

BEHAR (*on the mountain*)



On Mount Sinai, יהוה communicates to Moses the laws of the Sabbatical and Jubilee cycles, as well as how to relate to those in the community who become impoverished.

Leviticus 25:1 And יהוה spoke to Moses at Mount Sinai saying, **2** Speak to *the* Children of Israel **וְאָמַרְתָּ** *and you say* to them, when you come into the land which I give you, then the land *itself* will keep a Sabbath to ליהוה. **3** Six years you will sow your field and six years you will prune your vineyard and gather in **אֶת־** *the* fruit from it; **4** But in the seventh year will be a Sabbath rest for the land, a Sabbath to ליהוה: you will neither sow your field nor prune your vineyard. C-MATS



The seventh year is a Sabbath rest for the Land.

Leviticus 25:5 **אֵת** That which grows *of itself* from the seeds of your previous harvest you will not reap, **וְאֵת** and neither gather the grapes of your untended vine: *for* it is a year of rest for the land. C-MATS

Question: Why did יהוה set up the Sabbatical Year cycle? The land's rest in the seventh year teaches that the primary force in the universe is יהוה, not the law of nature. By leaving his fields untended and unguarded for a year, the Israelite demonstrates that this world is but a corridor leading to the ultimate world, that true life comes when man stops striving for material gain in favor of dedication to spiritual growth. The Torah emphasizes, therefore, that it is יהוה Who gives the land and יהוה who provides your food. יהוה told the Hebrew people to let their fields rest and not to plant their crops every seventh year. He promised them that if they do, they wouldn't lose out - He would perform a miracle and bring a double crop. This was a huge test of trust for the people, since in those days no crops meant no food! Each person had to face that test, and his decision really showed just how much trust he did or didn't have in יהוה. We can apply this idea to our lives as well. Whenever we find ourselves in a dilemma where doing what is ethical and right seems like an inconvenience or loss, we can choose to trust in יהוה, knowing that if we do the right thing, in the end we will never lose out. *Chumash*

Discuss: How have you trusted in יהוה this week to provide for you and was he faithful?

Question: What does a person gain by trusting in יהוה? Trust in יהוה, called "*bitachon*" in Hebrew, is just about the most valuable thing a person could have. Someone who has TRUST can literally be happy and calm every moment of his life. This is because he knows that he is never alone, and that nothing that happens to him is merely by chance. Since nothing can help him or harm him unless יהוה wants it to happen, he doesn't have to be afraid of anyone or anything. He doesn't have to flatter anyone, hoping for their help. Trust in יהוה can transform our lives and put us into an entirely different plane. It's worth doing whatever we can to acquire it.

Question: Does trusting in יהוה assure that things will always turn out the way we want them to? To trust in יהוה is to know that He loves us, always has our best in mind, and sends us just what we need at every moment. But our perspective is limited, and it is quite possible that what יהוה thinks is genuinely best for us may not be the same as what we think. Trusting in יהוה means knowing that whatever happens is ultimately for our best.

Leviticus 25:6 And the Sabbath *produce* of the land will be your food; for you, your servant, your maid, your hired servant and the stranger that lives with you, **7** And for your cattle and the beasts that *are* in your land, *everything the land produces will be used as food.* **8** And you will count seven Sabbaths of years, seven times seven years; that is forty-nine years. C-MATS

Question: What does the number seven represent? The number seven represents the cycle of completion in Creation; thus the Sabbath day and the Sabbatical year symbolize testimony that the fullness of Creation is יהוה's. *Chumash*

Leviticus 25:9 Then you will sound the trumpet of the Jubilee on the tenth *day* of the seventh month, in the Day of Atonement you will sound the trumpet throughout all your land. C-MATS



Question: How is the shofar blown on the Year of Jubilee? The broken blast must be preceded and followed by long, clear shofar blasts, so that the shofar ceremony of the Jubilee is identical to that of Rosh Hashanah. *Chumash*



Sound the Trumpet

Leviticus 25:10 And you will consecrate **את** year, the fiftieth year and proclaim liberty throughout all the land to all the inhabitants in it: it will be a Jubilee to you; and you will return to every man his possession and you will return every man to his family. C-MATS

Question: What does the Hebrew root word mean for Jubilee? The root word is yovel which means ram. Thus the name of the year alludes to the blowing of the ram's horn (shofar) that consecrated it. *Chumash*

Question: Who was freed in the Year of Jubilee? All Israelite slaves must be freed (not gentile slaves), even if they have not worked the usual minimum of six years, or if they have elected to remain with their masters after the six years. *Chumash*



Year of Jubilee was a time of freedom and rejoicing.

Leviticus 25:11 A Jubilee will be on the fiftieth year: you will not sow or reap **את** that which grows from the land or gather **את** your untended vine. 12 For it is the Jubilee; it will be sacred to you: you will eat **את** the produce out of the field. 13 In the year of **הוא** this Jubilee you will return to every man his possession. 14 And if you sell anything to your neighbor or buy anything from your neighbor, you will not oppress one **את** another. C-MATS

Question: What happens if one's greed keeps him from observing the Sabbatical and Jubilee commandments? The man will eventually have to lose his money and be forced to sell his movable property (v. 14). If he still does not repent, he will be forced to sell his ancestral portion (vs. 25-28) and his house (vs. 29-31), and, finally, to borrow at interest. If this progression of punishment has no effect, he will eventually have to sell himself as a bondsman to a fellow Israelite (vs. 37-43), and finally as a slave to a non-Israelite. Finally, and worst of all, he will sell himself and become a servant of idols (vs. 47-55). *Chumash*

Question: Should you conduct business with a fellow believer as opposed to a non believer? In addition to the simple meaning that it is forbidden to cheat anyone in business, the verse has the further meaning that, in doing business, one should give preference to a fellow Israelite. When you make a sale -- or when you make a purchase -- you should try to do business with your fellow Israelite. This is an extension of the general principle that one should seek to help his brethren in any way possible. The highest form of charity is to enable someone to make a living in an honorable way, without being required to seek charity, so that the best way to help a needy Israelite is to do business with him. *Chumash*

Leviticus 25:15 According to the number of years after the Jubilee; you will buy **אֶתְךָ** from your neighbor based on the number of year's crops that will be raised. C-MATS

Question: How is a field sold? Since fields revert to their original owners in the Jubilee Year, the buyer of a field has actually purchased the number of crops it will produce until the Jubilee. Consequently, if the seller sets a price based on the land value -- as if the buyer will remain in possession permanently -- he is violating the previous verse's warning not to defraud. *Chumash*

Leviticus 25:16 If the number of years is large you will increase the price of *the land* and if the number of the years is few, you will diminish the price of *the land*: he will be selling the number of crops it will raise. 17 Therefore, you will not oppress one **אֶת** another; but you will fear your Elohim: for I *am* יהוה your Elohim. C-MATS

Question: What does it mean by "you will not oppress one **אֶת** another"? The phrase refers to not hurting people with words in personal relationships. It is forbidden to remind people of their earlier sins or of embarrassing aspects of their past or their ancestry, or to give advice that one knows to be bad. Lest one think that he can easily do so and no one will know that his intentions were malicious, the verse concludes with fear your יהוה..., for יהוה knows what is truly in man's heart. *Chumash*

Question: Is it worst to hurt someone personally or financially? It is worse to hurt someone personally than financially, because money can be replaced, but shame lingers on. Someone who embarrasses his fellow in public is like a murderer.

Question: Isn't a person supposed to be able to just 'take a joke' and not feel hurt over things that people say? No more than he is supposed to just 'take a punch' and not feel the pain of a fist on his nose. Hurtful words simply hurt, and labeling them as a 'joke' doesn't make them any less of an assault.

Discuss: A friend bought a certain type of car based on your advice. After a couple of days the car breaks down. Are you responsible to reimburse your friend since he or she bought the car based on your advice?

Leviticus 25:18 Therefore, you will keep **אֶת** My statutes **וְאֶת** and My judgments and do **אֲתֵם** them; and you will live in the land in safety. 19 And the land will yield her fruit and you will eat your fill and live in it in safety. C-MATS

Question: Where is "the land"?



THE 12 TRIBES OF ISRAEL

- | | | | | |
|-----------|------------|------------|------------|------------|
| ■ Reuben | ■ Judah | ■ Naphtali | ■ Issachar | ■ Zebulun |
| ■ Simeon | ■ Dan | ■ Gad | ■ Asher | ■ Benjamin |
| ■ Ephraim | ■ Manesseh | | | |



Question: If you fail to keep the laws of the Sabbatical and Jubilee years, what will happen? Failure to observe the laws of Sabbatical and Jubilee is a cause of exile. יהוה offers assurance that those who let their land lie unplanted will not suffer famine and be forced to travel abroad to purchase food.

Question: Did Yahshua come to change or clarify the commandments? In Leviticus 25:18 יהוה Father tells Moses that the Children of Israel are to keep (*obey*) את My statutes and My judgments. We cannot separate יהוה Father's commandments in Torah from את Yahshua's commandments that He spoke in the Brit Chadashah (*New Covenant*) for they cannot have different commandments...all commandments come from יהוה Father. When Yahshua said in both John 14:15 *If ye love Me, keep My commandments...* and in John 15:10 *If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love.* Yahshua was clearly talking about the commandments in Torah and we can see the proof of this in the Tanakh by the placement of the את. C-MATS

Leviticus 25:20 And if you say, what will we eat in the seventh year? We will not sow or gather in **אֶת־** our produce. C-MATS

Question: How would יהוה supply for His people during the seventh year? The question "What shall we eat in the seventh year?" is even more pressing in light of the fact that, the land having been depleted by five years of planting, the sixth year's yield is naturally less than average. Yet יהוה promises that it will provide not only for a full year's sustenance, but also for the seventh year and beyond.

Question: Does the seven-year Shemittah cycle correspond to the seven millennia of history? For six thousand years man labors in the fields of the material world, in preparation for the seventh millennium—a millennium that is "wholly Sabbath and tranquility, for life everlasting," the era of the Messiah. Thus, the question "What shall we eat in the seventh year?" can be asked on the historical plane as well. If the spiritual giants of earlier generations—the patriarchs and the matriarchs, the prophets, and teachers of Torah failed to bring about a perfect world, what can be expected of us? If the first five millennia of history could not provide for the universal Sabbath, what can be expected of us, we of the "sixth year," exhausted and depleted of spirit? Yet the sixth year will be the one to yield and sustain the seventh. Precisely because our resources are so meager, our every trial and achievement is so much more meaningful, so much more precious to יהוה. He therefore promises to command His blessing to our efforts, so that they shall nourish the sabbatical millennium and beyond. *Chumash*

Leviticus 25:21 Then I will command (*order*) **אֶת־** My blessing upon you in the sixth year and it will bring forth **אֶת־** fruit for three years. C-MATS

Question: What does יהוה promise to provide for those who keep His Sabbatical year laws? The sixth-year crop will suffice for parts of three calendar years: the sixth year from Nissan until the end of the year, throughout the seventh year, and at least until Nissan of the eighth year, when the new winter crop will be fully grown.

Leviticus 25:22 And you will sow **אֶת** year, *on the eighth* and eat the old fruit until the ninth year; until her fruits come in you will eat *of the old produce*. 23 The land will not ever be sold: the land is Mine; **אתם** you are strangers and sojourners with Me. C-MATS

Question: How can a person buy back his land before the Year of Jubilee? As long as the family can raise the money to pay fair value for the field, the purchaser is required to sell it to them. This law is a further expression of the principle that the land is יהוה's, and cannot be sold in eternity for you are sojourners and residents with Me. *Chumash*

Leviticus 25:24 And in all the land of **אֲחֻזַּתְכֶם** your possession you will grant redemption for the land. 25 If your brother becomes poor and has sold *some of אֲחֻזַּתוֹ* his possession (land) and if any of his kin comes to redeem it, then he will redeem **אֶת** that which his brother sold. C-MATS

Question: Should a man ever sell his ancestral heritage? One should not sell his ancestral plot unless he becomes impoverished, and even then he should try not to sell all of it. *Chumash*

Leviticus 25:26 And if the man has no *kin* to redeem it, but he is able to redeem it; 27 Then let him count **את** *the* years from the sale of *the land* and restore **את** the remainder to the man to whom he sold it; so that he may return to his possession (*land*). C-MATS

Question: How is the value of the land calculated? If a man bought some land with ten crops remaining before the Jubilee, then each crop is worth one-tenth of the purchase price. *Chumash*

Leviticus 25:28 But if *he is* not able to buy it back, then that which is sold will remain in the hand of **אתו** *him* that has bought it until the Year of Jubilee: and in the Jubilee he will return to his possession (*land*). C-MATS



Jerusalem-walled city

Leviticus 25:29 And if a man sells his house *in* a walled city, then he may redeem it within a whole year after it is sold; after a full year he may redeem it. 30 And if it is not redeemed after a full year, then the house that *is* in the walled city will be established forever to him that bought **אתו** *it (him)* throughout his generations: it will not return *to him* in the Jubilee. 31 But the houses of the villages which *have* no walls round about them will be counted as the fields of the country: they may be redeemed and they will be released (*revert back*) in the Jubilee. 32 The cities of the Levites and the houses in the cities of their possession, the Levites may redeem at any time. 33 And if *someone* purchases a house from the Levites, then the house that was sold in the city of his possession, will be released in the Year of Jubilee: the houses of the cities of the Levites *are* their *tribe's* possession among *the* Children of Israel. C-MATS

Question: What property did the Levites own? They owned 48 cities and its surrounding fields among the tribes of Israel. Since the Levites' only heritage in Israel is their cities and the surrounding area, they cannot be deprived permanently of any part of their property. *Chumash*



Leviticus 25:34 But the fields in the open land around their cities may not be sold; it is **אֲדָמָה** their holding (possession) for them forever. 35 And if your brother has become poor and fallen in poverty; then you will assist him: *as though he is a stranger or a sojourner (stranger)*; that he can continue living with you. C-MATS

Question: What is the highest form of charity? The highest form of charity is to step in with help to prevent a person from becoming poor. This includes offering him a loan or employment, investing in his business, or any other form of assistance that will avoid poverty. Do not wait until he becomes poor. When a donkey's load begins to slip from its back, even one man can adjust it and keep the donkey from falling. But once the animal has fallen, even five people cannot get it back on its feet. *Chumash*

Question: What should we do when we see someone who has become poor? We might be tempted to think: "That's his problem and not mine." But the Torah teaches us otherwise. **אֲדָמָה** tells us that "if your brother has become poor and fallen in poverty; then you will assist him." When we encounter a poor person or someone failing in any way, we should do what we can to help him to pick himself up and live a better life. We are all children of the same Elohim and responsible to help each other out whenever we can. *Chumash*

Question: "All יהוה's children are guarantors for one another." What does this mean? A guarantor is someone who agrees in advance to help his friend to shoulder his burdens and to help him to get up when he falls. He guarantees - so to speak - his friend's success to the extent that he is able. This is how we should ideally relate to each other. When we see another falling in some way, we should be willing to step in and help prop him up. By boosting up someone who is falling, we can often change his entire direction in life for the better. *Chumash*

Spiritual Exercise: Help someone out this week.



Leviticus 25:36 Take no usury (*interest*) or profit **מֵאִתּוֹ** *from him*: but fear your Elohim; that your brother can *continually* live with you. C-MATS

Question: How is the phrase "that your brother can *continually* live with you" connected with not taking interest? When a person lends money on interest, he profits with every day that passes. Thus, the lender wants every day to be as short as possible so that more days pass and he will earn more money. On the other hand, the borrower prays that each day should become longer so that he will have to pay for fewer days. Consequently, these two people have a different outlook on time. By giving an interest-free loan, the lender will not pray for a shorter day and the borrower will not pray for a longer day, and thus, "that your brother can *continually* live with you" — with the same outlook on time. *Chumash*

Leviticus 25:37 **אֶת־** your money you will not give him with interest or sell *him* your produce for profit. C-MATS

Question: What is the root word of interest? Interest is derived from the same root word as biting, and describes what happens to the borrower; the transaction bites into his wealth. *Chumash*

Leviticus 25:38 I *am* יהוה your Elohim, which brought **אֶתְכֶם** *you* out of the land of Egypt to give you **אֶת־** *the* land of Canaan and to be your Elohim. C-MATS

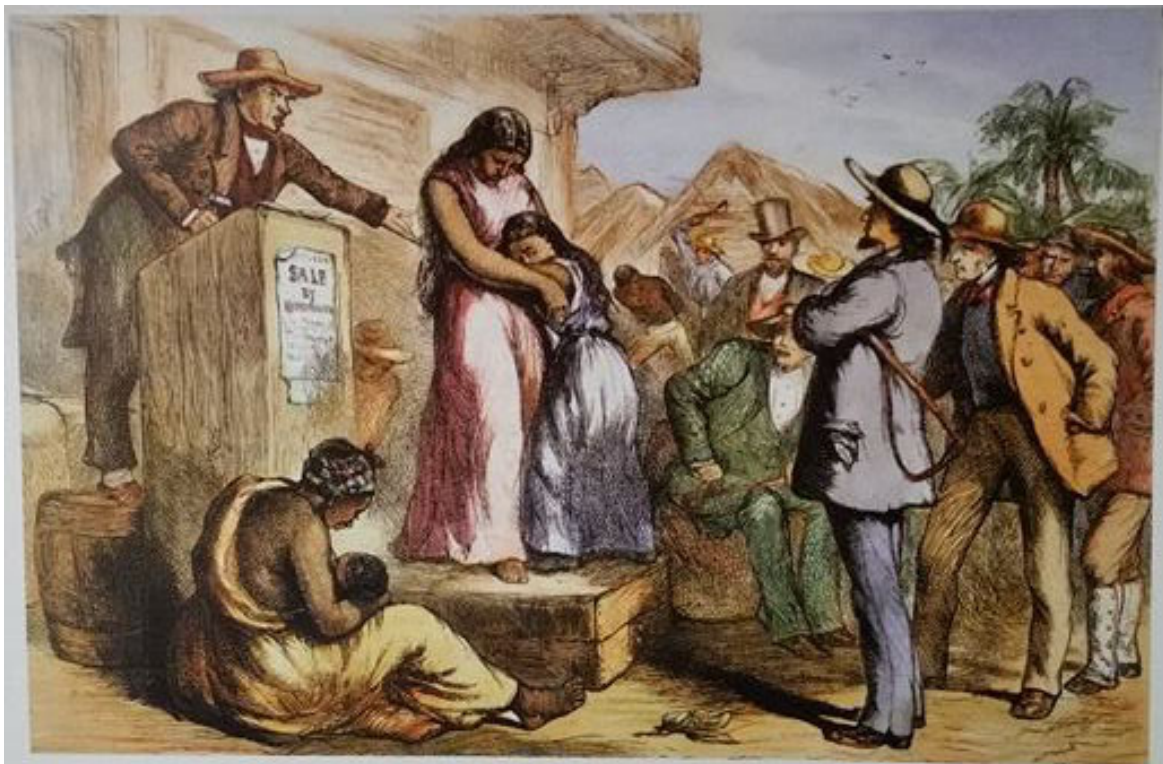
Question: Did יהוה give us the right to sell ourselves as slaves? Although the Torah gave Israelite men the right to sell themselves to fellow Israelites, they are not slaves in the generally accepted sense of the word. They do not lose their status in the religious or civil community. Do not assign him to do the sort of degrading tasks that would be given only to a slave, such as having him bring his master's personal effects to the bathhouse or put shoes on his master's feet. Rather, he should be assigned to skilled work or field labor, like hired help. The master is responsible for the upkeep of the slave's family. Since an Israelite is owned only by יהוה, it is disrespectful to sell him on an auction block; rather, he must be sold discreetly and with dignity.

Leviticus 25:39 And if your brother *who lives by you* becomes poor and is sold to you; you will not make him to serve as a slave servant: 40 *But* as a hired servant and as a sojourner, he will live with you and will serve you until the Year of Jubilee: 41 And then he will leave you, *both* he and his children with him and will return to his own family and to **אָרְצוֹ** *your holding (land)* of his fathers. 42 For they *are* My servants, which I brought **אֶרְצָם** *them* out of the land of Egypt: they will not be sold *as* male slaves. 43 You will not treat him harshly; but fear your Elohim. 44 Your male and female slaves *shall be taken* **מֵאֶרֶץ** *from* the heathen that *are* around you; from them you will buy male and female slaves. C-MATS

Question: Are we allowed to own slaves? The Torah states that one may purchase slaves from among the surrounding nations. Such slaves become the property of their owners. *Chumash*

Question: What attitude do you think could help a person treat others - especially those who seem to be 'less' than he is - with respect? There are two aspects to reality. The first and more superficial is the reality we see - in which some of us are smarter, richer, better-looking, etc. than others. However, there is a coexistent deeper, spiritual reality in which each human being, each creature is equally valued and valuable as a creation of **יְהוָה**. By focusing on this deeper reality, we will find it easier to relate to everyone and everything with deep respect. *Chumash*

Question: 'One who acquires a servant - acquires a master.' How do you understand this statement? They are teaching us that one shouldn't erroneously think that he has the right to mistreat someone under him (such as his servant). In fact, if a servant's master has only one pillow he must give it to his servant rather than himself! The Torah way is to treat all - regardless of their social station - with unconditional respect. *Chumash*



Slaves on the auction block

Leviticus 25:45 You may also purchase slaves from the children of strangers that live among you and members of their families, which they gave birth to in your land: and they will be your possession. **46** And you will take אֹתָם them as an inheritance for your children to inherit them for a possession; they will be your permanent slaves forever: but you will not rule over your brothers, the Children of Israel, harshly. **47** And if a sojourner or stranger becomes rich and your brother who lives by him becomes poor and sells himself to the stranger or sojourner or to a member of the stranger's family: **48** After he is sold he may be redeemed; one of his brothers may redeem him: **49** Either his uncle, or his uncle's son, may redeem him, or any that is near kin to him from his family may redeem him; or if he is able, he may redeem himself. C-MATS

Question: What should you do if one of your relatives sells himself as a slave to a non-Israelite? It was very wrong for the Israelite to sell himself to a non-Israelite, and his brethren might feel that he has forfeited his right to their mercy, but the Torah disagrees. Even after he has been sold, we are commanded to redeem him. An Israelite owned by a non-Israelite is required to work until the Jubilee Year when he goes free by Torah law -- but his brethren should not permit him to remain a slave for that long. It is their duty to redeem him as soon as possible, lest he assimilate among the gentiles. Nevertheless, the Torah does not permit the Israelite authorities to free their fellow Israelite by force. They must give his owner fair compensation. *Chumash*

Leviticus 25:50 And he will calculate with the person who bought him from the year that he was sold to the Year of Jubilee: and the amount to be paid will be based on the number of years and his wages as a hired servant. C-MATS

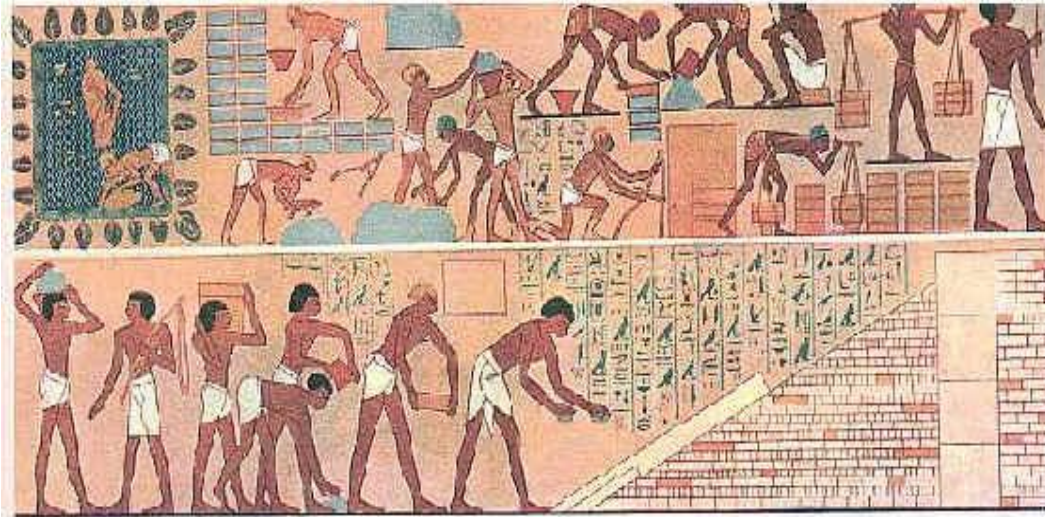
Question: Is it worst to cheat or steal from a non-Israelite or an Israelite? It is worse to steal from a non-Israelite than from an Israelite, because if an Israelite is mistreated by his fellow Israelite, he will not condemn all Israelites or lose his faith in יהוה. He will say that the individual who cheated him is dishonest, but not that he is a reflection on the Torah or its Giver. But if an Israelite cheats a non-Israelite, the victim will rail against the Torah and יהוה. Such dishonesty will result in the cardinal sin of desecration of His Name. For this reason, Jacob instructed his sons to return the money that they found in their sacks when they returned from Egypt; he wanted to sanctify יהוה's Name by demonstrating the integrity of His people. *Chumash*

Leviticus 25:51 If many years remain, according to them he will refund the amount of money that he was bought for. **52** And if few years remain until the Year of Jubilee, according to his years will he refund him again אֹתוֹ his redemption price from the amount he was bought for. **53** He will be like a yearly hired servant: you will see to it that he is not treated harshly. C-MATS

Question: Are we allowed to stand by when fellow Israelites treat their slaves harshly? Israelites are forbidden to stand by and tolerate the sight of their fellow Israelite being dominated harshly. *Chumash*

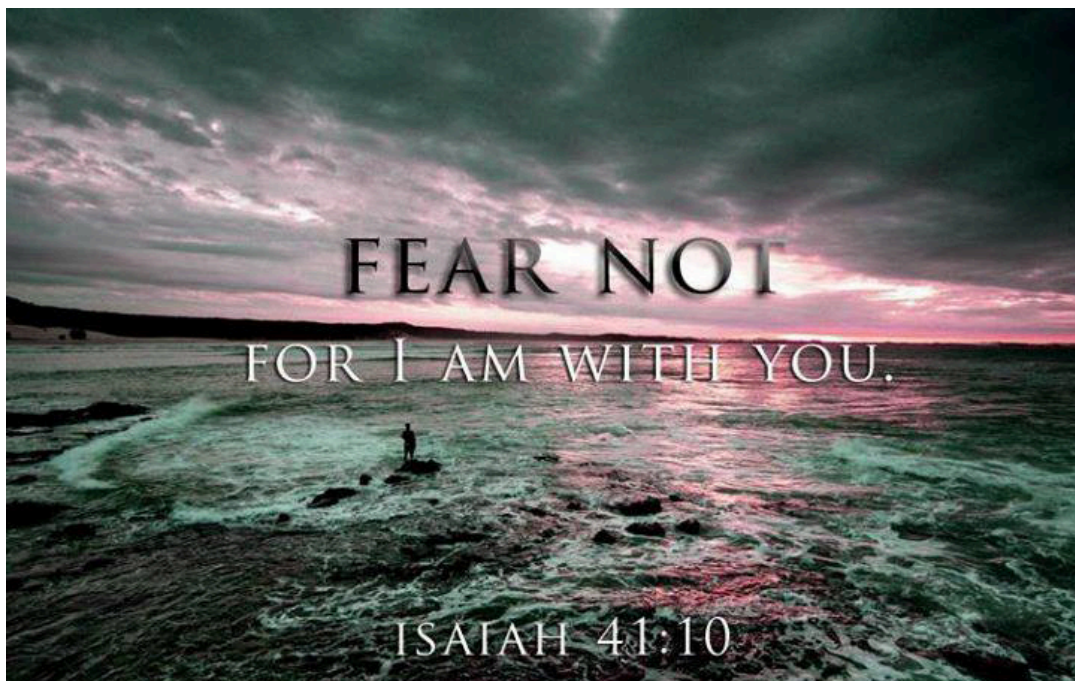
Leviticus 25:54 If he is not redeemed in these years, then he will be released in the Year of Jubilee, both he and his children with him. **55** The Children of Israel are servants to Me; they are My servants whom I brought אֹתָם them out of the land of Egypt: I am יהוה your Elohim. C-MATS

And they made their lives bitter with hard bondage, in mortar, and in brick and in all manner of service in the field.... Exodus 1:14



Leviticus 26:1 You will make no idols or graven images or set up a standing image; you will not set up *any* image of stone in your land to bow down to it: for I *am* יהוה your Elohim. 2 אתי My Sabbaths, you will keep and reverence My sanctuary: I *am* יהוה. C-MATS

Question: Do you live in fear? If you walk in יהוה's commandments, you should not be fearful or have anxiety.



Isaiah 41:10 Do not fear; for I am with you: be not dismayed; for I am your Elohim: I will strengthen you; indeed, I will help you; indeed, I will uphold you with the right hand of My righteousness. C-MATS

Psalms 56:3 What time I am afraid, I will put my trust in You. 4 In Elohim I will praise His word, in Elohim have I put my trust, I will not be afraid; what can flesh do to me? 5 All the day long they twist my words: all their thoughts are against me for evil. 6 They gather themselves together, they hide themselves, and they mark my steps, even as they have waited for my soul. 7 Shall they escape by iniquity? In anger cast down the people, O Elohim. 8 אַתָּה You number my wanderings: put my tears into Your bottle; are they not in Your book? C-MATS

Proverb 12:25 An anxious heart weighs a man down, but a kind word cheers him up. C-MATS

Psalms 27:1 יהוה is my light and my salvation; who shall I fear? יהוה is the strength of my life; of who shall I be afraid? C-MATS

Psalms 118:6 יהוה is on my side; I will not fear: what can man do to me? 7 יהוה is on my side among them that help me: therefore, shall I see my desire upon them that hate me. C-MATS

Jeremiah 46:27 וְאַתָּה and you, fear not, O My servant Jacob and be not dismayed, O Israel: for, see, I will save you from afar off וְאַתָּה and your seed from the land of their captivity; and Jacob will return and be in rest and at ease and none will make him afraid. 28 Fear אַתָּה you not, O Jacob My servant, says יהוה: for I am אִתְּךָ with you; for I will make a full end of all the nations (gentiles) among which I have scattered you: וְאַתָּה and you, I will not make a full end of, but correct you in measure; though I will not leave you entirely unpunished. C-MATS

Romans 8:15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." 16 The Spirit himself testifies with our spirit that we are Elohim's children. 17 Now if we are children, then we are heirs-heirs of Elohim and co-heirs with Yahushua. C-MATS

Psalms 34:8 Oh taste and see that יהוה is good: blessed is the man that takes refuge in Him. 9 Oh fear יהוה, you His saints; for there is no want to them that fear Him. 10 The young lions do lack and suffer hunger; but they that seek יהוה shall not lack any good thing. C-MATS

Psalms 91:9 For אַתָּה You, O יהוה, are my refuge! You have made the Most High your habitation; 10 There shall no evil befall you, neither shall any plague come near your tent. 11 For He will give His angels charge over you, to keep you in all your ways. 12 They shall bear you up in their hands, lest you dash your foot against a stone. C-MATS

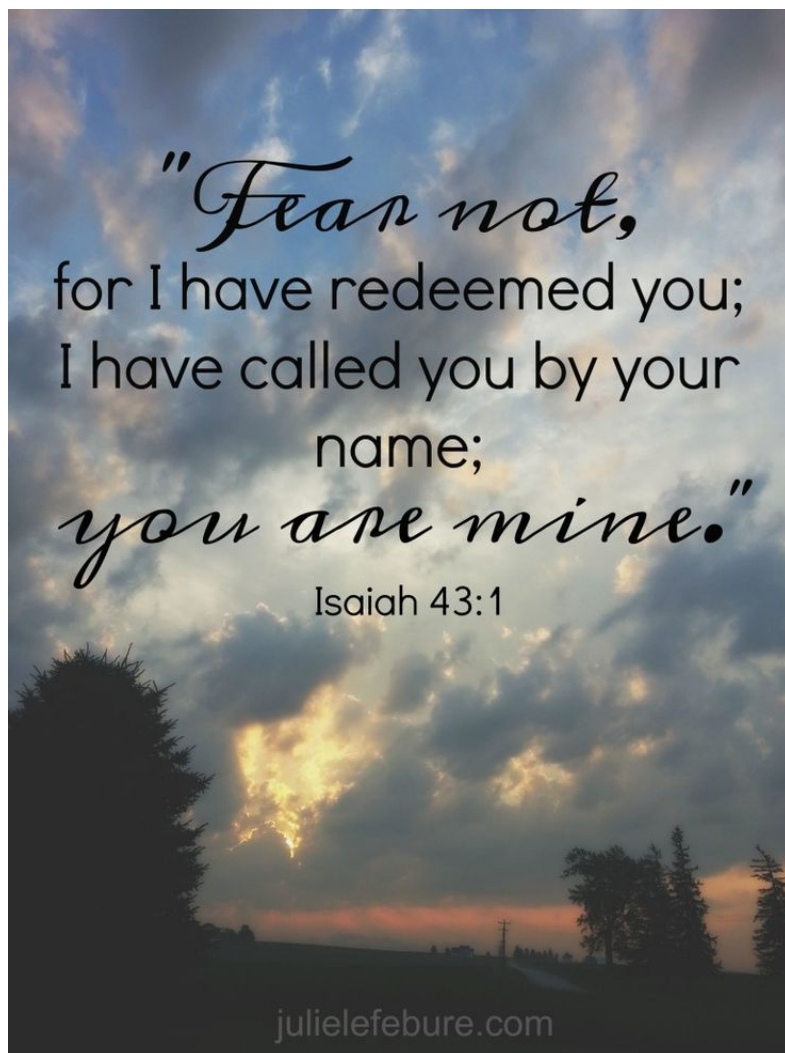
Psalms 111:2 The works of יהוה are great, sought out of all them that have pleasure therein. 3 His work is honor and majesty; and His righteousness endures forever. 4 He has made His wonderful works to be remembered: יהוה is gracious and merciful. 5 He has given food to them that fear Him: He will ever be mindful of His covenant. C-MATS

Psalms 112:7 He shall not be afraid of evil tidings: His heart is fixed, trusting in בְּיְהוָה. 8 His heart is established, he shall not be afraid, until he sees his desire upon his adversaries. C-MATS

Psalm 128:1 Blessed is everyone that fears יהוה that walks in His ways. 2 For you shall eat the labor of your hands: happy shall you be and it shall be well with you. 3 אשתך *Your wife* shall be as a fruitful vine, in the innermost parts of your house; your children like olive plants, round about your table. 4 Surely, so shall the man be blessed that fears יהוה. C-MATS

Psalm 147:10 He delights not in the strength of the horse: He takes no pleasure in the legs of a man. 11 Takes pleasure יהוה אתם them that fear Him, in אתם those that hope in His loving-kindness. C-MATS

Isaiah 43:1 But now so says יהוה that created you, O Jacob and He that formed you, O Israel, Fear not: for I have redeemed you, I have called you by your name; אתה you are Mine! 2 When you pass through the waters, I will be אתך with you and through the rivers, they will not overflow you: when you walk through the fire, you will not be burned; the flame neither will kindle upon you. 3 For I am יהוה your Elohim, the Holy One of Israel, your Savior. C-MATS



Question: If you trust in יהוה, do you have any reason to be fearful or anxious?

1 John 4:16 And we have known and believed the love that Elohim has to us. Elohim is love; and he that dwells in love dwells in Elohim, and Elohim in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love. C-MATS

Psalm 20:6 Now I know that יהוה saves His anointed; He will answer him from His holy heaven with the saving strength of His right hand. 7 Some *trust* in chariots and some in horses; but we will make mention of the name of יהוה our Elohim. C-MATS

Proverb 3:5 Trust in יהוה with all your heart and lean not upon your own understanding: 6 In all your ways acknowledge Him and He will direct your paths. 7 Be not wise in your own eyes; Fear אהי יהוה and depart from evil: 8 It will be health to your navel and marrow to your bones. C-MATS

Mark 4:39 And he arose, and rebuked the wind, and said to the sea, **Peace, be still.** And the wind ceased, and there was a great calm. 40 And he said to them, Why are you so fearful? how is it that you have no faith? C-MATS

Isaiah 12:2 Surely, El is my salvation (*Yeshuwah*); I will trust and will not be afraid; for is my strength and song; Yah, יהוה and He is become my salvation (*Yeshuwah*). C-MATS

John 14:1 **Do not let your heart be troubled: believe in Elohim, believe also in Me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.** C-MATS

Philippians 4:4 Rejoice in יהוה always. I will say it again: Rejoice! 5 Let your gentleness be evident to all. יהוה is near. 6 Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to Elohim. 7 And the peace of Elohim, which transcends all understanding, will guard your hearts and your minds in Yahshua. C-MATS

Jeremiah 32:27 Surely I am יהוה, the Elohim of all flesh: is there anything too hard for Me? C-MATS

Question: Is there ever a good reason to be worried? Sometimes, we can hear about or even be in situations that are difficult and in such cases, it's normal to feel tense and concerned. But even then, we can realize that worrying doesn't help us in any way and remember that יהוה is still with us and taking care of us.

Question: Does worrying ever solve anything? Not only doesn't it ever solve anything, but it causes many problems of its own. It can negatively affect a person's health and make it hard to think clearly, which is essential for effective problem solving'

Question: What is the difference if any between 'worry' and 'concern'? Although the words are similar, they are worlds apart. Worry is just an ineffective waste of emotional energy--feeling anxious but unfocused on finding solutions. Concern is recognizing that a situation might be difficult and mobilizing one's inner and outer resources to handle it in the most effective way.

Spiritual Exercise: Instead of worrying this week, pray and put your problems into יהוה's hands.



Do You Know?

1. Every _____ years is a Sabbatical year.
2. Many of the commandments learned in this Torah section only apply to the land of _____.
3. The Year of Jubilee comes on the _____ year in the Sabbatical cycle.
4. The Year of Jubilee begins on the Day of _____.
5. In the Jubilee year, all land returns to the original _____.
6. In the Jubilee year, indentured Israelite _____ are also released.
7. Every seventh year is like a _____ for the land because no work is allowed to be done on it; the land must rest.
8. On the Year of Jubilee, a _____ was sounded in the Land.
9. The Tribe of _____ kept their land as a permanent possession.
10. You should not make a _____ when selling something to a poor man.
11. You are forbidden to charge _____ on a loan to a brother Israelite.
12. Slaves can be purchased from _____ nations.
13. If you do not keep יהוה's laws, you will be punished _____ for _____.
14. If we keep יהוה's laws, יהוה promised us _____ in the Land and no wars.
15. יהוה promised that even in _____ He would be with us.

Answers:

1. seven
2. Israel
3. fifty
4. Atonement
5. Owner
6. servants
7. Sabbath
8. Shofar
9. Levi
10. profit
11. interest
12. Gentile, non-Israelite
13. Measure, measure
14. peace
15. exile

Haftorah

At the opening of the Haftorah, Jeremiah is sitting in prison. King Zedekiah of Judah had incarcerated him for prophesying that the Babylonians would prevail over the Judeans and send Zedekiah into exile. Zedekiah became king of Judea in 597 BCE. His reign ended in 586 BCE, with the destruction and exile of his kingdom, by the Babylonians. The story told in this Haftorah takes place between those years. Being behind bars does not prevent Jeremiah from receiving the word of יהוה. He learns, by way of prophesy, that his cousin Hanamel will come and ask Jeremiah to buy his land in Anathoth, explaining to Jeremiah “**the right of redemption is yours to buy it.**” (32:7). Sure enough, Hanamel appears at the prison compound and makes exactly this request of Jeremiah. The logic behind Hanamel’s request comes from today’s Torah portion “**If your brother becomes poor and has sold some of his possession (land) and if any of his kin comes to redeem it, then he will redeem that which his brother sold.**” Leviticus 25:25. Based on this law, if Hanamel were to sell his land to anyone outside the family, it would be Jeremiah’s responsibility to “redeem” it by buying it back to keep it in the family. Hanamel therefore offers Jeremiah the opportunity to buy the land in the first place. Even though Judah is under siege, and exile seems imminent, Jeremiah agrees to purchase the land. So distressed by the apparently hopeless situation in Judea, Jeremiah appears to express some disbelief in the message of hope he had previously conveyed with his deed of purchase. The Haftorah closes with יהוה reminding Jeremiah that if anyone can do the impossible, it’s Him: “**Surely I am יהוה, the Elohim of all flesh: is there anything too hard for Me?**”

Jeremiah 32:6 And Jeremiah said, The word of יהוה came to me, saying, 7 Surely, Hanamel the son of Shallum your uncle shall come to you, saying, **Buy** you **את** my field that is in Anathoth; for the right of redemption is yours to buy it. 8 So Hanamel my uncles son came to me in the court of the guard according to the word of יהוה and said to me, **Buy את** my field, I pray you, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours and the redemption is yours; buy it for yourself. Then I knew this was the word of יהוה. 9 And I bought **את** the field **מאת** from Hanamel my uncles son that was in Anathoth and weighed him **את** the money, even seventeen shekels of silver. 10 And I subscribed the deed and sealed it and called witnesses and weighed him the money in the scales. 11 So I took **את** deed of the purchase **both את** that which was sealed, *according to the ordinance and custom* **ונאת** and that which was open: 12 **ונאת** and I am giving **את** the deed of the purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle’s son and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard. 13 And I charged **את** Baruch before them, saying, 14 So says יהוה of **צבאות** Hosts, the Elohim of Israel: Take **these את** evidences, this **את** evidence of the purchase **ונאת** and which is sealed **את** and this evidence which is open and put them in an earthen vessel; that they may continue many days. 15 For so says יהוה of **צבאות** Hosts, the Elohim of Israel: Houses and fields and vineyards shall yet again be bought in **הנזאת** this land. 16 Now after I had delivered **את** deed of the purchase to Baruch the son of Neriah, I prayed to יהוה saying, 17 Ah Adonai יהוה! Surely **אתה** You have made **את** the heavens **ונאת** and the earth by Your great power and by Your outstretched arm; there is nothing too hard for You, 18 Who shows loving-kindness to thousands and recompenses the iniquity of **the אבות fathers** into the bosom of their children after them; the great, the mighty Elohim, יהוה of **צבאות** Hosts is His name. C-MATS

Jeremiah 32:19 Great in counsel and mighty in work; Whose eyes are upon all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings: 20 Who set signs and wonders in the land of Egypt, even to this day both in Israel and among *other* men; and made you a name, as at this day; 21 And did bring forth אֶת־ your people אֶת־ Israel out of the land of Egypt with signs and with wonders and with a strong hand and with an outstretched arm and with great terror; 22 And gave them הַזֶּאת this אֶת־ land which you swore to their fathers to give them, a land flowing with milk and honey; 23 And they came in and possessed אֶתָּה it (her), but they obeyed not Your voice, nor walked in Your Torah neither walked in אֶת all that You commanded them they have done nothing: therefore, You have caused אֶת all הַזֶּאת this evil to come upon אֹתָם them. 24 Behold the mounds, they are come to the city to take it and the city is given into the hand of the Chaldeans that fight against it because of the sword and of famine and of pestilence and what You have spoken is come to pass; and, surely, You see it. 25 וְאַתָּה And You, אָמַרְתָּ You said to me, O Adonai יהוה Buy you the field for money and call witnesses; whereas the city is given into the hand of the Chaldeans. 26 Then came the word of יהוה to Jeremiah, saying, 27 Surely I am יהוה, the Elohim of all flesh: is there anything too hard for Me? C-MATS



Brit Chadasha

John 14:15 I call you not servants; for the servant knows not what his master does: but I have called you friends; for all things that I have heard of my Father I have made known to you. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 17 Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he dwells with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world sees me no more; but you see me: because I live, you shall live also. 20 At that day you shall know that I am in my Father, and you in me, and I in you. 21 He that has My commandments, and keeps them, he it is that loves Me: and he that loves Me shall be loved by My Father, and I will love him, and will manifest Myself to him.
C-MATS

John 15:10 If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken to you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That you love one another, as I have loved you. C-MATS

Luke 4:16 And he (Yahshua) came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. 17 And there was delivered to him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 18 The Spirit of יהוה is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of יהוה. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say to them, This day is this scripture fulfilled in your ears. C-MATS

1 Corinthians 7:21 Were you a slave when Elohim called you? Well, never mind; but if you have a chance to become a free man, use it. 22 For a slave who has been called by יהוה is יהוה's free man; in the same way a free man who has been called by Yahshua is his slave. 23 Elohim bought you for a price; so do not become slaves of men. 24 My brothers, each one should remain in brothership with Elohim in the same condition that he was when he was called. C-MATS

Galatians 6:7 Do not deceive yourselves; no one makes a fool of Elohim. A person will reap exactly what he plants. 8 If he plants in the field of his natural desires, from it he will gather the harvest of death; if he plants in the field of the Spirit, from the Spirit he will gather the harvest of eternal life. 9 So let us not become tired of doing good; for if we do not give up, the time will come when we will reap the harvest. 10 So then, as often as we have the chance, we should do good to everyone, and especially to those who belong to our family in the faith. C-MATS

It is so important not to embarrass other people, and unless we really think about it, it's possible to hurt people's feelings without even knowing it. This week's portion gives us a specific reminder to be extra careful not to hurt or embarrass people with our words.

"OFF THE RACK"

Beverly always had mixed feelings when she dropped off a bag of used clothing at The Depot, the local second-hand clothing store. This store sold the used clothing at very cheap prices for people who couldn't afford to buy their clothing at regular stores, giving it the not-so-nice nickname, 'the poor people's store.' On the one hand it felt good to clean out her overstuffed closet of so many outdated outfits that thankfully her family could afford. Yet somehow each outfit, even though she had hardly worn a lot of them, sort of felt like an old friend. It was a bit hard to say goodbye. 'Well enough of this,' she thought as she was about to dump the bag into the drop-off box at the back of the store.

Suddenly she heard a familiar voice from the other end of the store. She looked up, surprised to see her friend Liz walk in with her younger sister. 'Are they dropping off clothing too?' Beverly noticed that they came in empty-handed, and they were going up and down the racks like they were trying to pick out clothes. It didn't make sense. Why would a couple of well off kids like them be shopping in the 'poor people's store'? Suddenly it clicked. Beverly remembered hearing how Liz's dad had lost his job a while ago. Even though Liz had laughed it off at the time, she had also stopped coming with Bev and the gang when they would go off to the mall and stock up on the latest fashions. 'Wow, things must be harder for them than I thought,' sighed Beverly. She watched from across the store, without being seen by the girls who were picking through the used clothing bins. Beverly was about to go over to them and say 'hi' when it dawned on her how embarrassed Liz would feel if she knew she had seen her. But what could she do? They were moving her way, and there was no other exit or way to get out of sight, short of jumping into the drop-off box! She braced for what was sure to be a very embarrassing encounter for her friend, when suddenly she got an idea. She quickly dug a few of the outfits from her drop-off bag and emptied the rest onto one of the tables. She held up one of the outfits in front of herself as if she was looking it over. "Oh hi Liz!" Beverly said in her best, surprised voice. "Do you shop here too?" The two sisters looked at her and started to blush. "Um, well, you know we were just..." Liz started to mumble, but Beverly cut her off. "Oh, I thought this was just my little secret. I don't know why more people don't shop here. I found some of the nicest things here at a really great price. Why waste money at the mall for no reason, right?" Beverly smiled brightly, and was happy to see Liz and her sister looking relieved and much more relaxed. "So what do you think of this outfit for me?" she asked, holding up one of her own outfits. "It looks practically brand new! I think I'm gonna take it. You know I saw a lot of nice stuff over there," she said pointing to the clothing she just brought. "I'm done shopping for now, but I bet there's some stuff that would be perfect for the two of you." With that, she grabbed her outfit and brought it to the sales counter, waving to the now smiling sisters. She paid for (her own) dress and left the store before the confused sales woman could ask any questions. The next morning, Beverly's mom noticed her heading out for school wearing the outfit. "Hey, didn't you drop off that one at The Depot?" she asked surprised. "Well, Mom, I was going to, until I realized how I could do an even bigger act of kindness by keeping it instead."

Question: Why did Beverly do what she did instead of just going up to her friends and saying 'hi'? She realized that if her friend, Liz, who could once afford to shop at exclusive stores and now had to buy second-hand, saw she was dropping off clothes, it would make her feel inferior and embarrassed, so she came up with a good way to let her friend save face - by pretending she was shopping there too.

Question: Is not having a lot of money and buying things second-hand something to be embarrassed about? Though it's understandable that someone might feel embarrassed in Liz's situation, and Beverly was right to be sensitive of her feelings, Liz really had nothing to be embarrassed about. As long as a person is trying to do good and live a life of proper values she needn't feel embarrassed regardless of whether she is rich or poor, good looking or ugly etc., and vice-versa.

Question: Do you think Beverly was being untruthful by saying she was there shopping when she was really dropping off clothes? Truthfulness is much more than a matter of stating correct or incorrect facts. The Torah permits one to change his words in order to save someone from embarrassment. In this case, by pretending to be shopping to save her friends' embarrassment, Beverly, in a higher sense, was being much more truthful than if she had merely told them the straight facts. But this can be done in only rare instances and no one should ever get into the habit of telling a 'white lie' even when it's justified.

Question: If a formerly rich person loses his money and requires charity, we should give him more than someone who was always poor. Why do you think that is? Do you agree or do you think it is fairer to support everyone equally? Someone who was always poor has grown used to it, and doesn't feel the same degree of pain about the situation as someone who was once wealthy and now must make do on much less. Therefore, we must be sensitive to his predicament, and give him more, even if it means giving less to the other.

Spiritual Exercise: How can you save someone from being embarrassed this week?

Resources:

“Weekly Torah Portion” from www.aish.com

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com