



MiMishpechot, is the **word** Mishpachah, repeated, and here, it is translated as, **families**; the **word**, Beney, means, **the sons of**, the **word** or name, Yoseph, יוסף or יסף, is the **name of Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase, he added, increased**, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous **words** such as, cease, conceive again, gather together, join, longer; the **word**, VayeDabru, is from the **word**, Dabar, דבר, 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**, Liphney, לפני, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before; the **word** or name, Mosheh, means to be drawn out of, the **word**, VeLiphney, is the **word** Liphney, repeated, and here, it is translated as, **and before**; the **word**, HaNsi'iyim, is the plural of the **word**, Nasi, נשא, which means, **exalted one, king, sheik, prince, captain, chief, ruler, governor**, to lift, to raise, to carry, take, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he transported, transferred, it also means to deceive, beguile, emptiness, vanity, he imposed upon; the **word**, Rashey, is the **word** Rosh repeated and here it is translated as, **chief**; the **word** Avot, is repeated and here it is translated as, fathers; the **word**, LiBeney, means, **of the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** *Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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*)

2 And they said, YHVH commanded my lord to give the land for an inheritance by lot to the children of Yisrael: and my lord was commanded by YHVH to give the inheritance of Tselaphchad our brother unto his daughters.

וַיֹּאמְרוּ אֶת־אֲדֹנָי צְוָה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגֹרֶל לְבָנֵי יִשְׂרָאֵל וְאֲדֹנָי צְוָה ( בֵּיתֵהוּ לָתֵת אֶת־נַחֲלָתוֹ צֶלְפַּחַד אֶחָיו לְבָנָתָיו

לַאֲמֹרֵי זִיבַח לְעֹדֵי אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים אֲמָרִים  
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VayOmru Et Adoniy Tzivah YHVH Latet Et HaAretz BeNachalah BeGoral LiBeney Yisrael VAdoniy Tzuvah BaYHVH Latet Et Nachalat Tzelaphchad Achiynu LeBenotayv, where the **word**, NayOmru, 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**, 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, אִישׁ הָאֵשׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, *you, thou*; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew 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**, Adoniy, is from the **word**, Adon, אֲדֹנָי, means, *lord, master, possessor*; the **word**, Tzivah, צִוָּה, which 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**, Latet, is from the **word** Natan, נָתַן, means, to give, gave, gift, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in th form that it is used here, it means, to give; the **word**, Et, is repeated, and it is defined above; the **word**, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; the **word**, BeNachalah, בְּחֻלָּה, means, possession, property, inheritance, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, **inheritance**, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the **word**, BeGoral, is from the **word** Goral, גֹּרַל, or גֹּרָל, which means, *to cast lots, raffle*; the **word**, LiBeney, means, *to or unto the children of*; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** *Yisrael or Yeshar El*,

*means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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*, Vadoniy, is the *word* Adon, repeated, and here it is translated as, my Lord, the *word*, Tzuvah, is the *word*, Tzavah, repeated, and here it is translated as, was commanded, the *word*, BaYHVH, means, *by YHVH*, and YHVH is the Name, *Yahweh*, Yahuwah or Yehovah; the *word*, Latet, is the *word*, Natan repeated, and here, it is translated as, *to give*; the *word*, Et, is repeated and it is defined above; the *word*, Nachalat, is the *word* Nachalah, repeated, and here, it is translated as, the inheritance; the *word* or name, Tzelaphchad, **צֶלְפַחַד**, is *the name of a son of Chepher, grandson of Gilead, and descendant of Menasheh*, who died in the wilderness without any male descendants, and his name means, refuge from terror; the *word*, Achiynu, is from the *word* Ach, **אח**, which means, brother, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here, it means, *our brother*; the *word*, LeBenotayv, is the plural of 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, *unto his daughters*)

*3 And if they be married to any of the sons of the other tribes of the children of Yisrael, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.*

וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה נַחֲלָתָן מִנַּחֲלַת אֲבוֹתֵינוּ וְנוֹסְףָה עָלַי ( נַחֲלַת הַמִּשְׁטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגִּרְלָהּ נַחֲלָתָנוּ יִגְרָע

VeHayu LeEchad MiBeney Shivtey Beney Yisrael LeNashiyim VeNigre'ah Nachalatan MiNachalat Avoteynu VeNosaph Al Nachalat HaMateh Asher TiHyeynah Lahem UmiGoral Nachalatenu YiGarey, where the *word*, VaHayu, is from the *word*, Hayah, **היה**, which means, is, also, to be, exist, are, was, were, has, 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, *and if they shall be*; the *word*, LeEchad, means, *to one*; the *word*, MeBeney, means, *from or of the sons of*; the *word*, Shivtey, is from the *word*, Shevet, **שבט**, which means, to strike, smite, to beat, kill, destroy, he struck, it means, stick, rod, staff, club, sceptre, to branch off, *tribe, clan*; the *word*, Beney, means, the children or sons of; the *word*, Yisrael, **יִשְׂרָאֵל**, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word* *Yisrael or*

*Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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*, LeNashiyim, נָשִׁים, means, women, wives, one, **married**, female, adulteress, each, every, it is the plural of Ishah, אִשָּׁה, woman, wife, it also means, married, female; the *word*, VeniGre'ah, is from the *word*, גָּרַע, means, **to lessen, to reduce, subtract, hold back, taken, diminish, abate, deduct**, to trim, to shear, he shaved his head, **he lessened, subtracted**, he destroyed, consumed, deteriorated, he deducted from, discounted, worsened, blood letter, upper, barber, deficit, shortage, want); the *word*, Nachalatan, is from the *word*, Nachalah, נַחֲלָה, means, **possession, property, inheritance**, it is from the *word* Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, the *word*, MiNachalat, is the *word*, Nachalah, repeated, and here, it is translated as, **from the inheritance of**; the *word*, Avoteynu, 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, our fathers; the *word*, VeNosaph, is from the *word*, Yasaph, יָסַף, which means, **to add, to increase**, do again, augment, continue, further, prolong, exceed, he added, increased, he did again, was added, was increased, proceeded further, prolonged, yielded, gather together, henceforth, yet, proceed, and in the form that it is used here it means, **shall be added**; 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*, Nachalat, is the *word* Nachalah repeated, and here, it is translated as, **the inheritance**; the *word*, HaMateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the *word*, 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, **whereunto**, 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, as, 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*, TiHyeynah is the *word* Hayah, repeated and here it is translated as, **so shall it be**; the *word*, Lahem, means, **to them**; the *word*, UmiGoral, גָּרַל, or גֹּרֵל, means, **to cast**

*lots*, raffle; the **word** Nachalatenu, is the **word** Nachalah repeated and here it is translated as, our inheritance; the **word**, YiGarey, is from the **word** Gara, גָּרַע, is repeated and here, it is translated as, *taken from*)

4 And when the jubilee of the children of Yisrael shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

וְאִם־יְהִיָּה הַיּוֹבֵל לְבְנֵי יִשְׂרָאֵל וְנוֹסַפָּה נַחֲלָתָן עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם ( וּמִנַּחֲלַת מִטָּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן

אֲשֶׁר לְבְנֵי יִשְׂרָאֵל וְנוֹסַפָּה נַחֲלָתָן עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לְבְנֵי יִשְׂרָאֵל וְנוֹסַפָּה נַחֲלָתָן עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לְבְנֵי יִשְׂרָאֵל

VeIm YiHyeh HaYovel LeBeney Yisrael VeNosaph Nachaltan Al Nachalat HaMateh Asher TiHyeynah Lahem UmiNachalat Mateh Avoteynu YiGara Nachaltan, where the **word**, VeIm, means, *and if* or *and when*, the **word**, YiHyeh, is from the **word**, Hayah, is from the **word**, Hayah, הָיָה, which means, is, also, to be, exist, are, was, were, has, happen, *shall happen, Shall come, 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; the **word**, HaYovel, יוֹבֵל or יוֹבֵל, means, *the Jubilee*, to bear, carry, conduct, he carried, brought, he led, he conducted, transported, means to cut off weeds, to cause corns to grow, made callous, it means, to celebrate the Jubilee, it means, the blast of a horn, a continuous sound; specifically, the signal of the silver trumpets, it means, jubilee, ram's horn, trumpet, it means, watercourse, leader of the flock; the **word**, LiBeney, means, *of the children of*; the **word**, Yisrael; יִשְׂרָאֵל is *the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed*, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** *Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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**, VeNosaph, is from the **word**, Yasaph, יָסַף, which means, *to add, to put, to increase, do again, augment*, continue, further, prolong, exceed, *he added, increased*, he did again, was added, was increased, proceeded further, prolonged, yielded, gather together, henceforth, yet, proceed; the **word**, Nachaltan, is from the **word**, Nachalah, נַחֲלָה, means, *possession, property, inheritance*, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, and in the form that it is used here, it means, *their inheritance*; 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**, Nachalat, is the **word** Nachalah repeated and here it is translated as, **the inheritance of**, the **word**, HaMateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the **word**, 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, **whereunto**, 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, as, 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**, TiHyeynah, is the **word** Hayah, repeated, and here, it is translated as, they shall be; the **word**, Lahem, means to them; the **word**, UmiNachalat, is the **word** Nachalah repeated, and here, it is translated as, and from the inheritance; the **word**, Mateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Avoteynu, 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, **our fathers**; the **word**, YiGara, גָּרַע, means, **to lessen, to reduce, subtract, hold back, taken, diminish, abate, deduct**, to trim, to shear, he shaved his head, he lessened, subtracted, he destroyed, consumed, deteriorated, he deducted from, discounted, worsened, blood letter, upper, barber, deficit, shortage, want; the **word**, Nachaltan, is the **word**, Nachalah repeated, and here, it is translated as, **their inheritance**)

Here in these first four verses, we are told about the concerns that the chief fathers of the families of the children of Gilead, the son of Makiyr, the son of Menasheh, of the families of the sons of Yoseph, had, and therefore they came and spoke to Mosheh, and to the princes, who are the chief fathers of the children of Yisrael: And they expressed their concerns and said, Yahweh commanded my lord, Mosheh, to give the land for an inheritance by lot to the children of Yisrael: and you did indeed do what was commanded by Yahweh, to give the inheritance of Tzelaphchad our brother, unto his daughters. However, **IF** they, his daughters get married to any of the sons of the other tribes of the children of Yisrael, then, their inheritance shall be taken from the inheritance of our fathers, and they shall be put to the inheritance of the tribe whereunto they are received: therefore it shall be taken from the lot of our inheritance. And when the jubilee of the children of Yisrael shall come, **THEN** shall their inheritance be put unto the inheritance of the tribe whereunto they are received: therefore, shall their inheritance be taken away from the inheritance of the tribe of our fathers?

5 And Mosheh commanded the children of Yisrael according to the word of YHVH, saying, The tribe of the sons of Yoseph have said well.

וַיִּצַו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה בְנֵי־יוֹסֵף הַדְּבָרִים  
 וַיִּצַּו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה בְנֵי יוֹסֵף הַדְּבָרִים  
 VaYitzav Mosheh Et Beney Yisrael Al Piy YHVH LEmor Ken Match Beney Yoseph  
 Dobriym, where the **word**, VayiTzav, is from the **word**, Tzavah, צוה, which 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** or name, Mosheh, means, **to be drawn out of**; 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**, Beney, means, **the children, or, sons of**; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeschar and El, where the **word** Yeschar 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 Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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 **words**, Al-Piy **עַל־פִּי**, mean, **according to, or at the mouth of**; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; 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**, Ken, כֵּן, as an adjective means, **right, truthful, honest, just, surely**, so, it is so, as, he did so, rightly so, so it was, thus, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice; the **word**, Match, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the **word**, Beney, means, **the sons or children of**; the **word** or name, Yoseph, יוֹסֵף or יוֹסֵף, is **the name of Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase, he added, increased**, he

continued, he did again, was added, was increased, it is from the **word** Yasaph, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous **words** such as, cease, conceive again, gather together, join, longer; the **word**, Dobriym, is from the **word**, Dabar, דבר, 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)

Here Mosheh agrees with them, and even though we are not told this, it is pretty obvious that Mosheh chose to go before Yahweh and ask Him what He should do in this situation, and in verse 6 we are told what Yahweh instructed Mosheh to do in this particular situation.

*6 This is the thing which YHVH does command concerning the daughters of Tzelophchad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.*

זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה לְבָנוֹת צִלְפַּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּתְּיֵנָה לְנָשִׁים אֵךְ  
 לְמִשְׁפַּחַת מִטָּה אֲבֵיהֶם תִּתְּיֵנָה לְנָשִׁים  
 זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לְבָנוֹת צִלְפַּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּתְּיֵנָה לְנָשִׁים אֵךְ  
 לְמִשְׁפַּחַת מִטָּה אֲבֵיהֶם תִּתְּיֵנָה לְנָשִׁים

Zeh HaDabar Asher Tzivah YHVH LeBenot Tzelaphchad LEmor LaTov BEyneyhem TiHyeynah LeNashiyim Ak LeMishpachat Mateh Aviyhem TiHyeynah LeNashiyim, where 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, דבר, 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**, 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, whereunto, 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, as, 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, which 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**, LeBenot, is the plural of the **word**, Bat, בת, 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; the **word**, Tzelaphchad, צֶלְפְּחָד, is the name of a son of Chepher, grandson of Gilead, and descendant of Menasheh, who died in the wilderness without any male descendants, and his name means, refuge from terror; the **word**, LEmor, is from the **word**, Amar, אמר, 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**, LaTov, טוב, means, good, to be good, goodness, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that Yahweh created it or them, to function, and in the form that it is used here it means, **to the good**; the **word**, BEyneyhem, is from the **word**, Ayin, עין, means, **eye**, sight, seem, colour, fountain, well, face, pleased, presence, conceit, think, humble, knowledge, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, it is also the name of a town in the North East corner of Canaan, named no doubt for the presence of a spring there, and in the form that it is used here, it means **in the eyes of**; the **word**, TiHyeynah, is from the **word**, Hayah, היה, which means, is, also, to be, exist, are, was, were, has, 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 here it is translated as, **let them be**, the **word**, LeNashiym, נשים, means, women, **wives**, one, married, female, adulteress, each, every, it is the plural of Ishah, אשה, woman, wife, it also means, married, female; the **word**, Ak, אַךְ, means, **surely, verily, certainly**, truly, also, but, only, however, howbeit, nevertheless, notwithstanding, wherefore; the **word**, LeMishpachat, is from the **word**, Mishpachah, משפחה, which means, **family, kindred**, clan, species, kind, race, offspring; the **word**, Mateh, מטה, means, stick, rod, staff, **branch, tribe**, staff, he stretched out, as an adverb, it means, downward, down, below, beneath, to stretch out, to bend down, it also means bed, to incline, bend, version of justice, as an adjective it means, that which is bent or inclined, the **word**, Aviyhem, is from the **word**, Av, אב, 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, *their father*; the *word*, TiHyeynah, is the *word*, Hayah, repeated, and here it is translated as, *let them be*; the *word*, LeNashiym, is repeated, and here it is translated as, *wives*)

The solution, the thing, the Dabar, the Word that Yahweh commanded Mosheh, concerning the daughters of Tzelophchad, **IS**, Let the daughters of Tzelaphchad marry whomever they think best; **BUT** they must marry men of the family of the tribe of their father. We are not told what would happen **IF** one of the daughters of Tzelaphchad chose to marry a man from another tribe, but verse 7 makes it very clear that the inheritance of the children of Yisrael is **NOT** transferable to other tribes.

*7 So shall the inheritance of the children of Yisrael NOT remove from tribe to tribe: for every one of the children of Yisrael shall keep himself to the inheritance of the tribe of his fathers.*

( וְלֹא־תִסָּב נַחֲלָה לְבְנֵי יִשְׂרָאֵל מִמַּטֵּה אֶל־מַטֵּה כִּי אִישׁ בְּנַחֲלַת מַטֵּה אֲבֹתָיו יִדְבְּקוּ )  
 בְּנֵי יִשְׂרָאֵל

YzXfX ƒ⊗י X(ƒh ƒzX z ƒ⊗י (X ƒ⊗י) XƒWz zƒƒ ƒ(ƒh ƒƒX X(ƒ  
 (XƒWz zƒƒ ƒƒƒƒz

VeLo TiSov Nachalah LiBeney Yisrael MiMateh El Mateh Kiy Iysh BeNachalat Mateh Avotayv YiDbequ Beney Yisrael, where the *word*, VeLo, means and no or and not; the *word*, TiSov, is from the *word*, Sabab, סבב, which means, *to turn about*, go round, rim, border, compass, surround, he went around, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, it means, circle, circulating, recurring, rotation, hr changed, altered; the *word* Nachalah, נחלה, means, possession, property, *inheritance*, it is from the *word* Nachal, נחל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the *word*, LiBeney, means, *of the children of*; the *word*, Yisrael, יִשְׂרָאֵל is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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*, MiMateh, is from the *word*, Mateh, מטה, 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*, 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



torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the **word**, MiMatot, is the plural of the **word**, Mateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the **word**, Beney, means, **the children or sons of**; the **word** Yisrael, יִשְׂרָאֵל, is **the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed**, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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**, LeEchad, means, **to one of**, the **word**, MiMishpachat, is from the **word** Mishpachah, מִשְׁפָּחָה, which means, **family**, kindred, clan, species, kind, race, offspring; the **word** Mateh, is repeated and here it is translated as, **tribe**, 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, of her father; the **word**, HiHyeh, is the **word**, Hayah, repeated and here, it is translated as, **to become**, LeIshah, 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**, LeMa'an, מֵעַן, means, answer, heed, **purpose, on account of, in order that, so that, aim**, because of, so as to, to the end, intent, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest; the **word**, YiYreshu, is from the **word**, Yarash, יָרַשׁ, means, **to inherit, take possession of**, to seize, catch, made to inherit, he dispossessed, drove out, it also means to make poor, impoverish, became poor; the **word**, Beney, means, **the sons or children of**; the **word**, Yisrael, is repeated and it means, **Yeshar El, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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**, 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**, Nachalat, is the **word** Nachalah, repeated, and here, it is translated as, the inheritance of; the **word**, Avotayv, is the **word** Av, repeated, and here, it is translated as, **his fathers**)

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Yisrael shall keep himself to his own inheritance.

וְלֹא-תִסָּב נַחֲלָה מִמִּטָּה לְמִטָּה אַחֵר כִּי-אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל)



*lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)*

Yahweh, through Mosheh makes it very clear that every daughter, that possesses an inheritance in any tribe of the children of Yisrael, **SHALL**, if she chooses to marry, be the wife unto one of the family of the tribe of her father, so that the children of Yisrael may enjoy every man the inheritance of his fathers. Neither shall the **inheritance remove from one tribe to another tribe; BUT** every one of the tribes of the children of Yisrael **shall keep himself to his own inheritance**. This makes it very clear that the tribal lands that were given to each of the Tribes of Yisrael was to remain in that tribe for eternity, which means that it is **NOT** transferable. It is a shadow picture of our own salvation, in the fact that we cannot transfer it onto another person.

10 Even as YHVH commanded Mosheh, so did the daughters of Tzelophehad:

כְּאֲשֶׁר צִוְּהָ יְהוָה אֶת־מֹשֶׁה בֶּן־עֲשָׂוֹ בְּנֹת צֶלְפַחָדֹר  
כְּאֲשֶׁר צִוְּהָ יְהוָה אֶת־מֹשֶׁה בֶּן־עֲשָׂוֹ בְּנֹת צֶלְפַחָדֹר

Ka'asher Tzivah YHVH Et Mosheh Asu Benot Tzelapchad, where the **word**, Ka'asher, כְּאֲשֶׁר, means, as, **even as**, who, which, what, that, when, where, how, because, in order that, for, according to, as soon as, forasmuch, howsoever, whosoever, though; the **word**, Tzivah, (צִוְּהָ), which 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, 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 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** or name, Mosheh, means, **to be drawn out of**; the **word**, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, **so, it is so, as, he did so, rightly so**, so it was, thus, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice; the **word**, Asu, is from the **word**, Asah, עָשָׂה, means, **do, did**, committed, make, wrought, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive



12 And they were married into the families of the sons of Menasheh the son of Yoseph, and their inheritance remained in the tribe of the family of their father.

מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ לְנָשִׁים וְתֵהִי נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת אֲבֵיהֶן  
 מִמִּשְׁפַּחַת בְּנֵי מְנַשֶּׁה בֶּן יוֹסֵף הָיוּ לְנָשִׁים וְתֵהִי נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת אֲבֵיהֶן  
 מִמִּשְׁפַּחַת בְּנֵי מְנַשֶּׁה בֶּן יוֹסֵף הָיוּ לְנָשִׁים וְתֵהִי נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת אֲבֵיהֶן

MiMishpechot Beney Menasheh Ben Yoseph Hayu LeNashiyim VatHiy Nachalatan Al Match Mishpachat Aviyhen; where the **word**, MiMishpechot, is the plural of the **word**, Mishpachah, מִשְׁפַּחָה, which means, **family**, kindred, clan, species, kind, race, offspring; the **word**, Beney, means, **the sons or children of**; the **word** or name, Menasheh, מְנַשֶּׁה, means, **one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov**; the **word**, Ben, means, son of; the **word**, Yoseph, יוֹסֵף or יֹסֵף, is **the name of Ya'aqov and Rachel's firstborn son**, and his name **means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous **words** such as, cease, conceive again, gather together, join, longer; the **word**, Hayu, is from the **word**, Hayah, הָיָה, means, is, also, to be, exist, are, was, **they were**, has, 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; the **word**, LeNashiyim, לְנָשִׁים, means, women, wives, one, **married**, female, adulteress, each, every, it is the plural of Ishah, אִשָּׁה, woman, wife, it also means, married, female; the **word**, VatHiy, is the **word** Hayah repeated and here, it is translated as, **and was**; the **word**, Nachalatan, is from the **word**, Nachalah, נַחֲלָה, which means, possession, property, **their inheritance**, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; 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**, Match, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the **word**, Mishpachat, is from the **word**, Mishpachah, מִשְׁפַּחָה, means, **family, kindred**, clan, species, kind, race, offspring; the **word**, Aviyhen, os form 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, *their fathers*)

Here we are told that the daughters of Tzelaphchad did as Yahweh Commanded Mosheh: For Machlah, which means, *disease, sickness*, Tirtzah, means, *pleasant, obliging* and Chaglah, means *partridge* and Milkah, means, *queen, wife of a king* and Noah, means, *movement, wander*, the daughters of Tzelaphchad, were married unto their father's brothers' sons: And they were married into the families of the sons of Menasheh the son of Yoseph, and their inheritance remained in the tribe of the family of their father.

*13 These are the commandments and the judgments, which YHVH commanded by the hand of Mosheh unto the children of Yisrael in the plains of Moab by Jordan near Yericho.*

אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב (עַל יַרְדֵּן יֵרֵחוֹ

אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב (עַל יַרְדֵּן יֵרֵחוֹ

Eleh HaMitzvot VahaMishpatiyim Asher Tzivah YHVH BeYad Mosheh El Beney Yisrael BeArbot Moav AL Yarden Yericho, where the *word*, Eleh, means, these; the *word*, MaMitzvot, is from the *word*, Mitzvah, מִצְוָה which means, command, *commandment*, precept, religious act, meritorious deed, it is from the *word* Tzavah, צָוָה, which means, command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed; the *word*, VahaMishpatiyim, is the plural of the *word*, Mishpat, מִשְׁפָּט, means, *judgement*, seat of judgement, cause, case, suit, decree, sentence, justice, right, ordinance, manner, custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the *word* Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained; 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, as, 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, which means, *commanded, commandment*, command, 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*, BeYad, is from the *word*, Yad, יָד, means, *hand*, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor,

custody, debt, dominion, enough, fellowship, staves, and with the letter Bet as a prefix, it means, **by the hand of**, the **word** or name, Mosheh, means, **to be drawn out of**; 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**, Beney, means, **the children of**; the **word**, Yisrael, יִשְׂרָאֵל is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, 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**, BeArbot, is the plural of the **word**, Arabah, עֲרָבָה, which means, **desert plain, desert, wilderness, steppe**, it also means, willow, willow brand, twigs of willow used ar Sukkot, it means, pledge, token, it means, trough, tub, a small boat; the **word** or name, Moav, מוֹאָב, is a **Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered**; 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**, Yarden, יַרְדֵּן, which means, one who descends, it is from the **word** Yarad, or Yared, which means, to come or go down, descend, **it is also the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; the **word**, Yericho, (יְרִיחוֹ or, יְרִיחוֹ, or יְרִיחוֹהָ, means, **the city of the moon god, it is a city that is about ten miles north of the Dead Sea**)

The book of Bamidbar ends with this wonderful statement, that says: **these** are the Commandments and the Judgments, which Yahweh commanded by the hand of Mosheh unto the children of Yisrael in the plains of Moab by Jordan near Yericho. When it says: **THESE ARE** the Commandments and Judgements that Yahweh commanded, by the hand Mosheh unto all the children of Yisrael, He is speaking of all the Words of the Torah of our heavenly Father. This is the same warning that He gave us in *Deuteronomy 4:1-2* *Now therefore hearken, O Yisrael, unto the Statutes and unto the Judgments, which I teach you, to obey and do them, that you may live, and go in and possess the Land which Yahweh, the Elohim of your fathers gives you. 2 You shall NOT ADD UNTO THE WORD which I command you, NEITHER SHALL YOU DIMINISH OUGHT FROM IT,*

**WHY?**

**So that you may keep the Commandments of Yahweh your Elohim which I command you.**

*Deuteronomy 32:45-47* *And Mosheh made an end of speaking all these Words to all of Yisrael: 46 And he said unto them, Set your hearts unto all the Words which I testify among you this day, which you shall command your children to observe to do, all the words of this Torah.*

47 For it is not a vain thing for you; because, **IT IS YOUR LIFE**: and through this thing you shall prolong your days in the land, where you go over Jordan to possess it.

The Land that this is talking about, the Promised Land, is a metaphor, and or a shadow picture of the everlasting kingdom of our heavenly Father, which He will renew for all of His children, so that they can spend eternity with Him, in His kingdom, here on earth.

Now I would like to give you my overview of Bamidbar 36. We see that Elohim once again gives us a taste of His unchanging nature, His unchanging character. When Yahweh gives a person or a family or a nation a possession, and says that it is *forever*, you can rest assured that from His point of view, it means *forever*. The inheritance that was given down to the daughters of Tzelaphchad was **NOT** to be transferred to other tribes, and that meant that **IF** a daughter inherited the land of her father because there were no sons, and **IF** that daughter wanted to marry, she had to marry a man within the tribe of her father so that the land would remain with the tribe. Our Elohim is just and when He gives an inheritance we can rest assured that that inheritance **IS** forever.

So when we look at the land that was given to Yisrael at the time that they entered into the Promised Land, we can be assured that the gift of the land that was given to Yisrael has **NOT** changed as far as Elohim is concerned. The land belongs to Yisrael forever, and man can argue and fight and war over who the land belongs to, **BUT** it is all futile, for when Elohim gave the Promised Land to the Tribes of the people of Yisrael, as a possession **FOREVER**, it truly meant **FOREVER**, and Yahweh tells us, in His Word, that when Messiah returns, that **ALL** things will be restored, and therefore, that means, that the Land of Yisrael, will again be in the hands of its rightful owners, the people of the tribes of Yisrael, but this time, according to Scripture, it will never ever depart from them again because Yahweh has decreed that it is theirs forever. Amein.

Now I would like to switch to another gear, and try to understand **WHY** Yahweh put this story of the daughters of Tzelaphchad at the end of the Book of Bamidbar. Let me ask you then, **WHY** do you suppose Yahweh is revisiting the story of the daughters of Tzelaphchad at this point in Scripture, at the end of the book of Bamidbar? What message do you think Yahweh is trying to convey to us through this story and where He placed it?

To answer that question, I believe we have to start with the word **inheritance** and how it is used here in this chapter. The word inheritance which is translated from the Hebrew word **Nachalah**, נַחֲלָה, which also means *grieve, grievous, current, stream*, is used **seventeen** times in *Numbers 36*. The number seventeen in Scripture refers to *victory, resurrection and rest*, for Messiah was resurrected on the seventeenth of Aviv and Noah's Ark came to rest on Mount Ararat on the seventeenth of the month also.

Now there are other facts that I believe will help clarify what Yahweh is telling us. The word Jubilee, Yovel, יוֹבֵל, for example is used once and the word jubilee or Yovel is a metaphor for the restoration of all things because on the Jubilee all debts were forgiven and if land had for some reason transferred hands, then it was returned to its rightful owner at that time. Furthermore we are told that the Daughters of Tzelaphchad are part of the Tribe of Joseph, and we know that throughout Scripture Joseph is a shadow picture of Messiah and it just so happens that the name Joseph is used three times in *Numbers 36*, and the number three in

Scriptures represents resurrection, coming from death to Life. Furthermore we have to ask ourselves **WHY** did Yahweh choose the daughters of Tzelaphchad to expand on this Law of the land **NOT** transferring out of the possession of each tribe? Yahweh could have used any family from any of the tribes of Israel, families who only had one daughter or three or four daughters to describe the Law that **IF** a father only has a daughter or daughters then they are to inherit and possess the Father's land and that the daughter or daughters are to marry within their own tribe so that the land does **NOT** transfer to another tribe which is what would happen **IF** they married into another tribe.

I believe that the reason Yahweh chose the family of Tzelaphchad is because he had **FIVE** daughters and the number five in Scripture represents Yahweh's Torah and His grace. Now as you know, in Scripture marriage is defined as a covenant, a covenant that a man and a woman make with each other, and this marriage covenant or contract and what each party to the Covenant is to do in this covenant, is covered in what is called a Ketubah. The Ketubah is a written document that describes the vows that each party to the covenant swears to perform. You could say that it is a doctrinal document that each party signs and swears to live by in their married life together, it is a way of Life that both parties willingly sign and agree to and promise to keep and follow for as long as they live. It is akin to the Promise that Israel made to Yahweh through Moses at Mount Sinai, where Corporate Israel said, All that Yahweh has spoken, we will **DO**.

Now with these facts in mind let us now put them **ALL** together and see what I believe Yahweh is telling us.

Here in *Numbers 36* we see that the **FIVE** daughters of Tzelaphchad are told that if they want to keep their inheritance, their Nachalah, נַחֲלָה, they have to marry a man from within their own tribe, the tribe of Joseph or else **THEY WILL LOSE** their inheritance. I believe that Yahweh is telling us through the name Yoseph, who of course is a shadow picture of our Messiah, that there is only **ONE entity**, that we His people are to choose to be married to, there is only **ONE DOCTRINE** that we are to agree to and follow, and that **DOCTRINE** is our heavenly Father's inerrant and everlasting teaching and instructions, His Torah of Life made flesh, our Messiah. And that of course is hinted to by the fact that Tzelaphchad has **FIVE** daughters, and **IF** we do indeed adhere to and willingly follow Yahweh's **DOCTRINE**, **THEN** we will receive our **inheritance** which of course is everlasting Life in the kingdom of our heavenly Father as the Bride of Messiah, hinted to by the fact that the name of Yoseph is used three times. However **IF** we choose to marry outside of the tribe of Yahweh, **IF** we choose to be associated with or marry or be in covenant with someone other than the Living Torah, our heavenly Father's Messiah and follow their **DOCTRINE**, **THEN WE WILL LOSE** our inheritance, which means that we will **NOT** be party to our heavenly Father and His Messiah's promised resurrection onto salvation, we will **NOT** be part of the promised restoration of all things promised by Yahweh Himself, and we will lose our eternal life. *Matthew 10:28 And fear NOT them who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell. Amein*

There are no stand-alone Aleph Tavs in *Numbers 36* however there are five Aleph Tavs that are attached to words with a Maqef, and six words that contain both the Aleph and Tav letters within them. The number five represents Yahweh's Torah, for there are five books in the Torah

of Mosheh, and furthermore, throughout Scripture the number five also represents Yahweh's grace for Yahweh's Grace and His Torah **ARE** synonymous terms. The Number six in Scripture represents man, for man was formed from the dust of the earth on the sixth day of creation. Therefore I believe that Yahweh is telling through the use of these Aleph Tav's that **IF** we, His created beings, will truly learn to surrender our wills to His will in total surrendered loving obedience, we will be granted eternal Life in the kingdom of our heavenly Father as the Bride of Messiah.

*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, שְׁלוֹם עֲלֵיכֶם, Shalom Aleykem. Amein*