

Behar **“On Mount Sinai”**

Torah Reading: Leviticus 25:1-26:2

Haftarah Reading: Jeremiah 32: 6-27

Study Notes

The teachings in this week's parasha are perhaps, one of the many proofs that the words which we are reading are the words of God Himself, and not the product of man's invention. In Leviticus 25 we will discuss some of the most sublime principles of human dignity, equality, and justice found anywhere. We will also learn of the Sabbatical Year, The Year of Jubilee, and how we are responsible for fellow man that is stricken with poverty.

Shabbat- Rest

- To this point the word Shabbat or its derivative has been used 25 times in the Torah. Each time referring to a specific day of rest.
- In Leviticus 25, the word Shabbat refers to a year of rest every seventh year, not simply for man but for the land, God's land.
- By designating a rest every seven years, as well every seven days, God is continuing to emphasize that the primary nature of our relationship to him is that of complete and absolute rest.
- Through Yeshua, God has been trying to communicate to mankind that all we need to do is simply rest our souls, our lot, and our lives into His hands by faith. So why are under the mindset that we must continually be doing good works in order to maintain a relationship with our Father? Why do we get so caught in doing that we miss the simple pleasures He's placed in front of us? We've literally forgotten to stop and smell the roses, or to hold a newborn child, or any other of God's creation that are there for our enjoyment.

The Lord's Shabbat

- The similarity between the two kinds of Shabbat goes beyond that of simply rest. The first Shabbat was called the Lord's because it was He who rested as we are told in Bereshit. Thus Shabbat was God's idea from the beginning, he set the pattern and asked to follow suit.
- So in the Sabbatical year he has set a Shabbat for the land, His land the land He gave as an inheritance to rest.
- Since the land in reality belongs to the Lord, who has permission to live there? What are the conditions for living there?
- The seventh-day Shabbat and the Sabbatical Year remind us that the Lord our God is the Creator and King of the universe. The genuine sign and symbol for the truth of God's existence.

- Yeshua tells us that the Shabbat was made for man not man for the Shabbat. Not only does it provide us physical rest, but spiritual by causing us to have faith in providing during the Sabbatical year. Look at Vayikra 25:21.

Yovel- Jubilee

- The Shemittah is every seventh year. The Year of Jubilee comes every seven times seven years or fifty years.
- The Yovel contains three obligations and finds its root at Mt. Sinai.
 1. The release of all slaves. The children of Israel should be free, as at Sinai upon their release from Egyptian bondage.
 2. The return of all land to its original owner. All land reverts to its original state, just as at Sinai, the children of Israel possessed no fields or vineyards.
 3. Forgiveness of all debt. The Torah calls us back to our roots of freedom; man is to serve only his Lord God, not two masters.
- Read James 1:22-25. The Torah is a description of what the righteousness of God looks like on earth. Through the Messiah we have been made the righteousness of God in Him. Therefore, the Torah is mirror in which we can see what the new “me” looks like. The “perfect law gives freedom”, freedom to be who we are.
- We have all been born sinners (Romans 3:23), therefore we are in bondage of sin. But Yeshua said he came to set us free, and through this freedom we can find rest.
- Do you remember what you look like in the mirror, or have you forgotten and live like something other than you are- a new creation child of God?

D’ror- Freedom

- In the Shemittah year the slave could choose to stay with his master, during the year of Jubilee they had to leave.
- During the Yovel year we are running free without hindrance to be who he made us in Messiah redeemed servants of the Redeemer Himself.

Ye’mookh- Poor

- The Torah regulates the relationship between the impoverished and those that they have sold themselves to. There is to be equal fairness for both the one who became the mookh (poor and to the one who became the master).
- For the Children of Israel are servants to Me, they are my servants, whom I have taken out of the land of Egypt- I am the Lord your God.
- God wants everyone to be treated the same way he treats His servants.
- When will we know the fullness of the complete meaning of freedom? Isaiah 61.1. Read Acts 3:21 and II Peter 3:13.