

## Parashah 32 B'har (on the Mount)

**B'har (on the Mount) {Leviticus 25:1 – 26:2}**

**Haftorah: Yirmeyahu (Jeremiah 32:6-27)**

***B'rit Hadashah suggested readings for Parashah***

**James 2:12-13; Romans 1:16; 2 Timothy 3:14-17**

***This weeks teaching from Vayikra or Leviticus 25:1 – 26:2***

(Bold, Underlining and Italics added for emphasize)

{NKJV-New King James Version, CJB-Complete Jewish Bible, TEV-Today's English Version}

*Our Prayer today*, for understanding of G-d's word with His promises and requirements for us:

**Psalm 86:11,6 (NKJV) "*****Give ear, O LORD, to my prayer; and attend to the voice of my supplications...<sup>11</sup> teach me your way, O LORD; I will walk in your truth; unite my heart to fear your name."***

We are drawing to the conclusion of Vayikra or Leviticus. We are continuing to learn the power of the regulations, instructions and commands given with specific intent by God Almighty. We continue to learn how these same G-d given regulations, instructions and commands apply to us today under the "new covenant" of blood through the sacrifice of Yeshua HaMashiach, Jesus Christ.

**We are learning of the divine appointments of G-d Almighty, which He has given us to teach the complete, entire plan of redemption and restoration to be accomplished through the Messiah!**

This week, we are introduced to the many blessings, which G-d promises to Israel once they enter and take possession of the land - the physical land – that G-d has given them to live and prosper in. Yet, god makes it very clear, this land is His land and as His chosen people, Israel has certain duties to take care of G-d's physical land. This land is Holy to G-d; it is His chosen land for His chosen people. G-d truly loves his creation man, for again He has given to the physical creation, man, the duty to care for the very land G-d has created and chosen, just as was done in the Garden of Eden.

In this week's teaching, we learn how G-d wants to bless His people, but there are some caveats to receiving these blessings. To receive the blessings, Israel had to not only have faith, but also exercise this faith or trust in G-d Almighty concerning the land and how G-d would provide for their needs. Same today, we have to exercise, make active through action, our faith and trust in G-d and His promises.

Being in the fallen, imperfect state we as human flesh, are born into, there is many times a lack of understanding on our part concerning G-d's commands. Not all of G-d's directions have details of why we should do things the way G-d directs. It should be quite sufficient to live in obedience to G-d's commands and directions, just because He has "said so".

***Whether or not, we as imperfect flesh understand why or even see the sense in living and worshipping the manner G-d has established is unimportant. What is important is, the fact that we put into action our faith, our trust in G-d Almighty and be obedient to G-d's directions for us.***

***We have to have the faith, in other words, completely trust that G-d Almighty knows what is best for us and therefore be obedient to our Heavenly Father!***

While God references that Israel is given this land to live and prosper in, the land still belongs to G-d Himself, it is G-d's land.

**Leviticus 25:23 (NKJV)** <sup>23</sup> "The land shall not be sold permanently, ***for the land is Mine***; for you *are* strangers and sojourners with Me.

**Leviticus 25:23 (CJB)** <sup>23</sup> "The land is not to be sold in perpetuity, ***because the land belongs to me*** — you are only foreigners and temporary residents with me.

**23.** The land shall not be sold permanently, for the land sow, nor shall you reap its aftergrowth or pick [its grapes] that you had set aside [for yourself].

כג. והארץ לא תמכר לצמדת כי לי הארץ כי לא תזרעו ולא תקצרו את ספיחיה ולא תבצרו את גזריה:

The appointments we are learning about, take place within a period of a year. The cycle is repeated year after year. In today's teaching, we are dealing with mainly, ***Shemittah***, which is the **7<sup>th</sup> year** in a cycle and then the ***Year of Jubilee (Yovel), the 50<sup>th</sup> Year*** (Shemittah {she-mit-TAH} (the release) or the "Shabbat/Sabbath of the Land"). G-d almighty established these cycles of 7 and 50 so the land of Israel would have rest and were intended to take effect when Israel entered the Promised Land.

**Leviticus 25:1-2 (CJB)** <sup>1</sup> Adonai spoke to Moshe on Mount Sinai; he said, <sup>2</sup> "Tell the people of Isra'el, 'When you enter the land I am giving you, ***the land itself*** is to observe a *Shabbat* rest for Adonai.

1. And the Lord spoke to Moses on Mount Sinai, saying,

א. וידבר יהוה אל משה בהר סיני לאמר:

2. Speak to the children of Israel and you shall say to them: When you come to the land that I am giving you, the land shall rest a Sabbath to the Lord.

ב. דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם ושבתה הארץ שבת ליהוה:

The people were to tend to the land, sowing, pruning, harvesting the produce and all that goes with "farming" for six years and then on the seventh year they were to let it rest. They were not to sow seed, tend to the land or harvest the fruit of the field. This leads to ***Yovel, the Jubilee Year***. Israel was to "count seven Shabbats of years", which means "seven times seven years" coming to the figure of 49 years. ***The 50<sup>th</sup> year to be the Yovel, the Year of Jubilee***, during which the land again rested and other commands took effect as well.

What was Israel to do about food not only for the seventh year, the 50<sup>th</sup> year, but the first year they could go back to "farming"? Obviously G-d knew this was going to be a question for in Leviticus 25:20-22 He gives the answer to that question.

**Leviticus 25:20-22 (NKJV)** <sup>20</sup> And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?" <sup>21</sup> Then I will command My blessing on you in the sixth year, and ***it will bring forth produce enough for three years.*** <sup>22</sup> And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of the old harvest.*"

**20.** And if you should say, "What will we eat in the seventh year? We will not sow, and we will not gather in our produce!"

כ. וכי תאמרו מה נאכל בשנה השביעית הן לא נזרע ולא נאסף את תבואתנו:

**21.** [Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years.

כא. וצויתי את ברכתי לכם בשנה הששית ונעש את התבואה לשלש השנים:

22. And you will sow in the eighth year, while [still] eating from the old crops until the ninth year; until the arrival of its crop, you will eat the old [crop].

כב. וזרעתם את השנה השמינית ואכלתם מן התבואה ישן עד | השנה התשיעית עד בוא תבואתה תאכלו ישן:

***MUST HAVE TRUST AND FAITH IN G-D THAT HE WILL CARE FOR THE LAND, THE PEOPLE AND THE FUTURE!***

***This a promise from G-d:***

**Leviticus 25:18-19 (NKJV) <sup>18</sup> 'So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety. <sup>19</sup> Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.'**

While G-d is the owner of the land, he allows the people of Israel to have portions of land; in fact he gave sections to each tribe for their use. However in dealing with the land, G-d reminds Israel that the land does in fact belong to him as we saw earlier in Leviticus 25:23. Keeping this in mind, G-d gave specific instructions for the selling of the land for whatever reason was needed by an individual. The purchaser was only the temporary owner or administrator of the land, for at Yovel, the Year of Jubilee, all sold lands were ***given back to the land they originally "owned"***, if the land had not been already redeemed (bought back at the same price paid) by the "original owner".

This did not, as we see in Leviticus 25:29-31, apply to houses or dwellings in the walled cities. It is important to note that these did not have land connected with them, as these were merely a dwelling, a house, and a residence. Also further in Leviticus 25:32-34, there are special provisions for the Levites. They had permanent right to redemption not only of their residences in the cities, but also any lands they had.

The Law of redemption, the Yovel, the Jubilee year also applied to anyone who had to sell themselves into servitude for having come upon hardship. The year of Jubilee these were returned to their families free and clear of their debt.

It is important to note when the Yovel, the Jubilee Year started. Let's go back to:

**Leviticus 25:8-9 (NKJV) <sup>8</sup>'And you shall count seven Sabbaths of years for yourself, seven times seven years; and the time of the seven Sabbaths of years shall be to you forty-nine years. <sup>9</sup> Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.'**

8. And you shall count for yourself seven sabbatical years, seven years seven times. And the days of these seven sabbatical years shall amount to forty nine years for you.

ח. וספרתלך שבע שבתות שנים שבע שנים שבע פעמים והיו לך ימי שבע שבתות השנים תשע וארבעים שנה:

9. You shall proclaim [with] the shofar blasts, in the seventh month, on the tenth of the month; on the Day of Atonement, you shall sound the shofar throughout your land.

ט. והעברתשופר תרועה בחדש השבעי בעשור לחדש ביום הכפרים תעבירו שופר בכל ארצכם:

The ***Shemittah (7th year)*** and the ***Jubilee (50th year)*** are both based on the number seven. The ***Shemittah*** cycle parallels the seven-day creation week, in that the 7th year is a year of rest. It also corresponds to the idea that the earth will exist (the way we know it today) for six thousand years, followed by one thousand years of rest known as the 7<sup>th</sup> millennium. The Jubilee year follows seven sets of seven years. The Year of Jubilee is an 8th year, following the last set of seven years. The Year of Jubilee can also be identified with Shavuot, which is the 50th day in the counting of the omer. ***Shavuot and the Year of***

**Jubilee both have to do with freedom.** As an 8th day, the Year of Jubilee is also identified with the 8th day of Sukkot in the fall and finds its connection in the concept of eternity. We have already considered the 8<sup>th</sup> day importance in other studies.

**YOM-KIPPUR, the Day of Atonement** encompasses complete and full redemption, forgiveness and renewal. Think this coincidence? NOT, for G-d is a G-d of order and planning and this is a part of His overall plan for all of mankind. We will, if we are obedient to his word and commands, believe in His son, Yeshua HaMashiach, Jesus Christ the Messiah then we too will have our day of Atonement, when Yeshua returns as the King, bringing G-d's Kingdom to earth as it is in Heaven!!!

**Let's quickly summarize: The 7<sup>th</sup> year was a Shabbat for the land, a Shabbat for G-d. Israel did not work the land, but opened their gates to everyone to share in the fruits of G-d's blessings. The Shemittah cycle or "Shabbat/Sabbath of the Land" is patterned after the week cycle (the cycle of creation). The highest completion and fullness of that cycle is Yovel, the Jubilee Year in which everything and everyone is redeemed. This cycle as set forth by G-d is deliberately designed to help us keep in mind at all times, that G-d Almighty is the true Owner of all that we have and is in fact the true owner of the entire world and the entire universe around us.**

### ***Haftarah - Prophets*** ***Yirmeyahu (Jeremiah 32:6-27)***

This week's Haftorah discusses the purchase of a field by Jeremiah, echoing one of the themes of this week's Torah portion--the purchase and redemption of real estate (in Israel) according to Law.

Jeremiah was confined in King Zedekiah's royal compound for having prophesied the destruction of Jerusalem and the exile of the Jewish people. There, G-d revealed Himself to the prophet and informs him that he will be approached by his cousin Hanamel with an offer to purchase his ancestral lands. G-d instructs Jeremiah to accept this offer.

**Jeremiah 32:6-7 (NKJV)** <sup>6</sup> And Jeremiah said, "The word of the LORD came to me, saying, <sup>7</sup> 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which *is* in Anathoth, **for the right of redemption is yours to buy it.** " ' "

Indeed, Hanamel arrived in the compound with the offer, and Jeremiah accepted. Money was transferred and a document of purchase was penned in the presence of witnesses. The prophet then gave the deed to his disciple Baruch son of Neriah for safekeeping, and instructed him to store it in an earthenware vessel where it will remain for many years.

**Jeremiah 32:8-12 (NKJV)** <sup>8</sup> Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, 'Please buy my field that *is* in Anathoth, which *is* in the country of Benjamin; for the right of inheritance *is* yours, and the redemption yours; buy *it* for yourself.' Then I knew that this was the word of the LORD. <sup>9</sup> So I bought the field from Hanamel, the son of my uncle who *was* in Anathoth, and weighed *out to* him the money--seventeen shekels of silver. <sup>10</sup> And I signed the deed and sealed *it*, took witnesses, and weighed the money on the scales. <sup>11</sup> So I took the purchase deed, *both* that which was sealed according to the law and custom, and that which was open; <sup>12</sup> and *I gave the purchase*

deed to Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

Jeremiah then conveys G-d's message, the symbolism inherent in this transaction:

**Jeremiah 32:8-12 (NKJV)** <sup>13</sup> "Then I charged Baruch before them, saying, <sup>14</sup> 'Thus says the LORD of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days." <sup>15</sup> *For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall be possessed again in this land."* ' <sup>16</sup> "Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying: <sup>17</sup> 'Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.

Jeremiah thus conveys a message of hope even on the eve of destruction and exile. Yes the Jews would be exiled, but they would also eventually be returned to their land.

The Haftorah ends with the prophet's prayer to and exaltation of G-d and G-d's answer to Jeremiah.

**Jeremiah 32:26-27 (NKJV)** <sup>26</sup> Then the word of the LORD came to Jeremiah, saying, <sup>27</sup> "Behold, I *am* the LORD, the God of all flesh. Is there anything too hard for Me?

**Jeremiah 32:26-27 (CJB)** <sup>26</sup> Then this word of Adonai came to Yirmeyahu: <sup>27</sup> "Look, I am Adonai, the God of every living creature; is there anything too hard for me?

**Jeremiah 32:26-27 (TEV)** <sup>26</sup> Then the LORD said to me, <sup>27</sup> "I am the LORD, the God of all people. Nothing is too difficult for me.

## ***B'rit Hadashah – New Testament*** ***James 2:12-13; Romans 1:16; 2 Timothy 3:14-17***

### **Time to review and summarize this week's teaching and study.**

Last week in the Parashah we learned Vayikra, the Book of Leviticus, we find everywhere, a theme of Holiness. G-d Almighty, Elohim, gives us the key for drawing near to Him, tabernacleing with Him. He teaches us what is acceptable and unacceptable, clean and unclean, common and uncommon for worshipping Him and obtaining true full Salvation through the spilled blood and sacrificial death of His only begotten Son, our Savior, Yeshua HaMashiach, Jesus Christ the Messiah. Is it not time to quit ignoring Vayikra, the book of Leviticus, the Book of Holiness and bring it back into our midst for teaching and admonition, to make the choice for Holiness!

In this week's study we learn new instructions and new commands, which include the very land that Israel is to occupy. There is even more detailed instruction on how we are to deal with each other. Keeping in mind we are one body in Christ, Jew and Gentile, just as dealing with each other in Israel proper in those times, we learn the principles and ethics with which we should deal with each other today. We learn of blessings for obedience to G-d and then of the curses, severe consequences for disobedience. We learn of mercy in dealing with others; even in the matter of judgment, we learn more of mercy, G-d's mercy.

How do you treat others? Is it by the instructions and commands of the Torah, which Yeshua, Jesus and the Apostles taught from? Or is one sided, judgmental without the provision of Mercy, as G-d has given us? We see how James speaks of this to those in diaspora.

**James 2:12-13 (CJB)** <sup>12</sup> *Keep speaking and acting* like people who will be judged by a *Torah* which gives freedom. <sup>13</sup> For judgment will be without mercy toward one who doesn't show mercy; but mercy wins out over judgment."

We are all imperfect, being born into sin, but that is not an excuse for judging others by a standard that we ourselves do not follow!

When the Apostle Paul addresses the congregation in Rome, he continues in this venue, concerning the very mercy that G-d has shown us in giving us the chance for redemption and salvation.

**Romans 1:16 (NKJV)** <sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek."

**Romans 1:16 (CJB)** <sup>16</sup> For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile."

Remember that for Paul and all the Apostles and Disciples, the Gospel, the Good News is G-d's entire plan for mankind, from Genesis to Yeshua and the plans He has for mankind in the future.

Remember that we have learned the covenant or "Law"/Torah is still in effect within the guidelines and instructions as given by G-d Almighty. However, Yeshua, Jesus has given further commands, instructions regarding the legalistic parts of the law as we have seen above. He has given a simplified view of the "Law" by telling one individual that the original commandments, more commonly known as the Ten Commandments is summed up in love and that is the sum of the "Law" too. And if you think about it, those things do sum it up. This does NOT mean we can ignore the individual commands that are listed through out the Torah, the "Law" which give detailed instructions about the basic Ten Commandments. Yeshua/Jesus, his Apostles and disciples continually taught and gave exhortation from the "Law" or the Torah. So if it is good enough for Yeshua/Jesus to use in teaching, I would think it is definitely good enough for us to teach from as well.

The Apostle Paul gives instruction and admonition to Timothy concerning many things, and shows that G-d's word is the authority for life.

**2 Timothy 3:14-17 (NKJV)** <sup>14</sup> But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, <sup>15</sup> and that *from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.* <sup>16</sup> **All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,** <sup>17</sup> **that the man of God may be complete, thoroughly equipped for every good work.**

**2 Timothy 3:14-17 (CJB)** <sup>14</sup> But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it; <sup>15</sup> and *recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.* <sup>16</sup> **All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;** <sup>17</sup> **thus anyone who belongs to God may be fully equipped for every good work.**

**2 Timothy 3:14-17 (TEV)** <sup>14</sup> But as for you, continue in the truths that you were taught and firmly believe. You know who your teachers were, <sup>15</sup> and you *remember that ever since you were a child, you have*

*known the Holy Scriptures, which are able to give you the wisdom that leads to salvation through faith in Christ Jesus. <sup>16</sup> All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, <sup>17</sup> so that the person who serves God may be fully qualified and equipped to do every kind of good deed.*

*Food for thought if you still consider the "old Testament" which contains the Torah or the "Law" is outdated, done away with and not important since the birth, ministry and sacrificial death of the Messiah, Yeshua, Jesus. ....*

*Just what "scriptures" was Paul talking about? What "Holy scriptures" had Timothy known since childhood?*

*Were those scriptures, the "new testament"? Absolutely not, as the "new testament" did not exist, but was being written as teaching about Christ, His birth, life, ministry and His sacrificial death, all as prophesied and foreshadowed by the "old testament"!*

## ***Closing:***

By keeping the commands of G-d Almighty in His written word, from Genesis to Revelation, we will be in unity with Him, Yeshua, the Holy Spirit and with each other!

Through Yeshua's sacrifice for us, we experience the provision of the year of Jubilee, through the release from bondage to sin and death and the restoration to a relationship with and being able to draw near to G-d.

How wonderful and gracious are the provisions of Father G-d.

***YOU HAVE TO BE IN THE WORD,  
FOR THE WORD WILL BE IN YOU!!!!***

***Shabbat Shalom, G-d Bless and Keep you!***

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