

Study of Bamidbar 12

by Marc Gravelle

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Bamidbar 12:1-35

1 And Miriam and Aharon spoke against Mosheh because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמוֹשֶׁה עַל-אִשְׁתּוֹ הָאִשְׁתּוֹ הַכְּשִׁיית אֲשֶׁר לָקַח כִּי-אִשָּׁה כְּשִׁית לָקַח

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VatDaber Miryam VeAharon BeMosheh Al Odot HaIshah HaKushiyt Asher Laqach Kiy Ishah Kushiyt Laqach, where the **word** VatDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, *to speak, he said, speaking, he spoke of, he spoke to or with*, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word** or name Miryam, מִרְיָם, means, **bitter, bitterness, rebelliously**, it is from the **word** Meriy, מֵרִי, which means, rebellious, bitter, the **word** or name, VeAharon, אַהֲרֹן, is *the name of Mosheh's brother, Aaron*, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word** or name BeMosheh, and with the letter Bet as a prefix, it means, **on or against Mosheh**, and the name, Mosheh, means, **to be drawn out of**, 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**, Odot, אוֹדוֹת, means, cause, inducement, question mark?, used only with preposition, Al, עַל, and together they mean, **because of, for the sake of, concerning, on account of**, it is from the **word** Od, אוֹד, which means, to bend, to oppress, brand, firebrand, the **word**, HaIshah, אִשָּׁה, means, **woman, wife**, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word**, Nashim, נָשִׁים is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife, the **word**, HaKushiyt, is from the **word** Kushiyt, כְּשִׁיית, which means, Ethiopia, **Ethiopian**, negro, 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

the *word*, Ak, אַךְ, means, *surely, verily, certainly, truly indeed, also*, but, only, however, howbeit, nevertheless, notwithstanding, wherefore, the *word*, BeMosheh, means, *to or unto Mosheh*, and the name Mosheh, means, *to be drawn out of*, the *word*, Diber, is form the *word* Dabar, דִּבֶּר, means, *word, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech*, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the *word*, HaLo, is from the *word*, Lo, which means, *no or not*, and with the letter Hey, as a prefix, it means, *he has not*, the *word*, Gam, גַּם, is a conjunction, that means, *also, lo, moreover, too, even, as well*, neither, heap, abundance, much, the *word*, Banu, means, by us, the *word*, Diber, is the *word* Dabar repeated and here it is translated as, *spoken*, the *word*, VayiShma, is form 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*, Yahuwah or Yehovah)

Here in *verse 2* we are told that both Miryam, and Aharon said: Has Yahweh indeed spoken only by Mosheh? Has He not, also spoken by us? As you can see Miryam's and Aharon's jealousy and envy are on full display, and they complain out loud to Mosheh, that in their minds and heart, they truly believe, that they are just as important and should get the same kind recognition and accolades for their efforts, as Mosheh is getting. They believe in their hearts that, they should also get the credit for what they have done. That my friends is how jealousy can take over a person's life, and cause people to be very bitter, and therefore, it seems that Miryam is well named, since her name means, bitter, bitterness, rebellious.

Next, we are about to find out what the consequences are, of making decisions based on jealousy and envy in your heart, for it says at the end of the verse, And Yahweh **HEARD IT**. Just the way it is said, send shivers down the back of my spine, because to me it is something that is akin to me hearing my mother say, after I had done something wrong, wait till your father gets home

3 Now the man Mosheh was very meek, above all the men which were upon the face of the earth.

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה

VehaYsh Mosheh Anayv Meod MiKol HaAdam Asher Al Peney HaAdamah, where the *word*, VehaYsh, means, *and the man*, the *word* or name, Mosheh, means, *to be drawn out of*, the *word*, Anav, עָנָו, or Anayv, עָנָוִי, means, *humble, afflicted, meek, modest, poor, to be modest*, behave modestly, 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**, MiKol, means, all, the whole of and with the letter Mem as a prefix, it is translated as, **above all**, the **word**, HaAdam, אָדָם, means, **man, mankind**, to be red, was red, to be of the colour of blood, was reddened, became red, blushed, it is also the name of the first man, because he was formed from Adamah, אֲדָמָה, which means, ground, soil, earth, it means to be red, because it is related to the **word** Dam, דָּם, which means blood, and with different vowel points, we have the **word** Odem, which is the name of a red jewel, carnelian or ruby, 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**, 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**, Peney, פְּנֵי, is often translated as, **face**, in the presence of, before, but it also means, leisure, emptiness, 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)

Here after we are told that Yahweh **HEARD** Miryam and Aharon complaining about Mosheh's leadership, it says, Now the man Mosheh was עֲנֹו מֹאֵד, Anav Meod, where the word Anav, means, **humble, meek, modest**, and the **word**, Meod, means, **very, much, abundantly, greatly, exceedingly**, above all the men, which were upon the face of the earth. This is a comment directly from the mouth of Yahweh, regarding Mosheh's character, which in turn, tells us, what Yahweh thought about His servant Mosheh. We also have to remember, that Mosheh **IS** a shadow picture of Messiah, of whom our heavenly Father said, This is my only begotten Son, in whom I am well pleased.

4 And YHVH spoke suddenly unto Mosheh, and unto Aharon, and unto Miriam, Come out you three unto the tabernacle of the congregation. And they three came out.

וַיֹּאמֶר יְהוָה פְּתַאם אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-מִרְיָם צְאוּ שְׁלַשְׁתֶּכֶם אֶל-אֹהֶל מוֹעֵד
וַיִּצְאוּ שְׁלַשְׁתָּם
לֵאמֹר אֵלֶּיךָ יְהוָה אֵלֵינוּ וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע
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VaYomer YHVH Pitom El Mosheh VeEl Aharon VeEl Miryam Tze'u Shlashtekem El Ohel Moed VaYetzu Shlashtam, 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 YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Pitom, פתאום, or פתאום, suddenly, instantly, straightway, 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** or name, Mosheh, means, **to be drawn out of**, the **word**, VeEl is the **word**, El, repeated, and here, it is translated as, **and unto**, the **word**, or name Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, Miryam, מִרְיָם, means, **bitter, bitterness, rebellious rebelliously**, it is from the **word** Meriy, מֵרִי, which means, rebellious, bitter, the **word**, Tze'u, is from the **word**, Yatza, 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**, Shlashtekem, is from the **word**, Shalosh, שָׁלוֹשׁ, which means, **three**, to multiply by three, was threefold, was three years old, was said three times, triplicate, it also means a drill, and in the form that it is used here, it means, **you three**, the **word**, El, is repeated, and here, it is translated as, unto, 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, עֵד, 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**, VaYetzu, is the **word**, Yatza, יָצָא, repeated and here, it is translated as, they came out, the **word**, Shlashtam, is the **word** Shalosh repeated, and here, it is translated as, **they three, or the three of them**)

Here we are told that Yahweh spoke suddenly unto Mosheh, and unto Aharon, and unto Miryam, and He said: Come out you three, unto the tabernacle of the congregation. And all three of them obeyed and came out to the Tabernacle. Now I don't know what was going through the minds of Miryam and Aharon, but I am pretty certain, it was fear, because after complaining that Mosheh gets all the credit, and that they do not get enough recognition for what they do, they then here the Voice of Yahweh, saying, come out you three unto the Tabernacle of the Congregation, and obviously they obeyed His directives, and all three, came to the Tabernacle. But a heart that is filled with jealousy, subconsciously knows, that they have done wrong, and I can just imagine what incredible fear those words must have put in the

hearts of Miryam and Aharon.

5 And YHVH came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aharon and Miriam: and they both came forth.

וַיֵּרֶד יְהוָה בְּעַמֹּוד עָנָן וַיֵּעַמֹּד פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם
וַיֵּצֵאוּ שְׁנֵיהֶם וַיֵּצְאוּ שְׁנֵיהֶם וַיֵּצְאוּ שְׁנֵיהֶם וַיֵּצְאוּ שְׁנֵיהֶם וַיֵּצְאוּ שְׁנֵיהֶם וַיֵּצְאוּ שְׁנֵיהֶם
וַיֵּצְאוּ שְׁנֵיהֶם

VaYered YHVH BeAmud Anan VayaAmod Petach HaOhel Vayiqra Aharon UMiryam VaYetzu Shneyhem, where the **word**, VaYered, **וֵרֶד**, 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**, BeAmud, **עַמֹּוד**, means, **pillar, column, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the word**, Amad, **עַמַּד**, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Anan, **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**, VayaAmod, is from the **word** Amad, **עַמַּד**, 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, the word**, Petach, **פֶּתַח**, 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, the word**, HaOhel, **אֹהֶל**, means, **tent, shelter, tabernacle, dwelling, habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, 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, **קַרְאִי**, 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**, or name, Aharon, **אֶהֱרֹן**, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word** or name, UMiryam, **מִרְיָם**, means, **bitter,**

bitterness, rebelliously, it is from the *word* Meriy, מֵרִי, which means, rebellious, bitter, the *word*, VaYetzu, is from the *word* Yatza, 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*, Shneyhem, is from the *word*, Shnayim, שְׁנַיִם, which means, two, is in the female gender, and Shtayim שְׁתַּיִם, is in the male gender, and in the form that it is used here, it means, *the two of them, or both of them*)

Here we are told that Yahweh came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aharon and Miriam: and they both came forth. As you can see, although the three of them, Mosheh, Miryam and Aharon were at the Tabernacle, Yahweh only asked, Miryam and Aharon to come forth. Now I don't know what was going through their minds at that time, but, I am sure it was not *JOY*, or the belief they were finally going to get the recognition that they thought they deserved, for the jealous mind, is always filled with guilt, and they subconsciously *KNOW* that what they have done is wrong, and now I am absolutely convince that they are both very scared and anxious as to what Yahweh is about to do to them.

6 And He said, Hear now My Words: If there be a prophet among you, I YHVH will make Myself known unto him in a vision, and will speak unto him in a dream.

וַיֹּאמֶר שְׁמַעְנָה נָא דְבַרְי אֱמִי-יְהוָה נְבִיאֵיכֶם יְהוָה בְּמַרְאֵה אֱלֹהֵי אֶתְנִדַּע בְּחִלּוֹם
אֶדְבַר-בּוֹ

וַיֹּאמֶר שְׁמַעְנָה נָא דְבַרְי אֱמִי-יְהוָה נְבִיאֵיכֶם יְהוָה בְּמַרְאֵה אֱלֹהֵי אֶתְנִדַּע בְּחִלּוֹם
אֶדְבַר-בּוֹ

VaYomer Shimu Na Dibaray Im YiHyeh Neviyakem YHVH BaMarah Elayv EtVada BaChalom ADaber Bo, 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, Shimu, 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*, 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, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the *word*, Dibaray, is from the *word*, Dabar, דְּבַר, 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, and in the form that it is used here it means, my *words*, the *word*, Im, means if, the *word*, YiHyeh, is from the

word, Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, shall happen, *if, 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*, Neviyakem, is from the *word*, Navi, נָבִיא, which means, *prophet*, to call, proclaim, the man who calls or proclaims, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the *word*, BaMarah, is form the *word* Marah, מָרָה, which means, *sight, view, appearance*, the thing seen, pattern, *vision*, the act of seeing, a shape, especially if it is handsome, goodly, it means favoured, goodly, look upon, fair, countenance, it also means, mirror, place of seeing oneself, to see, seem, sight, visage, and if we remove the Hey suffix, we form the *word* Mara, מָרָא, which sounds the same, but without the suffix letter Hey, it means, to soar, fly high, he whipped or urged a horse on, he soared, flew high, it flew off, took off, he caused to fly, it also means to be fat, become fat, agreed with, it also means, master, sir, the *word*, Elayv, אֵלָיו, means, *to or unto him*, the *word*, EtVada, is form the *word* Yada, יָדַע, means, *to know, he knew, he perceived, observed, he considered, became acquainted with, was intimate with*, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the *word*, Da, דָּע, means, knowledge, wisdom, BaChalom, is from the *word* Chalom, חָלַם or חֲלוֹם, means, *dream, dreamed, dreamy, he caused to dream*, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the *word*, Adaber, is the *word* Dabar, repeated, and here, it is translated as, I will speak, Bo, בּוֹ, means, in, on, over, against or *with him*, in, on, over or for it, of it, thereof, therewith, before him, therein)

Here we are told that both Miryam and Aharon, actually **HEAR** the Voice of Yahweh, and He says to them, Hear now My Words: If there is a prophet among you, I, Yahweh, will make Myself known unto him in a vision, and will speak unto him in a dream.

This tells us that most, if not all of the other prophets that were contacted by Yahweh, were more than likely contacted by him, in a dream or a vision, which is in a sense **NOT** direct contact, but nevertheless, Yahweh did make His will known onto them. But with Mosheh the form of communication that Yahweh chose was different.

7 My servant Mosheh is **NOT** so, who is faithful in all My house.

לֹא-כֵן עֲבָדִי מֹשֶׁה בְּכָל-בֵּיתִי נְאֻמָּן הוּא
 אַל שֶׁל עַבְדִּי מֹשֶׁה בְּכָל בֵּיתִי נְאֻמָּן הוּא

Lo Ken Avdiy Mosheh BeKal Beytiy NeEman Hu, where the *word*, Lo, means, *no or not*, the *word*, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, *so*, it is so, as, he did so, rightly so, so it was, thus, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice, the *word*, Avdiy, is from the *word*, Eved, עֶבֶד, 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

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, and in the form that it is used here it means, my **words**, and with the letter, Aleph, as a prefix, it means, **I will speak**, the **word**, Bo, בּוּ, means, in, on, over, against, **to or with him**, in, on, over or for it, of it, thereof, therewith, before him, therein, the **word**, UMarey, מֵרָאָה, means, **sight, view, appearance**, the thing seen, pattern, vision, the act of seeing, a shape, especially if it is handsome, goodly, it means favoured, goodly, look upon, fair, countenance, it also means, mirror, place of seeing oneself, to see, seem, sight, visage, and if we remove the Hey suffix, we form the **word** Mara, מָרָא, which sounds the same, but without the suffix letter Hey, it means to soar, fly high, he whipped or urged a horse on, he soared, flew high, it flew off, took off, he caused to fly, it also means to be fat, become fat, agreed with, it also means, master, sir, and in the form that it is used here it means, **and by an appearance**, the **word**, VeLo, means and no or and not, the **word**, BeChiydot, is the plural of the **word** Chidah, חִידָה, which means, **riddle, trick, puzzle conundrum, dark saying, hard question, proverb**, the **word**, UTmunat, is from the word, Temunah, תְּמוּנָה, which means, **likeness, image, form, similitude**, description, geometric figure, to furrow, split, invent, fabricate, lie, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Yabiyt, is from the **word** Nabat, נָבַט, which means, **to look, to shine, it welled out, gushed out, streamed forth, he looked at, looked upon, beheld**, he regarded, showed regard to, considered, it also means to sprout, burst forth, grow, it sprouted, germinated, grew, budded, he caused to sprout, bud, blast, the **word**, UMadua, מִדְּרוֹעַ, is an adverb, which means, **why, wherefore**, what is known, for what reason, something knowable, the **word**, Lo, means, no or not, the **word**, Yeretem, is from the **word**, Yare, יָרָא, means, **fear, terror, reverence, he feared, was afraid**, he revered, honoured, was fearful, was dreadful, was awe inspiring, was revered, he made afraid, terrified, terror, reverence, fearing, fearful, timid, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yarah, יָרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the **word**, LeDaber, is the **word**, Dabar, repeated, and here, it is translated as, **to speak**, the **word**, BeAvdiy, is from the **word**, Eved, עֶבֶד, 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, the **word** or name, BeMosheh, means, **against Mosheh**)

Yahweh says, with Mosheh, פֶּה אֶל-פֶּה אֶדְבַר-בּוֹ, Peh, mouth, El, to, Peh mouth, Adaber, I

will speak, Bo, to him, **וְלֹא בְהִידֹּת וּמִרְאָה** UMareh, by appearing to him, VeLo, and not in Bachiydot, in riddles, tricks, puzzles, conundrums, nor dark sayings, **וְתִמְנַת יְהוָה יִבִּיט**, UTmunat, in a *likeness, an image, a form, a similitude* of Yahweh, Ybiyt, shall he *look at, look upon, behold*.

Here Yahweh is telling Miryam and Aharon about how He views Mosheh, and as you can see, Yahweh is extremely pleased with Mosheh, his attitude and his behaviour, and because, Mosheh willingly and lovingly has chosen to believe, follow and obey all of Yahweh's directives.

Now after saying all of those wonderful things about Mosheh to Miryam and Aharon, Yahweh says:, **וּמִדֹּעַ לֹא יֵרָאֲתֶם לְדַבֵּר בְּעַבְדִּי בְמוֹשֶׁה**, UMadua, **WHY THEN**, Lo, were not, Yeretem, afraid, LeDaber, to speak, BeAvdiy, against My servant, Mosheh?

What do you think was going through the minds of Miryam and Aharon, when Yahweh told them what He thought about Mosheh, their brother that they were murmuring about, and then saying to them, **WHY THEN** were you **NOT** afraid to speak out against Mosheh, My servant? I would hazard a guess that they were very afraid!

9 And the anger of YHVH was kindled against them; and He departed.

וַיִּחַר אַף יְהוָה בָּם וַיֵּלֶךְ
וַיִּחַר אַף יְהוָה בָּם וַיֵּלֶךְ

VayiChar Aph YHVH Bam VaYelach, where the *word*, VayiChar, is from 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*, Aph, **אָף**, 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* Bam, **בָּם**, means, *in or with or against them*, the *word*, VeYelach, is from the *word* Halak, **הָלַךְ**, means, *to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed*, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, **הַלְכָה**, which means, law, rule, traditional law, something to go by, your personal day to day walk)

Here we are told that the anger of Yahweh was kindled against them; and He departed. In other words He left them hanging, which means, He left them wondering what He was going to do to them. That is **NOT** a pleasant position to be in. As I mentioned above, I can remember my mother saying to me after I had done something that she thought I had to be disciplined for, she would say, wait until your father gets home, which was an excruciating time period, of not knowing what punishment would be meted out to me by my father, and of course, your mind always seems to go to the worst scenario, for that is the time or the waiting period, where your imagination seems to automatically go to the worst possible scenario.

tabernacle; and, behold, Miriam became leprous, white as snow: and Aharon looked upon Miriam, and, behold, she was leprous.

Becoming a Leper, means, that she would effectively be tossed out of the Camp, which is a shadow picture of her being tossed out of the family of Yahweh, and being doomed to be sent to her second death in the lake of fire, and be lost forever. Some might say well that that punishment is a bit extreme. I on the other hand believe, that Yahweh was being merciful, because murmuring against Mosheh, whose name is synonymous with the Words of our heavenly Father's Torah of life, is the same as murmuring against the Words of the Torah, the very same Words that became flesh and dwelt among us, the Words that are filled with our heavenly Father's Grace and Truth. Therefore Miryam actually deserved the death penalty for what she had done. Please remember, that both Miryam and Aharon have seen all the phenomenal miraculous things that Yahweh has done through His servant Mosheh, and she takes it upon herself to murmur against Mosheh? That was a very bad decision, that she needed to be punished for, and I believe that Yahweh was very lenient in His punishment of her and Aharon.

11 And Aharon said unto Mosheh, Alas, my master, I beseech you, do NOT lay the sin upon us, wherein we have done foolishly, and wherein we have sinned.

וַיֹּאמֶר אַהֲרֹן אֶל-מֹשֶׁה בִּי אֲדֹנָי אֵל-נָא תְּשֵׁת עָלֵינוּ חַטָּאת אֲשֶׁר נִוְאלְנוּ וְאֲשֶׁר חָטָאנוּ
 וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה
 וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה וְנִשְׁכַּח מִפְּנֵי יְהוָה

VeYomer Aharon El Mosheh Biy Adoniy Al Na TaShet Aleynu Chatat Asher Noalnu VaAsher Chatanu, 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, Aharon, אַהֲרֹן, is *the name of Mosheh's brother, Aaron*, and it means, *mountain of strength, exalted, lofty, strong*, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger*, 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* or name, Mosheh, means, *to be drawn out of*, the *word*, Biy, בִּי, as a pronoun means, in me, at me, as an adverb it means, *oh, please, I pray, request, he asked, petition*, and as a prefix, it means, twice, double, the *word*, Adoniy, is from the *word*, Adon, אֲדֹנָי, which means, *lord, master*, possessor, and with the letter Yod, as a suffix, it means, *my lord, my master*, the *word*, Al, אֵל, means, *nothing, it will make my speech worth nothing*, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, *no, not, nay*, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word*, Na, *I beseech you*, the *word*, TaShet, is from the *word*, Shiyt, שִׁית, which means, *to set, put, put on, put in place, lay*,

laid, he made, established, constituted, it means garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, the *word*, Aleynu, עָלֵינוּ, means, *with, or, upon us*, the word, Chatat, חַטָּאת or חַטֵּאת, which does mean, sin, guilt, Sin-Offering, it is from the *word* Chata, חָטָא, which means, to miss the mark, to wrong, to Sin, to transgress the *words* of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a Sin Offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered. However, if we look at the structure and the letters of this *word*, we see that what precedes the suffix letters, Aleph and Tav, are the Letters, Chet ח, which has the pictographic meaning of a *Fence*, and the letter Tet, which has the pictographic meaning of *a snake and or something that surrounds*. To me, I take this to mean, that the *word* Chatat, which is translated as Sin, is telling me, that when we Sin, when we transgress the Torah of our heavenly Father, we are actually being *fenced in by satan, the serpent*, and we have *NO* visible means of escaping our incarceration, *UNLESS*, we look to, and learn to depend on, the Aleph and Tav, the Alpha and the Omega, the beginning and the end, our Messiah, who *IS*, the *words* of the Living Torah of our heavenly Father, made flesh, and, *IF* we can truly learn to *focus* all of our attention on the Aleph Tav, אָתָּא, the Torah made flesh, our Messiah, then, the letter Chet, ח, which pictographically means *a fence*, which speaks of the fence which was put up by satan, and which keeps us in bondage, *is changed*, and becomes *LIFE* to us, for the Hebrew *word* for *LIFE* or *ALIVE* is the *word*, Chai, חַי, which begins with the letter Chet. Furthermore, if we take the letters Chet, ח, and Tet, ט, and reverse their order, then we form the Hebrew *word*, Tach, חָטָא, which means *SHUT*, and that is exactly what satan does to all those that have Sinned, those that have transgressed the *words* of the Torah of our heavenly Father, and continue on a daily basis to Sin, to transgress the Torah, for satan shuts us away from the *word* of Yahweh, and keeps us in bondage, *until*, as I said above, we learn to place our entire focus, on the *words* of Living Torah of Yahweh, the *words* of our heavenly Father's Torah of Life, made flesh, our Messiah, and His Torah obedient Life. The key therefore, to ridding ourselves of *SIN*, ridding ourselves of the desire to Transgress the Words of our heavenly Father's Torah of Life, *IS* to learn to Focus our attention on the Aleph Tav, אָתָּא, the inerrant and everlasting teaching and instructions of our heavenly Father, the Torah made flesh, and, *IF* we can really do that, then Yahweh promises us, that He will lead *ALL* willing, contrite and obedient hearts unto an eternal life at the Father's side, 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*, Noalnu, is from the *word*, Ya'al, יָאָל, which means, *to be foolish, was foolish acted foolishly*, to be willing, consent, assent, undertake willingly, take upon, begin,

content, to be in front, it is related to the **word** Ul, אול, to be in front, the **word**, VaAsher, is the **word** Asher repeated and here, it is translated as, wherein, the **word**, Chatanu, is the **word**, Chatat, repeated, and here, it is translated as, **we have sinned**)

Here we are told that after Miryam and Aharon, have been rebuked and punished by Yahweh for their jealousy and envy against Mosheh, and after Yahweh has meted out a punishment against Miryam, Aharon approaches Mosheh and says unto Mosheh, Alas, my master. One second ago, Aharon and Miryam accused Mosheh of being selfish and elevating himself over all of them, and now, that he and his sister's rebellious jealous and envious heart condition has been exposed for everyone to see, and after being punished by Yahweh, Aharon comes begging to Mosheh saying, בִּי אֲדֹנָי, Biy, Oh please, Adoniy, my master, אֵל-נָא תִשֶׁת עָלֵינוּ הַטָּאת, Al, do **NOT**, Na, I beseech you, Tashet, lay or set, Aleynu, upon us, Chatat, the Sin, אֲשֶׁר נִוְאָלְנוּ, Asher, by which, Noalnu, we have done foolishly, וְאֲשֶׁר הִטָּאנוּ, VaAsher, and by which, Chatanu, we have have sinned.

Here, like most people that have been caught doing something very wrong, or sinful, Aharon, falls on the mercy of Mosheh, and he pleads with Mosheh, saying I beg you my master Mosheh, do not lay the blame upon us for our Sin, for we were just being foolish, when we chose to murmur against You, Yahweh's anointed person.

Regardless of what Aharon says, we have to understand how serious this event was, and that forgiveness is not automatic, we all have to pay a price for sinning, even if we use the excuse that we were only being foolish. The reason I say that, is because, of the definition of the word Chatat, which is translated as Sin, but it has a much more profound meaning than just Sin, the word, Chatat, חָטָאת or חֲטָאָה, which does mean, sin, guilt, Sin-Offering, is from the **word** Chata, חָטָא, which means, to miss the mark, to wrong, to Sin, to transgress the Words of the Torah of our heavenly Father, he missed the goal, he incurred guilt, he bore a loss, he made a Sin Offering, he was or is cleansed or purified from sin, he disinfected, lost oneself, bewildered. However, if we look at the structure and the letters of this **word**, we see that what precedes the suffix letters, Aleph and Tav, are the Letters, Chet ח, which has the pictographic meaning of a **Fence**, and the letter Tet, which has the pictographic meaning of **a snake and or something that surrounds**. To me, I take this to mean, that the **word** Chatat, which is translated as Sin, is telling me, that when we Sin, when we transgress the Words of the Torah of our heavenly Father, we are actually being **fenced in by satan, the serpent**, he is in a sense rounding us up, and we have **NO** visible means of escaping our incarceration, **UNLESS**, we look to, and learn to depend on, the Aleph and Tav, the Alpha and the Omega, the beginning and the end, our Messiah, who **IS**, the Words of the Living Torah of our heavenly Father, made flesh, and, **IF** we can truly learn to **focus** all of our attention on the Aleph Tav, אַתָּא, the Torah made flesh, our Messiah, then, the letter Chet, ח, which pictographically means **a fence**, which speaks of the fence which was put up by satan, and which keeps us in bondage, **is changed**, and becomes **LIFE** to us, for the Hebrew **word** for **LIFE** or **ALIVE** is the **word**, Chay, חַי, which begins with the letter, Chet. Furthermore, if we take the letters Chet, ח, and Tet, ט, and reverse their order, they form the Hebrew **word**, Tach, חַט, which means, **SHUT**, and that is exactly what satan does to **all** the people that have Sinned, those that have transgressed the Words of

the Torah of our heavenly Father, and continue, on a daily basis, to Sin, to transgress the Torah, for satan shuts those people away from the Word of Yahweh, the Words that have the power to set them free, and keeps them in bondage, **until**, as I said above, they learn to place their entire focus, on the Words of Living Torah of Yahweh, the Words of our heavenly Father's Torah of Life, made flesh, our Messiah, and His Torah obedient Life. The key therefore, to ridding ourselves of **SIN**, ridding ourselves of the desire to Transgress the Words of our heavenly Father's Torah of Life, **IS** we all need to learn to Focus our attention on the Aleph Tav, **תא**, the inerrant and everlasting teaching and instructions of our heavenly Father, the Torah made flesh, and, **IF** we can really do that, then Yahweh promises us, that He will lead **ALL** willing, contrite and obedient hearts unto an eternal life at the Father's side. Therefore, the picture that Aharon's pleading with Mosheh, conjures up for me, is a picture of a repentant sinner, that comes to Messiah, the Words of our heavenly Father's Torah of Life made flesh, to repent of His Sins, and who pleads with Him, to forgive their Sin, their transgressions of the Words, of the Torah of our heavenly Father.

12 Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

אל-נא תהי כמֵת אֲשֶׁר בְּצֵאתוֹ מִרְחֶם אִמּוֹ וַיֵּאֲכַל חֲצִי בְּשָׂרוֹ

אל נא תהי כמת אשר בצאתו מרחם אמו ויאכל חצי בשרו

Al Na Tehiy Kamet Asher Betzeto MeRechem Imo VayeAkel Chatziy Besaro, where the **word**, Al, **אל**, means, **nothing, it will make my speech worth nothing**, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, **no, not, nay**, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, Na, **נא**, 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, **אנא**, which means, ah, now, I or we beseech you, I or we pray, the **word**, Tehiy, is form the **word** Hayah, **היה**, means, **is, also, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KaMet, **מות**, means, **dead, to die, he or she died, put to death, killed, death**, and in the form that it is used here, with the Kaph prefix, it means, **as one dead**, the **word**, Asher, **אשר**, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom**, whomsoever, whose, what, whatsoever, where, wherein, 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**, BeTzeto, is form the **word** Yatza, **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, and in the form that it is used here, it means, *when he comes out*, the *word*, MeRechem, מֵרַחֵם, means, *womb*, mercy, compassion, pity, but it also means to love, have mercy, have compassion, he had mercy upon, had compassion upon, was shown mercy and compassion, it also means loving, lover of scholars, the *word*, Imo, means, *his mother*, the *word*, VayeAkel, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, Chatziy, חֲצִי, means, *half*, middle, midst, it also means, arrow, arrowhead, the *word*, Besaro, is form 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)

Here Aharon pleads with Mosheh to intercede with Yahweh on Miryam's behalf, and he says to Mosheh, Let her not be as one *dead*, of whom the flesh is half consumed when he comes out of his mother's womb. As an intercessor, Mosheh is indeed a shadow picture of Messiah, and like Messiah, he too represents the Words of our heavenly Father's Torah of Life, that were given to him by Yahweh, on Mount Sinay, to give to all the people of Yisrael, as their constitution, their way of life, that when obeyed, will lead them onto everlasting Life.

13 And Mosheh cried unto YHVH, saying, Heal her now, O Elohim, I beseech You.

(וַיִּצְעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ)

אֵל נָא רַפָּא נָא לָהּ וַיִּצְעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ

VeYitzaq Mosheh El YHVH Lemor El Na Repha Na Lah, where the *word*, VeYitzaq, is from the *word*, Tza'aq, צָעַק, which means, *to cry, cry out, shout, outcry, he cried, cry of distress*, he complained, was noisy, it sounded like thunder, he stunned, stupefied, it bellowed, he cried, cried out, shouted, was called together, was summoned, was assembled, he burst into shouting, the *word* or name, Mosheh, means, *to be drawn out of*, the *word*, El, אֵל, denotes *motion toward or to, or direction toward, and it means, to, unto, toward, 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*, 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*, the *word*, El, is repeated, and here it is translated as, oh Elohim, 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, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the *word*, Repha, רַפָּא, or רַפָּה, means, *to mend, it is used as heal*, 57 times, as physician 5 times, as cure once, and as repaired, once, it also means, to cure, he mended, repaired, patched,

sewed up, recovered, stitched together, it also means, to weaken, he weakened, be feeble, to sink, decline, to relax, he set at ease, he was lazy, was idle, he let drop, loosened, let go, disheartened, he showed himself slack, became inactive, the **word**, Na, is repeated and here, it is translated as, I beg you, the **word**, Lah, means, **to or for her**)

Here we see what kind of man Mosheh really is, for he does not in any way, negotiate with Aharon, nor does he chastise him, for his and his sister's Sins, for as soon as Aharon tells Mosheh that Miryam is now a leper, Mosheh immediately cries unto Yahweh, saying, Heal her now, O Elohim, I beseech You.

Now I don't know about you, but I believe that most people would probably have the attitude of, well, let her suffer for a while and then you can heal her Yahweh, but, we see no such attitude in Mosheh, because his heart is **PURE**, it is filled with the Love of our heavenly Father, for His people, Yisrael, and even more so, for the members of his immediate family.

Unlike what most people would probably do, Mosheh did not in any way defend himself against the accusations that they laid at his feet, nor did he seek revenge against Miriam or Aharon. What he did, is show all of us, that the best way to handle any conflict, is through humility, and allowing Elohim to work on those who oppose us.

*Philippians 4:6-7 Be anxious for nothing; but, in every thing, **by prayer and supplication**, with thanksgiving let your requests be made known unto Elohim. 7 And the peace of Elohim, which passes all understanding, **SHALL** keep your hearts and minds through Messiah Yeshua, the Words of the Living Torah of our heavenly Father, made flesh. 8 Finally, brethren, whatsoever things are **TRUE**, whatsoever things are **HONEST**, whatsoever things are **JUST**, whatsoever things are **PURE**, whatsoever things are **LOVELY**, whatsoever things are **OF GOOD REPORT**; **IF** there is any **VIRTUE**, and if there be any **PRAISE**, think on these things.*

14 And YHVH said unto Mosheh, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַבְיָהָ יָרֻק יָרֻק בְּפָנֶיהָ הֲלֹא תְפַלֵּם שִׁבְעַת יָמִים תִּסְגֹּר שִׁבְעַת יָמִים מִחֻיץ לַמַּחֲנֶה וְאַחַר תֵּאָסֵף

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַבְיָהָ יָרֻק יָרֻק בְּפָנֶיהָ הֲלֹא תְפַלֵּם שִׁבְעַת יָמִים תִּסְגֹּר שִׁבְעַת יָמִים מִחֻיץ לַמַּחֲנֶה וְאַחַר תֵּאָסֵף

VaYomer YHVH El Mosheh VeAviyha Yaroq BePaneyha Halo TiKalem Shivat Yamiym TiSager Shivat Yamiym Michutz LaMachaneh VeAchar TeAseph, 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**, 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**, VeAviyha, 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, **if her father**, the **word**, Yaroq, ירק, means, **to spit, he spat**, but it also means, to be or grow green, to grow pale, was green, he coloured with green, green herbs, herbage, to be or grow green, green, yellow, the **word**, BePaneyka, is from the **word**, Paniym, פנים, 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, and in the form that it is used here, it means, **her face**, the **word**, HaLo, is from the **word** Lo which means, **no or not**, and with the letter, Lamed, as a prefix, it means, **should she not**, the **word**, TiKalem, is from the **word** Kalam, כלם, which means, **to put to shame, humiliate, he wounded, was insulted**, the **word**, Shivat, 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**, Yamiym, is the plural of the **word**, Yom, יום, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יום, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that Yahweh created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, the **word**, TiSager, סגר, means, **to shut, close, to deliver over, abandon, he shut up, confined, secluded, quarantined**, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion,

military closure, the **word**, Shivat, is repeated, and it means, **seven**, the **word**, Yamiym, is also repeated, and it means, **days**, the **word**, MiChutz, (מִחוּץ, means, **without, outside, outdoors, abroad**, in the street, and as an adverb it means, except, excepting, apart from, and with the letter Mem as a prefix, it means, **from outside**, the **word**, LaMachaneh, (לַמַּחֲנֶה, 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**, VeAchar, (וְאַחַר, means, **after, to be or remain behind, he was late, tarried, he delayed**, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, TeAseph, (תֵּאַסֵּף, means, **to gather, collect, reap, harvest, he gathered**, took away, removed, failed, withdrew, was gathered, was collected, was taken away by death)

Here Yahweh teaches Mosheh and us, a lesson about the importance of corrective punishment, as a deterrent, that will cause people to think twice before murmuring and sinning again. Yahweh says unto Mosheh, If her father had but spit in her face, should she not be ashamed seven days?

To understand what Yahweh is teaching Mosheh and all of us, we have to look at every aspect of this verse. The first aspect is Elohim's interaction with Mosheh, where He directly addresses the situation. As always, Elohim doesn't just react impulsively, He takes the time to explain things to us and to Mosheh. This shows us the importance of first communicating and understanding what is happening in any and all relationships. Throughout our lives, we may face challenging discussions and conflicts, but, if we want to be Like Yahweh/Messiah, we need to choose to respond with wisdom and care.

Next, we have the part of the verse where Yahweh says: If her father had but spit in her face, should she not be ashamed seven days? This is a reference to shame that actually reflects the cultural importance of honour in the society that the people of Yisrael lived at that time. Being ashamed was a form of humiliation that people would avoid at all costs. This notion, still exists today. We must keep in mind how our actions affect others and lead to feelings of shame or guilt. Miriam's punishment was not just for her actions, but also to display the seriousness of gossip, disrespect, which both her and Aharon were doing, for they were actually challenging Mosheh's Elohim given authority.

Furthermore, if we look at this a little closer, we can see that there is an element or a theme of restoration. Elohim does indeed punish Miryam, **BUT**, after the period of separation, Miryam can be brought back, which symbolizes to all of us, that there is and always will be, the hope of recovery from wrongdoing, as long as the people that have committed the wrongdoing willingly choose to confess their wrongdoing, then repent of it, and finally ask for forgiveness for their wrongdoing. It's a powerful reminder for all us, since we all have sinned and fallen short of the Glory of Elohim, that when we stumble, there **IS** a pathway back to Yahweh, because of His Grace, and we are to know that Yahweh is there, waiting for us with open arms.

Therefore Yahweh says: Let her be shut out from the camp seven days, and after that, let her be received in again.

The act of being shut out from the camp, for seven days, is significant, and I believe that it instills a period for Miryam and anyone else for that matter, to reflect on what they have done wrong, and hopefully, express some humility, as Yahweh works out their restoration, whereby they can be allowed back into the camp. Miryam's separation, does not just serve as punishment, but as a Grace-filled opportunity, for Miryam, and anyone else for that matter, that find themselves in the same situation that Miryam is in, to confront their feelings and understand the gravity of their words, which in Miryam's case, is, words that were spoken against Mosheh's Elohim given authority. As you can see, Elohim quite clearly shows us, that while He must hold us accountable, there is room for reinstatement and growth. Just as Miryam had to wait outside the camp, we all must face our own challenges and take the time to grow spiritually and emotionally from our mistakes, before being fully accepted back into the one and only family of our heavenly Father's Yisrael. This should remind all of us, that our actions do have consequences, but Elohim loves us so much that He has chosen to lovingly provide a way for all people to be redeemed, and that is what we are told in, *Philippians 2:12 Wherefore, my beloved, as you have always **OBEYED, NOT** as in my presence only, **BUT** now, much more in my absence, **work out your own salvation with fear and trembling.***

*Proverb 3:11 My son, do **NOT despise the chastening of Yahweh;** neither be weary of His correction: 12 For whom Yahweh loves he corrects; even as a father the son in whom he delights. 13 Happy is the man that finds wisdom, and the man that gets understanding.*

*15 And Miriam was shut out from the camp seven days: and the people did **NOT** journey till Miriam was brought in again.*

וּתְסַגֵּר מִרְיָם מִחֻצַּיִם לַמַּחֲנֶה שִׁבַּע יָמִים וְהָעָם לֹא נָסַע עַד־הֵאָסַף מִרְיָם
 וְתִסְגֵּר מִרְיָם מִחֻצַּיִם לַמַּחֲנֶה שִׁבַּע יָמִים וְהָעָם לֹא נָסַע עַד־הֵאָסַף מִרְיָם

VatiSager Miryam MiChutz LaMachaneh Shivat Yamiym VahaAm Lo Nasa Ad
 HeAseph Miryam, where the **word**, VatiSager is from the **word**, Sagar, סָגַר, means, to shut, close, to deliver over, abandon, he shut up, confined, secluded, quarantined, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word** or name Miryam, מִרְיָם, means, bitter, bitterness, rebelliously, it is from the **word** Meriy, מֵרִי, which means, rebellious, bitter, the **word**, MiChutz, is form the **word**, Chutz, חוּץ, which means, **without, outside, outdoors, abroad**, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaMachaneh, לַמַּחֲנֶה, 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**, Shivat, is from the **word**, Sheva, which means, seven, Yamiym, is the plural of the **word**, 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**, VahaAm, means, **and the people**, the **word**, Lo, means, **no or not**, 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**, Ad, אֶד, 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**, HeAseph, 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, the **word** or name, Miryam, מִרְיָם, means, bitter, bitterness, rebelliously, it is from the **word** Meriy, מֵרִי, which means, rebellious, bitter)

I hope you can see Yahweh's Grace at work in this verse, for it says, And Miriam was shut out from the camp **seven days**: and the people did **NOT** journey till Miriam was brought in again. We have to understand that **IF** the camp did move, that Miryam, who was tossed out of the camp, because she was a leper, would have had to fend for herself, for seven days, and then, try to catch up to wherever the people of Yisrael had moved too. But that is not the case, for we are told that Yahweh had the people of Yisrael wait, until Miryam's punishment was over, and then allow her back into the camp before the camp moved. We serve a great loving Elohim that does not want anyone to perish. The number seven in Scripture speaks of completeness, therefore this tells us that the lesson for Miryam, Aharon and all of the people of Yisrael, is that we must learn the lessons that Yahweh is teaching us before we can move on with the rest of our lives, by walking on His Path of Righteousness, which of course is total loving surrendered obedience to all the Words of our heavenly Father's Torah of Life, so that we can arrive at the predetermined destination, that our heavenly Father wants all of His children to arrive at, and that is, His everlasting Kingdom, where we will be invited in to spend eternity at His side, IF we stay on His predetermined Path of Righteousness.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

וְאַחַר נִסְעוּ הָעָם מִחֲצֵרוֹת וַיִּחַנּוּ בְּמִדְבַּר פָּאֲרָן

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VeAchar Nasu HaAm MeChatzerot VayaChanu BeMidbar Paran, where the **word**, VeAchar, אַחַר, means, **and after, or and afterwards**, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, **afterward**, the **word**, Nasu, 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**, HaAm, means, **the people**, the **word**, MeChatzerot, is the name of a camping station of the Yisraelites during their wilderness journey from Egypt to the Promised Land, and. it is also the plural of the **word** Chatzer, חֲצֵר, means, **enclosure, court, hamlet, village, premises of a farm**, he fenced in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, and with the letter Mem as a prefix, it means, from Chatzerot, VayaChanu, חָנָה, means, to bend, decline, encamp, he encamped, he pitched his tent, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the **word**, Machaneh, מַחֲנֵה, which means, encampment, and in the form that it is used here, it means, **and pitched**, the **word**, BaMidbar, מִדְבָּר means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, **came to an agreement**, to follow behind someone's back, **to drive or lead cattle or sheep to the pasture, a nourishing place**, it also means pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden has a the letter Mem prefix, and this letter Mem, means, from, or of, therefore, the **word** Midbar, could be translated as, **of or from the word**, or, **of or from the leader**, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the **words** of His Torah of Life, the **word** or name Paran, פָּאֲרָן, means, a broad central area of desert in Siynay Peninsula; it is to be distinguished form three smaller districts that are peripheral districts; Shur in the North West bordering Egypt, Siynay, in the southern tip of the Peninsula, and Zin, in the northeast, between Kadesh Barnea and the Arabah trough; consequently there is some overlap in the rather vaguely defined boundaries of Paran)

Here we are told, that after Miryam was allowed back into the camp, that the people of Yisrael, removed from Hazeroth, their camping station, and pitched their tents, in the wilderness of Paran, which is a broad central area of desert in Siynay Peninsula; it is to be distinguished from three smaller districts that are peripheral districts; Shur in the North West, bordering Egypt, Siynay, in the southern tip of the Peninsula, and Zin, in the northeast, between Kadesh Barnea and the Arabah trough; consequently, there is some overlap in the rather vaguely defined boundaries of Paran)



The word Paran, פָּאֵרָן, is the name of the district where the people of Yisrael encamped after the incident of Miryam being made a leper, by Yahweh, because of the jealousy and envy that she harboured against Her Brother Mosheh, Yahweh's appointed leader of the people of Yisrael, for a period of seven days, and then, after the seven day period, she was cured of her leprosy, by Yahweh, and she then was allowed back into the camp. Now if we look at the structure of this word Paran, we see that the first three letters spell the word פָּאֵר, Par, which means, to adorn, beautify, glorify, was glorified, showed his glory, it also means, to glean, it means, headdress, diadem, turban. By doing what He did to Miryam, Yahweh was demonstrating His Glory and wisdom to the people of Yisrael, and as you can see by the definition of the word Par, He wanted the people of Yisrael, to glean the lesson embedded in this event. And that lesson **IS**, we are **NOT** to be jealous nor envious of our Elohim appointed leaders. Now if we add the letter Nun, to this word Par we form the word Paran, פָּאֵרָן, and the letter Nun, which has a pictographic meaning of a fish jumping out of the water and represents, Life, then we can see that in the wilderness of Paran, is where Yahweh chose to teach His people Yisrael, a lesson on how to attain everlasting life.

Studying and keeping Torah together as a community.

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