

Study of Bamidbar 11

by Marc Gravelle

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Bamidbar 11:1-35

1 And when the people complained, it displeased YHVH: and YHVH heard it; and His anger was kindled; and the fire of YHVH burnt among them, and consumed them that were in the uttermost parts of the camp.

וַיְהִי הָעָם כְּמִתְאַנְנִים רָע בְּאַזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהוָה
וַתֹּאכַל בְּקִצֵּה הַמַּחֲנֶה
וַיִּבְעַר אֶת-בְּנֵי אִשְׂרָאֵל וַיִּבְעַר אֶת-בְּנֵי אִשְׂרָאֵל וַיִּבְעַר אֶת-בְּנֵי אִשְׂרָאֵל וַיִּבְעַר אֶת-בְּנֵי אִשְׂרָאֵל
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YayeHiy HaAm KemitOnniym Ra BaAzney YHVH VayiShma YHVH VayiChar Apho VatiBe'ar Bam Esh YHVH VatiOkal Biqtze HaMachaneh, where the **word**, YayeHiy is from the **word** Hayah, הָיָה, means, is, also, **to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made and here it is translated as, **and when**, the **word** HaAm, means, **the people**, the **word**, KemitOnniym, is from the **word** Anan, אָנָן, means, to complain, murmur Lament, bewail, mourn, and as a pronoun it means, we, and in the form that it is used here it means, **and those complaining**, the **word** Ra, רָע, means, **bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong**, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, and here it is translated as, were evil, BeAzney is form the **word**, Ozen, אוֹזֵן, which means, **ear**, handle, to give ear, to listen, hearkened, to balance, levelled weighed carefully, tested, proved, it also means belt, weapon, implement, and in the form that it is used here, it means, **in the ears of**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word** VayiShma, 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**, YHVH, is the Name Yahweh repeated, the **word** VayiChar, is from the **word**, Charah, חָרָה, which means, **to burn**, to glow, be kindled, **said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled, the **word** Apho, is form the **word** Aph, אָפָה, which means, nose, **anger, ire, wrath**, his face, and as a conjunction, it means, also, too, however, and yet, then, and then, and so, therefore, and with the Vav suffix, it means, **His anger**, the **word**, VatiBe'ar, is from the **word** Ba'ar, בָּעַר, which means, **to consume by eating or by fire, to burn, he caused fire to burn, it burned, was kindled, was set on fire**, to remove, cleared, destroy, as an adjective, it means, brutish, foolish, stupid, ignorant, the **word**, Bam, בָּם, means, **in or among them**, the **word**, Esh, אֵשׁ, means, **fire**, fever, the **word**, YHVH, is the Name, **Yahweh** repeated

once again, the **word**, VatiOkal, is from the **word**, Akal, אכל, means, **to eat, he ate, devoured, consumed, destroyed, he digested, burned**, fed, nourished, was fed, was nourished, food, meal, the **word**, BiQtze is from the **word**, Qatzah, קצה, which means, to cut off, end, **edge, border, extremity, outside**, utmost, coast, brim, brink, exterminated, after, from, he broke bread, was remote, extremity, the least, the end of something, destroyed, he separated, set aside, was finished, was ended, he scraped off, it also means, to decide, cutting, limit, shorn, the **word**, HaMachaneh, מחנה, means, **encampment, camp**, company, army, host, it is from the **word**, Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind)

In the last verses of Bamidbar 10, it says in verses 33-36 *And they (Yisrael) departed from the mount of Yahweh, three days' journey: and the Ark of the Covenant of Yahweh went before them in the three days' journey, to search out a resting place for them. 34 And the cloud of Yahweh was upon them by day, when they went out of the camp. 35 And it came to pass, when the Ark set forward, that Mosheh said, Rise up, Yahweh, and let Your enemies be scattered; and let them that hate You flee before You. 36 And when the Ark rested, he said, Return, O Yahweh, unto the many thousands of Yisrael.*

As you can see, Mosheh was asking Yahweh to be with them at all times, to protect and prosper them on their journey to the Promised Land, and here in verse 1 of Bamidbar 11 it says: *And when the people **complained**, it displeased Yahweh: and Yahweh heard it; and His anger was kindled; and the fire of Yahweh burnt among them, and consumed them that were in the uttermost parts of the camp.*

This is a very sad statement, that proves that no matter how much our heavenly Father does for His people, Yisrael, that there are, and probably always will be, those that complain that **NOT** enough is being done for them, for they will always want **MORE**. Instead of being thankful for **ALL** the miraculous things that Yahweh has done and continues to do for them, in taking them out of their self imposed bondage and slavery in Egypt, protecting them from their enemies on their way to His Promised Land, and providing for all their needs in the wilderness, they still complain.

Is it any wonder that **the fire of Yahweh burnt among them, and consumed them that were in the uttermost parts of the camp**. The words, **them that were in the uttermost parts of the camp**, is a metaphor, that describes the people, that complained the most, and were not in any way, thankful for everything that Yahweh had done for them in the wilderness, this tells us that these people were on the fringe, they were fence sitters, waiting to see which way the wind blows, and never making any kind of commitment to anything or anyone, except themselves.

What they should have done, **IS** follow the advise that Paul gave the people of Yisrael in *1Thessalonians 5:16-24 Rejoice evermore. 17 Pray without ceasing. 18 In everything give thanks: for this IS the will of Elohim in Messiah Yeshua*, (the Words of His Living Torah made flesh, contained in the Ark of the Testimony that travelled with the people of Yisrael in the wilderness) **concerning you**. *19 Do NOT quench the Holy Spirit. 20 Do NOT despise prophesying. 21 Prove all things; hold fast that which is good* (Tov, that which functions in the

manner that Yahweh created it to function). 22 *Abstain from all appearance of evil.* 23 *And the very Elohim of Peace, sanctify you wholly; and I pray Elohim, that your whole spirit and soul and body be preserved **blameless** unto the coming of our Master Yeshua Messiah, the Words of the Living Torah made flesh).* 24 *Faithful is He that calls you, who also will do it.*

To be **blameless** means that a person is at least trying to the best of their ability to believe, follow and obey all the Words of our heavenly Father's Torah of Life, and not be the kind of people that constantly complain that Yahweh is **NOT** doing enough, and have the attitude that somehow, they deserve more.

2 *And the people cried unto Mosheh; and when Mosheh prayed unto YHVH, the fire was quenched.*

וַיִּצְעַק הָעָם אֶל-מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל-יְהוָה וַתִּשְׁקַע הָאֵשׁ

WYITZAQ HAAM EL VAYITPALEL MOSHEH EL YHVH VATISHEQA HAAESH

VaYitzaq HaAm El VayitPalel Mosheh El YHVH VatiSheqa HaEsh, where the **word** Vayitzaq is from the **word** צָעַקָה, which means, cry, outcry, cry of distress, shout, he complained, prayer, the **word**, HaAm, means, **the people**, the **word**, El, אֵל, **denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** VayitPalel, is from the **word**, Palal, פָּלַל, means, **to pray, to prostrate oneself in prayer, to judge, to invoke as a judge, he prayed, prayer, he interceded, he intreated, made supplication**, it also means to judge, arbitrate, he cleft, split, decided, he mediated, he judged, he thought expected, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word** El, is repeated and here it is translated as, means, **unto**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, VatiShqa, is from the **word**, Shaqa, שָׁקַע, means, to sink, sink down, go down, it went down, **to abate, subside, to be overflowed, drown, cease, cause to abate, subdue, quench**, make deep, it declined, decayed, degenerated, was immersed in **word**, was absorbed in thought, addicted to, sank into oblivion, was forgotten, it also means depression, hollow recess, decrease, draft of a ship, the **word**, HaEsh, means, **the fire**)

Here we are told that the people וַיִּתְפַּלֵּל, VayitPalel, they intreated, made supplication unto Mosheh; and when Mosheh prayed unto Yahweh, the fire that was attacking the outermost parts of the camp, was quenched. As you know, Mosheh is a shadow picture of Messiah, who of course is our ultimate intercessor, and here, we see, that Mosheh intercedes on Yisrael's behalf, and we are told that once he does that, that the fire of Yahweh's anger was quenched. We always have to keep in mind that the name Mosheh, and the Words of our heavenly Father's Torah of Life, **ARE** synonymous terms, which means, that our intercessor, the One that intercedes with our heavenly Father on our behalf, **IS** the Words of our heavenly Father's Torah of Life, and these same Words, were made flesh, and dwelt among us, and we beheld His Glory, the glory of the only begotten Son of Elohim, and we are told that these words were also filled with Grace and Truth.

3 And he called the name of the place Taberah: because the fire of YHVH burnt among them.

וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַבְּעֵרָה כִּי־בָעֵרָה בָּם אֵשׁ יְהוָה

וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַבְּעֵרָה כִּי־בָעֵרָה בָּם אֵשׁ יְהוָה

Vayiqra Shem HaMaqom HaHu Taberah Kiy Ba'arah Bam Esh YHVH, where the **word**, Vayiqra, וַיִּקְרָא, means, **and he called**, and he cried out, it is from the **word**, Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the word, Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Shem, שֵׁם, means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word** HaMaqom, מָקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word, Maqom, is the word, *Qum*, which means, to arise, and it is translated as the word, Anastasis in the Greek Septuagint and from the Greek, it is translated as the word, resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word, Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word, is in, the **word**, HaHu, means, that it, the **word**, Taberah, תַבְּעֵרָה, means, burning fire, conflagration, it is also the name of a place in the desert, 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**, Ba'arah, is from the **word**, Ba'ar, בָּעַר, which means, **to consume by eating or by fire, to burn, he caused fire to burn, it burned, was kindled, was set on fire**, to remove, cleared, destroy, as an adjective, it means, brutish, foolish, stupid, ignorant, the **word**, Bam, בָּם, means, **in them**, the **word**, Esh, means fire, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

Here we are told that Mosheh called the name of the place, where Yahweh's anger burned the murmuring people on the outer parts of the camp, Taberah, תַבְּעֵרָה, which means, burning, fire, conflagration, inferno, **because** the fire of Yahweh burnt among them. We have to understand that Yahweh **KNOWS** people's hearts, He **KNOWS** what is going on in the deepest recesses of everyone's hearts, and in the case of these people, that were burnt by the Fire of His wrath, Yahweh could see, that there was no possibility of them changing their way of life, and that they would only be a detriment to all the other people around them, and probably cause them to doubt Yahweh, as they did, and they needed to be taken out of the camp in order to preserve those that were weak in their beliefs, that would be influenced by their disbelief and

constant murmuring. We also have to understand that it is Yahweh's wish that not even one person perishes, but that all people turn from their wicked ways and live!

4 And the mixed multitude that was among them fell a **lusting**: and the children of Yisrael also wept again, and said, Who shall give us flesh to eat?

וְהָאֲסָפְסֻף אֲשֶׁר בְּקִרְבוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאֲכִלֵנוּ (בְּשֶׁר

וְהָאֲסָפְסֻף אֲשֶׁר בְּקִרְבוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאֲכִלֵנוּ

VehAsaphsuph Asher BeQirbo HiTavu TaAvah VayaShuvu VayiBeku Gam Beney Yisrael VaYomru Miy YaAkilenu Basar, where the **word**, VehAsaphsuph, is from the **word**, Asaphsuph, אֲסָפְסֻף, which means, rabble, mob, multitude, riffraff, it is from the **word**, Asaph, which means to gather, assemble, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, **that, that was**, 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, and here it is translated as, **and the mixed multitude**, the **word**, BeQirbo, is from the **word**, Qarab, קָרַב, means, to come near, approach, he came near, approached, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, **in the midst, near, interior, among, inward part**, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, HitAvu, is from the **word**, Avah, אָוָה, which means, to desire, longed, long for, **lust, lusted after, covet**, the **word**, TaAvah, תַּאֲוָה, means, **desire, wish, longing for, desirous, passion, appetite**, boundary, limit, but it also means, boundary, limit, it is related to the **word**, Ta'av, תָּאַב, which means, to long for, desire, yearned for, but this word, also means to **loathe, abhor, was loathed, was abhorred**, and the together these two **words** הִתְאַוּוּ תַּאֲוָה, HitAvu TaAvah, mean, **they lusted with great lust**, the **word**, VayaShuvu, is from the **word**, Shuv, שָׁׁב, which means, **to turn**, return, turn back, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, VayiBeku, is from the **word**, Bekah, בָּכָה, means, **to weep, it dripped, dropped, he wept, cried, he bewailed, lamented, weeping, he caused to weep**, the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover, too**, even, as well, neither, heap, abundance, much, the

word, Beney, means, *the children of*, the *word*, Yisrael, 'יִשְׂרָאֵל' is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the words, Yeshar and El, where the *word*, Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word*, El is a short form of the title Elohim, therefore the *word*, *Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, VaYomru 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*, Miy, מִי, is the pronoun, *who*, whose, whoever, whosoever, any man, someone, anyone, oh that, oh what, oh which, oh who, oh whom, oh whose, whosoever, would to Elohim, the *word*, YaAkilenu, is from the *word*, Akal, אָכַל, which means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, *cause us to eat*, the *word*, Basar, בָּשָׂר, means, *flesh, meat*, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, the *word*, VehAsaphsuf, אֶסְפָּסֵף, means, *rabble, mob, multitude, riffraff*, it is from the *word*, Asaph, which means to gather, assemble)

Here we are told that 'וְהָאֶסְפָּסֵף', VehAsaphsuf, and the rabble, the mob, the mixed multitude, the riffraff, that was among them, TaAvah, fell a *lusting: AND* the children of Yisrael also wept *again*, and said, *Who* shall give us flesh to eat? Now in the previous *verses*, we see that the people of Yisrael, begged Mosheh to intercede for them with Yahweh, so that the fire that came down upon them, to consume them, would stop, and here, we see that they allow themselves be influenced by the fleshly desires of the multitude, that are in their midst. We have to understand that the multitude, *IS* a metaphor for the *ways of the people of the world*, and therefore, this is telling us that the people of Yisrael, הִתְאַוּוּ תַאֲוָה, HitAvu TaAvah, actually greatly *lusted after the ways of the world*, which means, they have and still are willingly choosing the *ways of the world, over the Ways of Mosheh*, who represents, or is a metaphor, for the Words of the Torah of our heavenly Father, they are actually choosing to become one with the world, and it is important for us to remember that part of the definition of the word, Ta'av, תַּאֲוָה, translated as Lust, *IS, to loathe, to abhor*, which tells us, that many of them abhorred the Manna that Yahweh provided for them on a daily basis, and this Manna is, as I said above, a shadow picture of Messiah, the Words of our heavenly Father's Torah of Life, His Bread of Life made flesh, and they cry onto Mosheh and say *WHO* shall give us *flesh to eat*. This is a *repudiation* of the Manna, by the people of Yisrael, which, as I said above, is a shadow picture of Messiah, the Words of the living Torah of our heavenly Father made flesh. It is important that we all understand, that *ALL* of the people Yisrael, including those that are murmuring against the Manna, have seen, and been witness to, everything, that Yahweh has done for them, by taking

them out of their self imposed bondage and slavery in Egypt, and taking them through the wilderness on journey to the Promised Land, that He promised to Abraham, Yitzchaq and Ya'aqov, and, it seems that, all they can do, is complain, and that happens because they allow the Ways of the world, the lust of their flesh, which are contrary to the Ways of Yahweh, to control their lives, rather than allowing the Words of our heavenly Father's Torah of Life, Yahweh's inerrant and everlasting teaching and instructions lead and comfort them.

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חֵנָם אֵת הַקִּשְׁאִים וְאֵת הָאֲבֻטְחִים וְאֵת־הַחֲצִיר וְאֵת־הַבָּצְלִים וְאֵת־הַשּׁוּמִים

זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חֵנָם אֵת הַקִּשְׁאִים וְאֵת הָאֲבֻטְחִים וְאֵת־הַחֲצִיר וְאֵת־הַבָּצְלִים וְאֵת־הַשּׁוּמִים

Zakarnu Et HaDagah Asher NOKal BeMitzrayim Chinam Et HaQishuiym VeEt HaAvatichiyim VeEt HeChatziyr VeEt HaBetzaliym VeEt HaShumiym, where the *word* Zakarnu, is from the *word*, Zakar, זָכַר, means, *to remember*, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, memorial, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, to be born male, to treat as masculine, the male organ, penis, the *word* Et, אֵת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֵת 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 *word*, s 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*, HaDagah, הַדָּגָה, means, *fish, a small fish, female fish*, it also means to multiply, he increased, multiplied, he caused to increase, caused to multiply, it is from the *word*, Dag, דָּג, which means fish, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, *wherewith, which, with which, that which, which was*, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Nokal, is from the *word* Akal, אָכַל, means, *to eat, he*

*ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word, BeMitzrayim, מִצְרַיִם, means, Egypt, and it is from the root word, Mitzry מִצְרִי, which means, Egyptian and they are both from the root word, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, and with the letter Bet as a prefix it means in Egypt, the word, Chinam, חִנָּם, means, **gratuitously, for nothing, for no purpose, in vain, without cause**, the word, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word, At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the word HaQishuiym, is from the word, Qisha, קִישָׁא, which means, to be hard, a **cucumber**, because it is difficult to digest, the word, VeEt, is the word, Et, repeated and it is defined above, the word, HaAvatichiyim, אַבְטִיחַ, means, **watermelon**, the word, VeEt, is the word, Et, repeated, and it is defined above, the word, HeChatziyr, הַצִּיר, means, **grass, herbage, leek, young green crop, greenery, green herbs**, the word, VeEt, is the word, Et repeated once again, and it is defined above, the word HaBetzaliym, is the plural of the word, Betzal, בִּצְלַל, which means, **onion**, peeling, stripped the bark off, to grow like a bulb, he flavoured with onion, the word, VeEt, is the word, Et, repeated, and it is defined above, the word, HaShumiym, is from the word, Shum, שׁוּם, which means, to assess, value, evaluate, estimate, appraise, it also means, **garlic**, it means, name, something)*

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

וְעַתָּה נִפְשֵׁנוּ יְבֶשָׁה אֵין כֹּל בְּלִתֵּי אֶל-הַמָּן עֵינֵינוּ
 וְאֵתָּה נִפְשֵׁנוּ יְבֶשָׁה אֵין כֹּל בְּלִתֵּי אֶל-הַמָּן עֵינֵינוּ

VaAtah Naphshenu YeBesha Eyn Kol Biltiy El HaMan Eyneynu, where the word VaAtah, means, **and now**, the word, Naphshenu, 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, **our soul**, the word, YeBesha, is from the word, Yabesh, יָבֵשׁ, which means, **to be dry, be dried up, was dry, was dried up**, withered, he caused to dry up, drained, dryness, drought, it also means, to be ashamed, confused or disappointed, the word, Eyn, אֵין, means, **nothing, naught, none, non existence**,

expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the *word*, Kol, means, *any, all*, the *word*, Biltiy, בִּלְתִּי, is a preposition and a conjunction, meaning, *not, except, without*, it is related to the *word*, Bal, which mean, not, lack, deficiency, on the contrary, nevertheless, detrition, disappearance, non existence, and the *word*, Balah, בָּלָה, which means, to be frightened, terrified, worn out, and the *word*, Baliy, בָּלִי, which means, without, *excluding, except for, beside*, the *word*, El, אֵל, denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, *nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay*, the *word*, HaMan, מָן, means, *manna*, hoarfrost on a palm tree, it means, what, what is it, the *word*, Eynenu, is from the *word*, Ayin, עַיִן, which means, *eye*, sight, 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, and in the form that it is used here it means, *in or before our eyes*)

Here in these two verses, we see that the people of Yisrael have totally submitted their will to their fears, which is what the people of the world have done and continue to do, on a regular basis. They have abandoned Yahweh in their hearts, which means, that they no longer trust Yahweh, and therefore, all they have left is **COMPLAINING**, rather than being thankful for everything that Yahweh has done and continues to do for them. So they complain and say: We remember the fish, which we did eat in Egypt *freely*; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now they say, our soul is dried away: there is nothing at all, beside this Manna, before our eyes.

When they say their soul is dried up, what they are actually saying is, our spirit is dead and our flesh is in control now, and our flesh, **LUSTS** after what it desires. Therefore, even though they were slaves in Egypt, slaves that had no rights whatsoever, they have this twisted memory of how wonderful their captivity to their slave masters was, and they, together with the mixed multitude, **LONG** for what they had, when they were slaves. They have painted this false picture in their minds, of how wonderful their lives were in Egypt, and how well they were cared for by their task masters, and they say, Zakarnu, we remember, we speak and act on behalf of how wonderful it was back in Egypt, even though they were slaves that had no rights whatsoever, we Zakarnu, we remember the wonderful fish, which we did eat in Egypt, Chinam, חִנָּם, freely, gratuitously, for nothing, in vain, without cause. They seem to believe in their hearts, that they were given these foods, freely, for nothing, and somehow they forget that they were slaves that had to toil every day, in the hot sun, to serve their taskmasters, and in reality the only food that they were given, were nothing but scraps off of the tables of the Egyptians. However they are so deceived, by the lust of their flesh, that they remember, the cucumbers, and the melons, and the leeks, and the onions, and the garlic, as if they were delicacies, rather, than the bare minimum that the Egyptian gave them to keep them alive and working. That my friends is pure deception, which is satan's biggest asset, for he is the master of deception. Now,

in this deceptive state of mind, these people, that are lusting after flesh, say, of their current situation, But now, our soul is Yabesh, יָבֵשׁ, dried away, withered, drained, ashamed, confused and disappointed, and they do not stop there with their complaining, they actually murmur about Yahweh's provision for them, they complain about the Manna that Yahweh provided for them, which as we I know, came directly **FROM HEAVEN**, and they say, there is nothing at all, beside this Manna, before our eyes. Their definition of the word Manna explains their mind set, for they describe the Manna, which is Yahweh's gift to Yisrael, as **what is it**, which means that they do **NOT** understand that the Manna, **IS** a metaphor, for Yahweh's Bread of Life, His Life giving Torah, and therefore, they would prefer to have what the world has to offer, rather than Yahweh's Bread of Life.

7 And the Manna was as coriander seed, and the colour thereof as the colour of bdellium.

וְהַמָּן כְּזֶרַע-גֹּד הוּא וְעֵינֹו כְּעֵין הַבְּרִלָּח

וְהַמָּן כְּזֶרַע-גֹּד הוּא וְעֵינֹו כְּעֵין הַבְּרִלָּח

VehaMan KiZera Gad Hu VeEyno KeEyn HaBedolach, where the **word**, VahaMan is from he **word** Man, מָן, which means, manna, hoarfrost on a palm tree, it means, what, what is it, and in the form that it is used here, it means, and the manna, the **word** KeZera, is from the **word** Zera, זֶרַע, means, sow, sowing, sowing season, yielding, sower, bearing, conceive, **seed**, set, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here, it means, **was as seed**, the **word** Gad, גֹּד, Gad, is the name of one of Ya'aqov's sons, and his name means, good fortune, distributing fortune, troop, luck, it is also the name of the man made imaginary god of fortune, it means, **coriander seed**, it is also the attribute of the planet Jupiter, it is related to the **word**, Gedud, which means, a marauding band, troop, a division of the army of Israel, regiment, battalion, the **word** Hu, means, he or it, the **word** VeEynu, is from the **word**, Ayin, עֵין, means, eye, sight, 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, the **word** KeEyn is the **word**, Ayin, repeated and here, it is translated as, the look or appearance of, the **word** HaBedolach, בְּדִלָּח, means, **crystal, bdellium, and aromatic resin**)

Here we are told that, the manna was as **coriander seed**, and that the colour thereof as the colour of bdellium. Now this might not mean anything to most people, but we have to understand that all the words that our heavenly Father sovereignly chooses to use, have a message, and this is no exception.

For example, Coriander seed is good for your gut, it eases digestive issues including helping with constipation and irritable bowel syndrome. One terrific way to use the seeds to help the gut is to boil about 1 tablespoon of the seeds in 1 ½ cups of water for 15 minutes. Strain and drink it as a tea. You can also try a cup in the morning before eating and see how you feel after two weeks. As you can see, there is a definite medicinal value to Coriander, which means that there is also a medicinal purpose to the Manna that Yahweh provided for the people of Yisrael.

Now for Bdellium, I am told that it is used in perfumery, as incense, and in traditional medicine. It is an adulterant of the more costly Myrrh. It is a substance mentioned in *Bereshiyt 2:12* and *Bamidbar 11:7*, variously taken to be a gum or resin, a precious stone, or a pearl. It was the same colour as manna and was found like gold and the onyx stone or the beryl in the land of Havilah. The Greeks gave the name bdellium to a gum obtained from a tree growing in Arabia, Babylonia, India, and Media.

The definitions of the names of these two substances, tell me, that the Manna that Yahweh provided for the people of Yisrael, was not only, very beneficial for their health, **but**, it also has a beautiful aroma, to remind them and us, of the healing properties and the sweetness of Yahweh's Words of Life, that would eventually be manifested in the flesh as our Messiah, who would dwell among us, and who represents the sweetness of our heavenly Father's Words that are filled with His Grace and His everlasting Truth.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

שָׁטוּ הָעָם וְלָקְטוּ וְטָחְנוּ בְרִחִים אֹרְכּוֹ בַמִּדְכָה וּבְשָׁלוֹ בַפָּרוֹר וְעָשׂוּ אֹתוֹ עֲגוֹת וְהִיָּה (

טַעְמוֹ כְּטַעַם לֶשֶׁד הַשֶּׁמֶן

יְוָה יִבְרַךְ אֶתְכֶם כָּל יְמֵי חַיְיֵיכֶם וְעַתָּה יֵשְׁבֶה אֲנִי בְּאֶרֶץ מִצְרָיִם וְעַתָּה יֵשְׁבֶה אֲנִי בְּאֶרֶץ מִצְרָיִם וְעַתָּה יֵשְׁבֶה אֲנִי בְּאֶרֶץ מִצְרָיִם

Shatu HaAm VeLaqtu VeTechanu BaRechayim O Daku BaMidkah UBishlu BaParur VeAsu Oto Ugot VeHayah Tamo KeTa'am Leshad HaShemen, where the **word**, Shatu, is from the **word**, Shut, שָׁט, means, to turn aside, move aside, **to go about, rove about, wander**, to row, swim, **he went to and fro**, roved to and fro, he looked about attentively, considered, reflected, he rowed, propelled, he launched, caused to float, he sailed, carried in sailing vessels, was launched, was made to float, to treat with despite, to despise, to be careless, to scourge, whip, lash, the **word** HaAm, אִם, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and the letter, Hey as a prefix, it means, **the people**, the **word** VeLaqtu, is from the **word**, Laqat, לָקַט, which means, **to pick up, gather, collect, glean, he picked up, gathered, collected, he gleaned**, he gathered stitches, was picked up, he plucked out, he compiled, they gathered themselves together, was heaped together, was assembled, he scattered food for birds, the gleanings, the poor man's share of the crop, the **word**, VeTechanu, is from the **word**, Tachan, טָחַן, which means, **to grind, ground, grinding, miller, millstone**, the **word**, BaRechayim, is from the **word** Recheh, רָחַה, which means, **to pulverize, to beat, crush, millstone, mill, nether, under**, the **word** O, means or, the **word** Daku, is from the **word** Duk, דָּק, means, **to crush, pound, beat, to bruise or beat in a mortar**, the **word**, BaMidkah, is from the **word**, Medokah, מִדְכָה, which means, **mortar**, saddle, discharge cup, to crush or pound in a mortar, the **word**, UBishlu, is from the **word**, Bashal, בָּשַׁל, which means, **to cook, bake, boil, ripe, mature, it ripened, boiled, seethed, cooked, he caused to ripen, was boiled**, and as a preposition, it means, for the sake of, because of, the **word** BaParur, is from the **word**, Parur, פָּרוֹר, which means, pot, **pan**, kettle, boiling, crumbling, crumb of bread, fragment, is from the **word** Parar, פָּרַר, which means to crush, crumble, and with the

letter Bet as a prefix, it means, *in the pan*, the *word* VeAsu, is from the *word* Asah, עָשָׂה, means, do, did, committed, make, made, wrought, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word* Oto, means it, the *word*, Ugot, is the plural of the *word*, Ugah, עֲוֹנָה, which means, *cake*, literally means, that which is round, circle, cavity, it is from the *word*, Ug עֲוִי, which means, *to bake a cake, he baked a cake*, to draw a circle, was curved, was bent, elephants tusk, a tortoise shell, it also mean a very tall person, as Og king of Bashan, the *word*, VeHayah, הָיָה, means, *is, also, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being*, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word* Tamo, is form the *word*, Ta'am, טָעַם, which means, *to taste, to perceive, he ate, tasted, examined by tasting, he gave something to somebody to taste, he made tasty*, it was stressed, was accentuated, taste, flavour, judgment, discretion, discernment, decree, command, reason, cause, argument, sense, perception, the *word*, KeTa'am, is the *word*, Ta'am repeated, and here it is translated as it tasted, the *word*, Leshad, לִשְׂדֵה, means, *juice*, sap, vigour, to add vigour, fattened, the *word*, HaShemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, *oil, fatness, olive oil*, fat substance, anointing oil, oil vendor)

Now to confirm that this Manna, which came down from heaven, *IS* indeed, a shadow picture of Messiah, let's read what the people did to this Manna after they collected it. It says that the people went about, and gathered it, and Tachan, *ground it in mills*, Medokah, *crushed it*, or *beat it in a mortar*, and baked it in pans, and made cakes of it: and the taste of it was as the taste of *fresh oil*.

Now let's look at the comparison of what is done to the Manna to prepare it to be nourishment for the people of Yisrael, and what was done to Messiah, for he too was beaten and whipped as the Manna was, therefore we could say that He was ground down, for our sins, he was lifted up in the hot sun, and placed on a cross until he died. And, since oil, in Scripture is often a shadow picture of the Holy Spirit, we could say that Messiah was prompted by the Holy Spirit to have the will of our heavenly Father done in His life here on earth. Which simply tells us that Messiah, was our heavenly Father's Torah obedient Son, the very same Son that was given to us as the Bread or Manna of Life.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

וּבְרֵדֶת הַטַּל עַל-הַמַּחֲנֶה לַיְלָה יֵרֵד הַמָּן עָלָיו
 וּבְרֵדֶת הַטַּל עַל הַמַּחֲנֶה לַיְלָה יֵרֵד הַמָּן עָלָיו

UBredet HaTal Al HaMachaneh Laylah Yered HaMan Alayy, where the *word* UBredet is from the *word*, Yared, יָרַד, which means, *to come or go down, descend, he went down*,

descended, take down, he came to, arrived at, he caused to go down, lowered, brought down, he was removed, and in the form that it is used here it means and when came down, the **word**, HaTal, טל, means, *the dew*, light rain, 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** HaMachaneh, מחנה, means, **camp, encampment**, company, army, host, it is from the **word**, Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word** Laylah, לילה or ליל, means, **night, by night, during the night, at night, nightly**, it is also translated as midnight, evening, nocturnal, this **word**, is also used figuratively as protection, take counsel, execute judgement, make your shadow as the night, in the midst of noonday, hide the outcasts, do not betray him that wanders, the night is divided into three watches, from sunset to 10pm, as seen in *Lamentation, 2:19*, from 10pm to 2Am, as seen in *Judges 7:19*, from 2am, to sunrise, *Exodus 14:24*, the **word**, Yered, is repeated and here, it is translated as, came down, the **word**, HaMan, is from the **word**, Man, מן, which means, **manna**, hoarfrost on a palm tree, it means, what, what is it, the **word**, Alayv, עליו, means, **on or onto it, thereon**, upon, near, next to, about, for, or over him or it)

Here we are told that when the dew fell upon the camp in the night, and, that the manna fell upon it. The Dew, is a shadow picture of the water of Yahweh's Word, coming down upon the people of the world, and the Manna, as I said above, **IS**, a shadow picture of Messiah, delivering the Words of our heavenly Father's Torah of Life, to a people that desperately need it, for without it, they will all perish and be lost forever.

10 Then Mosheh heard the people weep throughout their families, every man in the door of his tent: and the anger of YHVH was kindled greatly; Mosheh also was displeased.

וַיִּשְׁמַע מֹשֶׁה אֶת-הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אָהָלוֹ וַיַּחֲרֶאֱף יְהוָה מְאֹד וּבָעִינָיו
 מֹשֶׁה רָע

וַיִּשְׁמַע מֹשֶׁה אֶת-הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אָהָלוֹ וַיַּחֲרֶאֱף יְהוָה מְאֹד וּבָעִינָיו
 מֹשֶׁה רָע

VayiShma Mosheh Et HaAm Bokeh LeMishpachotayv Iysh LePetach Ahalo VayiChar Aph YHVH Meod UvEyney Mosheh Ra, where the **word** VayiShma, is from the **word** Shema, שמע, 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 **word**s that you heard, the **word**, or name Mosheh, means, *to be drawn out of*, the **word** Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word**, At, 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**, HaAm, אָם, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word**, Bokeh, בָּכָה, means, **to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful**, the **word**, LeMishpachotayv, is from the **word**, Mishpachah, מִשְׁפָּחָה, which means, **family**, kindred, clan, species, kind, race, offspring, and in the form that it is used here, it means, **their families**, the **word** Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, LePetach, פָּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, door, doorway, opening, entrance, starting point, possessing the faculty of sight, not blind) Ahalo, is from the **word**, Ohel, אֹהֶל, means, **tent, shelter**, tabernacle, dwelling, habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, VayiChar, is from the **word**, Charah, חָרָה, which means, to burn, to glow, be kindled, **said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled, the **word**, Aph, אָף, means, **nose, anger, ire, wrath**, his face, and as a conjunction, it means, also, too, however, and yet, then, and then, and so, therefore, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word** Meod, מְאֹד, means, **to increase, strength, might, power**, and as an adverb it means, very, **much, abundant, greatly, exceedingly**, to be many, it grew, to add, the **word** UvEyney, is from the **word**, Ayin, עַיִן, which means, **eye, sight**, 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, and in the form that it is used here it means in the eyes of, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word**, Ra, רָע, means, **bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress**, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout)

Here we are told of the attitude that the people of Yisrael had developed, for it says, then Mosheh heard the people weep throughout their families, every man at the door of his tent: and the anger of Yahweh was kindled greatly; Mosheh also was displeased.

Here again we see that the people of Yisrael are **NOT** trusting Yahweh, but instead, they are at

the door of their tents, moaning and groaning, woe is me, we are undone, and we and our families are going to die in this forsaken wilderness. We are told about their defeatist attitude and their lack of *trust* in Yahweh, and then it says in the King James version, Mosheh also was displeased, but that does not even come close to conveying what is actually said. For in Hebrew, it says, וּבְעֵינַי מוֹשֶׁה רָע, UveEyney, and in the eyes of, Mosheh, Ra, it was evil. As I have said so many times before, when the name Mosheh is used we have to understand that his name and the word Torah, are synonymous terms, and therefore, this is saying that in the eyes of, or in the understanding of what is written in the Torah, the very same Torah that was manifested in the flesh as our Messiah, what these people are doing at the door of their tent, **IS EVIL**.

Now this may not seem important to most people, but please remember what Messiah said, in *John 12:44-50* *Yeshua cried and said, He that believes in Me, does NOT only believe Me, BUT he believes in Him that sent Me. 45 And he that sees Me, sees Him that sent Me. 46 I am come as a Light into the world, that whosoever believes in Me should NOT abide in darkness. 47 And, if any man, hears My Words, and does NOT believe, I do NOT judge him: for I did NOT come to judge the world, BUT to save the world. 48 He that rejects Me, and does NOT receive My Words (which I received directly from My Father), has One that judges him: the Word that I have spoken (the Torah of my heavenly Father), the same shall judge him in the last day. 49 For I have NOT spoken of Myself; BUT the Father, who sent Me, He gave Me a Commandment, what I should say, and what I should speak. 50 And I know that His Commandment IS LIFE, LIFE everlasting: whatsoever I speak therefore, even as the Father said unto Me, SO I SPEAK. 24 Faithful is He that calls you, who also will do it.*

Here, we find out what the implications of *Not trusting, believing, nor obeying* the Words of our heavenly Father are, for we are told, that **NOT** trusting nor believing, nor obeying the Words of our heavenly Father, **IS EVIL**; and no one that has an evil heart, will be permitted to enter our heavenly Father's eternal kingdom, which means, that on judgment day, they will be sent to their second death, in the lake of fire.

11 And Mosheh said unto YHVH, Wherefore have You afflicted Your servant? And wherefore have I NOT found favour in Your sight, that you lay the burden of all this people upon me?

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הִרְעִיתָ לְעַבְדְּךָ וְלָמָּה לֹא־מָצִיתִי חֵן בְּעֵינֶיךָ לְשׂוֹם (

אֶת־מִשָּׁא כָּל־הָעָם הַזֶּה עָלַי

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הִרְעִיתָ לְעַבְדְּךָ וְלָמָּה לֹא־מָצִיתִי חֵן בְּעֵינֶיךָ לְשׂוֹם (

VaYomer Mosheh El YHVH LaMah HaReota LeAvdeka VelaMah Lo Matzatiy Chen Beyneyka LaSum Et Masa Kal HaAm HaZeh Alay, where the *word*, VaYomer, is form the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched*, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word*, or name Mosheh, means, *to be drawn out of*, the *word*, El, אֱלֹהִים, denotes motion toward or to, or direction toward, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no,

not, nay, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, LaMah, is from the **word**, Mah, מַה, which means, what, which, how, something, why, **wherefore**, how much, the **word**, HeReota, is from the **word**, Ra'a, רָעָה, which means, to **be evil, be bad, he did evil, did harm, afflicted, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crushed, shattered**, but it also means to make friends with, associate with, he befriended, the **word**, LeAvdeka, is from the **word**, Eved, עָבַד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman**, worshipper, it means, deed, service, work, action, he made, he did, and in the form that it is used here, it means, **your servant**, the **word** VelaMah, is the **word** Mah, repeated, and here, it is translated as, **and wherefore**, the **word** Lo, means, **no or not**, the **word** Matzatiy, is from the **word** Matza, מָצָא, means, **to find, found, acquire**, meet, present, ready, befall, suffice, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Chen, חָנַן, means, **favour, grace**, gracious, graciously, charm, to show favour, and if we add the suffix letter Nun, we form the **word**, Chanan, חָנַן, which means, to show favour, be gracious, had pity, he longed for, craved for, he granted amnesty, pitied, he was favoured with, he sought or implored favour, the **word**, Beyneyka, is the **word**, Ayin, repeated, and here it is translated as, in your sight, the **word**, LaSum, is from the **word**, Siym, שָׂם or Sum, שָׂם, which means, **to place, put, set, remove, he laid**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Et, is repeated and it is defined above, the **word**, Masa, מָשָׂא, means, bearing, carrying, **burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, the **word**, Kal, כָּל or כּוֹל, means, **all, the whole of, everything, everyone**, any, comprehend, contain, measure, it held, contained, he sustained, endured, the **word**, HaAm, means the people, the **word**, HaZeh, means, **this**, the **word**, Alay, means, **on or upon me**)

Here Mosheh is distraught and he says to Yahweh, Why have You afflicted Your servant? And why have I **NOT** found favour in Your sight, that you lay the burden of all this people upon me? Mosheh is upset with Yahweh, because he feels that Yahweh has put the blame of the conduct of the people of Yisrael upon his shoulders, and he does not understand why, that in his mind or his finite understanding, Yahweh has afflicted him. We have to understand that Yahweh is not afflicting Mosheh, He is afflicting the people of Yisrael, who have chosen **NOT** to trust in, nor believe Yahweh's promises, but, since Mosheh has grown to love the people of Yisrael, as our heavenly Father does, he believes, that by Yahweh afflicting the people of Yisrael, He is also afflicting Mosheh. The reason why Mosheh believes that Yahweh has forsaken him, is because, he has, in his own mind taken on the burden of the people of Yisrael, and when Yisrael is punished for their transgressions, Mosheh takes it personally, which further strengthens the image that Mosheh is indeed a shadow picture of Messiah, our intercessor.

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** Elay, means, **to, or unto me**, the **word**, Sa'ehu, is from the **word**, Nasa, נָסָה, or נָשָׂא, which means, bear, take, **carry, take or carry away**, borne, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, and in the form that it is used here, it means, carry it, the **word**, BeCheyqeka, is from the **word**, Cheyq, חֵיק, or חֵק or חוּק, means, **bosom**, bottom, lap, base, midst, within, variant, the **word**, KaAsher, כַּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the **word**, Yisa, is from the **word**, Nasah, נָסָה, or Nasa, נָשָׂא, which means, **bear**, take, carry, take or carry away, borne, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, HaOmen, is from the **word**, Aman, אָמַן, means, to be firm, be trustworthy, was safe, he believed, was faithful, was reliable, was trustworthy, firmness, steadiness, strong, enduring, true, lasting, eternal, confidence, faith, **he nursed, fostered**, brought up, was found firm, was found trustworthy, was found true, he trained, educated, he believed, trusted, was confirmed, was accredited, faithfulness, truth, so be it, truly, certainly, confidence, trust, fidelity, it also means, artist, master, workman, craftsman, artificer, artisan, specialist, and in the form that it is used here, it means, **nursing father**, the **word**, Et, is repeated and it is defined above, the **word**, HaYonek, is from the **word**, Yanak, יָנַק, which means, to suck, he sucked, made to suck, gave suck, suckled, nurse, **nursing mother**, was made to suck, 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**, HaAdamah, אֲדָמָה, means, **ground, soil, earth, land**, it also means to be red, because it is related to the **word**, Dam, דָּם, which means blood, and it originally denoted the red arable land, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as,

wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Nishvata, is from the **word**, Sheva, **שבע**, 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**, LaAvotayv, 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, *unto their fathers*)

In his anger and disappointment in the people of Yisrael actions, Mosheh lashes out at Yahweh and says with anger and arrogance in his heart, have I conceived all this people? Have I begotten them, that You should say unto me, Carry them in your bosom, as a **nursing father bears the sucking child**, unto the land which You swore unto their fathers? Here Yahweh is trying to get Mosheh to be Yisrael's intercessor, He wants Mosheh to take on the role of Messiah, and intercede for them, by becoming their **nursing father, a father, that is trustworthy and that is willing to bear and care for a child, like a mother would a sucking child**. Our heavenly Father wants Mosheh to take on the role of a father of a suckling child, feeding his children with what they need to become righteous people that will walk the same Torah obedient Path that Messiah walks and taught us to also walk on.

13 Whence should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh, that we may eat.

מֵאֵיִן לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר הַנְּחֵ־לָנוּ בָשָׂר וְנֹאכְלָהּ
 מֵאֵיִן לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר הַנְּחֵ־לָנוּ בָשָׂר וְנֹאכְלָהּ
 אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ אֵלֶּכָּהּ

MeAyin Liy Basar Latet LeKal HaAm HaZeh Kiy YiVku Alayv Lemor Tenah Lanu Basar VeNokelah, where the **word**, MeAyin, is from the **word**, Eyn, **אֵין**, which means, **nothing, naught, none, non existence, expressing negation, without, lacking**, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Liy, means, **to me**, the **word**, Basar, **בָּשָׂר**, means, **flesh, meat**, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our english Scriptures, the **word**, Latet, is from the **word**, Natan, **נָתַן**, which means, **to give**, gave, gift, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**,

LeKal, means, **all, the whole of**, and with the letter Lamed, as a prefix, it means, **unto all**, the **word**, HaAm, means, **the people**, the **word**, HaZeh, means, **this**, 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** YiVku is from the **word**, Bakah, בָּכָה, which means, **to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful**, the **word** Alayv, means, on or upon me, 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** Tenah, is the **word** Natan, repeated and here, it is translated as, **give us**, the **word** Lanu, means, **to or unto us**, the **word** Basar, is repeated and here it is translated as, **flesh**, the **word**, VeNokelah, is from the **word**, Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, **that we may eat**)

This is a very interesting verse, Mosheh says, from where should I have Basar, flesh to give unto all this people? For they weep unto me, saying, Give us **flesh**, that we may eat. The word Basar, does indeed mean flesh, **but** it also means, to bear good tidings, he brought a joyful message, he gladdened with good tidings, he received good news, it is translated as the word, **Gospel**, in our english Scriptures. Therefore to me, this is a picture of end times, for I believe that what is happening here, is that the people of Yisrael will come to a Mosheh type of character, who is a shadow picture of Messiah, and ask our heavenly Father, where am I going to get this Basar, this Good News that these people Yisrael are asking for? And Yahweh will say, bring them My Basar, My Flesh, the message of My Gospel, the Words of our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life made flesh, and the Torah obedient Life that He willingly chose to Live, as an example for all people to follow.

Mosheh goes on to say, that they cry onto him, saying give us **flesh, Basar**, which is a shadow picture of end days, where the people of Yisrael will indeed be seeking for Yahweh and His Ways.

*Jeremiah 16: 9 For thus says Yahweh of hosts, the Elohim of Yisrael; Behold, I will cause to cease, out of this place, in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. 10 And it shall come to pass, when you shall show this people (Yisrael) all these words, and they shall say unto you, Why has Yahweh pronounced **all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against Yahweh our Elohim?** 11 Then, shall you say unto them, Because your fathers have **forsaken Me**, says Yahweh, and have **walked after the gods of others and have served them**, and have worshipped them, and have **forsaken Me**, and have **NOT kept My Torah**; 12 And you have done worse than your fathers; for, behold, you walk every one after the imagination of **his evil heart**, that they may **NOT hearken unto Me**: 13*

Therefore, I will cast you out of this land into a land that you do **NOT** know, neither you nor your fathers; and there, you shall serve the gods of others, day and night; where I will **NOT** show you favour. 14 Therefore, behold, the days come, says Yahweh, that it shall no more be said, Yahweh lives, that brought up the children of Yisrael out of the land of Egypt; 15 **But, Yahweh lives, that brought up the children of Yisrael from the land of the north, and from all the lands where He had driven them: and I will bring them again into their land that I gave unto their fathers.** 16 Behold, I will send for many fishers, says Yahweh, and they shall fish them; and after, I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. 17 For My eyes are upon all their ways: they are **NOT** hid from My Face, neither is their iniquity hid from My Eyes. 18 And first, I will recompense their iniquity and their Sin **double**; because they have defiled My land, they have filled My inheritance with the carcasses of their detestable and abominable things. 19 O Yahweh, my strength, and my fortress, and my refuge, in the day of affliction, the Gentiles shall come unto You from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is **NO** profit. 20 Shall a man make gods unto himself, and they are no gods? 21 Therefore, behold, I will, this once, cause them to know, **I will cause them to know My Hand and My Might**; and they shall know that My Name is Yahweh.

14 I am not able to bear all this people alone, because it is too heavy for me.

לֹא-אֶכְלֵ אֶנְכִּי לְבַדִּי לְשֵׂאת אֶת-כָּל-הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי

ל א אכל אנכי לבדי לשאת את כל העם הזה כי כבד ממני

Lo Okal Anokiy LeBadiy LaSet Et Kal HaAm HaZeh Kiy Kaved Mimeniy, where the **word** Lo, means, **no or not**, the **word** Okal, אכל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word** Anokiy, means, I, the **word** LeBadiy, is from the **word** Bad, בר, which means, linen, linen cloth, linen material, it also means, bar, pole, rod, stave, branch of a tree, it means, beside, **alone, only**, strength, apart, bars, each, except, beside him, like, themselves, part, portion, separate, separately, something cut off, something separated, part of something, it also means, lie, fabrication, to invent, fabricate, concoct, the **word** Laset, is from the **word** Nasah, נסה, or Nasa, נשא, which means, **bear, take, carry, take or carry away, borne**, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word** Et, אַתְּ, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אַתְּ 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

it is used here, it means, *kill me*, the *word* Na, נָא, means, *please, I pray you, I beseech you*, welcome, go to, now, then, and as an adjective, it means, raw, uncooked flesh, half done, it is related to the *word*, Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the *word* Harog, is the *word* Harag, repeated and here it is translated as, *quickly, or rapidly*, referring to being killed, the *word* Im, means, *if*, the *word* Matzatiy, מָצָא, means, *to find, found*, acquire, meet, present, ready, befall, suffice, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, and in the form that it is used here, it means, *I have found*, the *word* Chen, חֵן, means, *favour, grace*, gracious, graciously, charm, to show favour, and if we add the suffix letter Nun, we form the *word*, Chanan, חָנַן, which means, to show favour, be gracious, had pity, he longed for, craved for, he granted amnesty, pitied, he was favoured with, he sought or implored favour, the *word* Beyneyka, is from the *word*, Ayin, עַיִן, means, *eye*, sight, 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, and in the form that it is used here it means, in your eyes, or in your sight, the *word* VeAl, אַל, means, *nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay*, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word* EReh, is from the *word*, Ra'ah, רָאָה, which means, *see, cause you to see, saw*, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word* Bra'atiy, is from the *word* Ra'a, רָעָה or, Ra'ah, רָעָה, which means, *evil, wickedness, distress, misery, injury, ill favoured, unappealing, does not please, harm, hurt, wrong*, it also means, friend, companion, female friend, fellow woman, it means to pasture, tend, feed, graze, he or she led the flock, directed, guided, ruled, it means to think, have the intention, strive)

Mosheh is so adamant that he cannot do what Yahweh is asking of him to do, that he says, and if You deal thus with me, then kill me, I pray You, out of hand, if I have found favour in Your sight; and let me not see my wretchedness. Mosheh would rather die than see what will happen to the people of Yisrael, if Yahweh abandons them, and therefore he says I would rather die than witness the evil that will come upon this people. That my friends is the type of love that Mosheh who is a shadow picture of Messiah has for the people of Yisrael.

16 And YHVH said unto Mosheh, Gather unto me seventy men of the elders of Yisrael, whom you know to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with you.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפְּהָה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זְקֵנֵי
הָעָם וְשִׁטְרֵי וְלִקְחָתָּ אִתָּם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ
אֶסְפְּהָה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זְקֵנֵי
הָעָם וְשִׁטְרֵי וְלִקְחָתָּ אִתָּם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ

VaYomer YHVH El Mosheh Esphah Liy Shiviym Iysh MiZqeniy Yisrael Asher Yadata Kiy Hem Ziqney HaAm VaShotrayv VeLaqachtah Otam El Ohel Moed VehitYatzvu Sham Imak, where the **word** VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, speak, spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** YHVH is the Name, **Yahweh**, Yahuwah or Yehovah, the **word** the **word** El, אֱלֹהִים, **denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word** Esphah is from the **word** Asaph, אָסַף, which means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward, the **word** Liy, means, **to me**, the **word** Shiviym, means, **seventy**, the **word** Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word** MiZiqniy, is form the **word**, Zaqwn, זָקַן, which means, beard, but it also means, **old, old man, elder, scholar, grandfather, beard, or bearded one**, grew old, made old, was made old, 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 **word**s, 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** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom**, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the

connection, the *word* Yadata, is form the *word*, Yada, יָדָע, means, *to know, he knew, he perceived, observed, he considered, became acquainted with, was intimate with*, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the *word* Da, דָּע, means, knowledge, wisdom, the *word* 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* Hem, הֵם, or הֵנָּה, means, *they, their, them, these, those*, the *word* Ziqney, is the *word* Zaqen, repeated and here, it is translated as, the elders, the *word* HaAm, means, *the people*, the *word* VaShotrayv, שְׂטָר, means, bill, promissory note, document, deed, writ, bond, something written, *a scribe, an official, a superintendent, magistrate, appointed officers, overseer, ruler*, it also means, to punish, to police, the *word* VeLaqachtah, is form the *word*, Laqach, לָקַח, means, to take, to buy, *he took, fetched, bring*, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word* Otam, means, *them*, the *word* El, אֶל, *denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word* Ohel, אֹהֶל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the *word* Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, *assembly, congregation*, it is from the *word*, Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the *word* VehitYatzvu, is form the *word*, Yatze, יָצָא, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, and in the form that it is used here it means, *that they may stand*, the *word* Sham, means, *there*, the *word* Imak, means, *with you*)

Here as always, Yahweh offers a solution to the problem, but He still puts some of the responsibility upon the shoulders of Mosheh, but, instead of Mosheh doing it all on his own, Yahweh says, you gather unto Me, **seventy** men of the elders of Yisrael, whom *you Mosheh KNOW* to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with you. So here Mosheh is given the

task of choosing seventy righteous men, that are willing to surrender their hearts, minds, souls and strength to Yahweh, and commit to believe, follow and obey Yahweh's directives, and Mosheh is to bring these individuals unto the Tabernacle so that they can stand with Mosheh and be examined by Yahweh Elohim. It is also important to understand that the number seventy in Scripture, represents the nations of the world, which tells me, that the message that is contained in these words, **IS** for all the peoples of the nations of the world that are mired in darkness.

17 And I will come down and talk with you there: and I will take of the spirit which is upon you, and will put it upon them; and they shall bear the burden of the people with you, that you do NOT bear yourself alone.

וַיִּרְדְּתִי וְדַבַּרְתִּי עִמָּךְ שָׁמַיְם וְאֶצְלָתִי מִן־הַרְרוּם אֲשֶׁר עָלֶיךָ וְשָׁמַתִּי עֲלֵיהֶם וְנִשְׂאוּ אִתָּךְ
 בְּמִשְׁאָה הָעָם וְלֹא־תִשָּׂא אִתָּהּ לְבַדְּךָ

וַיִּרְדְּתִי וְדַבַּרְתִּי עִמָּךְ שָׁמַיְם וְאֶצְלָתִי מִן־הַרְרוּם אֲשֶׁר עָלֶיךָ וְשָׁמַתִּי עֲלֵיהֶם וְנִשְׂאוּ אִתָּךְ
 בְּמִשְׁאָה הָעָם וְלֹא־תִשָּׂא אִתָּהּ לְבַדְּךָ

VayaRadtivy VeDibartiy Imka Sham HeAtzaltiy Min HaReucha Asher Aleyka VeSamtiy Aleyhem VeNasu Itka BeMasa HaAm VeLo Tisa Atah LeBadeka, where the **word**, VeYaradtivy, is from the **word**, Yared, יָרַד, means, to come or go down, descend, he went down, descended, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, and in th form that it is used here it means, **and I will come down, descend**, the **word**, VeDibartiy 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**, Imka, means, **with you**, the **word**, Sham, means, **there**, the **word**, VeAtzaltiy, is from the **word**, Atzal, אָצַל, which means, **to lay aside, set apart, reserve**, emanate, withheld, withdrew he influenced, be the side of, it means to ennoble, raised to peerage, by the side of, beside, near, and here it is translated as, **I will take**, the **word**, Min, מִן, means, **from**, away from, thereof, of, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word**, HaRuach, רוּחַ, means, accept, smell, touch, make of quick understanding, **spirit**, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, spirit, courage, disposition, it can also mean an evil spirit, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein,

whereon, that, such as, wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection\, the **word** Aleyka, means on or upon you, the **word**, VeSamtiy, is from the **word**, Siym, שים or Sum שום, means, **to place, put, set**, remove, he laid, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word** Aleyhem, means, on or upon them, the **word** VeNasu, נסה, or נשא, which means, bear, take, carry, take or carry away, borne, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, and in the form that it is used here it means, **and they will bear**, the **word** Itka, means, **with you**, the **word** BeMasa, משא, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, the **word** HaAm, means, **the people**, the **word** VeLo, means, **and no or and nor**, the **word** Tisa, is the **word**, Nasa, repeated and here it is translated as, you bear, the **word** Atah, means you, the **word** LeBadeka, is from the **word**, Bad, בר, means, linen, linen cloth, linen material, it also means, bar, pole, rod, stave, branch of a tree, it means, beside, **alone**, only, strength, apart, bars, each, except, beside him, like, themselves, part, portion, separate, separately, something cut off, something separated, part of something, it also means, lie, fabrication, to invent, fabricate, concoct)

Here Yahweh tells Mosheh, I will come down and talk with you there: and I will take of the Holy Spirit which is upon you, and I will put it upon them; and they shall bear the burden of the people with you, that you do **NOT** bear it by yourself alone. The Spirit that is upon Mosheh, is the Holy Spirit of our heavenly Father, who, like Yahweh, is also limitless, therefore, when Yahweh says, I will take of the Holy Spirit which is upon you Mosheh, and I will put it upon them, it does not mean that the Holy Spirit that is on Mosheh has diminished in any way, for, as I said, the Holy Spirit of our heavenly Father, is **LIKE** our heavenly Father, He is limitless also. This means that all these elders will be endowed with the power of the Holy Spirit, so that they can get the people of Yisrael back on the right track of believing following and obeying all the Words of our heavenly Father's Torah of Life.

18 And say thou unto the people, Sanctify yourselves against to morrow, and you shall eat flesh: for you have wept in the ears of YHVH, saying, Who shall give us flesh to eat? For it was well with us in Egypt: therefore YHVH will give you flesh, and you shall eat.

וְאֶל-הָעָם תֹּאמַר הַתְּקַדְּשׁוּ לְמָחָר וְאָכַלְתֶּם בָּשָׂר כִּי בְכִיְתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֵאָכְלֵנוּ בָּשָׂר כִּי-טוֹב לָנוּ בְּמִצְרָיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאָכַלְתֶּם

VeEl HaAm Tomar HitQadshu LeMachar VeAkaltem Basar Kiy Bekiytem BeAzney
 YHVH Lemor Miy YaAkalnu Basar Kiy Bekiytem BeAzney YHVH Lemor Miy
 YaAkilenu Basar Kiy Tov Lanu BeMitzrayim VeNatan YHVH Lakem Basar VaAkaltem,
 where the *word* VeEl, **לְאֵל**, *denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaAm, means the people, the *word*, TOmar, 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*, HitQadshu, is from the *word*, Qadosh, **קָדוֹשׁ**, means, *to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart*, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, a holy thing, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, the *word*, LeMachar, **מָחָר**, as an adverb, means, deferred, indefinitely, hereafter, time to come, *tomorrow, in time to come, the morrow, time in front*, the *word*, VeAkaltem, is from the *word*, Akal, **אָכַל**, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, and you shall eat, the *word*, Basar, **בָּשָׂר**, means, *flesh, meat*, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, 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*, Bekiytem, is from the *word*, Bakah, **בָּכָה**, means, *to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful*, the *word*, BeAzney, is from the *word*, Ozen, **אָזֶן**, which means, *ear*, handle, to give ear, to listen, hearkened, to balance, levelled weighed carefully, tested, proved, it also means belt, weapon, implement, 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*, Miy, **מִי**, is the pronoun,

who, whose, whoever, whosoever, any man, someone, anyone, oh that, oh what, oh which, oh who, oh whom, oh whose, whosoever, would to Elohim, the **word**, YaAkilenu, is the **word**, Akal, repeated and here it is translated as, **to eat**, the **word**, Basar, is repeated and it means, **flesh**, 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**, Tov, טוֹב, means, **good, to be good, goodness, pleasing, he did good, he did well**, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, **to function in the manner that YHVH created it or them, to function**, the **word** Lanu, לָנוּ, means, **to us**, the **word**, BeMitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word**, Mitzry מִצְרַיִ, which means, Egyptian and they are both from the root **word**, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, VeNatan, נָתַן, means, to give, gave, gift, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, YHVH, is the Name Yahweh, Yahuwah of Yehovah, the **word** Lakem, to you, the **word**, Basar is repeated and it means, flesh, the **word**, VaAkaltem, is the **word**, Akal, repeated, and here it is translated as, **and you shall eat**)

After Yahweh has dealt with the elders, He tells Mosheh to say unto the people of Yisrael, Sanctify yourselves against tomorrow, and you shall eat flesh: for you have wept in the ears of Yahweh, saying, Who shall give us flesh to eat? **For it was well with us in Egypt**: therefore Yahweh will give you flesh, **and you SHALL EAT**.

Now I don't know about you, but I certainly detect an element of anger in Yahweh's Voice when He says, because you have wept in My ears, and said who shall give us flesh to eat, for it was **WELL with us in Egypt** (which of course is a **LIE**), Therefore, I, Yahweh will give you flesh and you **SHALL EAT**.

19 You shall **NOT** eat one day, nor two days, nor five days, neither ten days, nor twenty days;

לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמַיִם וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם (לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמַיִם וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם)

Lo Yom Echad TOklun VeLo YoMayim VeLo Chamishah Yamiym VeLo Asarah Yamiym VeLo Esriym Yom, where the **word**, Lo, means, **no or not**, the **word**, Yom, 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, the ***word***, Echad, means, ***one*** the ***word***, TOklun, is from the ***word***, Akal, אכל, means, ***to eat, he ate, devoured, consumed***, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, ***you shall eat***, the ***word***, VeLo, means, ***and no, or and not***, the ***word***, YoMayim, means two days, the ***word***, VeLo, means, ***and not***, the ***word*** Chamishah, means, ***five***, the ***word*** Yamiym, means, ***days***, the ***word***, VeLo, means and not, the ***word***, Asarah, means ten, the ***word***, Yamiym is repeated, and it means, days, the ***word***, VeLo, is repeated, and it means, ***and not***, the ***word***, Esriym, means twenty, the ***word***, Yom, means, ***days***)

20 *But even a whole month, until it comes out at your nostrils, and it be loathsome unto you: because you have despised YHVH which is among you, and have wept before Him, saying, Why did we come forth out of Egypt?*

עַד תִּדְרֹשׁ יָמִים עַד אֲשֶׁר יֵצֵא מֵאַפְּכֶם וְהָיָה לְכֶם לְזָרָא יַעַן כִּי־מָאַסְתֶּם אֶת־יְהוָה
 אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכְּוּ לְפָנָיו לֵאמֹר לָמָּה זֶה יֵצְאָנוּ מִמִּצְרָיִם

Ad Chodesh Yamiym Ad Asher Yetze MeApkem VeHayah Lakem LeZara Ya'an Kiy
 MeAstem Et YHVH Asher BeQirbekem VatiBeku LePanayv Lemor Lamah Zeh Yatzanu

MiMirzrayim, where the ***word*** Ad, עַד, as a preposition and conjunction, means, ***to, unto, up to, even to, as far as, as long as, how, until, while, for***, it is related to the ***word***, Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the ***word***, Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the ***word*** Chodesh, חֹדֶשׁ, means, new, renewed, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as, ***new moon, month***, the ***word*** Yamiym, means, days, the ***word*** Ad, is repeated and here it is translated as, until, the ***word*** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight,

to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, **until**, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word** Yetze, יצא, means, to go, come or went out, **bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** MeApkem, is from the **word** Aph, אף, means, **nose, nostril**, anger, ire, wrath, his face, and as a conjunction, it means, also, too, however, and yet, then, and then, and so, therefore, the **word** VeHayah, והיה, means, is, also, to be, exist, are, were, happen, shall happen, **it shall be**, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word** Lakem, **to you**, LeZara, לזר, means, loathing, abhorrence, estrangement, abomination, **loathsome**, the **word** Ya'an, יאן, ostrich, inhabitant of the desert, avaricious, greedy, the voracious bird, as a preposition, it means, **because of**, purpose, intention, reference, as in book of reference, 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** MeAstem, is from the **word**, Ma'as, מאס, means, **to despise, reject, abhor, loathed, he made loathsome, caused to be despised**, the **word**, Et, את, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, 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 **word**,s of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **word**,s 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 **word**,s that created all things, the **word** YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word** Asher, is repeated and here it is translated as, **who is**, the **word** BeQirbekem, is form the **word**, Qarab, קרב, which means, **to come near, approach, he came near, approached**, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended,

nearness, vicinity, it also means, *in the midst*, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the *word* VatiBeku, is from the *word*, Bakah, בָּכָה, means, *to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful*, the *word* LePanayv, is from the *word*, Paniym, פָּנִים, means, *face, countenance, presence, forepart, before, before me*, front part, open, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the *word*, Peh, which means mouth, speech, saying, command, opening, orifice, it is used as, before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, showbread, 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* Lamah, is from the *word* Mah, מָה, means, *what, which, how, something, why, wherefore, how much*, the *word* Zeh, means this, the *word* Yatzanu, 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*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word* MiMitzrayim, means for Mitzrayim, and מִצְרָיִם, means, *Egypt*, and it is from the root *word*, Mitzry *מצרי*, which means, Egyptian and they are both from the root *word* Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here in these two verses we see the anger of Yahweh come to the forefront, for He says You shall **NOT** eat one day, nor two days, nor five days, neither ten days, nor twenty days; **BUT even a whole month, until it comes out at your nostrils, and it be** Ma'as, מַאֲסָ, *loathsome unto you, until you to despise, reject, and abhor it:*

Before we read the next part of this verse we have to realize that Yahweh **KNOWS** the condition of every man's heart, and since He knows the condition of their hearts, we have to know that He speaks the **truth** when He says: Because you Yisrael, have **despised** Yahweh, who is among you, and have wept before Him, saying, Why did we come forth out of Egypt?

Is it any wonder why Yahweh is upset and very angry with the people of Yisrael. They were in bondage in Egypt for over two hundred plus years, and Yahweh, through His unlimited power, Grace and Mercy, had pity on their situation, and took them out of their self imposed slavery, and promised to give them a land of their own. But even after all that He has done for them, they cannot seem to stop murmuring and asking for, and expecting more and more. Yahweh says, I will indeed provide meat for you, but you will get sick and tired of it as you got sick and tired of Me and My Ways.

21 And Mosheh said, The people, among whom I am, are six hundred thousand footmen; and You have said, I will give them flesh, that they may eat a whole month.

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ-מֵאוֹת אֶלֶף רַגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבוֹ וְאַתָּה אָמַרְתָּ בְּשֵׁר אֲתָן
 לָהֶם וְאַכְלוּ חֹדֶשׁ יָמִים

X9T2 3X2Y 299P9 2T2A 9W2 9T2 2L29 2L2 X22T WW 3W2 9T22Z
 2T2Z W22 2L22Y 2T2L 2X2 9W2

VaYomer Mosheh Shesh Meot Eleph Ragliy HaAm Asher Anochiy BeQirbo VeAtah Amarta Basar Eten Lahem VeAklu Chodesh Yamiym, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched*, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, or name, Mosheh, means, *to be drawn out of*, the **word**, Shesh, שֵׁשׁ, means, *six*, it also means, white marble, Egyptian linen, bleached stuff, white linen or by analogy, white marble, fine twined linen, silk, it also means, six, the **word**, Meot, is form the **word**, Me' ah, מֵאָה, or, Meyah, מֵאִיָּה which means, *hundred*, to multiply by one hundred, the **word**, Eleph, means thousand, the **word**, Ragliy, רַגְלֵי, means, going on foot, walking, *footmen, foot soldier*, infantry man, the **word**, HaAm, means, *the people*, the **word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom*, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word** Anokiy, means I, the **word**, BeQirbo, is from the **word**, Qarab, קָרַב, means, *to come near, approach, he came near, approached*, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, *in the midst, near, interior, among*, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, VeAtah, and you, the **word**, Amarta, is the **word** Amar, repeated, and here it is translated as, and you have said, the **word**, Basar, בָּשָׂר, means, *flesh, meat*, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our english Scriptures, the **word**, Eten, is form the **word**, Natan, נָתַן, means, to *give, gave, gift*, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here it means and

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, the word*, Degey, is from the *word*, Dag, דג, means, *fish*, the *word*, HaYam, ים, means, *sea*, lake, large basin, reservoir, it also means, west, westward, the *word*, YeAseph, אסף, means, to gather, collect, reap, harvest, he gathered, took away, removed, failed, withdrew, was gathered was collected, was taken away be death, the *word*, Lahem is repeated, and here it means, *for them*, the *word*, UMatza, is the *word*, Matza, repeated, and here it is translated as, *suffice*, the *word*, Lahem, is repeated and it means *for them*)

Mosheh then says to Yahweh, shall the flocks and the herds be slain for them, to suffice them? Or, shall all the fish of the sea be gathered together for them, to suffice them? These are very sarcastic comments, and as we read on we will see that Yahweh is very annoyed with Mosheh.

23 And YHVH said unto Mosheh, Is YHVH's hand waxed short? You shall see now whether My *word*, shall come to pass unto you or not.

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה הֲיָד יְהוָה קְצָרָה עֲתָה תִרְאֶה הֲיִקְרָה דְבָרֵי אִם-לֹא

אֶל מֹשֶׁה וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה הֲיָד יְהוָה קְצָרָה עֲתָה תִרְאֶה הֲיִקְרָה דְבָרֵי אִם-לֹא

VaYomer YHVH El Mosheh HaYad YHVH TiQtzar Atah TiReh HayiQreka Debariy Im Lo, where the *word*, VaYomer, 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* YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, El, אֱלֹהִים, denotes *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, or name Mosheh, means, *to be drawn out of*, the *word*, HaYad, is from the *word*, Yad, יָד, which means, *hand*, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, the *word*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, TiQtzar, is from the *word*, Qarzar, קצר, which means, *to cut, cut short, curtail*, reap, harvest, reaper, shortened, shorter, to be short, he did not reach, he shortened, reduced discouraged, loathed, straitened, shortness, brevity, short circuit, cut down, impatience, anguish, small, few, the *word*, Atah, עַתָּה, as an adverb, means, *now*, at

present, at the time, it means shortest period of time, it is from the **word**, At, אַתְּ which means, time, season, appointed time, the **word**, TiReh, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw**, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs,, and in the form that it is used here, it means, you shall see, the **word**, HayiQreka, is from the **word**, Qarah, קָרָה, which means, to **encounter, meet, befall, come to pass**, to light upon chiefly by accident, occur, happen, made it come, bring about, brought it, impose timbers for the roof or floor, he went about, he chanced to be present, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur, it also means, to lay beams, roof, cover, was furnished with beams, pleasure, satisfaction, feeling agreeably cool, to have nocturnal pollution, the **word**, Debariy, 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**, Im, אִם, as a conjunction, it means, if, **or**, whether, although, verily, when, on condition, although, also, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Lo, means, **no or not**)

Now we see that sarcasm is flowing from Yahweh also, when He says ot Mosheh, Is Yahweh's hand waxed short? Yahweh is asking Mosheh, do you **NOT** believe that Yahweh can and will do what He says He will do? Do you not remember all the wonders that I did in Egypt and how I got you through the Red Sea on dry ground? You shall see now, whether My **Word**, shall come to pass unto you or not.

24 And Mosheh went out, and told the people the words of YHVH, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל-הָעָם אֵת דְּבָרַי יְהוָה וַיֹּאסֶף שְׁבַעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד
 אֹתָם סְבִיבֹת הָאֹהֶל

וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל-הָעָם אֵת דְּבָרַי יְהוָה וַיֹּאסֶף שְׁבַעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד
 אֹתָם סְבִיבֹת הָאֹהֶל

VaYetze Mosheh VeyeDaber El HaAm Et Divrey YHVH VayeEsoph Shiviym Iysh MiZiqney HaAm VayaAmed Otam Seviyvot HaOhel, where the **word** VaYetze, יָצָא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, or name Mosheh, means, **to be drawn out of**, the **word** VayeDaber, 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** El, **אֱלֹהִים**, *denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** HaAm, means the people, the **word** Et, **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word**, At, **אֵת**, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Divrey, is the **word** Dabar repeated, and here, it is translated as, *the words of*, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word** VayeEsoph, is form the **word**, Asaph, **אָסַף**, means, *to gather, collect, reap, harvest, he gathered, collected, he took away, removed, withdrew*, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward, and in the form that it is used here, it means, *and gathered*, the **word**, Shiviym, means, seventy, Iysh, **אִישׁ**, means, man, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, MiZiqney, is from the **word**, Zaqen, **זָקֵן**, which means, beard, but it also means, old, old man, *elder, scholar, grandfather*, beard, or bearded one, grew old, made old, was made old, the **word** HaAm, means, *the people*, the **word** VayaAmed, is from the **word**, Amad, **עָמַד**, means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, and in the form that it is used here it means and stood, the **word**, Otam, means, them, the **word**, Seviyvot, is from the **word**, Savivah, **סָבִיב**, which means, *around about, surrounding*, or **סָבִיבָה**, means, moving in circles, rotation,

neighbourhood, environment, the **word**, HaOhel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed)

Here we are told that Mosheh obeyed Yahweh and went out, and told the people the Words of Yahweh, and then he appointed seventy elders, as per Yahweh's command, and once he had appointed them, he brought them before Yahweh at the tent of meeting, the Tabernacle.

It is important that we understand, that Mosheh, did **NOT** hide anything from the people of Yisrael, he told them everything that Yahweh had said to him, and then, he went about obeying what Yahweh had commanded him to do, and he chose **seventy** elders and brought them to the tabernacle.

25 And YHVH came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיִּזְאַץ מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ
הַזִּקְנִים וַיְהִי כַּנּוּחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסְפוּ

וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיִּזְאַץ מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ
הַזִּקְנִים וַיְהִי כַּנּוּחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסְפוּ

VaYered YHVH BeAnan VayeDaber Elayv VayAtzel Min HaRuach Asher Alayv
VeYiten Al Shiviym Iysh HaZqeniy VayeHiy KeNoach Aleyhem HaRuach VayitNabu
VeLo Yasaphu, where the **word**, VaYered, is from the **word**, Yered, יָרַד, means, **to come or go down, descend, he went down, descended**, take down, he came to, arrived at, he caused to go down, lowered, brought down, he was removed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, BeAnan, עָנָן, means, **cloud, clouds**, he brought clouds, covered with clouds, was clouded, became cloudy, to cloud over, to act covertly, to practise magic, bring an enchanter, a soothsayer a sorcerer, and observer of times, the **word**, 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**, Elayv, אֵלָיו, means, **to or unto him**, the **word**, VayAtzel, is from the **word**, Atzal, אָצַל, which means, **to lay aside, set apart, reserve, emanate, withheld**, withdrew he influenced, be the side of, it means, to ennoble, raised to peerage, by the side of, beside, near, the **word**, Min, מִן, means, **from, away from, thereof, of**, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word**, HaRuach, רוּחַ, means, accept, smell, touch, make of quick understanding, spirit, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was

relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, **soul, spirit**, courage, disposition, it can also mean an evil spirit, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, **which, with which, that which, which was**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Alayv, עִלָּיו, means, **on or onto it, thereon, upon, near, next to, about, for, or over him or it**, the **word**, VeYiten, is from the **word**, Natan, נָתַן, means, **to give, gave**, gift, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, **and gave it**, 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** Shiviyim, means, seventy, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, HaZqeni, is from the **word**, Zaqen, זָקֵן, means, beard, but it also means, **old, old man, elder, scholar, grandfather**, beard, or bearded one, grew old, made old, was made old, the **word**, VayeHiy, is from the **word**, Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KeNoach, is from the **word**, Nuach, נָוַח, which means, **to rest, rested, repose, settled down**, was quiet, was given rest, relieved, was set down, was placed, he caused to alight, set down, he let remain, he abandoned, he permitted, it also means easy, convenient, pleasing, kind, benign, the **word**, Aleyhem, means, on or upon them, the **word**, HaRuach, is repeated, and here, it is translated as, **the spirit**, the **word**, VayitNabu, is from the **word**, Naba, נָבֵא, which means, to call, proclaim, announce, announcement, information, prophecy, **he prophesied**, was in a state of ecstasy, **he endowed with prophetic gift**, and in the form that it is used here it means, **and they prophesied**, the **word**, VeLo, means, **and no or and not**, the **word**, Yasaphu, 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)

Here we are told that when Mosheh brought the seventy elders to the Tabernacle, as Yahweh had commanded him to do, that Yahweh came down in a cloud, and spoke unto Mosheh, and took of the Holy Spirit that was upon Mosheh, and gave it, unto the seventy elders: and it came to pass, that, when the Holy Spirit rested upon them, they prophesied, and did not cease.

This tells us that when Yahweh chooses to fill someone with His Holy Spirit, that they will somehow manifest His presence, in their lives, so that the people can see that it is Yahweh that is being manifested through them.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but did NOT go out unto the tabernacle: and they prophesied in the camp.

וַיִּשְׁאַרְוּ שְׁנֵי־אֲנָשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵיָדָד וַתָּנַח עֲלֵיהֶם הַרוּחַ (וְהָמָּה בַּכְּתָבִים וְלֹא יָצְאוּ הָאֶהָלָה וַיִּתְנַבְּאוּ בַּמַּחֲנֶה

אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵיָדָד וַתָּנַח עֲלֵיהֶם הַרוּחַ וַיִּתְנַבְּאוּ בַּמַּחֲנֶה וַיִּשְׁאַרְוּ שְׁנֵי־אֲנָשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵיָדָד

VayiSha'aru Shney Anashiym BaMachaneh Shem HeEchad Eldad VeShem HaSheniy Meydad VataNach Aleyhem HaRuach VeheMah BaKetuviyim VeLo Yaztzu HaOhela VayitNavu BaMachaneh, where the **word**, VayiSha'aru is from the **word**, Sha'ar, שאר, means, **to be left over, to remain, remainder, rest**, was left behind, **remained**, he survived, he spared, rest residue, remnant, it also means, leaven, he leavened, it means, flesh, food, flesh relation, blood relation, one obliged to take blood revenge, the **word**, Shney, means, **two**, the **word**, Anashiym, אֲנָשִׁים, means, **men**, it is the plural of Ish, איש, which means, **man**, and is related to the **word**, Enosh, אֲנוֹשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, BaMachaneh, מַחֲנֶה, means, **camp, encampment, company**, army, host, it is from the **word**, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, Shem, שֵׁם, means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word** Echad, means, **one**, the **word**, or name, Eldad, אֶלְדָּד, means, Elohim loves, or Elohim is friend, and he was one of the seventy elders, chosen to assist Mosheh in leading the Yisraelites, the **word**, VeShem, means and the name of, the **word**, HaSheniy, means, **the second**, the **word**, or name, Meydad, מֵיָדָד, means, means, **beloved**, it is the name of a Yisraelite elder, upon whom the Holy Spirit of Yahweh came, enabling him, to prophesy, the **word** VataNach, is from the **word**, Nuach, נָוַח, which means, **to rest, rested, repose, settled down**, was quiet, was given rest, relieved, was set down, was placed, he caused to alight, set down, he let remain, he abandoned, he permitted, it also means easy, convenient, pleasing, kind, benign, the **word**, Aleyhem, means, on or upon them, the **word** HaRuach, is repeated, and here, it is translated as, **the spirit**, the **word**, Aleyhem, אֶלֵיהֶם, means, **in them, to them, unto them or against them**, the **word**, HaRuach, רוּחַ, means, accept, smell, touch, make of quick understanding, spirit, wind, breath, side, mind, blast, vain, air, cool,

quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, *soul, spirit*, courage, disposition, it can also mean an evil spirit, the *word*, VeheMah, means, *and they were*, BaKetuviym, is from the *word*, Katav, כתב, which means, *to write*, to scratch, *engrave, draw, pint, write, inscribe, writing, document*, letter it is related to the *word*, Ketubah, כתובה, which means marriage contract, and in the form that it is used here it means, *of them that were written*, the *word*, VeLo, means, *and no or and not*, the *word*, Yatzu, is from the *word*, Yatza, יצא, which means, *to go, come or went out, bring out, go forth, went forth, burst forth*, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, HaOhela, is from the *word*, Ohel, אהל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, and in the form that it is used here it means, the Tabernacle, the *word*, VayitNavu, נבא, means, *to call, proclaim, announce, announcement, information, prophecy, he prophesied*, was in a state of ecstasy, he endowed with prophetic gift, and in the form that it is used here, it means, *and they prophesied*, the *word*, BaMachaneh, מחנה, means, *camp, encampment*, company, army, host, it is from the *word*, Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, and with the letter Bet as a prefix, it means, *in the camp*)

Here we are told that even though Mosheh thought all of the seventy elders that he had chosen, as per Yahweh's command, were now with him, at the Tabernacle, there were two of the chosen men that remained in the camp, the name of the one was Eldad, whose name means, Elohim loves, or Elohim is friend, and the name of the other was Medad, means, beloved.

We are not told why these two elders remained in the camp, and did not go to the Tabernacle with the other sixty eight elders as Mosheh commanded them to do, but, we are told that the Holy Spirit rested upon them also; and they were of them that were written, but did **NOT** go out unto the tabernacle: and they prophesied in the camp. Was it miscommunication, that caused them to stay behind? We don't know, and neither are we told why they stayed behind, **BUT**, we are told that the Holy Spirit rested upon them. The clear message that I believe Yahweh is giving us here **IS**, that even though we, you and I, might misunderstand or not fully comprehend Yahweh's instructions given to us by Mosheh, whose name is synonymous with the Words of the Torah of our heavenly Father, **IF** we have willingly and lovingly chosen to surrender our hearts, minds, souls and strength to our heavenly Father and committed to believe follow and obey the Words of His Torah of Life, as best as we can, as these seventy elders did, then, our heavenly Father, who knows all men's hearts, will indeed fill us with His Holy Spirit, who in turn is tasked with causing every surrendered contrite obedient heart, that will allow Him, to believe, follow and obey all the Words of our heavenly Father's Torah of Life.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

וַיֵּרָץ הַיָּעַר וַיִּגְדַּר לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וַיְמַדָּד מִתְנַבְּאִים בְּמַחֲנֵה

וַיֵּרָץ הַיָּעַר וַיִּגְדַּר לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וַיְמַדָּד מִתְנַבְּאִים בְּמַחֲנֵה

VayaRatz HaNa'ar VaYaged LeMosheh VaYomar Eldad UMeYdad MitNabiym BaMachaneh, where the **word** VayaRatz, is from the **word** Rutz, רֹץ, which means, **to run, he ran, he caused to run, rushed, he brought hastily**, was dispatched quickly, he ran to and fro, a jockey, and in the form that it is used here it means and there ran, the **word** HaNa'ar, נָעַר, means, to shake, shake out, shake off, stir, he shook himself free, was shaken out, was stirred, was emptied, he encouraged, it means, to bray, roar, growl, it means, **boy, lad, youth, young man, servant, boyhood**, the **word** VaYagad, is from the **word** Nagad, נָגַד, means, to rise, be high, be conspicuous, show, confront, **tell, he told**, stand boldly out opposite, to manifest, to announce, always by **word**, of mouth to one present, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the **word**, or name LeMosheh, means, **to Mosheh** and the name Mosheh, means, to be drawn out of, the **word** VaYomar, is from the **word**, Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** or name, Eldad, אֶלְדָּד, means, **Elohim loves, or Elohim is friend**, and he was one of the seventy elders, chosen to assist Mosheh in leading the Yisraelites, the **word** UmeYdad, מֵיֶדָד, means, **beloved**, it is the name of a Yisraelite elder, upon whom the Holy Spirit of Yahweh came, enabling him, to prophesy, the **word** MitNabiym, is from the **word** Naba, נָבֵא, means, **to call, proclaim, announce, announcement, information, prophecy, he prophesied**, was in a state of ecstasy, he endowed with prophetic gift, the **word** BaMachaneh, is from the **word** Machaneh, מַחֲנֵה, which means, **camp, encampment**, company, army, host, it is from the **word**, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, and with the letter Bet as a prefix, it means, **in the camp**)

Here we are told that there was a young man that ran, and told Mosheh, Eldad and Medad do prophesy in the camp. It seems that this young man somehow believed, that Eldad and Medad were doing something wrong, and he felt the need to report them to Mosheh. To me this young man represents people that are focused on the letter of the Torah (Law) and not the Spirit of the Torah (Law). We have to understand that these men were not doing anything wrong, or else the Holy Spirit would not have descended and rested upon them.

28 And Yehoshua the son of Nun, the servant of Mosheh, one of his young men, answered and said, My lord Mosheh, forbid them.

וַיַּעַן יְהוֹשֻׁעַ בֶּן-נֹון מִשְׁרֵת מֹשֶׁה מִבְּכֻרָיו וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כְּלָאִם (וַיָּאָן יְהוֹשֻׁעַ בֶּן-נֹון מִשְׁרֵת מֹשֶׁה מִבְּכֻרָיו וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כְּלָאִם
 VaYa'an Yehoshua Bin-Nun MeSharet Mosheh MiBekurayv VaYomer Adoniy Mosheh
 KeLa'em, where the **word**, VaYa'an is from the **word**, Anah, עָנָה, which means, **to answer, reply, respond, heed, pay attention, testify, announce, give account**, afflict, humble, force, exercised sing, troubled, weakened, cause, to begin to speak, bear witness, sing, bear, cry, it means, witness, he responded as a witness, received an answer, it also means, to hear, testify, to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means, to sing, he sang responsively, it means, to be bowed down, tormented, afflicted, oppressed, 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**, or name Yehoshua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, which means, salvation, and together they mean, **Yahweh IS salvation**, and it is the name of the son of Nun, the **word**, Ben, means, **son or son of**, the **word**, or name Nun, נֹון, means, fish, and it is the name of the father of Yehoshua, Ephraimite, and his name also means, pasture, residence, and it is also the fourteenth letter of the Hebrew alephbet, the **word**, MeSharet, is from the **word**, Sharat, שָׂרַת, which means, **to serve, minister, officiate, he officiated as a priest in the Sanctuary, or, in the Temple, served filled an office, service, ministry, servant**, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word** MiBekurayv, is from the **word** Bachutiym, בְּחֻרִים, or Bachurot, בְּחֻרוֹת, or Bachurot, בְּחֻרוֹת, means, **youth, young men**, it is the plural of the **word**, Bachar, to be young, the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Adoniy, אֲדֹנָי, means, lord, master, possessor, and with the letter Yod as a suffix, it means, **my master**, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word**, KeLa'em, כְּלָאִם, means, **to withhold, restrain, hindered, he guarded, preserved, watched, protected, he shut up, imprisoned, confinement, he withheld**, it also means to cross breed, to cross, hybridize, he crossbred animals, he hybridized plants, and as an adverb it means, as if not, as though not, and in the form that it is used here, it means, **forbid them**)

Here we see that another young man, by the name, of Yehoshua, the son of Nun, the servant of Mosheh, was with Mosheh and he said, My lord Mosheh, **forbid them**. Here again, we see someone that does not understand in his heart, the Spirit of the Torah (Law) and reacts like all people, who rely on the letter of the Torah (Law) as their foundational principles, and therefore Yehoshua, at this stage of his development, reacts to the news that these two men are prophesying in the camp, with indignation, and suggests to Mosheh that He should forbid these men from prophesying. But Mosheh who is much wiser than Yehoshua, at this stage of his development, asks Yehoshua a question in the next verse.

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**, Rucho is from the **word**, Ruach, רוּחַ, which means, accept, smell, touch, make of quick understanding, spirit, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, **soul, spirit**, courage, disposition, it can also mean an evil spirit, and in the form that it is used here, it means, **His Spirit**, the **word**, Aleyhem, means, **on or upon them**)

Here Mosheh says unto Yehoshua, do you envy or are you jealous, for my sake? Are you worried for me, how this might affect my authority among the people of Yisrael? By this question, Mosheh is **NOT** chastising Yehoshua, for what he said, he is simply stating that Yehoshua does not need to worry about this incident causing any damage to Mosheh's authority among the people of Yisrael, but that instead, he should, like Mosheh, be delighted in the fact that these two elders are prophesying in the camp. And therefore, Mosheh decides to go check things out for himself, in the next verse.

30 And Mosheh got himself into the camp, he and the elders of Yisrael.

וַיֵּאָסֵף מֹשֶׁה אֶל-הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל
 וַיֵּאָסֵף מֹשֶׁה אֶל-הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל

VayeAsaph Mosheh El HaMachaneh Hu VeZiqney Yisrael, where the **word** VayeAsaph, is from the **word** Asaph, אָסַף, means, to gather, collect, reap, harvest, he gathered, collected, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward, and in the form that it is used here, it means, **and was gathered**, the **word**, or name, Mosheh, means, **to be drawn out of**, the **word** El, אֱלֹ, **denotes motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** HaMachaneh, מַחֲנֶה, means, **camp, encampment**, company, army, host, it is from the **word**, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word** Hu, means, **he**, or it, the **word** VeZiqney, is form the **word**, Zaqen, זָקֵן, means, beard, but it also means, **old, old man, elder, scholar**, grandfather, beard, or bearded one, grew old, made old, was made old, 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)

After telling Yehoshua that he Mosheh, wished, that all of Yahweh's people, were prophets, and that Yahweh would put His Spirit upon them! It is important that we understand the full scope of what Mosheh is saying here, because it goes far beyond him wishing that all the people of Yisrael were prophets. By this statement, Mosheh is saying that he wants **ALL** the people of Yisrael to become prophets, because that would mean that all of them have willingly chosen to surrender their hearts, minds, souls and strength to our heavenly Father, and committed to believe follow and obey all the Words of our heavenly Father's Torah of Life. For the Holy Spirit will only indwell those that have made the commitment, to believe, follow and obey all the Words of our heavenly Father's Torah of Life. Now, after hearing what these two elders were doing, Mosheh and all the other elders go from the Tabernacle, to the place where these two elders were prophesying in the camp.

31 And there went forth a wind, from YHVH, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

וְרוּחַ נֹסֵעַ מֵאַתַּת יְהוָה וַיָּבֵיז שְׁלֹיִם מִן־הַיָּם וַיִּטֵּשׂ עַל־הַמַּחֲנֶה כְּדָרָךְ יוֹם וּכְדָרָךְ יוֹם כִּי סָבִיבוֹת הַמַּחֲנֶה וּכְאַמְתַּיִם עַל־פְּנֵי הָאָרֶץ

וְרוּחַ נֹסֵעַ מֵאַתַּת יְהוָה וַיָּבֵיז שְׁלֹיִם מִן־הַיָּם וַיִּטֵּשׂ עַל־הַמַּחֲנֶה כְּדָרָךְ יוֹם וּכְדָרָךְ יוֹם כִּי סָבִיבוֹת הַמַּחֲנֶה וּכְאַמְתַּיִם עַל־פְּנֵי הָאָרֶץ

VeRuach Nasa MeEt YHVH VayaGaz Salviym Min HaYam VaYitosh Al HaMachaneh KeDerek Yom Koh UkDerek Yom Koh Seviyvot HaMachaneh UkAmatayim Al Peney HaAretz, where the **word**, VeRuach, רוּחַ, means, accept, smell, touch, make of quick understanding, spirit, **wind, breath**, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, spirit, courage, disposition, it can also mean an evil spirit, the **word**, Nasa, נָסַע, means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, MeEt, is form the **word**, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word**, At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the**

Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, and here, it is translated as, **from**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word** VayaGaz, is from the **word** Guz, גָּזַח, means, to pass away, disappear, cut off, he passed by, passed over, he caused to fly, sent flying, brought over, the **word** Salviym, is from the **word**, Selav, שָׁלוֹם, or שָׁלוֹם, which means, to be quiet, be tranquil, be at ease, carefree, restful, security, it also means, **quail**, the **word**, Min, מִן, means, **from**, away from, thereof, of, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word** HaYam, means, **the sea**, the **word** VaYitosh, is from the **word**, Natash, נָטַשׁ, means, **to leave, forsake, abandon**, reject, let alone, permit, he left, forsook, it spread out, drew out, was forsaken, was loosened, was let alone, was scattered, it is used as forsake 15 times, as leave 12 time, as spread 3 times, as spread abroad, 1 time, as drawn, 1 time, as fall, 1 time, as joined, 1 time, as lie, 1 time, as loosed, 1 time, as cast off, 1 time, and in the form that it is used here, it means, **and let them fall**, 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**, HaMachaneh, מַחֲנֶה, means, **camp, encampment**, company, army, host, it is from the **word**, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, KeDerek, דֶּרֶךְ, means, **way, road, journey**, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, Yom, 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, the **word** Koh, כֹּה, as an adverb, means, **or so, thus, like this, like manner, or, here, now, there, while, yonder, beyond**, the **word**, UkDerek, is the **word**, Derek repeated, and here, it is translated as, **and as a journey**, the **word** Yom id repeated, and here it means, **day**, the

word, Koh is repeated and here it is translated as, **there**, the **word**, Seviyvot, is from the **word**, Saviyv, סביב, which means, **round about, surrounding**, or Saviyvah סביבה, which means, moving in circles, rotation, neighbourhood, environment, the **word** HaMachaneh, is repeated and it means, **the camp**, the **word**, UkAmatayim, is from the **word**, Amah, אמה, which means, maidservant, handmaid, female slave, it means, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, **cubit**, foundation, door posts, 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**, Peney, means, **face**, the **word**, HaAretz, means, **the Land**)

Now once Mosheh and the other sixty eight elders went into the camp to investigate what was happening, we are told that VeRuach, there went forth wind, a Ruach, a Spirit from Yahweh, and the Spirit brought **quails** from the sea, and let them fall by the camp, as it were **a day's journey on this side, and as it were a day's journey on the other side, round about the camp**, and as it were two cubits high upon the face of the earth.

First of all I believe that this happened because of these two elders were prophesying in the camp, and that is Yahweh's way of confirming that what these two elders were doing, when they prophesied in the camp, was indeed sanctioned by Him, which leads me to believe that it is Yahweh, through His Holy Spirit that had these men stay behind in the camp and prophesy.

Furthermore, there is something so phenomenal happening here, that we need to take the time to study it. How far do you think a days journey is, how far did the whole camp of over two million people travel in a day? I assume it would be at least ten miles a day, if not more, and since it says that the line was a days journey on either side of the camp, and round about the camp, it means that the line of quails was twenty miles long, or 29,200 yards long, and that the quails were stacked **two cubits or one yard deep**. Now, I don't know how many millions upon millions of quails settle in, at or near the camp of the people of Yisrael, but, it had to be many many millions of them. As we read on, there is more information that is given to us in the next verses, that will help us to make an educated guess as to how many quails Yahweh sent to the camp of the people of Yisrael.

32 *And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.*

וַיִּקְּמוּ הָעָם כָּל-הַיּוֹם וְכָל-לַיְלָה וְכָל-הַיּוֹם הַבֹּאֵת וַיִּגְבְּרוּ לְקַלְפֵי הַקִּיָּץ וַיִּפְּצוּ אֹתָם בְּעֵבֶר הַמַּחֲנֶה

וְכָל-אִישׁ מֵעֵבֶר הַמַּחֲנֶה וַיִּפְּצוּ אֹתָם בְּעֵבֶר הַמַּחֲנֶה

וַיִּפְּצוּ אֹתָם בְּעֵבֶר הַמַּחֲנֶה וַיִּפְּצוּ אֹתָם בְּעֵבֶר הַמַּחֲנֶה וַיִּפְּצוּ אֹתָם בְּעֵבֶר הַמַּחֲנֶה

VayaQam HaAm Kal HaYom HaHu VeKal HaLaylah VeKol Yom HaMacharat VayaAsphu Et HaSlayv HamaMiyt Asaph Asarah Chamariym VayiShtechu Lahem Shatoach Seviyvot HaMachaneh, where the **word**, VayaQam, is from the **word**, Qum,

קום, which means, **to stand up, rise, arise, set up, stand, he stood, rose, arose,**

remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified,

he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word** Qum, or one of its derivatives, is translated as the **word, Anastasis** in the Greek Septuagint, and then it is translated as the **word, Resurrection** in the English Scriptures. This **word, resurrection** does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word, 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, HaAm, means, the people**, the **word, Kal, means, all, the whole of the word, HaYom, יום, means, day, time, year, but, we also have to understand that the Hebrew letters of the word, Yom, יום, gives us a much more in depth meaning of what this word Yom, should mean to us; the word, Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, hand, he will, establish, strength, the letter Vav, means, nail, a bridge, a connection, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that in certain circumstances, when Elohim uses this word Yom, that He is giving us a message, through this word Yom, and the message IS, that His Right Hand, our Messiah, the words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to believe, follow and obey those words, by putting those words into action in our daily lives, such as resting on the Shabbat, we will learn to work out our own salvation, by seeing and understanding that there is really only ONE True Light, and, that that ONE True Light, IS the words of our heavenly Father's Torah of Life; therefore, every time you see this word, Yom, Day, in Scripture, it should remind you, of the FACT that Yahweh created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, the word, HaHu, means he or it, the word, VeKal, means and all, the word, HaLaylah, means the**

night, the **word**, VeKol, means and all, the **word**, Yom, is repeated and it means day, the **word**, HaMacharat, מַחֲרַת, or מַחֲרָתָם, means, the next day, **the morrow, tomorrow**, the **word**, VayaAsphu, is from the **word**, Asaph, אָסַף, which means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward, the **word** Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word**, At, 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**, HaSlayv, is from the **word**, Saliv, שָׁלוֹ, or שָׁלִי, which means, to be quiet, be tranquil, be at ease, carefree, restful, security, it also means, **quail**, the **word**, HamaMiyt, is from the **word**, Ma'at, מֵעַט, which means, small, little, to be small, be few, diminish, was small, became few, diminished, reduced, he excluded, became scanty, grew less, he did little, the **word**, Asaph, is repeated, and here it is translated as, **took up**, the **word** Asarah, means ten, the **word**, Chamariym, is the plural of the **word**, Chomer, חֹמֶר, means, to foam up, boil, ferment, leavened, it seethed, foamed, burned, parched, to be red, he reddened, dyed, to heap, to burden, make heavy, be stringent, he aggravated, was strict, to drive an ass, to cover with asphalt, it means, bitumen, asphalt, it means wine that is still foaming, it means, clay, mortar, material, matter, it means, **a dry measure, 6.24, bushels, fifty dry gallons, or 220 litres**, it also means, weighty important interpretation, the **word**, VayiShtechu, is from the **word** Shatach, שָׁטַח, which means, **to stretch out, spread, spread our, extend, expand, enlarge upon**, was laid before, he stretched himself, became flattened, surface, area, zone, the **word** Lahem, means, **for themselves**, the **word**, Shatoach, is the **word**, Shatach, repeated, and here it is translated as, spread out, the **word**, Seviyvot, סְבִיב, means, **round about, surrounding**, or סְבִיבָה, means, moving in circles, rotation, neighbourhood, environment, the **word**, HaMachaneh, מַחֲנֶה, means, **camp, encampment**, company, army, host, it is from the **word**, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind)

And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered **ten homers**: and they spread them all abroad for themselves round about the camp. If we take the day as a twelve hour day, and the night as half of that, since they probably needed some sleep, and then add another twelve hours of the next day, it means that they collected quail for **thirty hours** and we are told that the person that

form the *word*, Karat, כָּרַת, which means, *to cut, cut off, cut down, he hewed, he destroyed, extermination, divine punishment by premature death*, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, to make or cut a covenant, make an alliance or bargain, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, and in the form that it is used here it means, *it was chewed*, the *word* VeAph, אָפָה, means, nose, nostril, *anger, ire, wrath*, his face, and as a conjunction, it means, also, too, however, and yet, then, and then, and so, therefore, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the *word*, Charah, חָרָה, means, *to burn, to glow, be kindled, said of anger, was angry, was incensed*, he contested, he excited himself with vexation, contended hotly, rivalled, the *word*, BaAm, means, *for or against the people*, the *word* VaYak, is from the *word*, Nakah, נָכָה, which means, *to beat, strike, smite, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed*, as an adjective, it means, invalid, it means, scoundrel, wicked, the *word* YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the *word*, BaAm, means, on or upon the people, the *word*, Makah, מָכָה, means, beating, blow, stroke, wound, defeat, *plague* and as an adjective, it means, *smitten, beaten, struck*, the *word* Rabah, רָבָה, means, *to be or became much, or great*, was or became much, many, more, numerous, multiply, was great, became great, he made large, increased exceedingly, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the *word*, Meod, מְאֹד, means, to increase, strength, might, power, and as an adverb it means, *very, much*, abundant, greatly, exceedingly, to be many, it grew, to add)

Here we are told the result of *LUSTING* after something, and rejecting the Ways and the provisions that Yahweh Elohim provides for us. It says, that while the flesh that they *lusted* after, that came to them in the form of Quails, was yet between their teeth, ere it was chewed, the wrath of Yahweh was kindled against the people, and Yahweh smote the people with a very great plague. The plague that Yahweh sent upon the people of Yisrael, killed many of them, because they complained about, and rejected what Yahweh was providing for them, in many forms, including His Manna, and please remember that the Manna is a metaphor for our heavenly Father's Bread of Life, the Words of His inerrant and everlasting teaching and instructions, His Torah of Life.

34 And He called the name of that place Kibroth-HataAvah: because there they buried the people that lusted.

וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתְּאֻנִּים כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמְתַּאֲוִיִּם
 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתְּאֻנִּים כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמְתַּאֲוִיִּם
 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתְּאֻנִּים כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמְתַּאֲוִיִּם

Vayiqra Et Shem HaMaqom HaHu Qivrot HataAvah Kiy Sham Qavru Et HaAm HaMitaviym, where the *word*, Vayiqra, means, *and he called*, the *word*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and

with different vowel points, we end up with the **word**, At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the words of the Torah, are made up of the letters of the Hebrew 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**, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word** HaMaqom, מְקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this **word**, Maqom, is the **word**, Qum, which means, to arise, and it is translated as the **word**, Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word**, resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this **word**, Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this **word**, is in, the **word**, HaHu, means, **it**, the **word** Qivrot, is from the **word**, Qabar, קָבַר, which means, **to bury, he buried**, it also means, **grave, tomb**, womb, uterus, tombstone, it means, grave digger, sexton, the **word**, HataAvah, is from the **word**, Avah, אָוָה, which means, **to desire, longed, long for, lust, lusted after, covet**, therefore the words, Qivrot HaTa'avah, means, graves of craving, 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**, Sham, means, there, the **word**, Qavru, is the **word**, Qabar, repeated, and here, it is translated as, **buried**, the **word** Et, is repeated and it is defined above, the **word**, HaAm, means, **the people**, the **word**, HamitAviym, is the **word**, Avah, אָוָה, repeated, and it means, to desire, longed, long for, **lust, lusted after, coveted**)

Here we are told that in the place where they lusted after flesh, and where Yahweh, chose to put a plague upon the people of Yisrael, because many of them lusted after flesh, and many died from that plague, because of their lust, and therefore, Yahweh called the name of that place Kibrot-HataAvah, where the word, Kibrot, means, graves, tombs, and the word HataAvah, is from the word, Avah, אָוָה, which means, **to desire, longed, long for, lust, lusted after, coveted**, therefore, the words, Qivrot HataAvah, means, **graves of craving**, because, there, they buried the people that **lusted**.

