

means, acquaintance, friend, he recognized, he knew, to sell, it is ***the name of one of Menasheh's sons, and his mother was Menasheh's Aramean concubine***; the word, Ben, is repeated, and it means, ***son 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, LeMishpachot, is the plural of the word Mispachah, מִשְׁפָּחָה, means, ***family, kindred, clan, species, kind, race, offspring***; the word or name, Menasheh, מְנַשֶּׁה, means, ***one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov***; the word, Ben, is repeated again, and it means, ***son 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, VeEleh, means and these; the word, Shemot, is the plural of the word, Shem, שֵׁם means, ***name, designation, reputation, renown, fame, character, the essence of***, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons; the word, Benotayv, is the plural of the word Bat, בַּת, which means, ***daughter, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village, and in the form that it is used here, it means, of his daughters***; the word or name, Machlah, מַחֲלָה, is ***the name of the eldest daughter of Tzelaphchad of the tribe of Menasheh***; the word or name, Noah, נֹחַ, is ***the name of one of the daughters of Tzelaphchad, of the tribe of Menasheh***; the word or name, HeChaglah, חַגְלָה, is ***the name of the third daughter of Zelophehad of the tribe of Menasheh***, and her name means, ***partridge***; the word or name, UMilkah, מִלְכָּה, is the daughter of Haran, sister of Lot and Iscah, 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***; the word or name, VeTirtzah, תִּרְצָה, is ***the name of one of the youngest daughter of Zelophehad, of the tribe of Menasheh*** and her name means, ***pleasant, obliging***)

Tzelaphchad: צִלְפַּחַד is made up of two words Tzel, צֵל, which means, *shadow*, and Pachad, פָּחַד, which means, *fear*. It could mean that he was **NOT** a brave man, afraid of his own shadow, or, it could mean, that he lived under a cloud or shadow of fear for his daughters because he had no sons to protect them in a male dominated society.

Chepher: חֶפְרָה which means *to seek, to dig into*.

Gilead: גִּלְעָד which means *commit to or trust, the testimony*

Machiyr: מַכִּיר which means *who knows me*

word, Amad, עמד, which means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot; the word, 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 or name, Mosheh, means, *to be drawn out of*; the word, VeLiphney, is the word Liphney repeated, and here, it is translated as, *and before*; the word, 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, 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, VeLiphney, is the word Liphney repeated again and here it is translated as, and before; the word, HaNeshiyim, is the plural of the word, Nasi, נָשִׂא, which means, exalted one, king, sheik, *prince*, captain, chief, ruler, governor, to lift, to raise, to carry, take, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he transported, transferred, it also means to deceive, beguile, emptiness, vanity, he imposed upon; the word, VeKal, means, *and all or and the whole of*; the word, HaEdah, 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, Petach, פֶּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, *door, doorway, opening, entrance, starting point*, possessing the faculty of sight, not blind; the word, Ohel, אֹהֶל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed; the word, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, *assembly, congregation*, it is from the word Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to

placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, and in the form that it is used here, it means, **who met or gathered themselves**; the word, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, **against**, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the word, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the word, BaAdat, is the word, Edah, עֵדָה, repeated, and here, it is translated as, **in the company of**; 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 Aholiyamah; 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, BeCheto, is from the word, חָטָא, which means, to miss the mark, to wrong, **to sin, trespass, to transgress the Words of the Torah**, he missed the goal, he incurred guilt, he offended, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of; the word, Met, is from the word, מוֹת, means, **dead, to die, he or she died, put to death**, killed, death; the word, UBaniym, is the plural of the word, Ben, which means, son, and in the form that it is used here it means, and sons, the word, Lo, means no or not; the word, Hayu, is from the word Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, it shall be, continue, become, **has, had**, or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Lo, לוֹ, or לוֹא 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, and here it is translated as, **to him**)

As you can see, they, the daughters of Tzelaphchad, stood before Mosheh, Eleazar the priest, the princes or the other leaders of the congregation and all the congregation, by the door of the tabernacle of the congregation, saying; Our father died in the wilderness, and he was not in the company of them that gathered themselves together against Yahweh in the company of Qorach; but died in his own sin, and had no sons. Now just try and picture this in your minds eye, these five women, stood before Mosheh, Eleazar, the High Priest, the chieftains of all the tribes, and the whole assembly, at the Tent of Meeting, at the door of Tabernacle, and plead their case.

This is also a statement on how the nation of Yisrael valued and had high regard for their women, so that these five women **KNEW** in their hearts, that they could approach and petition Yisrael's leaders, and do so in front of the whole congregation, without fear of any reprisals.

In verse 3, Tzelaphchad's daughters say of their father, *Our father died in the wilderness, and*

he was not in the company of them that gathered themselves together against Yahweh in the company of Qorach; but died in his own sin, and had no sons.

This tells me, that it was important for them to let Mosheh, Eleazar and the whole congregation **KNOW** that their father was **NOT** part of the rebellious group that died in the wilderness, because they rebelled against Mosheh and Aharon's authority, but, that he died because of the Sin of believing the false report of the ten spies that recommended that the people of Yisrael **NOT** enter the Promised Land, as Yahweh had Commanded them to do, he died because he chose **NOT** to trust Yahweh Elohim's Promise, that the land **WAS THEIRS FOR THE TAKING**.

The question that has to be asked is, **What** did these five daughters of Tzelaphchad petition the leaders of Yisrael for? *Verse 4* gives us the answer!

4 Why should the name of our father be done away from among his family, because he has no son? Give unto us therefore a possession among the brethren of our father:

לָמָּה יִגָּרַע שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶּן תִּנְה־לָנוּ אַחֲזָה בְּתוֹךְ אָחֵי אָבִינוּ
שׁוֹרָב שׁוֹרָב יָחַל שׁוֹרָב פֶּה יָלַל שׁוֹרָב שׁוֹרָב יָחַל שׁוֹרָב שׁוֹרָב שׁוֹרָב שׁוֹרָב
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LaMah YeGara Shem Aviynu MiTok Mishpachto Kiy Eyn Lo Ben Tenah Lanu Achuzah BeTok Achey Aviynu, where the word, LaMah, is from the word, Mah, מָה, means, what, which, how, something, **why**, wherefore, how much, and with the prefix letter Lamed, it means, **and why**; the word, YiGara, is from the word, Gara, גָּרַע, which means, **to lessen, to reduce**, subtract, hold back, **diminish**, abate, deduct, to trim, done away with, to shear, he shaved his head, he lessened, subtracted, he destroyed, consumed, deteriorated, he deducted from, **discounted**, worsened, blood letter, upper, barber, deficit, shortage, want; the word, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of**, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is also the name of one of Noach's sons; the word, Mishpachto, 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, **his family**; 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 Eyn, אֵין, means, **nothing, naught, none, no, non existence, expressing negation, without, lacking**, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where; the word, Lo, לוֹ, or לוֹא 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, and in the form that it is used here, it means, **to him**; 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, Tenah, is from the word Natan, נָתַן, means, **to give, gave, gift, offer, offering**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; the word, Lanu, means, **to us**; the word, Achuzah, אָחֻזָּה, means, **possession, property, estate**, it is from the word Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp; the word, BeTok, is from the word, Tavek, תָּוֶךְ, means, **in the midst of, middle, between, among**, in, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the word, Achey, is from the word Ach, אָח, which means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas; the word, Aviyenu, is from the word, Av, אָב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **our father**)

Why should the name of our father **be done away from among his family**, because he has no son? Give unto us therefore a possession among the brethren of our father. This says a lot about the respect that the people and the leaders of the nation of Yisrael and how they held their women in high regard, that these five women, were permitted to come before their supreme leader, Mosheh, and Elazar, the High Priest, to plead their case. And as we will see, their plea was taken very seriously by Mosheh, for we are told in the next verse what Mosheh did!

5 And Mosheh brought their cause before YHVH.

וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטָן לְפָנָי יְהוָה
 וַיָּבִי אֶת־מִשְׁפָּטָן לְפָנָי יְהוָה

VayaQrev Mosheh Et Mishpatan Liphney YHVH, where the word, VeyaQrev, is from the word, Qarab, קָרַב, 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 or name, Mosheh, means, **to be drawn out of**; the word, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, 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, Mishpatan, is from the word, Mishpat, מִשְׁפָּט, means, judgement, seat of judgement, **cause, case**, suit, decree, sentence, justice, right, ordinance, manner, custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the word Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained; the word, 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)

Now when Mosheh heard their plea, he did not argue with them, nor did he dismiss their plea because they were women, as most leaders of the other nations of the world in those days would have done. Instead, Mosheh chose to take their cause before Yahweh. Next we are told how Yahweh instructed Mosheh, to handle the situation.

Verse 5 says: *And Mosheh brought their CAUSE before Yahweh*, and in this verse there is yet another anomaly in the word *cause* מִשְׁפָּטַן, or Mishpatan in Hebrew, which means, *their claim, their case, their petition* which is translated from the word Mishpat which means, **cause, case, custom, justice, judgment, and or law**.

יְהוָה	לְפָנַי	אֶת־מִשְׁפָּטָן	מֹשֶׁה	וַיִּקְרַב
YHVH	Liphney	Mishpatan-Et	Mosheh	VayiQrev
Yahweh	before	Aleph Tav, their claim	Mosheh	and brought near
	in the presence of	their case, their petition		

As you can see, the final Nun or Nun Sofit in the word Mishpatan, מִשְׁפָּטָן is enlarged. The pictographic meaning of the letter Nun, is **Life**, and here, the daughters of Tzelaphchad **would have suffered a death in a sense**, because their father's inheritance would have passed on to someone else, because, Tzelaphchad had no sons, and that means, that in the not to distant future, his name would have been forgotten. But not so with Elohim, who is an Elohim of **Life or of the Living**. Our heavenly Father makes a ruling that **LIFE** will carry on for the family name, even though Tzelaphchad had no male offspring. Furthermore, we know that Messiah **IS** our intercessor, interceding for us on a daily basis before our heavenly Father. And therefore, to confirm that Messiah was indeed interceding for the daughters of Tzelaphchad, Scripture makes a point of placing the letters, Aleph and Tav, which are the first and last letters of the Hebrew Alephbet, in the word Et, אֶת, in front of the word, Mishpatan, אֶת־מִשְׁפָּטָן, and this word Et, actually represent our Messiah, the First and the Last, the Alpha and the Omega, the beginning and the end.

In doing so, in being the intercessor for the daughters of Tzelaphchad, he gave them New Life, for had He not interceded, then the name of Tzelaphchad, would have died and be lost forever,

BUT now, through Messiah's intercession, the name Tzelaphchad lives on in his Tribe, through His daughters who now own his land.

That simply indicates to me that while Mosheh brought their claim before our heavenly Father in the earthly realm, it was Messiah, standing at the head of the daughters of Tzelaphchad as their leader, that interceded on their behalf in the presence of our heavenly Father, indicated by the **Aleph Tav** and where it is positioned in this verse. We simply have to realize and understand that this is what our Messiah does; He intercedes on our behalf before our heavenly Father on a daily basis. We have to learn and get it through our thick skulls, that it is Yahweh that gave the people of Yisrael an inheritance, that He said was **FOREVER**, and that forever is **NOT** man's **forever**, which is constantly changing, **BUT** Yahweh's **FOREVER**, which **NEVER** changes, and since Yahweh Himself does **NOT** change, it should be very obvious, that when Yahweh gives something to someone **FOREVER**, it means exactly that, it is **FOREVER**, for He is just and righteous and His Word is **TRUE AND EVERLASTING**.

Again we have to realize and understand that it is Elohim that created us, and He therefore knows and understands how low, how debased we can become at times. Therefore to ensure that all His people would have the right to inherit the land that was promised to them, and, that **NOT ONE** of His people would be taken advantage of, Yahweh made it quite clear in *verse 7*. *The daughters of Tzelaphchad speak RIGHT, you shall surely give them a possession of an inheritance among their father's brothers.*

In doing so, Elohim established **FOREVER**, for both men and women, that, we **ALL** have the same rights of ownership in His Kingdom, and the right to share equally in His blessings and provisions. Men and women are equal before Yahweh, however it is **NOT** so in the eyes of man and their man made gods, such as allah! In these cultures men and women are **NOT treated as EQUAL** as Yahweh has ordained, and I will let you decide for yourself if they will get Yahweh's blessings or His curses for their attitude and beliefs.

To ensure fairness and that no single Tribe could manipulate the system and end up with all the land, Elohim established a Law to protect the weak and to protect ownership of the land, that it would never transfer out of the families name *verses 7-11*.

6 And YHVH spoke unto Mosheh, saying,

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לְאָמֹר
וַיֹּאמֶר אֵל מֹשֶׁה לְמֹר

VayOmer YHVH El Mosheh Lemor, where the **word**, VayOmer is from the **word** Amar, אמר, which means, to say, saying, said, speak, **spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the **word**, YHVH, is the name, **Yahweh**, Yahuwah, 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, אמר, 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.

7 The daughters of Tzelaphchad speak right: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass unto them.

כֵּן בָּנוֹת צִלְפַּחַדֹּר דְּבָרָתָן נָתַן תַּתֵּן לָהֶם אֲחֻזַּת נַחֲלָה בְּתוֹךְ אֶחָי אֲבֵיהֶם וְהֵעֲבִרְתָּ
 אֶת־נַחֲלַת אֲבֵיהֶן לָהֶן
 שֵׁשׁ פְּלִזְזִי אֲזַכְּרֶנּוּ דָבָר אֶפְרַיִם אֶלֶף אֶתֶּן לָאֵל אֶתֶּן לָאֵל אֶתֶּן לָאֵל אֶתֶּן לָאֵל אֶתֶּן לָאֵל

Ken Benot Tzelaphchad Dobrot Naton Titen LaHem Achuzat Nachalah BeTok Achiy Aviyhem VehaAvartah Et Nachalat Aviyhen Lahen, where the word, Ken, כֵּן, as an adjective means, **right, truthful, honest, just, surely, so, it is so, as, he did so, rightly so, so it was, thus**, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice, the word, Benot, is the plural of 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, Tzelaphchad, צִלְפַּחַדֹּר, 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, Dobrot, is from the word, Dabar, דָּבָר, 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, Natan, נָתַן, means, **to give, gave, gift, offer, offering**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; the word, Titen is the word Natan repeated and here, it is translated as, you shall sure give; the word, LaHem, means, **to or unto them**; the word, Achuzat, is from

the word, Achuzah, אָחֻזָּה, which means, **possession, property, estate**, it is from the word Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp; 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 from the word Tavek, תָּוֶךְ, which means, in the midst of, middle, between, **among**, in, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit; the word, Achiy, is from the word, Ach, אָח, means, brother, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **their brethren**; the word, Aviyhem, is from the word, Av, אָב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **their father**; the word, VehaAvertah, is from the word, Avar, עָבַר, which means, **pass through**, pass by, pass over, **pass or cross over**, go, carry over, come over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and with different vowel points, עָבַר we have the word, Eber, which means, east side, beyond, straight, passage, by, from, other, against, over, quarter; the word, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things; the word, Nachalat, is the word, Nachalah, repeated, and here, it is translated as, **the inheritance**; the word, Aviyhen, is the word Av repeated, and ere it is translated as, their father; the word, Lahen, means, **to or unto them**)

And YHVH spoke unto Mosheh, saying, The daughters of Tzelaphchad speak **RIGHT**: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass unto them.

Now if this had been any other society other than the people of Yahweh's Yisrael, not only would they not get the land as Tzelaphchad's daughters did, they would not even have had, their plea or their case, come before the leadership of their nation, **BUT** Yisrael, was **NOT** a nation run nor governed by men, it was and still is a nation that is governed by Elohim, who is **JUST**.

What follows is the instructions that Yahweh gave to Mosheh regarding the daughter's of Tzelaphchad.

8 And you shall speak unto the children of Yisrael, saying, If a man die, and have no son, then you shall cause his inheritance to pass unto his daughter.

וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי-יָמוּת וּבֵן אֵין לוֹ וְהֶעֱבַרְתֶּם אֶת-נַחֲלָתוֹ לְבָתוֹ
אֵלֶּיךָ וְלִבְנֵי אִשְׁתּוֹ
וְאֵלֶּיךָ וְלִבְנֵי אִשְׁתּוֹ
וְאֵלֶּיךָ וְלִבְנֵי אִשְׁתּוֹ

VeEl Beney Yisrael TeDaber Lemor Iysh Kiy YaMot Uben Eyn Lo VahaAvartem Et Nachalato LeBenot, where the word, VeEl, is from the word, El, and with the letter Lamed as a prefix, it means, **and unto**; 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, Yeschar and El, where the word Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the word El is a short form of the title Elohim, therefore the word **Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family 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, TeDaber, 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, Lemor, is from the word, Amar, אָמַר, which means, to say, **saying**, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the word, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the word, Kiy, כִּי, means, that, because, for, when, while, as, **if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even,

except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding; the word, YaMot, is from the word, Mot, מוֹת, means, **dead, to die, he or she died, put to death, killed**, death; the word, UBen, 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, the word, Eyn, אֵין, means, **nothing, naught, none**, non existence, expressing negation, without, lacking, less, powerless, helpless, **there is not, there are not, there were not, I have not, you have not, he has not**, it means to negate, deny, nullify, as an adverb it means, where; the word, Lo, means, **no or not**; the word, VahaAvartem, is from the word, Avar, עָבַר, means, **pass through, pass onto**, pass by, pass over, cross over, go, carry over, come over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and with different vowel points, עָבַר we have the word, Eber, which means, east side, beyond, straight, passage, by, from, other, against, over, quarter; 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, Nachalato, נַחֲלָתוֹ, 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, LeBenot, is the plural of 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, and in the form that it is used here, it means, **his daughter or daughters**)

Yahweh instructed Mosheh to speak unto the children of Yisrael, saying, If a man dies, and has no son, **then**, you shall cause his inheritance to pass unto his daughter.

It is important that we understand what has just happened here. The daughters of Tzelaphchad asked or petitioned Mosheh, to allow them, even though they were women, to inherit their father's land, that would have been passed on to his son, **IF** he had one. This tells me, that their motivation was **NOT** to obtain an inheritance, **BUT** as this verse says, it was because of the great respect that they had for their father, and because they did **NOT** want their father's name to be lost to his Tribe, and forgotten forever, juts because he did not have a son, but five daughters. As I mentioned before, Yisrael had an established patrilineal inheritance system, whereby the land that a man had, was past from father to son, and therefore, the land was always kept within the family and the tribe. This system ensured that the land that was originally given or apportioned to a certain tribe, stayed within that Tribe. The daughters of Tzelaphchad were not interested in overthrowing the system that was in place, where the land was automatically passed from father to son, they simply wanted to add a clause to the existing system, that if a man had no sons, when he died, that his land would stay within the tribe, by being passed down to his daughter or daughters, which makes the law fair and equitable, as it should be.

Now when Yahweh instructed Mosheh on how to handle the situation, for the daughters of Tzelaphchad, he also gave Mosheh additional instructions, that are discussed in the next few verses.

9 And if he have no daughter, then you shall give his inheritance unto his brethren.

וְאִם־אֵין לוֹ בַת וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו

וְאִם־אֵין לוֹ בַת וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו

VeIm Eyn Lo Bat UNtaten Et Nachalto LeEchayv, where the word, VeIm, means, **and if**; the word, Eyn, אֵין, means, **nothing, naught, none**, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the word, Lo, לוֹ, or לוֹא 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, Bat, בַת, 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, UNtaten, is from the word, Natan, נָתַן, means, **to give, gave, gift, offer, offering**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; 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, אַתָּ, 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, Nachalto, is from the word, Nachalah, נַחֲלָה, means, possession, property, inheritance, it 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; the word, LeEchayv, is from the word, Ach, אַח, means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **his brethren**)

10 And if he has no brethren, then you shall give his inheritance unto his father's brethren.

וְאִם־אֵין לוֹ אַחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאָחֵי אָבִיו

וְיִמְעַן לֹא־יֵאָדָר וְיִשְׁלַח אֶת־נַחֲלָתוֹ לְאָחֵי אָבִיו

VeIm Eyn Lo Achiyim UNtaten Et LaAchey Aviyy, where the word, VeIm, means, **and if**; the word, Eyn, אֵין, means, **nothing, naught, none**, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the word, Lo, לוֹ, or לוֹא 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, Achiyim, is from the word, Ach, אַח, which means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **brethren**; the word, VeNataten, 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, Et, אַתָּ, 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, אַתָּ, 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, Nachalto, is from the word, Nachalah, נַחֲלָה, which 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, LaAchey, is from the word, Ach, אָח, which means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **brethren**; the word, Aviyv, is from the word, Av, אָב, means, father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here, it means, **his Father**)

11 And if his father have no brethren, then you shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Yisrael a statute of judgment, as YHVH commanded Mosheh.

וְאִם־אֵין־אָחִים־לְאָבִיו־וְנָתַתֶּם־אֶת־נַחֲלָתוֹ־לְשֹׂאֲרוֹ־הַקָּרֵב־אֵלָיו־מִמִּשְׁפַּחְתּוֹ־וַיִּרַשׁ־אֹתָהּ־
וְהָיְתָה־לְבְנֵי־יִשְׂרָאֵל־לְחֻקַּת־מִשְׁפָּט־כַּאֲשֶׁר־צִוָּה־יְהוָה־אֶת־מֹשֶׁה

VeIm Eyn Achiym LeAviyv UNtaten Et Nachalto Lishero HaQrov Elayv MiMishpachto
VeYarash Otam VeHaytah LiBeney Yisrael LeChukat Mishpat Ka'asher Tzivah YHVH

Et, Mosheh, where the word, VeIm, means, **and if**; the word, Eyn, (אֵין), means, nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, **there is not, there are not, there were not, I have not, you have not, he has not**, it means to negate, deny, nullify, as an adverb it means, where; the word, Achiym, is from the word Ach, אָח, means, **brother, kinsman**, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **brethren**; the word, LeAviyv, is from the word, Av, אָב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, **his father**; the word, UNtaten, is from the word, Natan, נָתַן, means, **to give, gave, gift**, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; 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, אִישׁ 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 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, Nachalto, is from the word, Nachalah, נַחֲלָה, which 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, LiShero, is from the word, She'er, שָׁאֵר, which means, to be left over, to remain, was left behind, remained, he survived, he spared, **rest, residue, remnant, relative of, near of kin, kinsman, kinswoman, kindred by blood**, he took blood revenge, it also means leaven, he leavened, was leavened; the word, HaQrov, is from the word, Qaeab, קָרַב, 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, Elayv, אֵלָיו, means, **to or unto him**; the word, MiMishpachto, 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, of his family; the word, VeYarash, יָרַשׁ, means, **to inherit, possess, take possession of, he took possession of, he caused to possess**, to occupy, to seize, catch, he took possession of, inherited, was dispossessed of, drive out previous tenants and possess in their place, expel, made to inherit, he dispossessed, to make poor, impoverish, ruin, cast out, destroy, consume, disinherit, dispossess, became poor, came or come to poverty, to and the word Yareshah, יָרַשָׁה, which means, inheritance, heritage, possession; the word, Otam, אֹתָם, means, **them**; the word, VeHaytah, is from the word, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, **it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, LiBeney, 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, LeChuqat, is from the word, Chuqah, חֻקָּה, means, to engrave, to imitate, he imitated, he imagined, drew, was engraved, was carved, was imitated, was drawn, he marked a line, was traced, *something prescribed, enactment, statute, law, rite, ordinance, custom, constitution*; the word, Mishpat, מִשְׁפָּט, means, *judgement*, seat of judgement, cause, case, suit, *decree*, sentence, justice, right, *ordinance, manner, custom, customary, decision*, due, privilege, judicial, legal, lawful, it is related to the word Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained; the word, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though; the word, 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, is repeated and it is defined above; the word or name, Mosheh, means, *to be drawn out of*)

In these three verses, Yahweh instructed Mosheh, that **IF** a man died, and had no sons or daughters, then you, Yisrael, shall give that man's inheritance unto his brethren or relatives, such as his brothers or his nephews. And if he has no brethren, or relatives such as first cousins, then you shall give his inheritance unto his father's brethren. And if his father have no brethren, then you shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Yisrael a statute of judgment, as Yahweh commanded Mosheh. With these instructions, it ensured that all the Land that was given to each individual or each tribe, would stay permanently in that tribe.

12 And YHVH said unto Mosheh, Get yourself up into this mount Abariym, and see the land which I have given unto the children of Yisrael.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶיךָ אֶל־הַר הָעִבְרִים הַזֶּה וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶיךָ אֶל־הַר הָעִבְרִים הַזֶּה וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל

VayOmer YHVH El Mosheh Aleh El Har HaAvariym HaZeh UReh Et Ha Aretz Asher Natatiy LiBeney Yisrael, where the word, VaYomer, is from the word, Amar, אָמַר, which means, *to say, saying, said, speak, spoke*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the word, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah; the word, El, אֱלֹ, 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, Aleh, is from the word Alah, עלה, which means, *to go up, come up, bring up, ascend, carry up, he went up, ascended*, it sprang up, grew, shot forth, he rose, offer, offering, come, bring, chew, burn, offering, light, depart, put, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, an ascending offering, a Holocaust as going up in smoke, a burnt offering, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion; the word El is repeated and here it is translated as, *into*; the word, Har, הר, means, *mountain, mount*, and these two letters also spell out the name Hor, הֹר, which is the name of a mountain, on the border of the land of Edom, at the foot of which, the Yisraelites encamped on their journey from Kadesh to the Promised Land; the word, HaAvariym, עבריים, means, the regions beyond, it is a region of Transjordan, lands east of the Jordan river, the term is used specifically of the mountain ranges in the region. Mount Nebo was part of the mountains of Abariym; the word, HaZeh, means, *this*; the word, Ureh, is from the word, Ra'ah, ראה, which means, *see, cause you to see, saw*, look, looked, showed, revealed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs; the word, Et, את, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, את, which is the personal pronoun, *you, thou*; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the 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, HaAretz, ארץ, which means, earth, *land*, country, ground; the word, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, *which*, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun explicitly used to show the connection; the

word, Natatiy, 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, LiBeney, means, **to or unto the children of**; the word, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite word, made up of the words, Yeshar and El, where the word Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the word El is a short form of the title Elohim, therefore the word **Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family 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)**

13 And when you have seen it, you also shall be gathered unto your people, as Aharon your brother was gathered.

וְרַאִיתָהּ אֶתְהָּ וְנִנְאִסַּפְתָּ אֶל־עַמֶּיךָ נִם־אֶתְהָּ כַּאֲשֶׁר נִנְאִסַּף אֶהְרֹן אַחִיךָ

VeRaiytah Otah VeneEsaphta El Ameyka Gam Atah Ka'asher NeEsaph Aharon Achiyka

where the word, VeRaitah, is from the word, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, revealed, appeared, was seen**, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs; the word, Otah, means, **you**; the word, VeneEsaphta, is from the word, Asaph, אָסַף, which means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward; the word, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the word, Ameyka, is from the word, Am, אִם, means, **people, kinsman, related, ancestor**, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect; the word, Gam, גַּם, is a conjunction, that means, **also**, lo, moreover, too, even, **as well**, neither, heap, abundance, much; the word, Atah, means, you; the word, Ka'asher, כַּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though; the word, NeEsaph, is from the word, Asaph, אָסַף, which means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting, collection, together gather, assemble, rearward; the word 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, Achiyka, is from the word, Ach, אַח, means, *brother*, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, *your brother*)

Here in these two verses, Yahweh tells Mosheh, Get yourself up into this mount Abariym, and see the land which I have given unto the children of Yisrael. And when you have seen it, you also shall be gathered unto your people, as Aharon your brother was gathered. This is where Mosheh finds out that he will **NOT** be permitted to enter the Promised Land that he has been looking forward to do for the past forty years, and, in the next verse, Yahweh tells him why he is not permitted to enter the Promised Land, and I will expand why this happened to Mosheh as we read on and look at more verses.

14 For you rebelled against My Commandment in the desert of Tzin, in the strife of the congregation, to sanctify Me at the water before their eyes: that is the water of Meriybah in Qadesh in the wilderness of Tzin.

כַּאֲשֶׁר מְרִיתֶם פִּי בְּמִדְבַר-צִן בְּמִרְיַבַּת הָעֵדָה לְהַקְדִּישְׁנִי בַּמַּיִם לְעֵינֵיהֶם הֵם)
 מִי־מִרְיַבַּת קָדֵשׁ מִדְּבַר-צִן

שׁוֹאֲשׁוּ אֲשֶׁר מְרִיתֶם כִּי בְּמִדְבַר צִן בְּמִרְיַבַּת הָעֵדָה לְהַקְדִּישְׁנִי בַּמַּיִם לְעֵינֵיהֶם הֵם

Ka'asher Meriytem Piy BeMidbar Tzin BiMeriybat HaEdah LehaQedishniy BaMayim LeEynehem Hem Mey Meriybat Qadesh Midbar Tzin, where the word, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, *for*, according to, as soon as, *forasmuch*, howsoever, whosoever, though; the word, Meriytem, is from the word Marah, מָרָה, means, *to rebel, be rebellious*, he irritated, he disputed with, *he showed disobedience, he rebelled, argued, competed*, it also means, gall, bile, poison, *bitterness, trouble, grief*, it means lady, mistress, mistress of the house, it also means, hoe; the word, Piy, פִּי, means, my mouth; the word, BeMidbar, מִדְּבַר 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; the word, Tzin, צִן, means, to prick, a crag, it is also *a part of the desert of Zin*; the word, BiMeriybat, is from the word Meribah, מְרִיבָה, means, *quarrel, strife, fighting, contention*, it is from the root word Rib, רִיב, which means, to strive, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, *he strove, quarrelled, contended, rebelled*, it is also the name of a place in the Sinai desert, where Yahweh provided water to the murmuring Yisraelites; the word, HaEdah, 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, LehaQedishniy, is from the word, Qadosh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, a holy thing, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here it means, **sanctify Me**; the word, BaMayim, is from the word, Mayim, מַיִם, means, **water**, flood, to mix with water, watered, hydrated, it also means, urine, piss, water-course, water-flood, watering, and with the letter Bet as a prefix, it means, **at the water**; the word, LeEyneyhem, is from the word Ayin, עַיִן, which means, eye, sight, seem, colour, fountain, well, face, pleased, presence, conceit, think, humble, knowledge, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here, it means, **before their eyes**; the word, Hem, הֵם, or הֵנָּה, means, they, **their**, them, these, those, you plural; the word, Mey, is the word Mayim repeated, and here it is translated as, **that is the waters**; the word, Meriybat, is repeated and here it is translated as, Meriybah, the word, Qadesh, קָדֵשׁ, is a site in the north of Sinay, often referred to as Kadesh; the word, Midbar, is repeated and here it is translated as, the wilderness; the word, Tzin, is repeated and here it is translated as, **Zin**)

15 And Mosheh spoke unto YHVH, saying,

וַיִּדְבֹר מֹשֶׁה אֶל־יְהוָה לֵאמֹר

וַיֹּמַר אֵלֶי וַיֹּמַר אֵלַי וַיֹּמַר אֵלַי

VayOmer Mosheh El YHVH Lemor, where the **word**, VayOmer is from the **word** Amar, אָמַר, which means, to say, saying, said, speak, **spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the word or name, Mosheh, means **to be drawn out of**; the word, the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the word YHVH, is the name, **Yahweh**; Yahuwah or Yehovah; 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 Mosheh spoke with Yahweh. It is just one very short sentence, that we can easily glance over, **BUT** just stop and think about this for a moment, Mosheh has the opportunity to talk with the Creator of the universe, who took the time to listen to and 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 or with one of us, and for me, incidents like these, express our heavenly Father's 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 with Him, in the earthly kingdom, that He will create or recreate, specifically for mankind in their resurrected state.

16 Let YHVH, the Elohim of the spirits of all flesh, set a man over the congregation,

יִפְקֹד יְהוָה אֱלֹהֵי הָרִיחֹת לְכָל-בָּשָׂר אִישׁ עַל-הָעֵדָה

יִפְקֹד יְהוָה אֱלֹהֵי הָרִיחֹת לְכָל-בָּשָׂר אִישׁ עַל-הָעֵדָה

YiPeqod YHVH Elohey HaRuchot LeKal Basar Iysh Al HaEdah, where the word, YiPeqad, is for 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, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the word, Elohey, is a short form of Elohim, which means mighty ones, judges, powers and in the form that it is used here, it means, the Elohim of; the word, HaRuchot, is the plural of the word, Ruach, רוּחַ, means, accept, smell, touch, make of quick understanding, **spirit**, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, spirit, courage, disposition, it can also mean an evil spirit; the word, LaKal, is form the word Kal, which means, all, the whole of, and with the letter Lamed as a prefix, it means, **of all**; the word Basar, בָּשָׂר, means, **flesh**, meat, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, **it is translated as the word, Gospel in our english Scriptures**; the word, 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, 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, Edah, עדה, 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)

After being told that he would not be permitted to enter the Promised Land and that he would die on the mountain, Mosheh pleads with Yahweh to appoint another leader that can lead the people of Yisrael into the promised Land. Please understand that there in **NO** bitterness in Mosheh's voice here, for he accepts Yahweh's judgment and his punishment for what he has done, but, as you can see, his concern is for the people of Yisrael, and that they are not left leaderless.

17 Who may go out before them, and who may go in before them, and which may lead them out, and who may bring them in; that the congregation of YHVH be not as sheep which have no shepherd.

אֲשֶׁר-יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יָבֵא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדָתָהּ
 יְהוָה כְּצֹאֵן אֲשֶׁר אֵין-לָהֶם רֹעֶה

אֲשֶׁר יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יָבֵא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדָתָהּ
 יְהוָה כְּצֹאֵן אֲשֶׁר אֵין-לָהֶם רֹעֶה

Asher Yetze Liphneyhem VaAsher YaBo Liphneyhem VaAsher Yotziyem VaAsher YeBiyem VeLo TiHyeh Adat YHVH KaTzon Asher Eyn LaHem Roeh, where 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, Yetze, יֵצֵא, 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, Liphneyhem, is from the word, Liphney, לְפָנֵי, and 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, and in the form that it is used here, it means, **before them**; the word, VaAsher, is the word, Asher, אֲשֶׁר, repeated and here it is translated as and who; the word, YaBo, is from the word, Bo, בוא, means, **to go or come in or out**, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; the word, Liphneyhem, is from the word, Liphney, לְפָנֵי, repeated, and here it is translated as, **before them**; the word, VaAsher, is repeated, and here, it is translated as, **and who**; the word, Yotziyem is the

word, Yatze repeated, and here it is translated as, **lead them out**, the word, VaAsher, is the word, Asher, repeated again, and here, it is translated as, **and who**; the word, YeBiyem, is the word Bo, repeated again, and here it is translated as, **may bring them in**, the word, VeLo, means, **and no or and not**; the word, TiHyeh, is from the word, Hayah, הָיָה, which means, is, also, to be, exist, are, was, were, happen, shall happen, it shall be, continue, become, has or will become, may, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Adat, is form 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, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the word, KaTzon, is from the word, Tzon, צֹאן or צֹאֲן which means, a flock of small cattle, **sheep**, goats, the word, Asher, is repeated once again and here, it is translated as, which, the word, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking**, less, powerless, helpless, **there is not, there are not, there were not, I have not, you have not**, it means to negate, deny, nullify, as an adverb it means, where; the word, LaHem, means, **to or unto them**; the word, Roeh, רָעָה or רָעִי, means, pasture, tend, graze, **ruler, shepherd, he led a flock, directed, guided, ruled**, it also means to associate with, keep company with, **friend, companion**, it also means to think, have intention, strive, he broke, crushed, and with different vowel points it means evil, wickedness, distress, misery, injury, harm, wrong, it is related to the word Ra'a, רָעַע, which means, to be evil, be bad, he misled, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crush, shatter)

18 And YHVH said unto Mosheh, Take to yourself, Yehoshua the son of Nun, a man in whom is the spirit, and lay your hand upon him;

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח-לְךָ אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן אִישׁ אֲשֶׁר-רָוַח בּוֹ וְסִמַּכְתָּ אֶת-יָדְךָ עָלָיו

Yf QYq qWx Wzx hZy Pl hWYzZ Xx Sh Qp QWx Gx QYzZ qWxZY YZL Sh Xx XshYz

VaYomer YHVH El Mosheh Qach Leka Et Yehoshuah Bin Nun Iysh Asher Ruach Bo VeSamakta Et Yadka Alayv, where the word, VayOmer, is from the word, Amar, אָמַר, which means, **to say, saying, said, speak, spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the word, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the word, El, אֱלֹ, 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, Qach, קַח, means, **take**, taken, he took, get, it is related to the word Laqach, לָקַח, which means, to take, to

buy, he took, took in, took away, he received, captured, seized, conquered, to bring, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received; the word, Leka, means, **to you or to yourself**; the word, Et, , 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, אִישׁ 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 or name, Yehoshuah, יְהוֹשֻׁעַ, is a composite word, made up of the word, Yeho, or Yahu, which is a short form of the Name Yahweh, and the word, Shua, which means, salvation, and together they mean, **Yahweh IS salvation**, and it is the new name of the son of Nun, that was given to him by Mosheh, and his previous name was, **Hoshea**; the word, Bin, is from the word, Ben, and it means, **son**; 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; 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, 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, Ruach, רוּחַ, means, accept, smell, touch, make of quick understanding, spirit, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, **spirit**, courage, disposition, it can also mean an evil spirit; the word, Bo, בו, means, **in, on, over, against to or with him**, in, on, over or for it, of it, thereof, therewith, before him, therein; the word, VeSamakta, is from the word Samak, סָמַךְ, means, to lean upon or take hold of, in favourable or unfavourable sense, to support, prop up, sustain, uphold, stay, sustained, fulcrum, **he laid hands on, leaned upon, he took hold of**, he drew near, brought near, approached, he ordained, authorized, established, he supported himself,

upheld, stood fast, he referred to, he made thick, it is also the name of the fifteenth letter of the Hebrew Alephbet; the word, Et, is repeated, and it is defined above; the word, Yadka, is from the word, Yad, יד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here it means, **your hand**; the word, Alayv, means, **on or upon him**)

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

וְהִעֲמַדְתָּ אֹתוֹ לְפָנַי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל־הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם (

וְהִעֲמַדְתָּ אֹתוֹ לְפָנַי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל־הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם

VehaAmadta Oto Liphney Elazar HaKohen VeLiphney Kal HaEdah VeTziviytah Oto LeEyneyhem, where the word, VehaAmadta, is from the word, Amad, עמד, which means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, **he placed, he appointed, he set up**, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot; the word, Oto, means, **him**; 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, 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, עֲזָר, 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, VeLiphney, is the word, Liphney, repeated and here, it is translated as, **and before**; the word, Kal, means, **all, the whole of**; the word, HaEdah, 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, VeTziviytah, is from the word Tzivah, צִוָּה, which means, **command, commanded, commandment, order, give a charge, ordered**, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed; the word, Oto, means, him, the word, LeEyneyhem, is from the word, Ayin, עֵין, means, **eye, sight**, seem, colour, fountain, well, face, pleased, presence, conceit, think, humble, knowledge, visible surface,

appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means, whence, where, and in th form that it is used here it means, *in their sight*)

Here in these verses we come to the part where Mosheh gets his reward for all the hard work that he has done for the last 40 years. By today's standards, he would probably get the golden handshake, and retire with millions of dollars. His little mistake, of hitting the rock twice with his rod, and then stating to the people of Yisrael, in *Bamidbar 20:10* And Mosheh and Aharon gathered the congregation together before the rock, and Mosheh said unto them, ***Hear now, you rebels; must WE fetch you water out of this rock?*** Claiming that it was he, Mosheh and his brother Aharon that would bring water out of the Rock, thereby usurping Yahweh's glory, and heaping it upon himself and his brother.

However, it was not so with Elohim, because Mosheh, had the incredible privilege, that according to Scripture, no other human being, except Adam, has ever or will ever have, and that is, that he spoke with Elohim face to face on this side of eternity. Because of this privilege, and the responsibility that was given to him, Mosheh was held to a much higher standard, and unfortunately for him, he failed once, and Yahweh tells him, that because of that one failure, that one error, he will not get to enter the Promised Land and enjoy retirement, but that he must die and be gathered unto his people.

Most people today, with their human rights commission's outcry, would be yelling and screaming that Elohim does not have the right to do this, and that Mosheh deserves compensation for his years of service, and because Elohim hurt his feelings by telling him that he had failed, he should be awarded a suitable severance package and punitive damages for hurting his feelings. But how does Mosheh himself handle the situation? Elohim has described Mosheh as the most humble man that ever lived, and Mosheh lives up to that description of his character. We can, and should learn a great lesson from Mosheh's acceptance of Elohim's will. Mosheh had the attitude that we all should have, and that is ***Elohim said it, I believe it, and that settles it.*** Regardless of how it turns out for you, Elohim is ***JUST***, and He will do what is ***JUST*** for all of His people, regardless of their position in life.

Instead of ranting and raving about his rights, Mosheh accepts Elohim's will and goes even further. If you recall, it was the people of Yisrael that angered him, by their murmuring attitude and they caused him to loose his temper, and in his anger, he erred, in not following Elohim's instruction. Mosheh could have the attitude of blaming the people of Yisrael for all of his troubles, but instead, he shows his love for his people and for Elohim, by asking Elohim to provide a leader for them, that will guide the people of Yisrael into Elohim's ***TRUTH***, His Torah of Life (*verse 16*). Mosheh who has a heart that is filled with the Father's love, actually prays for the people that caused him to loose his temper, and thereby make a mistake that cost him, the opportunity of entering the Promised Land, and it is quite evident, that he, Mosheh, does ***NOT*** hold any animosity towards any of the people of Yisrael, and that is made very evident by the fact that Mosheh actually intercedes on their behalf, before Yahweh, and that is why I believe Mosheh ***IS*** a shadow picture of our Messiah, who also prayed from the cross on

that you heard; the word, Kal, means, all, the whole of; the word; Adar, is from the word, Edah, עדה, 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 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*)

And you shall put some of your honour MeHodka, from the word, Hod, הוד, which means, **beauty, splendour, glory, majesty, that I Yahweh placed on you, so that he may resonate, reverberate, and echo the Words that I Yahweh have given you; so that all the congregation of the children of Yisrael may be obedient.**

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Uriym before YHVH: at his word shall they go out, and at his word they shall come in, both he, and all the children of Yisrael with him, even all the congregation.

וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יִעֲמֹד וְשָׁאֵל לוֹ בְּמִשְׁפַּט הָאוּרִיִּים לִפְנֵי יְהוָה עַל-פִּי יִצְאוּ (וְעַל-פִּי יָבֹאוּ הוּא וְכָל-בְּנֵי-יִשְׂרָאֵל אִתּוֹ וְכָל-הָעֵדָה

וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יִעֲמֹד וְשָׁאֵל לוֹ בְּמִשְׁפַּט הָאוּרִיִּים לִפְנֵי יְהוָה עַל-פִּי יִצְאוּ (וְעַל-פִּי יָבֹאוּ הוּא וְכָל-בְּנֵי-יִשְׂרָאֵל אִתּוֹ וְכָל-הָעֵדָה

VeLiphney Elazar HaKohen YaAmod VeSha'al Lo BeMishpat HaUriym Liphney YHVH Al Piyv Yetzu VeAl Piyv YaBu Hu VeKal Beney Yisrael Ito VeKal HaEdah, where the word, VeLiphney, is from the word, Liphney, לִפְנֵי, and as a preposition, means, **in the presence of, before, in the face of**, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before; the word or name, 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, 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, YaAmod, is from the word, Amad, עָמַד, means, **to stand, stood, stood up**, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, he set up, established, was presented, was

nominated as a candidate, to estimate, value, discern, it also means chamber pot; the word, VeSha'al, שאל, means, *to ask, inquire, to entreat, to request*, require, demand, desire, wish, beg, borrow, he asked, inquired, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, petition, asked for, question, query; the word, Lo, לו, or לוֹ 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, BeMishpat, משפט, means, *judgement*, seat of judgement, cause, case, suit, *decree, sentence, justice, right, ordinance, manner, custom, customary, decision*, due, privilege, judicial, legal, lawful, it is related to the word Shaphat, שפט, means to place, put or set over the fire, he established, he ordained; the word, HaUriym, אוריִים, means, *one of two items that is placed inside the breastplate of the High Priest*, it is from the word Ur, אור, which means, *to give light, shine, was enlightened, it gave light, shed light, light, brightness*; the word, Liphney, לפני, as a preposition, means, *in the presence of, before, in the face of*, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the word, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah; the word, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, *at*, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the word, Piyv, is from the word, Peh, פה, 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 it should be translated as, *the words of His mouth*, the word, Yetzu, is from word Yetza, יצא, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published; the word, VeAl, על, is the word, Al repeated, and here it is translated as, and at, the word, Piyv, is repeated and it means, *at the words of His mouth*; the word, YaBu, is from the word, Bo, בא, means, *to go or come in*, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; the word, Hu, הוּא, means, *he or it*; the word, VeKal, means, *and all*, or, *and the whole of*; 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, Ito(יָתֵן), means, *with him*; the word, VeKal, means, and all or and the whole of; the word, HaEdah, is form 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)

Now the purpose of doing this so publicly, is so that the people who respected and trusted Mosheh could see that Mosheh willingly chose this man as his successor, which will make it easier for everyone to obey Yehoshua when he finally becomes their leader. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Uriym before Yahweh: at Yehoshua's word shall they go out, and at his word they shall come in, both he, and all the children of Yisrael with him, even all the congregation.

22 And Mosheh did as YHVH commanded him: and he took Yehoshua, and set him before Eleazar the priest, and before all the congregation:

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לְפָנָי אֶלְעָזָר הַכֹּהֵן (וְלְפָנָי כָּל־הָעֵדָה
 וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לְפָנָי אֶלְעָזָר הַכֹּהֵן
 וְלְפָנָי כָּל־הָעֵדָה

VayaAs Mosheh Ka'asher Tzivah YHVH Oto VayiQach Et Yehoshua VayaAmdehu Liphney Elazar HaKohen VeLiphney Kal HaEdah, where the word, VayaAs, is for the word, Asah, עָשָׂה, means, *do, did, committed, make, wrought*, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command; the word or name, Mosheh, means, *to be drawn out of*; the word, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, for, according to, as soon as, forasmuch, howsoever, whosoever, though; the word, Tzivah, 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, Oto, אֹתוֹ, means, *him* or it; the word, VayiQach, יָקַח, means, *take, taken, he took*, get, it is related to the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, to bring, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received; 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, אַתָּ, 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 or name, Yehoshua, יְהוֹשֻׁעַ, is a composite word, made up of the word, Yeho, or Yahu, which is a short form of the Name Yahweh, and the word, Shua, which means, salvation, and together they mean, *Yahweh IS salvation*, and it is the new name of the son of Nun, that was given to him by Mosheh, and his previous name was, *Hoshea*; the word, VayaAmdehu, is from the word, Amad, עָמַד, means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, *he placed, he appointed, he set him*, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot; the word, Liphney, לְפָנָיִם, as a preposition, means, *in the presence of, before, in the face of*, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before; the word or name, 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, 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, VeLiphney, לְפָנָיִם, 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, Kal, means, *all, the whole of*; the word, HaEdah, 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)

23 And he laid his hands upon him, and gave him a charge, as YHVH commanded by the hand of Mosheh.

וַיִּסְמֹךְ אֶת־יָדָיו עָלָיו וַיְצַוֵהוּ כְּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה
 וַיִּסְמֹךְ אֶת־יָדָיו עָלָיו וַיְצַוֵהוּ כְּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה

VayiSemok Et Yadayv Alayv VayeTzavehu Ka'asher Diber YHVH BeYad Mosheh, where the word, VayiSemok, is from the word, Samak, סָמַךְ, means, to lean upon or take hold of, in favourable or unfavourable sense, to support, prop up, sustain, uphold, stay,

sustained, fulcrum, *he laid hands on, leaned upon*, he took hold of, he drew near, brought near, approached, he ordained, authorized, established, he supported himself, upheld, stood fast, he referred to, he made thick, it is also the name of the fifteenth letter of the Hebrew Alphabet; the word, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, *you, thou*; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things; the word, Yadiyv, is from the word, Yad, יָד, means, *hand*, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here it means, his hands; the word, Alayv, עָלָיו, means, *on or onto it, thereon, upon*, near, next to, about, for, or *over him or it*; the word, VayeTzavehu, is from the word Tzavah or 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, and in the form that it is used here, it means, *and gave him charge*; the word, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, for, according to, as soon as, forasmuch, howsoever, whosoever, though; the word, Diber, is from the word, Dabar, דָּבַר, means, word, thing, matter, acts, chronicles, saying, *commanded, commandment*, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague; the word, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah; the word, BeYad, is from the word, Yad, יָד, means, *hand*, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside,

border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means, **by the hands of**; the word or name, Mosheh, means, **to be drawn out of**)

As always, Mosheh did as Yahweh commanded him to do; and he took Yehoshua, and did set him before Eleazar the priest, and before all the congregation: And Mosheh laid his hands upon him, and gave him a charge, as Yahweh commanded, by the hand of Mosheh. When Mosheh followed Yahweh's command, and laid his hands upon Yehoshua's head, he did it in front of the whole congregation, so that everyone could witness the **FACT**, that Mosheh, was willingly transferring the authority that Yahweh had placed upon Mosheh, to lead the people of Yisrael to the Promised Land, upon the shoulders of Yehoshua, and that from this point on, all the people of Yisrael were to follow Yehoshua's commands, for like Mosheh, Yehoshua's commands, were commands that come directly from Yahweh, and like Mosheh's commands they were to be obeyed without question. Amein

Studying and keeping Torah together as a community.

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