

Study of Bamidbar 10

by *Marc Gravelle*

marc@bondservantsofyeshua.ca

Bamidbar 10:1-36

I And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לְאָמֹר
וַיִּשְׂאֵל מֹשֶׁה אֶת־יְהוָה וַיֹּאמֶר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, the **word**, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a **verse** that states: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לְאָמֹר, VayeDaber And spoke, Yahweh, Yahweh, El, unto, Mosheh, Lemor, saying. I believe it is critical for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Redeemer and Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding. Whether it is Mount Sinay or any other place, I believe it is important that we understand that anytime that this phrase וַיְדַבֵּר יְהוָה אֶל־???, and Yahweh spoke onto a certain person (insert name), saying, is used in Scripture, please pay very close attention

to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life)

2 Make for yourself two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the assembly, and for the journeying of the camps.

עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כְּסֶף מִקְשָׁה תַעֲשֶׂה אֹתָם וְהָיוּ לְךָ לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת־הַמַּחֲנֹת

אשח לכה שתי חצוצרות כסף מקשה אתם והיו לך למקרא העדה ולמסע את־המחנות

Aseh Leka Shtey Chatzotzrot Keseph Miqshah TaAseh Otam VeHayu Leka LeMiqra HaEdah UlMasa Et HaMachanot, where the *word*, Aseh, is from the *word*, Asah, עֲשֵׂה, means, *do, did, committed, make, wrought, deal*, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Leka, means, *to you, to yourself*, the *word*, Shtey, means, *two*, the *word*, Chatzotzrot, is the plural of the *word*, Chatzotzrah, חֲצוֹצְרָה, means, *trumpet*, it is from the *word* Chatzar, חָצַר, which means to blow the trumpet, the *word*, Keseph, כֶּסֶף, means, *silver*, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the *word*, Miqshah, מִקְשָׁה, means, *hammered work*, massive work, it also means one who questions, argues, or raises difficulties, he asked difficult questions, it means hardened, stiffened, curled hair, artistically arranged hair, it means, a field of watermelons, melons or squash, the *word*, TaAsah, is from the *word*, Asah, עֲשֵׂה, which means, *do, did, committed, make*, wrought, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Otam, means, *them*, the *word*, VeHayu, is from the *word* Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, *may*, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Leka, means, *to you, to yourself*, the *word*, LeMiqra, לְמִקְרָא, means, *calling together, convocation, reading, Scripture, Biblical verse*, it means, made to read, read, read out, dictated, called, invite, guest, the *word*, HaEdah, עֵדָה, means, *assembly, congregation, group assembled together by appointment*, it also means, witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, the *word*, UlMasa, is from the *word*, Masa, מָסַע, which means, *pulling up camp, journey, travel*, station,

stage, move, to pull out, to march, removed, transported, the **word**, Et, , as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, HaMachanot, is the plural of the **word**, Machaneh, מַחֲנֵה, which means, **camp, encampment**, company, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind)

Here Mosheh is commanded by Yahweh to עָשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כְּסֶפֶר, Asah, make, Leka for yourself, Shtey, two, Chatzotzrot, trumpets, Keseph, of Silver, מִקְשָׁה תַעֲשֶׂה אֹתָם, Miqshah, of hammered or beaten work, TeAsah, shall you make, Otam, them. What are we to learn from this commandment? What or who do these trumpets represent? As you know, the trumpet has a voice, and that voice calls out the message that the trumpeter wants the people to hear and listen to, whether it is a message to assemble together, or an alarm or a warning, or a call to war, a call to defend the Camp, and as you know, in the middle of the Camp, **IS** where the Tabernacle is, which the people of Yisrael are to defend with their lives. Now as you know or should know, the Tabernacle is a shadow picture of Messiah, His heart and His body, therefore, the silver Trumpets, represent Messiah and His Voice, who of course utters the Words of our heavenly Father's Torah of Life; and since silver, symbolizes **redemption and salvation** in Scripture as implied in **verses** such as *Matthew 26:15* and *Zechariah 11:12-13*, silver also represents, **wealth and prosperity** as implied in *Genesis 13:2* and *Proverbs 3:14-15* and it also represents **purity and holiness** as suggested in *Exodus 26:19* and *Numbers 7:13*, therefore, this is telling us that the sounds that these trumpets make, are either messages to congregate together by the Tabernacle, that as I said, **IS** a shadow picture of Messiah, and or an admonishment that they are to listen to His Words that He Speaks for they are words that lay out the path of redemption onto salvation, they are words that express His purity and holiness, and they are warnings, about the potential of enemy attacks. Furthermore, the fact that the Trumpets were made of **hammered or beaten work**, simply emphasizes that they do indeed represent Messiah, who was beaten and crucified on our behalf, and that we had better pay very close attention to and obey, the Voice of the Trumpet (Messiah) if we want to come under His protective covering.

Why are we to listen to and obey the Voice or the sound of the Trumpet (Messiah) every time we hear it's voice? וְהָיָה לְךָ לְמִקְרָא הַעֲדָה וּלְמִסַּע אֶת־הַמַּחֲנֵה, VeHayu, and they (the Trumpets, Messiah) shall be, Leka, to you, LeMiqra, for the calling of, for the reading of Scripture, HaEdut, where the assembly, the congregation, may witness, the testimony of the Trumpet (Messiah, the Words of the Living Torah made flesh), UIMasay, as to where they are

means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

Here, in these next few verses, we are told the purpose of the different sounds that the Trumpet will make. When they, the Priests, shall blow with the Trumpets, all the assembly shall assemble themselves to you at the door of the tabernacle of the congregation.

This is **NOT** a suggestion, this is a commandment, and here Yahweh is telling Mosheh to tell the people, that when they hear, the sound or the Voice of the Trumpets, they are to assemble together at the door of the Tabernacle. As you know the Tabernacle **IS** a shadow picture of Messiah, so the Trumpets, which I believe, and have stipulated above, are also a shadow picture of Messiah, or more specifically, a shadow picture of the Voice of Messiah, are calling the people, to come to the Tabernacle, come to Him, so that He can teach them the Ways of the Father, the Words of our heavenly Father's Torah of Life.

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Yisrael, shall gather themselves unto you.

וְאִם־בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלַיְךָ הַנְּשִׂיִּים רָאשֵׁי אֶלְפֵי יִשְׂרָאֵל

VeIm BeAchat YiTqa'u VeNoadu Eleyka HaNsiyiyim Rashey Alphey Yisrael, where the

word, VeIm, means, **and when, or, and if**, the **word**, BeAchat, means, **with one**, the **word**, YiTqa'u, is from the **word**, Taqa, תקע, which means, slap or clap your hands together, clang an instrument, by analogy, drive a tent peg, a dart, become a bondsman, it is translated as blow, 46 times, as, fasten, 5 times, as strike, 4 times, as pitch, 3 times, as thrust, 2 times, as, clap, 2 times, as sounded, 2 times, as cast, 1 time, it is used miscellaneously, 4 times, as smite, suretyship, it means **to blow the shofar or trumpet**, he drove into, he slapped, struck, he struck, he inserted, and in the form that it is used here, it means, **they blow**, the **word**, VeNoadu, is from the **word**, Ya'ad, יעד, which means, to appoint, designate, choose, he appointed, designated, agreement, he appointed time and or place, fixed, assigned, designated, he met by appointment, **assembled, met at an appointed place, he appointed, assigned, designated**, summoned, arraigned, invited, was set, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, and in the form that it is used here it means, **shall gather themselves**, the **word**, Eleyka, **to you**, the **word**, HaNsiyiyim, is from the **word**, Nasi, נשא, which means, **exalted one, king, sheik, prince, captain, chief, ruler, governor**, to lift, to raise, to carry, take, he lifted, raised, he

as smite, suretyship, it means **to blow the shofar or trumpet**, he drove into, he slapped, struck, he struck, he inserted, the **word**, and in the form that it is used here, it means, **you shall blow**, the **word**, Teruah, תְּרוּעָה, means, to shout, cry, alarm, **a succession of tremulous notes of the shofar or trumpet**, he shouted, he gave a blast, it is from the **word** Tara, תָּרַע, which means to blow a horn, or trumpet, to warn, to sound an alarm, he blew the shofar, he sounded the alarm, he warned, was warned against, it was protested against, it means to break, split, he broke through, burst, broke forth, but if we add a suffix letter Aleph to this **word** we form the **word** Tara, תָּרַעַא, which means gate or entrance. Furthermore this **word** Teruah, is related to the **word** Ruah, רוּע, which means, to shout, to give a blast with a horn or a trumpet, he shouted a war cry, he shouted in triumph, he cried in distress, he sounded a signal for war or march, he sounded an alarm, he blew a quivering blast, he shouted for joy, it is also related to the **word** Roeh, רוּעָה, which means shepherd, therefore, when we put the definition of all these **words** together, I believe that YHVH is telling us that when we blow the Shofar at the times that He has commanded us to do, that He opens up the gates the entrance into His kingdom to receive all who call upon His Aleph, which is a metaphor for Yeshua, the **word** of His Living Torah made flesh, the **word**, VeNasu, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out**, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, HaMachanot, is the plural of the **word**, Machaneh, מַחֲנֶה, which means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, HaChoniym, is the plural of the **word** Chanah, חָנָה, which means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the **word**, Machaneh, מַחֲנֶה, which means, encampment, the **word**, Qedmah, קִדְמוֹה, means, beginning, origin, former state, forecourt, front, progress, advance, progression, it is related to the **word** Qadmon, קִדְמוֹן, which means ancient, eastern, the man who came in ancient times, or the man who **came from the east**, it is from the **word** Qedem)

Here we are told that when the priest blows an alarm, then the camps that lie on the east parts shall go forward. This is telling us that Yahweh is an Elohim of order, and that when the camp moves, it is to move in a certain order, and that order is **not to change, it is an ordinance forever**. We are told that camp that is to go first, **IS** the tribes or clans, that are camped on the East of the Tabernacle, which happens to be the camp of Yehudah, Yisaskar, and Zebulun. I will comment more on the order that is to lead when they break up camp, later.

6 When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

וּתְקַעְתֶּם תְּרוּעָה שְׁנִית וְנָסְעוּ הַמַּחֲנֹת הַחֲנִיִּים תִּימְנָה תְּרוּעָה יִתְקַעוּ לְמַסְעֵיהֶם

suffix letter Aleph to this *word* we form the *word* Tara, תרעא, which means gate or entrance. Furthermore this *word* Teruah, is related to the *word* Ruah, רוע, which means, *to shout, to give a blast with a horn or a trumpet, sound the alarm, he shouted a war cry*, he shouted in triumph, he cried in distress, he sounded a signal for war or march, *he sounded an alarm*, he blew a quivering blast, he shouted for joy, it is also related to the *word* Roeh, רועה, which means shepherd, therefore, when we put the definition of all these *words* together, I believe that YHVH is telling us that when we blow the Shofar at the times that He has commanded us to do so, He opens up His gates, the entrance into His everlasting kingdom to receive all who call upon His אֵלֶּיךָ Aleph , which is a metaphor for Yeshua, the *word* of His Living Torah made flesh, the *word*, YiTqe'u, is the *word*, Taqa, repeated, and here, it is translated as, *they shall blow*, the *word*, LeMaseyhem, is from the *word*, Masa, מָסַע, which means, *pulling up camp, journey, travel*, station, stage, move, to pull out, to march, removed, transported)

Here we are told that when they blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. The camps on the south side are the camps Reuben, Gad and Shimon.

7 But when the congregation is to be gathered together, you shall blow, **BUT** you shall **NOT** sound an alarm.

וּבְהַקְהִיֵּל אֶת־הַקְּהָל הַתְּקַעוּ וְלֹא תִרְעוּ
 וְיִתְקַעוּ אֶת־הַקְּהָל הַתְּקַעוּ וְלֹא תִרְעוּ

UvehaQehiyl Et HaQahal TiTqe'u VeLo Tariyu, where the *word*, UvehaQehiyl is from the *word* Qahal, קָהָל, which means, to assemble, gather, *assembly, congregation*, company, community, and in the form that it is used here, it means, *and or but when the congregation*, the *word*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things, the *word*, HaQahal is the *word* Qahal, repeated, and here it is translated as, *is to be gathered together*, the *word*, TiTqehu, is from the *word* Taqa, תַּקַּע, which means, slap or clap your hands together, clang an instrument, by analogy, drive a tent peg, a dart, become a bondsman, it is translated as blow, 46 times, as, fasten, 5 times, as strike, 4 times, as pitch, 3 times, as thrust, 2 times, as, clap, 2 times, as sounded, 2 times, as cast, 1 time, it is used miscellaneously, 4 times, as smite, suretyship, it means *to blow the shofar or trumpet*,

he drove into, he slapped, struck, he struck, he inserted, the **word**, and in the form that it is used here, it means, **if or when you blow**, the **word**, VeLo, means, **no or not**, the **word**, Teruah, תְּרוּעָה, means, **to shout, cry, alarm, a succession of tremulous notes of the shofar or trumpet, he shouted, he gave a blast**, it is from the **word** Tara, תָּרַע, which means to blow a horn, or trumpet, **to warn, to sound an alarm**, he blew the shofar, he **sounded the alarm, he warned, was warned against**, it was protested against, it means to break, split, he broke through, burst, broke forth, but, if we add a suffix letter, Aleph, to this word, we form the **word** Tara, תַּרְעָא, which means, gate or entrance. Furthermore this **word** Teruah, is related to the **word** Ruah, רוּע, which means, **to shout, to give a blast with a horn or a trumpet**, he shouted a war cry, he shouted in triumph, he cried in distress, he sounded a signal for war or march, **he sounded an alarm**, he blew a quivering blast, he shouted for joy, it is also related to the **word** Roeh, רוּעָה, which means, shepherd, therefore, when we put the definition of all these words together, I believe that Yahweh is telling us that when we blow the Shofar at the times that He has commanded us to do so, He opens up His gates, the entrance into His everlasting kingdom to receive all who call upon His אֵת Aleph, which is a metaphor for Yeshua, the **word** of His Living Torah made flesh)

But when the congregation is to be gathered together, וְלֹא תִרְיֶעוּ, TiTqe'u, you shall blow, VeLo, but you shall **NOT**, Tariyu, sound an alarm. This does not seem important until we look at the full definition of the word, Tariyu, which is from the word, Teruah, תְּרוּעָה, which means, **to shout, cry, alarm, a succession of tremulous notes of the shofar or trumpet, he shouted, he gave a blast**, it is from the **word** Tara, תָּרַע, which means to blow a horn, or trumpet, **to warn, to sound an alarm**, he blew the shofar, he **sounded the alarm, he warned, was warned against**, it was protested against, it means to break, split, he broke through, burst, broke forth, but, if we add a suffix letter, Aleph, to this word, we form the **word** Tara, תַּרְעָא, which means, gate or entrance. Furthermore this **word** Teruah, is related to the **word** Ruah, רוּע, which means, **to shout, to give a blast with a horn or a trumpet**, he shouted a war cry, he shouted in triumph, he cried in distress, he sounded a signal for war or march, **he sounded an alarm**, he blew a quivering blast, he shouted for joy, it is also related to the **word** Roeh, רוּעָה, which means, shepherd. Therefore, when we put the definition of all these words together, I believe that Yahweh is telling us, that when we blow the Shofar at the times that He has commanded us to do so, He opens up His gates, the entrance into His everlasting kingdom to receive all who call upon His אֵת Aleph Tav, which is a metaphor for Yeshua, the **Words** of the Living Torah of our heavenly Father, made flesh)

8 And the sons of Aharon, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקְעוּ בַחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרוֹתֵיכֶם

UBeney Aharon HaKohaniym YiTqe'u BaChatzotzrot VeHayu Lakem LeChuqat Olam

LeDoroteykem, where the **word** UBeney, means, **and the sons of**, the **word** or name Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of**

strength, exalted, lofty, strong, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger*, HasKohaniym, means, *the priests*, the *word*, YiTqw'u, is from the *word* Taqa, תִּקַּע, which means, slap or clap your hands together, clang an instrument, by analogy, drive a tent peg, a dart, become a bondsman, it is translated as blow, 46 times, as, fasten, 5 times, as strike, 4 times, as pitch, 3 times, as thrust, 2 times, as, clap, 2 times, as sounded, 2 times, as cast, 1 time, it is used miscellaneously, 4 times, as smite, suretyship, it means *to blow the shofar or trumpet*, he drove into, he slapped, struck, he struck, he inserted, the *word*, and in the form that it is used here, it means, *if or when you blow*, the *word*, BaChatzotzrot, is the plural of the *word*, Chatzotzrah, חֲצֹצְרָה, means, *trumpet*, it is from the *word* Chatzar, חָצַר, which means to blow the trumpet, the *word*, VeHayu, is from the *word*, Hayah, הָיָה, which means, is, also, to be, exist, are, were, happen, *shall happen, it shall be*, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Lakem, means, to you, the *word*, LeChuqat, is form the *word*, Chuqah, חֻקָּה, means, to engrave, to imitate, he imitated, he imagined, drew, was engraved, was carved, was imitated, was drawn, he marked a line, was traced, *something prescribed, enactment, statute, law, rite, ordinance, custom, constitution*, the *word*, Olam, עוֹלָם, means, *long duration, antiquity, continuous existence, eternity, everlasting, forever, uninterrupted future*, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the *word* Olam, עָלַם, which means, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, the *word*, LeDoroteykem, is the plural of th *word*, Dor, דּוֹר, means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, also duration, eternity, everlasting, it also means, *generation, period, age, circle*)

Here Yahweh makes it very clear that the sons of Aharon, the priests, are to ones that are to blow with the trumpets; and *they shall be to you for an ordinance for ever throughout your generations*. There is no way that anyone can misunderstand this commandment! Yahweh makes it very clear that this *IS* an ordinance *FOREVER*. It is also very obvious that the people of the so called houses of the Elohim of Abraham, Yitzchaq and Ya'aqov, have, over the past three millennia, *NOT* obeyed this everlasting ordinance! And what is the end result of *NOT* obeying Yahweh's decrees? We now have a very divided Yisrael, for Yisrael is made up of the people that follow the edicts of the man made religion of Judaism, along with those that follow the edicts of the different branches of Catholicism and the sixty thousand plus denominations of Christianity, and every one of them, actually believes, that they and they alone *ARE* the actual people following the edict of the Creator of the universe, which only indicates to me, how blind, all of them really are, to our heavenly Father's everlasting *TRUTH*, the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

9 And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be **remembered** before YHVH your Elohim, and you shall be saved from your enemies.

וְכִי־תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצָּר הַצָּרֵר אֹתְכֶם וְהִרְעַתְּם בְּחֲצֹצְרוֹת וַנִּזְכָּרְתֶּם (לְפָנַי יִהְיֶה אֵלֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם

שׁוּבָא מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצָּר הַצָּרֵר אֹתְכֶם וְהִרְעַתְּם בְּחֲצֹצְרוֹת וַנִּזְכָּרְתֶּם מֵאִיְבֵיכֶם

VeKiy Tavo'u Milchamah BeArtzekem Al HaTzar HaTzoror Etkem VahaReotem BaChatzotzrot VaniZkartem Liphney YHVH Eloheykem VeNoshatem MeOyveykem, where the **word**, VeKiy, is from the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding) and in the form that it is used here it means, **and if**, the **word**, TaBo'u, is from the **word**, Bo, בּוֹא, means, **to go or come in**, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Milchamah, מִלְחָמָה, means, **war, battle, quarrel, controversy, to fight, to battle**, the **word**, BeArtzekem, is from the **word** Aretz, אֶרֶץ, which means, **earth, land, country, ground**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, **against**, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaTzar, is from the **word**, Tzar, צָר, which means, **enemy, foe**, rock, flint, and as an adjective it means, narrow, distress, anguish, the **word**, HaTzoror, is from the **word** Tzarar, צָרַר, which means, **to bind, to tie up, bundle, bundle up, wrap, he bound, he tied, he constrained, restricted, it also means, to show hostility toward, vex, oppress, hostile**, false, harmed, injured, he showed hostility, vexed, harassed, oppressed, he suffered distress, he made narrow, he caused distress to, was sorry, was worried,, it means to be sharp, sharp edged stone, flint knife, hard stone, rock, the **word**, Etkem, means, **you**, the **word**, VahaReotem, is from the **word** Rua, רוּעַ, which means, **to shout, to give a blast, he shouted a war cry, he shouted in triumph, he cried in distress, he sounded a signal for war or march, he sounded an alarm, he blew a quivering blast**, was shouted in triumph, and in the form that it is used here, it means, **and you shall warn or signal**, the **word**, BaChatzotzrot, is the plural of the **word**, Chatzotzrah, חֲצֹצְרָה, which means, **trumpet**, it is from the **word** Chatzar, חָצֵר, which means, **to blow the trumpet**, the **word**, VaniZkartem, is from the **word** Zakar, זָכַר, which means, to remember, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, memorial, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, to be born male, to treat as masculine, the male organ, penis, and in the form that it is used here, it means **and you**

when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS, that His Right Hand, our Messiah, the words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to believe, follow and obey those words, by putting those words into action in our daily lives, such as resting on the Shabbat, we will learn to work out our own salvation, by seeing and understanding that there is really only ONE True Light, and, that that ONE True Light, IS the words of our heavenly Father's Torah of Life; therefore, every time you see this word Yom, Day, in Scripture, it should remind you, of the FACT that Yahweh created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, the word, Simchatkem, is from the word, Simchah, שמחה, which means, joy, gladness, merriment, mirth, joyful occasion, festivity, to be glad, rejoice, it is from the word, Samech, שמח, which means to be glad, rejoice, he was glad, was high, was proud, to sprout, flourish, glad, joyous, cheerful, happy, causing joy, and in the form that it is used here, it means, your gladness, the word, UvMoadeykem, is from the word, Moed, מועד, which means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the word Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, and in the form that it is used here, it means, and in your appointed times, the word, UbRashey, is from the word, Rosh, ראש, means, head, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, it is related to the word Bereshiyt, בְּרֵאשִׁית, which means, in the beginning, and in the form that it is used here, it means, and in the beginning, the word, Chadsheykem, is from the word Chodesh, חדש, which means, new, renewed, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as, new moon, month, the word, UTqatem, is from the word, Taqa, תקע, which means, slap or clap your hands together, clang an instrument, by analogy drive a tent peg, a dart, become a bondsman, it is translated as, blow, 46 times, as fasten, 5 times, as strike, 4 times, as pitch, 3 times, as thrust, 2 times, as clap, 2 times, as sounded, 2 times, as cast, 1 time, it is used miscellaneously, 4 times, as smite, suretyship, it means, to blow the shofar or trumpet, he drove into, he slapped, struck, he struck, he inserted, the word, BaChatzotzrot, is from the word Chatzotzrah, חֲצֹצְרָה, which means, trumpet, it is from the word Chatzar, חצר, which means to blow the trumpet, the word, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from,

concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, Oloteykem, is from the **word**, Olah, עולה or עלה, means, to go up, ascend, a holocaust as it goes up in smoke, **Burnt Offering, Burnt Sacrifice**, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered an, עלה, Olah, a burnt offerings on the altar*, the **word**, VeAl, is the **word** Al repeated and here it is translated as, and over, the **word**, Zivchey, is form the **word** Zebach, זבח, which means, **to slaughter and animal, usually in sacrifice, it means, sacrifice, offer, kill, slay**, the **word**, Shalmeykem, is form the **word** Shalom, שלם or שלום, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made compensation, compensated, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, **Peace Offering, requital, recompense**, the **word**, VeHayu, is form the **word** Hayah, היה, means, is, also, **to be, may be, exist, are, were, happen, shall happen, it shall be**, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Lakem, means, **to you**, the **word**, LiZkaron, is from the **word** Zikron, זכרון, means, **a memorial, remembrance, reminder**, it is from the **word** Zakar, זָכַר, which means, to remember, to say, name, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, Eloheykem, means, **your Elohim**, the **word**, Aniy, means, **I or I am**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Eloheykem, means, **your Elohim**)

Here Yahweh commands Mosheh, at what other times, the people of Yisrael are to blow the Trumpets. He says: Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your Burnt Offerings, and

over the sacrifices of your Peace Offerings; that they may be to you for a Zikaron, a memorial before your Elohim: I am Yahweh your Elohim.

Now since the trumpets represent Messiah, or more specifically the Voice of Messiah, then, this bit of information tells us, that we are to call upon Messiah and listen to Messiah, on a regular basis, so that we can hear what He has to say, and according to what is said here, we are to do that, when we are joyful, when we are sad, when we are offering our mandated Burnt Offerings and our Peace Offerings, and, in the beginning of each and every month. That is exactly what Paul said, in *1Thessalonians 5:16-24 Rejoice evermore. 17 Pray without ceasing. 18 In every thing, give thanks: for this IS the WILL of Elohim in Messiah Yeshua concerning you. 19 Do NOT quench the Holy Spirit. 20 Do NOT despise prophesying. 21 Prove all things; hold fast that which is good (Tov). 22 Abstain from all appearance of evil. 23 And the very Elohim of Peace, sanctify you wholly; and I pray Elohim, that your whole spirit and soul and body be preserved blameless unto the coming of our Master and Saviour, Yeshua Messiah. 24 Faithful is He that calls you, WHO ALSO WILL DO IT.*

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

וַיְהִי בַשָּׁנָה הַשְּׁנִיית בַּחֹדֶשׁ הַשְּׁנַי בְּעֶשְׂרִים בְּחֹדֶשׁ נִעְלָה הָעֶנָן מֵעַל מִשְׁכַּן הָעֵדוּת
וַיְהִי בַשָּׁנָה הַשְּׁנִיית בַּחֹדֶשׁ הַשְּׁנַי בְּעֶשְׂרִים בְּחֹדֶשׁ נִעְלָה הָעֶנָן מֵעַל מִשְׁכַּן הָעֵדוּת
XV

(VeyeHu BaShanah HaSheniyyt BaChodesh HaShney BESriym BeChodesh NaAlah HeAnan Me'al Mishkan HaEdut, where the **word**, VeyeHu, is from the **word**, Hayah, (היה, means, is, also, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, **come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and in the form that it is used here, it means, **and it came to pass**, the **word**, BaShanah, שָׁנָה, means, **year**, yearly, change, period of changing seasons, to repeat, do again, duplicate, transmute, second time, diverse, alter, disguise, doubled, pervert, preferred, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, and with the letter Bet as a prefix, it means, **in year**, the **word**, HaSheniyyt, means, **the second**, the **word**, BeChodesh, חֹדֶשׁ, means, new, renewed, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as, **new moon, month**, and in the form that it is used here, it means, **in month**, the **word**, HaShney, means, **second**, the **word**, BESriym, means, **in the twentieth**, the **word**, BaChodes, is repeated and here it is translated as, **in month**, the **word**, NaAlah, is from the **word** Alah, עָלָה, means, **to go up, come up, bring up, ascend, carry up, he went up, ascended**, it sprang up, grew, shot forth, he rose, offer, offering, come, bring, chew, burn, offering, light, depart, put, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, an ascending offering, a Holocaust as going up in smoke, a burnt offering, he put on, laid

on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, HeAnan, עָנַן, means, **cloud, clouds**, he brought clouds, covered with clouds, was clouded, became cloudy, to cloud over, to act covertly, to practise magic, bring an enchanter, a soothsayer a sorcerer, and observer of times, the **word**, MeAl, is from the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, **upon**, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and with the letter Mem as a prefix, it means, from upon, the **word**, Mishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence**, exhorting sign, attestation, it is related to the **word**, Ed, which means, witness, testimony)

Here we are told, that it came to pass on the twentieth day of the second month, in the second year, נַעֲלָהּ הָעֶנָן מֵעַל מִשְׁכַּן הָעֵדוּת, NaAlah, was taken up, HeAnan, the cloud, MeAl, from above, Mishkan, the tabernacle, HaEdut of the Testimony.

The number **twenty** in Scripture speaks of redemption, for it was at the 20th year of the sons of Yisrael, that they were redeemed with half a shekel of silver (*Sh'mot 30:12-14*). And the number **two**, speaks of witness, therefore I believe that Yahweh is telling us, in this verse that we are pay very close attention to the Anan, the cloud, which is a shadow picture of Yahweh's protective Covering over us, for when it is NaAlah, taken up, or raise up, it is an indication, that Yahweh wants us to get up and follow Him, follow and obey His Edut, His Testimony, which happened to be the Words of our heavenly Father's Torah, His directives for everlasting life.

12 And the children of Yisrael took their journeys out of the wilderness of Siynay; and the cloud rested in the wilderness of Paran.

וַיִּסְעוּ בְנֵי-יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינַי וַיִּשְׁכְּן הָעֶנָן בְּמִדְבַּר פָּאָרָן
 וַיִּסְעוּ בְנֵי יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינַי וַיִּשְׁכְּן הָעֶנָן בְּמִדְבַּר פָּאָרָן
 VaYisu Beney Yisrael LeMaseyhem MiMidbar Siynay VayiShkon HeAnan BeMidbar Paran, where the **word**, VayiSu, is from the **word**, Nasa, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, LeMaseyhem, is from the **word**, Masa, מָסַע, which means, **pulling up camp, journey**,

This tells us that when the people of Yisrael, of whom you and I are a part of, chooses to willingly and lovingly obey the Words of our heavenly Father's Torah of Life, that they will find rest for their souls, eben though they might be in the wilderness.

13 And they first took their journey according to the commandment of YHVH by the hand of Mosheh.

וַיִּסְעוּ בְּרֵאשִׁיטָה עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה

וַיִּסְעוּ בְּרֵאשִׁיטָה עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה

VayiSu BaRishonah Al-Piy YHVH BeYad Mosheh, where the **word**, VayiSu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, and in the form that it is used here it means, and they set out, the **word**, BaRishonah, means, **on the first**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Piy, means mouth and the **words**, Al-Piy, together, means, **by the mouth of**, the **word** YHVH, is the Name **Yahweh**, Yahuwah or Yehovah, the **word**, BeYad, is from the **word**, Yad, יָד, which means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Bet as a prefix, it means, **by the hand of**, the **word** or name, Mosheh, means **to be drawn out of**

Here we are told that the children of Yisrael, first took their journey **עַל־פִּי יְהוָה**, Al, according to, Piy, to the mouth of YHVH, Yahweh, **בְּיַד־מֹשֶׁה**, BeYad, by the hand, of Mosheh. I know that I repeat myself at times, but many times, it is necessary to do so, in order to drive home the importance of the concept that Scripture is talking about. And the concept that Yahweh wants us to understand, is that the name, Mosheh, and the words of our heavenly Father's Torah of Life, are synonymous terms. Therefore, when it says, that according to the Mouth of Yahweh, by the hand of Mosheh, it means according to the Words of Yahweh, by the hand and or the instructions, contained in the Words of our heavenly Father's Torah of Life.

14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

וַיֵּסֶע דֶּגֶל מַחֲנֵה בְנֵי־יְהוּדָה בְּרֵאשִׁיטָה לְצַבָּאתָם וְעַל־צִבְאוֹ נַחֲשׁוֹן בֶּן־עַמִּינָדָב

וַיֵּסֶע דֶּגֶל מַחֲנֵה בְנֵי־יְהוּדָה בְּרֵאשִׁיטָה לְצַבָּאתָם וְעַל־צִבְאוֹ נַחֲשׁוֹן בֶּן־עַמִּינָדָב

VayiSu Degel Machaneh Beney Yehudah BaRishonah LeTzivotam VeAl Tziva'o Nachshon Ben Amiynadav, where the **word**, VaYisu is from the **word**, Nasa, נָסַע, which

means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed*, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the *word*, Degel, דגל, means, *standard, banner, something conspicuous, to setup a banner, he gathered around the banners*, was adorned, he adorned, praised, glorified, he decked out with flags, standard bearer it also means, to deceive, cheat, acted deceitfully, imposter, quack, the *word*, Machaneh, מחנה, means, *camp, encampment, company, army, host*, it is from the *word* Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the *word*, Beney, means, *the children of*, Yehudah, יהודה, Yehudah, is the name of Ya'aqov's fourth son, and the name Yehudah, is a composite *word*, made up of the *words*, Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the *word* Yah, which is a short form of the Name Yahweh, therefore, the definition of the *word* Yahudah (Jew), *IS a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the words of Yahweh's Torah of Life*, the *word*, BaRishonah, is from the *word*, Rishon, ראשון, means, *first, former, before, beginning, at the front*, previous, ancestor, forefather, of old, time past, superior, it is from the *word* Rosh, which means head, and in the form that it is used here it means, *in the first place*, the *word*. LeTzivotam, is from the *word*, Tzavah, צבא, or צבאה, means, *army, host*, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צבאות, the *word*, VeAl, על, means, height, upper part, and as a preposition, it means, in, on, upon, *above, over*, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, Tziva'o, is the *word* Tzavah repeated and here it is translated as, his host, his army, the *word* or name, Nachshon, נחשון, is said to mean, little snake, he is the son of עמינדב, Amiynadav, descendant of Yehudah, it is from the root *word*, Nachash, נחש, which means, snake, serpent, a daring pioneer, some say since it has the *word* Nachash in it, that it means, little serpent, the *word*, Ben, means, *son of*, the *word* or name, Amiynadav, עמינדב, is the name of the father of Elisheba, Aharon's wife, and his name is a composite *word* made up of the *word* Am, meaning people, and the *word* Nadav, נדב, which means, *to incite, impel, was willing, they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered, he offered free will offerings*)

Here we are told that, in the first place, or leading the people of Yisrael, when they journeyed, went the standard of the camp of the children of Yehudah according to their armies: and over his host was Nachshon the son of Amiynadav,

So here we have the Tribe that, in every single instance, whenever the camp is commanded to

move, that the Tribe of Yehudah is the one that leads the way. That is very, very important piece of information, for the name Yehudah, means, a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of our heavenly Father's Torah of Life. Next we are told that the leader of the tribe of Yehudah at that time, was Nachshon, and his name means, little snake, and he is the son of Aminadab, עֲמִינָדָב, which is the name of the father of Elisheba, Aharon's wife, and his name is a composite word made up of the word Am, meaning people, and the word Nadav, נָדַב, which means, to incite, impel, was willing, they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered, he offered free will offerings.

Therefore the first tribe that leads the charge, to journey to the location that Yahweh wants the children of Yisrael to move to, or the first tribe that is mustered to fight the enemies of Yisrael when they attack, is Yehudah, and there strength is the fact that they are a tribe of people that willingly choose to praise the beauty, splendour glory and majesty of Yahweh, by obeying all the Words of His Torah of Life, and their leader, in this instance, is Nachshon, and his name means, little snake, who is the son of Amiyndav, which means, my people are generous and donate voluntarily.

15 And over the host of the tribe of the children of Yisaskar was Nethaneel the son of Tzuar.

וְעַל-צֶבֶא מַטֵּה בְנֵי יִשְׁשַׁכָּר נְתַנְאֵל בֶּן-צִוְעָר

וְעַל צֶבֶא מַטֵּה בְנֵי יִשְׁשַׁכָּר נְתַנְאֵל בֶּן צִוְעָר

VeAl Tzevah Mateh Beney Yisaskar Natanel Ben Tzuar, where the **word**, VeAl, is from the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here it means and over, the **word**, Tzeva, צֶבֶא, or צְבָאוֹת, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צְבָאוֹת, the **word**, Mateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means the children of, the **word**, or name, Yisaskar, יִשְׁשַׁכָּר, means, **he has given me my wages**, he has rewarded me, he will lift up and or honour my wage, the word or name, Natanel, נְתַנְאֵל, is a composite **word** made up of the **word**, Natan, which means, to give, ascribe, bestow upon, and the **word** El, which is short form of the title, Elohim, and together they mean, Elohim gives, the **word**, Ben, means, **son or son of**, the **word** or name, Tzuar, צִוְעָר, is the name of the father of Natanel, who was the leader of the tribe of Yisaskar, and, his name means, **shepherd's assistant, cadet, small**)

And over the host of the tribe of the children of Yisaskar, was Nethaneel the son of Tzuar. The name, **יִשְׁשַׁכָּר**, Yisaskar, means, he has given me my wages, he will lift up and or honour my wage, the **word** or name Natanel, is a composite **word** made up of the words, Natan, which means, to give, gave, made, ascribe, bestow upon, yield, and the **word**, El, which is a short form of the title, Elohim, and together they mean, Elohim gives or has given, the **word**, Ben, means, son, the **word** or name, Tzuar, **צוּעָר**, means, **small**, shepherd's assistant, cadet)

The name Yisaskar, means, He will recompense me, according to my deeds, the name Natanel, means, Elohim shall give, the name, Tzuar, means, shepherd's assistant. The definition of these names, tells me that Yahweh will recompense all people according to how they choose to either obey or disobey the Words of our heavenly Father's Torah of Life, He will recompense by pouring all of His many blessings, upon the people who willingly and lovingly choose to be, Messiah's, our Shepherd's assistants.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

וְעַל-צֶבֶא מַטֵּה בְנֵי זְבוּלֹן אֱלִיָּאב בֶּן-חֶלּוֹן

על צבא מטה בני זבולון אליאב בן חלון

VeAl Tzevah Matey Beney Zebulun Eliyav Ben Chelon, where the **word**, VeAl, is form the **word** Al, VeAl Tzevah Match Beney Yisrael Natanel Ben Tzuar, where the **word**, VeAl, is from the **word**, Al, **עַל**, which means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here it means and over, the **word**, Tzeva, **צבא**, or **צבאה**, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צבאות**, the **word**, Match, **מַטֵּה**, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means the children of, the **word** or name Zebulun, **זְבוּלֹן**, means, **habitation, dwell, honour, exaltation, endued, enabled, empowered, gifted**, and it is the name of the tenth son of Ya'aqov, and sixth son of Leah, the **word**, Eliyav, (**אֱלִיָּאב**), is a composite **word**, made up of the **word**, Eliy, which means, my Elohim, and the **word** Av which means father, and together they means, **my Elohim is my father, or may father is Elohim**, the **word**, Ben, means, **son or son of**, the **word** or name, Chelon, **חֶלּוֹן**, means, **strong**)

And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. The name, Zebulun, **זְבוּלֹן**, means, **habitation, dwell, honour, exaltation, endued, enabled, empowered, gifted**, and it is the name of the tenth son of Ya'aqov, and sixth son of Leah, the **word** or name Eliyav, is a composite **word**, made up of the words, Eliy, which means, my Elohim, and the word, Av, which means, father, and together they mean, Elohim is my father, the **word**, Ben, means, son, the **word** or name Chelon, means strong)

The name Zebulun, means, habitation, to dwell, honour, exalt; the name, Eliyav, means, Elohim is my Father; and the name, Chelon, means, strong. Together the definitions of these names, tell me, that if we willingly and lovingly choose to dwell with, honour and exalt, the Son of Elohim, who **IS** my father, then that surrendered relationship will make me strong.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

וְהוֹרֵד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מֵרָרִי נֹשְׂאֵי הַמִּשְׁכָּן

וְהוֹרֵד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מֵרָרִי נֹשְׂאֵי הַמִּשְׁכָּן

VeHurad HaMishkan VeNasu Beney Gershon, UBeney Merariy Nosey HaMishkan, where the **word**, VeHurad, is from the **word**, Yarad, יָרַד, which means, **to come or go down, descend, he went down, descended, take down**, he came to, arrived at, he caused to go down, lowered, brought down, he was removed, the **word**, HaMishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, VeNasu, is form the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Beney, means the sons or children of, the **word** or name, Gershon, גֵרְשׁוֹן, or גֵרְשָם, is a composite **word** made up of the **word**, Ger, which means, alien, and the **word** Sham which means, there, and together they mean, **there is an alien there, or I am an alien in the land**, and it is the name of Mosheh's first son, whom he begot, after he had been exiled from Egypt, the **word**, UBeney, means, and the sons or children of, the **word** or name, Merariy, מֵרָרִי, is the name of the third son of Levi, and his name means, **pertaining to the gall, billious, very bitter**, it is from the **word** Marar, which means, to be bitter, was or became bitter, he made bitter, embittered, caused bitterness, the **word**, Nosey, is form the **word**, Nasa, נָסַע, or נָשָא, which means, **bear, take, carry, take or carry away, borne**, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, HaMishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle, to dwell**, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled)

Here we are told that when the tabernacle was taken down; that the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. As I have told you many times the Tabernacle is a shadow picture of Messiah, and every time that they lifted up or raised the tabernacle it was a shadow picture of the future event of Messiah, our Redeemer and Saviour being raised up upon the Cross, and crucified for our sake, and every time they took the

Tabernacle down, and covered the Holy Things so that no one, but the Priest, the Sons of Aharon, could look upon the Holy things lest they die, it was a shadow picture of Messiah being taken down from the cross and placed in the Tomb. This also shows us that IF and when we willingly choose to raise up Messiah, the Words of the Living Torah of our heavenly Father in our daily lives, that we too will be resurrected along with Him, and be granted the privilege of spending eternity in the everlasting kingdom of our heavenly Father, with Messiah at our side.

18 And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

וְנָסַע דִּגְלֵי מַחֲנֵה רְאוּבֵן לְצַבְאוֹתָם וְעַל-צִבְאוֹ אֱלִיזָוִר בֶּן-שְׁדֵיאוּר

נָסַע דִּגְלֵי מַחֲנֵה רְאוּבֵן לְצַבְאוֹתָם וְעַל-צִבְאוֹ אֱלִיזָוִר בֶּן-שְׁדֵיאוּר

VeNasa Degel Machaneh Reuben LeTzivotam VeAl Tzeva'o Eliytzur Ben Shedeyur, where the **word**, VeNasa, is from the **word**, Nasa, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Degel, דִּגְלֵי, means, **standard, banner, something conspicuous, to setup a banner, he gathered around the banners, was adorned, he adorned**, praised, glorified, he decked out with flags, standard bearer it also means, to deceive, cheat, acted deceitfully, imposter, quack, the **word**, Machaneh, מַחֲנֵה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word** or name, Reuben, רְאוּבֵן, is a composite **word**, made up of the **word** Ra'ah, רָאָה, which means, see, to see, saw, beheld, perceived, conceived, understood, chose, approved of, preferred, was seen, was visible, he appeared, showed himself, and the **word**, Ben, which means, son, therefore, the name Reuben, means, **see a son**, and Reuben, was the firstborn son of Ya'aqov and Leah, the **word**, LeTzivotam, צִבְאוֹ, or צִבְאוֹה, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צִבְאוֹת, the **word**, VeAl, is form the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and with the letter Vav, as a prefix, it means, **and over**, the **word**, Tzeva'o, is the **word**, Tzavah repeated, and here, it is translated as, host, the **word** or name, Eliytzur, אֱלִיזָוִר, is a composite **word** made up of the **word** Eliy, which means, my Elohim, and the **word**, Tzur, which means, rock, and together they mean, **Elohim is my Rock**, son of Shedeyur, שְׁדֵיאוּר, the **word**, Ben means, son or son of, the **word**, or name, Shedeyur, שְׁדֵיאוּר, is a composite **word**, made up of the **word**, Shaday, which means, the almighty, provider, sustainer, also known as the dispenser of benefits, protector of peace, whose divinity suffices for every creature,

and the **word**, Or, which means light, therefore this name means, **Shaday, the almighty, is my Light**)

And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

The name Reuben, רְאוּבֵן, means, see you a son, the name Eliytzur, אֱלִי־צֹר, means, Elohim is my Rock, the name, Shedeyur, means, the Almighty is my Light. To me, this **IS** a prophesy of our coming Messiah, the prophesied coming, of the only begotten Son of our heavenly Father, *1Corinthians 10:4 And they (Yisrael) did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah, and Messiah, the Rock, IS the almighty Light of the world.*

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

וְעַל-צִבְאָה מַטֵּה בְנֵי שִׁמְעוֹן שְׁלֹמִיאֵל בֶּן-צֹרִי שַׁדַּי
לִשְׁמִיֵּאל בֶּן-צֹרִי שַׁדַּי

VeAl, is from the **word**, Al, עַל, which means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here it means and over, the **word**, Tzeva, צְבָא, or צְבָאוֹת, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צְבָאוֹת, the **word**, Match, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means, the children of, the **word** or name, Shimon, שִׁמְעוֹן, is the name of Jacob and Leah's second son, and when she found out she was pregnant, she thought to herself, wait till my husband Jacob **Hears** that I am pregnant with a son, then he will love me, therefore the name Shimon, is from the **word** Shema, שָׁמַע, which means, **to hear**, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**, Shelumiyel, שְׁלֹמִיאֵל, is a composite **word**, made up of the **words**, Shalom, which means, **peace, completeness**, and the **word** El, which is s a short from of the title, **Elohim**, and together, they means, **my peace is from Elohim**, the **word**, Ben, means so or son of, the **word** or name, Tzuriyshaday, צֹרִי־שַׁדַּי, is a composite **word**, made of the **words**, Tzur, which means rock, and the **word**, Shaday, which means, the almighty, provider, sustainer, also known as the dispenser of benefits, protector of peace, whose divinity suffices for every creature, and together they means My Rock is the almighty)

And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. The name Shimon, is from the word Shema, which means, to hear, listen, pay very close attention to, believe, follow and obey what Yahweh has commanded you to do. The name Shelumiel, means, my peace comes from Elohim, and the name, Tzuriyshaday, means, my

Rock is the Almighty. The definition of the names mentioned here, tell us, that IF we willingly and lovingly choose to Shema Yahweh's Words, if we willingly choose to believe, follow and obey all the Words of our heavenly Father's Torah of Life, then, according to Yahweh, we will experience His peace, the peace that passes all understanding, for our Rock, Messiah, the Words of the Living Torah made flesh, **IS** our omnipotent and omniscient Elohim.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

וְעַל-צְבָא מַטֵּה בְנֵי-גָד אֵלְיָסָף בֶּן-דְּעוּאֵל
 (על צבא מטה בני-גד אליסף בן-דעואל)

VeAl Tzeva Match Beney Gad Eleyasaph Ben Deuel, where the **word**, VeAl is from the **word**, Al, עַל, which means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here it means and over, the **word**, Tzeva, צְבָא, or צְבָאוֹת, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צְבָאוֹת, the **word**, Match, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means, the children of, the **word** or name, Gad, גָּד, Gad, is the name of one of Ya'aqov's sons, and his name means, **good fortune, distributing fortune, troop, luck**, it is also the name of the man made imaginary god of fortune, it means, coriander seed, it is also the attribute of the planet Jupiter, it is related to the **word** Gedud, which means, a marauding band, troop, a division of the army of Israel, regiment, battalion, the **word**, or name, Elyasaph, אֵלְיָסָף is a composite **word**, made up of the **word**, El, which is a short form of the title, Elohim, and the **word** Yasaph, יָסַף, which means, to add, to increase, do again, augment, and together, they mean, **my Elohim has added**, the **word**, Ben, means son or son of, the **word** or name, Reuel, רְעוּאֵל, means, friend of Elohim, and he is the son of Esav, by Basmat, daughter of Yishmael, his four sons became clan chiefs in Edom, it is also the name of Mosheh's father in law, who was a priest of Midian, and is usually referred to as Jethro)

And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. The name Gad, means, good fortune, luck, but it is also the name of a pagan man made imaginary god, the name Elyasaph, means, Elohim will add, increase, and or augment, the name, Deuel, means, I am known of Elohim. When we put all these definitions together, we get the message that I believe Yahweh is conveying to us, and that is, that **IF** we chose to obey the words of Yahweh Elohim's Torah of Life that, He will make us to prosper, He will cause to have good fortune, for Elohim has promised His obedient children, that He will increase His blessings upon them, and that through obedience they will get to know Him on a much more intimate basis, **BUT, IF** they willingly turn away from His Ways, and go after the man made imaginary gods of others, then our good fortune, our blessings, will automatically be turned to misfortune, curses.

21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

וְנָסְעוּ הַקְּהָתִים נוֹשְׂאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם

וְנָסְעוּ הַקְּהָתִים נוֹשְׂאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם

VeNasu HaQehatiym Nosey HaMiqdash VeheQiyumu Et HaMishkan Ad Boam, where the **word**, VeNasu is from the **word**, Nasa, (נָסַע), means, to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, HaQehatiym, is from the name Qehat, קֵהָת, which is the name of Levi's second son, and his name means, to ally oneself, allied, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Kohatites) and in the form that it is used here, it means, the Qehatiy in Hebrew and the Qohatites in English, the **word**, Nosey, נָסַע, or נוֹשְׂאֵי, which means, **bear, take, carry, take or carry away, borne, armour bearer**, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, HaMiqdash, (מִקְדָּשׁ), means, **Holy Place, sanctuary, Temple**, the hallowed part, dedicated, consecrated, sanctified, hallowed, betrothed, the **word**, VeheQiyumu, is form the **word**, Qum, קָיָם, which means, **to stand up, rise, arise, set up, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word Anastasis** in the Greek Septuagint, and then it is translated as the **word Resurrection** in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀνάστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish* (in the sense of something standing firm; *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, קַיְמַתָּא. This Aramaic **word** translates into Hebrew, as the **word**

TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection, **IS** this **word** TeQumah, תְּקוּמָה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this **word** TeQumah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, and in the form that it is used here, it means, **and set up**, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaMishkan, מִשְׁכַּן, means, **dwelling place, habitation, tabernacle, to dwell**, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, Ad, אֲדַ, as a preposition and conjunction, means, **to, unto, up to, even to, as far as, as long as, how, until**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Boam, is form the **word**, Bo, בּוֹא, means, to go or come in, **come, came, arrive, went, go, gone**, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **they came**)

And the Qehatiy (Kohathites) set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. The name, Qehat, קִהָת, is the name of Levi's second son, and his name means, to ally oneself, allied, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Qehatiy (Kohatites). This is what our heavenly wants for all of His children, He wants them to ally themselves with Him, and to do that, they need to be able to surrender their

hearts, minds, souls and strength to our heavenly Father and commit to believe, follow and obey all the words of His Torah of Life, all the days of their lives

22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud.

וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי-אֶפְרַיִם לְצִבְאוֹתָם וְעַל-צִבְאוֹ אֱלִישָׁמָע בֶּן-עַמִּיהוּד

וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי אֶפְרַיִם לְצִבְאוֹתָם וְעַל צִבְאוֹ אֱלִישָׁמָע בֶּן עַמִּיהוּד

VeNasa Degel Machaneh Beney Ephrayim, LeTzivotam VeAl Tziva'o Eliyshama Ben Amiyhud, where the *word*, VaNasa, is from the *word* Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled*, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the *word*, Degel, דֶּגֶל, means, *standard, banner, something conspicuous, to setup a banner, he gathered around the banners, was adorned, he adorned*, praised, glorified, he decked out with flags, standard bearer it also means, to deceive, cheat, acted deceitfully, imposter, quack, the *word*, Machaneh, מַחֲנֵה, means, *camp, encampment, company, army, host*, it is from the *word* Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the *word*, Beney, means the children of, the *word* or name Ephrayim, אֶפְרַיִם, means, *doubly fruitful*, and he is Yoseph, second and youngest son, and grandson to Ya'aqov, the *word*, LeTzivotam, is the plural form of the *word*, Tzava, צָבָא, or Tzavah, צִבְאוֹה, which means, *army, host*, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צִבְאוֹת, the *word*, VeAl, (עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, *over*, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and with the letter Vav, as a prefix, it means *and over*, the *word*, Tzevao, is the *word* Tzava, repeated and here it is defined as, *his host*, the *word* or name, Eliyshama, אֱלִישָׁמָע is a composite *word*, made up of the *words*, Eliy, which means, my Elohim, and the *word*, Shema, which means, to hear, listen, pay very close attention to, believe, follow and obey what you YHVH has told you, and together it means, *My Elohim hears, He does shema me or I hear, shema my Elohim*, the *word*, Ben, means, son or son of, the *word* or name, Amiyhud, עַמִּיהוּד, is a composite *word*, made up of the *word*, Amiy, which means, *my people*, and the *word* Hud or Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, echoed, and together they means, *my people resonate, reverberate and echo my words*)

The name Ephrayim, means, to be doubly fruitful, the name, Elishama, means, my Elohim does Shema, He hears what I have to say, He hears my prayers. The name Amiyhud, means, my people, Yisrael, are beautiful to me. When we put these definitions together we get the message, that says, Elohim shall add to and or increase His obedient beautiful people, and

make them doubly fruitful, by answering their prayers, when they willingly and lovingly choose to believe, follow and obey His Words of Life, His Torah of Life.

The definition of these names speaks of the incredible blessings that our heavenly Father will pour upon His Torah obedient children.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur:

וְעַל-צָבָא מַטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן-פְּדָה-צֹוּר

וְעַל צָבָא מַטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן פְּדָה צֹוּר

VeAl Tzeva Match Beney Menasheh Gamliyel Ben Pedah-Tzur, where the **word**, VeAl, is from the **word**, Al, **עַל**, which means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here it means and over, the **word**, Tzeva, **צָבָא**, or **צְבָאוֹת**, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צְבָאוֹת**, the **word**, Match, **מַטֵּה**, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means, the children of, the **word** or name, Menasheh, **מְנַשֶּׁה**, means, one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov, the **word**, Gamliyel, **גַּמְלִיאֵל**, means, is a composite **word**, made up of the **words**, Gamal, which means, to ripen, to wean, to be complete, it also means, to pay, reward, recompense, to spare, to forgive, give, he did so, rendered to, he repaid, rewarded, it also means a camel, and the **word**, El, which is a short form of the title Elohim, and together, they mean, **Elohim shall recompense, reward and forgive**, the **word**, Ben, means son or son of, the **word**, Pedahzur, **פְּדָה-צֹוּר**, means, is a composite **word**, made up of the **words**, Pedah, **פְּדָה**, which means, to ransom, to deliver, redeem, rescued, freed, delivered, released, was sold, and the **word**, Tzur, **צֹוּר**, which means, rock, cliff, boulder, support, defence, fortress, place of refuge, and together, they mean, **my Rock is my deliverer**)

And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. The name Menasheh, means, one who causes to forget, the name Gamliyel, means, Elohim shall recompense, reward and forgive, the name, Pedahzur, means, to ransom, to deliver, redeem, rescued, freed, delivered. When we put these definitions together, we get the message that Yahweh, will ransom and deliver His people, forgive them their transgressions, and recompense them for their repentance and Torah obedience, by making them fruitful, when they willingly choose to believe, follow and obey all the Words of the Torah of Life.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gidoniy.

וְעַל-צָבָא מַטֵּה בְנֵי בְנִימִן אֲבִידָן בֶּן-גִּדְעוֹנִי

used here it means and over, the **word**, Tzeva, **צבא**, or **צבאה**, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צבאות**, the **word**, Match, **מטה**, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Beney, means, **the children of**, the **word** or name, Asher, **אשר**, is the name of one of Ya'aqov's sons, and his name means, **to walk straight, to walk, he led, was in charge, was led**, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Pagiyl, **פַּגְיֵאל**, is a composite **word**, made up of the **words**, Paga, **פגע**, which means, to meet to encounter, interceded, to entreat, beseech, come across, and the **word**, El, **אל**, which is a short form the **word**, Elohim, and together they means, **one who intercedes with Elohim**, the **word**, Ben, means, **son or son of**, the **word** or name, Akran, **עֲכָרָן**, means, **sorrowful, being troubled, being disturbed, punishment**, it is from the **word**, Akar, which means, to stir up, trouble)

And over the host of the tribe of the children of Asher was Pagiyl the son of Ocran. The name Asher, means, to walk straight, prosper, be blessed, the name Pagiyl, means, to entreat or beseech Elohim, the name Akran, means, sorrowful, troubled. When we put these definitions together, we get the message that Yahweh is conveying to us, and that is, that when we willingly choose to walk on Yahweh's straight path of Righteousness, which is paved with the Words of our heavenly Father's Torah of Life, we will encounter Yahweh, and His blessings, **BUT**, if we choose any other path, other than, Yahweh's Path of Righteousness, and righteousness is defined in Scripture as loving surrendered obedience to all the Words of our heavenly Father's Torah of Life, then we will indeed encounter His wrath and His punishment.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

וְעַל-צָבָא מֵטָה בְּנֵי נַפְתָּלִי אַחִירָע בֶּן-עֵינָן
 וְעַל צבא מטה בני נפתלי אחירא בן עינן

VeAl Tzeva Match Beney Naphtaliy Achiyra Ben Eynan, where the **word**, VeAl, is form the **word**, Al, **אל**, means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, and with the letter Vav as a suffix, it means and over, the **word**, Tzeva, **צבא**, or **צבאה**, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve,

service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צבאות**, the **word**, **Match**, **מטה**, means, stick, rod, staff, sceptre, branch, **tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, **Beney**, means, the son of, the **word**, **Naphtaliy**, **נַפְתָּלִי**, is from the **word**, **Niphtal**, **נִפְתַּל**, which means, **tortuous, crooked, struggling, wrestling**, it is from the **word** **Patal**, **פָּתַל**, which means, to twist, twine, he twisted, distorted, perverted, he wrestled, was tortuous, the **word** or name, **Achiyra**, **אֲחִירָע**, is a composite **word**, made up of the **words**, **Achiy**, which means, my brother, and the **word** **Ra**, means friend, companion, and together it means, **my brother is my companion**, the **word**, **Ben**, means, so or son of, the **word** or name, **Eynan**, **עֵינָן**, means, **a person having large eyes, peeper, prying person, nosy person**)

And over the host of the tribe of the children of Naphtali was Ahira the son of Enan, The name **Naphtaliy**, means, wrestling, twisting, the name **Achiyra**, means, my brother is my companion, but it could also means, my brother is evil, bad, the name, **Eynan**, means, a person having large eyes, a peeper, a prying person, a nosy person. When we put these definitions together, we get the message that I believe **Yahweh** is conveying to us, and that is, that our daily life will be a struggle and we will wrestle with our fleshly desires every day, but, with the help of the family of believers, who keep watchful eyes over us and make us accountable for our daily deeds, we will overcome. But, **IF** we somehow choose to distort and pervert the Words of **Yahweh**, then, our brothers, who obey the Words of our heavenly Father's **Torah of Life**, will become our enemies, and we will see them as meddlers in our lives, rather, than loving compassionate brothers and sisters, who only have our best interest at heart.

28 Thus were the journeys of the children of Yisrael according to their armies, when they set forward.

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאוֹתָם וַיִּסְעוּ

עֵלֶה מַסַּע בְּנֵי יִשְׂרָאֵל לְצִבְאוֹתָם וַיִּסְעוּ

Eleh **Masey** **Beney** **Yisrael** **LaTzivotam** **VayiSa'u**, where the **word**, **Eleh**, means, these, the **word**, **Masey**, is form the **word**, **Masah**, **מַסַּע**, which means, **pulling up camp, journey, travel**, station, stage, move, to pull out, to march, removed, transported, the **word**, **Beney**, means, the children of, the **word**, **Yisrael**, **יִשְׂרָאֵל** is the name that **Yahweh** gave to **Ya'aqov**, after **Ya'aqov** fought with **Yahweh's** messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, **Yeshar** and **El**, where the **word** **Yeshar** means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** **El** is a short form of the title **Elohim**, therefore the **word** **Yisrael** or **Yeshar El**, means, **the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, **LeTzivotam**, is from the **word**, **Tzava**, **צבא**, or **Tzavah**, **צבאה**, which means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he

was mustered, and the plural is Tzavaot, צבאות, VaYisa'u, is from the *word*, Nasa, נסע, means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled*, he removed, he caused to set out, he brought out, led out, he transported, marching, march)

Here Yahweh says that the order that He has given to Yisrael, *IS* to be the order that the people of Yisrael are to follow, when the camp is to be moved to a new location, that Yahweh has designated. This again has to be seen as an everlasting Covenant, for Yahweh makes it very clear, in Scripture, that He does *NOT* change, *Malachi 3:6 For I am Yahweh, I do NOT change; therefore you sons of Ya'aqov are not consumed.*

29 And Mosheh said unto Hobab, the son of Reuel the Midianite, Mosheh's father in law, We are journeying unto the place of which YHVH said, I will give it you: come with us, and we will do you good: for YHVH has spoken good concerning Yisrael.

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוֹ אֵתְּנוּ לָכֶם לְכֹה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי־יְהוּדָה דְבַר־טוֹב עַל־יִשְׂרָאֵל
 וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוֹ אֵתְּנוּ לָכֶם לְכֹה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי־יְהוּדָה דְבַר־טוֹב עַל־יִשְׂרָאֵל
 וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוֹ אֵתְּנוּ לָכֶם לְכֹה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי־יְהוּדָה דְבַר־טוֹב עַל־יִשְׂרָאֵל
 וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוֹ אֵתְּנוּ לָכֶם לְכֹה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי־יְהוּדָה דְבַר־טוֹב עַל־יִשְׂרָאֵל

VaYomer Mosheh LeChovav Ben Reuel HaMidyaniy Choten Mosheh Nisiym Anachnu El HaMaqom Asher Amar YHVH Oto Eten Lakem Lekah Itanu VeheTavnu Lak Kiy YHVH Diber Tov Al Yisrael, where the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word* or name, Mosheh, means to be drawn out of, the *word*, LeChovav, חֹבָב, is the name of the son of Reuel, which is another name for Jethro, and the name Chobab of Chovav, means, *beloved, or crafty*, the *word*, Ben, means son or son of, the *word* or name, Reuel, רְעוּאֵל, means, *friend of Elohim*, and he is the son of Esav, by Basmat, daughter of Yishmael, his four sons became clan chiefs in Edom, it is also the name of Mosheh's father in law, who was a priest of Midian, and *is usually referred to as Jethro*, the *word*, HaMidyaniy, means, Midianite, the *word*, Choten, חֹתֵן, means, *wife's father, father in law*, the *word* or name Mosheh, means, *to be drawn out of*, the *word*, Nosiym, is from the *word*, נסע, means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed*, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the *word*, Anachnu, אֲנַחְנוּ, is the personal pronoun, we, the *word*, El, אֵל, denotes *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaMaqom, מָקוֹם, which means, *place, locality*, spot, place where to stand, to localize, but hidden in this *word* Maqom, is the *word* Qum, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the *word* resurrection in our English Scriptures; furthermore, the Mem prefix, is often

representative of a womb, therefore, I believe that when this **word** Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this **word** is in, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, **which, with which, that which, which was**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched**, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Yahweh, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Oto, means it, the **word**, Eten, is form the **word** Natan, נָתַן, means, **to give, gave, gift**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Lakem, means, **to or unto you**, the **word**, Lekah, לָקַח, means, **go, come**, and it is also the personal pronoun that means, to thee, to you, the **word**, Itanu, means with us, the **word**, VeheTavnu, is from the **word** Yatav, יָטַב, which means, **to make well, to make, happy, successful, right, to deal well with, to be good, pleasing, will be good, will be pleasing, he did good, he did well, he made comely, adorned**, he made glad, rejoiced, became better, improved, acted diligently, showed more kindness, the **word**, Lak, means to you, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Diber, is form the **word** Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed**, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Tov, טוֹב, means, **good, to be good, goodness**, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, **to function in the manner that YHVH**

created it or them, to function, the *word*, אל, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, **concerning**, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*)

Here we are told that Mosheh said unto Hobab, the son of Reuel the Midianite, Mosheh's father in law: We are journeying unto the place of which Yahweh said, **I will give it you**: come with us, and we will do you good: for Yahweh has spoken good concerning Yisrael.

We are not told when Chobab actually came to be with Mosheh and the people of Yisrael, we are only told that he was there, and that Mosheh asked him to join them in their journey to a new location, the Promised Land, and that if he did go with them, that the blessings that Yahweh will pour upon the people of Yisrael for their surrendered obedience to His Directives, will be poured upon him also.

The name Chobab, חֹבָב, is the name of the son of Reuel, which is another name for Jethro, and Chobab's name means, **beloved, or crafty**. The name Reuel, רְעוּאֵל, means, friend of Elohim, and it is the name of the son of Esav, by Basmat, daughter of Yishmael, his four sons became clan chiefs in Edom, it is also the name of Mosheh's father in law, who was a priest of Midian, and is usually referred to as Jethro, and we are not told what if any man made deity that he worshipped)

30 And he said unto him, I will **NOT** go; but I will depart to my own land, and to my kindred.

וַיֹּאמֶר אֵלָיו לֹא אֵלֶיךָ כִּי אִם-אֶל-אֶרְצִי וְאֶל-מוֹלַדְתִּי אֵלֶיךָ

וַיֹּאמֶר אֵלָיו לֹא אֵלֶיךָ כִּי אִם-אֶל-אֶרְצִי וְאֶל-מוֹלַדְתִּי אֵלֶיךָ

VaYomer Elayv Lo Elek Kiy Im El Artziy VeEl Moladtiy Elek, where the *word*, VaYomer, is from the *word* Amar, אָמַר, which means, **to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched**, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Elayv, אֵלָיו, means, **to or unto him**, the *word*, Lo, means, **no or not**, the *word*, Elek, is from the *word*, Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the

VaYomer Al Na TaAzov Otanu Kiy Al-Ken Yadata Chanotenu BaMidbar VeHayiyt Lanu LEynayim, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Al, אֵל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay**, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, Na, נָא, means, please, **I pray you**, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, uncooked flesh, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, TaAzov, is from the **word**, Azav, עָזַב, means, **to leave, forsake, he left, he fled, to leave behind, destitute**, surely, to loosen, relinquish, permit, commit, he was absent, departed, abandoned, he caused to be forsaken, it also means to help, assist, to prepare, fortify, the **word**, Otanu, means, **us, we**, the **word**, Kiy, כִּי, means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the **words**, Al-Ken, עַל-כֵּן, means, **therefore, for this reason**, the **word**, Yadata, is from the **word**, Yada, יָדַע, means, **to know, he knew, he perceived, observed, he considered, became acquainted with, was intimate with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Chanotenu, is from the **word**, Chanah, חָנָה, which means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the **word**, Machaneh, מַחֲנֶה, which means, encampment, BeMidbar, מִדְּבָר, means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, **came to an agreement**, to follow behind someone's back, **to drive or lead cattle or sheep to the pasture, a nourishing place**, it also means pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden has a the letter Mem prefix, and this letter Mem, means, from, or of, therefore, the **word** Midbar, could be translated as, **of or from the word**, or, **of or from the leader**, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the **words** of His Torah of Life, the **word**, VeHayiyt, is from the **word** Hayah, הָיָה, means, is, also, **to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may**, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to

means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, **with which, that which, which was**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yeytiyv, is from the **word**, Yataw, **יָטַב**, means, **to make well, to make, happy, successful, right, to deal well with, to be good, pleasing, will be good, will be pleasing, he did good, he did well**, he made comely, adorned, he made glad, rejoiced, became better, improved, acted diligently, showed more kindness, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehivah, the **word**, Imanu, means with us, VeheTavnu, is the **word** Yataw, **יָטַב**, repeated and here it is translated as, to good, the **word**, Lak, means, **to or unto you**)

Here we see that Mosheh is trying to entice Chobab to stay with him and the people of Yisrael, by saying, it shall come to pass, that **IF you go with us, yea, it shall be**, that what goodness Yahweh shall do unto us, the same goodness will we do unto you.

33 And they departed from the mount of YHVH three days' journey: and the Ark of the Covenant of YHVH went before them in the three days' journey, to search out a resting place for them.

וַיִּסְעוּ מִהַר יְהוָה דֶּרֶךְ שְׁלוֹשֶׁת יָמִים וְאַרְוֵן בְּרִית־יְהוָה נִסַּע לְפָנֵיהֶם דֶּרֶךְ שְׁלוֹשֶׁת יָמִים לְתוֹר לָהֶם מִנוּחָה
 וַיִּסְעוּ מִהַר יְהוָה דֶּרֶךְ שְׁלוֹשֶׁת יָמִים וְאַרְוֵן בְּרִית־יְהוָה נִסַּע לְפָנֵיהֶם דֶּרֶךְ שְׁלוֹשֶׁת יָמִים לְתוֹר לָהֶם מִנוּחָה

VayiSu MeHar YHVH Derek Shloshet Yamiym VaAron Briyt YHVH Nose'a Liphneyhem Derek Shloshet Yamim LaTor Lahem Menuchah, where the **word**, VayiSu, is from the **word**, Nasa, **נָסַע**, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed**, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, MeHar, is form the **word** Har, **הַר**, means, **mountain, mount**, and with the letter Mem as a prefix, it means, **from the mountain**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah of Yehovah, the **word**, Derek, **דֶּרֶךְ**, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, the **word**, Shloshet, means three, the **word**, Yamiym, is the plural of the **word** Yom, **יּוֹם**, means, **day, time, year, but**, we also have to understand that the Hebrew letters of the **word** Yom, **יּוֹם**, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand,

our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that Yahweh created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, the **word**, VaAron, means, **and the Ark**, the **word**, Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word** YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Nose'a, is form the **word**, Nasa, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Liphneyhem, means, **before them**, the **word**, Derek, is repeated, and here it is translated as, **journey**, the **word**, Shloshet, means, **three**, the **word**, Yamim, is repeated, and it means, **days**, the **word**, LaTor, is from the **word**, Tur, טוֹר, means, row, line, column of a page, space of time or distance, it means, mountain, rock, to meander about, especially for trade or reconnoitring, **search out, seek, espy, spy out**, the **word**, Lahem, for them, the **word**, Menuchah, מְנוּחָה, or מְנוּחָה, means, **rest, resting place**, from the **word** Manocha, מְנוּחָה, **rest, repose, resting place**, and as an adjective, it means, deceased, the late, resting)

Here we are told that Mosheh and the people of Yisrael, departed from the mount of Yahweh for a journey of three days: and the Ark of the Covenant of Yahweh went before them in that three days' journey, to search out a resting place for them.

The symbolism that is used here is very beautiful to me, for the number three is Scripture, represents resurrection, coming from death to life, and here we are told that Yisrael, left the Mountain of Yahweh, and travelled for three days, which symbolically means that they were walking to the location where they will be resurrected. You might ask how do you arrive at that conclusion. Well, resurrection and eternal life in the kingdom of our heavenly Father, is promised to all people who willingly choose to walk on the Path that Yahweh has designated as His Path of Righteousness, which is the only path that leads all people who willingly and lovingly choose stay on it, onto resurrection and everlasting Life in the eternal kingdom of our heavenly Father

34 And the cloud of YHVH was upon them by day, when they went out of the camp.

וַעֲנַן יְהוָה עֲלֵיהֶם יוֹמָם בְּנֹסְעֵם מִן־הַמַּחֲנֶה
 אֲשֶׁר יֵצֵא אֶת־יִשְׂרָאֵל מִן־הַמַּחֲנֶה

VaAnan YHVH Aleyhem Yomam BeNasam Min HaMachaneh, where the **word**, VeAnan, is from the **word**, Anan, ענה, means, to answer, reply, respond, heed, pay attention, testify, announce, give account, afflict, humble, force, exercised sing, troubled, weakened, cause, to begin to speak, bear witness, sing, bear, cry, it means, witness, he responded as a witness, received an answer, it also means, to hear, testify, to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means, to sing, he sang responsively, it means, to be bowed down, tormented, afflicted, oppressed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Eleyhem, means, upon them, the **word**, Yomam, is from the **word** Yom, יום, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יום, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, ***I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom,*** and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, ***to incubate within our hearts***, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn ***to work out our own salvation***, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that Yahweh created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, and in the form that it is used here, it means, by day, the **word**, BeNasam, is from the **word**, Nasa, נסע, which means, ***to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed***, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Min, means, ***from, or went out***, the **word**, HaMachaneh, מחנה, means, ***camp, encampment, company, army, host***, it is from the **word** Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind)

Here we are told that the cloud of Yahweh, which is His protective covering, and, which is a shadow picture of Messiah, the Words of the Living Torah made flesh, since He is our deliverer and protector, was upon the children of Yisrael, by day, when they went out of the camp.

Yahweh wants all of us to know that when anyone chooses to obey the directives and or the instructions of Yahweh, then Yahweh places a protective covering over that person that follows them, and that protection goes with them wherever they go. Magen Yahweh, the Shield of Yahweh.

35 And it came to pass, when the ark set forward, that Mosheh said, Rise up, YHVH, and let Your enemies be scattered; and let them that hate You flee before You.

וַיְהִי בְנֹסֵעַ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצַל אֵיבֹיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ
 וַיִּפְצַל אֵיבֹיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ וַיִּפְצַל אֵיבֹיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ
 וַיִּפְצַל אֵיבֹיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ וַיִּפְצַל אֵיבֹיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ

VaYehiy BiNso'a HaAron VaYomer Mosheh Qumah YHVH VeyaPhutzu Oyveyka VeyaNusu MeSaneyka MiPaneyka, where the *word*, VaYehiy, is from the *word*, Hayah, הָיָה, means, is, also, to be, *exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being*, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, BiNsoa, is form the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed*, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the *word*, HaAron, means, the Ark, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, spoke*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word* or name Mosheh, means, *to be drawn out of*, the *word*, Qumah, קָוַם, which means, *to stand up, rise, arise, set up, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified*, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew *word*, Qum, or one of its derivatives, is translated as the *word Anastasis* in the Greek Septuagint, and then it is translated as the *word Resurrection* in the English Scriptures. This *word* resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek *word* ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the *word* Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek *word*, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish*, in the sense of something standing firm; *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the *word* used for, resurrection, in the verse above, **IS** the *word* Qayamta, קַיַמְתָּא. This Aramaic *word* translates into Hebrew, as the *word* TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the *word* for resurrection, **IS** this *word* TeQumah, תְּקוּמָה, which is the very same *word* that is used in the Peshitta. This *word*, is derived from the verbal root Qum, קָוַם, Strong's number H6965, which means, to stand up, or to rise up, and this *word* TeQumah, תְּקוּמָה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies*. From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the *word*, YHVH is the Name, **Yahweh**, Yahuwah or Yehovah,

the **word**, VeyaPhutzu, is from the **word** Putz, פּוֹץ, which means, **to be dispersed, be scattered**, spread, he circulated, distributed, I also means to speak, he opened his mouth, spoke, said, related to the **word** Putzetz, פּוֹצֵץ, which means explosive, the **word**, Oyveyka, is from the **word**, Oyev or Oyeb, אוֹיֵב or אוֹיֵב, which means, **enemy, foe, hater**, to be hostile, was angry, the **word**, VeyaNusu, is from the **word**, Nasa, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, flee, journey**, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, MeSaneyka, is from the **word**, Sane, שָׂנֵא, which means, **to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently**, it also means, to change, it changed, the **word**, MiPaneyka, is from the **word**, Paniym, פָּנִים, means, **face, countenance, presence, forefront, before, before me**, front part, open, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as, before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, showbread)

Here it says וַיְהִי בְּנֹסַע הָאָרֶץ וַיֵּאמֶר מֹשֶׁה וַיֹּאמֶר מֹשֶׁה, VaYehiy, and it came to pass, BeNso'a, when set forward, HaAron, the Ark, VaYomer, that said, Mosheh, קוּמָה יְהוָה, Qumah, Rise up, Yahweh, וַיִּפְצוּ אוֹיְבֶיךָ, VayaPhutzu, and let be scattered, Oyveka, Your enemies; וַיִּנְסוּ מִשְׂנֵאֶיךָ מִפְּנֵיךָ, VeyaNusu, and let them depart, MeSaneyka, that hate You, MiPaneyka, from before You.

Verses 35–36 are a prayer that has been repeated for Millennia now, every Shabat, where verse 35 is repeated at the beginning of the service when the Torah Scroll is opened, to reveal our heavenly Father's hidden treasures, His Words of Life, and *verse 36* is spoken at the end of the Shabat service, when the Torah, the Words of our heavenly inerrant and everlasting teaching and instructions, are returned or Teshuvah, back into the Ark, and the ark is closed up for another week. This again is yet another picture of Messiah the Words of the Living Torah, being raised up and being placed on the cross for our Sins, and in the next verse, we see what happens when the Torah Scroll, the Words of the Living Torah of our heavenly Father Torah of Life (Messiah) is returned to the Ark, which is a shadow picture of Messiah's Tomb.

36 And when it rested, he said, Return, O YHVH, unto the many thousands of Yisrael.

וּבְנִחָה יֵאמֶר שׁוּבָה יְהוָה רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל

UbeNuchoh Yomer Shuvah YHVH Rivevot Alpey Yisrael

UbeNuchoh Yomer Shuvah YHVH Rivevot Alpey Yisrael, where the **word**, UbeNuchoh, is from the **word**, Nuach, נָוַח, which means, **to rest, rested, repose, settled down, was quiet, was given rest**, relieved, was set down, was placed, he caused to alight, set down, he let remain, he abandoned, he permitted, it also means easy, convenient, pleasing, kind, benign, the **word**, Yomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, speak, spoke**, you told, uttered, he commanded, ordered, he said in his heart,

thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Shuvah, is from the **word**, Shuv, שׁוּב, which means, **to turn, return, turn back**, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to YHVH, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Rivevot, is from the **word**, Revavah or Rebabah, רַבְבָּה, which means, **ten thousand, a great quantity, myriads**, the **word**, Alephey, means, thousands, the **word**, Yisrael, יִשְׂרָאֵל is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)**

Here, the closing prayer says, when the Ark rested (from Yisrael journeying in the wilderness, as per Yahweh's commandment), Mosheh said, Shuvah, שׁוּבָה, Return, O Yahweh, unto the many thousands of Yisrael.

The picture that is painted when, we place the Torah scroll back into the ark, and close the Cover, is that of Messiah being placed in the Tomb, waiting to be resurrected, in the Father's timing, and every Shabat, and every one of YHVH's seven Feasts, **IS** the Father's Timing, and that is when the Ark is opened, which is a picture of the Rock that was before Messiah's Tomb being rolled away, to show the world that death has no authority over the Words of the Living Torah of our heavenly Father made flesh, over Messiah, and therefore all the people that willingly and lovingly choose to believe, follow and obey the Words of our heavenly Father's Torah of Life, with all their heart, mind, soul and strength, as Messiah did and taught us to do. Amein!

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may Yahweh bless your every thought,
and your every deed. Until we meet again. Amein*