

Triennial Parsha Reading for - 8/22/2009

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Psalm - Psa 125

¹ They that trust in YHVH shall be as mount Zion, which cannot be removed, but abideth for ever. ² As the mountains are round about Jerusalem, so YHVH is round about his people from henceforth even for ever. ³ For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. ⁴ Do good, YHVH, unto those that be good, and to them that are upright in their hearts. ⁵ As for such as turn aside unto their crooked ways, YHVH shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

Torah - Numbers 35:9-36:13

⁹ And YHVH spake unto Moses, saying, ¹⁰ Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; ¹¹ Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. ¹² And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. ¹³ And of these cities which ye shall give six cities shall ye have for refuge. ¹⁴ Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. ¹⁵ These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. ¹⁶ And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. ¹⁷ And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ¹⁸ Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ¹⁹ The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. ²⁰ But if he thrust him of hatred, or hurl at him by laying of wait, that he die; ²¹ Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. ²² But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, ²³ Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: ²⁴ Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: ²⁵ And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. ²⁶ But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; ²⁷ And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: ²⁸ 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. ²⁹ So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings. ³⁰ Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. ³¹ Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. ³² 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. ³³ So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. ³⁴ Defile not therefore the land which ye shall inhabit, wherein I dwell: for I YHVH dwell among the children of Israel.

36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: ² And they said, YHVH commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by YHVH to give the inheritance of Zelophehad our brother unto his daughters. ³ And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. ⁴ And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe

whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. ⁵ And Moses commanded the children of Israel according to the word of YHVH, saying, The tribe of the sons of Joseph hath said well. ⁶ This is the thing which YHVH doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. ⁷ So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. ⁸ And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. ⁹ Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. ¹⁰ Even as YHVH commanded Moses, so did the daughters of Zelophehad: ¹¹ For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: ¹² And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. ¹³ These are the commandments and the judgments, which YHVH commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

My Commentary and Notes

Mitzvot for this Parasha

Verse(s)	Mitzvah Number	Category	Law
Num 35:30	242	The Court and Judicial Procedure	That a witness, who has testified in a capital case, shall not lay down the law in that particular case.
Num 35:12	260	The Court and Judicial Procedure	Not to execute one guilty of a capital offense, before he has stood his trial.
Num 35:31	292	Punishment and Restitution	Not to accept ransom from a murderer.
Num 35:25	293	Punishment and Restitution	To exile one who committed accidental homicide.
Num 35:32	295	Punishment and Restitution	Not to accept ransom from an accidental homicide, so as to relieve him from exile.

Stand alone Aleph Tav – Numbers 35:14

Num 35:14 KJV Ye shall give ^{H5414 (H853 Aleph Tav)} three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

שְׁלֹשׁ הָעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת
שְׁלֹשׁ הָעָרִים תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה:

See Aleph Tav write up from last week...

DOC: http://torahlawform.com/Documents/Stand-alone-Aleph-Tav_Num_35-6_Cities-of-Refuge_Death-of-high-priest.Doc

PDF: http://torahlawform.com/Documents/Stand-alone-Aleph-Tav_Num_35-6_Cities-of-Refuge_Death-of-high-priest.pdf

Word Study of Refuge – Miqlat ^{H4733} and qalat ^{H7038}

This (triennial) parasha and last week's parasha cover the topic of cities of refuge and manslayers. The word refuge (Miqlat H4733), as in the cities of refuge is for the most part found in Numbers 35 and Joshua 20 & 21 so a word study here seems appropriate. I also included the more basic word of miqlat which is the word qalat (H7038) which is translated as "lacking in parts" and is only used once in scripture (see Lev 22:23).

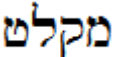
Well with that as a background, what's my commentary on this? To be honest, I'm not real sure. The hermeneutical nature that comes from qalat's [hapax legomenon](#) characteristics (i.e. it's infrequency) and the connection of miqlat to this parasha demands a word study. With that said, I will type as I think of the deeper meaning.

The fact that a maimed/deformed animal (qalat) can be used as a sacrifice (freewill only) seems contrary to what YHVH would want. I have understood that an offering had to have the concept of a meaningful sacrifice to the offeror. For example if you were going to the Temple to make a sacrifice and along the way you found some "road kill", then that animal is not an acceptable sacrifice and offensive to Elohim. The reason is there was no real sacrifice because you came about this "road kill" by chance. So I conclude then that qalat is between "road kill" and a more respectable offering like what can be used for a vow offering. qalat is not the best, but it still has value as the Levites can still consume this animal I would think.

We need to keep in mind that a manslayer has done something wrong i.e. it's not just an accident. His intent was not pre-meditated and malicious but it was careless. A manslayer is punished but not as harshly as a murder who must be put to death. For the manslayer to survive he must flee and leave his family and home and go to a city of refuge (miqlat) and stay there for a period of time where he is, if you will, put under "house arrest". He is not thrown in prison which is not a common law / Torah solution but rather is a modern invention. Anyway he is punished because he is imprisoned within the boundaries of a city and is away from his home. So I guess the connection is that although the manslayer is of use to the Levites even though he is of no use to the rest of Israel. after all what is a non-Levite going to do in a city that's setup for the purpose of Levites?

This commentary definitely has room for improvement.

Below is the e-sword reference material consisting of Strong's, KJC (King James Concordance), LXX (Septuagint cross-reference) and Word Study.

H4733 miqlât *mik-lawt'* 

Strong's: From [H7038](#) in the sense of *taking in*; an *asylum* (as a *receptacle*): - refuge.


Word Study: *qālat*: A verb meaning to be stunted, to be deformed. It refers to an animal that has a deformed or injured member, not fully or properly developed. The animal could be used in a freewill offering but not a vow offering ([Lev 22:23](#)).

LXX related word(s) : [G873](#) aph orizo

KJC: 20; refuge, 20

[Num 35:6](#), [Num 35:11-15](#) (5), [Num 35:25-28](#) (4), [Num 35:32](#),

[Jos 20:2-3](#) (2), [Jos 21:13](#), [Jos 21:21](#), [Jos 21:27](#), [Jos 21:32](#), [Jos 21:38](#), [1Ch 6:57](#), [1Ch 6:67](#)

H7038 qâlat *kaw-lat'* 

Strong's: A primitive root; to *maim*: - lacking in his parts.

Word Study: *qālat*: A verb meaning to be stunted, to be deformed. It refers to an animal that has a deformed or injured member, not fully or properly developed. The animal could be used in a freewill offering but not a vow offering ([Lev 22:23](#)).

KJC: 1; lacking, 1 [Lev 22:23](#)

Lev 22:23 KJV Either a bullock or a lamb that hath any thing superfluous or lacking in his parts ^{H7038}, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

Haftorah - Jos 20:1-9

¹ YHVH also spake unto Joshua, saying, ² Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: ³ That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. ⁴ And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. ⁵ And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime. ⁶ 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. ⁷ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. ⁸ And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. ⁹ These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Brit - Joh 4:1-45

¹ When therefore YHVH knew how the Pharisees had heard that Y'shua made and baptized more disciples than John, ² (Though Y'shua himself baptized not, but his disciples,) ³ He left Judaea, and departed again into Galilee. ⁴ And he must needs go through Samaria. ⁵ Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. ⁶ Now Jacob's well was there. Y'shua therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. ⁷ There cometh a woman of Samaria to draw water: Y'shua saith unto her, Give me to drink. ⁸ (For his disciples were gone away unto the city to buy meat.) ⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. ¹⁰ Y'shua answered and said unto her, If thou knewest the gift of Elohim, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? ¹³ Y'shua answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. ¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. ¹⁶ Y'shua saith unto her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Y'shua said unto her, Thou hast well said, I have no husband: ¹⁸ For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. ¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. ²¹ Y'shua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²² Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³ But the

hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴ Elohim is a Spirit: and they that worship him must worship him in spirit and in truth. ²⁵ The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. ²⁶ Y'shua saith unto her, I that speak unto thee am he. ²⁷ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸ The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹ Come, see a man, which told me all things that ever I did: is not this the Christ? ³⁰ Then they went out of the city, and came unto him. ³¹ In the mean while his disciples prayed him, saying, Master, eat. ³² But he said unto them, I have meat to eat that ye know not of. ³³ Therefore said the disciples one to another, Hath any man brought him ought to eat? ³⁴ Y'shua saith unto them, My meat is to do the will of him that sent me, and to finish his work. ³⁵ Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. ³⁶ And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. ³⁷ And herein is that saying true, One soweth, and another reapeth. ³⁸ I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. ³⁹ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. ⁴⁰ So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. ⁴¹ And many more believed because of his own word; ⁴² And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. ⁴³ Now after two days he departed thence, and went into Galilee. ⁴⁴ For Y'shua himself testified, that a prophet hath no honour in his own country. ⁴⁵ Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Gospel - Joh 21

¹ After these things Y'shua shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. ² There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. ³ Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. ⁴ But when the morning was now come, Y'shua stood on the shore: but the disciples knew not that it was Y'shua. ⁵ Then Y'shua saith unto them, Children, have ye any meat? They answered him, No. ⁶ And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. ⁷ Therefore that disciple whom Y'shua loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. ⁸ And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. ⁹ As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. ¹⁰ Y'shua saith unto them, Bring of the fish which ye have now caught. ¹¹ Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. ¹² Y'shua saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. ¹³ Y'shua then cometh, and taketh bread, and giveth them, and fish likewise. ¹⁴ This is now the third time that Y'shua shewed himself to his disciples, after that he was risen from the dead. ¹⁵ So when they had dined, Y'shua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. ¹⁶ He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He

saith unto him, Feed my sheep. ¹⁷ He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Y'shua saith unto him, Feed my sheep. ¹⁸ Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. ¹⁹ This spake he, signifying by what death he should glorify Elohim. And when he had spoken this, he saith unto him, Follow me. ²⁰ Then Peter, turning about, seeth the disciple whom Y'shua loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? ²¹ Peter seeing him saith to Y'shua, Lord, and what shall this man do? ²² Y'shua saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. ²³ Then went this saying abroad among the brethren, that that disciple should not die: yet Y'shua said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? ²⁴ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. ²⁵ And there are also many other things which Y'shua did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Notes from the Restoration Scriptures True Name Edition (RSTNE)

RSTNE: Joh 21:11 Shimon Kepha went up, and drew the net to land ⁵²⁰⁷ full of great fishes, ⁵²⁰⁸ one hundred fifty three: for even though there were so many, yet was not the net broken. ⁵²⁰⁹

Footnotes:

5207: Bringing the scattered fish of lost Yisrael back to the land of Yisrael.

5208: Genesis 48:16 where Yisrael is prophesied to be like multitudes of great fish in the earth's midst.

5209: **153** is the numerical value of the name **Betzalel**, the maker of the wilderness Tabernacle after the pattern received from YHWH. This means the children of Yisrael would be made into YHWH's image and pattern, into a renewed congregation, after the disciples drew them out of the sea of nations. For more details see:

<http://restorationscriptures.org/link13.htm>

Gen 48:16 The Malach who redeemed me from all evil, ¹⁸¹ bless the lads; and let my name-Yisrael be named on them, ¹⁸² and the name of my ahvot Avraham and Yitzchak; and let them grow into a multitude like fish – vayi-dag-oo lerov ¹⁸³ in the midst of the earth.

Footnotes:

181: The Angel of His Presence, or Yahshua, called the Guardian, or Metatron who alone can redeem from sin's wages.

182: His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.

183: Vayidagoo lerov, may they grow into a multitude of fish in the midst of the olam, or earth. This is an amazing prophecy, whereby YHWH through the dying man Yisrael, pinpoints that the offspring of the people of Efrayim and Manasseh, known later on as the 10 tribes (not two), would literally fill the globe with Yisraelites. We see the ingathering officially begin later in Mattityahu/Matthew 4:19, where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.

History – 2 Chronicles 25:1-28

¹ Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. ² And he did that which was right in the sight of YHVH, but not with a perfect heart. ³ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. ⁴ But he slew not their children, but did as it is written in the law in the book of Moses, where YHVH commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin. ⁵ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. ⁶ He hired also an hundred thousand mighty men of valor out of Israel for an hundred talents of silver. ⁷ But there came a man of Elohim to him, saying, O king, let not the army of Israel go with thee; for YHVH is not with Israel, to wit, with all the children of Ephraim. ⁸ But if thou wilt go, do it; be strong for the battle: Elohim shall make thee fall before the enemy: for Elohim hath power to help, and to cast down. ⁹ And Amaziah said to the man of Elohim, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of Elohim answered, YHVH is able to give thee much more than this. ¹⁰ Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger. ¹¹ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. ¹² And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. ¹³ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil. ¹⁴ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. ¹⁵ Wherefore the anger of YHVH was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? ¹⁶ And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that Elohim hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. ¹⁷ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. ¹⁸ And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. ¹⁹ Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? ²⁰ But Amaziah would not hear; for it came of Elohim, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. ²¹ So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah. ²² And Judah was put to the worse before Israel, and they fled every man to his tent. ²³ And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. ²⁴ And he took all the gold and the silver, and all the vessels that were found in the house of Elohim with Obedom, and the treasures of the king's house, the hostages also, and returned to Samaria. ²⁵ And Amaziah the son of Joash king of Judah lived after the death of Joash son of

Jehoahaz king of Israel fifteen years. ²⁶ Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? ²⁷ Now after the time that Amaziah did turn away from following YHVH they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. ²⁸ And they brought him upon horses, and buried him with his fathers in the city of Judah.

Commentary

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-22.htm>

Commentary - Year 3 Sabbath 22

Numbers 35:9 - 36:13 - Joshua 20:1 - Psalm 119b - John 4:1-45

Elul 2, 5763 / August 30, 2003 Elul 2, 5766 / August 26, 2006

Ki Atem Ovrin et haYarden / When You Cross the Jordan

There are four distinct circumstances. (a) If a killing was clearly accidental, without carelessness, then the court would absolve the killer. (b) If a killing was accidental, but there was defined carelessness, then the killer would be exiled to the nearest city of refuge until the death of the High Priest. (c) If the killing was unintentional but there was a high degree of negligence, or if it was intentional but the circumstances prevented the court from carrying out the death sentence, the sin would be too serious for exile protection from the avenger. (d) If the killing was intentional and witnessed, the court would sentence him to execution. In any case, the killer could flee from the avenger to a city of refuge until the court decided his fate.

Even though there was less population on the east side of the Jordan, the land area was as great, and therefore three cities of refuge were designated for each side.

Psalm 119

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.

Remember that the apostle Paul taught believers in Yeshua to admonish one another with these Psalms (Colosians 3:16).

Verses 89-176 (last half – *Lamed-Tav*)

Half way through our spiritual journey, we have learned the significance of Torah. Each of the eight verses start with the letter

lamed, which stands for *lamor* – Torah study.

(V.89) (*LeOlam* – forever) Study Torah, because it is established for eternity.

(V.90) (*Ledor* – remains) Study Torah, because by it the earth was created, and remains standing.

(V.91) (*Lemishpatecha* – fulfills Your judgments) Study Torah, because all things serve its ordinances.

(V.92) (*Luley* – if not) Study Torah: if it had not been my delight, I would have perished.

(V.93) (*LeOlam-lo* – forever-not) Study Torah: I will never forget it, because it revived me.

(V.94) (*Lecha* – yours) Study Torah: through it I am Yours – save me!

(V.95) (*Liy-qivu* – to lie in wait) Study Torah diligently, because its enemies lie in wait to shake us from it.

(V.96) (*Lechal* – boundless) Study Torah, because it only is boundless in riches.

Having learned its significance, we love God's Word above all: so we pronounce our love.

Mem stands for *Mamar* – pronouncements.

(V.97) (*Ma ahavta*) O how I love – Your Torah! It is my meditation all the day.

(V.98) (*Meoyvay*) My enemies – it makes me wiser than them.

(V.99) (*Michal-melamday*) From all my teachers – I grew wise.

(V.100) (*Mizqenim*) From elders – I gain understanding.

(V.101) (*Michal*) From every evil path – I restrained my feet, so that I might keep Your Word.

(V.102) (*Mimishpatecha*) From Your judgments (moral law) – I did not depart.

(V.103) (*Mah nitletzu*) How sweet – to my taste is Your Word, sweeter than honey.

(V.104) (*Mipiqudecha*) Through Your precepts – I acquire understanding; therefore I hate every false way.

Having learned the significance of God's Word, and gained a love for it, we become what..

Nun stands for: *Ne'eman* – a loyal person.

(V.105) (*Ner*) A lamp – is Thy Word to my feet, and a light to my path.

(V.106) (*Nishbatiy*) I have sworn – and I will confirm it, that I will keep Thy righteous ordinances.

(V.112) (*Natiyiy*) I have inclined – my heart to perform Thy statutes forever, even to the end.

God's Word will sustain us:

Samech means support.

(V.115) (*Suru*) Depart – from me, evildoers, that I may observe the commandments of my God.

(V.117) (*S'areniy*) Sustain / uphold – me that I may be safe, that I may have regard for Thy statutes continually.

Ayin means pauper. Here we see humble requests.

(V.124) (*Aseh*) Deal – with Thy servant according to Thy lovingkindness, and teach me Thy statutes.

(V.125) (*Avracha*) Thy servant – I am; give me understanding, that I may know Thy testimonies.

Pey means mouth, and the letter is shaped like an open mouth.

(V.129) (*Pelaot*) Your testimonies – are wonderful.

(V.130) (*Petach*) The opening of Your Words gives light; it gives understanding to the simple.

(V.131) (*Piy*) My mouth – I opened wide and panted, for I longed for Thy commandments.

Tzadi represents *tzaddiq* – righteous: God's Words are righteous.

(V.137) (*Tzaddiq*) Righteous – are You, O Yahweh, and upright are Your judgments.

(V.138) (*Tzviyta*) You have commanded – Your testimonies in righteousness and exceeding faithfulness.

(V.142) (*Tzidqatcha*) Your righteousness – is an everlasting righteousness, and Your law is truth.

(V.144) (*Tzedeq*) Righteous – forever are Your testimonies; give me understanding that I may live.

Qof stands for *Qedushah* – sanctity. Here we see sanctification relating to all three categories of commandments.

(V.145) I cried with all my heart; answer me, O Yahweh! I will observe Your statutes (*huqim*) – commandments without obvious reason.

(V.149) Revive me, O Yahweh, according to Your judgments (*mishpatim*) – moral laws.

(V.152) Of old I have known from Your ordinances (*edot*) – festivals and symbolic deeds, that You have founded them forever.

(V.151) You are near, O Yahweh, and all Your commandments (*mitzvot* – all three categories) are truth.

(V.150) Those who follow after wickedness . . . are far from Your Torah.

Resh represents *rasha* – the wicked, who are far from Yeshua.

(V.155) (*Rachoq*) Far – from *Yeshua* / salvation is the wicked, for they do not seek Thy statutes.

(V.157) (*Rabiyim*) Great – in number are my persecutors and my adversaries, yet I do not turn aside from Thy testimonies.

(V.158) (*Raiytiy*) I behold – the treacherous and loathe them, because they do not keep Thy word.

Shin stands for *sheqer* – falsehood.

(V.161) (*Sharim*) Princes persecute me without cause (for falsehood), but my heart stands in awe of Your Words.

(V.163) (*Sheqer*) Falsehood – I hate and despise, but Your Torah I love.

(V.165) Those who love Thy law have great peace, and nothing (no falsehood) causes them to stumble.

Here is the person who is becoming spiritually mature.

Tav (*emet* – truth). The Talmud (*Shabbat 104a*) teaches that *tav* represents truth, because it is the final letter of that word, and truth is the ultimate purpose.

(V.169) (*Tiqrav* – approach) Let my cry come before You, O Yahweh; give me understanding according to Your word.

(V.171) (*Tabanah* - flow) Let my lips flow with praise, for You teach me Your statutes (that are not obvious).

(V.172) (*Ta'an* – proclaim) Let my tongue proclaim / sing of Your word, for all Your commandments are righteousness.

(V.175) (*Techiy* – let live) Let my soul live – that it may praise You, and let Your judgments (moral laws) help me.

And the final verse: (v.176) (*Ta'iytiy*) I have gone astray – like a lost sheep; seek Your servant, for I do not forget Your commandments.

John 4

(V.25-26) The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” Yeshua said to her, “I who speak to you am He.” He is the one called the *alef* and *tav* (Revelation 22:11). He is the way, the truth, and the life (John 14:6).

(V.34) Yeshua said to them, “My food is to do the will of Him who sent Me, and to accomplish His work.” He is the one who perfectly fulfilled Torah – and that does not mean that He abolished it (Matthew 5:17).