

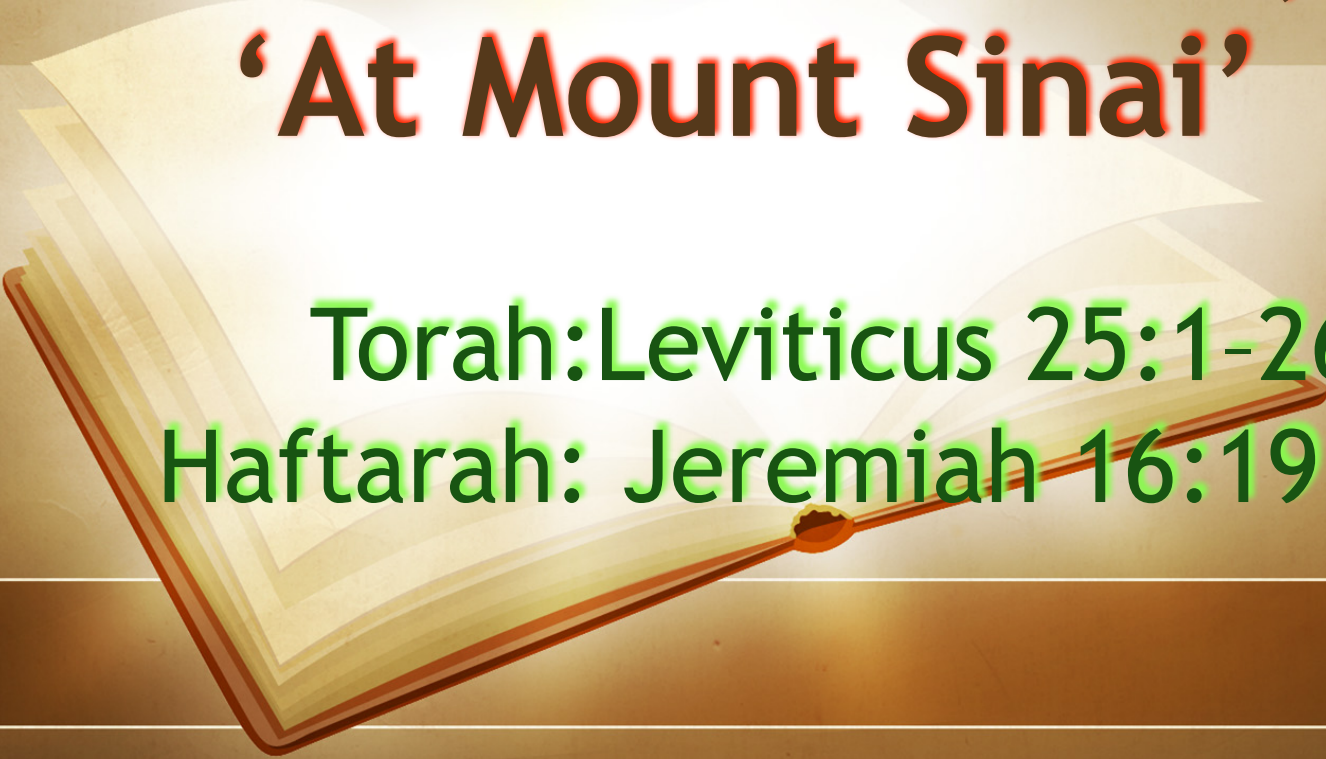
TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 32 B'har (בְּהָר) – Hebrew
for “on the mount,”
‘At Mount Sinai’**


**Torah: Leviticus 25:1-26:2
Haftarah: Jeremiah 16:19-17:14**



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

On the mountain of Sinai, Elohim communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against fraud and usury, are also given.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh “rebuke,” warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, “Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the Yehovah their Elohim.”

The Sabbath Year

Lev 25:1 And יהוה spoke to Mosheh on Mount Sinai, saying,

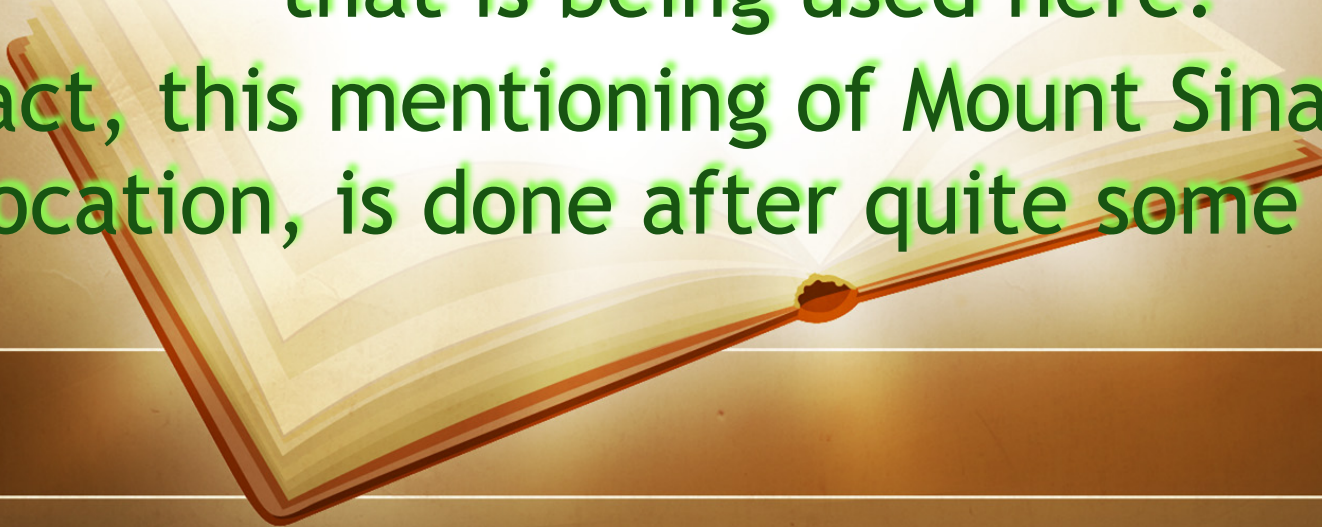


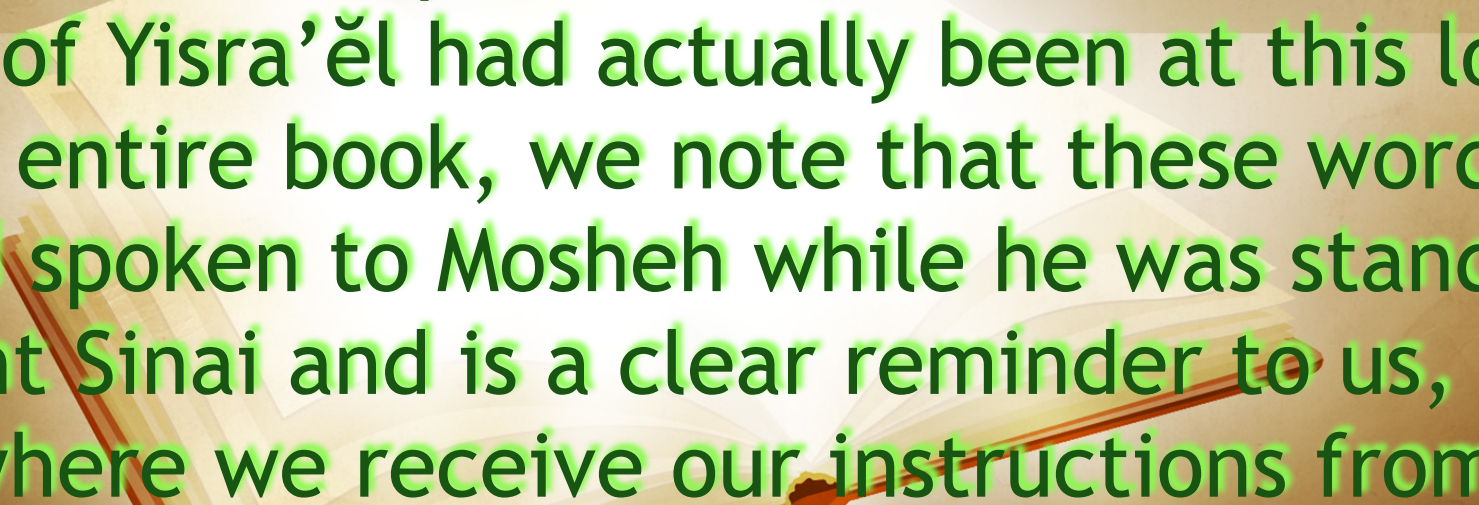
This week's portion looks primarily at the Yobel (Jubilee) and we can glean a great deal of information from this powerful portion, which reflects the power and joy of the true release that **יהושע** Messiah has bought for us!

Let us take a look at these powerful words that were given to Mosheh, to speak to the children of Yisra'el, on Mount Sinai.

The name of this week's Torah portion is בְּהַר סִינַי B'har Sinai which means, 'At Mount Sinai', and it is very interesting to note the use of this terminology that is being used here.

In fact, this mentioning of Mount Sinai, as the location, is done after quite some time.





The last time we see the mention of Mosheh receiving instructions or commands, here at Mount Sinai, is in Chapter 7:38, and while the entire nation of Yisra'el had actually been at this location for the entire book, we note that these words were indeed spoken to Mosheh while he was standing on Mount Sinai and is a clear reminder to us, as to where we receive our instructions from.

Mount Sinai is called ‘the Mountain of יהוה’:

Shemoth/Exodus 3:1 “And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horeb, the mountain of Elohim.”

Shemoth/Exodus 3:12 “And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

What we also take note of from the Scriptures, is that the 'Temple Mount' in Yerushalayim is also called 'the mountain of יהוה':

Yeshayahu/Isaiah 2:3 "And many peoples shall come and say, "Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya'aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim."

While both of these mountains are referred to as the mountain of **יהוה**, we clearly see that this, in Scripture, is almost as if they are considered as the same place; and what we can learn and understand, from what is referred to as the mountain of **יהוה**, speaks of the place where we not only receive our instructions from Him, as His chosen and set-apart people, but is also a significant picture and metaphor as the place where He meets with us.

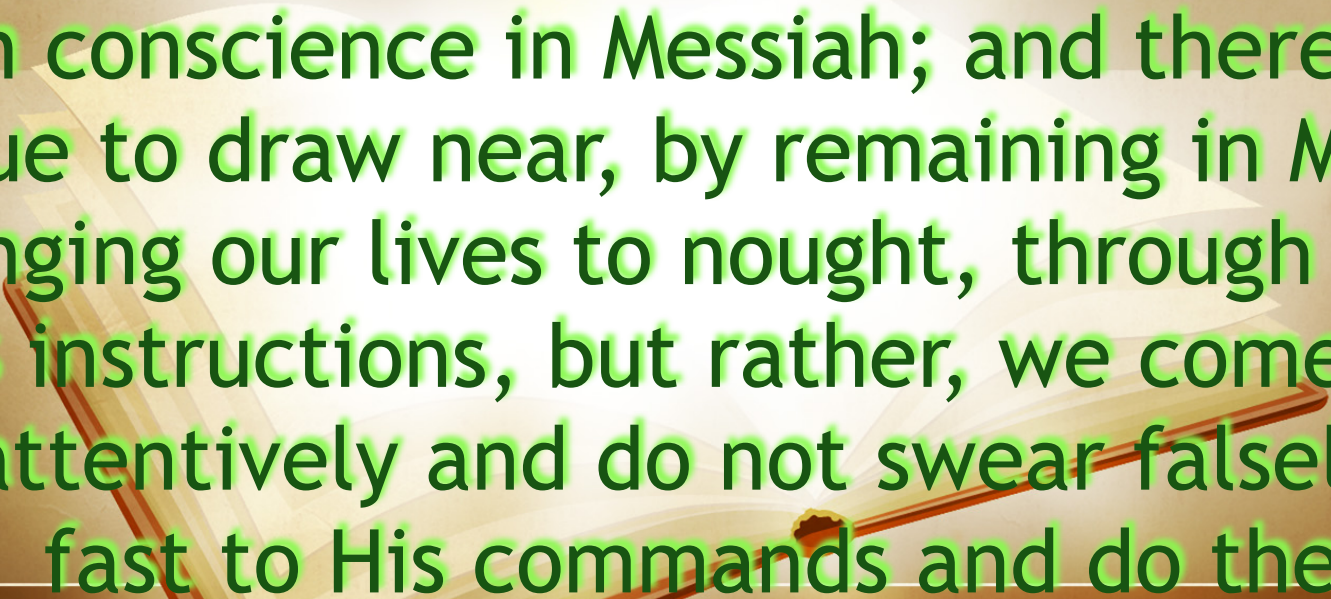
In understanding the metaphor in Scripture, for the mountain of **יהוה**, as being the place where we can draw near to Him and come into His set-apart presence, we realize that we are only able to do so by the Blood of Messiah, which cleanses us from all unrighteousness, and we are to be continually reminded that, in order to draw near to Elohim, we are to remain in, or stay in, Messiah, which we do by hearing His clear instructions and guarding to do them with all our being.

Dawid asks the following, in:

Tehillah/Psalm 24:3-4 “Who does go up into the mountain of יהוה? And who does stand in His set-apart place? 4 He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively.”

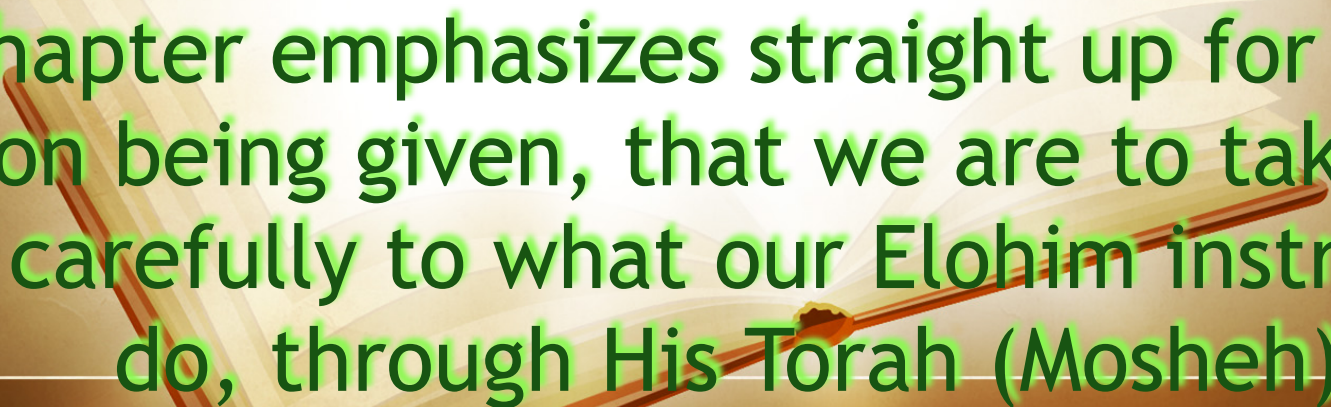
Just as Mosheh went up and met with Elohim on Mount Sinai, we see that this foreshadowed the work of Messiah, in becoming the One who ascended to the Father and satisfied the instructions of Elohim so that we, His Body, may have access to the Set-Apart presence of Elohim.

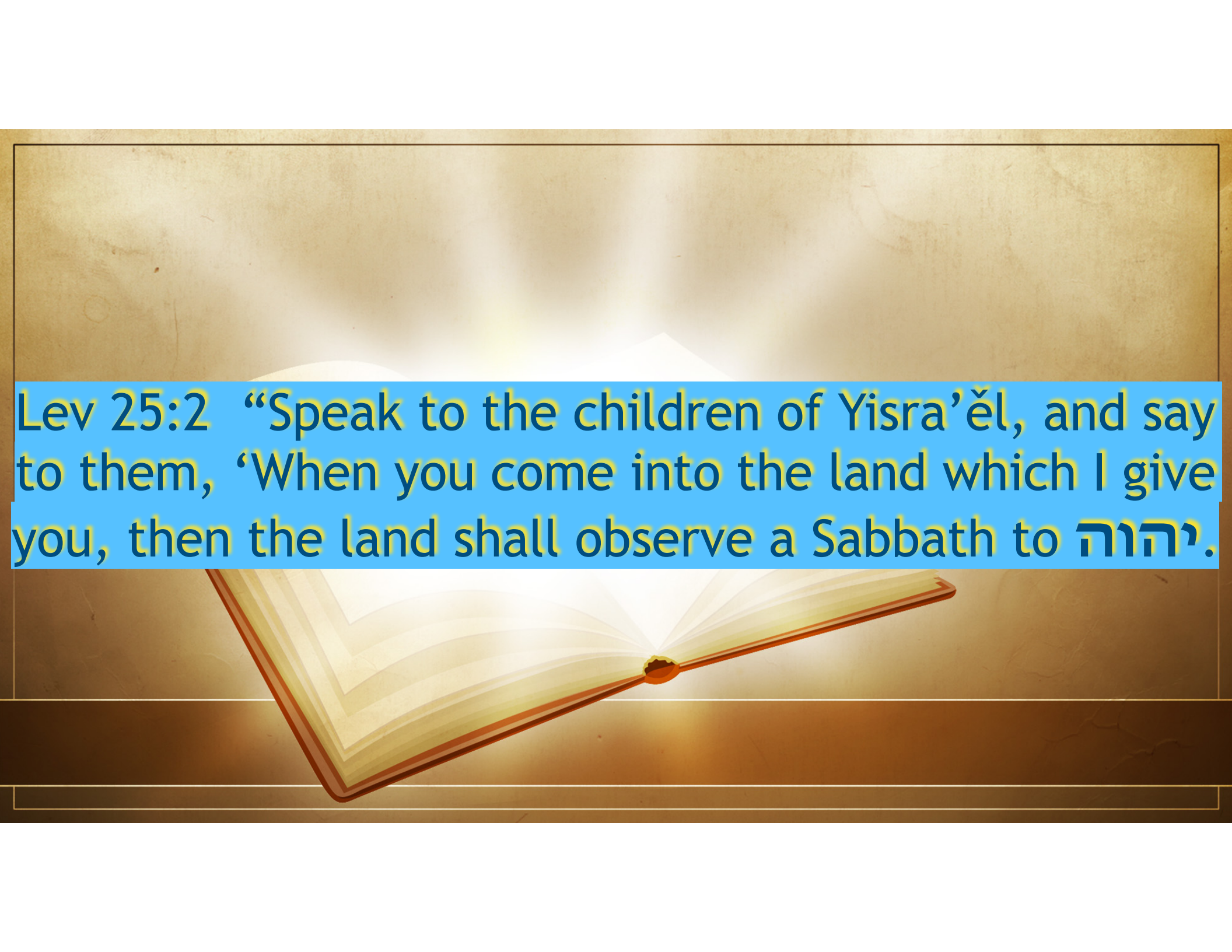
The only way we are able to go up into the mountain of **יהוה**, is by having our hands cleansed from dead works and our hearts sprinkled, having a clean conscience in Messiah; and therefore, we continue to draw near, by remaining in Messiah and not bringing our lives to nought, through a disregard for His instructions, but rather, we come close and listen attentively and do not swear falsely, but hold fast to His commands and do them.



This is what the mountain of יהוה reminds us of - to recognize His great love for us, in that He died for us and how we now have the responsibility to 'keep our hands clean', by the proper hearing and doing of His Good Word!

This chapter emphasizes straight up for us, by the location being given, that we are to take heed to listen carefully to what our Elohim instructs us to do, through His Torah (Mosheh).





Lev 25:2 “Speak to the children of Yisra’ĕl, and say to them, ‘When you come into the land which I give you, then the land shall observe a Sabbath to יהוה.’

Verse 2

Knowing where our instructions come from is a very important and critical matter; and so too is the recognition of who it is who is giving them and we must realize that all we have is from Him!

In the Hebrew, the term or phrase 'bring you in' comes from the root word בוא bo (bo) Strong's H935 which means, 'to come in, go in, bring in, enter, to cause to come in, to bring near'.

It is יהוה who causes us to enter into the Promises through the Blood of Messiah!!!

The Hebrew root word that is translated as 'give' is נָתַן Nathan (naw-than')- Strong's H5414 which means, '*to give, put, set, ascribe, devote, give over, deliver up*' and a derivative of this word is נְתִינִים Nethinim (naw-theen')- Strong's H5411 which were the '*temple servants*' or '*given ones*' who served in the temple and were the ones that often did menial tasks, yet their lives were given over to service in the temple under the hand of the Lēwites.

Our Master gave of Himself, in order to give to us that which He had promised to Abraham and, in turn, we too are enabled by His favor, through the Blood of Messiah, to 'give' ourselves totally over to Him as a daily living sacrifice, serving Him with our all, in complete set-apartness.

Mattithyahu/Matthew 5:5 "Blessed are the meek, because they shall inherit the earth."

From this great promise of inheritance, we can clearly see that we can be confident in our hope and expectation of what we shall inherit, despite the intensity of pressure that may increase over our lives.

This too further expels any notion of a falsely taught idea of a rapture of the set-apart ones, for clearly, we are here to stay, as we faithfully walk in righteousness!

Mishlě/Proverbs 2:20-22 “So walk in the way of goodness, and guard the paths of righteousness. 21 For the straight shall dwell in the earth, and the perfect be left in it; 22 But the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.”

The above are great promises, and assurances, that were given to Yisra'el who were enslaved and these promises are still His sure promises for us today!

By His Mighty Right Hand, He redeems us and delivers us and brings us out of darkness, to be unto Him a people that are called by His Name and are to inherit the promises of His Covenants given to Abraham, Yitshaq and Ya'aqob which has been renewed, refreshed, restored and sealed in the Blood of יהושע.
“...when you come into the land that I give you...”!


All that we have is from יהוה and all that we are is of יהוה - something that we must always remember; and the Torah helps us to recognize and acknowledge this fact, for without Him we are nothing!

It is all His and He has given the earth to us, and we had better be good stewards with what He has given us!!!

This earth is our inheritance and we know that the meek shall inherit the earth and the wicked and rebellious will be plucked out of it.

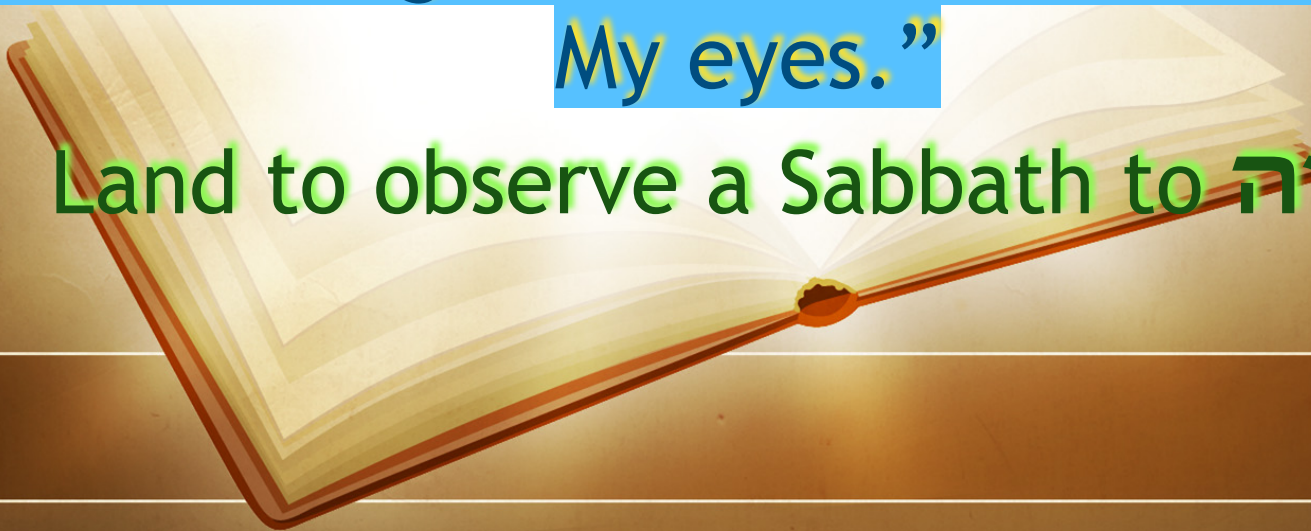
Tehillah/Psalm 115:16 “The heavens are the heavens of יהוה; but He has given the earth to the children of men.”

What we recognize here, in the instruction to observe a Sabbath to יהוה, when the children of Yisra'el would enter the Promised Land, we see the wonderful shadow picture of how this instruction for us stands true, in that when we come into the land He gives us, we too shall observe a Sabbath to יהוה - for the 7th Millennium will be a Sabbath to יהוה, that we shall observe as we rule and reign with Him in the earth - our inheritance!



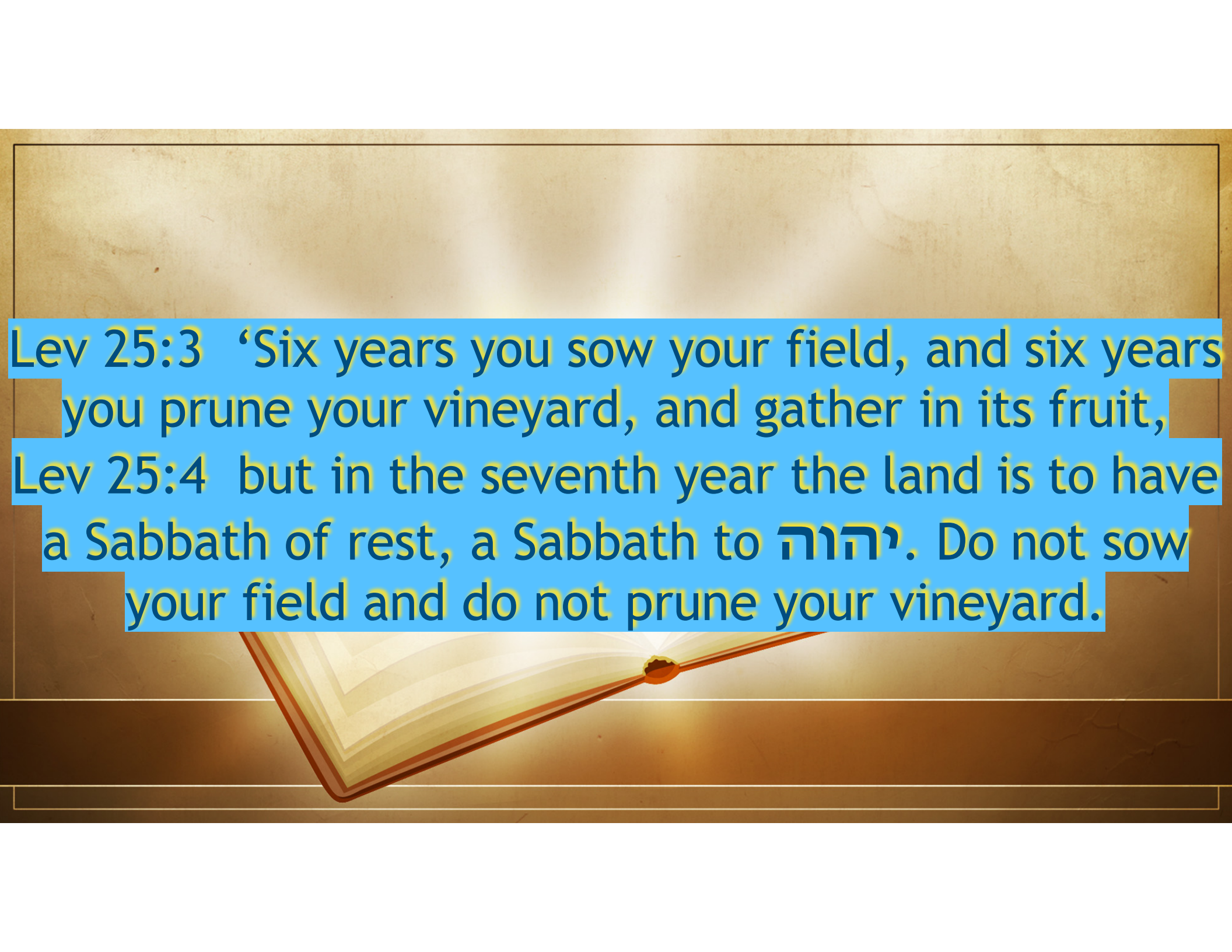
Yirmeyahu/Jeremiah 27:5 “I have made the earth,
the man and the beast that are on the face of the
earth, by My great power and by My outstretched
arm. And I shall give it to whom it seemed right in
My eyes.”

Land to observe a Sabbath to יהוה



Observing a Sabbath rest of the land is critical in our ability in showing that we trust in יהוה, and as we come to understand through Scripture that this was critical to the life of Yisra'ěl, we can see that to not observe this command would result in their being vomited out of the land!





Lev 25:3 'Six years you sow your field, and six years
you prune your vineyard, and gather in its fruit,
Lev 25:4 but in the seventh year the land is to have
a Sabbath of rest, a Sabbath to יהוה. Do not sow
your field and do not prune your vineyard.

Lev 25:5 'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

Lev 25:6 'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you,



Lev 25:7 and for your livestock and the beasts that are in your land. All its crops are for food.

Verses 3-7 explains the Sabbath year:

6 years fields were to be sown and vineyards were to be pruned and the fruit was to be gathered in; but in the 7th year, the land was to rest - no fields were to be sown or vineyards pruned and no fruit was to be gathered, and nothing that grows of its own was to be reaped!

The land was to rest and this would have huge implications upon the entire nation; and so, what we see happening here, is the same picture of resting on the 7th day of the week, where no work is to be done and it further shadow pictures for us the completed work of Messiah, in that the 7th Millennium will usher in the true reign of His Finished work upon the earth.

The land, up until that point, had not had any rest and this command was for Yisra'ěl when they would enter the Land, as it is only Yisra'ěl that can give the land its rest once they have entered in.


The Kena'anites could not give it rest, as they were only defiling it with their wicked and abominable practices.

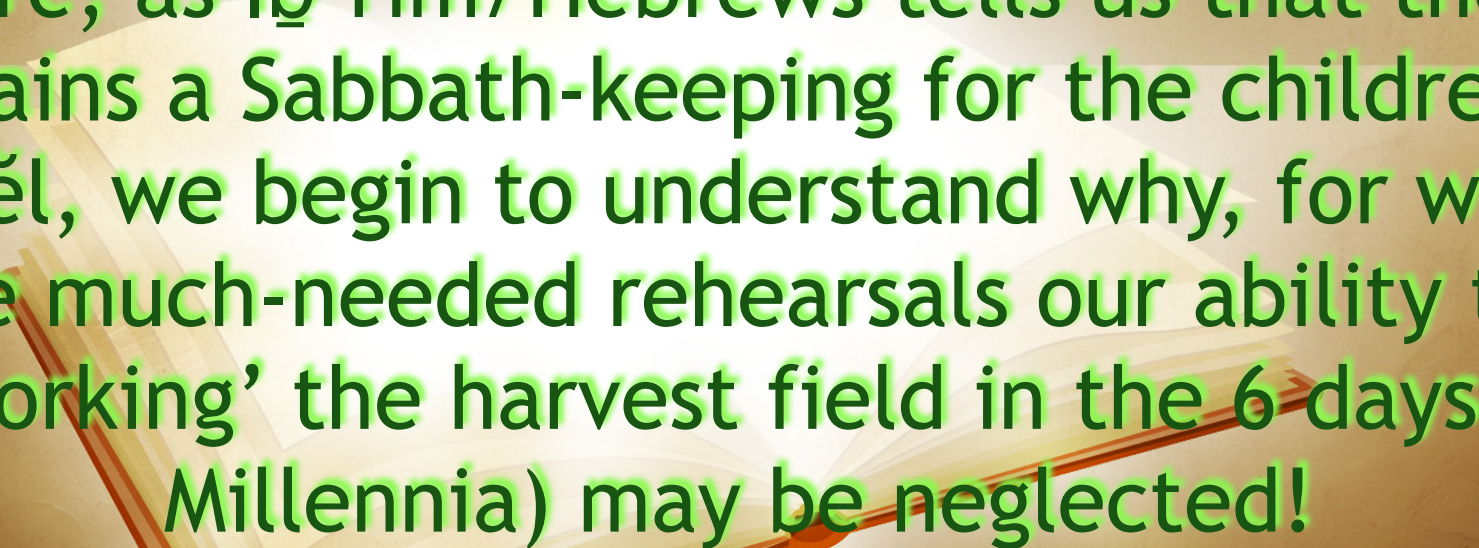
The land rests when Yisra'ěl rests.

The land's rest is directly connected to our obedience in our actions - or rather, our obedience to cease from action when commanded to.

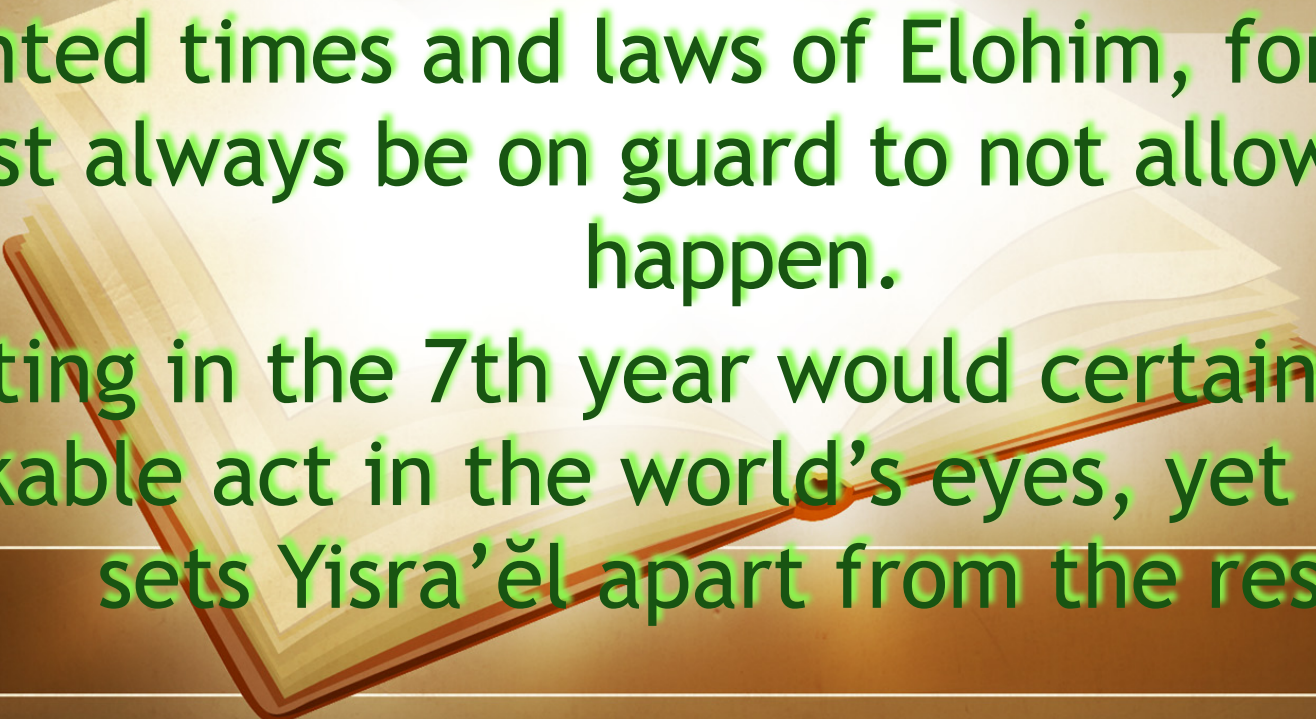
Just as with the weekly Sabbath, there is a command to work during the other six years; and without the command to work for 6, the ceasing in the 7th means little.

After any 6 units of struggle and toil, the pattern always has, in the 7th, a taste of the Kingdom, the seventh millennium.





So, we see that from both ‘weeks’ to ‘years’, we are continually reminded of the Promised rest and therefore, as Ibrim/Hebrews tells us that there still remains a Sabbath-keeping for the children of Yisra’ěl, we begin to understand why, for without these much-needed rehearsals our ability to be ‘working’ the harvest field in the 6 days (6 Millennia) may be neglected!



If no work is done on the 6th, the need to rest becomes neglected and then the ability to 'count' gets forgotten and leaves room for the enemy to sow the deception of his attempt at changing the appointed times and laws of Elohim, for which we must always be on guard to not allow this to happen.

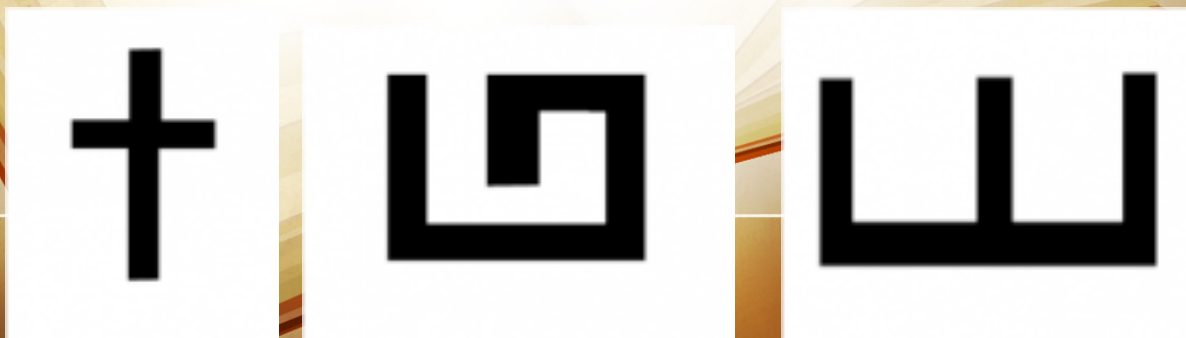
Resting in the 7th year would certainly be an unthinkable act in the world's eyes, yet this is what sets Yisra'el apart from the rest!

This resting on the 7th year was so that ALL Yisra'el would put their trust in יהוה and His principles that would provide for their very existence and sustenance as a called out and set-apart people.


If Yisra'el committed to this rest, and obeyed יהוה, there would be abundant provisions in the sixth year to help prepare and keep them in the seventh year of Sabbath rest. If the land were allowed to rest, יהוה would cleanse the land from all defilement (physical and spiritual) and keep the enemy far from their doorstep.

The resting in the 7th year was a means for Yisra'el to draw closer to Elohim and be immersed totally in Him and His Word and express the true unity of the body in its fullness!

When looking at the Hebrew word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676, in the ancient pictographic text, we recognize the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:




Shin - שׁ:


This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Beyt - בֵּית:



The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'ěl and Yehudāh together in Him, as One, for He is not only the **'aleph'**, but is also the **'taw'** - the beginning and the end of all creation!

As we consider this Sabbath of Sabbaths, we can see from the rendering of the word שַׁבָּת Sabbath - Strong's H7676 in the ancient pictographic lettering, the following:

THE WORD OF THE HOUSE IS SEALED

