

Study of Bamidbar 26

by Marc Gravelle

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Bamidbar 26:1-65

1 And it came to pass after the plague, that YHVH spoke unto Mosheh and unto Eleazar the son of Aharon the priest, saying,

(וַיְהִי אַחֲרֵי הַמַּגָּפָה, וַיִּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן לֵאמֹר)

וַיֵּהְיֶה אַחֲרֵי הַמַּגָּפָה, וַיִּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן לֵאמֹר
VayeHiy Acharey HaMagaphah, VayOmer YHVH Mosheh VeEl Elazar Ben Aharon HaKohen
Lemor, where the **word**, VayOmer is from 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**, Acharey, אַחֲרַי, means, behind, **after**, afterward,
since, other, the hinder part; the **word**, HaMagaphah, מַגָּפָה, means, **plague, epidemic**, wound,
it is from the **word** Nagaph, which means to strike; 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, against, in, with, into, at, by, before, it is also the short form of the title Elohim,
and means power, to be strong, and it is also a noun meaning, nothing, will make my speech
worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it
means no, not, nay; the **word** 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, Elazar, אֶלְעָזָר,
is the name of one of Aharon's sons, and his name is also a composite **word**, made of the
words, El, which is a short form of the title, Elohim, and the **word** Azar, עָזַר, means, to help,
assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his
name means, **Elohim is my help**; the **word**, Ben, בֶּן, means, **son**, offspring, branch, shoot,
inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times,
as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as
stranger, 10 times, as people 5 times; 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**,
HaKohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up,
established, one who stands serving Elohim, he ministered as a priest, he was or became a
priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest;
figuratively to put on the priestly garb; the **word**, Lemor, is the **word**, Amar, repeated and here
it is translated as, **saying**)

In verse 1 it says: *after the plague, Yahweh spoke unto Mosheh and unto Eleazar the son of Aharon the priest, saying, 2 Take the sum of all the congregation of the children of Yisrael.* Now when we

look at *verse 2* in the English there doesn't seem to be **ANYTHING** that really stands out or that we should pay particular attention, **BUT, IF** we read it in the original language, **IF** we read it in Hebrew, we see something beautiful emerge.

In Hebrew *verse 2* reads: שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדָת בְּנֵי־יִשְׂרָאֵל, Su Et Rosh Kal Adat Beney Yisrael, and the word Su, is from the **word** Asah, which means Take, therefore if we translate it as it is written, then in English it reads, Take the Aleph Tav, Rosh, the head, Kal, of all, Adat, the congregation, Beney, of the sons of Yisrael. Now we know, that the letters, Aleph and Tav represent our Messiah, and that He of course, **IS** the head of the congregation of the people of Yisrael, **BUT**, did you know that when it says, the head of all the congregation, the Adat, עֵדָת, that there is also a message hidden in that word. The **word** Adat, עֵדָת, which is translated as congregation, can be broken down to its three letters, the Ayin, ע, the Dalet, ד, and the Tav, ת. The letter Ayin, ע, means *eye, to see, to witness*, the letter Dalet, ד, represents *a door, a pathway* and the letter Tav, ת, represents *a sign or a covenant*. Furthermore, if we put the letters, Ayin, ע, and Dalet, ד, together, we form the Hebrew **word**, Ed, עֵד, which means **witness**, therefore, this **word** that is used to tell us that the people of Yisrael **ARE** to take the **HEAD of ALL** the **CONGREGATION**, of all the Adat, עֵדָת of the people of Yisrael, can, and should be understood to mean, take the **witness of the sign of covenant**, or **keep your eye on the One that IS the door to entering into the Covenant with our heavenly Father, keep your eye on the Aleph Tav, אַת**.

Please remember that Messiah Himself, told us, the very same thing, when He said in *Luke 21:28* **And when these things begin to come to pass, then LOOK UP, and LIFT UP YOUR HEADS; for your redemption draws near;** and when Messiah said those words, He was telling us to look up and focus on our heavenly Father's promise, that Messiah would return to draw **ALL** of the people of the Father's Yisrael onto Himself. Amein.

Yahweh tells Mosheh that he is to take Aleph Tav Rosh, אֶת־רֹאשׁ, a census, of all the children of Yisrael, which Mosheh had done previously when the original group of the people of Yisrael left their two hundred plus years of enslavement to their Egyptians taskmasters and headed into the wilderness as per Yahweh's Command.

In the first census, numbering or counting of the people of Yisrael in the wilderness we had these numbers:

Reuben:	46,500	Simeon:	59,300	Gad:	45,650
Judah:	74,600	Issachar:	54,400	Zebulun:	57,400
Ephraim:	40,500	Manasseh:	32,200	Benjamin:	35,400
Dan	62,700	Asher:	41,500	Naphtali:	53,400

In the second census, numbering or counting of the people we have these numbers:

Reuben:	43,730 = 2,770 <i>less</i> people	Simeon:	22,200 = 37,100 <i>less</i> people
Gad:	40,500 = 5,150 <i>less</i> people	Judah:	76,500 = 1,900 <i>more</i> people
Issachar:	64,300 = 9,900 <i>more</i> people	Zebulun:	60,500 = 3,100 <i>more</i> people
Ephraim:	32,500 = 8,000 <i>less</i> people	Manasseh:	52,700 = 20,500 <i>more</i> people
Benjamin:	45,600 = 10,200 <i>more</i> people	Dan	64,400 = 1,700 <i>more</i> people
Asher:	53,400 = 11,900 <i>more</i> people	Naphtali:	45,400 = 8,000 <i>less</i> people

In the numbering of the people of Yisrael the difference between the first and second census or counting, is One thousand Eight Hundred and twenty people, 1,820. The gamatria for each individual number of 1,820 is 1 or 1000 is an Aleph, א, the number 8 is a Chet, ח, the number 20 is a Kaf, כ, and together they spell the word אַחַיִךְ Echak, which can be read to mean *like your brother*. I believe that Yahweh is telling us, **IS**, that regardless of how we look at it, we, all of us, **ARE** our brothers keepers, and, as such, we should be interceding before His throne of Grace for each other; we are to pray for each other on a daily basis.

Zimri, was one of the leaders of the tribe of Simeon, and we are told that because of the whoredom of Yisrael, with the women of Moab, that 24,000 thousand of the people of Yisrael died. We can see that the tribe that lost the most people according to this second census, was the tribe of Simeon. If we use the same method of finding the gamatria for each individual number of the amount of people that the Tribe of Simeon diminished by, we see that the number is 37,100, we therefore have the number 3 which is the numerical value of the letter, Gimel, ג, the number 7 which is the numerical value of the letter, Zayin, ז, and the number 1, which is the numerical value of the letter, Aleph, א. When I searched the Hebrew dictionary I could **NOT** find a word with the spelling of אַזַּג, but I did find a **word** which is spelled with the letter Gimel and the letter Zayin, and that is the word, זג, Gaz, which means to **Shear, CUT OFF**, fleece, mown grass, shorn wool, and since the number One is an Aleph, and the letter Aleph represents our heavenly Father, then it appears to be telling us, that Simeon was **CUT OFF** from our heavenly Father's protective covering, and therefore, his numbers were diminished substantially from the first census, because of what the leaders of the tribe of Simeon did. Yahweh is not mocked my Friends, what you **SOW** is exactly what you will, indeed **REAP**, as the Tribe of Simeon found out.

There were seven tribes whose numbers increased; they were:

Judah:	Praise	Benjamin:	Son of right hand
Yisaskar:	He will reward	Dan:	Judge
Zebulun:	Residence	Asher:	Happy
Manasseh:	Cause to forget		

I believe that the names of the tribes where their numbers did increase, tells me a story, and that is,

that those of us who willingly and lovingly choose to surrender our wills to our heavenly Father's will, and choose to *praise* and worship Him on a regular basis, will be *rewarded* by having our heavenly Father and His Messiah, the Son of His Right Hand, come and make their *abode with us*, and because of His Grace and Mercy, He will cause us to *forget* our sinful past and make us the bride of Messiah, the bride of the *Son of the Right Hand* of the Father, and together, we will *judge* all the peoples of the earth and be *joyful* forever. This, for me, is a beautiful picture of the Gospel of our heavenly Father who has embedded the Gospel message over and over again in many different areas of His wonderful Scriptures.

As I mentioned above, there are seven tribes whose numbers increased and the number seven in Scripture represents completeness, and spiritual perfection, which can only be achieved through choosing to willingly and lovingly follow in the Torah obedient footsteps of our Messiah, as He taught us to do; for the Scriptures make it very clear that we *CAN* do all things through Messiah who strengthens us, *BUT* that apart from Him, the words of the Living Torah of our heavenly Father, made flesh, we can do *NOTHING*.

There were five tribes whose numbers decreased, and they were:

Reuben:	See you a son	Gad:	Overcome
Simeon:	Listen, hear	Ephraim:	Doubly fruitful
Naphtali:	Wrestling		

These names tell me that even though a person might be a first born *son*, we all must still learn to *Shema*, the Words of our heavenly Father's Torah of Life, which means, that we must learn, to *hear, listen, pay very close attention to, understand, believe, follow and obey* all the Words of our heavenly Father, the very same Words that He sent to earth, and that were manifested in the flesh, as His Son, and our Messiah, and become *overcomers* of the lusts of this world. *IF* we do not become *overcomers* of the lusts of our flesh, *THEN the promise of double fruitfulness of the firstborn son will pass us by, in the same manner that it passed Yishmael and Esav by*, and we will find ourselves *wrestling* with our own souls. The meaning of these names speak a a message that loud and clear to me, and that message *IS*, that unless people learn to lovingly submit their wills to our heavenly Father, in total loving surrendered obedience, to all the Words of His Torah of Life made flesh, our Messiah, they are doomed to *wrestle* with their flesh all the days of their lives, until their death, and when they are resurrected on judgment Day, they will be judged and sent to their second death in the lake of Fire.

As I mentioned above, there are *five* tribes whose numbers decreased and the number *five* in Scripture represents our heavenly Father's Torah of Life and His Grace, for they are synonymous terms, and here in these *five* names of the tribes that decreased in number, we see that our heavenly Father's Grace is extended to all those that have chosen the wrong path, he offered them the opportunity to return to Him through repentance. He does all of this because of His great love for all of His people.

In *Numbers 26:1* in the Hebrew Script, there is a large *gap* between the three words of *verse 1* and the beginning of *verse 2*. *It has the effect of causing us to pause*. When I saw it it caused me to ask, *WHY* is there a pause here in the Scripture? I believe there is a pause because our heavenly Father wants us to stop and reflect on how destructive and divisive, *Sin, Torah transgressions, rebellion and disobedience can be*; and it also draws our attention to what is going to be said next. It gives us

a message simply because it follows the passage which speaks of the zealousness of Pinchas. Now that Elohim has cleaned house, and rid Yisrael of those who willingly disobeyed Him, by bringing mixture into the camp, He now commands Mosheh to again take the sum of the people of Yisrael. The purpose was to show the people of Yisrael, that although they had lost many people because of their rebellious lustful and sinful attitude against Elohim, that He had **NOT** forsaken them, and their numbers were still very great, and, **IF** now, they chose of their own accord, to leave the lusts of the world behind them, and obey Elohim and keep all of His Commandments, exactly as He had given them to Mosheh at Mount Sinay, He not only would multiply them, as the sand of the sea, but, He would also fight their battles for them and protect them and provide for them. What marvellous promises Yahweh made them, and **ALL** they had to do to be recipients of these promises, is willingly and lovingly **OBEY** His Commandments, and since Elohim **DOES NOT CHANGE**, those promises are still true for us today, and we too can take advantage of them by doing what Yahweh told the people Yisrael to do, and that is, believe, follow and obey all the Words of our heavenly Father's Torah of Life, with surrendered contrite obedient loving hearts.

I can absolutely assure you, that you will **NOT** get the desired results, **IF** you try to keep the Torah for personal gain, or for fear of reprisal, or simply keeping it as rote routine. The required ingredient for a successful long lasting life, **IS LOVE, love** for our heavenly Father, His Son and **All** of His created beings. Without the **LOVE** ingredient, the recipe for success is flawed, and it will somehow fail over time, and people will turn to the gods of others, idols, and graven images, because, in their hearts, they will be lead to believe that Yahweh's formula for success is either too difficult, mundane and antiquated to work in their modern lives.

There are many names mentioned in **Chapter 26** and Elohim has painted a picture in the meaning of those names that describes the fall of mankind and he also chose to reveal His plan of redemption onto salvation through these names. As I said above there is a message in the meaning of the Hebrew names, and it applies to, and or describes the fall of Adam and or the fall of the people of Yisrael and Elohim's redemptive plan. I have chosen to use the example of Adam but the principle can easily be applied to Yisrael after they had become a nation at Mount Sinay.

The Names of Chapter 26:

Chanok, (initiate, begin, start)

Palu, (distinguished)

Chetzron, (courtyard)

Carmiy, (gardener)

Eliyav (Elohim is my Father).

His sons Nemuel, Datan and Abiyram did not have any tribes named after them so I did not include them in this genealogy

Nemuel, (anointing)

Jamin, (right hand or side)

Jachin (he will establish)

Zerah, (rising)

Shaul, (asked)

Zephon (watch tower)

Haggi, (festive)

Shuni, (to rest)

Ozni, (having quick ears)

Eri, (watchful)

Arod, (fugitive)

Areli, (heroic)

Shelah, (request)

Pharez, (breach, breaking forth)

Zerah, (rising light)

Hezron, (courtyard)

Hamul, (pitied)

Tola, (worm)

Pua, (to blow, a blast)

Jashub, (he will return)

Shimron, (Guardianship)

Sered, (to tremble)

Elon, (oak grove)

Jahleel, (expectant of God)

Machir, (salesman)

Gilead: (heap of testimony)

Jeezer, (helpless)

Helek, (portion)
Asriel, (right of God)
Shechem, (the neck, place of burden)
Shemida, (name of knowing)
Hepher, (a pit or shame)
Zelophehad (united)
 Zelophehad did not have a tribe named after him because he had all daughters and I wasn't sure if I should use any of the names in this definition
Mahlah, (sickness)
Noah, (movement)
Hoglah, (partridge)
Milcah, (queen)
Tirzah (delightsomeness).
Shuthelah, (crash, desolate, lay waste)
Becher, (young camel)
Tahan, (station)
Eran, (watchful)
Bela, (gulp, destruction)

Ashbel, (flowing)
Ahiram, (brother of height)
Shupham, (serpent like)
Hupham, (protection)
Ard (wander, fugitive)
Naaman (pleasantness):
Shuham, (humbly)
Jimna, (prosperity)
Jesui, (level)
Beriah, (in trouble)
Heber (community),
Malchiel, (king of God)
Sarah (superfluity).
 Sarah has no family named after her so I excluded the meaning of her name from this group
Jahzeel (Yah will allot, apportion, designate)
Guni (protected)
Jezer (conception)
Shillem, (requit, recompense, reward)

I believe that the Message embedded of *Bamidbar 26* Genealogy is:

Elohim **began** part of His plan of Salvation by **distinguishing** or setting apart for Himself a new creature called man. This man was to dwell in the **courtyard** of Elohim and commune with Elohim everyday. The man was to keep the garden of Elohim and be His **gardener** to watch, guard and tend to Elohim's creation. As Adam's **Father**, Elohim **anointed** Adam as **His right hand** and **established** him as having dominion over Elohim's creation. Adam was to **rise above** his fleshly desires and obey Elohim's Commandments; and all that Elohim asked of Adam, was, that he would not eat of the tree of the knowledge of good and evil. Adam was to be a sentinel, a strong **watch tower** for the **word** or Commandments of Elohim.

By obeying Elohim, Adam's life would be joyous and **festive**, because Elohim had promised him, that all that Adam would put his hand to, Yahweh Elohim would make it prosper. Elohim offered Adam rest, a **peaceful rest**, with a the kind of peace that passes all understanding. And all Adam had to do, was *Shema His Words*, which means that he was to have an **attentive ear**, he was to hear, listen, pay very close attention to, understand, believe, follow and obey and the Commandments of our heavenly Father, he was to understand and obey and **watch** over the Word of Elohim for his life depended on it.

Unfortunately, Adam erred and became a **fugitive** from the presence of Elohim. Adam thought that he was being a **hero** to his wife Chava (Eve) by eating of the forbidden tree, because, Eve, his wife had **requested** that he taste of the tree. Eve thought that the fruit of the tree was good and that it would make her wise, and more like Elohim, and Adam did what Eve requested of him. But instead of pleasing Elohim they **breached** the Covenant that Elohim had made with them. Now instead of being **a light** onto the world and living in the **courtyard** of Elohim, Adam is to be **pitied**, for he acted like a **worm** and Elohim **blew** him out of the Garden of Eden. Elohim had warned him that on the day that he ate of the tree of the knowledge of good and evil he would **return** to the dust of the earth from which he was created, in other words, he would **die**. Elohim would no longer be his **guardian**

and provider, but Adam would have to go through his life in a fear filled and *trembling* way, knowing that he had been the creator of his own demise.

Elohim had created Adam to be as solid as an *oak tree* and Elohim *expected* Adam to stand upright and live according to Elohim's Words. But, Adam *sold out*, because he followed the *testimony* of satan, Adam became *helpless*, and his *portion* of life in the Garden given to him as a *right from Elohim* was now, *forfeited*. Now, he would have to carry all the *burdens on his shoulders* rather than giving them to Elohim and have Elohim resolve them. The knowledge that Adam had was because he first believed in the Name and the Words of Elohim, for all *knowledge is in His Name*, and now, it was gone, and he was *ashamed* of what he had done. He was no longer *united* with Elohim, and his heart was *sickened*. His *movements* upon the earth would now be restricted for he could no longer return to the Garden of Eden, and his strength would now be like a little bird, a *partridge*, rather than the strength of the Lion of Judah. Adam erred by making his wife a *queen* and obeying her, rather than the one true King. Because of his choices, Adam would no longer find *delight* in Elohim and his world would now *be a desolate empty place, a wasteland* because when Adam sinned, and ate of the tree of the knowledge of good and evil, it severed his spiritual connection with our heavenly Father. Adam would now be like a *young camel*, no longer having the leadership qualities of an adult. His *station* would now be reduced to that of a mere mortal without the protection of the one and only living Elohim. Adam would have to watch his every footstep, for without Elohim, every step can lead to *destruction*. No longer would wisdom *flow* from Elohim to Adam, for he had fallen from the *lofty position* of the courtyards of Elohim, to where he now would be humbled like a *serpent that crawls on its belly*. No longer would he have the *protection* of Elohim, but he would wander *as a fugitive* forced out of his home. The *pleasantness* that was offered to him in the Garden in the presence of Elohim, and that he once *humbly* accepted from Elohim, the *prosperity* that knew no boundaries or the *levels* of wisdom that were far beyond his fleshly capabilities, were now gone, and he found himself *in trouble*, because he had been ejected from the *community* of Elohim, *the King*, because he treated the blessings of Elohim as nothing, as superfluous to the love that he had for Eve.

Because of Adam's sin, you would think that the whole world is doomed, but you would be wrong, for Elohim has *designated* us, His creation, for salvation. Elohim's plan of Salvation was put in action the very minute that Adam sinned, for He created a way for us to return to Him, to return under His umbrella of *protection*, and that is why a Saviour was *conceived*, born of a virgin so that He could become *the second Adam* and redeem us from our sins and take our punishment upon Himself, the punishment that was our *reward* for our sins, and restore us to His Kingdom.

That, my friends, *IS* the message that I believe Yahweh has woven through the meaning of the names of the people that were involved in this episode of Scripture.

2 Take the sum of all the congregation of the children of Yisrael, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Yisrael.

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְבֵית אֲבֹתָם כָּל־יִצְאָן צָבָא (בְּיִשְׂרָאֵל

לְשָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְבֵית אֲבֹתָם כָּל־יִצְאָן צָבָא

Su Et Rosh Adat Beney Yisrael MiBen Esriym Shanah VeMalah LeBeyt Avotam Kal Yotze

Tzava BeYisrael, where the **word**, Su, 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, tempt, try, advance, respect, magnify, 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, 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**, Rosh, רֹאשׁ, means, head, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison; the **word**, Adat, is from the **word** Edah, עֵדָה, means, **assembly, congregation, company, group assembled together by appointment**, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; the **word**, Beney, means, **the children or the sons of**; the **word**, Yisrael; יִשְׂרָאֵל is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family 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**, MiBen, is from the **word** Ben, בֵּן, which means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as **old**, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, and here, it is translated as **from old**; the **word** Esriym, means, twenty; the **word**, Shanah, שָׁנָה, means, **year**, yearly, change, period of changing seasons, to repeat, do again, duplicate, transmute, second time, diverse, alter, disguise, doubled, pervert, preferred, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed,

was different, it means to sleep or slumber, the **word**, VeMalah, is from the **word** Ma'al, מַעַל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, to commit, done, to act unfaithfully, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, sacrilege, it also means, high place, height, raising, lifting, go up, ascend, to cover, upper part, upper garment, **upward, above, on high, overhead**, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully; the **word**, LeBeyt, is from the **word**, Beyt, בַּיִת, means, **house**, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate; the **word**, Avotam, is from the **word**, Av, אָב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, **their father**; the **word**, Kal, means, **all, the whole of**; the **word**, Yotze, 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**, Tzava, צָבָא, or צְבָאָה, means, army, host, military service, **war, warfare, to wage war, he fought**, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צְבָאוֹת; the **word**, BeYisrael, בְּיִשְׂרָאֵל, 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)**

Mosheh is told by Yahweh in *verse 2* to take the sum of all the congregation of the children of Yisrael, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Yisrael. I explained to you above what I believe the words:

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל, Shu Et Rosh Kal Beney Yisrael means. Then, Mosheh is told that he is to count only the sons that are from the age of twenty years old and upward, throughout their fathers' house, all that are able to go to war in Yisrael. The number twenty in Scripture represents, the age of maturity, for if you recall, only the men that were twenty years old and older, were condemned to die in the wilderness, and the number twenty, also represents redemption, for it is at the age of twenty that their parents are to pay half a Sheqel to redeem their sons. The males that were younger than twenty, were not held responsible for what their parents did. This tells me that whatever age a man is, Yahweh wants to redeem them all, those under twenty, have not reached the age of majority, and therefore, according to Yahweh, they are not held responsible, which seems to indicate to me, that they are redeemed, and the ones that are twenty years old and older, are offered an opportunity to be redeemed, by the Grace and Mercy of our heavenly Father, for Scripture makes it very clear, that our heavenly Father does **NOT** want even one person to perish, and therefore, He goes to great lengths, to give us to opportunity to surrender our hearts, minds, souls and strength to Him, so that He can fill us with His Holy Spirit who is tasked by our heavenly Father with the very

specific purpose of causing all the people that will allow Him, to believe, follow and obey all the Words of our heavenly Father's Torah of Life. And He does all of that because of His great love for us.

3 And Mosheh and Eleazar the priest spoke with them in the plains of Moab by Jordan near Jericho, saying,

וַיִּדְבֹר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲתָם בְּעֵרְבַת מוֹאָב עַל-יַרְדֵּן יְרֵחוֹ לְאַמֹּר
 99712

VayeDaber Mosheh VeElazar HaKohen Otam BeArvot Moav Al Yarden YeRehu Lemor, where 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** or name Mosheh, means, **to be drawn out of**; the **word** or name, VeElazar, אֶלְעָזָר, is the name of one of Aharon's sons, and his name is also a composite **word**, made of the **words**, El, which is a short form of the title, Elohim, and the **word** Azar, עָזָר, means, to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**; the **word**, HaKohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the **word**, Otam, אֲתָם, means, **them**; the **word**, BeArvot, is from the **word**, Arabah, עֲרַבָה, which means, **desert plain, desert, wilderness, steppe**, it also means, willow, willow brand, twigs of willow used as Sukkot, it means, pledge, token, it means, trough, tub, a small boat; the **word** or name, Moav, מוֹאָב, is **a Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered**; the **word**, Al, 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**, Yarden, יַרְדֵּן, means, one who descends, it is from the **word** Yarad, or Yared, which means to come or go down, descend, it is also **the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; the **word**, Yerecho, יְרֵחוֹ or יְרֵחוֹ, or יְרֵחוֹ, means, **the city of the moon god, it is a city that is about ten miles north of the Dead Sea**; 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)

This of course is before entering the Promised land, Yahweh commanded Mosheh to take a census of the people of Yisrael because He was going to divide the land unto the tribes of Yisrael, according to this new census.

4 Take the sum of the people, from twenty years old and upward; as YHVH commanded Mosheh and the children of Yisrael, which went forth out of the land of Egypt.

מִבְּנֵי עֲשָׂרִים שָׁנָה וְיָמַעְלָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיְצְאִים מֵאֶרֶץ מִצְרָיִם
 טַפְלֵי שְׁנַיִם עָשָׂר שָׁנָה וְיָמַעְלָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיְצְאִים מֵאֶרֶץ מִצְרָיִם

MiBen Esriym Shanah VaMalah KaAsher Tzivah YHVH Et Mosheh UBeney Yisrael
 HaYotziym MeEretz Mitzrayim, where the **word**, MiBen, is from the **word**, Ben, בֵּן, means, **son, offspring, branch**, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people, 5 times, and here it is translated as, **from sons that are**; the **word**, Esriym, means, **twenty**; the **word** Shanah, שָׁנָה, means, **year**, yearly, change, period of changing seasons, to repeat, do again, duplicate,, transmute, second time, diverse, alter, disguise, doubled, pervert, preferred, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber; the **word**, VaMalah, is form the **word** Maal, (מַעַל), which means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, to commit, done, to act unfaithfully, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, sacrilege, it also means, high place, height, raising, lifting, go up, ascend, to cover, upper part, upper garment, **upward**, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully; the **word**, Ka'asher, כְּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though; thew **word**, Tzivah, צִוָּה, which means, **command, commanded, commandment**, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, 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** or name, Mosheh, means, **to be drawn out of**; the **word**,

UBeney, means, and 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**, HaYotziym, is from the **word**, Yatze, **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**, MeEretz, id from the **word** Eretz, **אֶרֶץ**, which means, **earth, land, country, ground**, and with the letter Mem as a prefix, it means, **out of or from the land**, the **word**, Mitzrayim, **מִצְרַיִם**, means, **Egypt**, and it is from the root **word** Mitzry **מִצְרַי**, 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 Mosheh and Eleazar the priest spoke with them in the plains of Moab by Jordan near Jericho, saying, Take the sum of the people, from twenty years old and upward; as Yahweh commanded Mosheh and the children of Yisrael, who went forth out of the land of Egypt. This indicates to me that no one is to be left behind, all males that are twenty years old and older are to be counted as part of the larger family of Yisrael. You might ask, well what about the males that were under twenty years of age, how are they part of the family of Yisrael, if they are not counted? Well that responsibility falls on the parents, they are the ones that are to ensure that their minor children, are protected by them, for they will, at a future date, be numbered as part of the people of Yisrael. The names of the people that are counted, is also important for the future, so that all people of Yisrael can easily trace their family lineage, based on this new census.

5 Reuben, the eldest son of Yisrael: the children of Reuben; Chanok, of whom comes the family of the Chanokiy: of Palu, the family of the Paluiy:

רְאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן הַנּוֹדֵד מִשְׁפַּחַת הַחֲנֹכִי לְפִלְיָא מִשְׁפַּחַת הַפְּלֵאָי

רְאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן הַנּוֹדֵד מִשְׁפַּחַת הַחֲנֹכִי לְפִלְיָא מִשְׁפַּחַת הַפְּלֵאָי

Reuben Bekor Yisrael Beney Reuben Chanok Mishpachat HaChanokiy LePalu Mishpachat

HaPeluiy, where the **word** or name, Reuben, **רְאוּבֵן**, is a composite **word**, made up of the

word Ra'ah, **רָאָה**, which means, **see, to see, saw**, beheld, perceived, conceived, understood, chose, approved of, preferred, was seen, was visible, he appeared, showed himself, and the **word**, Ben, which means, son, therefore, the name Reuben, means, **see a son**, and Reuben was the firstborn son of Ya'aqov and Leah; the **word**, Bekor, **בְּכוֹר**, or **בְּכוֹרָה** means, to bring forth, it brought forth, **firstborn**, eldest, senior, elder, virgin, woman having a child, first fruits, first results, he invested with birthright, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early; 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*, Beney, the son of; the *word* or name Reuben is repeated and it is defined above; the *word* or name Chanok, חֲנוּךְ, means, inauguration, consecration, initiation, training, education, related to the *word* Chanukah, which means, inauguration, dedication, festival of Dedication, it is also, *the name of Reuben's firstborn son*; the *word*, Mishpachat, is from the *word*, Mishpachah, מִשְׁפָּחָה, which means, *family*, kindred, clan, species, kind, race, offspring; the *word*, HaChanokiy, is translated as Chanokites; the *word* or name, LePalu, פְּלוּא, possibly from the name, Pelayah פְּלֵאִיהַ, which means, *Yahweh is wonderful or Yahweh has done wondrous things*, and Palu *is the name of Reuben's second born son*, and he is the ancestor of the tribe of the Paluites, the *word*; Mishpachat is repeated and here it is translated as, *family*, the *word*, HaPaluiy, is translated as, *the Paluites*)

6 Of Chetzron, the family of the Chetzroniy: of Karmiy, the family of the Karmiy.

לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרוֹנִי לְכַרְמִי מִשְׁפַּחַת הַכַּרְמִי
 אֶלֶף אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם

LeChetzron Mishpachat HaChatzroniy LeKarmiy Mishpachat HaKarmiy, where the *word*, LeChetzron, חֶצְרוֹן, is *the name of Reuben third son, and grandson of Ya'aqov*, and he is the ancestor of the clan of the Chetzronite, within the tribe of Reuben, his name means, of the courtyard, pertaining to the courtyard, courtier, janitor, it is from the *word*, Chatzer, which means, enclosure, court; the *word*, Mishpachat, means, family, the *word* HaChetzroniy, means, the Chetzronites; the *word*, LeKarmiy, כַּרְמִי, means, *vineyard, gardener*, and it is *the name of Reuben's fourth son*; the *word*, Mishpachat, means *family*; the *word*, HaKarmiy, means, the *Karmites*)

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

אֵלֶּה מִשְׁפַּחַת הָרְאוּבֵנִי וַיְהִינוּ פְּקֻדֵיהֶם שְׁלֹשָׁה וָאַרְבָּעִים אֶלֶף וְשֵׁבַע מֵאוֹת וּשְׁלֹשִׁים
 אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם אַרְבָּעֵים וְשָׁנָיִם

Eleh Mishpachat HaRuubeniyy VayiyHyu Pequdeyhem Shloshah VeArbaiym Eleph USheva Meot UShloshiyim, where the *word*, Eleh, אֵלֶּה, means, *these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, the *word*, Mishpachat, means family; the *word*, HaRuubeniyy, means the Reubenites, VayiyHyu, is from the *word* Hayah, הָיָה, which means, is, also, to be, exist, are, *were*, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; Pequdeyhem, is from the *word*, Paqad, פָּקַד, means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor,

to be exalted, and together, they means my father is exalted; the **word**, Hu, הוּ, means, he or it; the **word** or name, Datan, is repeated, and it is defined above; the **word** or name, VeAbiyram, is also repeated, and it too is defined above, Qeroiy, is from the **word**, Qariy, קָרִי, means, **called, select, famous**, variant, readable, legible, he read; the **word**, HaEdah, (עֲדָה), means, **assembly, congregation**, company, group assembled together by appointment, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Hitzu, is from the **word**, Natzah, נָצַח, which means, **to strive, to quarrel, he caused a quarrel, he engaged in a struggle against, he fought, he struggled**, to be destroyed, be in ruins, it also means, to fly, fly away, feather, plumage, to be covered in feathers, it means, blossom, flower; the **word**, Al, אֵל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, **against**, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the **word** or name, Mosheh, means **to be drawn out of**, the **word**, VeAl, is the **word** Al, repeated, and here it is translated as, **and against**; 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**, BaAdat, is from the **word** Edah, עֲדָה, means, **assembly, congregation, company, group assembled together by appointment**, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; the **word** or name, Qorach, קֹרַח, is the name of the first son of Yitzhar, who is the son of Kohath and his name means, **to make bald**, he became bald, baldness, uncovered, he wounded, made sores, he made himself bald, a place from where plants have been removed, it also means, to turn to ice, ice, frost, it is also **the name of a son of Esav, through Aholiybamah**; the **word**, BeHatzotam, is from the **word**, Natzah, נָצַח, which means, **to strive, to quarrel, he caused a quarrel, he engaged in a struggle against, he fought, he struggled**, to be destroyed, be in ruins, it also means, to fly, fly away, feather, plumage, to be covered in feathers, it means, blossom, flower; the **word**, Al, is repeated and here it is translated as, **against**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

Datan and Abiram together with Qorach, lead the rebellion against Mosheh and Aharon, (*Bamidbar 16*), and as punishment for their rebellion Yahweh caused the earth to open up and swallow them alive, along with their tents and all the people that were with them in their tents.

and when she found out she was pregnant, she thought to herself, wait till my husband Jacob **Hears** that I am pregnant with a son, then he will love me, therefore the name, Shimon, is from the **word** Shema, שָׁמַע, which means, **to hear**, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**; LeMishpechotam, 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, after their families; the **word**, LeNemuel, נְמוּאֵל, is the name of the son of Shimon, and grandson of Ya'akov, and the ancestor of the Nemuelites, (2) it is also the name of the son of Eliab, and descendant of Reuben, his brothers, Datan and Abiram, were among the leaders who joined in the rebellion against Mosheh lead by Qorach, the **word** Mispachat, is the **word**, Mishpachah, repeated, and here it is translated as, the family of; the **word**, HeNemueliy, means, the Nemuelites; the **word** or name, LeYamiyn, is from the name, Yamiyn, יָמִיִן, and it means, right hand, **it is the name of Shimon second born son**, and he is the founder of the family of the Yaminites; the **word** Mishpachat, means, the family; the **word**, HaYaminiy, means, of the Yaminites; the **word** or name; LeYakiyn, יָכִיִן, means, Yah Establishes, it is the name of the son of Shimon, and the ancestor of the clan of the Yakinites, (2) it is also the name of a Levite, that was appointed by lot, as the head of the twenty first course of Priest, during David's reign, (3) it is the name of one of the Priests who lived in Jerusalem after the exile; the **word**, Mishpachat is repeated, and here it is translated as, **the family of**, the **word**, HaYakiniy, which means, **the Yakinites**)

In *verse 9* we are told that the sons of Eliyav, were, Nemuel, and Datan, and Abiyram, and although Datan and Abiyram did indeed join in the rebellion against Mosheh and Aharon, we can deduce, that since Nemuel name, is not mentioned as part of the group that did indeed rebel against Mosheh and Aharon, that he was not part of that rebellious group, which tells me, that Nemuel represents, the capacity for everyone to make up their own minds, and **NOT** allow themselves to be influenced by bad and or evil ideas and or plans, even though ones brothers or one's whole family may be involved in these evil plans.

13 *Of Zerach, the family of the Zarhites: of Shaul, the family of the Shaulites.*

לְזָרַח מִשְׁפַּחַת הַזָּרְחִי לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי

לְזָרַח מִשְׁפַּחַת הַזָּרְחִי לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי

LeZerach Mishpachat HaZarchiy LeShaul Mishpachat HAshauliy, where the **word**, LeZerach, זָרַח, means, to rise, shine, it rose, shone, it broke forth, he caused to rise, caused to shine, he went eastward, it broke forth, appeared, shining, dawning, **it is the name of Yehudah's fifth son**, and it is also the name of the son of Reuel, and grandson of Esav, who was a chief of one of the clans of the Edomites, and the father of Yobab who was the second king of Edom; the **word**, Mishpachat, means, **the family**; the **word**, HaZarechiy, which means, the Zarechites, the **word**, LeShaul, means, **of Shaul**, and the name, שָׁאוּל, Shaul, means, borrowed, asked, interrogated, entreated, but the same spelling, also means, the underworld, the nether world, the grave, it is also, the name of the son of Kish, who was the son of Abiel, the son Zerot, the son Becorath, the son of Aphia of Benjamin, and the first king of Yisrael, **it is also the name of a son of Simeon by a Canaanitish woman, and he is the founder of the family of the Shaulites**; the **word**, Mishpachat, means, **the family of**, the **word**, HaShauliy, means, **the Shaulites**

14 These are the families of the Shimoniy, twenty and two thousand and two hundred.

אלה משפחת השמעני שנים ועשרים אלף ומאתים
אלף משפחת האזניי לערי משפחת הערי

Eleh Mishpachat HaShimoniy Shnayim VeEsriym Eleph UMatayim, where the **word**, Eleh, אלה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Mishpachot, is the plural of the **word**, Mishpachah, which means, **family**, the **word**, HaShimoniy, means, **the Shimonites**; the **word**, Shnayim, means, **two**; the **word**, VeEsriym, means, **twenty**, the **word**, Eleph, means, **thousand**, the **word**, UMatayim, means, **and two hundred**)

In the previous chapter we are told that Zimri who was a prince to the tribe of Shimoniy (Simeon) or Simeonites had sexual relations with an idolatrous Midianite woman named Cozbi, in the presence of Mosheh, Aharon and all the congregation of Yisrael, and since he was a leader or a prince of the tribe of the Simeonites, it stands to reason that he influenced a lot of people that were under him, which means that more than likely, many followed in his rebellious footsteps, and we therefore have to ask, is that why the Simeonites suffered the greatest loss of numbers, for they decreased in numbers by thirty seven thousand one hundred people (37,100).

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

בני גד למשפחתם לצפון משפחת הצפוני לחגי משפחת החגי לשוני משפחת השוני
פזז ר למשפחתם לצפון משפחת הצפוני לחגי משפחת החגי לשוני משפחת השוני
זלזז

Beney Gad LeMishpachotam LiTzephon Mishpachat HaTzphoniyy LeChagiy Mishpachat HeChagiy LeShuniy Mishpachat HaShuniy, where the **word**, Beney, means **the children of**; the **word** or name, Gad, גד, 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**, LeMishpachotam, means, **after their families**; the **word**, LiTzephon, צפון, is the name of the son of Gad, grandson of Ya'aqov, and ancestor of the Zephonites, the **word**, Mishpachat, means the family of; the **word**, LeChagiy, חגי, means to be born on a Feast Day, it is the name of the son of Gad, and ancestor of the Haggites; the **word**, LeShuniy, שוני, is the name of the son of Gad, and grandson of Ya'aqov, and the ancestor of the Shunites; the **word**, Mishpachat, means, **the family**; the **word**, HaShuniy, means, **the Shunites**)

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

לאזני משפחת האזני לערי משפחת הערי
זלזז למשפחת האזני לערי משפחת הערי

LeAzniy Mishpacahat HaAzniy LeEriy Mishpachat HaEriy, where the **word** or name, LeAzniy, אזני, means, **Yah has heard**, it is said to be the short form of Aznayah, אזנייה, it is **the name of the son of Gad**, also called, Ezbon, and ancestor of the tribe of Azniy אזני, or

Oznites, the *word*, LeEriy, עֲרִי, means, watcher or protector, it is *the name of a son of Gad*, and grandson of Ya'aqov, and the ancestor of the Erites, the *word*, Mishpachat, means the family, the *word*, HaEriy, means, the Erites)

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

לְאַרֹד מִשְׁפַּחַת הָאֲרֹדִי לְאַרְאֵלִי מִשְׁפַּחַת הָאֲרֵאֵלִי
 זַלְאָרְאֵל אֲבִיכָא זַלְאָרְאֵל זַלְאָרְאֵל אֲבִיכָא זַלְאָרְאֵל

LeArod Mishpachat HaArodiy LeAreliy Mishpachat HaAreliy, where the *word* or name, LeArod, אֲרֹד, is a son of Gad, and ancestor of the Arodite clan, the *word* Mishpachat, means, *the family*, the *word*, HaArodiy, means, *the Arodites*, the *word*, LeAreliy, אֲרֵאֵלִי, is the name of a *son of Gad*, and *ancestral head of the Arelites*, the *word*, Mishpachat, means, *the family*, the *word*, HaAreliy, means, *the Arelites*)

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

אֵלֶּה מִשְׁפַּחַת בְּנֵי־גַד לְפִקְדֵיהֶם אַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת)
 אֵלֶּה מִשְׁפַּחַת בְּנֵי־גַד לְפִקְדֵיהֶם אַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת

Eleh Mishpachot Beney Gad LiPequdeyhem Arbaiym Eleph VaChamesh Meot, where the *word*, Eleh, means, *these*; the *word*, Mishpachot, is the plural of the *word* Mishpachah, which means, *family*, the *word*, Beniy, means, *the children of*, the *word* Gad, גַּד, 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 Yisrael, regiment, battalion; the *word*, LiPequdeyhem, is from the *word*, Paqad, פָּקַד, which means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, counted, enumerated, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the *word*, Arbaiym, means, *forty*, the *word*, Eleph, means, *thousand*, the *word*, VeChamesh, means, *and five*, the *word*, Meot, means, *hundred*)

19 The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וַאוֹנָן בְּאֶרֶץ כְּנָעַן)
 בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וַאוֹנָן בְּאֶרֶץ כְּנָעַן

Beney Yehudah Er VeOnan VeyaMat Er VeOnan BeEretz Kena'an , where the *word*, Beney, means, *the sons or children of*, the *word* or name, Yehudah, יְהוּדָה, Yehudah, is *the name of Ya'aqov's fourth son*, and the name Yehudah, is a composite *word*, made up of the *words*, Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the *word* Yah, which is a short form of the Name Yahweh, therefore, *the definition of the word Yahudah (Jew), IS a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's words of Life, His inerrant and*

everlasting teaching and instructions, His Directives for everlasting Life, the words of Yahweh's Torah of Life, the word or name, Er, עֵר, is the name of Yehudah's first son, and his name means, awake, wakeful, it means, laurel, but it also means, enemy, foe, the word or name, VeOnan, וְאֹנָן, is the name of Yehudah's second son, and his name means, onanist, masturbator, and without the letter Vav, the word, Onan, אֹנָן, means, to complain, murmur, lament, bewail, mourn, he groaned, the word, VeyaMat, is from the word, Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, death, the word or name, Er, is repeated and it is defined above, the word or name VeOnan, is also repeated, and it too is defined above, the word, BeEretz, אֶרֶץ, means, earth, land, country, ground, and with the letter Bet as a prefix, it means, in the land, the word, Kena'an, כְּנָעַן, means, Canaan, Phoenician, it also means, merchant, trader, so called because the Phoenicians were traders, the word,

The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. This refers to Bereshiyt (Genesis) 38 where we are told that Yehudah's first born son, Er, who was married to a woman named, Tamar, died, because of committing some unspecified but serious Sin. The Scriptural practice at that time is that if a man died childless, then his brother was to marry the widow, so that the firstborn child of their union, would be counted as the seed of the deceased brother. So Yehudah married off his second son, Onan to Tamar, but Onan, knowing that the seed would not count as his own, refused to consummate the act of intercourse with Tamar, do that she would never get pregnant and give birth to a child, and Yahweh Elohim took his life.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

וַיְהִי בְנֵי־יְהוּדָה לְמִשְׁפְּחוֹתָם לְשֵׁלָה מִשְׁפַּחַת הַשְּׁלָנִי לְפָרֵץ מִשְׁפַּחַת הַפָּרְצִי לְזָרַח (

מִשְׁפַּחַת הַזָּרְחִי

וַיִּיְהִי בְנֵי־יְהוּדָה לְמִשְׁפְּחוֹתָם לְשֵׁלָה מִשְׁפַּחַת הַשְּׁלָנִי לְפָרֵץ מִשְׁפַּחַת הַפָּרְצִי לְזָרַח מִשְׁפַּחַת הַזָּרְחִי

VayiHyu Beney Yehudah LeMishpechotam LeShelah Mishpachat HaShelaniy LePeretz Mishpachat HaPartziy LeZerach Mishpachat HaZarchiy, where the word, VayiHyu, 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, Beney, means, *the sons or children of*; the word, Yehudah, יְהוּדָה, Yehudah, is *the name of Ya'aqov's fourth son*, and the name Yehudah, is a composite word, made up of the words, Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the word Yah, which is a short form of the Name Yahweh, therefore, *the definition of the word Yahudah (Jew), IS a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the words of Yahweh's Torah of Life*, the word, LeMishpechotam, is form the word Mishpachah, and in the form that it is used here it means, *after their families*, the word or name, LeShelah, לְשֵׁלָה, is *the name of Yehudah's third son, and his name means, to be quiet, be at ease, was tranquil, was careless, was thoughtless, erred, forgot, went astray, was negligent, he led to false hopes, deceived,*

misled, it also means to draw out, afterbirth, he drew out from water, the **word**, Mishpachat, means, **the family**, the **word** or name, HaSelaniy, means, **the Shelanites**, the **word** or name, LaPeretz, פֶּרֶץ, means, **to break, break through, break out**, break to pieces, burst, to spread, extend, to go over and beyond, to push, press, urge, breaking forth, breach, crack, cleft, fissure, it is also **the name of one of Yehudah's sons by his daughter in law, Tamar, his twin brother, was Zerah**, the **word**, Mishpachat, means, **the family**; the **word**, HaPartziy, means, the Parzites; the **word** or name, LeZerach, is **the name of the twin brother on Peretz**, and it is the name of the second son of Yehudah, by his daughter in law, Tamar, and זֶרַח, Zerach, means, to rise, shine, it rose, shone, it broke forth, he caused to rise, caused to shine, he went eastward, it broke forth, appeared, shining, dawning, it is **the name of Yehudah's fifth son by his daughter in law, Tamar**, and it is also the name of the son of Reuel, and grandson of Esav, who was a chief of one of the clans of the Edomites, and the father of Yobab who was the second king of Edom, the **word**, Mishpachat, means, **the family** of HaZarchiy, **the Zarhites**)

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

וַיְהִי בְנֵי-פֶרֶץ לְחֶצְרוֹן מִשְׁפַּחַת הַחֶצְרוֹנִי לְחַמּוּל מִשְׁפַּחַת הַחַמּוּלִי
 זֶרַח פֶּרֶץ חֶצְרוֹן חַמּוּל זֶרַח פֶּרֶץ חֶצְרוֹן חַמּוּל זֶרַח פֶּרֶץ חֶצְרוֹן חַמּוּל

VayiHyu Beney Peretz LeChetzron Mishpachat HaChetzroniy LeChamul Mishpachat HeChamuliy, where the **word**, VayiHyu, 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**, Beney, means, **the sons or the children of**, the **word**, Peretz, פֶּרֶץ, means, **to break, break through, break out**, break to pieces, burst, to spread, extend, to go over and beyond, to push, press, urge, breaking forth, breach, crack, cleft, fissure, it is also **the name of one of Yehudah's sons by his daughter in law, Tamar, his twin brother, was Zerah**, the **word** or name, LeChetzron, חֶצְרוֹן, is **the name of Reuben third son, and grandson of Ya'aqov**, and he is the ancestor of the clan of the Chetzronite, within the tribe of Reuben, his name means, **of the courtyard, pertaining to the courtyard, courtier**, janitor, it is from the **word**, Chatzer, meaning enclosure, court, the **word**, Mishpachat, means, **the family of**, HaChetzroniy, means the Chetztonites; the **word** or name, LeChamul, חַמּוּל, means, spared or pitied, it is **the name of the son of Peretz**, and grandson of Yehudah, and the ancestral head of the Chamuliy, the Hamulite clan, the **word**, Mishpachat, means, **the family of**; the **word**, HeChamuliy or the Hamulites in the English Scripture)

22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

אֵלֶּה מִשְׁפַּחַת יְהוּדָה לְפִקְדֵיהֶם שִׁשָּׁה וְשִׁבְעִים אֶלֶף וַחֲמִשׁ מֵאוֹת
 אֵלֶּה מִשְׁפַּחַת יְהוּדָה לְפִקְדֵיהֶם שִׁשָּׁה וְשִׁבְעִים אֶלֶף וַחֲמִשׁ מֵאוֹת

Eleh Mishpachot Yehudah LePequdeyhem Shishah VeShiviym Eleph VeChamesh Meot, where the **word**, Eleh, means, **these**; the **word**, Mishpachot, is the plural of the **word**, Mishpachah, which means, **family**; the **word**, Yehudah, יְהוּדָה, Yehudah, is **the name of Ya'aqov's fourth son**, and the name Yehudah, is a composite **word**, made up of the words, Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission,

acknowledgement, thanksgiving, and the **word** Yah, which is a short form of the Name Yahweh, therefore, the definition of the **word** Yahudah (Jew), **IS a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the words of Yahweh's Torah of Life**, the **word**, LiPequdeyhem, is from the **word** Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, counted, enumerated, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Sheshah, means, **six**; the **word**, VeShiviyim, means, **seventy**; the **word**, Eleph, means, **thousand**; the word, VaChamesh, means, **and five**, the **word**, Meot, means, **hundred**)

It seems that even in the desert and under very stressful conditions the tribe of Yehudah was emerging as the largest tribe, and, as we read on through Scripture, we will see that they remained the largest tribe, not only in numbers, but in geographical size also, throughout the years that the people of Yisrael were in the land.

23 Of the sons of Yisaskar after their families: of Tola, the family of the Tolaiy: of Puvah, the family of the Puniy:

בְּנֵי יִשָּׁשְׂכָר לְמִשְׁפַּחְתָּם הַתּוֹלָע מִשְׁפַּחַת הַתּוֹלָעִי לְפִנֵּה מִשְׁפַּחַת הַפּוּוּהַ
 זֶהוּ בְנֵי יִשָּׁשְׂכָר לְמִשְׁפַּחְתָּם הַתּוֹלָע מִשְׁפַּחַת הַתּוֹלָעִי לְפִנֵּה מִשְׁפַּחַת הַפּוּוּהַ

Beney Yisaskar LeMishpechotam Tola Mishpachat HaTolaiy LePuah Mishpachat HaPuniy, where the **word** Beney, means, **the sons or children of**; the **word** or name, Yisaskar, יִשָּׁשְׂכָר, means, **he has given me my wages**, he will lift up and or honour my wage; the **word**, LeMishpechotam, means, **after their families**, the **word** or name, Tola, תּוֹלָע, or תּוֹלָעִית is **the name of the firstborn son of Yisaskar**, and grandson of Ya'aqov, and the ancestor of the Tolaiy, or Tolaites in the English Scriptures, and his name means, **worm, worm like, maggot**, a crimson grub, crimson cloth, scarlet, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי; the **word**, Mishpachat, means, **the family of**; the **word** Tolaiy, or Tolaites in English Scriptures, the name, Puvah, or Puah, פּוּוּהַ, is **the name the son of Yisaskar**, and his descendants are referred to as, the clan of HaPuniy or the Punites in our English Scriptures, the **word**, Mishpachat, means, **the family of**, the **word** Puniy, is translated as Punites in our English Scriptures)

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

לְיָשׁוּב מִשְׁפַּחַת הַיָּשׁוּבִי לְשִׁמְרוֹן מִשְׁפַּחַת הַשִּׁמְרוֹנִי
 זֶהוּ לְיָשׁוּב מִשְׁפַּחַת הַיָּשׁוּבִי לְשִׁמְרוֹן מִשְׁפַּחַת הַשִּׁמְרוֹנִי

LeYashuv Mishpachat HaYashuviy LeShimron Mishpachat HaShimroniy, where the **word** or name, LeYashuv, יָשׁוּב, is **the name of the son of Yisaskar**, and the ancestor of the Jashubites, and his name means, **Yah returns**; the **word**, Mishpachat, means, **the family**; the **word**, HaYashuviy, is the Jashubites in our English Scriptures, the **word** or name, Shimron,

שִׁמְרוֹן, is *the name of one of the sons of Yisaskar*, and grandson of Ya'aqov, and the ancestor of the Shimroniy or Shimronites in our English Scriptures, and it means, *Elohim watches over*, or that he Shimron will watch over and guard the Words of Yahweh's Torah, the *word*, Mishpachat, means, *the family of*, the *word*, HaShimroniy, is translated as Shimronites in our English Scriptures)

25 *These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.*

אַלֶּה מִשְׁפַּחַת יִשָּׁשְׁכָר לְפִקְדֵיהֶם אַרְבַּעַה וְשִׁשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת)
 אֶלֶף אַרְבָּעִים וְשֵׁשׁ עָשָׂר וְשָׁלֹשׁ מֵאוֹת

Eleh Mishpachot Yisaskar LiPequdeyhem Arba'ah VeShishiym Eleph UShelosh Meot, where the *word*, Eleh, means, *these*; the *word*, Mishpachot, is the plural of the *word*, Mishpachah, which means, *family*, the *word* or name Yisaskar, יִשָּׁשְׁכָר, means, *he has given me my wages*, he will lift up and or honour my wage, the *word*, LiPequdeyhem, is from the *word*, Paqad, פָּקַד, which means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he *numbered, counted, enumerated*, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the *word*, Arba'ah, means, *four*, the *word*, VeShishiym, means, *sixty*, the *word*, Eleph, means, *thousand*, the *word*, UShelosh, means, *and three*, the *word*, Meot, means, *hundred*)

26 *Of the sons of Zebulun after their families: of Sered, the family of the Sardiy: of Elon, the family of the Eloniy: of Yachleel, the family of the Yachleliy.*

בְּנֵי זְבוּלֹן לְמִשְׁפַּחֹתָם לְסֹרֵד מִשְׁפַּחַת הַסַּרְדִּי לְאֵלֹן מִשְׁפַּחַת הָאֵלֹנִי לְיַחֲלֵאֵל מִשְׁפַּחַת הַיַּחֲלֵאֵלִי
 פַּחַד אֶלֶף אַרְבָּעִים וְשֵׁשׁ עָשָׂר וְשָׁלֹשׁ מֵאוֹת אֶלֶף אַרְבָּעִים וְשֵׁשׁ עָשָׂר וְשָׁלֹשׁ מֵאוֹת

Beney Zebulun LeMishpechotam LeSered Mishpachat HaSardiy LeElon Mishpachat HaElniy LeYachlel Mishpachat HeYachleliy, where the *word*, Beney, means, *the sons or children of*, the *word* or name, Zebulun, זְבוּלֹן, means, *habitation, dwell, honour, exaltation, endued*, enabled, empowered, gifted, and it *is the name of the tenth son of Ya'aqov, and sixth son of Leah*; the *word*, LeMishpechotam, is from the *word* Mishpachah, and it means, *after the families*, the *word* or name, LeSered, סֹרֵד, means, *to lace, plait, knit, he pierced, perforated*, latticework, network, net maker, it is also *the name of Zebulun's firstborn son*, the *word*, Mishpachat, means, *the family of*; the *word*, HaSardiy, translated as the Sardites in our English Scriptures, the *word* or name, LeElon, אֵלֹן, is the name of one of the sons of Zebulun, he was among those who came to Egypt, with Ya'aqov, and from him. sprang the Elonites, and his name, means, *oak, large strong tree*; the *word*, Mishpachat, means, *the family of*; the *word*, HaEloniy, is translated as, *the Elonites* in our English Scriptures, the *word*, LeYachlel, יַחֲלֵאֵל, means, *wait for Elohim*, or Elohim shows Himself friendly, it is *the name of one of the sons of Zebulun* and the ancestor of the tribe of the Yachlel, are called,

Shepherd, and I know My sheep, and am known of them. 15 As the Father knows Me, even so I know the Father: and I lay down My life for the sheep. 16 And other sheep I have, which are NOT of this fold: them also, I must bring, and they shall hear My Voice; and there shall be one fold, and one Shepherd)

29 Of the sons of Menasheh: of Makiyr, the family of the Makiyriy: and Makiyr begat Gilead: of Gilead come the family of the Giladiy.

בְּנֵי מְנַשֶּׁה לְמַכִּיר מִשְׁפַּחַת הַמַּכִּירִי וּמַכִּיר הוֹלִיד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת הַגִּלְעָדִי
 פֶּלֶז מִלְאֵשׁ אֲשֶׁר־עָשָׂה מִשְׁפַּחַת אֲשֶׁר־עָשָׂה מִשְׁפַּחַת אֲשֶׁר־עָשָׂה מִשְׁפַּחַת אֲשֶׁר־עָשָׂה
 זֶדֶד־עָשָׂה

Beney Menasheh LeMakiyr Mishpachat HaMakiyriy UMakiyr Holiyd Et Gilead, LeGilead Mishpachat HaGiladiy, where the **word** Beney, means, *the sons or children of*, the **word** or name, Menasheh, מְנַשֶּׁה, means, one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov; the **word** or name, LeMakir, מַכִּיר, is the name of the son of Menasheh, through an Aramean concubine, and grandson or Yoseph; the **word**, Mishpachah, means, *the family*; the **word**, HaMakiriy, is translated as, *the Machirites* in our english Scriptures; the **word**, UMakiyr is the name, Makiyr repeated, and it is defined above; the **word** Holiyd, is from the **word** Yalad, יָלַד, which means, *to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot*, she bore, brought forth, he or she helped deliver a child, act as a midwife, specifically to show lineage, declare pedigrees, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail; 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**, Gilead, גִּלְעָד, is a composite word made up of the **word**, Gal, which means, *heap, pile, mound, ruins*, it also means, wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word**, Ed, which means, witness, therefore the **word** Gilad, can mean, *that Yahweh has witnessed their ruin for their rebellious disobedience*, but it can also mean, *that if they turn away from their wicked ways, that Yahweh will be like a fountain of Life to them*, it is also the name of a large mountainous region, East of the Jordan River; the **word**, LeGilead, לְגִלְעָד, is *the name of the son of Makiyr, grandson of Menasheh*, and he is the ancestor of HaGiladiy, translated as Gileadites in our English Scriptures, it is also, a composite word made up of the **word** Gal, which means, *heap, pile, mound, ruins*, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which

means, **witness**, therefore the **word** Gilead, can mean, that Yahweh has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that Yahweh will be like a fountain of Life to them, it is also the name of a large mountainous region, East of the Jordan River, the **word**, Mishpachat, means, **the family of**; the **word**, HaGileadiy, translated as the **Gileadites**, in our english Scriptures)

30 *These are the sons of Gilead: of Iyezer, the family of the Iyezriy: of Cheleq, the family of the Chelqiy:*

אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק מִשְׁפַּחַת הַחֶלְקִי
 אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק מִשְׁפַּחַת הַחֶלְקִי

Eleh Beney Gilead Iyezer Mishpachat HaIyezriy LeCheleq Mishpachat HeCheleqiy, where the **word**, Eleh, means these, the **word**, Beney, means, **the sons or children of**; the **word** or name, Gilead, is **the name of the son of Makiyr, grandson of Menasheh**, and he is the ancestor of HaGiladiy, translated as **Gileadites** in our English Scriptures, it is also a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean that **Yahweh has witnessed their ruin for their rebellious disobedience**, but it can also mean, **that if they turn away from their wicked ways, that Yahweh will be like a fountain of Life to them**, it is also the name of a large mountainous region, East of the Jordan River; the **word** or name, Iyezer, אִיעֶזֶר, means, **help**, it is the name of the son of Gilead, descendant of Menasheh, and ancestor of הָאִיעֶזְרִי, HaIyezriy, or the **Jeezerites** in our English Scriptures; the **word** Mishpachat, means, the family of; the **word**, HaIyeztiy, is translated as **Jeezerites** in our english Scriptures; the **word** or name, LeCheleq, חֶלֶק, means, to divide, share, he determined, decreed, he measured, measured off, he counted, enumerated, he divided, distributed, he assigned, allotted, he separated, differentiated, he opposed, apportioned, he shared, part, portion, share, lot, fate, tract of land, character, it also means to be smooth, dealt smoothly, he glided, slippery, bald, **it is also the name, the son of Gilead, and great grandson of Menasheh and the ancestor of the tribe of HaChelqiy**, translated as the Helekites; the **word**, HaChelqiy, is translated as **Helekites** in our English Scriptures)

31 *And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:*

וְאֶשְׂרֵיֶל מִשְׁפַּחַת הָאֶשְׂרֵאֵלִי וְשֶׁכֶם מִשְׁפַּחַת הַשְּׁכֵמִי
 וְאֶשְׂרֵיֶל מִשְׁפַּחַת הָאֶשְׂרֵאֵלִי וְשֶׁכֶם מִשְׁפַּחַת הַשְּׁכֵמִי

VeAsriyel Mishpachat HaAsrieliy VeShekem Mishpachat HaShikmiy, where the **word** or name, VeAsriyel, אֶשְׂרֵיֶל, is **the name of a son of Gilead, and great grandson or Menasheh**, and the ancestor of the tribe of HaAsriely, translated as the Asrielites; the **word**, Misahpachat, means, **the family of**, the **word**, HaAsrieliy, means, the Asrielites; the **word**, VeShekem, שֶׁכֶם, means, **shoulder, back, neck with shoulder**, to incline the shoulder to a burden, to load up on the back of man or beast, to consent, a portion, the upper part of a building, the spur of a hill, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, it is also the name of a city, in Yisrael. It is **the name of a son of Gilead, and great grandson of Menasheh**, who is the ancestor of HaShikmiy, translated as the Shechemites)

32 *And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.*

וּשְׁמִיָדָע מִשְׁפַּחַת הַשְּׁמִיָדָי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי
 ֶשְׁמִיָדָע מִשְׁפַּחַת הַשְּׁמִיָדָי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי

UShemiyda Mishpachat HaShmiydaiy VeChepher Mishpachat HaChepriy, where the **word** or name, UShemiyda, **שְׁמִיָדָע**, is **the name of a son of Gilead, and grandson of Menasheh**, and who is the ancestor of HaShmiydaiy, translated as Shemidaites; the **word** Mishpachat, means, **the family of**; the **word**, HaShmiydaiy, is translated in english as the Shamidaites; the **word** or name, VeChepher, **חֶפֶר**, is **the name of a son of Midian and grandson of Abraham and Keturah**, (2) the son of Ezra and descendant of Yehudah, (3) one of the head of the half tribe of Menasheh at the time of Riglath Pileser III, it also means, **kid of a Gazelle**; the **word** Mishpachat, means, **the family of**; the **word**, HaChepriy, is translated in english as the Hephheraites)

33 *And Tzelophehad the son of Chepher had no sons, but daughters: and the names of the daughters of Tzelophehad were, Machlah, and Noah, Chaglah, Milkah, and Tirtzah.*

וּצְלָפְחָד בֶּן־חֶפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צְלָפְחָד מַחֲלָה וְנוֹעָה חַגְלָה
 מִלְכָּה וְתִרְצָה
 ֶשְׁמִיָדָע מִשְׁפַּחַת הַשְּׁמִיָדָי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי
 ֶשְׁמִיָדָע מִשְׁפַּחַת הַשְּׁמִיָדָי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי

UTzelaphchad Ben Chepher Lo Hayu Lo Baniym Kiy Im Benot VeShem Benot Tzelaphchad Machalah VeNoah Chaglah Milkah VeTirtzah, where the **word** or name, UTzelaphchad, **צְלָפְחָד**, is the name of a son of Chepher, grandson of Gilead, and descendant of Menasheh who died in the wilderness without any male descendants, and his name means, refuge from terror, the **word**, Ben, **בן**, means, **son**, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, Chepher, one of the head of the half tribe of Menasheh; the **word**, Lo, means, **no or not**; the **word**, Hayu, 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**, Lo, **לוֹ**, or **לָוָא** is an inflected personal pronoun, meaning, **to, unto**, upon, for or against him, upon, for or against it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would; the **word**, Baniym, is the plural of the **word** Ben, which means, **son**; 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**, 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**, Benot, means, **daughters**; the

word, VeShem, is from the **word** Shem, שֵׁם, which 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** or name, Tzelaphchad, צֵלָפְחָד, is **the name of a son of Chepher, grandson of Gilead**, and descendant of Menasheh who died in the wilderness without any male descendants, and his name means, **refuge from terror**; the **word** or name, Maklah, מַכְלָה, is the name of the eldest daughter of Tzelophchad of the tribe of Menasheh; the **word** or name, VeNoah, is the name of one of the daughters of Tzelophchad of the tribe of Menasheh; the **word** or name, Chaglah, חַגְלָה, is the name of the third daughter of Tzelophchad of the tribe of Menasheh, and her name means, **partridge**; the **word** or name, Milkah, מִלְכָּה, is the name of the daughter of Haran, sister of Lot and Ischah, wife of Nahor, who was her uncle, and her name means, queen, wife of a king, (2) a daughter of Zelophehad of the tribe of Menasheh and Tirzah; the **word** or name, Tirtzah, תִּרְצָה, is **the name of one of the youngest daughter of Tzelophchad**, of the tribe of Menasheh and her name means, pleasant, obliging)

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

אֵלֶּה מִשְׁפַּחַת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וְחִמְשִׁים אָלֶּף וּשְׁבַע מֵאוֹת)
 אַלֶּה מִשְׁפַּחַת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וְחִמְשִׁים אָלֶּף וּשְׁבַע מֵאוֹת

Eleh Mispachot Menasheh UPequdeyhem Shnayim VaChamishiym Eleph USheva Meot, where the **word**, Eleh means, these; the **word** or name, Mesnasheh, מְנַשֶּׁה, means, one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov; the **word**, UPequdeyhem, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Shnayim, means, **two**; the **word**, VaChamishiym, means, **and fifty**; the **word**, Eleph, means, **thousand**; the **word**, USheva, means, **and seven**; the **word**, Meot, means, **Hundred**)

35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

אֵלֶּה בְּנֵי-אֶפְרַיִם לְמִשְׁפַּחֹתָם לְשׁוֹתֵלַח מִשְׁפַּחַת הַשְּׁתַלְחִי לְבַכָּר מִשְׁפַּחַת הַבְּכָרִי לְתַחַן (מִשְׁפַּחַת הַתַּחְנִי
 אֵלֶּה בְּנֵי-אֶפְרַיִם לְמִשְׁפַּחֹתָם לְשׁוֹתֵלַח מִשְׁפַּחַת הַשְּׁתַלְחִי לְבַכָּר מִשְׁפַּחַת הַבְּכָרִי לְתַחַן
 אֵלֶּה בְּנֵי-אֶפְרַיִם לְמִשְׁפַּחֹתָם לְשׁוֹתֵלַח מִשְׁפַּחַת הַשְּׁתַלְחִי לְבַכָּר מִשְׁפַּחַת הַבְּכָרִי לְתַחַן

Eleh Beney Ephrayim LeMishpechotam LeShutelach Mishpachat HaShutalchiy LeBeker Mishpachat HaBakriy LeTachan Mishpachat HaTachaniy, where the **word**, Eleh, means, **these**; the **word** Beney, means, **the sons or children of**; the **word** or name Ephrayim, אֶפְרַיִם, means, **doubly fruitful**, and he is **Yoseph's second and youngest son**, and grandson to Ya'aqov, but, if we break down this name even more, we see that the first letter, is the letter Aleph, which

word or name, Ephrayim, אֶפְרַיִם, means, **doubly fruitful, and he is Yoseph's second and youngest son**, and grandson to Ya'aqov, but, if we break down this name even more, we see that the first letter, is the letter Aleph, which represents our Messiah, the middle three letters of the name Ephrayim, spell the *word* Priy, פֵּרִי, which means, fruit, and the suffix letter is the letter, Mem, מ, is often used to picture a womb, therefore, the name Ephrayim, can mean, that **IF** we willingly choose to internalize the Aleph, which, as I said above, represents Messiah, the *words* of the living Torah of our heavenly Father made flesh, and, let it incubate with ourselves, it will. in due time, burst out and manifest itself, as total, loving surrendered obedience, to **ALL** the *words* of our heavenly Father's Torah of Life and since the northern kingdom that was dispersed into the Diaspora is often called Ephrayim, it shows us that this is the other sheep that Messiah was talking about in *John 10:14-16 I am the Good Shepherd, and I know My sheep, and am known of them. 15 As the Father knows Me, even so I know the Father: and I lay down My life for the sheep. 16 And other sheep I have, which are NOT of this fold: them also, I must bring, and they shall hear My Voice; and there shall be one fold, and one Shepherd;* the *word*, LePequdeyhem, is from the *word*, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the *word*, Shnayim, means, **two**; the *word*, UShloshiyim, means, **and thirty**; the *word*, Eleph, means, **thousand**; the *word*, VeChamesh, means, **and five**; the *word*, Meot, means, **hundred**; the *word*, Eleh, means, **these**, the *word*, Beney, means, **the sons and or children of**; the *word* or name, Yoseph, יוֹסֵף or יֹסֵף, is **the name of Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase, he added, increased**, he continued, he did again, was added, was increased, it is from the *word* Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the word, more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer; the *word*, LeMishpechotam, means, **their families**)

38 *The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:*

בְּנֵי בִנְיָמִן לְמִשְׁפַּחְתָּם לְכָלֵּעַ מִשְׁפַּחַת הַבְּלָעִי לְאַשְׁבֵּל מִשְׁפַּחַת הָאֲשֵׁבֵלִי לְאַחִירָם מִשְׁפַּחַת הָאֲחִירָמִי

בְּנֵי בִנְיָמִן לְמִשְׁפַּחְתָּם לְכָלֵּעַ מִשְׁפַּחַת הָאֲשֵׁבֵלִי לְאַחִירָם מִשְׁפַּחַת הָאֲחִירָמִי

Beney Binyamin LeMishpachotam LeBela Mishpachat HaBaliy Mishpachat LeAshbel Mishpachat HaAshbeliy LeAchiyram Mishpacahat HaAchiyramiy, where the *word*, Beney, means, **the sons or children of**; the *word* or name, Binyamin, בִּנְיָמִן, Binyamin, or בִּנְיָמִינִי, the name Binyamiyn, is **the name of Ya'aqov and Rachel's second and youngest son**, it is used one hundred and fifty times in Scripture, and for sixteen of those times it is spelled with two

letter Yod, בְּנִימָן, and the rest of the time it is spelled with only one Yod, בְּנִימָן, and his name means, son of the right hand; the *word*, LeMishpachotam, means, **after their families**; the *word*, LeBela, בָּלַע, means, to swallow, he swallowed, devoured, ate up, he absorbed, was assimilated, he destroyed, was destroyed, swallowing, a thing swallowed, confusion, corruption, glutton, it is also the name a son of Beor, and an early king of Edom, his capital city was Dinhabah, (2) **the name of a son of Benjamin, grandson of Ya'aqov**, and the ancestor of the tribes of HaBaliy, translated as Belaites; the *word*, Mishpachat, means, **the family of**; the *word*, HaBaliy, is translated as, Belaites; the *word* or name, LeAshbel, אֲשֶׁבֶל, is **the name of the second son of Benjamin**, and the ancestor of the tribe of HaAshbeliy, translated as Ashbelites; the *word*, Mishachat, means, **the family of**; the *word*, HaAshbeliy, translated as Ashbelites; the *word* or name, Achiyram, אַחִירָם, means, **my brother is exalted**, it is **the name of the third son of Benjamin**, and grandson of Ya'aqov; the *word*, Mishpachat, means, **the family of**; the *word* or name, HaAchiyramiy, is translated as **Ahiramites**, in our english Scriptures)

39 *Of Shphupham, the family of the Shphuphamiy: of Chupham, the family of the Chuphamiy.*

לְשֹׁפְתָם מִשְׁפַּחַת הַשּׁוֹפְמִי לְחֹפְתָם מִשְׁפַּחַת הַחֹפְמִי

לִשְׁפֹּחָם מִשְׁפַּחַת הַשְּׁפֹחָמִי לְכֻפְחָם מִשְׁפַּחַת הַכֻּפְחָמִי

LiShphupham Mishpachat HaShphuphamiy LeChupham Mishpachat HaChuphamiy, where the *word* or name, LiShphupham, is from the name, שְׁפֹפְתָם, Shphupham, and it is **the name of a son of Benjamin, and grandson of Ya'aqov**, and the ancestor of the tribes of HaShphuphamiy, translated as Shuphamites; the *word*, Mishpachat, means, **the family of**, the *word*, HaShphuphamiy, is translated as Shuphamites in english Scriptures; the *word* or name, LeChupham, חֹפְתָם, is **the name of a son of Benjamin and grandson of Ya'aqov**, and the ancestor of the tribe of HaChuphamiy, translated as Huphamites; the *word*, Mishpachat, means, **the family of**, the *word*, HaChuphamiy, is translated as **Huphamites** in our english Scriptures)

40 *And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.*

וַיְהִיוּ בְנֵי-בָלַע אֲרָד וְנַעֲמָן מִשְׁפַּחַת הָאֲרָדִי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמִי

וַיִּהְיוּ בְנֵי בָלַע אֲרָד וְנַעֲמָן מִשְׁפַּחַת הָאֲרָדִי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמִי

VayiHyu Beney Bela Arde VeNa'aman Mishpachat HaArdiy LeNa'aman Mishpachat HaNa'amiy, where the *word*, VayiHyu, 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*, Beney, means, **the sons or the children of**; the *word* or name, Bela, בָּלַע, means, to swallow, he swallowed, devoured, ate up, he absorbed, was assimilated, he destroyed, was destroyed, swallowing, a thing swallowed, confusion, corruption, glutton, it is also the name a son of Beor, and an early king of Edom, his capital city was Dinhabah, (2) **the name of a son of Benjamin, grandson of Ya'aqov, and the ancestor of the tribes of HaBaliy**, translated as **Belaites**; the *word* Arde, אֲרָדִי, is the name of one of the sons of Benjamin, but identified as **one of the sons of Bela**, therefore, **he is a grandson of Benjamin**, and he is the

name of a son of Asher, and father of Heber, and Malkiel, and ancestral head of the Berite clan, (2) son of Ephraim who gave him the name of Beriah, because there had been misfortune in his family; the **word**, Mishpachat, means, **the family of**; the **word**, HaBriyiy, is translated as the Beriites

45 *Of the sons of Beriah: of Cheber, the family of the Heberites: of Malchiel, the family of the Malchielites.*

לִבְנֵי בְרִיָּעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרָי לְמִלְכִּיֶּאל מִשְׁפַּחַת הַמְּלִכִּיָּאֵלִי
 לִבְנֵי בְרִיָּעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרָי לְמִלְכִּיֶּאל מִשְׁפַּחַת הַמְּלִכִּיָּאֵלִי

LiBeney Briyah LeCheber Mishpachat HaChebriy LeMalkiyel Mishpachat HaMalkiyeliy, where the **word**, LiBeney, means, **of the sons or children of**; the **word** or name Briyah, **בְרִיָּעָה**, **is the name of a son of Asher**, and father of Cheber, and Malkiyel, and ancestral head of the Berite clan, (2) son of Ephraim who gave him the name of Beriah, because there had been misfortune in his family; the **word** or name LeCheber, **חֶבֶר**, is the name of the son or Beriah and grandson of Asher, and the ancestor of the tribe of Chebriy translated as Heberites; the **word**, Mishpachat, means, **the family of**; the **word** or name, HaChebriy, is translated as, Heberites, the **word**, LeMalkiyel, **מִלְכִּיֶּאל**, is **the name of a son of Beriah grandson of Asher**, and ancestor of the tribe of HaMalkiyeliy, translated as Malchielites; the **word**, Mishpachat, means, **the family of**, the **word**, HaMalkielliy, translated as, **Malchielites**

46 *And the name of the daughter of Asher was Sarach.*

וְשֵׁם בַת־אֲשֵׁר שָׂרַח
 וְשֵׁם בַת־אֲשֵׁר שָׂרַח

VeShem Bat Asher Sarach, where the word, VeShem, means, **the name**; the **word**, Bat, **בַּת**, means, **daughter**, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village; the **word** or name, Asher, **אֲשֵׁר**, **is the name of one of Ya’aqov’s sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed**, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word** or name, Sarach, **שָׂרַח**, also called Serah in our english Scriptures, and it is **the name of the daughter of Asher and granddaughter of Ya’aqov**, aside from Dinah, Sarach is the only daughter mentioned in any of these lists)

Sarach is mentioned in *Genesis 46:17* where it says: *And the sons of Asher; Yimnah, and Yishvah, and Yishviy, and Beriyah, and Sarach their sister.* All the lists of these names appear to be of people that are still living. Rashi who is said to be a Rabbinical sage, says that her name is mentioned here in *Bamidbar 26* because of her advanced age, **BUT**, I find that rather unbelievable, because, she would have to be over two hundred and fifty years old. I arrive at the number based on the fact that we are told that Sarach went into Egypt with Ya’aqov. Now when Ya’aqov came into Egypt his Son

Yoseph was around 42 or 43 years old, and Yoseph lived to be 110 years old, and that is a span of 67 years. Next we have to understand that the people of Yisrael became slaves after Yoseph's death, and were slaves for at least 200 plus years, before the Exodus, where they were led to freedom by Mosheh, and they wandered in the wilderness for forty years, for a total of 67 + 200 + 40, or 307 years. Now we are not told how old Sarach was, when she arrived in Egypt, but, even if she was just a baby, it means that she would have been over three hundred years old, when this census was taken, which, as far as I am concerned, is highly unlikely. Now I would like the people that believe and follow Rashi's Rabbinical teachings, to explain to me, how that was possible. I just like to make sure that when people make comments, that those comments are backed up with **FACTS**, and I don't think that that is the case here.

47 *These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.*

אֵלֶּה מִשְׁפְּחוֹת בְּנֵי-אָשֶׁר לְפָקְדֵיהֶם שְׁלֹשָׁה וְחַמְשִׁים אֵלֶּף וְאַרְבַּע מֵאוֹת)

אֵלֶּה מִשְׁפְּחוֹת בְּנֵי-אָשֶׁר לְפָקְדֵיהֶם שְׁלֹשָׁה וְחַמְשִׁים אֵלֶּף וְאַרְבַּע מֵאוֹת

Eleh Mishpachot Beney Asher LePequdeyhem Shloshah VeChamishiym Eleph VeArba Meot, where the **word**, Eleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word** Mishpachot, is the plural of the **word**, Mishpachah, מִשְׁפָּחָה, which means, **family**, kindred, clan, species, kind, race, offspring; the **word**, Beney, means, **the sons or children of**; the **word** or name, Asher, אָשֶׁר, **is the name of one of Ya'aqov's sons**, and his name means, **to walk straight**, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, LePequdeyhem, is from the **word**, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he **numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Shloshah, means, **three**; the **word**, VeChamishiym, means, **and fifty**; the **word**, Eleph, means, **thousand**; the **word**, VeArba, means, **four**; the **word**, Meot, means, **hundred**)

48 *Of the sons of Naphtaliy after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:*

בְּנֵי נַפְתָּלִי לְמִשְׁפַּחְתָּם לְיַחְצֵאל מִשְׁפַּחַת תֵּיחֲצֵאֵל לְגֻנִי מִשְׁפַּחַת הַגֻּנִי

בְּנֵי נַפְתָּלִי לְמִשְׁפַּחְתָּם לְיַחְצֵאל מִשְׁפַּחַת תֵּיחֲצֵאֵל לְגֻנִי מִשְׁפַּחַת הַגֻּנִי

Beney Naphtaliy LeMishpechotam LeYachtzel Mishpachat HaYachtzeliy LeGuniy

recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word** Chamishah, means, **five**; the **word**, VeArbaiym, means, **and forty**; the **word**, Eleph, means, **thousand**; the **word**, VeArba, means, **and four**; the **word** Meot, means, **hundred**)

51 *These were the numbered of the children of Yisrael, six hundred thousand and a thousand seven hundred and thirty.*

אֵלֶּה פְּקוּדֵי בְנֵי יִשְׂרָאֵל שֵׁשׁ מֵאוֹת אֶלֶף וְאַלְפֵי שֶׁבַע מֵאוֹת וּשְׁלֹשִׁים
 אֵלֶּה פְּקוּדֵי בְנֵי יִשְׂרָאֵל—שֵׁשׁ מֵאוֹת אֶלֶף וְאַלְפֵי שֶׁבַע מֵאוֹת וּשְׁלֹשִׁים

Eleh Pequdey Beney Yisrael Shesh Meot Eleph VaAleph Sheva Meot UShloshiyim, where the **word**, Eleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Pequdey, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Beney, means, **the sons or 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**, Shesh, means, **six**; the **word**, Meot, means, **hundred**; the **word**, Eleph, means, **thousand**; the **word**, VeAleph, means, **and a thousand**; the **word**, Sheva, means, **seven**; the **word** Meot, means, **hundred**; the **word**, VeShloshiyim, means, **thirty**)

In the first census in the wilderness the census numbered 603,550 men able to go to war, and here, in the second census, we are told that there are 601,730 men, which is a difference of 1,820 people. Now considering the harsh conditions that they lived in, in the wilderness, most people find it surprising that they maintained almost identical numbers and only lost 0.003 percent of their population over that forty year period. I, on the other hand, am not at all surprised, because they were under Yahweh's protection, and His provisional power, and He made sure that their numbers did **NOT** diminish by very much, because, we have to understand, that Yahweh actually Prophesied that Abraham's descendants would be as numerous as the stars in the Sky, or as the sand on the seashore. So as far as I am concerned, nothing that happens to Yahweh's people, Yisrael, surprises me at all.

52 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיֵּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber is from the **word** Dabar, דָּבַר, means, *to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word*, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, means, *to or unto*, the **word** or name, Mosheh, means, *drawn out of the water*, the **word** Lemor, is from the **word**, Amar, אָמַר, which means, *to say, saying, said, 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,

Here we are told that Yahweh spoke with Mosheh. It is just one very short sentence, that we can easily glance over, **BUT** just stop and think about this for a moment, the Creator of the universe, took the time to speak, with Mosheh, a mere mortal, a being, that Yahweh Himself formed, and now ask yourself, how would you like it, if Yahweh took the time to speak with you as He did with Mosheh? To me, it is so mind boggling, that the Creator of the universe, the omnipotent and omniscient Elohim, would take the time to speak to one of us, and to me, it expresses His great love for us, His created beings, and it shows me, that He truly wants us to get on the right path, so that we can spend eternity with Him, for that is **WHY** He created us in the first place, to spend eternity in the earthly kingdom, that He will create specifically for mankind in their resurrected form.

53 Unto these the land shall be divided for an inheritance according to the number of names.

לְאֵלֶּה תַּחֲלֶק הָאָרֶץ בְּנַחֲלָה בְּמִסְפַּר שְׁמוֹת

לְאֵלֶּה תַּחֲלֶק הָאָרֶץ בְּנַחֲלָה בְּמִסְפַּר שְׁמוֹת

LaEleh TeChaleq HaAretz BeNachalah BeMispar Shemot, where the **word**, LaEleh, is from the **word**, Eleh, אֵלֶּה, which means, *to or unto these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, TeChaleq, is from the **word**, Chalaq, חָלַק, which means, *to divide, share*, he determined, decreed, he measured, measured off, he counted, enumerated, *apportioned, he assigned, allotted*, he separated, differentiated, it also means to be smooth, slippery, bald, part, portion, share, lot, fate, tract of land, character; the **word**, HaAretz, אֶרֶץ, which means, the earth, *the land*, the country, the ground; the **word**, BeNachalah, בְּנַחֲלָה, means, *possession, property, inheritance*, it is from the **word** Nachal, נָחַל, which means, *to take as a possession, inherit, inheritance, to bequeath, distribute*, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, and with the letter Bet as a prefix, it means for an inheritance; the **word**, BeMispar, בְּמִסְפַּר, means, *to number*, innumerable or small, sum, *to count, account, to recount, telling*,

narration, to number, numerate, numerous, measure, abundant, storyteller, he told, narrated, having ones hair cut; the **word**, Shemot, is the plural of the **word**, Shem, שֵׁם which 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)

54 *To many you shall give the more inheritance, and to few you shall give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.*

לְרַב תְּרַבֶּה נַחֲלָתוֹ וְלִמְעוֹט תִּמְעָיֵט נַחֲלָתוֹ אִישׁ לְפִי פְקֻדָּיו יִתֵּן נַחֲלָתוֹ

YXLEH LAZ YZVQJ ZKX WZK YXLEH XZAYX XAYCY YXLEH XQAX QAL

LaRav TaRbeh Nachalto VeLamat TaMiyt Nachalato Iysh LePiy Pequdayv Yutan Nachalato, where the **word**, LaRav, רַב, is an adjective that means, much, **many**, plenty, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, enough, as a noun it means, lord, chief, master, teacher, a short form of the **word** Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, the **word**, TaRbeh, is from the **word** Rabah, רַבָּה, which 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**, Nachalto, is from the **word**, Nachal, נָחַל, which means, to take as a **possession, inherit, inheritance**, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the **word**, VelaMat, is from the **word**, Ma'at, מַעוֹט, which means, **small, little, to be small, be few, diminish, few**, was small, became few, diminished, reduced, he excluded, became scanty, grew less, he did little; the **word**, TaMiyt, is the **word**, Ma'at repeated, and here it is translated as, **less**, the **word**, Nachalato, is repeated, and here it is translated as, **inheritance**; the **word**, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, **everyone**, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, LePiy, is from the **word**, Peh, פֶּה, means, mouth, speech, side, commandment, edge, **according to, per, word**, hole, end, appointment, **portion**, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening, entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter, Peh, פ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means, here; the **word**, Pequdayv, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Yutan, is from the **word** Natan, נָתַן, which means, **to give**,

gave, gift, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; the **word**, Nachalato, is from the **word**, Nachal, נַחַל, which means, **to take as a possession, inherit, inheritance**, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees)

Yahweh is **just** and everyone of the families of the people of Yisrael got the inheritance that Yahweh intended them to get.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

אֶת־בְּנוֹתָיִם יַחְלֹק אֶת־הָאָרֶץ לְשִׁמּוֹת מִטּוֹת־אֲבוֹתָם יִנְחָלוּ
 אַכְבְּרָא יֵאָמַר אֶת־הָאָרֶץ לְשִׁמּוֹת מִטּוֹת־אֲבוֹתָם יִנְחָלוּ

Ak BeGoral YaChaleq Et HaAretz LiShmot Matot Avotam YiNchalu, where the **word**, Ak, אַכְבְּרָא, means, surely, verily, certainly, truly, also, but, only, however, howbeit, nevertheless, **notwithstanding, wherefore**; the **word**, BeGoral, בְּרַל, or גּוֹרַל, means, **to cast lots**, raffle; the **word**, YeChaleq, is from the **word**, Chalaq, חָלַק, which means, **to divide, share**, he determined, decreed, he measured, measured off, he counted, enumerated, **apportioned, he assigned, allotted, he separated, differentiated**, it also means to be smooth, slippery, bald, part, portion, share, lot, fate, tract of land, character; 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 Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word**, HaAretz, אֶרֶץ, means, the earth, **the land**, the country, the ground; the **word**, LiShmot, is from the **word**, Shem, שֵׁם, which 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**, Matot, is from the **word** Match, מַטֵּה, which means, stick, rod, staff, branch, **tribe**, staff, he stretched out, as an adverb, it means, downward, down, below, beneath, to stretch out, to bend down, it also means bed, to incline, bend, version of justice, as an adjective it means, that which is bent or inclined; the **word**, Avotam, is from the

word Av, אב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure; the **word**, YiNchalu, is from the **word**, Nachal, נחל, which means, **to take as a possession, inherit, inheritance, to bequeath, distribute**, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees)

This is where the census became important, because everyone was to get their inheritance based on their father's name, and where he stood, in their tribe or clan, and as you know, there were twelve tribes, or twelve families, who were to inherit the Lan'd that Yahweh had promised Abraham.

56 According to the lot shall the possession thereof be divided between many and few.

עַל־פִּי הַגּוֹרָל יִתְחַלֵּק נַחֲלָתוֹ בֵּין רַב לְמִעוֹט

סו כז טגזרפ אפאק אפאק זפזפ זפזפ טגזרפ

Al Piy HaGoral TeChaleq Nachalto Beyn Rav LiMat, where the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, **according**, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the **word**, Piy, is from the **word**, Peh, פה, which means, **mouth**, speech, side, commandment, edge, according to, per, **word**, hole, end, appointment, portion, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening, entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פ, furthermore, the **word** Poh, פה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here, and together, the **words** Al-Piy, עַל־פִּי, mean, according to, or **at the mouth of**; the word, HaGoral, is from the **word**, Goral, גורל, or גורל, which means, **to cast lots**, raffle; the **word**, TsChaleq, is from the **word**, Chalaq, חלק, means, **to divide**, share, he determined, decreed, he measured, measured off, he counted, enumerated, apportioned, he assigned, allotted, he separated, differentiated, it also means to be smooth, slippery, bald, part, portion, share, lot, fate, tract of land, character; the **word**, NaChalto, is from the **word**, Nachalah, נחלה, which means, **possession, property, inheritance**, it is from the word Nachal, נחל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the word, Beyn, בֵּין, means, **between**, betwixt, asunder within, out of, from, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence;

the word, Rav, רב, as an adjective, means, *much, many, more, large, great*, mighty, abounding, abundant, abundance, multitude, great quantity, enough, abundance, majority, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a bowman, and archer; the *word*, LiMat, is from the *word*, Ma'at, מעט, 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)

57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Qeha, the family of the Qehathiy (Kohathites): of Merariy, the family of the Merariy (Merarites).

וְאֵלֶּה פְּקוּדֵי הַלְוִיִּם לְמִשְׁפַּחְתָּם לְגֵרְשׁוֹן מִשְׁפַּחַת תְּגַרְשָׁנִי לְקֵהַת מִשְׁפַּחַת הַקְּהָתִי לְמֶרָרִי (מִשְׁפַּחַת הַמֶּרָרִי

אֵלֶּה פְּקוּדֵי הַלְוִיִּם לְמִשְׁפַּחְתָּם לְגֵרְשׁוֹן מִשְׁפַּחַת תְּגַרְשָׁנִי לְקֵהַת מִשְׁפַּחַת הַקְּהָתִי לְמֶרָרִי

VeEleh Pequdey HaLeviy LeMishpechotam LeGershon Mishpachat HaGershuniy LeQehat Mishpachat HaQehathiy LeMerariy Mishpachat HaMerariy, where the *word*, VeEleh, אלה, means, *and to or unto these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the *word*, Pequdey, is from the *word*, Paqad, פָּקַד, which means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, *he numbered, counted, enumerated*, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the *word*, HaLeviy, לְוִי, means, *to be joined, joined together*, to accompany, it is also *the name of the son of Ya'aqov and Leah*, and without the Yod suffix, the letters, Lamed Vav, לו, mean, would that, oh that, if only, and with the Yod ם suffix, it means, if only I had, or would that I, or, if only I; the *word*, LeMishpechotam, is from the *word* Mishpachah, which means, *family*, and in the form that it is used here it means, *after their families*, the *word* or name, LeGershon, גֵרְשׁוֹן, is the name of *the firstborn son of Levi*, it is related to the *word*, Geresh, which means, *drive away, drive out, expel, deport, to divorce*; the *word*, Mishpachat, is from the *word*, Mishpachah, מִשְׁפַּחָה, which means, *family*, kindred, clan, species, kind, race, offspring; the *word*, HaGershuniy, means, Gershonites; the *word*, LiQehat, קֵהַת, is *the name of Levi's second son*, and his name means, *to ally oneself, allied*, he is the father of Amram, Izher, Hebron and Uzziel, patriarch of the Kohathites; the *word*, Mishpachat, means, *the family of*, the *word*, HaQehathiy, means, the Kohathites, the *word* or name LeMerariy, מֶרָרִי, is *the name of the third son of Levi*, and his name means, *pertaining to the gall, billious, very bitter*, it is from the *word*, Marar, which means, *to be bitter, was or became bitter*, he made bitter, embittered, caused bitterness, the *word*, Mishpachat, means, *the family of*, the *word*, HaMerariy, means, *the Merarites*)

58 These are the families of the Levites: the family of the Livniy (Libnites), the family of the Chebroniy (Hebronites), the family of the Machliy (Mahlites), the family of the Mushiy (Mushites), the family of the Qarchiy (Korathites). And Qehat (Kohath) beget Amram.

אֵלֶּה מִשְׁפַּחַת לְוִי מִשְׁפַּחַת הַלְּבִנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי מִשְׁפַּחַת הַמוֹשִׁי (מִשְׁפַּחַת הַמְּוֹשִׁי)
 מִשְׁפַּחַת הַקָּרְחִי וְקָהַת הוֹלֵד אֶת־עַמְרָם

אֵלֶּה מִשְׁפַּחַת לְוִי מִשְׁפַּחַת הַלְּבִנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי מִשְׁפַּחַת הַמוֹשִׁי וְקָהַת הוֹלֵד אֶת־עַמְרָם

Eleh Mishpachot Leviy Mishpachat HaLevniy Mishpachat HaHebroniy Mishpachat HaMachliy Mishpachat HaMushiy Mishpachat HaQarchiy UQehat Holid Et Amdam, where the **word**, Eleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Mishpachot, is the plural of the **word**, Mishpachah, מִשְׁפָּחָה, which means, **family**, kindred, clan, species, kind, race, offspring; the **word** or name, Leviy, לְוִי, means, **to be joined, joined together**, to accompany, it is also **the name of the son of Ya'aqov and Leah**, and without the Yod suffix, the letters, Lamed Vav, לו, mean, would that, oh that, if only, and with the Yod ך suffix, it means, if only I had, or would that I had, or, if only I had; the **word**, Mishpachat, means, **the family of**; the **word**, HaLevniy, means, **the Levites**; the **word**, Mishpachat, is repeated and it means, **the family of**; the **word**, HaHebroniy, means, **the Hebronites**; the **word** Mishpachat, is repeated, and it means, **the family of**; the **word**, HaMachliy, means, the Mahlites; the **word**, Mishpachat is repeated, once again, and it means, **the family of**; the **word**, HaMushiy, means, **the Mushites**; the **word**, Mishpachat is repeated once a gain, and it means, **the family of**; the **word**, HaQarchiy, is translated as, **the Korathites**; the **word** UQehat, means, and Qehat (Kohath); the **word**, Holid, is from the **word**, Yaled, יָלַד, which means, **to bear, conceive, bore, bring forth, give birth**, birth day, **beget, he begot, she bore, brought forth, he or she helped deliver a child**, act as a midwife, specifically to show lineage, declare pedigrees was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail; 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 Halsh, אֶת הַאִישׁ, 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** or name Amram, עַמְרָם, is a composite **word**, made up of the **word**, Am, עַם, **which means, people, and the word Rum, which means, to be high, be exalted**, rise, to be haughty, he lifted up, elevated, he raised, was high, was exalted, rose, he elevated himself, he

lifted up, he set up, established, he lifted up and presented, he offered, height, elevation, greatness, therefore, his name means, exalted people, it is **the name of the son of or descendant of Qehat**, and **he was the husband of Jochebed**, and **the father of Mosheh. Aharon and Miryam**, and the founder of the tribe of the Amramites)

59 And the name of Amram's wife was Jochebed, the daughter of Leviy, whom her mother bare to Leviy in Egypt: and she bare unto Amram Aharon and Mosheh, and Miriam their sister.

וְשֵׁם אִשְׁתּוֹ עַמְרָם יוֹכְבֵד בַּת־לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם וַתֵּלֶד לְעַמְרָם אֶת־אֶהֱרָן (ו)
 וְאֶת־מִרְיָם וְאֶת־מֹשֶׁה וְאֶת־מִרְיָם אֲחֵתָם
 וְשֵׁם אִשְׁתּוֹ עַמְרָם יוֹכְבֵד בַּת־לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם וַתֵּלֶד לְעַמְרָם אֶת־אֶהֱרָן (ו)
 וְאֶת־מִרְיָם וְאֶת־מֹשֶׁה וְאֶת־מִרְיָם אֲחֵתָם

VeShem Eshet Amram Yokebed Bat Leviy Asher Yaldah Otah LeLeviy BeMitzrayim VaTeled LeAmdam Et Aharon VeEt Mosheh VeEt Mityam Achotam, where the **word**, VeShem, means, **and the name of**; the **word** Eshet, is from the **word** Ishah, 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** or name, Amram, עַמְרָם, is a composite **word**, made up of the **word**, Am, עַם, **which means, people, and the word Rum, which means, to be high, be exalted**, rise, to be haughty, he lifted up, elevated, he raised, was high, was exalted, rose, he elevated himself, he lifted up, he set up, established, he lifted up and presented, he offered, height, elevation, greatness, therefore, his name means, exalted people, **it is the name of the son of or descendant of Qehat**, and **he was the husband of Yokebed**, and **the father of Mosheh. Aharon and Miryam**, and the founder of the tribe of the Amramites; the **word** or name, Yokebed, יוֹכְבֵד, is **the name of the wife of Amram, and Mosheh's mother**, she was also, **her husband's, Amram's, aunt**, for she is the sister Qehat (Kohath), Amram's father, and her name, is a composite **word** made up of the **word**, Yo, which is a short form of the name, Yahweh, and the **word** Kevod, כְּבוֹד, which means, to be heavy, be weighty, to be honoured, was respected, was burdensome, great, hard, difficult, numerous, it also means, the liver, for the liver filters out all the imperfections of the blood, and together it means, **Yahweh will honour**; the **word**, Bat, בַּת, means, **daughter**, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village; the **word**, Leviy, לֵוִי, means, **to be joined, joined together**, to accompany, it is also **the name of the son of Ya'aqov and Leah**, and without the Yod suffix, the letters, Lamed Vav, לוֹ, mean, would that, oh that, if only, and with the Yod ך suffix, it means, if only I had, or would that I had, or, if only I had; the **word**, Asher, אֲשֶׁר, is **the name of one of Ya'aqov's sons**, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, **whom**, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither,

whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Yaldah, is from the **word** Yeled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth**, he or she helped deliver a child, act as a midwife, specifically to show lineage, declare pedigrees, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail; the **word**, Otah, אָתָּה, means, **her or it**, the **word**, LeLeviy, means, **to Leviy**, and the name Leviy, is defined above, the **word**, BeMitzrayim, means, in Mitzrayim, and Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצַּר, 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**, VaTeled, is the **word**, Yeled repeated, and here it is translated as, **and she bare unto**, the **word** or name LeAmram, **is defined above**, 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** 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**, VeEt, is the **word** Et, repeated and it is defined above, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, VeEt, is repeated again, and it is defined above, the **word** or name, Miryam, מִרְיָם, is **the name of Mosheh's older sister**, and her name can mean, lifting, raising, it is from the root **word**, Rum, which means, to be high, be exalted, rise, raised, with the prefix letter Mem, which means to conceive, incubate, or form a thought, it can also be from the root **word** Meriy, מָרַי, which means, bitter, bitterness, rebellious; the **word**, Achotam, is from the **word**, Achot, אָחוֹת, which means, **sister**, female relation, kinswoman, sweetheart, companion, mate, friend, nurse, and in the form that it is used here it means, **their sister**)

60 And unto Aharon was born Nadab, and Abihu, Eleazar, and Ithamar.

וַיִּוָּלַד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר)

וַיִּוָּלַד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר)

VeyiValeq LeAharon Et Nadav VeEt Abiyhu Et Elazar VeEt Iytamar, where the **word**,

Vayivaled, is from the **word** Yaled, יָלַד, which means, **to bear, conceive, bore, bring forth,**

give birth, birth day, beget, he begot, she bore, brought forth, he or she helped deliver a

child, act as a midwife, specifically to show lineage, declare pedigrees, was born, he declared

his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, and in the form that it is used here it means, and born; the **word** or name, LeAharon, means, **to or unto 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**, 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**, Nadav, נָדַב, means, **to incite, impel, was willing, they have freely offered, was noble, was willing, was generous**, he gave willingly, donated, he volunteered, he offered free will offerings, it is also **the name of the eldest son of Aharon and Elisheba**; the **word**, VeEt, is the **word** Et, repeated and here it is translated as, **and**; the **word** or name, Abiyhu, אַבִּיהוּ, is **the name of Aharon's second son**, and his name is a composite **word**, made up of the **word** Aviy, which means, my father, and Yahu, which is a short form of the Name Yahweh, and together they mean, **my father is, Yahweh**, the **word**, Et, is repeated, and it is defined above; the **word** or name, Elazar, אֶלְעָזָר, is **the name of one of Aharon's sons**, and his name is also a composite **word**, made of the **words**, El, which is a short form of the title, Elohim, and the **word** Azar, עָזַר, means, to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**; the **word**, VeEt, is the **word** Et repeated, and it is defined above, it is translated as the **word**, **and**; the **word** or name, Iytamar, אֵיתָמָר, is **the name of Aharon's fourth son**, and his name means, **land of palms, dates**)

61 And Nadab and Abihu died, when they offered strange fire before YHVH.

וַיָּמָת נָדָב וַאֲבִיהוּא בְּהַקְרִיבָם אֵשׁ-זָרָה לְפָנַי יְהוָה
 אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר אֵתְּיָמָר

VaYamat, is from the **word** Mot, מוֹת, which means, **dead, to die, he or she died, put to death, killed, death**, the **word** or name, Nadav, נָדַב, means, to incite, impel, was willing, **they have freely offered, was noble, was willing, was generous, he gave willingly, donated**, he volunteered, he offered free will offerings, it is also **the name of the eldest son of Aharon and Elisheba**; the **word**, VaAbiyhu, אַבִּיהוּא, is **the name of Aharon's second son**, and his name is a composite **word**, made up of the **word** Aviy, which means, my father, and Yahu, which is a short form of the Name Yahweh, and together they mean, **my father is, Yahweh**; the **word**, BehaQriybam, is from the **word** Qarab, קָרַב, which means, **to come near, bring near**,

approach, he came near, brought 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**, Esh, **אֵשׁ**, means, **fire**, fever; the **word**, Zarah, is from the **word** Zur, **זָר**, and as an adjective, it means, **strange**, stranger, to turn aside, be a stranger, he inclined toward, he visited, became estranged, was a stranger, strange woman, gone away, and as a noun, it means, frame, edging, wreath, reed, fence, to press, squeeze, that which presses, wine press, that which binds, he tied tightly, handful, hollow of the hand, he pressed together, it also has a negative meaning, it means, to be loathsome, disgust, loathing, to turn aside, to be foreign, strange, profane, to commit adultery, the **word**, Liphney, **לְפָנַי**, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

We discussed the plight of Nadav and Abihu before, but, it bears repeating, because, as you can see, the english words **strange fire** don't quite capture the magnitude of their rebellious actions when they, of their own accord, presented Strange Fire on Yahweh's altar. In fact, what they were doing according to how Yahweh chose to describe their actions, **IS**, they were, being loathsome, they treated Yahweh's altar with disgust and loathing, they apparently had turned aside or away from the Ways and the Words of Yahweh, and according to the definition of the words Stranger Fire, it appears that they had turned to idolatry and started praising foreign idols, man made imaginary gods, which means that they were profane, and they actually committed adultery with the gods of others, and Yahweh dealt harshly with them, **BECAUSE** they were the sons of Aharon, and the appointed teachers of the people of Yisrael, and as such, they were to teach the people of Yisrael, the Words and the Ways of Yahweh, and not the ways of the idols or man made imaginary gods of the world.

62 *And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Yisrael, because there was no inheritance given them among the children of Yisrael.*

וַיִּהְיוּ בְּקִדְיָהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל־זָכָר מִבֶּן־תְּדֹשׁ וְמוֹעֵלָה כִּי לֹא הָתַפְּקֹדוּ בְּתוֹךְ (בְּנֵי יִשְׂרָאֵל כִּי לֹא־נָתַן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

אֵל זָכָר כִּי לֹא הָתַפְּקֹדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא־נָתַן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

VayiHyu Pequdeyhem Shloshah VeEsriym Eleph Kal Zakar MiBen Chodesh VeMalah Kiy Lo HatPaqdu BeTok Beney Yisrael Kiy Lo Nitán LaHem Nachalah BeTok Beney Yisrael, where the **word**, VayiHyu, 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**, Pequdeyhem, is from the **word**, Paqad, **פָּקַד**, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took

revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, Shloshah, means, **three**, the **word**, VeEsriym, means, **and twenty**; the **word**, Eleph, means, **thousand**; the **word**, Kal, means, **all, the whole of**; 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**, MiBen, בֵּן, means, **son**, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as, **old**, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, and in the form that it is used here it means, from old, or from the age of; 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**, VeMalah, is from the **word**, Ma'al, מָעַל, which means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, to commit, done, to act unfaithfully, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, sacrilege, it also means, high place, height, raising, lifting, go up, ascend, to cover, upper part, upper garment, **upward**, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully; 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**, Lo, means, **no or not**; the **word**, HatPaqdu, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word**, BeTok, is from the **word**, Tavek, תָּוֵךְ, which means, **in the midst of, middle, between, among**, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, Beney, means, **the sons or 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**, 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**, Lo, means, **no or not**; the **word**, Nitán, נִתַּן, means, **to give, gave, given, gift, offer, offering**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; the **word**, LaHem, means, **to, or, unto them**; the **word**, Nachalah, נַחֲלָה, means, **possession, property, inheritance**, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, the **word**, BeTok, is repeated, and here it is translated as, **among**; the **word**, Beney, means, **the sons or the children of**; the **word**, Yisrael, **or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**

Here we are told the males of the tribe of Leviy, from the age of one month old and up were twenty three thousand in number, and that they were not numbered among the children of Yisrael, because there was no inheritance given them, among the children of Yisrael. Their inheritance was the fact that they had the privilege to serve Yahweh and take care of His Tabernacle and later on His Temple in Jerusalem.

63 *These are they that were numbered by Mosheh and Eleazar the priest, who numbered the children of Yisrael in the plains of Moab by Jordan near Jericho.*

אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּעֵרְבַת מוֹאָב עַל יַרְדֵּן (ירְחוֹ

אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּעֵרְבַת מוֹאָב עַל יַרְדֵּן (ירְחוֹ

Eleh Pequdey Mosheh VeElazar HaKohen Asher Paqdu Et Beney Yisrael BeArbot Moav Al Yarden Yerecho, where the **word**, Eleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Pequdey, is from the **word** Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; the **word** or name Mosheh, means, **to be drawn out of**; the **word**, VeElazar, וְאֶלְעָזָר, is **the name of one of Aharon's sons**, and his name is also a composite **word**, made of the **words**, El, which is a short form of the title, Elohim, and the **word** Azar, אָזַר, means, to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**; the **word**, HaKohen, כֹּהֵן, means, **priest**, to serve as a priest, to

officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Paqdu, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector; 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 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**, Beney, means, **the sons or 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**, BeArbot, is from the **word**, Arabah, עֲרֵבָה, which means, **desert plain, desert, wilderness, steppe**, it also means, willow, willow brand, twigs of willow used as Sukkot, it means, pledge, token, it means, trough, tub, a small boat; the **word**, Moav, מוֹאָב, is **a Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered**; the **word**, Al, 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,

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**, Paqdivu, is the **word**, Paqad, repeated, and here, it is translated as, **they numbered**, 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, אֶת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word**, Beney, means, **the sons or 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**, BeMidbar, בְּמִדְבָּר 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 the letter Mem as a prefix, and this letter Mem, means, from, or of, therefore, 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, and in the form that it is used here in means, **in the wilderness of**; the **word** or name, Siynay, סִינַי, means, mount Sinay, but it also means, erudite scholar, and it also means, Chinese)

But among these that were counted in the plains of Moab, which amounted to 601,730 people, there was not a man of them whom Mosheh and Aharon the priest numbered, when they numbered the children of Yisrael in the wilderness of Sinay, where there were 603,550 people. That means that in the forty years that at least, 15,088 men died each year in their wilderness journey, and all because they refused to believe Yahweh and enter the Promised Land. That is a decrease of the male population by 3% each year for the forty years.

word, Kaleb, כָּלֵב, is *the name of the son of Jephunneh the Kenizite* from the tribe of Yehudah, he was one of the spies along with Joshua that spied out the Land for Mosheh and returned a good report; the **word**, Ben, means, *the son of*; the **word** or name, Yephuneh, יֶפְנֵה, means, *Yahweh Elohim turns*, becomes reconciled, it is from the **word**, Panah or Punah, which means, to turn, turn toward, it is also *the name of the father of Keleb*, of the tribe of Judah, the **word** VeYehoshua, וְיְהוֹשֻׁעַ, 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 new name of the son of Nun, that was given to him by Mosheh, and his previous name was, Hoshea; the **word**, Ben, means, the son of; the **word** or name, Nun, נֹון, means, *fish*, and it is *the name of the father of Yehoshua, an Ephraimite*, and his name also means, pasture, residence, and it is also the fourteenth letter of the Hebrew alephbet)

Because they did **NOT TRUST** Yahweh, and rebelliously chose to refuse to obey Him, and go in and possess the Land that Yahweh had promised to give Abraham, Yitzchaq and Ya'aqov, Yahweh sentenced all of the males that were twenty years old and older to death in the wilderness over the next forty years, for Yahweh Himself said to Mosheh, they shall surely die in the wilderness. And there was not a man left of them, save Kaleb the son of Jephunneh, and Yehoshua the son of Nun. This is a lesson for all of us, and it behooves us to learn it, for it is better to trust, believe, follow and obey all the Words of Yahweh, than to walk by our own understanding as the people of Yisrael did, when they chose **NOT** to go in and possess the Land as Yahweh had commanded them to do. Please remember that the forty years, can be treated as a time of repentance, and choosing to believe, follow and obey the Words of our heavenly Father's Torah of Life, **OR**, it can be a time of continued rebellion until that person dies, in which case, he will be resurrected, only to be sent to his second death in the lake of Fire. Yahweh showed us His grace, by giving them forty years to repent, **BUT** the choice was theirs, and I am sure that many chose to repent, **BUT** not all did, but that is their fault and **NOT** Yahweh's. Amein!

Studying and keeping Torah together as a community.

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