

## The Eternal Mitzvah of Orlah



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**(Wayiqra 19: 23-25):** 23 *And when you shall come into the land, and shall have planted all manner of eytzim for food, then you shall count the fruit of it as unharvested: three years shall it be as unharvested for you: it shall not be eaten.*

24 *But in the fourth year all the fruit of it shall be **kadosh for the hallel** of יהוה-YHWH.*

25 *And in the fifth year shall you eat of the fruit of it, that it may yield to you the increase of it: I am יהוה-YHWH your Elohim.*

Our parsha discusses the mitzvah of orlah, among other mitzvot. For three years after planting a tree, one cannot eat its fruit. In the fourth year, one must eat them specifically in Yahrushalayim. **The mitzvah of orlah is intended to distance Yisraelites from the time's pagan practices, who did many things with trees.** Also, the main idea is to eat a tree's first fruit before YHWH, and during the first three years they are unfit to do so honorably.

The parsha indicates a series of mitzvot involving Eretz Yisrael: a mitzvah to enter the Land; a mitzvah to improve it by planting trees; and a mitzvah to follow the subsequent laws of orlah. In Eretz Yisrael, one plants a fruit tree, not just in order to eat its fruit as soon as possible. Rather, one plants a tree so that the Land can become more productive. In the long-term, if one owns productive land, it is also worthwhile. In the year of Shemitta/release/sabbatical, for example, one may not sow the land, but existing trees continue to give off fruit that people can and should eat. **The phenomenon of orlah also ties one to the Land. When one plants something that he knows will not benefit him for at least three years, it means that he must believe in his chances to remain there. Either that, or he sees the value of preparing the Land for his offspring.**

The pioneering generations of modern Israel did a lot of planting and "sowing with tears" with the belief that YHWH mercifully will bring Yisrael home as part of a process of redemption, which will flower into mature fruit, so that we can eat the fruit before YHWH.

The mitzvah of settling the Land of Israel does not involve only conquering it, but also requires the settling and developing of every part of it. We should not leave the Land under foreign rule or desolate, as it says: you should inherit the land and settle it."

**Planting fruit trees in the Israel fulfills one aspect of this mitzvah, which obligates Am Yisrael to cultivate every part of the Land and not to leave it desolate. There is no mitzvah to plant fruit trees outside of Israel and usually one only does so for the purpose of providing a livelihood.**

Those living in Eretz Yisrael, however, have the mitzvah of planting fruit trees regardless of their profession.

And just as YHWH, at the beginning of creation, first planted and tended to the Garden of Eden, so too should Am Yisrael upon entering the Land, as it is written: 'You should come to the Land and plant.'" We learn from this that one that plants a tree in Eretz Yisrael is cleaving to YHWH's character trait.

Sometimes people invest their efforts in transient matters, but the Torah guides us to invest our efforts in planting trees in order to root ourselves in the Land through permanent means. The second advantage is that with the abundance of trees the Land bears fruit that has intrinsic holiness and when Am Yisrael eats these fruits many other mitzvot are performed, such as trumah, maasrot and orlah. One that assists in the economic development of Israel may be considered a partner in the mitzvah of settling the Land. Eretz Yisrael is holy in both its physical and spiritual attributes and those who assist in its development are partners in its holy building.

The greatness of Eretz Yisrael is evident in the mere fact that it is a sin to speak lashon harah (speaking badly about another) about the Land. The prohibition of speaking lashon harah is basically limited to people for the prevention of causing them hardships, troubles or bad feelings. There is no concept of speaking lashon harah about physical objects such as rocks. However, lashon harah is considered a sin in regards to the Land of Israel, for it causes a delay in the revelation of YHWH in this world. Speaking badly about Israel is unusually stringent, to the extent that even a generation that received the Torah at Mount Sinai could not escape the punishment to die in the desert and not enter the Land, which they had slandered. The generations following that of the spies are obligated to rectify the spies' sins, to praise Eretz Yisrael and to thank YHWH for giving us the Land as a precious gift by practicing some form of orlah.

**Yochanan Moshe 14:1.2, 3,10. Luka 13:6-9.** Beth Anyah means house of figs. Also the curse of the fig tree a plant producing fruit, was cursed by Yahshua in Beth Anya since Judas betrayed him in Beth Anya and the curse symbolized evil men in Yisrael including Judas. By fulfilling the mitzvah of orlah we prepare the land for healing from the curse of the fig tree upon all those amongst our people who like Yahudah have betrayed Moshiach and the Brit Chadasha.

Every time we plant a tree not to eat but to the hallel of YHWH in orlah, we are following the restoration principle of reversing the curse on both houses.

**Luka 21:29** And He spoke to them a parable; *See the fig eytz, and all the eytzim*

30 *When they already budded, you see and know for yourselves that summer is now near at hand.*

31 *So likewise, when you see these things come to pass, know that the malchut of יהוה - YHWH. is near at hand.*

32 *Truly I say to you, This generation shall not pass away, until all be fulfilled.*

The fig tree (Jewish-Yisrael) and all the trees (the nations) all bud at the same time (post-1996 CE) as Yisrael is awakened simultaneously in all the nations. The fig tree (Judah) and the other trees (Efrayim) both wake up and perceive one another, as a budding part of the people of Yisrael. Then both houses fulfill orlah to prepare the land and thus reverse the curse in the natural even as it has been reversed in the ruach.

Gilyahna 22:1 And he showed me a pure river of mayim chayim, clear as crystal, proceeding out of the kesay of יהוה - YHWH. and of the Lamb.

2 In the midst of its street, on either side of the river, there was an eytz-chayim, that bore twelve kinds of fruits, and yielded their fruits every month: and the leaves of the eytzim were for the

healing of the nations. **Close-The trees planted now are for Yisrael's healing from exile.**