

32-33: May 9, 2026

Shabbat Message

Behar-Bechukotai / On Mount Sinai-In My Statutes /

בְּהַר־בְּחֻקֹּתַי

Leviticus 25:1-27:34

Seeds of Life Series: Torah the Seeds for Life

Proclaim Liberty Throughout the Land

Introduction

In this Torah portion you find a lot of information regarding the redemption of the land and the Land not yielding if you are disobedient or a lot of the curses that are first stated here that will be reiterated in Deuteronomy 28. Why can't we understand that we are not following the Torah for Salvation because it is only through Yeshua HaMashiach that we are saved however we are

following Torah because of obedience. As we are obedient we are blessed. If we are disobedient we are cursed example: When we follow Yeshua we are blessed with Salvation. When we don't follow Yeshua we are cursed with condemnation and the Wrath of Elohim. It is a simple 1+1 math problem that people are still arguing over.

A Sabbath Rest

Leviticus 25:4

1. The expression a sabbath of rest occurs only with the Sabbatical year (23:3), and the Day of Atonement (23:32).
2. Isaiah 58 is the group of Scriptures that actually deal with the Yom Kippur day of the Sabbath.
3. If we keep ourselves from doing our own thing on that day He will feed us with the heritage of our Father Jacob.

The Number Seven

Leviticus 25:8

1. The number seven is sacred, so the expression seven time seven years points to a most sacred time which ushered in the Year of Jubilee.
2. While amnesties in the ancient Near East occurred at the discretion of a particular king or

ruler, in Israel the year of Jubilee was fixed and ordained by Elohim who did not leave it to human discretion.

3. This assured that Jubilee would be observed.

Sanctify Only the Sabbath

Leviticus 25:10-17

1. Israel was asked to hallow or sanctify only the Sabbath (Exod 20:8,11; Deut 5:12; Jer 17:22,24,27; Ezek 20:20; 44:24) and the Year of Jubilee.
2. The verb "hallow" means "sanctify" or treat as Kadosh (holy).
3. These being or selling land were fairly to take into account that in the Year of Jubilee it would revert to its original owner.

The Land

Leviticus 25:23-25

1. The land refers to the promised land.
2. The notion of Elohim's ownership of the land occurs throughout the Tanakh. (Exod 15:17; Ps 10:16; 85:1; Isa 14:2,25; Jer 2:7 Ezek 36:5; 38:16; Hos. 9:3).
3. In order to keep property in the family, a well off relative, known as a family redeemer (Goel) was allowed to buy it. This law was applied when Elimelech's land was redeemed

by Boaz after Ruth's closest family redeemer refused to marry her.

The Levites and the Poor

Leviticus 25:32-38

1. Even though Levites were not allotted permanent property in the promised land (Numbers 18:23; 26:62), they were provided permanent residences and pastureland.
2. These consisted of 48 towns and their surrounding fields. (Num 35:1-8). Sacred cities to these Levitical cities have been found in Ugarit and Mesopotamia.
3. A poor Israelite was supposed to be relieved (strengthened) by his fellow Israelites., who were not allowed to profit from the needs of the poor. The text implies that if a person took advantage of his impoverished brother he did not fear Elohim.

Take Away

1. Proclaiming liberty throughout the land is not proclaiming freedom for Yehovah's Torah nor His Word but it is proclaiming the liberty from slavery and only on Yom Kippur.
2. We are to sanctify only the Sabbath and nothing else according to Yehovah's Word.
3. Every time land is mentioned in the Torah or the writings it is spoken of only about Israel.
Example 2 Chron 7:14. Can we apply to us? Only if Yehovah allows it.

Application

1. I will continue to proclaim the liberty from sin in the land.
2. I will sanctify the Shabbat in my heart as I have a new appreciation for Yom Kippur.
3. I will continue to look compassionately on the poor and not skeptically upon them as so many of us have. What they do is between them and Yehovah.

Beth Ohr Messianic Congregation

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