

# Parashat Behar

## פרשת בהר

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### In Yeshua the Messiah, the Yovel (Jubilee) is proclaimed, and we are set free!

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 25:1-26:2

הפטרה: Jeremiah 32:6-27

הברית: Luke 21-22

החדשה

10 *Triennial cycle: Vayikra / Leviticus 251:1-25:28*

This week's reading is from Parashat Behar (*Vayikra / Leviticus 25:1-26:2*). The Hebrew Word "Behar" means "on the mount" or "on the mountain," it is the fifth word, and the first distinctive word, in the parashah from the 32nd weekly Torah portion (parashah) in the annual cycle of reading the Torah and the ninth parashah in the book of *Vayikra / Leviticus*. In this week's reading we find the mitzvah (command) when entering the Promised Land to observe the Yovel year (year of Jubilee). The year of Jubilee begins with a joyful shout with trumpets. During this year, the land was to be fallow, not to be seeded (*25:1-12*), all property was to revert back to its original owner (*25:13-28*), all slaves were to be set free (*25:39-54*), and all debts were to be released. The year of Jubilee is a very important festival but did you know there is no record in Scripture of the actual observance of this festival? There are however a few places in scripture that allude to the festival, let's look at a few of them this week.

### פרשת בהר ספר ויקרא פרק כה פסוק כג-כז

כג וְהָאָרֶץ לֹא תִמְכַּר לְצִמְתָּת פִּי-לִי הָאָרֶץ פִּי-גֵרִים וְתוֹשְׁבִים אֹתָם עַמְדֵי: כד וּבְכַל אָרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִתְּנוּ לְאָרֶץ: ס [רביעי] כה פִּי-יְמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזַּתוֹ וּבָא גְאֻלוֹ דִּקְרָב אֵלָיו וּגְאָל אֶת מִמְכָּר אָחִיו: כו וְאִישׁ פִּי לֹא יִהְיֶה-לּוֹ גְאֻלָּה וְהִשְׁבִּיחַ יָדוֹ וּמָצָא פְדֵי גְאֻלָּתוֹ: כז וְחֹשֶׁב אֶת-שְׁנֵי מִמְכָּרוֹ וְהוֹשִׁיב אֶת-הַעֲדָף לְאִישׁ אֲשֶׁר מָכַר-לוֹ וְשָׁב לְאֲחֻזָּתוֹ: כח וְאִם לֹא-מָצָא יָדוֹ דֵּי הָשִׁיב לוֹ וְהָיָה מִמְכָּרוֹ בְּיַד הַקָּנָה אִתּוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא בִּי כָל וְשָׁב לְאֲחֻזָּתוֹ:

Studying the Scriptures, we do not find mention of the actual observance of the Yovel year. However, there are two places that allude to the Yovel year found in *Nehemiah 5* and *Divrei Hayyamim alef / 1 Chronicles 36:21*.

### Vayikra / Leviticus 25:23-28

25:23 'The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me. 25:24 'Thus for every piece of your property, you are to provide for the redemption of the land. 25:25 'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold. 25:26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption, 25:27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property. 25:28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property. (NASB)

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ספר נחמיה פרק ה פסוק

א-יט

45 א ותהו צעקת העם וגושיהם גדולה  
 אל-אחיהם היהודים: ב ויש אשר  
 א מרים בגינו ובג תינו אנחנו רבים  
 ונקחה דגן ונאכלה ונחיה: ג ויש  
 אשר א מרים ש ד תינו וכרמינו  
 ובתינו אנחנו ע רבים ונקחה דגן  
 פרעב: ד ויש אשר א מרים לוינו  
 50 כסף למדת המלך ש ד תינו  
 וכרמינו: ה ועתה כבש ר אחינו  
 בש רנו כבניהם בגינו והנה אנחנו  
 כ בשים את-בגינו ואת-בג תינו  
 לעבדים ויש מבג תינו נכבשות ואין  
 55 לאל ידנו ויש ד תינו וכרמינו  
 לאחרים: ו ויחר לי מא ד פאשר  
 שמעתי את-צעקתם ואת הדברים

Nehemiah 5:1-19

5:1 Now there was a great outcry of the people and of their wives against their Jewish brothers. 5:2 For there were those who said, 'We, our sons and our daughters are many; therefore let us get grain that we may eat and live.' 5:3 There were others who said, 'We are mortgaging our fields, our vineyards and our houses that we might get grain because of the famine.' 5:4 Also there were those who said, 'We have borrowed money for the king's tax on our fields and our vineyards. 5:5 'Now our flesh is like the flesh of our brothers, our children like their children. Yet behold, we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage already, and we are helpless because our fields and vineyards belong to others.' 5:6 Then I was very angry when I had heard their outcry and these words. 5:7 I consulted with myself and contended with the nobles and the rulers and said to them, 'You are exacting usury, each from his brother!' Therefore, I held a great assembly against them. 5:8 I said to them, 'We according to our ability have redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?' Then they were silent and could not find a word to say. 5:9 Again I said, 'The thing which you are doing is not good; should you not walk in the fear of our God because of the reproach of the nations, our enemies? (NASB)

האלה: ז וימלך לבי עלי ואריבה את-הח רים ואת-הסגנים וא מרה להם מנשא איש-באחיו אתם  
 נשאים [נשים] ואתן עליהם קהלה גדולה: ח וא מרה להם אנחנו קנינו את-אחינו היהודים

60 הנמכרים לגוים פדי בנו וגם-

Nehemiah 5:10-19

5:10 'And likewise I, my brothers and my servants are lending them money and grain. Please, let us leave off this usury. 5:11 'Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth part of the money and of the grain, the new wine and the oil that you are exacting from them.' 5:12 Then they said, 'We will give it back and will require nothing from them; we will do exactly as you say.' So I called the priests and took an oath from them that they would do according to this promise. 5:13 I also shook out the front of my garment and said, 'Thus may God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied.' And all the assembly said, 'Amen!' And they praised the Lord. Then the people did according to this promise. 5:14 Moreover, from the day that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of King Artaxerxes, for twelve years, neither I nor my kinsmen have eaten the governor's food allowance. 5:15 But the former governors who were before me laid burdens on the people and took from them bread and wine besides forty shekels of silver; even their servants domineered the people. But I did not do so because of the fear of God. 5:16 I also applied myself to the work on this wall; we did not buy any land, and all my servants were gathered there for the work. 5:17 Moreover, there were at my table one hundred and fifty Jews and officials, besides those who came to us from the nations that were around us. 5:18 Now that which was prepared for each day was one ox and six choice sheep, also birds were prepared for me; and once in ten days all sorts of wine were furnished in abundance. Yet for all this I did not demand the governor's food allowance, because the servitude was heavy on this people. 5:19 Remember me, O my God, for good, according to all that I have done for this people. (NASB)

אתם תמכרו את-אחיהם  
 ונמכרו-לנו ויחרישו ול א  
 מצאו דבר: ט ויא מר  
 [וא מר] ל א-טוב הדבר  
 אשר-אתם ע ש ים הלוא  
 ביראת אל הינו תלכו  
 מחרפת הגוים אויבינו: י  
 וגם-אני אחי ונערי נשים  
 בהם כסף ודגן נעזבה-נא  
 את-המנשא הזה: יא  
 השיבו נא להם פדיום  
 ש ד תיהם פרמיהם זיתיהם  
 ובתיהם ומאת הכסף והדגן  
 החרוש והיצהר אשר אתם  
 נ שים בהם: יב וי אמרו  
 נשיב ומהם ל א נבקוש כן  
 נעשה פאשר אתה אומר  
 ואקרא את-הכ הגים  
 ואשביעם לעש וז פדבר  
 הזה: יג גם-תצני נערת  
 נא מרה ככה ינער האל הים

את-כל-האיש אשר ל' א-יקים את-הדבר הזה מפיתו ומיגיעו וככה יהיה נעור ורק וי' אמרו כל-הקהל  
אמן ויהללו את-יהוה ויה ויעש העם בדבר הזה: יד גם מיום | אשר-צוה א' תי להיות פחם בארץ  
יהודה משנת עש' רים ועד שנת שלשים ושלשים לארתחושסתא המלך שנים שנים עש' רה אג' ואחי  
לחם הפחה ל' א אכלתי: טו והפחות הראש גים אשר-לפני הכבדיו על-העם ויקחו מהם בלחם ויין  
85 אחר כסף-שקלים ארבעים גם נעריהם שלטו על-העם ואג' ל' א-עש' יתי כן מפני יראת אל' הים: טז  
וגם במלאכת החומה הזאת התחוקתי וש' דה ל' א קנינו וכל-נערי קבוצים שם על-המלאכה: יז  
והיהודים והסגנים מאה וחמשים איש והבאים אלינו מן-הגוים אשר-סביב תינו על-שלחתי: יח  
ואשר היה נעש' ה ליום אחד שור אחד צ' אן יש-בירות וצפרים נעש' ו-לי ויבין עש' רת ימים בכל-  
90 יין להרבה ועם-זה לחם הפחה ל' א בקשתי כי-כבדה העב דה על-העם הזה: יט וכרה-לי אל' הו  
לטובה כ' ל אשר-עש' יתי על-העם הזה:

**ספר דברי הימים א פרק לו פסוק כא**

למל' אות דבר-יהוה בפי ירמיהו עדר-רצתה  
95 הארץ את-שבת ותיה כלימי השמה שבתה  
למל' אות שבעים שנה:

**1 Chronicles 36:21**

36:21 to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. (NASB)

Reading through *Nehemiah 5*,  
the people were not practicing the Yovel festival as it was commanded in the  
100 Torah, as the Scriptures say: “*there was a great outcry of the people and of their wives against their Jewish brothers. (5:1)*” The advantages of the mitzvah (command) of the Jubilee (Yovel) year was to prevent the accumulation of land on the part of the few to the detriment of the community at large. What was happening in Nehemiah’s time was that the people were struggling to feed their families and where selling their families into slavery to do so. The Yovel year also was to prevent one from being born into poverty, and prevent the inequalities which are produced by the extremes of the rich and the poor which allows one man to rule over another. This also would completely do away with slavery and allow the people a fresh opportunity to restart their careers and taking care of their families in freedom. This was not a form of socialism because each person had their own individual land inheritance they could manage and make money and provide for their families on an individual bases. The Bible does not support socialism or any kind of socialistic government. (Note in Parashat Ekev, Sefer Devarim states  
110 יח וזכרת את-יהוה אל' היך כי הוא ה' תן לך כ' ה לעש' ות חיל למען הקים  
115 8:18 that God gives us the ability to work so that He can confirm the covenant he made with Abraham, Yitzchak, and Yaakov. You may ask how God confirms His covenant by giving us the ability to work? The confirmation of the covenant is found in the return of the inheritance, the land to the people, and the ability to take care of their families.) On the other hand, socialism is the collective ownership and redistribution of goods which is contrary to God’s command and contrary to the Torah. The Yovel year was designed to repair the disorder that crept into the state over the course of time to preserve the **theocracy**. The Jubilee year acknowledges the sovereignty of God as the possessor of the land that we own. The proclamation of the Jubilee year  
120 takes place as a period of Shabbats described as “*seven weeks of years, seven times seven years.*” (Vayikra / Leviticus 25:8) so that the period of seven weeks of years gives (7X7=49) 49 years. Then the trumpet is blown on the 50<sup>th</sup> year,  
125

Note that the **theocracy** was a system where the priests would rule in the name of the Lord. The Israeli theocracy was in effect from the time the Torah was given by Moshe until Saul became king. When the people asked for a king, they were essentially rejecting the Torah command of the Yovel year and rejecting the idea that the Word of the Lord was to govern their lives. How often do we reject the Word of God that should be governing our lives?



יה' זה א' הב מושפט ש' גא גול בעולה ונתתי פעלתם באמת וברית עולם אכרות להם: ט ונדע  
 בגים זרעם וצאצאים בתוך העמים כל ר' איהם יפרום פי הם זרע ברכ' יה' זה: י ש' וש'  
 175 אש' יש' ביה' זה תגל נפשי באל' הי' פי הלבישני בגדי-ישע מעיל צדקה יעטני פחתו יכהן פאר  
 וכפלה תעדה כליה: יא פי כארץ תוציא צמחה וכננה ורועיה תצמית פן | אד' נ' יהוה יצמית צדקה  
 ותהלה נגד כל-הגוים:

The following is a summary of what we know about the Jubilee year.  
 180 Yisrael rested 1 day in 7 on the Shabbat (Sabbath Day, *Shemot / Exodus 20:8-11*),  
 Yisrael and the land rested 1 year in 7 called the Shabbat Year (*Shemot / Exodus*  
*23:10-11 and Vayikra / Leviticus 25:1-7*), Yisrael and the land rested every 7 X 7  
 years (*Vayikra / Leviticus 25:8, Daniel 9:24-27*), Yisrael's economy was founded  
 upon redemption and the Shabbat (i.e. the kinsman redeemer (*Vayikra / Leviticus*  
 185 *25:25-55, Sefer Ruth*). If a person did not have a wealthy and loving relative to  
 redeem them then God redeemed them on the Year of Jubilee. All Israelite slaves  
 were freed, all debts were forgiven and every Israeli got their land back (they  
 returned to their inheritance). The year of Jubilee was to be celebrated every 49  
 years and the year began on the same day as Yom Kippur (Day of Atonement,  
 190 *Vayikra / Leviticus 25:8-9, 16:29, and Daniel 9:24-27*). When the Ram's horn  
 sounded the people were freed, debts were forgiven and the people returned to  
 their land (*Vayikra / Leviticus 25:13, 23-34, see also Isaiah 58*).

Romans 8 helps us to more fully understand the concept of the Jubilee and  
 its application for us today. *Romans 8:1*, says "*Therefore there is now no*  
 195 *condemnation for those who are in Christ Jesus.*" *Romans 8:1* proclaim the  
 jubilee of Christ in that now there is no *katakrima* (κατάκριμα, condemnation)  
 for those who are in Yeshua the Messiah.

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8:1-11**

200 <sup>1</sup>Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ: <sup>2</sup>ὁ γὰρ νόμος τοῦ  
 πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου  
 τῆς ἁμαρτίας καὶ τοῦ θανάτου. <sup>3</sup>τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ  
 ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν  
 205 ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν  
 ἁμαρτίαν ἐν τῇ σαρκί, <sup>4</sup>ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν  
 τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. <sup>5</sup>οἱ γὰρ κατὰ  
 σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ  
 πνεύματος. <sup>6</sup>τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ  
 πνεύματος ζωὴ καὶ εἰρήνη: <sup>7</sup>διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς  
 210 θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται: <sup>8</sup>οἱ δὲ  
 ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. <sup>9</sup>ὅμως δὲ οὐκ ἐστὲ ἐν σαρκὶ  
 ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα  
 Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup>εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν  
 215 σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>11</sup>εἰ δὲ  
 τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ

**Romans 8:1-11**

8:1 Therefore there is now no condemnation for those who are in Christ Jesus. 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 8:3 For what the Law could not do, weak as it was through the flesh, God did sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh. 8:4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 8:7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so 8:8 and those who are in the flesh cannot please God. 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 8:10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (NASB)

ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

220 *Romans 8:3* says <sup>3</sup>τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, *“For what the Law could not do, weak as it was through the flesh ...”* as we see in the Scriptures, the mitzvah of the Yovel year did not appear to be celebrated. According to *Nehemiah 5*, the weakness of the flesh and the greed of the flesh kept the people from setting their own brothers and sisters free from bondage. It wasn’t until they swore an oath to God that they did as God had  
225 commanded. There is a parallel here in the weakness of the flesh and sin. *Romans 8:3-4* goes on to say ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, <sup>4</sup>ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. *“...God did sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 8:4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”* If we are unable to redeem ourselves (redeem ourselves from sin) God redeems us based upon the law of the kinsman redeemer. Because of the weakness of the flesh, and because  
235 we are in sin, we are unable to set ourselves free from sins bondage on our own. Yeshua said that if you abide in me and I abide in you then we will live because of Him (*John 6:50-58*). The apostle Paul understood this saying <sup>10</sup>εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>11</sup>εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. *8:10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.* Praise the Lord, in Yeshua the Messiah, the Yovel (Jubilee) is proclaimed, and we are set free.

The Year of Jubilee foreshadows the restoration of all who place their faith in Yeshua the Messiah. In Yeshua the Messiah, God has established the true liberty (freedom) of the children of God and the deliverance of creation from the  
250 bondage of sin (corruption). Therefore, I can say with confidence that the Yovel Year (Jubilee Year) was commanded, prophesied, and modeled in the Tanach, and then proclaimed in Yeshua HaMoshiach (Jesus the Messiah/Christ) in the Ketuvei Shelachim (Apostolic Writings). The year of Jubilee is favor found in a personal relationship with God by faith, and a life lived in our Lord and Savior Yeshua  
255 (Jesus).

Heavenly Father,

260 Thank You for setting us free from the bondage of sin. Lord, Your redemption that You have provided in Yeshua truly has its place described according to the Scriptures of your wonderful mercy and grace. We acknowledge

that we are sinners and we are in need of a Savior; we need redemption from our sins! Please have mercy upon us forgive us of our sins by reason of Yeshua's blood. Create in each of us the peace of fellowship with You by faith in Your Son Yeshua. Create in each of us a new heart and restore to us the joy of Your Salvation. Today we place our trust by faith in Yeshua, in his blood, and his resurrection for the forgiveness of our sins. Help us to live our lives free from sin for Your Glory. Thank You for forgiving us and redeeming us from our sins. Help us to regard Your truth and Your Words in our hearts daily. Thank You Lord for all that You have done; we give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

**What to pray:**

- *Ask the Lord to help you to enter into His Yovel year in Yeshua the Messiah so that your life may be set free from the burden of sin.*

**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever