



BeHar ~ On the Mount
BeChukotai ~ In My Statutes

VaYiqra / Leviticus 25:1 ~ 27:34

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Again this week, we have a “*double parsha*”. Our two Torah portions for this week, “**BeHar**” and “**BeChukotai**” are often combined. And, with these two short, but powerful, parshot; we come to the end of Sefer VaYiqra, which means “**And He Called**”.

The name of the first half of our parsha this week, “**BeHar**” (*bet-hey-reish*), means “**on the Mount**”. The meanings of the letters are interesting. Remember, “*bet*” is “**house**”, “*hey*” is “**revelation**” and “*reish*” is “**beginning**”, “**head**” or “**top**”. So, the letters in “**BeHar**” (**on the mount**) mean the “*house of revelation is on top*”. Also, the numeric value of the letters is 207; which also equals “**ohr**” or “**light**”, “**a’dabar**”, “**I will speak**” and “**a’ra’ah**” or “**I will appear**”. It’s also important to remember what we’ve learned over the last few weeks; that in Torah, there is no time. **Verse 1** this week reads; **And YHVH spoke to Moshe on Mount Sinai, saying,....** Even though we’ve seen the construction of the “*Mishkan*” and it’s inauguration, along with the consecration and ordination of the priests, these words are spoken when Moshe is still up on Mount Sinai for the third time and is a continuation of **Shemot / Exodus 34** when YHVH had him cut two tablets of stone, like the first ones, and return to the mountain to receive further commandments for B’nei Yisra’el (*the Children of Israel*).

So, let’s begin with **VaYiqra / Leviticus 25:1-7**; **And YHVH spoke to Moshe on Mount Sinai, saying, “Speak to the children of Yisra’el, and say to them, ‘When you come into the land which I give you, then the land shall observe a Sabbath to YHVH. Six years you sow your field, and six years you prune your vineyard, and gather in its fruit, but in the seventh year the land is to have a Sabbath of rest, a Sabbath to YHVH. Do not sow your field and do not prune your vineyard. 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. 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, and for your livestock and the beasts that are in your land. All its crops are for food.’”**

Last week in **Parsha Emor**, specifically in **VaYiqra Chapter 23**, we learned of the “**Appointed Times**”, or the “**Mo’edim**” that we are to observe throughout the year. These instructions opened in **VaYiqra 23:1-2**, with the words; **And YHVH spoke to Moshe, saying, “Speak to the children of Yisra’el, and say to them, ‘The appointed times of YHVH, which you are to proclaim as set-apart gatherings, My appointed times, are these:...”** These began, of

course, with the weekly Shabbat, or Sabbath. This week, in **Parsha BeHar**, we are seeing the continuation of this theme of “***cycles of time***” on a higher level, that of years. And, what’s really interesting here is that now YHVH adds to this, when He says in **verse 2**, ‘***When you come into the land which I give you...***’ Now, we come to commands regarding the Land, Eretz Israel.

In his book on **VaYiqra (Leviticus)**, titled; “**The Three Pillars**”, David Milston points out that, just like He chose B’nei Yisra’el as His “*chosen people*”, Elohim also chose “**Eretz Yisra’el**” over all the lands of the earth. True, He owns it all, as **Tehillim / Psalms 24:1** states; ***The earth belongs to YHVH, and all that fills it; the world and those who dwell in it.*** Yet, YHVH has chosen a specific Land for His chosen people. That Land is Eretz Yisra’el. As He says of this Land in **Debarim / Deuteronomy 11:10-12**; ***“For the land which you are going in to possess is not like the land of Mitsrayim from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden, but the land which you are passing over to possess is a land of hills and valleys, which drinks water from the rain of the heavens, a land which YHVH your Elohim looks after. The eyes of YHVH your Elohim are always on it, from the beginning of the year to the latter end of the year.”***

The Land of Israel is truly a “***holy land***”, a “***land set-apart***” by the Creator, as the Land for B’nei Yisra’el to fulfill her destiny, as a kingdom of priests. In fact, some Torah commands are specific to the Land. Next, we read in **VaYiqra / Leviticus 25: 8-22**; ***And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years. You shall then sound a ram’s horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram’s horn to pass through all your land. And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Jubilee for you. And each of you shall return to his possession and each of you return to his clan. The fiftieth year is a Jubilee to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine. It is a Jubilee, it is set-apart to you. Eat from the field its crops. In the Year of this Jubilee let each one of you return to his possession. And when you sell whatever to your neighbor or buy from the hand of your neighbor, do not exploit one another. According to the number of years after the Jubilee you buy from your neighbor, and according to the number of years of crops he sells to you. According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops. And do not oppress one another, but you shall fear your Elohim. For I am YHVH your Elohim. And you shall do My laws and guard My right-rulings, and shall do them. And you shall dwell in the land in safety, and the land shall yield its fruit, and you shall eat to satisfaction, and shall dwell there in safety. And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?” Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years. And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.***

So, now we see the commands regarding the “***Shemitta***” or “***Sabbatical Year***” and the “***Yovel***” or “***Jubilee Year***”. These are what set-apart or consecrate this land, Eretz Yisra’el, from all other lands and binds Am Yisra’el (*the people of Israel*) to this Land. You see, YHVH didn’t command the “***Sabbatical Year***” or the “***Jubilee Year***” to be kept in any other land, or by any other people. This is a significant part of the Covenant at Sinai. Remember, we opened with, ***And YHVH spoke to Moshe on Mount Sinai, saying, “Speak to the children of Yisra’el, and say to them...”*** These commands are to B’nei Yisra’el and no one else; and, for Eretz Yisra’el, and

nowhere else. By observing the *Shemitta*, in Eretz Yisra'el, we as a whole nation recall His act of creation and resting on the 7th day, by observing His commanded rest of the Land. This parallel is referred to in our text, **VaYiqra 25:4** says; ***“but in the seventh year the land is to have a Sabbath of rest, a Sabbath to YHVH.”*** As David Milston further points out in his book, Isra'el is not simply a place for Am Yisra'el to live. It is where we are supposed to live. No matter what else is going on here, Israel is the holiest place on earth, period. If we yearn for holiness, there is only one destination. B'nei Yisra'el, in the wilderness, had all their needs met. They had everything provided by Elohim to sustain them in every way. But, they could not fulfill their destiny as a people, or keep all the commands of Elohim, until they came in and lived in the Land. It's the same with us today. We may be very comfortable in the U.S., New Zealand, or wherever. But, we will never reach our potential until we come home.

We can thank our brother Judah for preserving the Torah in and through their exile. We can thank YHVH that we have found it and hunger for it here in our exile. But, only in Israel can we keep all of the commands that we're called upon to keep. And, only here can we worship our Creator and King according to His Word. As it is written in **Tehillim / Psalms 137:1-6**; ***“By the rivers of Babylon, there we sat down and we wept as we remembered Tzion. We hung our harps upon the willows in the midst of it. For there our captors asked us for the words of a song, and our plunderers rejoicing, saying, “Sing to us a song of Tzion!” How could we sing the song of YHVH in a foreign land? If I forget you, O Yerushalayim, let my right hand forget. Let my tongue cleave to my palate, if I do not remember you, if I do not exalt Yerushalayim above my chief joy.*** I speak from personal experience, when I say that when you live in Eretz Yisra'el, everything surrounding you is holy. Every step you take, every fruit you see, your thoughts and actions, your study of Torah; all are set-apart; because, we are where we're meant to be and here our potential is so much greater.

Now back to our text; I need to point out that, in years past we have discussed an apparent contradiction. We read in **VaYiqra / Leviticus 25, verses 4b and 5**; ***“Do not sow your field and do not prune your vineyard. 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.”*** Then, **verse 6 and 7** say; ***“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, and for your livestock and the beasts that are in your land. All its crops are for food.”*** Now, while we're still contemplating these verses, we go on to read, after the setting apart of the *Jubilee Year*, **verses 20-22**; ***‘And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?” ‘Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years. And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.’***

Well, which is it? It sounds pretty clear that we are not to sow, harvest or gather in the *Shemitta Year*. Yet, it is **“food”** for us and the livestock. **Verse 7** finishes by saying ***“All its crops are for food”***. Do we indeed have a contradiction here? Not really. You see, the Hebrew word for **“food”** in **verse 6**, where It says, ***“And the Sabbath of the land shall be to you for ‘food’”*** is **“oklah”** (*aleph-kaf-lamed-hey*), Strong's #402. Actually, in the Hebrew Torah, it's **“I'oklah”**; which means **“for food”**. It is from the root word **“akal”** (*aleph-kaf-lamed*), which is used at the end of **verse 7**, ***“All its crops are for food”***. **“Akala”** literally means **“to eat”** or **“to dine”**. So, this command regarding the *Shemitta Year* is a rightruling, from YHVH for the Children of Yisra'el. And, B'nei Yisra'el is not to harvest ***for gain*** in that year. But, what grows of itself is for food for all, including the servants, the strangers and the cattle, along with the crop of the sixth year. In Israel today,

the farmers, who observe the *Shemitta*, open their lands, orchards and vineyards to everyone, to come and pick and eat.

Here in **Chapter 23**, YHVH also introduces the “**Yovel**”, or “**Jubilee Year**”. This *Jubilee Year* takes us to an even higher level of the “**cycles of time**”, as I mentioned earlier. As Rabbi Avraham Greenbaum writes, “*The Jubilee cycle is like a gracious cosmic game in which even the losers eventually get to go back and have a fresh to start all over again -- because G-d, the true Owner and Master of all the land and its inhabitants, is truly compassionate. Even in the idyllic world of independent land-owners, one tends to be more successful, while another is less successful. In time, one is forced to sell his land and even his house. Then he falls into debt, and eventually he becomes enslaved. In the Jubilee year, signaled by the trumpeting of the Shofar of Freedom on Yom Kippur of that year, all the slaves go free and all the fields and orchards go back to their original owners.*”

There's one more thing I need to point out here. It relates to the “**Counting of the Omer**”, and when we begin our count. Now, we read back in **verses 8-10**; ***‘And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years. You shall then sound a ram’s horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram’s horn to pass through all your land. And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Jubilee for you. And each of you shall return to his possession, and each of you return to his clan.’*** Here, we have this term “**Sabbaths of years**”. What does this mean? The rabbis teach that the word “**Sabbaths**” or “**Shabbatot**” here means “**the end of the years**” or “**complete years**”, as comparing them to complete weeks, irregardless of which month or day they begin, which in this case is Yom Teruah or Rosh Hashanah (*the beginning of the year*), which a fixed calendar day (*Rosh Chodesh or Tishri 1*). The 49 year count begins on this day, which is not necessarily a weekly Sabbath. This terminology mirrors the terminology Torah uses to describe when and how to “*Count the Omer*” or the seven weeks between Pesach and Shavu’ot; as we read in **VaYiqra / Leviticus 23:15-16**; ***And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to YHVH.*** Torah uses the same terminology to describe both “**countings**”.

Now, let's continue with **VaYiqra / Leviticus 25:23-34**; ***‘And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me. And provide for a redemption for the land, in all the land of your possession. When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold. And when the man has no one to redeem it, but he himself becomes able to redeem it, then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession. And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee. And it shall be released in the Jubilee, and he shall return to his possession. And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year. But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Jubilee. The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right***

of redemption belongs to it, and they are released in the Jubilee. As for the cities of the Lewites, and the houses in the cities of their possession, the Lewites have a right of redemption forever. And that which is redeemed from the Lewites, both the sale of a house and the city of his possession shall be released in the Year of Jubilee, because the houses in the cities of the Lewites are their possession in the midst of the children of Yisra'el. But the field of the open land of their cities is not sold, for it is their everlasting possession.'

Here, we see the provision for the “**redemption**” of the land. YHVH reminds us that the land (*ha Eretz*) is His and that we are sojourners and settlers **with** Him. This ties in so perfectly with the Haftorah reading for **Parsha BeHar**, which is **Yirmeyahu 32:6-27**; **And Yirmeyahu said, “The word of YHVH came to me, saying, ‘See, Haname’el son of Shallum your uncle is coming to you, saying, “Buy my field which is in Anathoth, for the right of redemption is yours to buy it.”’** **“So Haname’el my uncle’s son came to me in the court of the guard according to the word of YHVH, and said to me, ‘Please buy my field that is in Anathoth, which is in the land of Binyamin, for the right of inheritance is yours, and the redemption. Buy it for yourself.’ And I knew that this was the word of YHVH. And I bought the field which was at Anathoth from Haname’el, my uncle’s son, and weighed out to him the silver, seventeen shekels of silver. And I signed the deed and sealed it, took witnesses, and weighed the silver in the scales. Then I took the deed of purchase – that which was sealed according to the command and law, and that which was open – and I gave the deed of purchase to Baruk son of Neriyah, son of Mahseyah, in the presence of Haname’el my uncle’s son, and in the presence of the witnesses who signed the deed of purchase, before all the Yehudim who sat in the court of the guard. And I commanded Baruk before their eyes, saying, ‘Thus said YHVH of hosts, the Elohim of Yisra’el, “Take these deeds, both this deed of purchase which is sealed and this deed which is open, and put them in an earthen vessel, so that they remain many days.”’** **“For thus said YHVH of hosts, the Elohim of Yisra’el, “Houses and fields and vineyards shall again be bought in this land.”’** **“And after I had given the deed of purchase to Baruk son of Neriyah, I prayed to YHVH, saying, ‘Ah, Master YHVH! See, You have made the heavens and the earth by Your great power and outstretched arm. There is no matter too hard for You, who show kindness to thousands, and repay the crookedness of the fathers into the bosom of their children after them – the Great, the Mighty El, YHVH of hosts is His Name, great in counsel and mighty in work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his deeds. For You have set signs and wonders in the land of Mitsrayim, to this day, and in Yisra’el and among other men. And You have made Yourself a Name, as it is this day. And You have brought Your people Yisra’el out of the land of Mitsrayim with signs and wonders, with a strong hand and an outstretched arm, and with great fearsome deeds. And You gave them this land, of which You swore to their fathers to give them, a land flowing with milk and honey. And they came in and possessed it, but they did not obey Your voice nor did they walk in Your Torah. They did not do all that You commanded them to do, so You brought all this evil upon them. See the siege mounds! They have come to the city to take it. And the city has been given into the hand of the Chaldeans who fight against it, because of the sword and the scarcity of food and the pestilence. And what You have spoken has come about, and look, You see it! Yet You, O Master YHVH, have said to me, “Buy the field for silver, and take witnesses”! although the city has been given into the hand of the Chaldeans.’”** **Then the word of YHVH came to Yirmeyahu, saying, “See, I am YHVH, the Elohim of all flesh. Is there any matter too hard for Me?”**

So, even though Judah (*Yehudah*) was about to go into captivity in Babylon, YHVH has Yirmeyahu (*Jeremiah*) redeem a very important piece of Hebrew real estate. For the **“right of redemption”** belonged to Yirmeyahu. This piece of land that he redeemed for 17 shekels of silver was the Levite city of refuge, in the Land of Benjamin, named **Anathoth**, which was just 3 miles north of the old city of Jerusalem.

First let’s look at the names we find here. First, we need to point out that Yirmeyahu means **“whom Yah has appointed”**. Now, **Anathoth**, Yirmeyahu’s home town, means **“to answer”** or **“testify”**. The prophet redeemed the land from **“Haname’el”** or **“Gracious is El”**, son of **“Shallum”** or **“reward”**, **“to finish”** and **“to be at peace”**. This city was in the land of **“Benjamin”** or **“son of the right hand”**. Yirmeyahu gave the deed for the land to **“Baruk”** or **“blessed”**, son of **“Neriyah”** meaning **“lamp”** or **“light of Yah”**. Wow! This City of Refuge, next to Jerusalem, **Anathoth** (the Answer, the Testimony), was redeemed by Yirmeyahu, **“whom Yah has appointed”**, through the **“Graciousness of Elohim”**; whose Son’s **“reward”** is to **“be at peace”** and a **“son of the Right Hand”**. **“Blessed is the Lamp of YHVH”**, the Living Torah. Oh, there’s more. The redemption price was 17 shekels of silver. **Silver**, if you’ll remember, is an allegory for our love for Elohim. **Seventeen** is a special number, as it is not divisible by any other number. It is made up of two numbers relating to perfection: 7 (*spiritual perfection*) and 10 (*spiritual order*). **Seventeen** is the numeric value of **“zebah”** which is **“the sacrifice”** or the **“lamb of the sacrifice”**; **“that which is sacrificed”** and also **“tov”**. **“And, Elohim saw the “Light”, that it was tov.”**

Let’s finish **Parsha BeHar** with **VaYiqra / Leviticus 25:35-26:2**; **‘And when your brother becomes poor, and his hand has failed with you, then you shall sustain him, and he shall live with you, like a stranger or a sojourner. Take no interest from him, or profit, but you shall fear your Elohim, and your brother shall live with you. Do not lend him your silver on interest, and do not lend him your food for profit. I am YHVH your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena’an, to be your Elohim. And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave. But as a hired servant, as a settler he is with you, and serves you until the Year of Jubilee. And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers. For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves. Do not rule over him with harshness, but you shall fear your Elohim. And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves, and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property. And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra’el, you do not rule with harshness, one over another. Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner’s clan, after he has been sold, there is a right of redemption to him – one of his brothers does redeem him, or his uncle or his uncle’s son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself. And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; as the days of a hired servant it is with him. If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase. And if few years are left until the Year of Jubilee, then he shall**

reckon with him, and according to his years he repays him the price of his redemption. He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes. And if he is not redeemed in these years, then he shall be released in the Year of Jubilee, he and his children with him. Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am YHVH your Elohim. Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am YHVH your Elohim. Guard My Sabbaths and reverence My set-apart place. I am YHVH.'"

As this *parsha* closes, we see the “**two pillars**” on which hang all the Torah and the Prophets, as Yahshua said. Love YHVH your Elohim and love your neighbor as yourself. Love in the Hebrew is such an interesting word. The word is “**ahav**”, (*aleph-hey-vet [beit]*) means to “**love**” or literally to “**breathe after**”. In brotherly love, this equates with what **Shemu'el Aleph / 1 Samuel. 20:17** says in regards to how David loved Yonatan. It reads, “*he loved him as his own soul*”. This is the kind of love for one another that we are seek YHVH for; as we read in **Yochanan Aleph / 1 John 4:7**; *Beloved ones, let us love one another, because love is of Elohim, and everyone who loves has been born of Elohim, and knows Elohim*. The letters “ahav” are also interesting. In part of the word, we have “**Av**” or “**Ab**” (*aleph-beit*), meaning Father, the letters mean “**master of the house**”. And, when we add a “**hey**” (*to behold*) in the middle and we “**behold the Master of the House**” and we have “**ahav**” (*love*). The numeric value of “**ahav**” is 8, which represents “**new beginnings**” and equals the letter “**chet**” which means “**fear**”, as in “**fear of YHVH**” whose full expression is “**love**” (*ahav*). It beautifully comes full circle.

The second half of our “*double parsha*” this week is **Parsha BeChukotai** (*Bet-chet-kuf-tav-yud*) and means “**in My statutes**”. The numeric value of these letters is very interesting here, as they equal 520, which also equals “**sakar**” or “**reward**”, “**I'yeeshar**” or “**will please**” and “**v'lemad tem**” or “**and you shall learn**”. What helps make this last one (*and you shall learn*) interesting is the opening verse of this *parsha*. It begins with **VaYiqra 26:3**; “**Eem bechukotai talaqoo va'et mitzvati tish'maroo va'asit'emet etam**”. Or in English; “**If you walk in My laws and guard My commands, and shall do them....**” The interesting thing here is that the Hebrew word for “**If you walk**” is “**talaqoo**” (*tav-lamed-kaf-vav*). It's from the root word “yalaq” (*yud-lamed-kaf*), and both mean to “**proceed**”, as in “**to move forward**” or “**advance**” or “**grow**”. So, why is this so interesting? The connotation here is that, walking in His “**statutes**” or “**chuk'ot**” is a “**progressive**” walk. We begin on a very rudimentary level and, as we are obedient and study, we progress in our obedience. We may not understand everything we are to do. But, if we'll be obedient in our walk and continue to study His Word, we will increase in understanding and go to a higher level of both “**yalaq**” or “**walking**” and “**binah**” or “**understanding**”.

As we look at **Parsha BeChukotai**, we see a common theme that appears throughout the Torah; “**blessings**” for obedience and “**curses**” for lawlessness. Let's read **VaYiqra / Leviticus 26:3-13**; “**If you walk in My laws and guard My commands, and shall do them, then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit. And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely. And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land. And you shall pursue your enemies, and they shall fall by the sword before you. And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you. And I**

shall turn to you and make you bear fruit, and shall increase you, and shall establish My covenant with you. And you shall eat the old supply, and clear out the old because of the new. And I shall set My Dwelling Place in your midst, and My being shall not reject you. And I shall walk in your midst, and shall be your Elohim, and you shall be My people. I am YHVH your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.'

The rabbis teach that contained in **verse three** is the crux of the whole Torah. If we *walk* in His Laws (*integrate Torah into our lives*), *guard* His commands (*to keep or observe*) and *shall do* them (*carry out the mitzvot*); then we reflect "**Tzelem Elohim**", the "**Image of Elohim**". Let's take what the rabbis teach to the next level, OK? If, in "*walking out Torah*", especially in the progression of our growing understanding, we reflect the very image of Elohim. Who then is also the image of the Father, but His Son. Sha'ul taught in **Colossians 1:9-15**; *That is also why we, from the day we heard, have not ceased praying for you, and asking that you be filled with the knowledge of His desire in all wisdom and spiritual understanding, to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim, being empowered with all power, according to the might of His esteem, for all endurance and patience with joy, giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light, who has delivered us from the authority of darkness and transferred us into the reign of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins, who is the likeness of the invisible Elohim, the first-born of all creation.*

Sha'ul goes on to say in **Romans 8:28-30**; *And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose. Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers. And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.*

Now, we're going "*over the top*", OK? So, fasten your seat belts and keep your hands on the ends of your arms at all times. Let's look at what Sha'ul says in **2 Corinthians 3:17-18**; *Now YHVH is the Spirit, and where the Spirit of YHVH is, there is freedom. And we all, as with unveiled face we see as in a mirror the esteem of YHVH, are being transformed into the same likeness from esteem to esteem, as from YHVH, the Spirit.* Let's read that translated from the Aramaic; *"Now YHVH Himself is Spirit, and where the Spirit of YHVH is, [there] is freedom. But all of us, with open faces, behold the magnificence of YHVH as in a mirror, and we are being changed into that likeness from glory to glory (or splendor to splendor), as by YHVH, the Spirit."* So in obedience we, not only receive the blessings of our Creator and Abba, we begin to be transformed into His Son's Image, which is His Image. Yahshua is the image and likeness of YHVH. He is the physical manifestation of Elohim on this earth.

Now, the balance of **Chapter 26** deals with the curses that would befall Yisra'el if and when they rebelled and disobeyed YHVH's commands. But, YHVH promises in the closing verses that when we confess our crookednesses, if we will humble our hearts, accept our punishment and turn (*return*) to Him, He will remember His covenant and our land.

Let's finish out this *parsha* beginning with **VaYiqra / Leviticus 27:1-8**; *And YHVH spoke to Moshe saying, "Speak to the children of Yisra'el, and say to them, 'When a man separates a vow, by your evaluation of lives unto YHVH, when your evaluation is of a male from*

twenty years old up to sixty years old, then your evaluation shall be fifty shekels of silver, according to the shekel of the set-apart place. And if it is a female, then your evaluation shall be thirty shekels; and if from five years old up to twenty years old, then your evaluation for a male shall be twenty shekels, and for a female ten shekels; and if from a month old up to five years old, then your evaluation for a male shall be five shekels of silver, and for a female your evaluation shall be three shekels of silver; and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen shekels, and for a female ten shekels. But if he is too poor to pay your evaluation, then he shall present himself before the priest, and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.

These opening two verses tend to cause us problems. I had to read several translations, including the Stone Edition TaNaK, in order to make sure I understood what was being said here. When a person vowed to contribute the value of oneself or of another person, YHVH gives the valuation to be used. It's interesting that the Hebrew word for "value" here is "**awrak**" which means to "**compare**" or "**estimate**" with the connotation of "**arranging**" or "**setting things in order**", "**setting things right**".

Now, we know that these numbers reflect much deeper things. And, we know that women are certainly **not** worth less than men. When it comes to numbers in Scripture, you can really go places. As I read and re-read this section of the *parsha*, I was impressed to look at the numbers very simply. You can, and perhaps should, look at the mathematics in a deeper way also. We're first told that when our valuation is for a male from 20 to 60 years old, the valuation shall be 50 shekels of silver. Now, 20 is the value of the letter "**kaf**" which is the "**palm**" of the hand and the "**crown**" of the head. It's an age that when the palm of Elohim on one's head is needed to guide and lead. It is also the numeric value of the word "**yod**" or "**hand**" and represents *strength*. Sixty is the value of the letter "**samech**" which means "**ordination**". It's shaped like a wedding ring and represents coming full circle or encompassing. This entire age range represents to us the prime of life in all aspects; from the *strength* of youth to the *ordination* through learning and growing wise. The valuation here is 50 shekels of silver (*man's love for YHVH*). Fifty is the numeric value of the letter "**nun**" which is "**fish**" and/or the "**kingdom**". Fifty equals the Yovel or Jubilee Year. The number fifty figures very prominently in the Tabernacle, or Dwelling Place, of Elohim. Each curtain had 50 loops connected by 50 taches of gold and the court of the Tabernacle was 50 cubits wide. The weight of each ingredient of the set-apart incense was 50 shekels. 50 is the numeric value of the word "**admah**" which means "**fortress**". Also, Shavu'ot (*the giving of the Torah and Ruach HaKodesh*) is 50 days from the waiving of the barley omer, the day after Pesach. Think about this for a minute; the valuation of a man, aged 20-60, represents the whole Kingdom with YHVH dwelling in the midst.

And, for a woman of the same age group, the valuation is 30 shekels of silver. Thirty is the numeric value of the letter "**lamed**" or the *shepherd's staff* and means to "**teach**" or "**learn**". Thirty is the age when a Kohen begins his service. Yahshua was 30 when He began His ministry. Yosef was 30 when he became ruler in Pharaoh's house. David was 30 when he began his reign as King of Yisra'el. Thirty represents "**service**" in the Kingdom. We are to learn and then teach; as Yahshua told His talmidim before His ascension, "**Go and make taught ones...**"

For a male from ages 5 to 20, the valuation is 20 shekels. Five is the numeric value of the letter "**hey**" which means "**behold**" as a "*revelation*" and 20 (or "**kaf**") is "**palm**" or "**crown of the head**". So, when we are spiritually very young, or from the time we first behold the revelation of Yahshua as His palm is guiding us, our valuation is 20 shekels. Twenty is also the numeric value

of “**dodo**” or “**loving**”. See, He takes us “*youngsters*” in the faith right back to the basics, the two pillars of the Torah; love YHVH and love each other. And, He adds, for a female 5-20, the valuation is 10 shekels which equals the letter “**yud**”, the “**hand**”. Ten represents divine, or ordinal, perfection. Ten is Yom Kippur (*the 10th day of the 7th month*), or the perfection (*completion*) of our atonement. Ten is a tithe, a minyan, the number of generations from Adam to Noach and from Noach to Avraham. YHVH gave Moshe Ten Commandments written by His finger. As we’ve learned in teachings past, the tithe represents each of us, one at a time.

YHVH goes on to give the valuation for a male, one month to 5 years old of 5 shekels. One month (*aleph Chodesh*) represents the beginning, our beginning. Five, if you’ll remember, is the numeric value of the letter “**hey**” which is “**to behold**” or “**revelation**”. It represents the journey from our beginning to beholding His revelation (*our awakening*). **Verse 6** continues with the valuation of a female one month to 5 as being 3 shekels. Three is the “**gimmel**” which is the “**bridge**”. Three also equals “**aleph-beit**” which is **Ab**, the short form of Abba (*Father*). When we behold His revelation, when He reveals Himself to us, He bridges the gap that separates us from Himself. We see from this *parsha* that it’s our choice, whether we separate, or keep our vow to come to Him.

And, if for a male 60 years and above the valuation is 15 shekels. Remember 60 is the letter “**samech**”, “**full circle**” and 15 equals a number of letter combinations that I’ll let you look up; but, most importantly it equals “**Yud-Hey**” or **Yah**, the poetic intimate Name of our Father. I’d like to believe that, when we’ve come “*full circle*” in our Torah walk with Elohim, we’ll truly be on intimate terms with Him. For a female 60 and over we’re told the valuation is 10 shekels, the “**completion**” of our “**perfection**”. You’ll notice that these two valuations, 15 and 10 shekels, is half of the valuations for ages 20 to 60. Why? The rabbis teach that, at age 60, our valuation is cut in half because we are to be sharing the knowledge and wisdom we’ve gained with the younger and our vow is no longer just personal, but corporate.

Finally, **verse 8** says; ***‘But if he is too poor to pay your evaluation, then he shall present himself before the priest, and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.*** When we come before the priest, poor of spirit and of no value in and of ourselves, he shall set the value for us. Our Priest, Yahshua, did just that. His betrayal price was 30 pieces (*shekels*) of silver. But, the valuation He put on us was His Life, the highest “*bride price*” of all. As we pray and make our vows, our promises, to Abba YHVH in the Name of His Son and our Redemption, let’s remember our worth to Him and set ourselves apart according to His Love for us.

Baruch HaShem YHVH!