

Study of Bamidbar 30

by Marc Gravelle

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Bamidbar 30:1-16

1 And Mosheh spoke unto the heads of the tribes concerning the children of Yisrael, saying, This is the thing which YHVH has Commanded.

וַיְדַבֵּר מֹשֶׁה אֶל-רְאִשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה

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VayeDaber, Mosheh El Rashey HaMatot LeBeney Yisrael Lemor Zeh HaDabar Asher Tzivah YHVH, 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** or name, Mosheh, means, **to be drawn out of**; the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, 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**, Rasheh, is from the **word**, Rosh, רֹאשׁ, which 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; the **word**, HaMatot, is the plural of the **word**, Mateh, מַטֵּה, which 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**, LiBeney, means, **of the children**; 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**, 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; the **word**, Zeh, זֶה, is a pronoun which means, **this**, these, that, which, who, hence, then, here, the one, the other, there, the self same, such a one, on this side, on that side, thus, now, very,

which; the **word**, HaDabar, is the **word** Dabar, repeated and here, it is translated as, *the thing*; 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, whereof, 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**, Tzivah, צִוָּה, means, **command, commanded, commandment**, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

Here we are told that Mosheh talks to the heads of the tribes of Yisrael, and tells them some of the commandments that Yahweh wants them to obey and do.

2 If a man vows a vow unto YHVH, or swears an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.

אִישׁ כִּי־יִדֹר נָדָר לַיהוָה אִו־הַשְּׁבַע שְׁבַעַה לְאִסֵּר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ
כְּכֹל־הִצָּא מִפִּי יַעֲשֶׂה

אִישׁ כִּי־יִדֹר נָדָר לַיהוָה אִו־הַשְּׁבַע שְׁבַעַה לְאִסֵּר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ
כְּכֹל־הִצָּא מִפִּי יַעֲשֶׂה

Iysh Kiy Yidor Neder LaYHVH O HiShavah Shevuah LEsor Isar Al Naphsho Lo YaChel Debaro KeKal HaYotze MiPiyn YaAseh, where the **word**, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; 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**, Yidor, is from the **word**, Nadar, נָדָר, means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**), and in the form that it is used here it means, **vows a vow**; the word, LaYHVH, means, **to YHVH**, and the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, O, means, **or**, HeShava, is from the **word**, Sheva, שֶׁבַע, which means, seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, **to swear an oath**, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week; the **word**, Shevuah, שְׁבֻעָה, means, **something sworn, an oath**, sworn, curse; the **word**, LEsor, is from the **word**, Asar, אִסֵּר, which means, **to bind, to**

tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; the **word**, Isar, is the **word** Asar, repeated, and here it is translated as, **with a bond**; the **word**, Al, אֵל, 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**, Naphsho, is from the **word**, Nephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, person, heart, human being, creature, body, **himself**, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the **word**, Lo, means, **no or not**; the **word**, YaChel, is from the **word** Chalal, חָלַל, which means, to lose, profane, **break one's word**, defile, he polluted, defiled, he violated, was rendered common, prostitute, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, pierced, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means, a person deprived of priesthood, a priest of illegitimate descent; the **word**, Debaro, is from the **word**, Dabar, דָּבַר, which 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**, KeKal, is from the **word**, Kal, which means, **all, the whole of**, and the prefix letter Kaph, it means, **according to all**; the **word**, HaYotze, is from, the **word**, Yatza, יָצָא, which means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth, proceeds**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published; the **word**, MiPiyn, is from the **word**, Peh, פֶּה, which means, **mouth**, speech, side, commandment, edge, according to, per, **word**, hole, end, appointment, portion, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening, entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged, and as the **word** Poh, it means, here, and in the form that it is used here, it means, **from or out of his mouth**; the word, YaAseh, is from the **word**, Asah, עָשָׂה, which means, **do, did, committed, proceed**, 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, and in the form that it is used here, it means, **he shall do**)

Mosheh says that when a man vows a vow unto Yahweh, or swears an oath, to bind his soul with a bond; he shall **NOT** break his **word**, he shall do according to all that proceeds out of his mouth. These are words that come directly from the Mouth of Yahweh. However the church father's of Christianity, would have you believe something else, because of how they have misinterpreted what s said in Matthew in:

*Matthew 5:33 Again, you have heard that it has been said by them of old time (the words, you have heard it said, represent the man made oral torah of the Scribes and Pharisees, their man made doctrine) You shall **NOT** forswear yourself, **BUT** shall perform unto Yahweh your oaths: 34 But I Messiah the **words** of the Living Torah made flesh (who represents the written Torah that Yahweh Himself gave to Mosheh at Mount Sinai) say unto you, **Swear NOT at all; neither by heaven; for it is Elohim's throne: 35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shall you Swear by your head, because you cannot make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: For whatsoever is more than these comes of evil.***

(Forswear, Epiorko, is Strong's number G1964 ἐπιορκέω, Epiorkéō, pronounced, Ep-ee-or-keh'-o, it is from G1965, which means, to commit perjury, swear falsely)

In the King James version of Scripture, of *Matthew 5*, even though they have used the word forswear, which actually means, to swear falsely, it still appears that Messiah is actually telling all of us, **NOT to swear an oath, at all**. However, in the Shem Tov version of *Matthew 5* and in the rest of Scripture, Messiah makes it abundantly clear that when we make an oath, or we swear, that we are **NOT** to swear **falsely**, whether we swear by heaven, the earth, Jerusalem, or by our own head, but that when we say yes or no to something, then we **MUST** follow through with it. So it appears, that the Church Father's have chosen to conceal and or omitted the **word falsely**, which of course changes the whole meaning of the verse. But, as you can see, from the very beginning of time, Yahweh Himself tells us, that when we make any vow, to anyone, but especially, when we make a vow to Him, we had better be prepared to follow through with what we vowed, or their will be dire consequences for people who make vows, and **DO NOT** follow through with fulfilling those vows. Next Yahweh tells us what responsibility that we men have as husbands and fathers.

3 If a woman also vow a vow unto YHVH, and bind herself by a bond, being in her father's house in her youth;

וְאִשָּׁה כִּי־תִדֹר נֶדֶר לַיהוָה וְאַסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנִעֻרֶיהָ
אִשָּׁה כִּי־תִדֹר נֶדֶר לַיהוָה וְאַסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנִעֻרֶיהָ

VeIshah Kiy Tidor Neder LaYHVH VeAsrah Isar BeBeyt Aviyha BiNureyha, where the **word**, VeIshah, אִשָּׁה, means, woman, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire; the **word**, Nashim, נָשִׁים is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife; 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**, Tidor, is from the **word**, Nadar, נָדַר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**; the **word**, Neder, is the **word** Nadar repeated, and here it is translated as a **vow**, and together, these three words, כִּי־תִדַּר נָדַר, **when vows a vow**; the **word**, LaYHVH, means, **to Yahweh**, and the **word** YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, VeAsrah, is from the **word**, Asar, אָסַר, which means, **to bind, to tie**, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; the **word**, Isar, is the word, Asar, repeated, and here it is translated as, **a bond**; the **word**, BiBeyt, is from the **word**, Beyt, בַּיִת, which means, **house**, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and with the letter Bet, as a prefix, it means, **in the house**; the **word**, Aviyha, is from the **word**, Av, אָב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **her father**; the **word**, BiNureyha, is from the **word** Na'arah, נַעֲרָה, which means, girl, maiden, maid, servant, it is the feminine of the **word** Na'ar, which means, boy, boyhood, lad, **youth**, and in the form that it is used here it means, **her youth**)

4 And her father hears her vow, and her bond wherewith she has **bound her soul**, and her father shall hold his peace, keep silent, at her: **then, all her vows shall stand**, and every bond wherewith she has bound her soul, shall stand.

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאָסְרָהּ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ וְהַחֲרִישׁ לָהּ אָבִיהָ וְקָמוּ
כָּל־נִדְרֶיהָ וְכָל־אָסֵר אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יִקְוּם

אָבִיהָ שָׁמַע אֶת־נִדְרָהּ וְאָסְרָהּ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ וְהַחֲרִישׁ לָהּ אָבִיהָ וְקָמוּ
כָּל־נִדְרֶיהָ וְכָל־אָסֵר אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יִקְוּם

VeShama Aviyha Et Nidrah VeEsarah Asher Asrah Al Naphshah VeheCheresh, Lah Aviyha VeQamu Kal Nidareyha VeKal Isar Asher Asrah Al Napshah YaQom, where the **word**, VeShama, is from the **word**, Shema, שָׁמַע, means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard; the **word**, Aviyha, is from the **word**, Av, אָב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **her father**; the **word**, Et, אֶת, as a preposition, 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**, Nidrah, is from the **word**, Nadar, נָדַר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**, and in the form that it is used here, it means, **her vow**; the **word**, VeEsarah, is from the **word**, Asar, אָסַר, which means, **to bind, bound, bond, to tie, imprison, he tied, he bound, fettered, harnessed**, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; 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, whereof, 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**, Asrah, is the **word** Asar, repeated, and here, it is translated as, **to bound**; 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; the **word**, Naphshah, is from the **word**, Nephesh, נֶפֶשׁ, which means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here it means, **her soul**; the **word**, VeheCheresh, וְהָרַשׁ, means, to cut in, engrave, plow, worker in metal and wood, he dug out, hollowed out, skilful craftsman, artisan, engraver, cutter, artificer, he devised, planned, plotted, fabricated, it also means, **to be silent, be dumb, be deaf, he made deaf, he deafened, he was silent, made silent**, it also means, magic arts, skilled in magic arts, it also means, wood, bough, wooded, wooded heights, thicket, and it means, earthenware, earthen vessel, potsherd, an eruptive disease, itch, scab, mange, he roughened, hardened; the **word**, Lah, לָהּ, means, **to or at her** or to or at it; the **word**, Aviyha, is from the **word**, Av, אָב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader,

chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, *her father*; the *word*, VeQamu, is from the *word*, Qum, קום, which means, *to stand up, rise, arise, set up, stir 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* αναστασις, Anastasis, Strong's number G386. This noun is derived from the *word* Anastemi, ανιστημι, 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, קימתא. This Aramaic *word* translates into Hebrew, as the *word* TeQumah, תקומה, it is Strong's number H8617. In Modern Hebrew, the *word* for resurrection, **IS** this *word* TeQumah, תקומה, which is the very same *word* that is used in the Peshitta. This *word*, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this *word* TeQumah, תקומה, 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*, Kal, means, *all, the whole of, every*; the *word*, Nidareyha, is the *word*, Nadar, repeated, and here, it is translated as, *her vows*; the *word*, VeKal, means, *and all or and the whole of, or every*; the *word*, Isar, is the *word*, Asar, repeated and here it is translated as, *her bond*; the *word*, 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, whereof, whereon, that, such as, *herewith*, 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, herewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the *word*, Asrah, is the *word*, Asar repeated, and here, it is translated as, *bound*; 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; the **word**, Naphshah, is from the **word**, Nephesh, נֶפֶשׁ, which means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here, it means, **her soul**; the **word**, YaQom, is the **word** Qum repeated, and here it is translated as, **shall stand**)

If a woman also vow a vow unto Yahweh, and binds herself by a bond, being in her father's house, in her youth; and her father hears her vow, and her bond, wherewith she has **bound her soul**, and her father choose to hold his peace, and say nothing to her: **then, all her vows** וְקָמוּ, VeQamu, **shall stand**, and every bond wherewith she has bound her soul, shall יָקוּם, YaQum, stand. I find this verse very interesting because of the words that Yahweh chose to use, our heavenly Father is telling us of the grave consequences of what happens when we bind our souls to a vow, that we should not have made, as the wrong vows that a daughter who lives in her father's house, or a wife, that lives with her husband have made vows that they should not have made. The word that I am referring to, is the word, Qum, and that particular word is translated from the Hebrew, into the Greek word, Anastasis, in the Septuagint, and from the Septuagint, it is translated, as the **word Resurrection** in our English Scriptures, Therefore, I believe that Yahweh is telling us that the **VOWS** that we make, have a direct correlation with where we will spend eternity. When we fulfill the vows that we have made to Yahweh, as we are commanded to do, in the Words of the Father's Torah of Life, then, on judgement day, we will be ushered into the Father's everlasting kingdom; however, the opposite is also true, and that is, **that if** anyone does **NOT** fulfill their vows to Him, then, they will not be invited into the Father's everlasting kingdom, but instead, they will be sent to the lake of fire, to suffer their second death. Therefore every time you see this word **Qum**, in all of its various forms, please pay very close attention, because it is probably speaking about a resurrection of some sort.

5 But, if her father disallow her vow, in the day that he hears it; then **NOT** any of her vows, or of her bonds, wherewith she has bound her soul, **shall stand**: and YHVH shall forgive her, because her father disallowed her.

וְאִם־הִנִּיאַ אָבִיהָ אֶתְהָ בְּיוֹם שָׁמְעוֹ כֹּל־נִדְרֶיהָ וְאִסְרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא
 יָקוּם וַיְהִי־הָ יִסְלַח־לָהּ כִּי־הִנִּיאַ אָבִיהָ אֶתְהָ
 וְאִם־הִנִּיאַ אָבִיהָ אֶתְהָ בְּיוֹם שָׁמְעוֹ כֹּל־נִדְרֶיהָ וְאִסְרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא
 יָקוּם וַיְהִי־הָ יִסְלַח־לָהּ כִּי־הִנִּיאַ אָבִיהָ אֶתְהָ

VeIm HeNiy Aviyha Otah BaYom Shamu Kal Nidareyha VeEsareyha Asher Asrah Al Naphshah Lo YaQum VeYHVH YiSelach Lah Kiy Heniy Aviyha Otah, where the **word**, VeIm, **and if**; the **word**, HeNiy, is from the **word**, Nu, נָוָה, which means, to hinder, restrain, he rose against someone, prevented, he brought to nought, was frustrated; the **word** Aviyha, is from the **word**, Av, אָב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **her father**; the **word**, Otah, means, **her**; the **word**, BaYom, is

from the **word**, יוֹם, which means, *day*, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, 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 with the letter bet as a prefix, it means, on the day; the word, Kal, means, all, the whole of, any; the word, Nidareyha, is from the word, Nadar, נָדַר, means, to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows; the word, VeEsareyha, is from the word, Asar, אָסַר, which means, to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; 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, whereof, 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, Asrah, is the word, Asar, repeated, and here, it is translated as, her bonds; the word, Al, אֵל, 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, Naphshah, is from the word, Nephesh, נֶפֶשׁ, which means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended,***

refreshed himself, rested, and in the form that it is used here, it means, **her soul**; the **word**, Lo, means, **no or not**; the **word**, YaQum, is from the **word**, Qum, קום, which means, **to stand up, rise, arise, set up, stir 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** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, 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, קימתא. This Aramaic **word** translates into Hebrew, as the **word** TeQumah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection, **IS** this **word** TeQumah, תקומה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** TeQumah, תקומה, 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**, VaYHVH, means, **and YHVH**, and the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, YiSelach, is from the word, Salach, סלח, which means, **to forgive, pardon, he forgave, pardoned, was forgiven**, as an adjective it means ready to forgive; the **word**, Lah, means, **her**; 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**, HeNiy, is from the **word**, Nu, נוא, which means, **to hinder, restrain, he rose against someone, prevented, he brought to nought**, was frustrated; the **word**, Aviyha, is from the **word**, Av, אב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **her father**; the **word**, Otah, ותה, means, **her**, you feminine, thou, it)

This verse is very powerful, because it says that **IF** or **WHEN** the father of a daughter who lives in his house, **disallows her vow, in the day that he hears it**; then **NOT** any of her vows, or of her bonds, **wherewith she has bound her soul, shall stand**: and Yahweh **shall forgive her**, because, **her father disallowed her vow**. Now, for a father to disallow a vow that his daughter has made, he must be aware that the vow that she has made can and will be detrimental to her spiritual well being, which means, that he had better **KNOW** the Words of the constitution of our heavenly Father's everlasting kingdom, which of course, **IS** the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, or else, the father will **NOT KNOW** that the vow that his daughter has made, is detrimental to her well being, and he will more than likely keep silent, and say nothing. That is the incredible responsibility and power that the Father of the house has over his daughters. What is the best way to avoid this scenario? Well since the father is the spiritual leader of the family, it is the father's responsibility to teach all of his children the Words and the Ways of the Torah of our heavenly Father, in the very same way that we are told in the Book of Maccabees that Mattityahu taught his five sons, love, honour, respect, believe, follow and obey all the Words of the Father's Torah of our Life.

6 And if she had at all a husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

וְאִם־הָיָהּ תְהִיָּה לְאִישׁ וְנָדָרְתָּהּ עָלֶיהָ אֹו מִבְטָא שִׁפְתֶיהָ אֲשֶׁר אֶסְרָה עַל־נַפְשָׁהּ
 וְאִם־הָיָהּ תְהִיָּה לְאִישׁ וְנָדָרְתָּהּ עָלֶיהָ אֹו מִבְטָא שִׁפְתֶיהָ אֲשֶׁר אֶסְרָה עַל־נַפְשָׁהּ
 וְאִם־הָיָהּ תְהִיָּה לְאִישׁ וְנָדָרְתָּהּ עָלֶיהָ אֹו מִבְטָא שִׁפְתֶיהָ אֲשֶׁר אֶסְרָה עַל־נַפְשָׁהּ

VeIm Hayo TiHyeh LeIysh UNdareyha Aleyha O Mibta Sephateyha Asher Asrah Al Naphshah, where the **word**, VeIm, means, **and if**, the **word**, Hayo, is from the **word**, Hayah, הָיָה, which means, **is, also, to be, exist, are, was, were, happen, shall happen**, it shall be, continue, become, has or will become, may, 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, **at all**; the **word**, TiHyeh, is the **word**, Hayah, repeated, and since it is repeated twice, it is translated as, she had; the **word**, LeIysh, לְאִישׁ, means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, UNdareyha, is from the **word**, Nadar, נָדָר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering**, one who vows, one accustomed to making vows; and in the form that it is used here it means, **when she vowed**; the **word**, Aleyha, means, **on or upon her**; the **word**, O, means, **or**; the **word**, Mibta, מִבְטָא, which means, **utterance, expression, pronunciation, idiom, express, pronounce**; the **word**, Sephateyha, is from the **word** Saphah, שִׁפְהָ, which means, **lip, language, tongue**, edge, margin, rim, border, shore, mustache, it also means, to hemstitch, lip, edge, it means, to sweep bare, he smoother, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, it also means, to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire; 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, whereof, 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**, Asrah, is from the **word** Asar, אָסַר, which means, **to bind, to tie, imprison, he tied, he bound, fettered, harnessed**, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; the **word**, Al, אֵל, 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**, Naphshah, is from the **word**, Nephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here, it means, **her soul**)

7 And her husband heard her vow, and held his peace at her, in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ וְהִחְרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וְאִסְרָהּ אֲשֶׁר-אִסְרָהּ עַל-נַפְשָׁהּ (וְקָמוּ)

אִשָּׁהּ בְּיוֹם שָׁמְעוֹ וְהִחְרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וְאִסְרָהּ אֲשֶׁר-אִסְרָהּ עַל-נַפְשָׁהּ

VeShama Iyshah BaYom Shamu VeheCheresh Lah VeQamu Nedareyha VeEsareha Asher Asrah Al Naphshah YaQimu, where the **word**, VeShama is from the **word**, Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest**, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, and in the form that it is used here it means, **and has heard**; the **word**, Iyshah, is from the **word**, Iysh, אִישׁ, which means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, and in the form that it is used here, it means, **her husband**; the **word**, BaYom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, 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 on the day; the **word**, Shamu, is the **word** Shema, repeated, and here, it is translated as, **he heard**; the **word**, VeheCheresh, is from the **word** Charash, שָׂרַשׁ, which means, **to be silent, held his peace, be dumb**, be deaf, was mute, **was speechless**, deafened, it also means to cut in, engrave, plow, a worker in metal or wood, he dug, he hollowed out, skilful craftsman, artisan, he plowed, he devised, planned, it also means earthenware, earthen vessel, potsherd; the **word**, Lah, לָהּ, means, to her or **to it**; the **word**, VeQamu, is from the **word** Qum, קָוַם, which means, **to stand up, rise, arise, set up, stir 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**, Nedareyha, is from the **word**, Nadar, נָדַר, which

means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering**, one who vows, one accustomed to making vows, and in the form that it is used here, it means, **her vows**; the **word**, VeEsareha, is from the **word**, Asar, אָסַר, means, **to bind, to tie, imprison, he tied, he bound, fettered, harnessed**, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; 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, whereof, 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**, Asrah, is the **word** Asar, repeated, and here it is translated as, **bound**; 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; the **word**, Naphshah, is from the **word**, Nephesh, נֶפֶשׁ, which means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the **word**, YaQimu, is the **word**, Qum, repeated, and here it is translated as, **shall stand**)

Here in these *two verses*, we are told of the great responsibility that a man has in protecting his wife, for Yahweh says: 6 And if the woman has a husband, when she vowed, or uttered ought, out of her lips, wherewith **she bound her soul**; And her husband heard her vow, and held his peace at her, in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

As I mentioned above, why would a father or a husband hold his peace if he heard his daughter or wife make a vow that would be detrimental to their spiritual well being, unless he did NOT know that what they had vowed was indeed detrimental to them. That is why the head of the household, the father/husband has to learn diligently study the Words of the Torah of our heavenly Father, so that he can have Elohim given discernment and recognize the dangers that the enemy, satan and his followers, try to deceive us with every day.

We have to learn the constitution of the everlasting kingdom of our heavenly Father, so that we can protect ourselves and our families against the wiles of the devil, for Scripture makes it very clear that he has come to steal kill and destroy, and part of his tactics in following through with his missions, is to sow discord among families, causing children to disrespect their parents.

to break, violate, annul, frustrate, he made void, annulled, to destroy, annihilate, to shake, shatter, the word, Et, אֶת, as a preposition, 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, Nidrah, is from the word, Nadar, נָדַר, which means, to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows, 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, whereof, 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, Aleyha, עָלֶיהָ, means, for, or, on her, for or on it, on her account, on its account, the word, VeEt, is the word Et, repeated and it is defined above; the word, Mibta, מִבְּטָא, means, utterance, expression, pronunciation, idiom, express, pronounce; the word, Sephateyhah, is from the word, Saphah, שָׁפָה, which means, lip, language, tongue, edge, margin, rim, border, shore, mustache, it also means, to hemstitch, lip, edge, it means, to sweep bare, he smothered, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, it also means, to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire, the word, Asher, is repeated, and here, it is translated as, wherewith; the word, Asarah, is from the word, Asar, אָסַר, which means, to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; 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; the word, Naphshah, is from the word, Nephesh, נָפֶשׁ, which means, to breathe, to be breathed

upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here, it means, **her soul**; the **word**, VaYHVH, means, **and YHVH**, and the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, YiSlach, סלח is from the word, Salach, which means, **to forgive, pardon, he forgave, pardoned, was forgiven**, as an adjective it means, ready to forgive; the **word**, Lah, לָהּ, means, **to her** or to it)

I hope that you realize and can appreciate the **FACT** that **IF** the husband of a wife, **disallows the Vow that his wife has made**, on the day that he heard about it, because he knows that the vow she has made will be detrimental to her wellbeing, because of his knowledge of Scripture; then, he has the Elohim given power to make her vow, which she vowed, and that which she uttered with her lips, wherewith she bound her soul, **OF NONE EFFECT: and Yahweh shall forgive her**.

The fact that it says that Yahweh will **forgive her**, should clearly indicate to us, that the vow that this man's wife had had made was contrary to the Words of the Father's Torah of Life, otherwise, there would be no **NEED** for Yahweh to forgive her!

9 But, every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

וְנָדַר אֶלְמָנָה וְנִרְוּשָׁה כָּל אֲשֶׁר-אָסְרָהּ עַל-נַפְשָׁהּ יָקוּם עָלֶיהָ

אֶלְמָנָה וְנִרְוּשָׁה כָּל אֲשֶׁר-אָסְרָהּ עַל-נַפְשָׁהּ יָקוּם עָלֶיהָ

VeNeder Almanah Unrushah Kol Asher Asrah Al Naphshah YaQum Aleyha, where the **word**, VeNeder, נָדַר, means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering**, one who vows, one accustomed to making vows; the **word**, Almanah, אֶלְמָנָה, means, **widow, needy, helpless**; the **word**, UGerushah, is from the **word**, Garash, גָּרַשׁ, which means, to drive away, drive out, expel, deport, **to divorce, he drove away, sent away**, it produced, yielded, was driven away, was expelled, it raged, was stormy, and in the form that it is used here, it means, **and her that is divorced**; the **word**, Kol, means, **all, the whole of, every**; 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, whereof, 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**, Asrah, is from the **word**, Asar, אָסַר, which means, **to bind, to tie, imprison, he tied, he bound, fettered, harnessed**, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited,

binding obligation, it is also the name of a small Roman copper coin; 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**, Napshah, is from the **word** Nephesh, נַפֶּשׁ, which means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here it means, **their souls**; the **word**, YaQum, is from the **word**, Qum, קָוַם, which means, **to stand up, rise, arise, set up, stir 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**, Aleyha, עָלֶיהָ, means, **for, on or against her**, for or on it, on her account, on its account)

Now Yahweh tells us what happens to a woman that is widow, or one that is divorced, **IF** they have bound their souls through a Vow that they have made. Since they have no husband to lean on and protect them they are on their own, for every vow that they make, **shall stand against them**. Now realizing that fact, a woman that finds herself in that situation, should, of her own

accord study the Scriptures, study the Words of the Father's Torah of Life, so that they can have an Elohim given discernment, thereby not making any foolish nor harmful Vows.

Everything depends on us, all of us, men and women, learning and choosing to willingly and lovingly surrender our hearts, minds, souls and strength to our heavenly Father, who will then fill us with His Holy Spirit, who is tasked by our heavenly Father Himself, to **CAUSE** all surrendered contrite obedient hearts, that will allow Him, to believe, follow and obey all the Words of the Father's Torah of Life, for then, we will have the mind of Messiah, and with that mindset, we **CANNOT AND WILL NOT** be deceived by anyone.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

וְאִם-בֵּית אִישָׁהּ נָדָרָה אִזְ-אֶסְרָה אֶסֶר עַל-נַפְשָׁהּ בְּשִׁבְעָה

אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה אָפֹסֶה

VeIm Beyt Iyshah Nadarah O Asrah Isar Al Naphshah BeShevuah, where the **word**, VeIm, means, **and if**; the **word**, Beyt, בֵּית, means, **house**, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate; the **word**, Iyshah, is from the **word**, Iysh, אִישׁ, which means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, Nadarah, is from the **word**, Nadar, נָדַר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering**, one who vows, one accustomed to making vows, and in the form that it is used here, it means, **she vowed**; the **word**, O, means, **or**; the **word**, Asarah, אָסַר, means, **to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense**, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin, and in the form that it is used here it means, **bound her**; the **word**, Isar, is the **word**, Asar, repeated, and here it is translated as, **by a bond**; 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; the **word**, Naphshah, is from the **word**, Nephesh, נַפֶּשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the **word**, BeShevuah, is from the **word**, Shevuah, שָׁבִיעָה, which means, something sworn, an oath, sworn, curse, and with the letter Bet, as a prefix, it means, **with an oath or with a vow**)

11 And her husband heard it, and held his peace at her; and did **NOT** disallow her vow: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

וְשָׁמַע אִישָׁהּ וְהִחְרִישׁ לָהּ לֹא הִנְיָא אֶתָּהּ וְקָמוּ כָּל-נִדְרֶיהָ וְכָל-אֶסֶר אֲשֶׁר-אָסְרָה
עַל-נַפְשָׁהּ יִקְוּם

וְשָׁמַע אִישָׁהּ וְהִחְרִישׁ לָהּ לֹא הִנְיָא אֶתָּהּ וְקָמוּ כָּל-נִדְרֶיהָ וְכָל-אֶסֶר אֲשֶׁר-אָסְרָה
עַל-נַפְשָׁהּ יִקְוּם

VeShama Iyshah VeheCheresh Lah Lo HeNiyh Otah VeQamu Kal Nidareyha VeKal Isar Asher Asrah Al Naphshah YaQum VeIm HaPer Yaper Otam Iyshah BaYom Shamo, where the **word**, VeShama, is from the **word**, Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the **words** that you heard, and in the form that it is used here, it means, **and heard**; the **word**, Iyshah, is from the **word**, Iysh, אִישׁ, means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, and in the form that it is used here, it means, **her husband**; the **word**, VeheCheresh, is from the **word**, Charash, חָרַשׁ, which means, **to be silent, held his peace, be dumb, be deaf, was mute, was speechless, deafened**, it also means to cut in, engrave, plow, a worker in metal or wood, he dug, he hollowed out, skilful craftsman, artisan, he plowed, he devised, planned, it also means earthenware, earthen vessel, potsherd; the **word**, Lah, לָהּ, means, **to or at her** or to or at it; the **word**, Lo, means, **no or not**; the **word**, HeNiyh, is from the **word**, Nu, נָיָא, which means, **to hinder, restrain, he rose against someone, prevented, he brought to nought**, was frustrated; the **word**, Otah, אֶתָּהּ, means, **you, her** feminine, thou, it; the **word**, VeQamu, is from the **word**, Qum, קָמוּ, which means, **to stand up, rise, arise, set up, stir 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, 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, תקומה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this word TeQumah, תקומה, 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**, Kal, means, **all, the whole of, every;** the **word**, Nidareyha, is from the **word**, Nadar, נדר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows,** and in the form that it is used here, it means, her vows; the **word**, VeKal, means, **and all,** or, **and the whole of;** the **word**, Isar, is from the **word**, Asar, אסר, which means, **to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense,** to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; the **word**, 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**, whereof, 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**, Asrah, is the **word**, Asar, repeated, and here it is translated, **and bond her;** 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; the **word**, Naphshah, is from the **word**, Nephesh, נפש, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here it means, **her soul;** the **word**, YaQum, is the **word**, Qum, קום, repeated, and it is translated as, **and shall stand**)

Here we are told that if a woman has made a vow in her husband's house, or bound her soul by a bond with an oath; and her husband heard it, and chose to hold his peace at her, and did **NOT** disallow nor void her vow: then, all her vows shall stand, and every bond wherewith she bound her soul shall stand. The fact that the woman's vows will YaQum, will stand, is very, very important, and we will see why when we read the next verse.

he smothered, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, it also means, to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire; the **word**, LiNedareyha, is from the word, Nadar, נָדַר, which means, *to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows*, and in the form that it is used here, it is translated as, *concerning her vows*, the **word**, Ullsar, is from the **word**, Asar, אָסַר, means, *to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense*, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin, and in the form that it is used here, it is translated as, *concerning the bond of*; the **word**, Naphshah, is from the **word**, Nephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here, it means, *her soul*; the **word**, Lo, means, *no or not*; the **word**, YaQum, is from the **word**, Qum, קָוַם, which means, *to stand up, rise, arise, set up, stir 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**, Iyshah, is from the **word**, Iysh, אִישׁ, which means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, and in the form that it is used here it means, **her husband**; the **word**, HaPerem, is from the **word** Parar, פָּרַר, which means, **to crush, crumb, crumble, break into crumbs, was broken, was crushed, was crumbled, to break, violate, annul, frustrate, he made void, annulled, to destroy, annihilate**, to shake, shatter, the **word**, VaYHVH, means, **and YHVH**, and the **word**, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah; the **word**, YiSlach, is from the **word**, Salach, סָלַח, which means, **to forgive, pardon, he forgave, pardoned, was forgiven**, as an adjective it means ready to forgive; the **word**, Lah, לָהּ, means, **to or at her** or to or at it)

Here we are told that **IF her husband has utterly made his wife's vows, VOID, on the day he heard them**; then, whatsoever proceeded out of her lips, concerning her vows, or concerning the bond of her soul, לֹא יִקָּוּם, Lo, **Not**, YaQum, **shall stand**: אִישָׁהּ הַפְּתָרָם, Iyshah, **her husband**, HaPeram, **has made them void**; וַיְהִי וַיְסַלַח-לָהּ, VaYHVH, **and Yahweh**, YiSlach, **shall forgive, Lah, her**.

In the previous *verse* we are told that if the wife's husband does not disallow or make his wife's vows **VOID**, that her vows **will stand**, and here, in this verse, we are told that **IF** the husband does indeed make his wife's vows or oaths **VOID**, that, Yahweh **WILL FORGIVE HER**. That tells us that this is speaking of **VOWS** that a woman makes, that are contrary to the Words of the Father's Torah of life, **VOWS** that are detrimental to her and or her family's physical and spiritual well being, otherwise, there would be no reason for Yahweh to forgive her, when her husband disallows or makes her Vow, **VOID**..

Now knowing that these verses are talking about **VOWS** that are detrimental to the woman's and or her family's spiritual and physical well being, tells us that if the husband does not make his wife's **VOWS, VOID**, then, that means Yahweh will **NOT** forgive her for making those **VOWS**.

Now, just take a moment and think of the implications of this statement, because, no one can enter the kingdom of Elohim, without our heavenly Father's forgiveness. Not only that, the detrimental effect that these Vows may have on the woman and her family, will only get worse and worse, unless they are dealt with, through repentance; and, until that heartfelt repentance is expressed from a person's heart, there will be no forgiveness.

13 Every vow, and every binding oath to afflict the soul, her husband MAY establish it, or her husband MAY make it void.

כָּל-גִּדְרָה וְכָל-שְׁבֻעַת אָסֶר לְעֵנֹת נַפְשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יַפְתֶּנּוּ
 שֶׁ הִשְׁבַּח אֶת אֱלֹהֵי אִשְׁתּוֹ וְכָל-שְׁבֻעַת אָסֶר לְעֵנֹת נַפְשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יַפְתֶּנּוּ

(Kal Neder VeKal Shevuat Isar LAnot Naphesh Iyshah YeQiymenu VeIyshah YePerenu, where the **word**, Kal, means, **all, the whole of, every**; the **word**, Neder, נָדַר, means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**; the **word**,

VeKal, is the **word** Kal repeated, and here, it is translated as, **and every**; the **word**, Shevuat, שְׁבוּעָה, means, **something sworn, an oath, sworn**, curse; the **word**, Isar, אָסַר, means, **to bind, to tie**, imprison, **he tied, he bound, fettered, harnessed**, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin; the **word**, LAnot, is from the **word**, Anah, עָנָה, which means, to answer, reply, respond, heed, pay attention, announce, give account, afflict, humble, force, exercised sing, troubled, weakened, cause, to begin to speak, **bear witness, establish**, 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, humbled, was low, was submissive, to thwart, frustrate, it is also the name of the daughter of Tzibeon the Hivite, it is also the name of one of the sons of Tzibeon; the **word**, Naphesh, נַפֶּשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul**, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the **word**, Iyshah, is from the **word**, Iysh, אִישׁ, which means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, and in the form that it is used here, it means, **her husband**; the **word**, YeQiymentu, is from the **word**, Qum, קָוַם, which means, **to stand up, rise, arise, set up, stir 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,

is from the **word**, Iysh, **אִישׁ**, which means, man, person, **husband**, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, and in the form that it is used here, it means, **her husband**; the **word**, MiYom, is from the **word**, Yom, **יּוֹם**, which 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, and with the letter Mem, as a prefix it means, **from day**; the **word**, El, **אֵל**, **denotes motion toward or to, or direction toward, and it means, to, unto, toward, against, in, with, into, at, by, before**, 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**, Yom, is repeated, and together, these three **words** **מִיּוֹם אֵל-יּוֹם**, MaYom El Yom, mean, **from day to day**; the **word**, VeheQiyim, is from the **word**, Qum, which means, **to stand up, rise, arise, set up, stir 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, קִיּוּמָא. 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; the *word*, Et, אֶת, as a preposition, 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, אַת, 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*, Kal, means, **all, the whole of, or every**; the *word*, Nidareyha, is from the *word*, Nadar, נָדַר, which means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**, and in the form that it is used here, it means, **her vows**; the *word*, O, means, **or**; the *word*, Et, is repeated, and it is defined above, the *word*, Kal, means, **all, the whole of, every**; the *word*, Esareyha, is from the *word*, Asar, אָסַר, which means, **to bind, bound, bond, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, make ready, order, prepare, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also the name of a small Roman copper coin**; 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, whereof, 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*, Aleyha, אֵלֶיהָ, means, **for, on or against her**, for or on it, on her account, on its account; the *word*, HeQiym, is the *word*,

words that you heard, and in the form that it is used here, it means, **he heard them**; the *word*, Et, אֶת, as a preposition, 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 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 Alphabet that form the Words that created all things; the *word*, Avonah, is from the *word*, Avon, עוֹן or עוֹנָן, which means, **sin, iniquity**, guilt, punishment, it is from the *word* Avah עוֹה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, and in the form that it is used here, it means, **her iniquity**)

This too is an extremely important verse because it tells us what the circumstances are, when a husband or father, does indeed willingly and lovingly choose to annul or make void the Vows of his wife, or his daughters. It says: But, **IF** the husband, **shall, in any way make the VOWS of his wife or daughters void**, after he has heard them; **THEN HE SHALL BEAR THEIR INIQUITY.**

Why is the father, the one that is punished when he willingly and lovingly chooses to disallows his wife's or his daughter's Vows to stand?

Because, it is the Husband/Father's responsibility to teach his wife and his whole family to choose to willingly and lovingly believe, follow and obey all the Words of the Father's Torah of life, and he can only do that by modelling a Torah obedient life to them, because, as you know, most children will emulate what they see their parents doing. So, if a husband/father wants his wife and family to love, believe, follow and obey all the Words of the Father's Torah of Life, then it is up to **HIM**, to model that kind of life, so that not only his family can see it, but so that the whole community can see it, and recognize, that this man has chosen to follow in the footsteps of Messiah's Torah obedient Life, which of course, will give him the mind of Messiah, which means that he will have the discernment that he needs to teach his family about the wiles of the devil and how he uses deception to get people to believe his lies.

16 These are the Statutes, which YHVH commanded Mosheh, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

אַלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בְּנִעֻרֶיהָ בֵּית אָבִיהָ

אֶלֶה חֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בְּנִעֻרֶיהָ בֵּית אָבִיהָ

Eleh HaChuyiyim Asher Tzivah YHVH Et Mosheh Beyn Iysh LeIshto Beyn Av LeBito

BiNureyha Beyt Aviyha, where the **word**, Eleh, אלה, means, *these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, HaChuqiym is the plural of the **word**, Choq, חק, which means, *something prescribed, enactment, ordinance, decree, statute, law, rule, prescribed portion, prescribed due, justness, truth*, necessity, obligation; the **word**, 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, whereof, 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**, Tzivah, צוה, means, *command, commanded, commandment, order, give a charge, ordered*, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, Et, את, as a preposition, 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, את האיש, 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, את, 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** or name, Mosheh, means, **to be drawn out of**; the **word**, Beyn, בין, means, **between, betwixt**, asunder within, out of, from, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence; the **word**, Iysh, איש, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, LeIshto, is from the **word**, Ishah, אשה, which means, woman, **wife**, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אש, which means fire, therefore it is an offering made by fire, the word, Nashim, נשים is the plural of the **word**, Ishah, אשה, which means, woman, **wife**, and in

the form that it is used here it means, **his wife**; the **word**, Beyn, is repeated, and here, it is translated as, **between**; the **word**, Av, אב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure; the **word**, LeBit, is from the **word**, Bat, בת, which means, **daughter**, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village, and in the form that it is used here, it means, **his daughter**; the **word**, BiNureyha, is from the **word**, Na'arah, נערה, which means, **girl, maiden, in her youth**, maid, servant, it is the feminine of the **word** Na'ar, which means, boy, boyhood, lad, **youth**; the **word**, Beyt, בית, means, **house**, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, Aviyha, is the **word**, Av, repeated, and here, it is translated as, **her father**)

Here again, we see how Mosheh was very diligent in teaching the Statutes which Yahweh commanded Him to teach to the people of Yisrael, regarding, what should happen between a man and his wife, and between the father and his daughter, being yet in her youth in her father's house. This shows us that Mosheh was faithful until the end, and except for the mistake that he made, when he struck the rock twice rather than just speaking to the rock, and taking Yahweh's glory upon himself, when he said to the people of Yisrael, must Aharon and I, bring water from this Rock, when he knew, that it was Yahweh that would make that happen, but he did obey Yahweh, in all other ways, and taught all of Yisrael to do the same. 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, Shalom Alechem. Amein!