

Parasha 32: Behar (On/In Mount)

ayikra/Leviticus 25:1-26:2

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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The Hebrew year of 5781, while not a 'leap year', still combines certain Torah parashot. This happens in order to keep the number of shabbat readings in synch with the 'annual Torah cycle schedule'. So, please enjoy reading/studying parasha 'Behar and Bechukotai' as double blessing for this week!

“And Hashem [YHWH] spoke unto Moshe in Mt. Sinai, saying, Speak unto the Bnei Yisroel [Children of Yisrael], and say unto them, When ye come into HaAretz [The Land] which I give you, then shall HaAretz [The Land] observe a Shabbos [Shabbat] rest unto Hashem. [YHWH]” (Vayikra/Leviticus 25:1-2 OJB- definitions mine)

As usual, the title for our parasha comes from the first few opening words. I quoted those 'opening verses' above, because I wanted to 'draw your attention' to something we said earlier. The word Behar means, 'in/on the mount'. Now, please notice, 'the mount' spoken of here is 'Mt. Sinai'. Yet, where were we in our last parasha? It was 'after the Mishkan/Tabernacle' is built, the 'kohanim/priests have been consecrated, ordained' and, also 'after the incident with Nadab and Abihu'. Chronologically we are 'back in the time' when Moshe is still up with YHWH in the mountain! So, why does our present parasha find itself so out of sequence in the 'order of time'? To answer this, we must first 'remind ourselves of the 'principle' we have seen YHWH using within the Torah,

***Ein Mukdam O Me-Uchar B'Torah...
There is no 'before' and 'after' in Torah***

Thus, when 'studying the Torah', YHWH sets the 'chronological order of events aside'. What matters is the 'thought patterns He is desirous for us to grasp' at present. **THERE IS NOTHING THAT IS HAPPENSTANCE OR HODGEPODGE IN HOW YHWH PUTS HIS THOUGHTS TOGETHER. HE EXISTS BEYOND OUR TIME/SPACE DIMENSION. THEREFORE, ALL IS ETERNITY TO HIM. THE TIME OF FAITH IS ALWAYS NOW!** (Ivrim/Hebrews 11:1) NOW is an 'eternal marker' transcending our own 'concept of time/space dimension'. So, in Torah, YHWH may 'move around' as it pleases Himself. What is important is, 'the point YHWH has chosen to reveal at that particular moment'. Therefore, we must 'keep this principle in mind' as we study through each 'parasha/portion'. This way, we may deduce 'in spirit' the **TRUTH** He knows we need!

Secondly, in 'verse two' of our opening 'p'sukim/verses we see YHWH instructing the children of Yisrael' through Moshe concerning 'The Land they are about to enter'. The reason these 'instructions are included here' is, they are about 'holiness'. YHWH is showing the 'HaMakom/The Place' where He is 'bringing Yisrael' is **THE LAND**. He Himself has 'sanctified it/set it apart' to be the **HOME FOR HIS PEOPLE**. A **HOLY 'Mighty One'** has obtained a

HOLY ‘people’ and they are to live in a **HOLY** ‘Land’. **OUT OF ALL THE EARTH, THERE IS NO MORE HOLIER PLACE THAN THE LAND OF YISRAEL!** We have seen this same thing when it came to the ‘days of the week’. All of the ‘days of the week are the same’ **UNTIL YHWH CHOOSES ONE DAY, AND SETS IT APART.** Then, **THAT DAY** becomes **HOLY/SET APART** from all the **OTHER DAYS OF THE WEEK.** Thus, you have the **WEEKLY SHABBAT** on the **SEVENTH DAY.**

Even so, **ALL THE EARTH** is ‘full of land’, and **ALL** that land is His. **BUT**, out from **ALL** the ‘land of the earth’, YHWH ‘has chosen’ **THE LAND OF CANA’AN TO BE HAMAKOM/THE PLACE** for His ‘Am Segulah/Treasured People’! YHWH gave it to Yisrael **IN BETROTHAL.** It is ‘other than’ **ALL** the ‘rest of the land’ in **ALL** ‘the earth’. **IT IS HOLY... SET APART.** As such, it is to be treated **IN DISTINCTION** to **ALL** ‘other land’ in the earth.

“Ha’aretz [The Earth/Land] is Hashem’s [YHWH’s], and the fullness thereof; the tevel (world), and they that dwell therein.” (Tehillim/Psalms 24:1 OJB- definitions mine)

“Therefore, shall ye be shomer [guard] over all the mitzvoth [commandments] which I command you today, that ye may be strong, and go in and possess ha’aretz [the land], whither ye go to possess it;

And in order that ye may prolong your yamim [days] on ha’adamah [the earth], which Hashem [YHWH] swore unto Avoteichem [Fathers] to give unto them, and to their zera [physical seed], Eretz Zavav Cholov U’davash (A LAND THAT FLOWETH WITH MILK AND HONEY).

For ha’aretz [the land], whither thou goest in to possess it, is not as Eretz Mitzrayim [The Land of Egypt], from whence ye came out, where thou sowedst thy zera [seed], and wateredst it with thy foot, as a gan (garden) of herbs:

But ha’aretz [the land], whither ye go to possess it, is an eretz [land] of harim (hills) and beka’ot (valleys), and drinketh mayim of the matar [rain] of Shomayim [heaven];

An eretz [land] which Hashem Eloheicha [YHWH Your Mighty One] careth for; the eyes of Hashem Eloheicha [YHWH Your Mighty One] are ALWAYS UPON IT, from the reshit hashanah (beginning of the year) even unto the acharit shanah (end of the year).”

(D’varim/Deuteronomy 11:8-12 OJB- emphasis/definitions mine)

The ‘holiness’ of **THE LAND OF YISRAEL**, which YHWH has provided for His people is therefore **UNIQUE.** This is one of the main reasons there is so much ‘conflict’ around this **LAND** today. It is **HAMAKOM/THE PLACE** that YHWH has ‘chosen’. He ‘designated it’ and Hasatan ****[may his memory be blotted out forever]** wants whatever YHWH has. It is his ‘evil desire to usurp’ YHWH at every hand. Within **THE LAND** is also **HAMAKOM/THE PLACE** YHWH has ‘established His earthly throne’... The ‘Temple Mount’ in Yerushalayim/Jerusalem! Hasatan ****[may his memory be blotted out forever]** tried to take the ‘throne’ from YHWH ‘in heaven’ (**Yeshayahu/Isaiah 14**) and **FAILED!** So now, he ‘desires to take the place of YHWH’s earthly one’. We are about to see, indeed, how **SPECIAL THIS LAND REALLY IS!** It is ‘unlike any other place on earth’. YHWH is giving Yisrael ‘instructions’ on **HOW TO TREAT IT** when they arrive.

The Land Is To Have A Shabbat... Why?

“Six years thou shalt sow thy sadeh [field], and six years thou shalt prune thy kerem [vineyard], and gather in the fruit thereof;

But in the Shanah HaShevi'it [seventh year] shall be a Shabbos Shabbaton [High Day of Rest] unto HaAretz [The Land], a Shabbos [A Rest] unto Hashem [YHWH]; thou shalt neither sow thy sadeh [field], nor prune thy kerem (vineyard).

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy untended vine; for it is Shnat Shabbaton [Year of High Rest] unto HaAretz [The Land].

And the Shabbos [Rest] of HaAretz [The Land] shall be food for you; for thee, and for thy eved [servant], and for thy maid, and for thy hired servant, and for thy toshav (guest) that sojourneth with thee.

And for thy cattle, and for the wild animal that are in thy land, shall all the tevuah (increase) thereof be to eat.” (Vayikra/Leviticus 25:3-7 OJB- definitions mine)

Here we find YHWH 'instructing Yisrael concerning His provision of giving' **THE LAND A SHABBAT/REST/TIME OF CEASING** to be 'worked for harvest and gain'. This is what is known as the 'Sh'mitah meaning, to let go or withdraw'. This 'Shabbat year' is a 'reminder of the instructions' given to Yisrael concerning the 'weekly Shabbat and the gathering of the manna'.

“See, that Hashem [YHWH] hath given you the Shabbos [Day of Rest], therefore He giveth you on yom hashishi lechem [sixth day bread] for two days; abide ye every man in his place, let no man go out from his place on yom hashevi'i [the seventh day].” (Shemot/Exodus 16:29 OJB- definitions mine)

The 'lesson of the Shabbat' is one of 'trusting faithfulness'. Yisrael was 'to learn' it was **NOT** 'their efforts alone that brought about the increase of the land'. **IT WAS YHWH WHO GAVE IT TO THEM, AS THEY OBEYED HIS TORAH/LOVING INSTRUCTIONS.**

“I call Shomayim [The Heavens] and Ha'Aretz [The Earth] to record today as witnesses against you, that I have set before you HaChayyim [The Life] and HaMavet [The Death], HaBerakhah [The Blessing] and HaKelalah [The Curse]; therefore, choose Chayyim [Life], that both thou and thy zera [physical seed] may live;

That thou mayest love Hashem Eloheicha [YHWH Your Mighty One], and that thou mayest obey His voice, and that thou mayest have deveykus [cling] unto Him: for He is Chayyeicha (your life), and the orech yameicha (length of your days); that thou mayest dwell in ha'adamah [the earth] which Hashem [YHWH]swore unto Avoteicha [Your Fathers], to Avraham [Abraham], to Yitzchak [Isaac], and to Ya'akov [Jacob], to give them.” (D'varim/Deuteronomy 30:19-20 OJB- definitions mine)

To obey the 'Loving Instructions' (**Torah**) of YHWH will cause **YISRAEL TO BE BLESSED AND HAVE LIFE**. It will result in **FULLNESS OF LIFE AND THE FULL LENGTH OF THEIR DAYS**. This is what both the 'weekly Shabbat and the seventh year Shabbat, the Sh'mitah' is all about. It is about our **TRUSTING FAITHFULNESS** in YHWH and the **PROMISES OF HIS TORAH**.

Again, to reiterate, 'The Land of Cana'an, The Land of Promise' is unlike any other land on earth. This **LAND IS ALIVE!** It has a 'soul-life'! That is the reason YHWH says you are to give it a Shabbat/a Rest, besides the factor of having 'trusting faithfulness' in His ability to bless those who pursue His Torah.

If you have ever been to Yisrael then you know what I am talking about. It was something I was 'completely unprepared for' the first time I went. I was excited at being in the 'Land of the Bible'.

To see all the places, I had read about and walk where my Master Yeshua had been and the other great heroes of faith. But I will never forget how strongly I *'felt the connection'* in my spirit with **THE LAND**. It was *'calling to me'*. For the first time in my life, I knew I was home! I have never experienced this any other place in the world. **THE LAND** *'of Yisrael is Holy Land'*. It has been *'set apart'* by YHWH for His people, Yisrael. It is the *'place of destiny'* to which we are all *'returning'*. It is our *'inheritance'*. No one has the right *'to give it away or apportion it'* for so-called *'peace efforts'*. The United Nations does not. The United States does not. The Palestinians, and Arab elements do not. Even the Yisraeli government does not. If, in the end, YHWH's *'full redemption'* for His nation of Yisrael (**which includes both the houses of 'Yehudah/Judah and Yosef-Ephraim'**) **DOES NOT INCLUDE ALL THE LAND** promised by YHWH in His *'covenant'*, then **THE PROMISE OF REDEMPTION IS A LIE! YHWH FORBID!** He that has promised **WILL FULFILL** His promised Word to His people. Amen! Those who resist, will come to feel His wrath. **THE LAND** of Yisrael was a *'wedding gift'* given by YHWH to Yisrael as His bride. This is why the rabbis react so strongly against *'such a process'*. It is literally viewed as *'na'aph/adultery'*!

Jewish Yisrael's Failure To Keep The Sh'mitah Results In Judgment

The failure of Jewish Yisrael to keep the *'Sh'mitah/rest of The Land every seven years'* as YHWH instructed, would *'result in their punishment'*. It was the *'prophetic promise of judgment'* **IF THEY DO NOT HEAR AND OBEY (SHEMA) YHWH's instructions.**

"And I will turn your cities into ruins, and bring mikdesheichem (your sanctuaries) unto desolation, and I will not take delight in your re'ach nicho'ach [sweet aroma/soothing incense]

And I will bring HaAretz [The Land] into desolation; and your enemies which dwell therein shall be astonished at her.

And I will scatter you among the Goyim [The Nations], and will draw out a cherev [sword] after you; and your land shall be desolate, and your cities ruin.

Then shall HaAretz [The Land] enjoy her Shabbatot [Sabbath rests], as long as she lieth desolate, and ye be in your enemies' land; even then shall HaAretz [The Land] rest, and enjoy her Shabbatot [Rests].

As long as she lieth desolate she shall rest, because she did not rest in your Shabbatot [Sabbath rests], when ye dwelt upon her." (Vayikra/Leviticus 26:31-35 OJB- definitions mine)

The above did happen! YHWH used the navi/prophet Yirmeyahu/Jeremiah to *'prophecy to Yisrael, the Jewish house of Yehudah/Judah, of their impending captivity'* in Babylon. This began to happen in 605 BCE and culminated in 586 BCE. with the *'destruction'* of the *'1st Heikhal/Temple'* in Yerushalayim/Jerusalem. ****[The house of Ephraim had already been taken into its final captivity in 722 BCE by Assyria]** For 490 years, Yisrael *'had not kept the commandment of the Sh'mitah/Release'* to let **THE LAND** *'rest every seventh year'*. As a result, YHWH would bring His people *'into captivity'* by Nebuchadnetzar/Nebuchadnezzar and the army of Babylon. Yet, even in this *'terrible judgment YHWH shows mercy and promises their return'* after 70 years. **THE LAND** *'will rest'* one way or the other. Then, with *'broken and contrite hearts'*, He will bring Yisrael back again. The promise of this *'redemptive mercy'* is seen in our HafTarah portion out of Yirmeyahu/Jeremiah. YHWH *'instructs'* Yirmeyahu/Jeremiah to *'exercise his right as a go'el/kinsman redeemer'* to buy a parcel of land from his relative. Why? Though Yisrael is about to be *'taken captive'* to Babylon, YHWH will see *'they return'* to **THE LAND** once it had *'rested'*

its 70 years. It was the ‘promise of YHWH’s mercy’, despite the ‘judgment’ that fell upon them. (Yirmeyahu/Jeremiah 32:6-27)

The Yovel: The Year Of Release

*“And thou shalt count **SEVEN** Shabbatot [**Shabbats**] of shanim [**years**] unto thee, **SEVEN** times **SEVEN** shanim [**years**]; and the period of the **SHEVA** Shabbatot of shanim [**SEVEN Shabbats of years**] shall be unto thee forty and nine shanim [**years**].*

*Then shalt thou cause the shofar to sound a broken blast [a sound, call to teshuvah/repentance/freedom] on the tenth day of the **SEVENTH** month, in the Yom HaKippurim [**Day of Atonements**] shall ye make the shofar sound throughout all your land. And ye shall treat as kadosh [**holy**] the fiftieth year, and proclaim deror (freedom) throughout all the land unto all the inhabitants thereof; it shall be a Yovel (Jubilee) unto you; and ye shall **RETURN** every man unto the ancestral heritage of his possession, and ye shall **RETURN** every man unto his mishpochah [**family**].” (Vayikra/Leviticus 25:8-10 OJB-
*emphasis/comments/definitions mine)**

We will now consider the ‘second concept’ presented to us here in our parasha. We have seen the ‘Sh’mitah/Release’ year, the ‘seventh year’, which was to be ‘both a time when all work ceased’ in the field and ‘monetary gain’ was not taken. The ‘increase’ of what was ‘left in the field’ was to be ‘for the poor and all people to glean from’. Then, beyond the ‘rest factor’ which causes the people to put their ‘trusting faithfulness’ in YHWH for their ‘provision over the next three years’, it was also a ‘time of celebration’. It was a ‘time of release and cancellation of debt’. A ‘time of setting free’ for those who had ‘become enslaved due to debt’. Now, we look at that ‘concept in a greater dimension through the Yovel or Jubilee year’.

‘Yovel’ comes from the word for ‘ram’s horn’. We see an ‘interesting parallel’ to the ‘Yovel year’ given to us in the ‘taking of the city of Yericho/Jericho’ in Yehoshua/Joshua 6:4-14. On the **SEVENTH** day **SEVEN** priests with **SEVEN** shofarim/shofars were to ‘compass the city’ **SEVEN** times. On the **SEVENTH** time, the **SEVEN** priests were to ‘sound a long blast’, at which time, **ALL THE PEOPLE OF YISRAEL WERE TO SHOUT TOGETHER**. The result would be the ‘walls of Yericho/Jericho’ would literally ‘be swallowed as they **SANK** into the ground’! Do you think YHWH is trying to get something through to us about the number **SEVEN**?

There was to be counted ‘seven shabbaton of years or 49 years total’. The ‘fiftieth year’ would be the ‘Yovel/Jubilee’. It was to be ‘counted as holy/set apart’. Have we seen this concept before? Most assuredly! It is in the command to ‘Count the Omer up to Shavuot’. This consisted of ‘49 days of weeks + one’, then Shavuot will have ‘fully come’ (**Ma’asim/Acts 2:1**) on that ‘fiftieth day’. The result would be a ‘departure from the natural realm’, where Yisrael had fallen into such a terrible ‘state of declension’ while in Mitzrayim/Egypt. They were to **COUNT UP** into the ‘divine realm of tikkun/restoration’. The ‘49 days of Counting the Omer’ would result in Yisrael’s **TRANSFORMATION** from being just a ‘Hebrew people’, into being a **HOLY NATION!** As a result, at Mt. Sinai, they were ready to be ‘betrothed to YHWH and receive His Torah, the ‘Ketubah/Wedding Contract’. Even so, the ‘counting of the 49 years’ of Shabbatot/Sabbatical years, resulted in the ‘sounding of the shofar on Yom HaKipurrim/the Day of Atonements’. It ‘signaled’ a **TIME OF RELEASE**. All Yisrael’s sins as a nation were **CORPORATELY** ‘atoned/covered and forgiven’. ****[This included both unintentional and intentional sins]** All debts were ‘cancelled’. All slaves were ‘set free’. All land ‘was returned to its proper ancestral owners’.

One Final Thought

It is very interesting as we brought out at the outset of our commentary, the ‘*setting for this parasha*’ is while Moshe is **ON MT. SINAI**. Here we have the place of the ‘*mattan/giving of the Torah and the two principles of release and return*’. Both resulting in ‘*freedom*’ as represented by the ‘*Sh’midah/Release and the Yovel*’. What is YHWH trying to tell us by ‘*placing these things together*’ **IN SUCH CLOSE PROXIMITY?**

The sages of Yisrael used a ‘*method of interpretation*’ called, ‘*Smichut Parshiyot/Proximity of Issues*’. As we have said, the Torah **IS NOT** a ‘*random, disordered collection of verses, chapters and historical accounts*’. No, there is ‘*nothing like this*’ in YHWH’s Torah. Everything is there just the way it is for a reason. Therefore, the ‘*sages of Yisrael*’ believed when ‘*studying the Torah*’, you must not only ‘*look at the verses and search for their meaning, you must go further*’. When you find ‘*two seemingly unrelated concepts in close proximity*’, you must ask, ‘*Why is this so?*’ YHWH is ‘*trying to show us something beyond the simple existence of these seemingly unrelated issues*’. This ‘*idea of interpretation*’ is found here in our ‘*parasha/portion of Behar*’.

You see, first, as we have already noted you have the ‘*concept of the mattan/giving of Torah*’ to Yisrael at Mt. Sinai. Then, you have the ‘*seemingly unrelated concepts*’ of...

- 1.) **Forgiveness of debts**- which initially caused the ones to become enslaved
- 2.) **Release of those enslaved**- to return to their families
- 3.) **The return of the land**- in the Yovel/Jubilee year, the land is returned to its original ancestral owners

In a nutshell, in Hebrew, the word is... **CHERUT/COVENANT FREEDOM!** The ‘*church of Christendom*’ shows its ‘*prejudicial slant*’ against the Torah by calling it ‘*Law*’. It is meant in a ‘*derogatory manner*’ because it ‘*sees*’ the Torah as ‘*bondage*’. However, the ‘*truth is made clear*’ by YHWH’s placing Mt. Sinai, the place of the ‘*mattan/giving of the Torah*’ **AND THE** ‘*concepts of release, return and freedom*’ represented by the ‘*Sh’midah and Yovel/Jubilee*’ in such **CLOSE PROXIMITY** to each other in our parasha! **THE TORAH IS MEANT TO BE THE WAY OF RELEASE AND LIBERTY TO THOSE WHO LEARN TO DILIGENTLY (SHEMA) HEAR AND OBEY... KEEP/PURSUE HIS COMMANDMENTS AND HIS ORDINANCES. THE TORAH IS THE WAY TO A FULL ABUNDANT LIFE AND LENGTH OF DAYS UPON THE EARTH.** The ‘*church of Christendom, unwittingly, by throwing away the Torah*’, has sadly also ‘*thrown away*’ YHWH’s **BLUEPRINT FOR THE ABUNDANT LIFE** they so adamantly say they are after! May YHWH help us to ‘*recover*’ **ALL** we have **LOST** and to **TRULY ENTER INTO HIS BLESSINGS AND PROVISIONS**. May YHWH, by His HaRuach HaKodesh/The Spirit of His Holiness, ‘*open the eyes of our heart to understand and cooperate*’ with His ways which lead to the ‘*rest our souls*’ so dearly need. (**Yirmeyahu/Jeremiah 6:16**) Amein!

“But the one having peered into the Torah HaShleimah (the Perfect Torah), the Torah HACHERUT (the Torah of COVENANT FREEDOM), and there REMAINING, not as a forgetful listener but one who is Shomer Mitzvot [*Guards/Keeps/Pursues the Commandments*] and goes into ACTION, this one will have A BRACHA [BLESSING**] on his head in all his acts.” (Ya’akob/James 1:25 OJB- *emphasis/definitions mine*)**

We say the following blessing as we continue each week's study of Torah...

Chazak u'Barukh...
Strength and Blessing!

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 32: Behar/In – On The Mount](#)