיֵצֵא בְּשָׁנַת הַיּוֹבֵל; וּבְגוֹי שֶׁתַּחַת יָדָהּ הַפְּתוּב מְדַבֵּר (ספרא; קידושין ט"ז), וְאֵעֶפ"כּ לֹא תָבֵא עָלָיו בְּעַקִּיפִין מִפְּנֵי חִלּוּל הַשֵּׁם (בבא קמא קי"ג), אֶלָּא כְּשֶׁבֵּא לְגֵאֵל, יִדְקֶדֶק בְּחֻשְׁבוֹן, לְפִי הַמַּגִּיעַ בְּכֹל שָׁנָה וְשָׁנָה יִנָּכֶה לוֹ הַגּוֹי מִן דָּמְיוֹ, אִם הָיוּ עֲשָׂרִים שָׁנָה מִשְׁנַמְכָר עַד הַיּוֹבֵל, וְקָנָאוּ בְּעֲשָׂרִים מִנָּה, נִמְצָא שֶׁקָּנָה הַגּוֹי עֲבוֹדַת שָׁנָה בְּמִנָּה, וְאִם שָׁהָה זֶה אֶצְלוֹ חֲמֵשׁ שָׁנִים, וּבֵּא לְגֵאֵל, יִנָּכֶה לוֹ חֲמֵשֶׁה מְנִים, וְיִתֵּן לוֹ הָעֶבֶד ט"ו מְנִים, וְזֶהוּ וְהָיָה **כֶּסֶף מִמְכָרוֹ בַּמִּסְפָּר שָׁנִים: כִּימֵי שֹׂכֵר יִהְיֶה עִמּוֹ** — חֻשְׁבוֹן הַמַּגִּיעַ לְכֹל שָׁנָה וְשָׁנָה יִחְשָׁב, כְּאִלּוּ נִשְׁכַּר עִמּוֹ כֹּל שָׁנָה בְּמִנָּה, וְיִנָּכֶה לוֹ:

50. Until the Jubilee Year. For the master does not acquire the laborer himself, he merely acquires the right to his labor until the Jubilee Year (see v. 54). Even though the master her is a gentile living under Jewish authority, you must not try to cheat him—that would be a desecration of God’s name. When the laborer is ready to redeem himself, he must calculate precisely what the price per year was and deduct that amount. If he sold himself 20 years before the Jubilee and the gentile paid him 20 minas, that means the gentile paid him at a rate of one mina per year. If he worked for him for five years, the laborer prorates that amount and gives him 15 minas: **The price of his sale shall be applied to the number of years, as though it were for a term as a hired laborer under the other’s authority.** The full price paid is treated as if it were the total of his pay year by year, and the proper amount is deducted accordingly.