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==> <http://torahlawform.com/Documents/ParashaHtmlTable.html> <==

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3	Haftorah	Jos 17:1-18	This was used two weeks ago and should have been used here.
4	Brit	Eph 1:3-23	
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Psalms 119:113-176

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Reading

Torah - Num 26:52-27:23

⁵² And YHVH spake unto Moses, saying, ⁵³ Unto these the land shall be divided for an inheritance according to the number of names. ⁵⁴ To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. ⁵⁵ Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. ⁵⁶ According to the lot shall the possession thereof be divided between many and few. ⁵⁷ And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. ⁵⁸ These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. ⁵⁹ And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. ⁶⁰ And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. ⁶¹ And Nadab and Abihu died, when they offered strange fire before YHVH. ⁶² And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. ⁶³ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. ⁶⁴ But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. ⁶⁵ For YHVH had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

27:1 Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. ² And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, ³ Our father died in the wilderness, and he was not in the company of them that gathered themselves together against YHVH in the company of Korah; but died in his own sin, and had no sons. ⁴ Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. ⁵ And Moses brought their cause before YHVH. ⁶ And YHVH spake unto Moses, saying, ⁷ The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. ⁸ And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹ And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰ And if he have no brethren, then ye shall give his inheritance unto his father's brethren. ¹¹ And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as YHVH commanded Moses. ¹² And YHVH said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. ¹³ And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. ¹⁴ For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. ¹⁵ And Moses spake unto YHVH, saying, ¹⁶ Let YHVH, the Elohim of the spirits of all flesh, set a man over the congregation, ¹⁷ Which may go out before them, and which may go in before them, and

which may lead them out, and which may bring them in; that the congregation of YHVH be not as sheep which have no shepherd. ¹⁸ And YHVH said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; ¹⁹ And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. ²⁰ And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. ²¹ And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before YHVH: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. ²² And Moses did as YHVH commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: ²³ And he laid his hands upon him, and gave him a charge, as YHVH commanded by the hand of Moses.

Mitzvot

Verse(s)	Mitzvah Number	Category	Law
Num 27:8 - 11	232	The Court and Judicial Procedure	To adjudicate cases of inheritances.

Jot and Tittles

Section	Verse	Type	Letter	Final
Torah	Num 27:5	Enlarged	14 th	Yes

Num 27:5 וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטָן לִפְנֵי יְהוָה: ס

The Enlarged Nun Sofit Num 27:5



And Moses brought their case before the Lord. (Numbers 27:5)

The letter nun means life (the quickening of life). This letter was used previously by Moses in presenting the 13 attributes of God's mercy in Exo 34:7. However, this is a nun sofit. It is at the end of the word and is drawn as a sofit to indicate that. The context of this passage is about the daughters of Manasses who had no male counterpart to receive the tribal inheritance. They appealed to Moses and he made the case for inheritance. As a result, their inheritance was assured. Going back to Exo 34:7, the enlarged nun there was the tenth attribute of God. The attribute describes how God preserves our heritage and inheritance (the mercy extended to our fathers). Therefore, the enlarged nun here speaks to the inheritance of our fathers, our heritage, being preserved even when a physical recipient is missing in the lineage.

Source: <http://lionlamb.net/v3/YAVOHHeisComing/2004/07#16thegapnum261>

Haftorah - Jos 17:1-18

¹ There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. ² There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. ³ But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. ⁴ And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, YHVH commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of YHVH he gave them an inheritance among the brethren of their father. ⁵ And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; ⁶ Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. ⁷ And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah. ⁸ Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; ⁹ And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: ¹⁰ Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ¹¹ And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. ¹² Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. ¹³ Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out. ¹⁴ And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as YHVH hath blessed me hitherto? ¹⁵ And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. ¹⁶ And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel. ¹⁷ And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: ¹⁸ But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Brit - Eph 1:3-23

³ Blessed be the Elohim and Father of our Lord Y'shua Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴ According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ⁵ Having predestinated us unto the adoption of children by Y'shua Christ to himself, according to the good pleasure of his will, ⁶ To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸ Wherein he hath abounded toward us in all wisdom and prudence; ⁹ Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹² That we should be to the praise of his glory, who first trusted in Christ. ¹³ In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. ¹⁵ Wherefore I also, after I heard of your faith in the Lord Y'shua, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you in my prayers; ¹⁷ That the Elohim of our Lord Y'shua Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²² And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.

Brit - Eph 5:1-1

¹ Be ye therefore followers of Elohim, as dear children;

Gospel - Joh 17:1-26

¹ These words spake Y'shua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: ² As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ³ And this is life eternal, that they might know thee the only true Elohim, and Y'shua Christ, whom thou hast sent. ⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do. ⁵ And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ⁶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ⁷ Now they have known that all things whatsoever thou hast given me are of thee. ⁸ For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ⁹ I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ¹⁰ And all mine are thine, and thine are mine; and I am glorified in them. ¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ¹² While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. ¹³ And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. ¹⁴ I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. ¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. ¹⁶ They are not of the world, even as I am not of the world. ¹⁷ Sanctify them through thy truth: thy word is truth. ¹⁸ As thou hast sent me into the world, even so have I also sent them into the world. ¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth. ²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹ That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. ²² And the glory which thou gavest me I have given them; that they may be one, even as we are one: ²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. ²⁴ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. ²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. ²⁶ And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

History - 2Ch 19:1-11

¹ And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. ² And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate YHVH? therefore is wrath upon thee from before YHVH. ³ Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek Elohim. ⁴ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto YHVH Elohim of their fathers. ⁵ And he set judges in the land throughout all the fenced cities of Judah, city by city, ⁶ And said to the judges, Take heed what ye do: for ye judge not for man, but for YHVH, who is with you in the judgment. ⁷ Wherefore now let the fear of YHVH be upon you; take heed and do it: for there is no iniquity with YHVH our Elohim, nor respect of persons, nor taking of gifts. ⁸ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of YHVH, and for controversies, when they returned to Jerusalem. ⁹ And he charged them, saying, Thus shall ye do in the fear of YHVH, faithfully, and with a perfect heart. ¹⁰ And what cause soever shall come to you of your brethren that dwell in your cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against YHVH, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. ¹¹ And, behold, Amariah the chief priest is over you in all matters of YHVH; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and YHVH shall be with the good.

Commentary

Commentary - Year 3 Sabbath 16

Numbers 26:52 - 27:23 - Joshua 17:1-7 - Psalm 114 - Ephesians 1:3-23

<http://www.abavta.org/Commentary%20Y-3/Y3-16.htm>

L'eleh / To These

Setting:

A census showed 601,730 able men over age twenty. This was 1820 fewer than in a census about thirty-nine years prior (Numbers 1:1 & 46), in the second year of the Exodus. The notable difference is in the tribe of Simeon, which dropped from 59,300 to 22,200. Simeon was the tribe that apparently lost the most to death for becoming involved with Moabite women and bowing to their gods: the only named leader involved was Zimri, a Simeonite.

Commentary:

God's sovereign choice for the estate of men is demonstrated in today's reading.

(V.52-56) The Promised Land was divided to the tribes by lots. This could be something like the leader of each tribe picking out a similar-looking block which, when turned over, would have the description of a portion of the Land. God instructed this way of indicating His choice. The portions may have been increased or decreased, after the lots were drawn, according to the size of each tribe.

(V.57-62) The Levites were also counted. Though they did not receive a portion of the Land, they shared forty-eight towns (Numbers 35:1-8).

(V.27:1-11) A certain man of the tribe of Manasseh died leaving five daughters, but no sons. The daughters came before Moses and the High Priest and the leaders, requesting that their father be given a portion of land through them. So, Yahweh gave a "decree of justice" covering all in such case: when a man dies with no sons, his inheritance shall pass through his daughters, or next through his brothers, or next through his uncles – through his closest relative. This was given as a permanent law.

The Haftarah portion (Joshua 17) relates the giving of the inheritance to the five aforementioned daughters.

(V.12-14) Yahweh told Moses that, when the day of his death came, he should go up a certain mountain and view the Promised Land; however, he would not enter it because of his rebellion against God's Word at the waters of Kadesh.

(V.15-23) Moses asked God to appoint a shepherd over the people. Yahweh told Moses to take Joshua before the High Priest and the entire assembly; Moses was to lay his hands upon Joshua and instruct him, so that Joshua would stand before the High Priest to receive judgments of the Urim and Tummim, and lead the people.

Psalm 114

This Hallel Psalm relates some of the miracles of Israel's journey up to Canaan.

(V.1) “When Israel went forth from Egypt, the household of Jacob from a people an alien language . . .” Israel retained the Holy Language for 210 years in Egypt.

(V.2) “. . . Judah became (fem) *His sanctuary* (betrothed), *Israel became His dominion.*” Through Judah (Praise), God had an intimate relationship with Israel, likened to marriage. Through the anointed King David, of the tribe of Judah, Israel became God’s dominion.

(V.3) “*The sea looked and fled*”, referring to the parting of the Red Sea; “*the Jordan turned back*”, reversing part of its natural flow, when Joshua led Israel into Canaan. (V.4) “*The mountains skipped like rams*”, when Yahweh descended upon Sinai, “*the hills, like lambs.*”

(V.5-8) “*What ails you, O sea, that you flee? O Jordan, that you turn back? O mountains, that you skip like rams? O hills, like lambs? Tremble, O earth, before Yahweh, before the God of Jacob, Who turned into rock a pool of water (Red Sea), the flint into a flowing fountain of water*” (Ex 17:6). God can work either way, turning the place of a sea into dry stone, or turning a solid stone into a fountain of water.

Ephesians 1:3-23

The Blessing:

(V.3) “*Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah.*”

The Explanation of the spiritual blessings:

(V.4) “*He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.*” We were not chosen to be free to sin – missing the “point” of Torah, but to be free of sin – “holy and blameless”.

(V.5-6) “*In love He predestined us to adoption as sons through Yeshua the Messiah to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.*” God made us sons – adopted as Israelites – in order to display His attribute of grace.

(V.7-10) “*In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us.*” Through the blood of God’s Passover Lamb, we are redeemed. Through His grace – no worthiness of our own, we have forgiveness.

(V.9-10) In His wisdom and insight, in time He made known to us the mystery of His will, that we would be part of the Kingdom of Messiah.

(V.11-12) In Numbers, the inheritance of the Promised Land was divided by lots, to show God’s will. In Yeshua “*also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will.*”

(V.13) In God’s plan, we heard the Gospel of salvation, we were granted faith, and we were given the earnest of the Holy Spirit, promising a final redemption when we will be God’s possession.

(V.15) Therefore, Paul blesses God.

Ephesians 2:11-13 (condensed)

July 6, 2009

http://torahlawform.com/Documents/Triennial_43_02_Pinhas_2009_07_11_Normal.pdf

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“Therefore remember, that formerly you, the Gentiles in the flesh, – remember that you were separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah.”

Gentile believers are not a new, separate group with different rules and a different future: we are partakers of the covenant and inheritance of Israel.