

B'HAR { בְּהָר } (On the Mount) The Sabbatical Laws Concerning the Land

Leviticus 25:1-26:2; Jeremiah 32:6-27; Luke 4:16-21

A Messianic Jewish Commentary by Hannah Neshet

www.voiceforisrael.net

This week's Torah study, called B'har (or Behar) which means 'In the mountain', comes from the beginning words of the parashah:

“And the LORD spoke unto Moses in Mount Sinai { בְּהָר סִינַי } saying: Speak unto the children of Israel, and say unto them: When you come into the land which I give you, then shall the land keep a Sabbath unto the LORD.”

(Leviticus 25:1-2)



Summit of Mt. Sinai

Parashat B'har deals with the biblical laws concerning the requirement of the land to take a Sabbath rest unto the Lord. God sanctified not only a nation of people, Israel, but also the land itself to be holy unto Him. Most people are aware of the commandment to keep the Sabbath day holy but not many understand that God also commanded a Sabbath rest for the land. This is called a 'Sabbatical year' (*shmitah* in [Hebrew](#): שְׁמִיטָה, literally meaning "release").

Just as for six days we may work but on the seventh day are commanded to rest; for a period of six years the land may be sown and harvested, but in the seventh year, the land is to take a break and have its year of Shabbat rest.

In a 'shmitah year', crops are not to be sown, planted, plowed or harvested and all agricultural activity is prohibited. Any fruits which grow of their own accord are deemed *hefker* (*ownerless*) and may be eaten by anyone (man or beast).

“For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of Sabbath rest, a Sabbath to the LORD. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.” (Leviticus 25:3-5)

It is also commanded in Exodus 23:10–11, which reads:

“You may plant your land for six years and gather its crops. But during the seventh year, you must leave it alone and withdraw from it. The needy among you will then be able to eat just as you do, and whatever is left over can be eaten by wild animals. This also applies to your vineyard and your olive grove.”

Many farmers (approximately 5000) in the modern nation of Israel still obey this ancient biblical commandment today with the help of the state which sets aside approximately USD \$28.5 million to support them during a year without crops to sell.

Others, however, fear the significant loss of income during the year of shmitah and therefore find ‘legal loopholes’ to circumvent the biblical law. By ‘selling the land’ to a non-Jew for a token amount of money, the farmer is then free to work the land (according to halacha – Jewish religious rulings).



Agricultural workers Photo: Israel Today

Those who do keep the laws of Shmitah demonstrate their great faith in the God of Israel to provide in the face of a significant downturn in Israeli agriculture over the last thirty years. Today, only 13,000 farms continue to exist in the Jewish state whereas there were once 40,000 farms thriving in the Land.

The Jewish National Fund¹, a non-profit organization founded in 1901, which has largely been responsible for the reforestation of the Land of Israel, also adheres strictly to the shmitah. Therefore it does not prepare any new land for planting of trees during the year God commanded the land to lie fallow.²



¹ <http://www.jnf.org/>

² Israeli Fields Enter Biblical Shmita - Fallow Year, Israel Today, September 29th 2014

Several years ago when we lived in the city of Jerusalem, we would often take our children to the neighborhood parks to play. One day, I noticed an interesting little sign on the gan (kindergarten) across the alley from the park. It read (in Hebrew of course),

“In honor of the year of Shmitah, we of Gan _____, are not tending our gardens.”



Of course the little children’s garden looked weedy and unkempt, but what a beautiful sight!

The new year that began on Rosh Hashanah in the fall of 2014 (year 5775 by Jewish reckoning) is a biblically-mandated *shmitah* year in which all farmland is to lie fallow.³ While travelling down the highway from Jerusalem to Tel Aviv, we observed signs posted in several unkempt and overgrown fields along the side of the road saying (in Hebrew), “*We observe the Shmitah here.*”

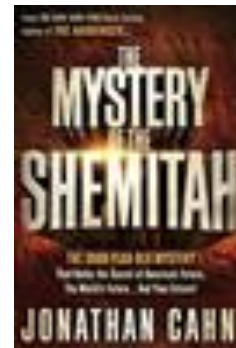
These real examples from living in the Land serve to remind me that we are living in a Holy land after all, and that at least some people who live here are attempting to live as Holy people, by keeping the commandments regarding the year of Shmitah.

The Mystery of the Shemitah

There is one Messianic Rabbi, however, who believes that this shmitah year may reveal significant supernatural events – and many of them evidence of God’s judgment upon the nations of the earth.



Rabbi Jonathan Cahn



In his book, Mystery of the Shemitah, Rabbi Jonathan Cahn⁴ writes that the shmitah is a 3000 year old mystery that has been determining current world events and is the driving spiritual force behind not only the rise of America; but also the economic recessions, financial crashes, the world wars and the rise and collapse of nations, world powers and empires.

The shmitah, claims Rabbi Cahn, “*holds the key to what lies ahead for the world and for your life.*”⁵ Whether it does or not remains to be seen – very possibly in the near future.

³ 2014/15

⁴ Author of The Mystery of the Shemitah (2014) and The Harbinger Companion (2013) President of Hope of the World ministries Senior Pastor and Rabbi for Beth Israel Worship Center, Garfield, NJ

⁵ The Mystery of the Shemitah by Jonathan Cahn, Frontline Publishers

Vengeance of the Covenant

We see that not only the people, but even the very soil of Israel is devoted as holy to the Lord. The Land of Israel and its people are forever connected in an intimate, covenantal holy union similar to a marriage relationship. God does not deal with one (the people) without the other (the land).



land near the [Dead Sea](#)

When the people came under the punishment of the ‘vengeance of the covenant’⁶ so did the Land. It became dry, barren and desolate. This truth becomes significant when considering current Middle Eastern politics. Some followers of the Lord would much rather avoid all the political mess here in the Land of Israel and surrounding areas; but the problem with trying to be simply ‘spiritual’ with regards to Israel, is that God’s covenant with the Jewish people includes the divine right to live on this particular piece of real estate.

Control over who has rights to which land necessarily involves political control; therefore, the spheres of biblical and political in the case of Israel must overlap and intertwine. We cannot keep out of one without sacrificing the other.

God, a covenant-keeper, promised the people of Israel blessings if they obeyed Him and kept the Mosaic Covenant; but He also promised them curses and even exile from the Land if they disobeyed Him. Although He warned them over and over again, they refused to listen to the voice of His prophets, and so they suffered the ‘vengeance of the covenant’.

Not only were the people sent into exile, but the Land also turned into a desolate wasteland as part of the curse.⁷

“I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.”
(Leviticus 26:33)



A dry and thirsty land - Israel’s Negev region

⁶ Leviticus 26:25

⁷ This issue will be discussed in more depth in the next parashah - Bechukotai

Sabbath Rest

What was the specific sin for which God turned His beautiful land into a desolation? It was because the people did not keep a personal Sabbath; nor did they allow the land its required Sabbath rest.

The Sabbath is a specified “sign” (‘ot’ אֹת in Hebrew) between God and His covenant people. Of all the sins that the people of Israel committed, the scriptures specifically mention the profaning of the Sabbath as the proverbial ‘*straw that broke the camel’s back*’.

Would not the people of God, both Jew and non-Jew, be prudent in taking heed to the example God set before us through His dealings with the nation of Israel? God takes this fourth of the Ten Commandments very seriously it seems, even though many of His people treat it as an ‘*optional suggestion*’.

The New Covenant, sealed in the blood of Yeshua, did not abolish these commandments, but put them in our hearts and minds to keep them by the power of the Holy Spirit. If we are not keeping them, it seems to me we need to ask ourselves ‘Why not?’⁸

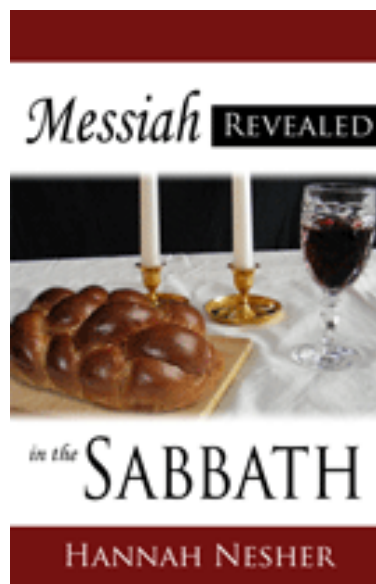
God said that since Israel did not give the Land its required year of rest every seven years, He exiled the people so that the Land could have its rest for all those years it missed. There is a principle here I think we could learn from.

God has also given our human bodies a day to rest from our labors and be refreshed (the seventh day) – to stay home and stop all the crazy running around; but He has also given us free will. If we choose not to take advantage of a Shabbat rest each week; then we may reach a point of burn-out or sickness. If we do not willingly rest on Shabbat; then as a natural consequence, we may be forced to make up for all the rest that we have been denying ourselves each week. We can avoid this unfortunate state by obeying God’s command to rest on the Sabbath each and every week.

The Significance of Seven

Why do we rest on the seventh day and not the first (Christian Sabbath) or the third day or even the sixth (Muslim Sabbath)? Seven is a significant number in the Scriptures – it symbolizes wholeness, perfection or completeness. After God created the world and was satisfied with his creation, he set apart the seventh day and rested. He commanded us, in imitation of His holiness, to rest on this seventh day as well.

⁸ [A Messianic Jewish View of Shabbat](#) (The seventh Day Sabbath) by the author, available through our website: www.voiceforisrael.net or by mail.



Shavuot, the Feast of Weeks (Pentecost) comes at the end of seven weeks of ‘counting’ after Passover. The seventh month is full of the Holy Days of the Fall Feasts of the Lord (mo’adim); and the Sabbatical year of the Land occurs in the seventh year as well. Whether it is a day, a week, a month or a year, the seventh is ‘kadosh’ (holy) unto Adonai.

The Year of Jubilee (Yovel)



After every seven cycles of seven years, in seventh month, on the Day of Atonement, the shofar would be sounded announcing the year of Jubilee.

“Then have the shofar sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the shofar throughout your land.”
(Leviticus 25:9)

In the fiftieth year, the Jubilee (Yovel יובל in Hebrew) is celebrated as a year of liberty and restoration. Not only is the land to lie fallow but also all debts would be cancelled and all indentured servants could return to their land and family.

“Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee יובל (Yovel) for you; each of you is to return to your family property and to your own clan.” (Leviticus 25:10)

I stand in amazement that God set us free from exile, restoring me and my children to our possession in the Land in my own personal ‘Year of Jubilee’. In my 50th year, God in His mercy brought us back to the Land of my Forefathers: Abraham, Isaac and Jacob. He reunited me with my daughter and her family who also make their home in the Land of Israel. God is a covenant keeping God of mercy and restoration.



The Year of Jubilee (painting by Henry Le Jeune)

This Jubilee year is sanctified, set apart, sanctified or hallowed (kadosh) to the Lord. It is the year of liberty in which all people are released from debts and mortgages and each man may return to his possession of land, even if through misfortune or poverty, he was forced to sell it to another. This prevented land and wealth from accumulating into the hands of a rich few, while the majority remained poor.

God advocates a humane, equitable distribution of His resources. One of the first things that the followers of Yeshua did in the early kehilla (community) of faith was to pool their resources and share all things in common.

“And all the believers met together in one place and shared everything they had; and they began selling their property and possessions and were sharing them with all, as anyone might have need.”
(Acts 2:44 – 45)

“And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them.” (Acts 4:32)



Kibbutz children with the Givati brigade

This was also the philosophy behind the Israeli kibbutz movement - the sharing of all things in common. Kibbutzim⁹ continue to exist in Israel today as communal societies to varying degrees.

God wants us to be honest in our financial dealings as well. He warns His people not to cheat, defraud or take advantage of one another and forbids them to charge interest on money loaned to a fellow Israelite¹⁰. God wants us to deal fairly with each other and to practice business integrity.

“Do not take advantage of each other, but fear your God. I am the LORD your God.”
(Leviticus 25:17)

⁹ Kibbutzim - plural for kibbutz

¹⁰ Leviticus 25:36-37

Setting the Captives Free

Why did God choose Yom Kippur as the day in which He would proclaim liberty to all in the Land? Yom Kippur and Yovel (Jubilee) have much in common - both contain the message of liberty and hope of 'new birth'. The purpose of the Day of Atonement, according to Rabbinic commentary, is to "*free man from slavery to sin and enable him to start life anew, at-one-ment with God and with his fellow men.*"¹¹

Christians may be surprised that Judaism also believes in freedom from slavery to sin. It is because God brought His people out of slavery in Egypt that no Israelite was to become a permanent slave of another. In the year of Jubilee all were to be redeemed and released.

"I am the LORD your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high." (Leviticus 26:13)

Yeshua the Messiah is our 'Jubilee' who has given us liberty from all shame and guilt. He has redeemed us from slavery to any kind of oppression or bondage so that we may also walk with our heads held high. He is the glory and lifter of our heads!¹² Halleluyah!

Those of us who follow the Messiah, believe that it is the power of the Messiah's blood which sets us free from slavery to sin.

"Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin..." (Romans 6:6-7)

The Mezuzah

Under Jewish law, if the slave loved his master and did not want to go free, he could voluntarily have his ear pierced with an awl at the doorpost of his master's home. This signified his desire to remain a slave to this master.

The doorpost is a significant place. It was here that the blood of the lamb was placed on Israelite homes in Egypt as a sign of God's salvation. It is also to the doorpost that most Jewish homes attach a Mezuzah, a little box containing the Hebrew Scriptures that we should love the Lord with all our hearts....and write these words on our DOORPOSTS.

And so it is appropriate that those who have decided - out of love for our Savior to remain His slave forever - to tack this mezuzah to their doorposts as well, as an outward



¹¹ Soncino Press, Pentateuch & Haftorah, P. 532

¹² Psalm 3:3

sign that they have ‘pierced their ear to the doorpost’ to serve the Lord forever. As Joshua declared, “As for me and my household we will serve the Lord.”¹³

We are not really set free from slavery to sin in order to be free to do whatever we want. We are still slaves – but now to the Kingdom of Light and to righteousness, rather than darkness and death.

One of the ways that we express our righteousness is in giving to the poor. In this parashah we are told that we are forbidden to charge interest to a brother when loaning him money. We are obligated to give with an open hand and not grudgingly to a brother in need. This is a special obligation towards our brothers and sisters in the Land.

We need not worry, for the Lord promises to bless us if we do so, and to repay all we have given. **“He who has pity on the poor lends to the Lord, and He will pay back what he has given.”** (Proverbs 19:17)

“If there is among you a poor man of your brethren, within any of the gates in your land which the Lord your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs...

because for this thing the Lord your God will bless you in all your works and in all to which you put your hand. For the poor will never cease from the land; therefore I command you, saying, “you shall open your hand wide to your brother, to your poor and your needy, in your land.” (Deuteronomy 15:7-8, 10-11)

The Land Must not be Sold

God also makes it clear that He holds the title deed to this land and does not give us the authority to sell it for any price: **“The land must not be sold permanently, because the land is Mine and you reside in My land as foreigners and strangers.”** (Leviticus 25:23)

What does this Scripture show us? It proves that we, the people of Israel, do not have the deeds to this land. They may still be found firmly in God’s hand, the owner of the Land and possessor of the deeds and rights. We are only the tenants, not the owners. No political leader or person on earth has the right to sell, divide or give away God’s land for any reason - not even for some messed up, false, deceitful notion of a ‘supposed peace’ with those determined to destroy all Jews and Christians.

It is vital for us to understand the situation in the Middle East from a Biblical perspective. God will execute His judgment on all those who attempt to divide up His land. (Joel 3:2)

¹³ Joshua 24:15

God has outlined in His prophetic Word a wonderful plan of restoration for both the Land and the people of Israel. His prophets promised that one day, the mountains of Israel would begin to bud and blossom and put forth fruit in preparation for the return of the exiles of Israel.¹⁴

This amazing prophecy, as you know, is being fulfilled in our very day, in front of our very eyes, with beautiful flowers blooming everywhere in the Land; and planes bringing in more and more new immigrants back home to Israel. We are blessed, honored, and privileged, to be among them.¹⁵ We await the day that the prophecies be fulfilled in their completion – that is – the spiritual restoration of the people of Israel. (Ezekiel 37)



Houses and Fields and Vineyards

Haftorat B'har opens with a ludicrous situation. Here was Jeremiah the Prophet, stuck in a prison in Jerusalem, knowing that God was soon going to destroy the city and give it over to the Babylonians. And the word of the Lord came to him through Hanamel, son of Shallum, his uncle, saying, **“Buy my field in Anatot, since you have the right of redemption to purchase it.”** (Jeremiah 32:7)

This is a crazy thing to ask Jeremiah to do – buy a field in an area that will soon be Babylonian property? This seems absurd, especially for a man rotting in prison. But who was Hanamel's mother (Shallum's wife)? It was the Prophetess Huldah (Jeremiah's aunt). Could it be that Huldah sent her son on a mission to ask Jeremiah to perform a prophetic act?



Rembrandt "Jeremiah Lamenting the Destruction of Jerusalem", c. 1630

In purchasing this field, Jeremiah was placing a stake in God's promises of redemption for Israel. Despite his accurate doom and gloom predictions of Jerusalem's destruction, Jeremiah retained the ability to see hope in the face of desolation.

¹⁴ 36th chapter of Ezekiel

¹⁵ See book, Journey to Jerusalem, for a full account of the author's aliyah to the Land of Israel available through website: www.voiceforisrael.net

Even though he knew that the city was about to be destroyed and the rest of the land conquered, Jeremiah bought the land anyway. In doing so, he affirmed his faith, hope, and even optimism in the Eternal goodness of God.

“Thus says Adonai of Hosts, YHVH Tzva’ot, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.” (Jeremiah 32:15)

While unlikely that Jeremiah would ever live on that land during his lifetime, his prophetic act showed his refusal to give up his faith in God’s mercy. The prophet believed that one day, God would bring His people back home to the Land and to Himself.

We have seen a partial fulfillment of Jeremiah’s hope with the re-birth of the nation of Israel and the returning of the exiles from all four corners of the earth; but we have yet to see the fulfillment of the promise that the Jewish people will one day turn back to God in their hearts. When this happens, then Israel and Judah will be re-united in the Land under the sovereign rule of the Messiah, Yeshua, sitting on the eternal throne of His father, David.

The prophetic portion of Scripture for this week emphasizes God’s sovereignty over, not only the Land of Israel, but over the whole earth.

“Ah Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and by Thy outstretched arm; there is nothing too hard for Thee.” (Jeremiah 32:17)

God is not only sovereign over Israel and over the whole earth; but He is also sovereign over life itself. We may find ourselves in situations and circumstances that seem impossible. Especially when these situations involve pain and suffering, we sometimes question the sovereignty of God, asking, *“Why would He allow this suffering in my life (or the life of one I love so much)?”*

But the very thing that is causing the pain, the difficult trial and tribulation, could be the tool that God is using to mold and make us into His image. It still hurts; and we cry out for relief from the suffering, even though in the depths of our spirit we whisper, in anguish of soul, *“Not my will but Thine be done.”*¹⁶

God seems to delight in showing His glory, magnificence and power in people, places and situations which appear beyond hope. When Martha’s brother Lazarus died, she was devastated – even angry. She had called for Yeshua, but he came too late.

“Master, if You had been here, my brother would not have died.” (John 11:21).

We can almost hear the accusation in her voice; or maybe it is just pain. *“Why didn’t you help when you could have done something about it? Why did you wait?”*

¹⁶ Luke 22:42

Sometimes it is hard to understand why God waits so long before stepping in to intervene. We cry out, “*How long, O Lord...*” Why did He wait four hundred years before delivering the Israelites from their cruel bondage to slavery in Egypt? Why does He wait so long to deliver us from our own bondage and captivity? I don’t have all the answers. But could it be that God sometimes waits on purpose until the situation is so impossible that if anything good does happen, then everyone will know that it had to be a work of God and no man can boast in himself?

After the Pharaoh made it even worse for the Israelites, Moses went to God in despair, saying, “*Why did you even send me here? Now things are even worse instead of better! You haven’t kept Your promise. You haven’t delivered Your people at all!!*” And what did God reply? “***NOW, you will see what I will do to Pharaoh!*** (Exodus 6:1)

Yeshua loved Martha, Mary and Lazarus; and yet He purposefully stayed two more days at his place. Can we imagine what we would have done in Messiah’s stead if we had heard that one of our best friends was sick and dying? We would probably jump into the closest car, plane or train and speed right over to see if we could help in any way or at least pray. But remember, Yeshua only did what His Father told Him to do.

There was a good reason for waiting two more days. By this time, Lazarus had already been dead for four days; he stunk already. The situation was beyond hope. And yet at this moment, Yeshua called him forth, “**Elazar (meaning God helped), Tzeh Hachutzah! (come outside!)** (John 11:43)

And Elazar (Lazarus) came forth still bound and wrapped with graveclothes; but Yeshua commanded that he be loosed from them. Is it possible that some of us have been living in a tomb, bound by graveclothes, living without any possibility of hope left? Could Yeshua be calling us forth into life once again? He made this incredible declaration,



Raising of Lazarus, Bible Card 1905

“I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this? And Martha answered with faith, *Ken Adonai, Ani Ma’aminah.*” (Yes, Lord, I believe...). (John 11:27)

When people say, “*Our hope is cut off*”, then the Spirit of God breathes life upon the dry bones and they take on flesh and sinews and come back to life.¹⁷ God’s son, the Messiah

¹⁷ Ezekiel 37:9-14

Yeshua, affirmed this truth – that with God nothing is impossible. But there is one condition – we must have faith – even if only small as a mustard seed. “

And Yeshua said, **“If you can do anything? Why, all things are possible to him who believes.”** (Mark 9:23)

Martha had faith. We must allow faith to rise up within us, that we may look at our hopeless situation – our family, our marriage, our prodigal sons (or daughters), our finances, our health, or any other difficult circumstance and say, *“Ken Adonai (Yes Lord) I believe You can do something with this impossible situation.”*

And then we must act on that faith in obedience to the leading of the Holy Spirit. Faith in a glass of water is not enough to save the life of a man dying of thirst in the desert. He must drink of the water of life. We too must take action that is of faith. For faith without works is dead, useless, or futile.¹⁸ Yes, there is a time to ‘wait on God’; but there is a time to stop crying out to God and move forward, ‘Kadima’¹⁹!

Is there anything in our life that we believe is too hard for God? Nothing is too difficult for Him. May we continue trusting and believing in His promises for our life. God is just waiting to be gracious to us.

“His eyes run to and fro throughout the whole earth to show Himself strong on behalf of those who heart is loyal to Him.” (2 Chronicles 16:9)

I don’t know when things will change for you or for me. I don’t know how long God will wait before the breakthrough comes; but this I know – our hope is in Adonai.

“Behold, I am YHVH יהוה, the God of all flesh; is there anything too hard for Me?” (Jeremiah 32:27)

Closing prayer: Thank you God that even _____ (you fill in your own need) is not too hard for You. Help us to stay loyal in our hearts to You, trusting and hoping in Your mercy and faithfulness. Reveal to us if there some kind of prophetic act that You may be asking us to perform to show our faith in the hope of Your promises over our life.

We may or may not ever enjoy the fruit of the actions we take, but we place a stake in the future; in our hope for the generations to come. May we see, in Jeremiah’s purchase of land, during a time of terrible darkness, that the light of hope in God’s words of Truth will always prevail.

¹⁸ James 2:17

¹⁹ Kadima - onward! (like a battle cry)

B'har Study Questions

1. Why do you think God commanded a Shemitah for the land? Do you think God still expects Israel's farmers to keep this law today?
2. How could the principle of the Shemitah be relevant to the nations of the earth now and in the future?
3. How may we see that the Land and people of Israel are bonded together in a covenantal relationship?
4. Why is the concept of a Sabbath rest so important? What can be a consequence if we fail to take our Shabbat rest?
5. What is the spiritual significance of the number seven in Scripture?
6. What does the year of Jubilee represent?
7. Do you believe that we should be sharing our material resources more? Discuss the vision for a Messianic kibbutz style community of faith.
8. What is a Mezuzah? Do you have one on your doorposts of your home? If not, would you like to put one up?
9. Do you believe that Israel should give away portions of land to the Palestinians for the sake of peace?
10. Is there a hopeless or impossible situation in your life? Could there be some kind of prophetic act that you feel led to perform to demonstrate your faith? Discuss.

About the Author:

Hannah Neshar grew up in an Orthodox Jewish home and received her education in a religious Hebrew school in Canada. During a crisis pregnancy, she came to know Jesus (Yeshua) as her Messiah and Savior. She now lives in Israel with her children and grandchildren, teaching the Jewish roots of the Christian faith.

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