

## Triennial Parsha Reading for - 8/15/2009

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### Psalm - Psa 124

<sup>1</sup> If it had not been YHVH who was on our side, now may Israel say; <sup>2</sup> If it had not been YHVH who was on our side, when men rose up against us: <sup>3</sup> Then they had swallowed us up quick, when their wrath was kindled against us: <sup>4</sup> Then the waters had overwhelmed us, the stream had gone over our soul: <sup>5</sup> Then the proud waters had gone over our soul. <sup>6</sup> Blessed be YHVH, who hath not given us as a prey to their teeth. <sup>7</sup> Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. <sup>8</sup> Our help is in the name of YHVH, who made heaven and earth.

## Torah - Num 34:1-35:8

### *The Boundaries of the Land (HaEretz)*

<sup>1</sup> And YHVH spake unto Moses, saying, <sup>2</sup> Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

### *South Border*

<sup>3</sup> Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: <sup>4</sup> And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: <sup>5</sup> And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

### *West Border*

<sup>6</sup> And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

### *North Border*

<sup>7</sup> And this shall be your north border: from the great sea ye shall point out for you mount Hor: <sup>8</sup> From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: <sup>9</sup> And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

### *East Border*

<sup>10</sup> And ye shall point out your east border from Hazarenan to Shepham: <sup>11</sup> And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: <sup>12</sup> And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

### *Noted that Reuben, Gad and the ½ tribe Manasseh have already received their land inheritance*

<sup>13</sup> And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which YHVH commanded to give unto the nine tribes, and to the half tribe: <sup>14</sup> For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: <sup>15</sup> The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

### *The leaders of the 9 ½ tribes who will lead Israel into their allotted lands*

<sup>16</sup> And YHVH spake unto Moses, saying, <sup>17</sup> These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. <sup>18</sup> And ye shall take one prince of every tribe, to divide the land by inheritance. <sup>19</sup> And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. <sup>20</sup> And of the tribe of the children of Simeon, Shemuel the son of Ammihud. <sup>21</sup> Of the tribe of Benjamin, Elidad the son of Chislon. <sup>22</sup> And the prince of the tribe of the children of Dan, Bukki the son of Jogli. <sup>23</sup> The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. <sup>24</sup> And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. <sup>25</sup> And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. <sup>26</sup> And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. <sup>27</sup> And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. <sup>28</sup> And the

prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. <sup>29</sup> These are they whom YHVH commanded to divide the inheritance unto the children of Israel in the land of Canaan.

*Levitical Cities and Six Cities of Refuge*

**35:1** And YHVH spake unto Moses in the plains of Moab by Jordan near Jericho, saying, <sup>2</sup> Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. <sup>3</sup> And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. <sup>4</sup> And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. <sup>5</sup> And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. <sup>6</sup> And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. <sup>7</sup> So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. <sup>8</sup> And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

## My Commentary and Notes

### Ten Tribes listed in Numbers 34:19-28

Verse	Tribe	Prince	Son of
19	Judah	Caleb	Jephunneh
20	Simeon	Shemuel	Ammihud
21	Benjamin	Elidad	Chislon
22	Dan	Bukki	Jogli
23	Manasseh	Hanniel	Ephod
24	Ephraim	Kemuel	Shiphtan
25	Zebulun	Elizaphan	Parnach
26	Issachar	Paltiel	Azzan
27	Asher	Ahihud	Shelomi
28	Naphtali	Pedahel	Ammihud

## Mitzvot for this Parasha

Verse(s)	Mitzvah Number	Category	Law
Num 35:2	398	Kohanim and Levites	To give the Levites cities to dwell in, these to serve also as cities of refuge. See Levi.

## Stand alone Aleph Tav – Numbers 35:6

For an explanation of the Aleph Tav teaching, click here → <http://torahlawform.com/Documents/AlephTav.doc>

**Num 35:6 KJV** And among the cities which ye shall give unto the Levites **Aleph Tav** *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

Num 35:6 וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוּוִיִּם אֶת שֵׁשׁ-עָרֵי הַמִּקְלָט  
אֲשֶׁר תִּתְּנוּ לָנוֹס שָׁמָּה הָרֹצֵחַ וְעָלִיָּהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר:

**Comments:** The first place the bible describes the cities of refuge is at Numbers 35:6-34. Verses 28 and 32 talk about the manslayer who flees to these cities and how it relates the high priest. The manslayer who goes to and remains in the city is redeemed after the death of the high priest. On the surface this seems a bit odd and somewhat arbitrary, but I contend this is a shadow picture of Y'shua. As one who has the testimony of Y'shua being Meshiach because of His life, death, burial and resurrection I know that Y'shua is my redeemer who atones and therefore is my High Priest i.e. HaKohen HaGadol (see the book of Hebrews).

I contend that the stand alone Aleph Tav is about the Messiah and there placement in scripture are pointers to Him. This Aleph Tav in Numbers 35:6 is an excellent example because it is found in the middle of the words where the six Levitical cities are first described and it is where the Levitical high priest resides who can do this redemptive work. The manslayer symbolizes all of mankind because we are all Adamites and have sinned and we are therefore worthy of death. The person we slew is ourselves by the act of being born. To avoid the execution death sentence from being carried out, we need to flee to where we can be redeemed which physically is the cities of refuge and spiritually where the Aleph Tav is.

**Num 35:28 KJV** Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

**Num 35:32 KJV** And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

**Jos 20:6 KJV** And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

For an expansion on the principle of life for life, see the following...

[Answering the Jewish Objections to Jesus – Vol. 2 Theological Objections](#)” by Michael Brown

“But in the case of the of unintentional homicide, the manslayer would flee to a protected place called a city of refuge, where he would remain for the rest of his life. There was only one thing that could secure his release from the city of refuge: the death of the high priest ... This is critically important. Blood had been shed unintentionally. Someone was killed, the land was polluted, and the only acceptable ransom payment was the death of the one who killed. Be he was not worthy of death. The homicide was accidental. So the innocent manslayer was banished to the city of refuge for life, unless the High Priest, the people’s representative spiritual leader and the one who interceded for the nation, died. The high priest would take the place of his own. The death of the high priest would take the place of his own” pg 163-164

### Related references

- Aleph Tav as a symbol of our atonement (see [Doc](#) or [PDF](#))
- Aleph Tav as a symbol of redemption for the first born i.e. Israel), (see [PDF](#)).
- Other biblical references about the city of refuge: Deuteronomy 19:1-13, Joshua 20:1-9 and Joshua 21:13-45



## Haftarah - Jer 4

<sup>1</sup> If thou wilt return, O Israel, saith YHVH, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. <sup>2</sup> And thou shalt swear, YHVH liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. <sup>3</sup> For thus saith YHVH to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. <sup>4</sup> Circumcise yourselves to YHVH, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. <sup>5</sup> Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. <sup>6</sup> Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. <sup>7</sup> The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. <sup>8</sup> For this gird you with sackcloth, lament and howl: for the fierce anger of YHVH is not turned back from us. <sup>9</sup> And it shall come to pass at that day, saith YHVH, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. <sup>10</sup> Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. <sup>11</sup> At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, <sup>12</sup> Even a full wind from those places shall come unto me: now also will I give sentence against them. <sup>13</sup> Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. <sup>14</sup> O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? <sup>15</sup> For a voice declareth from Dan, and publisheth affliction from mount Ephraim. <sup>16</sup> Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. <sup>17</sup> As keepers of a field, are they against her round about; because she hath been rebellious against me, saith YHVH. <sup>18</sup> Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. <sup>19</sup> My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. <sup>20</sup> Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. <sup>21</sup> How long shall I see the standard, and hear the sound of the trumpet? <sup>22</sup> For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. <sup>23</sup> I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. <sup>24</sup> I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. <sup>25</sup> I beheld, and, lo, there was no man, and all the birds of the heavens were fled. <sup>26</sup> I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of YHVH, and by his fierce anger. <sup>27</sup> For thus hath YHVH said, The whole land shall be desolate; yet will I not make a full end. <sup>28</sup> For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. <sup>29</sup> The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. <sup>30</sup> And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. <sup>31</sup> For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

## Haftorah - Jos 21:41

<sup>41</sup> All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

## Haftorah - Eze 45:1-8

<sup>1</sup> Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto YHVH, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. <sup>2</sup> Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. <sup>3</sup> And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. <sup>4</sup> The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto YHVH: and it shall be a place for their houses, and an holy place for the sanctuary. <sup>5</sup> And the five and twenty thousand of length, and the ten thousand of breadth shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. <sup>6</sup> And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. <sup>7</sup> And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. <sup>8</sup> In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. <sup>9</sup> Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

## Brit - Eph 1 & 2

<sup>1</sup> Paul, an apostle of Y'shua Christ by the will of Elohim, to the saints which are at Ephesus, and to the faithful in Christ Y'shua: <sup>2</sup> Grace be to you, and peace, from Elohim our Father, and from the Lord Y'shua Christ. <sup>3</sup> 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: <sup>4</sup> 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: <sup>5</sup> Having predestinated us unto the adoption of children by Y'shua Christ to himself, according to the good pleasure of his will, <sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> Wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> 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: <sup>11</sup> 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: <sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup> 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, <sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. <sup>15</sup> Wherefore I also, after I heard of your

faith in the Lord Y'shua, and love unto all the saints, <sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> 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: <sup>18</sup> 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, <sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, <sup>21</sup> 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: <sup>22</sup> And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup> Which is his body, the fulness of him that filleth all in all.

**3:1** And you hath he quickened, who were dead in trespasses and sins; <sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: <sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. <sup>4</sup> But Elohim, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) <sup>6</sup> And hath raised us up together, and made us sit together in heavenly places in Christ Y'shua: <sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Y'shua. <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohim: <sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Y'shua unto good works, which Elohim hath before ordained that we should walk in them. <sup>11</sup> Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world: <sup>13</sup> But now in Christ Y'shua ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup> Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; <sup>16</sup> And that he might reconcile both unto Elohim in one body by the cross, having slain the enmity thereby: <sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of Elohim; <sup>20</sup> And are built upon the foundation of the apostles and prophets, Y'shua Christ himself being the chief corner stone; <sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for an habitation of Elohim through the Spirit.

## Gospel - Joh 20

<sup>1</sup> The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup> Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Y'shua loved, and saith unto them, They have taken away YHVH out of the sepulchre, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre. <sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. <sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup> For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup> Then the disciples went away again unto their own home. <sup>11</sup> But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Y'shua had lain. <sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my YHVH, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Y'shua standing, and knew not that it was Y'shua. <sup>15</sup> Y'shua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Y'shua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. <sup>17</sup> Y'shua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Elohim, and your Elohim. <sup>18</sup> Mary Magdalene came and told the disciples that she had seen YHVH, and that he had spoken these things unto her. <sup>19</sup> Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Y'shua and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw YHVH. <sup>21</sup> Then said Y'shua to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. <sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Y'shua came. <sup>25</sup> The other disciples therefore said unto him, We have seen YHVH. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them: then came Y'shua, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My YHVH and my Elohim. <sup>29</sup> Y'shua saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. <sup>30</sup> And many other signs truly did Y'shua in the presence of his disciples, which are not written in this book: <sup>31</sup> But these are written, that ye might believe that Y'shua is the Christ, the Son of Elohim; and that believing ye might have life through his name.

## History - 2Ch 24:1-27

<sup>1</sup> Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. <sup>2</sup> And Joash did that which was right in the sight of YHVH all the days of Jehoiada the priest. <sup>3</sup> And Jehoiada took for him two wives; and he begat sons and daughters. <sup>4</sup> And it came to pass after this, that Joash was minded to repair the house of YHVH. <sup>5</sup> And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your Elohim from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. <sup>6</sup> And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of YHVH, and of the congregation of Israel, for the tabernacle of witness? <sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up the house of Elohim; and also all the dedicated things of the house of YHVH did they bestow upon Baalim. <sup>8</sup> And at the king's commandment they made a chest, and set it without at the gate of the house of YHVH. <sup>9</sup> And they made a proclamation through Judah and Jerusalem, to bring in to YHVH the collection that Moses the servant of Elohim laid upon Israel in the wilderness. <sup>10</sup> And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. <sup>11</sup> Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. <sup>12</sup> And the king and Jehoiada gave it to such as did the work of the service of the house of YHVH, and hired masons and carpenters to repair the house of YHVH, and also such as wrought iron and brass to mend the house of YHVH. <sup>13</sup> So the workmen wrought, and the work was perfected by them, and they set the house of Elohim in his state, and strengthened it. <sup>14</sup> And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of YHVH, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of YHVH continually all the days of Jehoiada. <sup>15</sup> But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. <sup>16</sup> And they buried him in the city of David among the kings, because he had done good in Israel, both toward Elohim, and toward his house. <sup>17</sup> Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. <sup>18</sup> And they left the house of YHVH Elohim of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. <sup>19</sup> Yet he sent prophets to them, to bring them again unto YHVH; and they testified against them: but they would not give ear. <sup>20</sup> And the Spirit of Elohim came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith Elohim, Why transgress ye the commandments of YHVH, that ye cannot prosper? because ye have forsaken YHVH, he hath also forsaken you. <sup>21</sup> And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of YHVH. <sup>22</sup> Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, YHVH look upon it, and require it. <sup>23</sup> And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. <sup>24</sup> For the army of the Syrians came with a small company of men, and YHVH delivered a very great host into their hand, because they had forsaken YHVH Elohim of their fathers. So they executed judgment against Joash. <sup>25</sup> And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. <sup>26</sup> And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a

Moabitess. <sup>27</sup> Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of Elohim, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

# Commentary

## Ahavta

### Commentary - Year 3 Sabbath 21

Numbers 34:1 - 35:8 - Ezekiel 45:1, Joshua 21:41 - Psalm 119a - Ephesians 1:1 - 2:22

<http://www.ahavta.org/Commentary%20Y-3/Y3-21.htm>

*Zot haAretz / This is the Land*

#### Psalm 119 (First half – Aleph - Chof)

The first eight verses each begin with the letter *aleph*. The next eight verses each begin with the letter *bet*. The next eight verses each begin with the letter *gimel*. And so on throughout the twenty-two letters of the *alephbet*. This Psalm is called the repetition of eight (*Talmud: Berachot 4b*).

While seven is the number of the days of creation, the number eight symbolizes the release from the desires of this mundane world. In this Psalm, David charts the stages of growth toward spiritual maturity.

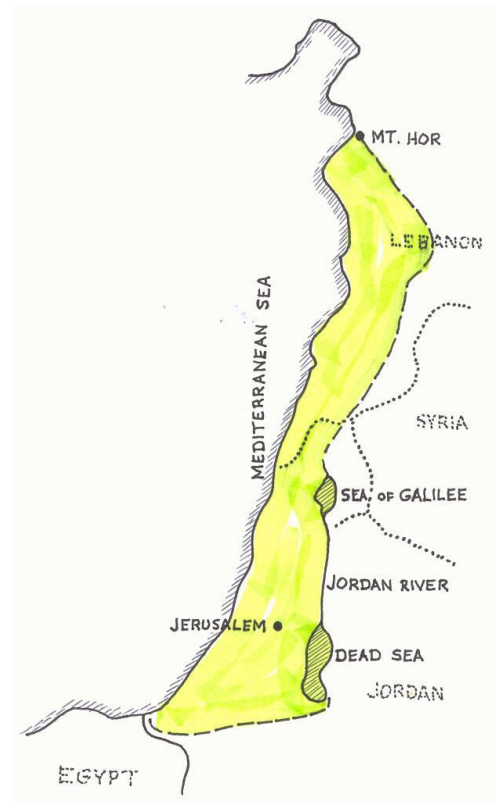
*Aleph* represents the head, the source of intellect. In the first eight verses, we are taught to walk with Yahweh's Torah, and to wholeheartedly seek Him. We are to cherish Yahweh's ordinances (*edot* – v.2: includes festivals), be firmly guided by His statutes (*huqot* – v.5: commandments without obvious reason, that bring us closer to God), and study His righteous judgments (*mishpatim* – v.7: moral laws) – all of His (three categories of) commandments (*mitzvot* – v.6).

*Bet* represents understanding (*Talmud: Shabbat 104a*). Through careful analysis, we are to apply the Word of God to every aspect of life. A young person can purify his walk by observing His Word (v.9). In prayer, we should bless Yahweh, and ask for teaching of His statutes (v.12). Our speech should concern His paths (v.15), and we should be occupied even with His statutes – those commandments without obvious reason (v. 16).

*Gimel* represents kindness. This set of eight verses begins with “(*Gamal*) Deal kindly with your servant, let me live that I may keep Your Word.” The ultimate kindness of God is that He would grant us to keep His Word! David asks for his eyes to be unveiled that he may perceive wonders from the Torah (v.18). Yahweh's ordinances (such as festivals) are our counselors (v.24).

*Dalet* represents door (*delet*) and ways / paths (from *derek*). The first of the eight verses (v.25) reads, “(*Davaq*) Cleaves my soul to the dust; revive me . . .” Our natural desires are toward worldly things that corrupt the soul, so we need God to open the door and lead us in the way. We need to understand His precepts (v.27), and be sustained by His Word (v.28). We need God to correct our false ways, and graciously grant us understanding of His Torah (v.29-32).

*Heh* is five, representing the five books of Torah. Here is how the eight verses begin with *heh*: “(*Horeniy*) Teach me, Yahweh, how to grow spiritually, and I will cherish every little step” (v.33, paraphrased). “(*Haviniy*) Give me



understanding” (v.34). “(Hadrikniy) Make me walk” (v.35). “(Hat-lebiy) Incline my heart” (v.36). “(Haaver) Turn me away from vanity” (v.37). “(Haqem) Establish Thy Word” (v.38). “(Haaver) Turn away my reproach” (v.39). “(Hineh) Behold! I long for Your precepts” (v.40).

Vav is called the letter of truth, because it is perfectly straight. God’s Word is utmost truth (v.43), in which we can implicitly trust (v.42).

Zayin stands for *zachar* – remember. Zayin is also the number seven. Seven represents divinity: remember the Sabbath Day – the seventh day that is Holy to the Divine. David asked God to remember (*zachar*) His Word which preserved him (v.49-50). We are to remember (*zachar*) Yahweh’s ancient commandments, and be comforted (v.52). We are to remember (*zachar*) Yahweh’s Name, and keep His Torah (v.55).

Chet stands for *chen* – grace and charm. “(Chelqiy) My portion is Yahweh” (v.57): while some choose wealth and luxury, David found his satisfaction in serving Yahweh. David (*chility*) pleaded for God’s grace (v.58). He (*chishavtiy*) considered his ways, to repent (v.59). He (*chashtiy*) hastened to keep the commandments (v.60). A friend (*chaber*) was David to all feared Yahweh (v.63).

Tet is the first letter of *tov* – good. “(Tov) Good You did with Your servant, Yahweh, according to Your Word” (v.65). “(Tov) Good reasoning teach me” (v.66). “Before I (*terem*) learned, I was prone to error” (v.67), but “(Tov-atah) You are good . . . teach me Your statutes” (v.68). “(Tov-liy) It is good for me that I was afflicted, so that I might learn Your statutes” (v.71). “(Tov-liy) It is good for me – the Torah of Your mouth – above thousands in gold and silver” (v.72).

Yod stands for *yerushshah* – inheritance. This smallest of all letters is said to represent the small number of people who will inherit the world to come (*Talmud: Menachot 29b*). This set of eight begins with “(Yadacha) Your hands made me” (v.73). The *Midrash* explains this portion, “I am the vessel, and You are the craftsman: make me beautiful so that all who behold me may praise You!”

Chof means palm of the hand, and the letter is shaped like a cupped hand. David is seeking shelter in the palm of God’s hand. Chof stands for *cheter* – crown. He who dwells in God’s hand will be crowned with divine glory. In the last sentences of this first-half of the Psalm, David says, “(Chimat chiluniy) They had almost destroyed me on earth, but I did not forsake Your precepts. (Chitamdecha) Preserve me according to Your kindness, and I will keep the testimony of Your mouth” (v.87-88).

## **Ephesians 1-2**

This Ephesians portion fits with both Numbers 34 – concerning our inheritance, and with Psalm 119 – concerning growing spiritually and overcoming lawlessness.

We were spiritually dead, walking in sin according to the course of this world, in the spirit of those who are disobedient to God’s Torah (v.2:1-2). We were separate from Messiah, having no part in God’s covenant with Israel, being strangers to the promises to Abraham; we were without God in the world and had no hope (v.2:12)

But now we have obtained an inheritance (v.1:11). Through hearing the gospel, and obtaining faith in Messiah, the Spirit of God now works in us to teach us obedience to His Word (v.2:22). We now can have hope and peace.

We are no longer strangers and aliens (v.2:19). We who were far away from God’s covenant people are now made part of them by the blood of Yeshua (v.2:13).

All of this is because we were “predestined – according to His purpose who works all things after the counsel of His will” – to obtain the inheritance, and to be to the praise of His glory (v.1:11-12). We are His workmanship – meaning that we have been prepared beforehand, and have been given life in Yeshua, to walk according to Torah (v.2:10) – Torah being the very definition of ‘good works’ (Sin is the transgression of Torah – 1 John 3:4).

So, we have nothing of which to glory in ourselves; it is altogether the work of God that we receive His Word and believe, and have the promise of inheritance in the Land.