

Study of Bamidbar 33

by Marc Gravelle

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Bamidbar 33:1-56

1 These are the journeys of the children of Yisrael, which went forth out of the land of Egypt with their armies under the hand of Mosheh and Aharon.

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְעַבְדָּתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְעַבְדָּתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן

Eleh Masey Beney Yisrael Asher Yatzu MeEretz Mitzrayim LeTzivotam BeYad Mosheh VeAharon, where the **word**, Eleh, אֵלֶּה, means, *these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Masey, is from the **word**, Masah, מָסַע, which means, *pulling up camp, journey, travel*, station, stage, move, to pull out, to march, removed, transported; the **word**, Beney, means, *the children of*; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with *which*, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Yatzu, is from the **word**, Yatza, יָצָא, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published; the **word**, MeEretz, מֵאֶרֶץ, which means, earth, **land**, country, ground, and with the letter Mem as a prefix, it means, *from or out of the Land*; the **word**, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root **word** Mitzry מִצְרִי, which means, Egyptian and they are both from the root **word**, Matzar, מִצַּר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit; the **word**, LeTzivotam, is the plural of the **word** Tzava, צָבָא, or צְבָאוֹת, which means, *army, host*, military service, war, warfare, to wage war, he fought, he was mustered, to serve, service, wait on, perform, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot,

צבאות; and in the form that it is used here, it means, *their armies*; the *word*, BeYad, 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 with the letter Bet as a prefix, it means, *in the hand of*, or, *under the hand of*; the *word* or name, Mosheh, means, *to be drawn out of*; the *word* or name, VeAharon, אֶהְרֹן, 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*)

When Yahweh orchestrated Yisrael's Exodus from Egypt, Mosheh lead them through the wilderness and they encamped at forty two different places and as we read on, we will be told the names of those places, and, as always, there is a message hidden in the definition of the names of the places where the people of Yisrael encamped at.

2 And Mosheh wrote their goings out according to their journeys by the Commandment of YHVH: and these are their journeys according to their goings out.

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם)

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם
 VayiKetov Mosheh Et Motzaeyhem LeMaseyhem Al Piy YHVH VeEleh Maseyhem

LeMotzaeyhem, where the *word*, VayiKetov, is from the *word*, Katav, כתב, which means, to write, to scratch, *engrave, draw, pint, write, inscribe, writing*, document, letter it is related to the *word* Ketubah, כְּתוּבָה, which means marriage contract; the *word* or name, Mosheh, means, *to be drawn out of*; the *word*, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, 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*, Motzaeyhem, is from the *word*, Motza, מוֹצֵא or מוֹצֵא, means, *place of going forth*, source, spring, east, the rising of the sun, utterance, way out, egress, outlet, expedient, taken out, exported, *was brought forth, that which is gone out, outgoing*; the *word*, LeMaseyhem, is from the *word*, Masa, מָסַע, which means, *pulling up camp, journey, travel*, station, stage, move, *to pull out, to march, removed, transported*; 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 our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that Yahweh created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse; the **word**, LaChodesh, is the **word** Chodesh repeated, and here, it is translated as, **Month**; the **word**, HaRishon, is the **word** Rishon repeated, and here, it is translated as, **the first**; the **word**, MiMacharat, is from the **word**, Mocharat, מֹחַרָּת, or Mochoratom, מֹחַרָּתָּם, which means, the next day, **the morrow, tomorrow**; the **word**, HaPesach, פֶּסַח, means, **to celebrate the Passover, the Passover Festival, the Feast of Spring, the Passover sacrifice**, it means, to limp, be lame, to spring or pass over, he skipped over, he hesitated, wavered, vacillated, he dislocated, disjointed, he became lame, he hesitated, he wavered, vacillated, he became lame, he limped around, the **word**, Yatzu, is from the **word** Yatza, יָצָא, which means, **to go, come or went out**, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published; the **word**, Beney, means, **the children of**; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, BeYad, is from the **word**, Yad, יָד, which means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves; the **word**, Ramah, is from the **word**, Rum, רָמָה, means, up, **exalt, high**, offer, give, heave, extol, lofty, take, tall, higher, haughty, levy, loud, proud, taller, to be high, be exalted, rise, to lift, hold, it means, he lifted up, he elevated, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, he lifted up and presented, he offered, offering, height, elevation, greatness; the **word**, LeEyney, 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 with the letter Bet as a prefix, it means, **in the eyes of**, or, **in the sight of**; the **word**, Kal, means, **all, the whole of**; the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**,

and it is from the root **word** Mitzry **מִצְרַיִם**, which means,, Egyptian and they are both from the root **word**, Matzar, **מִצַּר**, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

4 For the Egyptians buried all their firstborn, which YHVH had smitten among them: upon their gods also YHVH executed judgments.

וּמִצְרַיִם מִקְבְּרִים אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבְאֵלֵהֶם עָשָׂה יְהוָה שְׁפָטִים)
 אֲשֶׁר הִכָּה אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבְאֵלֵהֶם עָשָׂה יְהוָה שְׁפָטִים
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UMitzrayim MeQabriym Et Asher HiKah YHVH Bahem Kal Bekor UveEloheyhem Asah YHVH Shephatiym, where the **word**, Umitzrayim, is from the **word**, Mitzrayim, **מִצְרַיִם**, which means, **Egypt**, and it is from the root **word** Mitzry **מִצְרַיִם**, which means, Egyptian and they are both from the root **word**, Matzar, **מִצַּר**, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit; the **word**, MeQabriym, is from the **word**, Qabar, **קָבַר**, which means, **to bury, he buried**, it also means, grave, tomb, womb, uterus, tombstone, it means, grave digger, sexton; the **word**, Et, **אֶת**, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew 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**, Asher, **אֲשֶׁר**, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word** Hikah, is from the **word** Nakah, **נָכַח**, which means, to beat, **strike, smite**, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, **was smitten, he destroyed, defeated, he killed**, as an adjective, it means, invalid, it means, scoundrel, wicked; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, Bahem, means, **in or among them**; the **word**, Kal, means, **all, or the whole of**; the **word**, Bekor, **בְּכוֹר**, means, **firstborn son, firstling**, senior, elder, firstfruit, ripening, preferring; the **word**, UveEloheyhem, is from the **word** Elohim, which means judges, mighty ones, powers, and in the form that it is used here, it means, **on their man made imaginary gods**; 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**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, Shephatim, שֹׁפֵט, means, **to judge, judgement**, decide, govern, administer justice, he judged, he decided, he executed judgement, he vindicated, condemned, he punished, he governed, ruled, he pleaded)

5 *And the children of Yisrael removed from Rameses, and pitched in Sukot.*

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מִרַעְמֶסֶס וַיַּחֲנוּ בְּסֹכֹת

אֲשֶׁר עָשָׂה יְהוָה לְפָנָיו בְּצֵאתָם מִמִּצְרָיִם

VaYisru Beney Yisrael MeRameses VayaChanu BeSukot, where the **word**, VaYisru, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, Beney, means, **the children of**; the **word** Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, MeRameses, מִרַעְמֶסֶס, means, **the house of Ramses**, it is a city in the land of Goshen; Ramses and Pithom, are names of cities in Egypt that the Yisraelites built, and Ramses is where the Yisraelites began there exodus out of Egypt, by the Hand of Elohim, with Mosheh at the helm; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֵה, which means, encampment; the **word**, BeSukot, בְּסֹכֹת, means, **booths**, it is **the name of a city in Egypt, between Rameses and Etham, it was the first stop of the Yisraelites, at the time of the Exodus**, it is also the name of a city in the territory of Gad, and with the letter Bet as a prefix, it means, **in Sukot**)

When it says that Yisrael removed from Rameses, it means that the people of Yisrael were finally free from their self imposed bondage to the Egyptian taskmasters, caused by their rebellious disobedience to the Words of our heavenly Father's Torah of Life, after Yoseph death, for that is when they allowed the cares of this world, and the deceitfulness of riches, and the lusts of and for other things, entered into their hearts, and that change of attitude, over a period of years, choked the Word of our heavenly Father's Torah of Life, and it became unfruitful in their lives. That is when their souls were in total and complete bondage, which was then followed by their bondage into slavery to their Egyptian task masters. Now here in this part of Scripture, we see that Yahweh has freed them from their bondage, and their journey to freedom began at Rameses and from there they made their way to Sukot, which

means, Tabernacle, which in turn, means that they were now tabernacling with Yahweh, which is a metaphor for coming into Yahweh's tent, with all the privileges that that entails, including His protective covering, and all they had to do *IS* willingly and lovingly choose to obey the Words of our heavenly Father's Torah of Life.

6 And they departed from Sukot, and pitched in Etam, which is in the edge of the wilderness.

וַיִּסְעוּ מִסֻּכּוֹת וַיַּחֲנֹּהּ בְּאֶתְמֹן אֲשֶׁר בִּקְצֵה הַמִּדְבָּר
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VaYisru MiSukot VaYachanu BeEtam Asher BiQtze BaMidbar, where the *word*, VaYisru, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiSukot, סֻכּוֹת, means, *booths*, it is *the name of a city in Egypt, between Rameses and Etham, it was the first stop of the Yisraelites, at the time of the Exodus*, it is also the name of a city in the territory of Gad, and with the letter mem as a prefix, it means, *from Sukot*; the *word*, VayaChanu, is from the *word*, Chanah, Chanah, חָנָה, which means, *favoured*, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, *favour, grace*, this *word*, Chanah, also means, *to bend, decline, encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeEtam, אֶתְמֹן, means, possibly fort, and it is *the first encampment of the Yisraelites after leaving Sukkot, at the time of the Exodus*; the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, *to walk straight, to walk, he led, was in charge, was led*, it means, *to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated*, and as a pronoun it means, *who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever*; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the *word*, BiQtze, is from the *word*, Qetzah, קֶצֶה, which means, *to cut off, end, edge, border, extremity, outside, utmost, coast, brim, brink*, exterminated, after, from, he broke bread, was remote, extremity, the least, the end of something, destroyed, he separated, set aside, was finished, was ended, he scraped off, it also means, *to decide, cutting, limit, shorn*; the *word*, BaMidbar, מִדְבָּר means, *wilderness, desert*, it means, *speech, talk, speaker, spoken of, said, and concealed in the word*, Midbar, is the root *word* Dabar, which means, *word*, *to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the word* Midbar, in which the *word* Dabar is hidden, has 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)*

From Sukkot, which means tabernacling with Yahweh, they went to Etam, and the letters that spell this word Etam, can mean, the strong Aleph Tav, which represents Messiah, can and does remove chaos, which is represented by the letter Mem, which often represents a womb, and the chaos part is when the water of the pregnant mother to be burst, it is chaos; but with Messiah, the Words of the Living Torah made flesh, as our guide, the chaos is totally removed, and we are at peace.

7 And they removed from Etam, and turned again unto Pi-Hachiyrot, which is before Baal-Tzephon: and they pitched before Migdol.

וַיִּסְעוּ מֵאֵתָם וַיָּשָׁבּוּ עַל-פִּי הַחַיְרֹת אֲשֶׁר עַל-פְּנֵי בַּעַל צְפוֹן וַיַּחֲנוּ לְפָנָי מִגְדֹּל
 וַיִּסְעוּ מֵאֵתָם וַיָּשָׁבּוּ עַל-פִּי הַחַיְרֹת אֲשֶׁר עַל-פְּנֵי בַּעַל צְפוֹן וַיַּחֲנוּ לְפָנָי מִגְדֹּל
 VaYisu MeEtam VaYashav Al Piy-HaChiyrot Asher Al Peney Baal Tzephon VaYachanu
 Liphney Migdol, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MeEtam, אֵתָם, means, possibly fort, and it is **the first encampment of the Yisraelites after leaving Sukkot, at the time of the Exodus**; the **word**, VaYashav, is from the **word** Shuv, שָׁוָה, means, **to turn, return, turn back**, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word**, 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 **words**, Piy-HaChiyrot, פִּי הַחַיְרֹת, means, at the mouth of the canal or the gorges, it is probably related to the **word** Cherut, חֵרֻת, which means, freedom, liberty; the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Al, עַל, is repeated and here it is translated as, **to, onto**; the **word**, Peney, is from the **word**, Paniym, פְּנִיּוֹת, which means, **face, countenance, presence, forepart, before, before me**, front part, open, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as, before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13

times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, showbread; the *words*, Baal-Tzephon, בַּעַל צְפּוֹן, means, lord of the north, it is *the name of a place by the Red Sea near which Yahweh Elohim told the people of Yisrael to encamp before crossing the Red Sea*; the *word*, VaYachanu, is from the *word*, Chanah, חָנָה, means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, encampment; 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, Migdol, מִגְדֹּל, means, tower, turret, pulpit, cupboard, enlarged, magnified, it is also the name of a place in the North East part of the Nile Delta, where the Yisraelites encamped, just before crossing the Red Sea)

From Etam they turned, they chose to Teshuvah to Piy-HaChirot, which means, the mouth of the gorges, which means that they were surrounded by a wall of stone on both side, and this narrow gorge, this path that Yahweh had them on eventually lead them, to Yom Suph, the Sea of Reeds, called the Red Sea in our English Scriptures.

In this *verse* we are told that the Egyptians pursued after the people of Yisrael, with all the horses and chariots of Pharaoh, and his horsemen, and his army, and we are told that they overtook and or found the people of Yisrael, encamped at Pi-HaChirot, פִּי תְּהִיֹּת, which means, Mouth of the Gorges, between Migdol, מִגְדֹּל, which means, Strong Tower, and the sea; over against Baal-Tzephon, בַּעַל צְפּוֹן, which means, god of the dark, god of the hidden dark region. Without Yahweh in the picture, this situation would appear to be a totally hopeless scenario for the people of Yisrael, **BUT**, as I said above, Yahweh Elohim is setting the stage to show the people of Yisrael and us, that He is our omnipotent and omniscient Protector, and that He will never leave nor forsake the people that willingly choose to believe, follow and obey the Words of His Torah of Life.

8 And they departed from before Pi-Hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

וַיִּסְעוּ מִפְּנֵי תְּהִיֹּת וַיַּעֲבְרוּ בְּתוֹךְ-תַּיִם הַמִּדְבָּרָה וַיֵּלְכוּ יָרֵד שְׁלֹשֶׁת יָמִים בְּמִדְבַּר אֲתָם)
וַיִּחַנוּ בְּמִרָה

וַיִּסְעוּ מִפְּנֵי תְּהִיֹּת וַיַּעֲבְרוּ בְּתוֹךְ-תַּיִם הַמִּדְבָּרָה וַיֵּלְכוּ יָרֵד שְׁלֹשֶׁת יָמִים בְּמִדְבַּר אֲתָם)
וַיִּחַנוּ בְּמִרָה

VaYisu Mipney Hachiyrot VayaAvro Betok HaYam HaMidbarah VaYelku Derek Shloshet Yamiym Bemidbar Etam VayaChanu BeMarah, where the *word*, VaYisu, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, Mipney, is from the *word*, Paniym, פָּנִים, which means, *face, countenance, presence, forefront, before, before me, front part, open, in front of me*, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the *word* Peh, which means mouth, speech, saying, command, opening, orifice, it is used as, *before* 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from,

27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneous, showbread; the **word**, Hachiroth, is from the **words**, פִּי-הַחִירֹת, and it is believed to mean, **mouth of the gorges or canals**, it is the name of a place near Baal-Tzephon, between Migdol, and the Red Sea, where Pharaoh was miraculously defeated by Yahweh, by causing the waters of the Red Sea, that were parted by the Hand of Yahweh to fall back upon themselves, thereby drowning all the Egyptian soldiers in the Red Sea; the **word**, VayaAvro, is from the **word**, Avar, עָבַר, means, **pass through, 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**, Betok, is from the **word**, Tavek, תָּוֶק, 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**, HaYam, יָם, means, **the sea**, lake, large basin, reservoir, it also means, west, westward; the **word**, HaMidbarah, is from the **word** Midbar, מִדְּבָר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden, has the letter Mem as a prefix, and this letter Mem, means, from, or of, therefore, therefore the **word** Midbar, could be translated as, of or from the **word**, or, of or from the leader, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the Words of His Torah of Life, and in the form that it is used here, it means, **into the wilderness**; the **word**, VaYelku, is from the **word** Halak, הָלַךְ, which means, **to go, walk, come, going, follow, followed, went, walk, walked, travel**, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk; the **word**, Derek, דֶּרֶךְ, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger; the **word**, Shloshet, is from the **word**, Shalosh, שָׁלוֹשׁ, which means, **three, to multiply by three, was threefold**, was three years old, was said three times, triplicate, it also means a drill, the **word**, Yamiym, is the plural of the **word**, Yom, יוֹם, which means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg**,

attached, balanced, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, ***I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom,*** and the message ***IS***, that His Right Hand, our Messiah, the ***words*** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, ***to incubate within our hearts***, so that when we choose to believe, follow and obey those Words, by putting those ***words*** into action in our daily lives, such as resting on the Shabbat, we will learn ***to work out our own salvation***, by seeing and understanding that there is really only ***ONE*** True Light, and, that that ***ONE*** True Light, ***IS*** the Words of our heavenly Father's Torah of Life; therefore, every time you see this ***word*** Yom, Day, in Scripture, it should remind you, of the ***FACT*** that Yahweh created all that He did in ***seven*** Days, ***seven*** Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse; the ***word***, BeMidbar, is the ***word*** Midbar repeated, and here, it is translated as, ***in the wilderness***; the ***word***, Etam, **אֶתָם**, possibly means, fort, and it is ***the first encampment of the Yisraelites after leaving Sukkot, at the time of the Exodus***; the ***word***, VayaChanu, is from the ***word***, Chanah, **חָנָה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the ***word*** Chen, **חֵן**, means, favour, grace, this ***word***, Chanah, also means, to bend, decline, ***encamp, he encamped, he pitched his tent***, inclined toward, aimed at, reached, he bent, bent down, it is related to the ***word***, Machaneh, **מַחֲנֵה**, which means, ***encampment***; the ***word***, BeMarah, **מַרָּה**, is ***the name that the Yisraelites gave to a place between Etam and Elim where they found water that was brackish and undrinkable***, after they had travelled in the desert without water, and ***since they were not able to drink the water, they murmured, and therefore this word 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)

Here we are told that they departed from before Pi-Hahiroth, and passed through the midst of the Sea of Reeds into the wilderness. And the way that it is presented to us here, it does seem to be a very normal and uneventful experience, until we realize, that the people of Yisrael were actually being pursued by Pharaoh and his whole army, who wanted to either destroy them or place them back in bondage, and since Pharaoh was chasing them, they could not turn back, and since they were surrounded on both sides, by walls of stone, they had to move forward, towards the Sea of Reeds, and once there, they were confronted by a body of water, and they are no visible means or equipment that could actually help them to cross this body of water, and yet, we are to that Yahweh, instructed Mosheh to go forth and walk across the Sea of Reeds on dry ground. That is when yet another miracle was done by our heavenly Father that allowed all of the people of Yisrael to follow Yahweh's command to walk across the Sea of Reeds on dry ground, and then, we are told that they went three days' journey into the wilderness of Etham, and pitched in Marah. There is no mention here of the fact that Yahweh brought the water of the Sea of Reeds, that He had parted, so that the people of Yisrael could walk across the Sea of Reeds on dry ground, back upon itself and thereby drowning ***ALL*** of Pharaoh's army, and saving all of Yisrael from their enemies, which allowed them to proceed to the Promised Land that He had promised to all of the descendants of Abraham, Yitzchaq and Ya'aqov. Now there is another important event that happened, and yet is not mentioned here in this part of Scripture, and that is that Yisrael had gone three days journey into the wilderness without water, and when they came to Marah, there was water found there but it was brackish water, and that is when the

people of Yisrael murmured against Mosheh and against Yahweh. And Yahweh instructed Mosheh the toss a branch of a Shitiym tree into the water, which then caused the water to be purified and drinkable. Now the name that the Yisraelites gave to the place that was between Etam and Elim where they found water that was brackish and undrinkable, after they had travelled in the desert without water, and since they were not able to drink the water they found at Marah, they murmured, and therefore this word 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. This is only three days after they saw this incredible miracle of the water's of the Sea of Reeds being divided in two, and them walking on dry ground to their freedom! By the way, the name Shitiym שִׁטִּיִּם, is the name of a place that is East of the Jordan, and it also means, sticks of woods, Acacia trees, it is a tree that grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground, it is not attractive like an Oak or a Cedar. In the Septuagint, the word Shitiym, is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, Aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is **not corruptible**, it is **incorruptible**, **immortal**; to summarize, we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be the perfect description of our Messiah in *Isaiah 53 For He shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* I quoted *Isaiah 53* because the Shitiym or Acacia Tree, is, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however the dry ground that Messiah grew up in, represents the condition, that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the **Words** of the Torah of our heavenly Father, that were given to Mosheh to give to the people of Yisrael, which means, that the **water of the Word of our heavenly Father, had dried up in the lives of the people of Yisrael.** Then it says, He was not comely nor beautiful, that we should desire Him, just like the Shitiym or Acacia tree, is not majestic nor beautiful as a Cedar or Oak tree. However, we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is incorruptible. The more we look at this tabernacle, and the material that YHVH commanded Mosheh to bring for its construction, the more we will see that it represents Messiah! Therefore the branch that Mosheh threw into the brackish water, is a shadow picture of Messiah, who IS the words of the Torah of our heavenly Father, made flesh, whose presence in that water converted the water into drinkable water, for Messiah's presence in that water, it became the water of the Word of our heavenly Father, and that water, gives everlasting life to all people who willingly and lovingly choose to drink from it, every day of their lives.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

וַיִּסְעוּ מִמַּרְיָה וַיָּבֹאוּ אֶלְעִילִם וּבְאֵילִם שְׁתַּיִם עֵשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ-שָׁם
 וַיִּסְעוּ מִמַּרְיָה וַיָּבֹאוּ אֶלְעִילִם וּבְאֵילִם שְׁתַּיִם עֵשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ-שָׁם
 וַיִּסְעוּ מִמַּרְיָה וַיָּבֹאוּ אֶלְעִילִם וּבְאֵילִם שְׁתַּיִם עֵשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ-שָׁם

VaYisu MiMarah VayaBo'u Eylimah UbEylim Shteym Esreh Eynot Mayim VeShiviym
 TeMariym VaYachanu Sham, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MiMarah, מַרְיָה, is **the name that the Yisraelites gave to a place between Etam and Elim where they found water that was brackish**

and undrinkable, after they had travelled in the desert without water, and since they were not able to drink the water, they murmured, and therefore, this word means, to rebel, be rebellious, he irritated, he disputed with, murmured, 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, and with the letter Mem as a prefix, it means, from Marah; the word, VayaBo'u is from the word, Bo, בּוֹ, which 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, and came; the word, Eliymah, אֵילִם or אֵילִמָּה, means, oaks, terebinth, and it is the name of the second place that the people of Yisrael, stopped at, on their journey to the Promised Land; the word, UbEyylim, is the name Eyylim, repeated, and here it is translated as, and in Eyylim; the word, Shteym, means, two; the word, Esreh, means, ten, and together, they are translated as, twelve; the word, Eynot, is from the word, Ayin, עַיִן, 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; the word, Mayim, מַיִם, means, water, flood, to mix with water, watered, hydrated, it also means, urine, piss, water-course, water-flood, watering; the word, VeShiviym, means, and seventy; the word, TeMariym, is the plural of the word Tamar, תְּמָרָה, and, it is the name of Er's wife, and Er, was Yehudah's firstborn son, and her name means, palm tree, date palm, pillar, to be high, was erect, to rise, it rose; the word, VayChanu, is from the word, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the word Chen, חֵן, means, favour, grace, this word, Chanah, also means, to bend, decline, encamp, he encamped, he pitched his tent, inclined toward, aimed at, reached, he bent, bent down, it is related to the word, Machaneh, מַחֲנֵה, which means, encampment; the word, Sham, שָׁם, is an adverb which means, there, thither, therein, existing, in existence, under the influence of)

10 And they removed from Elim, and encamped by the Red sea.

וַיִּסְעוּ מֵאֵילִם וַיִּחַנּוּ עַל-יַם-סוּף)
 וַיִּסְעוּ מֵאֵילִם וַיִּחַנּוּ עַל-יַם-סוּף

VaYisu MeEyylim VayaChanu Al Yam-Suph, where the word, VaYisu, is from the word, Nasa, נָסַע, which means, to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march; the word, MeEyylim, אֵילִם or אֵילִמָּה, means, oaks, terebinth, and it is the name of the second place that the people of Yisrael, stopped at, after they crossed the Sea of Reeds, on their journey to the Promised Land, and in the form that it is used here, it means, from Eyylim; the word, VayaChanu, is from the word, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the word Chen, חֵן, means, favour, grace, this word, Chanah,

also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; 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**, Yam, יָם, means, **sea**, lake, large basin, reservoir, it also means, west, westward; the **word**, Suph, סוּף, means, come to an end, cease, perished, he made an end of, end, finish, it also means, **rush, reed**)

Here we are told that once they left Marah, which means, once they drank of the water of the Word of our heavenly Father, once they drank of the water that was filled with Messiah, the Words of the Living Torah of our heavenly Father made flesh, they actually stopped murmuring, and that is why we are told that they **removed** from Marah, and that is when they came unto Elim: and in Elim, we are told that there were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

In Scripture the number twelve represents Yahweh's perfect way of governing His kingdom, and He does that through the Reunited twelve tribes of Yisrael, and the number seventy, represents all the nations of the world. Therefore this is telling us that the people of Yahweh's Yisrael are to bring the water of His Words of Life to all the nations of the world.

And finally we are told that they encamped next to Yam Suph, the Sea of Reeds, and the word, Suph means, **come to an end, cease**, perished, he made an end of, end, finish, it also means, **rush, reed**. This tells us that our murmuring against any and all the Words of the Torah of our heavenly Father made flesh, **MUST** stop, for no one can pick and choose which Words of the Torah that we will keep and which ones they will not keep, we, all of us **MUST** choose to believe, follow and obey **ALL** of them, if we, and any of the people of the world, want to experience everlasting Life in the kingdom of Elohim for eternity.

11 And they removed from the Yom Suph, the Sea of Reeds and encamped in the wilderness of Sin.

וַיִּסְעוּ מִיַּם־סוּף וַיַּחֲנּוּ בְּמִדְבַּר־סִינַי

וַיִּסְעוּ מִיַּם־סוּף וַיַּחֲנּוּ בְּמִדְבַּר־סִינַי

VaYisru MiYam-Suph VayaChanu BeMidbar Siyn, where the **word**, VaYisru, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **words**, MiYam-Suph, means, **from the sea of Reeds**, the **word**, VayaChanu, is from the **word**, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BeMidbar, בְּמִדְבָּר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking,

speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden, has the letter Mem as a prefix, and this letter Mem, means, from, or of, therefore, therefore the **word** Midbar, could be translated as, of or from the **word**, or, of or from the leader, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the **words** of His Torah of Life; the **word**, Siyn, סִינַי, is **the name of a desert region in Canaan, somewhere between Elim and Mount Sinay**, not to be confused with the name Zin, a wilderness in northern Negev area)

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

וַיֵּצְאוּ מִמִּדְבַּר-סִינַי וַיֵּחָנּוּ בְּדַפְקָה
 וַיֵּצְאוּ מִמִּדְבַּר-סִינַי וַיֵּחָנּוּ בְּדַפְקָה

VaYisu MiMidbar Siyn VahaChanu BeDaphqah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MiMidbar, מִדְבַּר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden, has the letter Mem as a prefix, and this letter Mem, means, from, or of, therefore, therefore the **word** Midbar, could be translated as, of or from the **word**, or, of or from the leader, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the **words** of His Torah of Life, and with the letter Mem as a prefix, it means, **from the wilderness**; the **word**, Siyn, סִינַי, is **the name of a desert region in Canaan, somewhere between Elim and Mount Sinay**, not to be confused with the name Zin, a wilderness in northern Negev area; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֵה, which means, **encampment**; the **word**, BeDaphqah, בְּדַפְקָה, means, a place where the children of Yisrael encamped on their journey from the Red Sea to Sinay, it is form the word, Dapheq, דָּפַק, which means to knock he pushed, pushed back, drove, drove away, struck, he beat, urged, he beat or knocked violently, pulse, pulsation) and with the letter Bet as a prefix, it means, **in Daphqah**)

To me this speaks of what Messiah had told us in *Matthew 7:7* **ASK, and it shall be given you; SEEK, and you shall find; KNOCK, and it shall be opened unto you:** 8 *For every one that ASKS, receives; and he that SEEKS, will find; and to him that KNOCKS, IT SHALL BE OPENED.*

I believe that Messiah, who happens to be the Words of the Living Torah of our heavenly Father made flesh, is telling us here, in *Bamidbar 33*, that we have to do our part, which means that we are to ask

Him for His help, and He quite clearly says that **IF** we **ASK** for His help, **IT WILL** be given on to us, then He says, that we are to **SEEK** Him out, **SEEK** out the Words of the Living Torah of our heavenly Father, made flesh, and He tells us, that **IF** we do that, **IF** we **SEEK** Him with all of our hearts, then, **we WILL FIND Him**, and finally He says, **KNOCK**; and, as you know, sometimes we have to be persistent and **KNOCK** a second, and maybe even a third time, or **KNOCK** harder and with vigour, so that we can be heard, and here again Messiah says, **IF** we do that, **IF** we **KNOCK** on the Father's **DOOR**, then He Messiah Himself shall open the **DOOR**, and invite us into our heavenly Father's everlasting Kingdom.

13 And they departed from Dophkah, and encamped in Alush.

וַיִּסְעוּ מִדָּפְקָה וַיַּחֲנוּ בְּאַלֻשׁ

WYLA-P YLHLY QKVD-Y YSHLY

VaYisu MiDaphqah VayaChanu BeAlush, where the **word**, VaYisu, is from the **word**, Nasa, **נסע**, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MiDaphqah, **דָּפְקָה**, means, a place where the children of Yisrael encamped on their journey from the Red Sea to Sinay, it is from the word Dapheq, **דָּפַק**, which means, **to knock**, he pushed, pushed back, drove, drove away, struck, he beat, urged, he beat or knocked violently, pulse, pulsation, and with the letter Mem as a prefix, it means, **from Daphqah**, the **word** VayaChanu, is from the **word**, Chanah, **חַנָּה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, **חֵן**, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, **מַחֲנֵה**, which means, **encampment**; the **word**, BeAlush, **אַלֻשׁ**, is the name of a place that the Yisraelites stooped at in their journey through the wilderness, it is apparently located between Daphqah and Rephiydim, and with the letter Bet as a prefix, it means, **in Alush**)

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

וַיִּסְעוּ מֵאַלֻשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא-הָיָה שָׁם מַיִם לָעָם לְשִׁתּוֹת

XYXWL-Y SHLY W QQ LLY YQVLP-P YLHLY WYLA-Y YSHLY

VaYisu MeAlush VayaChanu BiRephiydim VeLo Hayah Sham Mayim LaAm LiShtok, where the **word**, VaYisu, is from the **word**, Nasa, **נסע**, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MeAlush, **אַלֻשׁ**, is the name of a place that the Yisraelites stooped at in their journey through the wilderness, it is apparently located between Daphqah and Rephiydim, and with the letter Mem as a prefix, it means, **from Alush**; the **word**, VayaChanu, is from the **word**, Chanah, **חַנָּה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, **חֵן**, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, **מַחֲנֵה**,

which means, **encampment**; the **word**, BiRephiydim, רפידים, means, camping places, it is one of the stops in the wilderness wanderings of the Yisraelites, and **it is where the Yisraelites murmured against Mosheh because they had no water to drink**; the **word**, VeLo, means, **and no** or, **and not**; the **word**, Hayah, היה, 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**, Sham, שם, is an adverb which means, **there, thither**, therein, existing, in existence, under the influence of; the **word**, Mayim, מים, means, water, flood, to mix with water, watered, hydrated, it also means, urine, piss, water-course, water-flood, watering; the **word**, LaAm, עם, 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**, LiShtok, is from the **word**, Shatah, שתה, which means, **to drink, he drank**, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שתת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow)

Here we are told once again that the people of Yisrael were without water to drink, just a few days after the incident at Marah, and once again the first thing that the people of Yisrael, rebel against Mosheh. It certainly appears that they have not yet learned to **TRUST** Yahweh, and His provisional power, which means, that Yahweh will continue to test them, until they learn to **TRUST** Him in every situation. The message is, learn the lessons that Yahweh brings your way or else you will be forced to face them over and over again, until you learn to **TRUST** Yahweh in every situation.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

וַיִּסְעוּ מִרְפִּידִים וַיַּחֲנוּ בְּמִדְבַּר סִינַי

ללללל 99999 99999 99999 99999 99999 99999

VaYisu MeRephiydim VayaChanu BeMidbar Siynay, where the **word**, VaYisu, is from the **word**, Nasa, נסע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MeRephiydim, רפידים, means, camping places, it is one of the stops in the wilderness wanderings of the Yisraelites, and it is where the Yisraelites murmured against Mosheh because they had no water; the **word**, VayaChanu, is from the **word**, Chanah, חנה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מחנה, which means, **encampment**; the **word**, BeMidbar, מִדְבָּר means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also

means, pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden, has 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**, Siynay, סִינַי, *is the name of the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh*, but is also *means, erudite or learned scholar, and, it means, Chinese*)

This tells us that once we have learned to put our complete trust in Yahweh, then He takes us to pitch our tents in the wilderness of Sinai. Since the word Siynay can also means to be an erudite, or learned Scholar. Therefore, I believe that Yahweh is telling us that **IF** we can truly learn to **TRUST HIM**, as we ought to do, then He will teach and educate us on what obedience to the Words of our heavenly Father's Torah of Life will do for us, so that we, you and I can become teachers of the wisdom that is contained in the Words of our heavenly Father's Torah of Life, which of course **IS** our mandate as dedicated servants of the Most high Elohim.

16 And they removed from the desert of Sinai, and pitched at Qibrot-Hata'avah.

וַיִּסְעוּ מִמִּדְבַּר סִינַי וַיִּחַנוּ בְּקִבְרוֹת הַתְּאֵנָה
 ַיִּסְעוּ מִמִּדְבַּר סִינַי וַיִּחַנוּ בְּקִבְרוֹת הַתְּאֵנָה

VaYisu MiMidbar Siynay VayaChanu BeQibrot Hata'avah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MiMidbar, מִדְבַּר means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden, has the letter Mem as a prefix, and this letter Mem, means, from, or of, therefore, therefore the **word** Midbar, could be translated as, of or from the **word**, or, of or from the leader, and furthermore, it is in the wilderness that Yahweh gave Yisrael, the **words** of His Torah of Life, and with the letter Mem as a prefix, it means, *from the wilderness*; the **word**, Siynay, סִינַי, *is the name of the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh*; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֵה, which means, *encampment*; the **word**, BeQibrot-Hata'avah, בְּקִבְרוֹת הַתְּאֵנָה, means, graves of craving, it is *the name of one of the stops that the people of Yisrael encamped at in the wilderness, on their way to Canaan, the Promised Land*)

This tells us that once we truly learn to internalize all the Words of the Father's Torah, once we absorb and or internalize much of His wisdom, then He takes us to Kibrot-Hata'avah, which means that Yahweh takes us to the graves of those have craved after the lusts of their flesh, and teaches us, how

they are now lost forever, because they could not, or would not curb nor stop their lustful desires and they died in their sinful nature. I know that to many of you, you might think that I am stretching the meanings of these words to fit a certain agenda, but the **TRUTH** is, that our heavenly Father, does **NOT** want even one person to perish and He goes to great lengths, to teach us that we **MUST** follow His ways, we must learn to believe follow and obey His Words or else, we too will be buried at Qibrot Hata'avah, in the the graves of those who lusted after their own fleshly desires.

17 And they departed from Qibrot-Hata'avah, and encamped at Chatzerot.

וַיִּסְעוּ מִקִּבְרוֹת הַתְּאַוָּה וַיַּחֲנוּ בְּחֶזְרֹת
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VaYisu MiQibrot Hata'avah VayaChanu BaChatzerot, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **words**, MiQibrot-Hata'avah, Qibrot-Hata'avah, קִבְרוֹת הַתְּאַוָּה, means, graves of craving, it is **the name of one of the stops that the people of Yisrael encamped at in the wilderness, on their way to Canaan, the Promised Land**; VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֵה, which means, **encampment**; the **word**, BaChatzerot, חֶזְרֹת is **the name of a camping station that the Yisraelites encamped at in their wilderness journey to the Promised land in Canaan**; and it was where Aharon and Miryam quarrelled with Mosheh regarding his marriage to a Cushite woman and his claim that Yahweh Elohim spoke only through him)

Here we are told that after we have learned the lesson to not give in to our lustful desires, Yahweh takes us to Chatzerot, and what do we learn there? Well that is where Miryam and Aharon actually quarrelled with Mosheh regarding his marriage to a Cushite woman and his claim that Yahweh Elohim spoke only through him. In other words they were jealous of his leadership and they both believed that they, themselves should also have bigger roles in the lives of all the people of Yisrael, and since they were both older than Mosheh, they believe that they should have had bigger and more prestigious roles in the Hierarchy of the people of Yisrael. In other words they wanted to share equally in the glory that Yahweh had placed upon Mosheh, the glory that He Sovereignly poured upon Mosheh. And we are told that Yahweh was extremely angered by their actions, and that Yahweh actually placed the plague of Leprosy upon Miryam, and, even though Mosheh, interceded on her behalf, Yahweh decreed that she was to remain leprous for seven days. This is telling us that we are to be satisfied with the role that Yahweh has given us to play in this world, even if it I the role of a janitor.

18 And they departed from Chatzerot, and pitched in Ritmah.

וַיִּסְעוּ מִחֶזְרֹת וַיַּחֲנוּ בְּרִתְמָה
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VaYosu MeChatzerot VayaChanu BeRitmah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he**

pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march; the **word**, MeChatzerot, מְחַצְרֹת is *the name of a camping station that the Yisraelites encamped at in their wilderness journey to the Promised land in Canaan*; and it was where Aharon and Miryam quarrelled with Mosheh regarding his marriage to a Cushite woman and his claim that Yahweh Elohim spoke only through him; the **word** VayaChanu, is from the **word**, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, *encampment*; the **word**, BeRitmah, (רִתְמָה), is the name of a place that the Yisraelites stopped at in the wilderness when they were on their way to the Promised Land; it is form the word, Ratam, רָתַם, which means, to harness, bind, hitch, attach, envelop, a thread bound to the finger as a reminder)

Here we are told that once, we the people of Yisrael are taught to be happy with whatever role our heavenly Father has for us, then He takes the people of Yisrael of whom you and I are a part of, to Ritmah, רִתְמָה, which is the name of a place that the Yisraelites stopped at in the wilderness when they were on their way to the Promised Land; and this name or word, is from the word, Ratam, רָתַם, which means, to harness, bind, hitch, attach, envelop, a thread bound to the finger as a reminder.

I believe that Yahweh is teaching us through the definition of these words that when He teaches us His lessons, that we are to remember these lessons, and make them part of our every day lives, so that we do not keep making the same mistakes over and over again, thereby risking our everlasting salvation because of it.

19 And they departed from Ritmah, and pitched at Rimmon–Parez.

וַיִּסְעוּ מִרִתְמָה וַיִּחַנוּ בְּרִמּוֹן פָּרֶץ

וַיִּסְעוּ מִרִתְמָה וַיִּחַנוּ בְּרִמּוֹן פָּרֶץ

VaYisu MeRitmah VayaChanu BeRimon-Paretz, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MeRitmah, רִתְמָה, is the name of a place that the Yisraelites stopped at in the wilderness when they were on their way to the Promised Land; the **word**, VayaChanu, is from the **word**, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, *encampment*; the **word**, BeRimon-Paretz, רִמּוֹן פָּרֶץ, is the name of a place where the Yisraelites encamped at in the wilderness when they were on their way to the Promised Land, and the word Rimon, רִמּוֹן, or רִמּוֹן, means, *pomegranate*, it also means grenade, shell, and the word, Paratz or Peretz, פָּרֶץ, means, to break, break through, break out, break to pieces, burst, to spread, extend, broke through, broke out, he tore down, destroyed, he broke into pieces, he used violence, he spread,

extended, increased, it overflowed, was unrestrained, it spread, was frequent, ran over, to push, press, urge, entreated, breaking forth, breach, crack, cleft, fissure.

Here again people might think that I am stretching the meaning of these words to fulfill my own interpretation, but, I truly believe that Yahweh is telling us, through the definition of these words, that He wants us break through our hesitation, our complacency, our doubts, and start believing, obeying and following all the Words of our heavenly Father's Torah of Life, represented here by the word Rimon, which means, Pomegranate which is said to have 613 seeds in it, which symbolically represents, all the Commandments that are contained in the Words of the Torah of our heavenly Father

20 *And they departed from Rimmon–Paretz, and pitched in Libnah.*

וַיִּסְעוּ מֵרִמּוֹן פָּרֵץ וַיַּחֲנוּ בְּלִבְנָה
אָלְפֶטְזַי זְחָלְפֶטְזַי זְחָלְפֶטְזַי זְחָלְפֶטְזַי

VaYisru MeRimon-Paretz VayaChanu BeLibnah, where the *word*, VaYisru, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MeRimon, מֵרִמּוֹן פָּרֵץ, is the name of a place where the Yisraelites encamped at in the wilderness when they were on their way to the Promised Land; VayaChanu, is from the *word*, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֵה, which means, *encampment*; the *word*, BeLibnah, בְּלִבְנָה, is the name of a place in the wilderness where the Yisraelites encamped at, it is between Rimmon-Paretz and Rissah, and this word Libnah is related to the word לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened)

Here, once Yahweh has impressed upon the people of Yisrael, that they **ARE** to believe, follow and obey **ALL** the Words of the Torah of our heavenly Father, we are told that He takes the people of Yisrael to Libnah. The word Libnah, is related to the word Laban, which means, white, whiteness, or purity, which tells me that if the people of Yisrael can indeed learn to truly surrender their hearts to our heavenly Father in loving obedience to the Words of His Torah of Life, that they will be purified by His Words, for the Words of the Torah of our heavenly Father were made flesh and manifested as our Messiah, who is our Redeemer and Purifier, if and when we willingly and lovingly choose to accept Him as our Master and Saviour, and choose to walk as He walked, in total loving surrendered obedience to all the Words of our heavenly Father's Torah of Life.

21 *And they removed from Libnah, and pitched at Rissah.*

וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה
אָלְפֶטְזַי זְחָלְפֶטְזַי זְחָלְפֶטְזַי זְחָלְפֶטְזַי

VaYisru MiLibnah VayaChanu BeRisah, where the *word*, VaYisru, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out,*

he brought out, led out, he transported, marching, march; the *word*, MiLibnah, לִבְנָה, is the name of a place in the wilderness where the Yisraelites encamped at, it is between Rimon Paretz and Rissah; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeRisah, בְּרִסָּה, is the name of a place that the Yisraelites encamped at in the wilderness on their journey to the Promised Land in Canaan)

22 *And they journeyed from Risah, and pitched in Qehelatah.*

וַיֵּסְעוּ מִרִּסָּה וַיַּחֲנוּ בְּקֵהֶלָתָה
וַיֵּסְעוּ מִרִּסָּה וַיַּחֲנוּ בְּקֵהֶלָתָה

VaYisru MeRisah VayaChanu BeQehelatah, where the *word*, VaYisru, , is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MeRisah, מִרִּסָּה, is the name of a place that the Yisraelites encamped at in the wilderness on their journey to the Promised Land in Canaan; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BiQehalatah, בִּיקְהֶלָתָה, is the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land)

Here we are told that they journeyed from Risah to Qehelatah, and this word, Qehelatah, is probably related to the word Qahal, קָהָל, which means, to assemble, gather, assembly, congregation, company, community. I believe that Yahweh is telling us we are to ensure that we gather together on a regular basis, and discuss His Words of Life, and educate each other on what we have learned in our Journeys through His marvellous words of Life, His inerrant and everlasting Words of Life, His Torah.

23 *And they went from Qehelatah, and pitched in mount Shapher.*

וַיֵּסְעוּ מִקְּהֶלָתָה וַיַּחֲנוּ בְּהַר־שָׁפֵר
וַיֵּסְעוּ מִקְּהֶלָתָה וַיַּחֲנוּ בְּהַר־שָׁפֵר

VaYisru MiQehelatah VayaChanu BaHar-Shapher, where the *word*, VaYisru, , is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiQehelatah, מִיקְּהֶלָתָה, is the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend,

decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BeHar, is from the **word**, Har, הָר, which 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**, Shapher, שָׁפֵר is the name of a mountain, at which the Yisraelites camped at on their wilderness journey to the Promised Land; it means, to be beautiful, be fair, be pleasant, seemed good, was embellished, was improved, was beautified, decorator)

Here I believe that Yahweh is telling us that after we have gathered together to talk about His Words His Commandments, and taught others what we have discovered in His Words of Life, that He wants us to go to Mount Shapher. This tells me that Yahweh wants us to see how beautiful His Words can be, if and when we choose to internalize them, and then, actually start to believe, follow and obey all of them, for according to Yahweh, it will embellish our lives, **IF** we can just learn to internalize them, and then obey them.

24 And they removed from mount Shapher, and encamped in Charadah.

וַיִּסְעוּ מִהַר־שָׁפֵר וַיַּחֲנוּ בְּחָרָדָה
 ַוַיִּסְעוּ מִהַר־שָׁפֵר וַיַּחֲנוּ בְּחָרָדָה

VaYisu MeHar-Shapher, VayaChanu BaCharadah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MaHar, means, **from the mount**, the **word**, Shapher, שָׁפֵר is the name of a mountain, at which the Yisraelites camped at on their wilderness journey to the Promised Land, the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BaCharadah, בְּחָרָדָה is **the name of a place in the wilderness that they Yisraelites camped at on the journey to the Promised Land in Canaan**, it is from the word, Charad, which means, to tremble, be anxious, frightened, terrified, or trembling)

I believe that Yahweh is telling us that when we gather together to talk about His Word, and learn from each other the wonderful aspects that the Father wants to teach all of us, in and through His words of Life, that as we learn more about it, about the incredible blessings embedded in His Words of Life, that it will eventually take all fear away from us, and, as Scripture promises, His Truth, the Words of His Torah of Life, shall indeed set us **FREE**.

25 And they removed from Charadah, and pitched in Maqhelot.

וַיִּסְעוּ מִחָרָדָה וַיַּחֲנוּ בְּמַקְהֵלוֹת
 ַוַיִּסְעוּ מִחָרָדָה וַיַּחֲנוּ בְּמַקְהֵלוֹת

VaYisu MeCharadah VayaChanu BeMaqhelot, where the **word**, VaYisu, is from the **word**,

Nasa, נסע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MeCharadah, מַחֲרָדָה is *the name of a place in the wilderness that they Yisraelites camped at on the journey to the Promised Land in Canaan*; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeMaqhelot, מַקְהֵלוֹת is the name of a place that the Yisraelites encamped at on the wilderness journey to the Promised Land, is related to the word Maqhel, which means assembly or to assemble)

Here again I believe that Yahweh is telling us to assemble together as often as possible to discuss His word and fellowship together, as we study His words of Life together.

26 *And they removed from Maqhelot, and encamped at Tachat.*

וַיִּסְעוּ מִמַּקְהֵלוֹת וַיַּחֲנוּ בְּתַחַת

בָּאֵתְּרָח וַיִּסְעוּ מִמַּקְהֵלוֹת וַיַּחֲנוּ בְּתַחַת

VaYisu MiMaqhelot VayaChanu BaTachat, where the *word*, VaYisu, is from the *word*, Nasa, נסע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiMaqhelot, מַקְהֵלוֹת is the name of a place that the Yisraelites encamped at on the wilderness journey to the Promised Land; the *word* VayaChanu is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeTachat, בְּתַחַת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, *in lieu of, instead of*, for, because of, buttocks, bottom, posterior, in one's place, where one stands, it is also *the name of a place that the Yisraelites encamped at on their wilderness journey, to the Promised Land*)

Here we are told that after gathering and or assembling together we are to encamp at os spend time in Tachat, and the word Tachat means instead of. Therefore, I believe that Yahweh is telling us that spending time together to discuss His Words of life is a much better way of spending our time instead of wasting our time on things that do not benefit us, in guaranteeing our eternal resting place, which is what the knowledge of, and obedience to, the Words of our heavenly Father's Torah of Life will do for us, it will indeed guarantee us a place in His everlasting kingdom.

27 *And they departed from Tachat, and pitched at Tarach.*

וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתַרְחָה

בְּתַרְחָה וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתַרְחָה

VaYisu MiTachat VayaChanu BeTarach, where the *word*, VaYisu, is from the *word*, Nasa,

נסע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiTachat, תחת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, *in lieu of, instead of*, for, because of, buttocks, bottom, posterior, in one's place, where one stands, it is also *the name of a place that the Yisraelites encamped at on their wilderness journey, to the Promised Land*; the *word*, VayaChanu, is from the *word*, Chanah, חנה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מחנה, which means, *encampment*; the *word*, BeTarach, בתרח, is *the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land*; it is also the name of the Father of Abraham, who is said to have been an idolater.

Once Yahweh has instructed the people of Yisrael not to waste their time and frivolous matters, and that instead they should concentrate on learning and internalizing His Words of Life, He takes then to a place called Tarach, which happens to be the name of Abraham, father. This tells me that Yahweh wants all of us to learn to be like the son of Tarach, He wants us all to be like Abaraham, for IF we can indeed master being like Abraham and obey the Words of our heavenly Father's Torah of Life, as Abaraham did, and taught His children to do, then we too will be a blessing to all the peoples of the world.

28 And they removed from Tarach, and pitched in Mitqah.

וַיִּסְעוּ מִתַּרְחַח וַיִּחַנּוּ בְּמִתְקָה

וַיִּסְעוּ מִתַּרְחַח וַיִּחַנּוּ בְּמִתְקָה

VaYosu MiTarach VayaChanu BeMitqah, where the *word*, VaYisu, , is from the *word*, Nasa, נסע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiTarach בתרח, is *the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land*; the *word*, VayaChanu, is from the *word*, Chanah, חנה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מחנה, which means, *encampment*; the *word*, BeMitqah, במיתקה, is *the name of a place in the wilderness that the people of Yisrael encamped at, on their wilderness journey to the Promised Land*, and it is form the word, Mataq, מתק, which means, to be sweet, he sweetened, seasoned, he indulged in, became sweet, made sweet, sweetness, cut out, switch)

I believe that Yahweh is telling us that when we gather together to fellowship and share His Words and what it has done in our lives, when we chose to believe, follow and obey it, when we indulged in His Words of Life, that not only is it a sweet experience for us, but, it wwill be a sweet smelling sacrifice to Yahweh Himself, and I believe, that Yahweh wants us to know that our obedience to the

Words of our heavenly Father's Torah of Life, is indeed a very sweet aroma to Him.

29 *And they went from Mitqah, and pitched in Chashmonah.*

וַיֵּסְעוּ מִמִּתְקָה וַיַּחֲנּוּ בְּחַשְׁמוֹנָה
וַיֵּסְעוּ מִמִּתְקָה וַיַּחֲנּוּ בְּחַשְׁמוֹנָה

VaYisu MiMitqah VayaChanu BeChashmonah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MiMitqah, מִתְקָה, is *the name of a place in the wilderness that the people of Yisrael encamped at, on their wilderness journey to the Promised Land*; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, *encampment*; the **word**, BeChashmonah, בְּחַשְׁמוֹנָה, is the name of a place in the wilderness that the people of Yisrael encamped at, on their journey to the Promised Land, is related to the word Chashman, חַשְׁמָנִי, which means, mean, noble, stately, impressive)

I believe that Yahweh I telling us that the euphoria that we experience when we read and study His words together, is very impressive and I believe it makes Him proud of His children, because of their surrendered obedience to the Father's Words of Life.

30 *And they departed from Chashmonah, and encamped at Moseroth.*

וַיֵּסְעוּ מִחַשְׁמוֹנָה וַיַּחֲנּוּ בְּמוֹסְרוֹת
וַיֵּסְעוּ מִחַשְׁמוֹנָה וַיַּחֲנּוּ בְּמוֹסְרוֹת

VaYisu MeChashmonah VayaChanu NeMoserot, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MaChashmonah; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, *encampment*; the **word**, BeMoserot, בְּמוֹסְרוֹת, is *the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land, and it is believed to be the place where Aharon died*, it is related to the word, Mosar, מוֹסֵר, which means, to hand over, deliver, transmit, denounced, betrayed, he told, informed)

Since the name Moserot is related to the word Mosar which means, to deliver, to hand over, I believe that Yahweh is telling us that the people of Yisrael have indeed made the commitment to walk in obedience to the Words of our heavenly Father's Torah of Life, and therefore, because loving surrendered commitment to our heavenly Father's Torah of Life, Yahweh is preparing them to take

possession of the Promised Land, for He believes that they are ready to take possession of it.

31 *And they departed from Moseroth, and pitched in Bene–Ya’akan.*

וַיִּסְעוּ מִמֹּסֶרֶת וַיַּחֲנּוּ בְּבֵנֵי יַעֲקֹב
וַיִּסְעוּ מִמֹּסֶרֶת וַיַּחֲנּוּ בְּבֵנֵי יַעֲקֹב

VaYisru MiMoserot VayaChanu BiBeney Ya’aqan, where the *word*, VaYisru, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiMoserot, מִמֹּסֶרֶת, is the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land, and it is also believed to be the place where Aharon died, it is related to the word Mosar, which means, to hand over, deliver, transmit, denounced, betrayed, he told, informed); the *word* VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BiBeney-Ya’aqan, בְּבֵנֵי יַעֲקֹב, is said to be *the name of a place that the Yisraelites encamped at on the wilderness journey to the Promised land in Canaan*)

32 *And they removed from Bene–Ya’aqan, and encamped at Hor–Hagidgad.*

וַיִּסְעוּ מִבְּנֵי יַעֲקֹב וַיַּחֲנּוּ בְּחֹר הַחִידְגָּד
וַיִּסְעוּ מִבְּנֵי יַעֲקֹב וַיַּחֲנּוּ בְּחֹר הַחִידְגָּד

VaYisru MiBeney Ya’aqan VayaChanu BeChor-Hagidgad, where the *word* VaYisru, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiBeney-Ya’aqan, בְּבֵנֵי יַעֲקֹב, is said to be *the name of a place that the Yisraelites encamped at on the wilderness journey to the Promised land in Canaan*; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeChor-Hagidgad, בְּחֹר הַחִידְגָּד, is *the name of a place in the wilderness that the Yisraelites encamped at, on the wilderness journey to the Promised Land, in Canaan*)

33 *And they went from Chor–Hagidgad, and pitched in Yatbatah.*

וַיִּסְעוּ מִחֹר הַחִידְגָּד וַיַּחֲנּוּ בְּיַטְבָּתָה
וַיִּסְעוּ מִחֹר הַחִידְגָּד וַיַּחֲנּוּ בְּיַטְבָּתָה

VaYisru MeChor-HaGidgad VayaChanu BeYatbatah, where the *word*, VaYisru, , is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he*

caused to set out, he brought out, led out, he transported, marching, march; the *word*, MaChor-HaGidgad, **הַחֹר הַגִּדְגָד**, is *the name of a place in the wilderness that the Yisraelites encamped at, on the wilderness journey to the Promised Land, in Canaan*; the *word*, VayaChanu, is from the *word*, Chanah, **חַנָּה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, **חֵן**, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, **מַחֲנֶה**, which means, *encampment*; the *word*, BeYatbatah, **בְּיַטְבַּתָּה** is *the name of place that the Yisraelites encamped at on their wilderness journey to the Promised Land in Canaan*, it is related to the word, Yataav, **יַטַּב**, which means, to make well, to make happy, good, pleasing, acted diligently, showed more kindness)

34 And they removed from Yotbatah, and encamped at Avronah.

וַיִּסְעוּ מִיַּטְבַּתָּה וַיַּחֲנּוּ בְּעַבְרֹנָה
וַיִּסְעוּ מִיַּטְבַּתָּה וַיַּחֲנּוּ בְּעַבְרֹנָה

VaYisu MiYatbatah VayaChanu BeAvronah, where the *word*, VaYisu, is from the *word*, Nasa, **נָסַע**, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MiYatbatah, **מִיַּטְבַּתָּה** is *the name of place that the Yisraelites encamped at on their wilderness journey to the Promised Land in Canaan*; it is related to the word, Yata, **יַטַּב**, means, to make well, to make, happy, good, pleasing, acted diligently, showed more kindness; the word, VayaChanu, is from the *word*, Chanah, **חַנָּה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, **חֵן**, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, **מַחֲנֶה**, which means, *encampment*; the *word*, BeAvronah, **בְּעַבְרֹנָה** is *the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land in Canaan*, it is related to the word Avar, **עָבַר**, means, pass through, pass by, pass over, cross over)

Here we are told that the people of Yisrael removed from Yotbatah and encamped in Avronah, and since the name, Avronah, is related to the word, Avar, which means, to pass through, to cross over, to pass over, which confirms to me, that the people of Yisrael were now prepared and ready, both physically and spiritually to cross over the Jordan and take possession of the Promised Land that Yahweh had promised to Abraham, Yitzchaq and Ya'aqov.

35 And they departed from Avronah, and encamped at Etzion–Gaber.

וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנּוּ בְּעֵצִיּוֹן גַּבֵּר
וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנּוּ בְּעֵצִיּוֹן גַּבֵּר

VaYisu MeAvronah VayaChanu BeEtzyon-Gaber, where the *word* VaYisu, is from the *word*, Nasa, **נָסַע**, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*,

MeAvronah, עֵבְרָנָה, is *the name of a place that the Yisraelites encamped at on their wilderness journey to the Promised Land in Canaan*, it is related to the *word* Avar, עֵבֶר, means, pass through, pass by, pass over, cross over; the *word* VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeEtzyon-Gaber, עֵצְיוֹן גַּבֵּר, is *the name of a place that the Yisraelites encamped at, on their wilderness journey to the Promised Land, in Canaan*)

Here we are told that they removed from Avronah and encamped at Etzyon-Gaber. As I said above, at this point in their journey the people of Yisrael were ready and very willing to cross over the Jordan and finally take possession of the Promised Land, and we are told that they encamped at Etzyon-Gaber. The word Etzyon, is related to the word Etz, עֵץ, which can mean to sprout forth blossom and or bloom, and the word Gaber, גַּבֵּר, means, to be strong, to overpower, overbearing behaviour, was strong, was mighty, he conquered, overpowered, grew mighty, increased, he strengthened, he prevailed, he behaved himself proudly,, it also means man, male, warrior, hero, a strong young man, it can also means, a worker a slave, it means cock, rooster. Therefore I believe that Yahweh, is telling us and the people of Yisrael, through the definition of the names of the places where they encamped, that they are indeed ready, to take possession of the Land of Promise.

36 And they removed from Ezion-Gaber, and pitched in the wilderness of Tzin, which is Qadesh.

וַיִּסְעוּ מֵעֵצְיוֹן גַּבֵּר וַיַּחֲנוּ בְּמִדְבַר-צִין הוּא קָדֵשׁ

וַיִּסְעוּ מֵעֵצְיוֹן גַּבֵּר וַיַּחֲנוּ בְּמִדְבַר-צִין הוּא קָדֵשׁ

VaYisu MeEtzyon-Gaber VayaChanu BeMidbar Tzin He Qadesh, where the *word*, VaYisu, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MeEtzyon-Gaber, עֵצְיוֹן גַּבֵּר, is *the name of a place that the Yisraelites encamped at, on their wilderness journey to the Promised Land, in Canaan*; the *word*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeMidbar, מִדְבָּר, means, *wilderness*, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the *word*, Midbar, is the root *word* Dabar, which means, *word*, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means, pasture, to lead, guide, it also means, pestilence, plague, and the *word* Midbar, in which the *word* Dabar is hidden, has 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 Tzin**; the **word**, He, means, it; the **word**, Qadesh, is often referred to as Qadesh Barnea, **קָדֵשׁ-בְּרִנֵּעַ** is a site in the north of Sinay, often referred to as Kadesh-Barnea in our English Scriptures)

37 *And they removed from Qadesh, and pitched in mount Hor, in the edge of the land of Edom.*

וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהַר הָהָר בְּקֶצֶה אֶרֶץ אֱדוֹם

וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהַר הָהָר בְּקֶצֶה אֶרֶץ אֱדוֹם

VaYisu MiQdash VayaChanu BeHor HaHar BiQtzeh Eretz Edom, where the **word**, VaYisu, is from the **word**, Nasa, **נָסַע**, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MiQdash is the same as, Qadesh-Barnea, **קָדֵשׁ-בְּרִנֵּעַ** and it is a site in the north of Sinay, often referred to as Kadesh-barnea; the **word**, VayaChanu, is from the **word**, Chanah, **חָנָה**, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, **חֵן**, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, **מַחֲנֵה**, which means, **encampment**; the **word**, BeHor, is from, the **word** Har, **הָר**, 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** HaHar, is the **word** Har repeated and it means mount, and together they mean, mount, mount, or, a mountain that has no name; the **word**, BiQtzeh, is from the **word** Qatzah, **קָצָה**, means, to cut off, end, **edge, border, extremity, outside**, utmost, coast, brim, brink, exterminated, after, from, he broke bread, was remote, extremity, the least, the end of something, destroyed, he separated, set aside, was finished, was ended, he scraped off, it also means, to decide, cutting, limit, shorn; the **word**, Eretz, **אֶרֶץ**, which means, earth, **land**, country, ground; the **word**, Edom, **אֱדוֹם**, means, red, the red coin, it is a name that refers to Esav, alluding to the red vegetable soup that he received in exchange for his birthright, it can also refer **to the land of Edom, and Esav's descendants, or to the Edomite people collectively, and he was the first Edomite**)

38 *And Aharon the priest went up into Mount Hor at the Commandment of YHVH, and died there, in the fortieth year after the children of Yisrael were come out of the land of Egypt, in the first day of the fifth month.*

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל-הָהָר עַל-פִּי יְהוָה וַיָּמָת שָׁם בְּשָׁנַת הָאָרְבָּעִים לְיֵצֵאת בְּנֵי-יִשְׂרָאֵל
מֵאֶרֶץ מִצְרַיִם בְּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל-הָהָר עַל-פִּי יְהוָה וַיָּמָת שָׁם בְּשָׁנַת הָאָרְבָּעִים לְיֵצֵאת בְּנֵי-יִשְׂרָאֵל
מֵאֶרֶץ מִצְרַיִם בְּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ

VaYa'al Aharon HaKohen El Hor HaHar Al Pey YHVH VayaMah Sham BiShnat HaArbaiym Letzet Beney Yisrael MeEretz Mitzrayim BaChodesh HaChamiyshiy BeEchad LeChodesh, where the **word**, VaYa'al, is from the **word**, Alah, **עָלָה**, 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** or name Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**; the **word**, HaKohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the **word**, 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**, Hor, הָר, 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**, HaHar, is the **word** Har repeated and here it is translated as the mount, and together they mean the mountain with no name which is where Aharon was placed after he died; 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**, Piy, is from the **word**, Peh, פֶּה, means, **mouth**, speech, side, commandment, edge, according to, per, **word**, hole, end, appointment, portion, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening, entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, VayaMat, is from the **word**, Mot, מוֹת, which means, dead, **to die, he or she died, put to death, killed, death**; the **word**, Sham, means, **there**, the **word**, BiShnat, is from the **word** Shanah, שָׁנָה, which means, **year**, yearly, change, period of changing seasons, to repeat, do again, duplicate,, transmute, second time, diverse, alter, disguise, doubled, pervert, preferred, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, and in th form that it is used here it means, in the year; the **word**, HaArbaim, means, **the fortieth**; the **word**, Letzet, is from the **word**, Yatza, יָצָא, which means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Beney, means, **the**

children of, the word, Yisrael, יִשְׂרָאֵל is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*; the *word, MeEretz, means, from the land*; the *word, Mitzrayim, מִצְרַיִם, means, Egypt, and it is from the root word Mitzry מִצְרִי, which means, Egyptian and they are both from the root word, Matzar, מִצָּר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit*; the *word, BaChodesh, חֹדֶשׁ, means, new, renewed, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as new moon, month*; the *word, HaChamiyshiy, means, the fifth, the word, BeEchad, means, on the first, the word, LeChodesh, means, of the month,*

It is fitting that Aharon died and was buried in place that is called mount הַר הַהָרָה Hor HaHar, for the name Hor and the word Har both mean mountain, which tells me that Aharon who together with his sister Miryam murmured against their brother Mosheh, because they were jealous of his authority, that they believe should have been theirs, since they were both older than Mosheh, dies and is buried on a mountain called Mount Mount, which in essence is a mountain that has no name.

39 And Aharon was a hundred and twenty and three years old when he died in mount Hor.

וְאַהֲרֹן בֶּן־שָׁלֹשׁ וְעֶשְׂרִים וּמֵאָתַת שָׁנָה בָּמָתוֹ בְּהַר הָהָרָה
 933 939 245 345 445 545 645 745 845 945

VeAharon Ben Shalosh VeEsriym Ume'at Shanah BeMoto BeHor HaHar, where the *word* or name, VeAharon, אַהֲרֹן, is *the name of Mosheh's brother, Aaron, and it means, mountain of strength, exalted, lofty, strong, but has also been interpreted to mean, teacher, and in Arabic, the name means, messenger*; the *word, 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, Shalosh, means, three*; the *word VeEsriym, means, and twenty*; the *word, UMat, is from the word, Me'ah, מֵאָה, or מאיה which means, hundred, to multiply by one hundred*; the *word, Shanah, שָׁנָה, means, year, yearly, change, period of changing seasons, to repeat, do again, duplicate,, transmute, second time, diverse, alter, disguise, doubled, pervert, preferred, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber*; the *word BeMoto, is from the word Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, death, and in the form that it is used here it means, when he died*; the *word, BeHor, means, in Hor*; the *word, HaHar, means, the mountain*)

40 And king Arad the Canaanite, who dwelt in the south in the land of Canaan, heard of the coming of the children of Yisrael.

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד וְהוּא יָשֵׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן בְּבֵּית יִשְׂרָאֵל

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד וְהוּא יָשֵׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן בְּבֵּית יִשְׂרָאֵל

VayiShema HaKena'aniy Melek Arad VeHu Yoshev BeNegev BeEretz Kena'an BeBo Beney Yisrael, where the **word**, VayiShema, is from the **word** Shema, שָׁמַע, means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, **to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard**; the **word**, HaKenaaniy, means, **Canaanite**; the **word**, Melek, מֶלֶךְ, means, **king**, to become king, be king, reign, was king, sovereign, it also means, to take counsel, consulted; the **word**, Arad, עָרָד, means, to drive out expel, he drove out expelled, to break the soil without turning it over, it also the **name of a city in North East of the Negev, about seventeen miles from Hebron**; the **word**, VeHu, means, **and he**; the **word**, Yoshev, יָשַׁב, means, **to sit, remain, dwell, abide, inhabit, inhabitant**, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, BaNegev, בְּנֶגֶב, means, is the **name of the southern region of Yisrael**, which was called Canaan, before it became Yisrael, it means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means, **south, south side**, southern region, southward, the Negev, the dry land; the **word**, BeEretz, means, in the land of; the **word**, Kenaan, is translated as means, Canaan, in our english Scriptures; the **word**, BeBo, is from the **word**, Bo, בּוֹא, which 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; the **word**, Beney, means, **the children of**; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**)

41 And they departed from Mount Hor, and pitched in Zalmonah.

וַיִּסְעוּ מִהַר הָהָר וַיַּחֲנוּ בְּצִלְמוֹנָה

וַיִּסְעוּ מִהַר הָהָר וַיַּחֲנוּ בְּצִלְמוֹנָה

VaYisu MeHor HaHar VayaChanu BeTzalmonah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MeHor, is the name Hor, with the letter Mem, as a prefix, and it means, **from Hor**; the **word**, the **word** HaHar, means the Mount; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word**

Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BeTzalmonah, צֶלְמוֹנָה is the name of the first encampment of the Yisraelites stopped at after leaving Mount Hor, and with the letter Bet, as a prefix, it means, **in Tzalmonah**, it is related to the word, Tzelem, צֶלֶם, which means, image, idol, semblance, cross, carved image, figure, form)

Here we are told that they departed from Mount Hor and pitched their tents in Tzalmonah. The word or name Tzalmonah צֶלְמוֹנָה, is related to the word Tzelem, צֶלֶם, which means idol, carved image, which tells me, that even though the people of Yisrael had worshipped a golden Calf idol, in the wilderness; that now, they were ready, willing and able to leave all their past idol worship behind them, and begin to believe follow and obey the one and only True Elohim; and this is confirmed in the next verse.

42 And they departed from Zalmonah, and pitched in Punon.

וַיִּסְעוּ מִצְלֻמוֹנָה וַיִּחַנּוּ בְּפוּנוֹן
 וַיִּסְעוּ מִצְלֻמוֹנָה וַיִּחַנּוּ בְּפוּנוֹן

VaYisru MiTzalmonah VayaChanu BePunon, where the **word**, VaYisru, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out**, he transported, marching, march; the **word**, MiTzalmonah, צֶלְמוֹנָה is the name of the first encampment of the Yisraelites stopped at after leaving Mount Hor, and with the letter Mem as a prefix, it means, from Tzalmonah, it is related to the word Tzelem, צֶלֶם, which means image, idol, semblance, cross, carved image, figure, form; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BePunon, פּוּנוֹן, is the name of a town in Edom that served as a desert stop in Yisrael's wilderness journey to the Promised Land, shortly after leaving Mount Hor, and with the letter Bet as a prefix, it means, **in Punon**, and it is related to the word Pun פּוּן, which means, to turn, be distracted, embarrassed, perplexed, distracted, was in doubt)

And they departed from Zalmonah, which means, that they departed from worshipping Idols, and they started believing, following and obeying Yahweh Elohim, and they pitched their tents in Punon, which is related to the word Pun, which means, perplexed, distracted, in doubt, and or embarrassed, and as we read on in the next verse we see that they departed from this type of mindset also.

43 And they departed from Punon, and pitched in Obot.

וַיִּסְעוּ מִפוּנוֹן וַיִּחַנּוּ בְּאוֹבוֹת
 וַיִּסְעוּ מִפוּנוֹן וַיִּחַנּוּ בְּאוֹבוֹת

VaYisru MiPunon VayaChanu BeOvot, where the **word**, VaYisru, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, to set forth, go forward, move, depart, to journey, he**

that this is a picture of them being regenerated or born again, and now, they decide to pitch their tents at Iyey-Abariym, and the word, Abariym, is related to the word, Avar, which means, to cross over, which tells me that the people of Yisrael were indeed ready to cross over the Jordan to take possession of the Land that Yahweh had Promised to their forefathers, to Abraham, Yitzchaq and Ya'aqov.

45 *And they departed from Iyiyim, and pitched in Dibon–Gad.*

וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִיבּוֹן גָּד
 וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִיבּוֹן גָּד

VaYisu MeIyiyim VayaChanu BeDiybon-Gad, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MeIyiyim, Iyiyim, is the name of one of the southernmost cities of the tribe of Judah, located in the Negev, toward the boundary of Edom, and with the letter mem as a prefix, it means, from, Iyiyim; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BeDibon-Gad, בְּדִיבּוֹן גָּד, is *the name of a city in Moab, East of the Dead Sea, and North of the Arnon river*, to which reference is made in Scripture in describing Yisrael's victory over Sichon, King of the Amorites; after their victory, the whole area was given to the tribes of Gad and Reuben, and because Dibon was built by the tribe of Gad, it is sometimes called Dibon-Gad)

Once they departed form Iyiyim, they pitched their tents in Dibon-Gad, which means the land that now belonged to the tribe of Gad, because Yahweh had given the people of Yisrael the victory over king Sichon, king of the Amorites.

46 *And they removed from Dibon–Gad, and encamped in Almon–Diblathaim.*

וַיִּסְעוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן דִּבְלַתַּיִם
 וַיִּסְעוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן דִּבְלַתַּיִם

VaYisu MiDiybon-Gad VayaChanu BeAlmon Diblataymah, where the **word**, VaYisu, is from the **word**, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the **word**, MiDiybon-Gad, מִדִּיבּוֹן גָּד, is *the name of a city in Moab, East of the Dead Sea, and North of the Arnon river*, to which reference is made in Scripture in describing Yisrael's victory over Sichon, King of the Amorites; after their victory, the whole area was given to the tribes of Gad and Reuben, and because Dibon was built by the tribe of Gad, it is sometimes called Dibon-Gad; the **word**, VayaChanu, is from the **word**, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the **word** Chen, חֵן, means, favour, grace, this **word**, Chanah, also means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it is related to the **word**, Machaneh, מַחֲנֶה, which means, **encampment**; the **word**, BeAlmon-

Diblataymah דִּבְלַתַּיְמָה, possibly means, *signpost of the double fig cakes*, it is a place in Moab, that the people of Yisrael stopped at, on their wilderness journey, to the Promised Land, in Canaan, and it is usually identified as Beyt Diblatayim, and with the letter Bet as a prefix in means, *in Almon-Diblataymah*)

47 And they removed from Almon–Diblathaim, and pitched in the mountains of Abarim, before Nebo.

וַיִּסְעוּ מֵעֲלֹמֹן דִּבְלַתַּיְמָה וַיַּחֲנוּ בְּהַרֵי הָעֲבָרִים לְפָנֵי נֶבֹז

וַיִּסְעוּ מֵעֲלֹמֹן דִּבְלַתַּיְמָה וַיַּחֲנוּ בְּהַרֵי הָעֲבָרִים לְפָנֵי נֶבֹז

VaYisu MeAlmon-Diblataymah VayaChanu BeHarey HaAvariym Liphney Nebo, where the *word*, VaYisu, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out*, he transported, marching, march; the *word*, MeAlmon-Diblathaymah, דִּבְלַתַּיְמָה, possibly means, *signpost of the double fig cakes*, it is a place in Moab, that the people of Yisrael stopped at, on their wilderness journey, to the Promised Land, in Canaan, and it is usually identified as Beyt Diblatayim, and with the letter Mem as a prefix in means, *from Almon-Diblataymah*; the *word*, VayaChanu, is from the *word*, Chanah, חָנָה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeHarey, is the plural of the *word*, Har, הָר, which 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, עֲבָרִים, means, the regions beyond, it is a region of Transjordan, lands that 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 Abarim; 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*, Nebo, נֶבֹז, is *the name of a mountain in Transjordan from which Moshe viewed the Promised Land*, it is *also the name of a town in Moab that is close to mount Nebo, that was requested by the leaders of their tribes of Reuben and Gad as a possession*)

Once they departed from Dibon-Gad, where Yahweh had given them the victory over the Amorites, and the land was now secured for and by the tribe of Gad, they moved on and encamped before Nebo. This where Mosheh was given the opportunity to look at the Promised land from the high vantage point of Mount Nebo, before Mosheh died

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

וַיִּסְעוּ מִהַרֵי הָעֲבָרִים וַיַּחֲנוּ בְּעֵרְבַת מוֹאָב עַל יַרְדֵּן יְרִיחוֹ

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VaYisu MeHarey HaAvariym VayaChanu BeArbot Moab Al Yarden Yerecho, where the *word*, VaYisu, is from the *word*, Nasa, נָסַע, which means, *to pull out, to set out, to set forth, go*

forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled, he removed, he caused to set out, he brought out, led out, he transported, marching, march; the *word*, MeHarey, is the plural of the *word*, Har, הָר, which 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, and where Aharon was said to have died; the *word*, HaAvariym, עֲבָרִים, means, the regions beyond, it is a region of Transjordan, lands that 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*, VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; the *word*, BeAebot, is the plural of the *word* Arabah, עֲרָבָה, means, *desert plain, desert*, wilderness, steppe, it also means, willow, willow brand, twigs of willow used ar Sukkot, it means, pledge, token, it means, trough, tub, a small boat; the *word*, Moav, מוֹאָב, is a *Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered*; the *word*, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, *by*, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the *word*, Yarden, יַרְדֵּן, means, *one who descends*, it is from the *word* Yarad, or Yared, which means, to come or go down, descend, it is also *the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south*; the *word*, Yerecho, יְרִיחוֹ or, יְרִחוֹ, or, יְרִיחָה, means, *the city of the moon god*, it is a *city that is about ten miles north of the Dead Sea*)

Here we are told, they departed from the mountains of Abarim, where Mosheh will be told that he would die there and not enter into the Promised Land, and they pitched their tents in the plains of Moab by Jordan near Jericho. The word Yerecho means city of the moon god, which of course is a pagan deity, and as you know this city was totally destroyed by Yahweh, causing the shouts of the people of Yisrael along with the blast of their Shofars to topple the walls of the city, giving the people of Yisrael, the victory over their enemies, thereby showing the people of Yisrael and the peoples of the world, that there is NO entity that can stand against the power of Yahweh Elohim.

49 And they pitched by Jordan, from Beth–Yeshimot even unto **Abel–Shittim** in the plains of Moab.

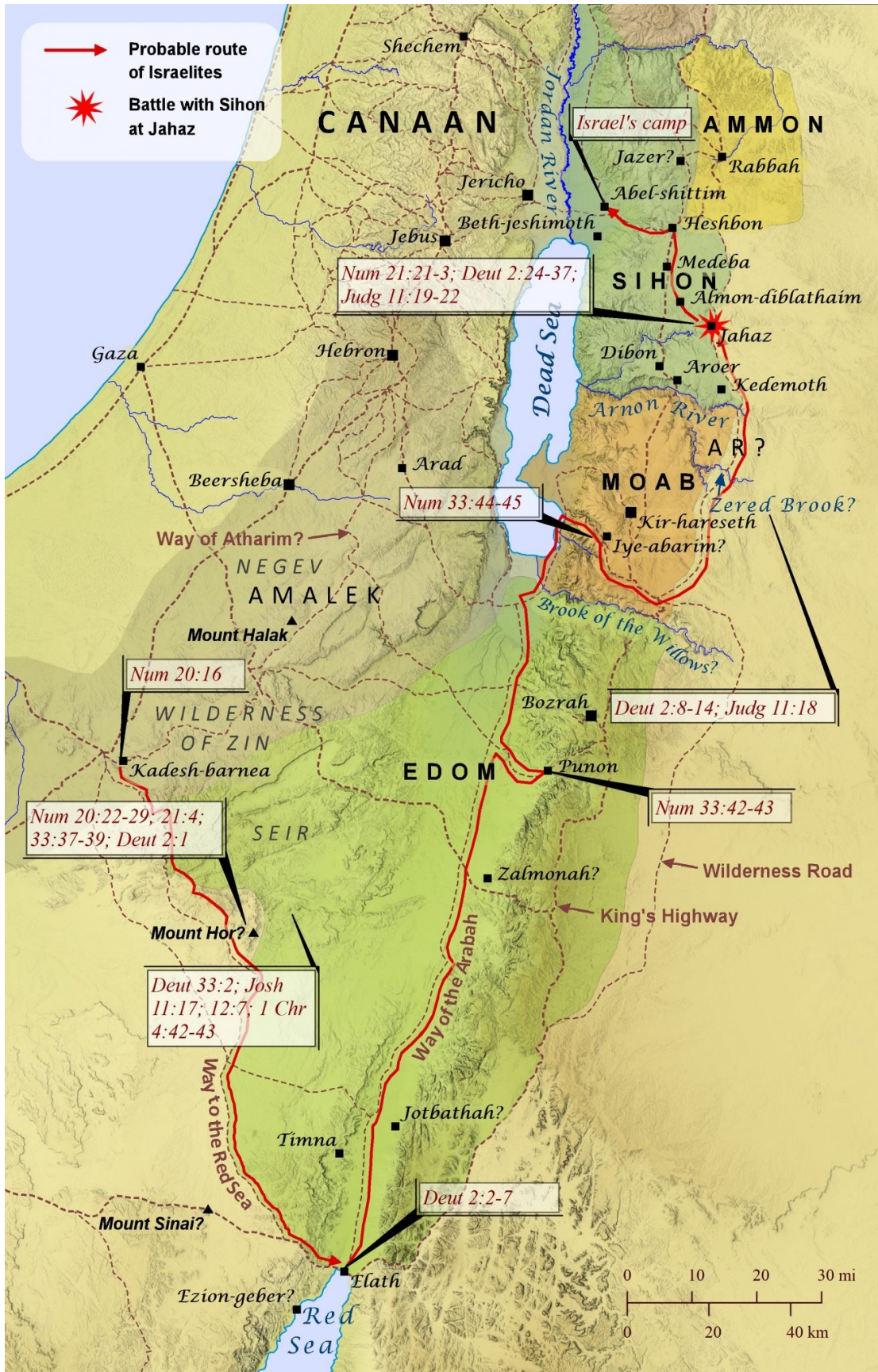
וַיַּחֲנּוּ עַל-הַיַּרְדֵּן מִבֵּית הַיְשִׁמֹּת עַד אֲבֵל שִׁטִּים בְּעֶרְבַת מוֹאָב

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VayaChanu, is from the *word*, Chanah, חַנָּה, which means, favoured, it is the name of an Yisraelite women, the mother of Samuel, it is related to the *word* Chen, חֵן, means, favour, grace, this *word*, Chanah, also means, to bend, decline, *encamp, he encamped, he pitched his tent*, inclined toward, aimed at, reached, he bent, bent down, it is related to the *word*, Machaneh, מַחֲנֶה, which means, *encampment*; 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**, HaYarden, **יַרְדֵּן**, means, **one who descends**, it is from the **word** Yarad, or Yared, which means, to come or go down, descend, it is also **the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; the **words**, MiBeyt-HaYeshimot, **בֵּית הַיְשֻׁמוֹת**, means, house of deserts, a desolate place, it is the name of a city in the plains of Moav, it had been ruled by Sichon king of the Amorites who was defeated by the Yisraelites and the land was then allotted to the tribe of Reuben, the **word**, Ad, **עַד**, as a preposition and conjunction, means, **to, unto, up to, even to**, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity; the **words**, Abel HaShityim, **אֲבֵל הַשִּׁטִּים**, is the name of a place that is usually identified as, Shityim, **שִׁטִּים** and it is the name of a place that is East of the Jordan river, and it also means, sticks of woods, Acacia trees, and we are told that this tree grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground, it is not attractive like an Oak or a Cedar tree. In the Septuagint, Shityim is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, Aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is **not corruptible**, it is **incorruptible**, **immortal**. To summarize, we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be the perfect description of our Messiah in *Isaiah 53 For He shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* I quoted *Isaiah 53* because the Shityim or Acacia Tree, is, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however the dry ground that Messiah grew up in, represents the condition, that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the **Words** of the Torah of our heavenly Father that Yahweh gave to Mosheh, which means, that the **water of Word of YHVH, had dried up in the lives of the people of Yisrael.** Then it says, He was not comely nor beautiful that we should desire him, just like the Shityim or Acacia tree, is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shityim or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is incorruptible. The more we look at this tabernacle, and the material that Yahweh commanded Mosheh to bring for its construction, the more we will see that it represents Messiah!; the **word**, BeArvot, is from the **word**, Arabah, **עֲרָבָה**, which means, **desert plain, desert, wilderness, steppe**, it also means, willow, willow brand, twigs of willow used as Sukkot, it means, pledge, token, it means, trough, tub, a small boat, the **word**, Moav, **מוֹאָב**, is a Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered)

Here we are told the people of Yisrael, pitched their tents by the Jordan river, from Beth–Yeshimot even unto **Abel–Shittim** in the plains of Moab.



Names of the encampment sites of Yisrael in Bamidbar 33:1-56

Rameses:	רַעְמָסֵס, evil leader	Haradah:	Fear, anxiety
Succoth:	booths	Makheloth:	Assemblies
Etham:	אֶתָם, Strong sign that destroys chaos	Tahath:	Bottom as depressed
Pihahiroth:	To blow, to speak	Tarah:	Discourage, dismay, fear, abolish
Baalzephon:	Cold, gloomy, unknown, destroyer	Mithcah:	Sweetness
Migdol:	Tower, high place	Hashmonah:	Fertile
Marah	Bitter	Moseroth:	Correction
Elim:	Palm trees	Benejaakan:	Twist, tortuous
Red sea:	reed or weed	Horhagidgad:	Hole of the cleft
Sin:	סִיַן, Hand that supports life	Jotbathah:	Pleasantness
Dophkah:	To knock	Ebronah:	Transitional
Alush:	אֶלֶּוֶשׁ, Strong leader that destroys	Eziongaber:	Backbone like a man
Rephidim:	Railing support	Zin:	To prick, a crag
Sinai:	Arid, dry	Kadesh:	Sanctuary
Kibrothhattaavah:	Graves of the longing	Hor:	Mountain
Hazereth:	Yard, enclosed fence	Zalmonah:	Shadiness
Rithmah:	To put under a yoke	Punon:	Perplexity
Rimmonparez:	Pomegranate, upright	Oboth:	Necromancer, witchcraft, sorcery
Libnah:	Whitish tree	Ijeabarim:	Ruins of the passers
Rissah:	Part of, from or out of	Dibongad:	To pine, to mope
Khelathah:	Convocation	Almondiblathaim:	Hidden
Shapher:	Beauty, goodly	Abarim:	Beyond
		Nebo:	Babylonian deity
		Jericho:	Moon city
		Bethjesimoth:	A house, family
		Abelshittim:	Meadow, grassy

These names have a message contained within them, and I believe that it is Yahweh's complete plan of redemption unto salvation.

This is the story that jumps off of the page, when I string together all of the definitions of each of these names. Yahweh took the people of Yisrael out of the ***Chaos of Egypt***, away from that ***evil leadership*** and brought them to ***Sukot***, so that He could ***tabernacle*** with them. Yahweh is the only One that can and does ***dispel chaos***, for those who choose to turn to Him with surrendered contrite obedient hearts, and who choose to believe, follow and obey His instructions, the Words of our heavenly Father's Torah of Life. Through ***His breath, His speech, His Word***, He will protect us from the ***destroyer***, protect us from all those who try to ***elevate*** themselves above the One, True and only Elohim, and spew out ***bitterness*** and injustice, instead of Elohim's love and His Just Ways. Those that would pretend to be an ***oasis***, a place of rest, surrounded by ***palm trees*** that give the illusion of peace, but in fact, are nothing but ***reeds and weeds*** disguised as palm trees. Yahweh is the ***right hand*** of Elohim, and it is He who ***creates and supports ALL life***, and if we will only ***knock*** at His door, He will answer us and become ***OUR strong leader*** and keep us from being ***destroyed***. He will ***support*** and protect us, especially when we are in a ***dry and arid*** place, surrounded by those that ***cry out for our death***, and when we ***long*** for peace, He will give us His peace, a peace that passes all

understanding. When we, His people Yisrael, willingly choose to turn to Him, He promised that he would protect us, and **fence us in** under the protection of the Words of His Torah, His inerrant and everlasting teaching and instructions, which became flesh, and which gives life to all who willingly choose to obey them. He places His people under **His yoke**, which causes them to walk **uprightly** and be strong and pure as a strong **pure white tree**. He made them **part of** His assembly, His Holy **convocation** and they were **beautiful** in His sight. They were beautiful because through Him, through Yahweh, all **fear and anxiety** is removed from His **assemblies**. Yisrael will no longer be **depressed, nor filled with fear and discouraged** and ashamed. For Yahweh, by and through His great love for His people, brought **sweetness** into Yisrael's lives, by and through the Covenant that He made with Yisrael. He brought them out of a dry and arid mindset, where they were without the Water of His Words of Life, and made made them **fertile**, with the Words of His Torah of life, thereby **correcting** their past twisted pagan ways that they had learned in Egypt, from the world system of the day. Yahweh has brought the people of Yisrael out of the **hole, the abyss** that they were in, and brought them into a life filled with **pleasantness**, a life of Torah obedience. In this **transitional** time, Yahweh taught them to have a **backbone** and stand upright. He taught them to leave all those **prickly**, worldly ways behind them, and abide in His **sanctuary**. He promised to take them to His **Mountain** (*a picture of His Torah, that was given to Mosheh at Mount Sinai*) and protect them as one is protected from the sun by **shade**. He promised to remove **confusion** caused by their old ways of **witchcraft, and sorcery** that brought them to **ruin**. Once Yisrael re-establishes themselves with Yahweh, they will no longer **pine** for some **hidden** deity, for Yahweh will be their Elohim. He promised to take them **beyond** all that **other man made imaginary gods** had promised them, through the false doctrines of their leaders. He took them to the **moon city**, where the people of the city worship foreign, man made imaginary gods, and He destroyed the walls of the city by the power of His might. Yahweh promised them that they would live in **His House**, and become His family and that through surrendered obedience to His Words of Life, His Torah, the people of His Yisrael would dwell in Elohim's **meadows**, filled with an abundance of His provisions, forever.

Although there are more than forty two names mentioned here, there are only **forty two** places that the children of Yisrael actually **stopped and encamped at**. The number Forty two, in Scripture, means the **fullness of time**, as **IF** to say that this is the **WHOLE** of Scripture from beginning to end, that shows us, man's struggle in life, and Yahweh's love for His people and the completion of His plan of redemption onto salvation.

*Galatians 4:4 But when the **fullness of the time was come**, Yahweh sent forth His Son, made of a woman, made under the Torah (Law).*

In *Matthew 1*, we can see that there are forty two generations from Abraham, where the promise was given to Abraham, that he would be the father of many nations, to Messiah, where the promise was fulfilled, therefore the number **forty two** in Scripture is also associated with the second coming of our Messiah.

*Revelation 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. Revelation 11:2; 12:40; Daniel 12:7.*

What we learn from this, is that the journey that Yisrael took, when Yahweh brought them out from under the bondage that they were in, in Egypt, and where they encamped in **forty two** different places on their way to possess the Promised Land, **IS**, that, that journey **IS** a shadow picture of Yahweh's

people in end times, being brought out of the **WAYS** of the world, that the assemblies of Elohim, **ARE** currently entangled in, to their own detriment, and then, being brought to Yahweh's Mountain **BY** the Words of the Living Torah made flesh, our Messiah, to receive the Father's inerrant and everlasting Truth, the Words of His Torah of Life, as it was Given to Mosheh on Mount Sinai, and from that point on, we will be living **BY** and **THROUGH** Messiah the Words of the Living Torah made flesh.

The first time we, Yisrael, did this journey, and entered the Promised Land, our heavenly Father gave us the opportunity to **FOLLOW** and **OBEY** the Words of His inerrant and everlasting teaching and instructions, His directives for everlasting Life, the Words of His Torah of Life, so that we would have **THE OPPORTUNITY** of trying to follow and obey Him **ON, AND OR BY**, our own strength, **BUT** we failed miserably. **AND NOW**, through the power of Yahweh's Holy Spirit, whom Yahweh has placed within each and every believer, Yahweh's Holy Spirit will indeed **CAUSE** every willing contrite obedient heart, that will allow Him, to **BELIEVE FOLLOW** and **OBEY** the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life. Like the journey from Abraham to Messiah, which Matthew tells us about, has **forty two** generations, which you could say, represent **forty two** New beginnings, culminating in the ultimate New Beginning, which happens when a person makes the conscious choice, to believe, follow and obey Messiah, the Words of the Living Torah made flesh, and mimic His Torah obedient Life.

That my friends, is when all who choose that path, will indeed experience this New beginning, a Life of surrendered obedience to the Words of the Living Torah of our heavenly Father made flesh, our Messiah. This final New Beginning on this side of eternity, will lead us into an everlasting Life in the kingdom of our heavenly Father, where we will experience the final New Beginning, as the Bride of Messiah, to rule and reign with Him forever.

The first step that we have to take, according to Scripture, **IS** found in *Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, My people, so that you are NOT PARTAKERS OF HER SINS, and that YOU DO NOT RECEIVE HER PLAGUES.*

This is a similar message that Yahweh spoke to the people of Yisrael in, *2Chronicles 7:14 If My people, which are called by My Name, shall*

1 – Humble themselves, and

2 – Pray, and

3 – Seek my face, and

4 – Turn from their wicked ways;

THEN, I Yahweh, will hear from heaven,

AND I will forgive their Torah transgressions, their Sin,

AND will heal their land.

In this *verse* Yahweh is **NOT** telling us, His people to come out of the **World**, He is **TELLING** us, His people, to come out of **ALL man made religions, and all religious and or secular man made doctrines**, their false doctrines, and begin instead, to **FOLLOW** and **OBEY THE WORDS OF HIS** inerrant and everlasting teaching and instructions, His Doctrine, the Words of **HIS** Torah of Life, rather than believe, follow and obey all these different **FALSE** man made doctrines and theologies that will only lead those that follow them unto eternal damnation.

In *verse 38* we see that Yisrael is at Mount Hor and we also find out that Aharon went up on Mount

Hor and that he died there.

(הר, means, mountain)

It is not a coincidence that Aharon, who, together with his sister, tried to exalt themselves above Mosheh, now dies on the top of Mount Hor, which is really a mountain with no name. We do indeed reap what we sow. I believe, that because Aharon tried to exalt himself above Mosheh, that his life ends, and he dies in a place, a high Mountain, that has no name, as if to say to Aharon, like this mountain that has no name, you Aharon, will have a grave that no one will ever come to pray over, because they will not know where you are buried.

In *verse 52* Yahweh tells Mosheh to ensure that they rid the land of Canaan of all its inhabitants and possess the land. Yahweh says that **IF** you do **NOT RID** the land of all the people that dwell there, *they shall be pricks in your eyes,*

(שָׂכִים בְּעֵינֵיכֶם, Sikiym BeEyneykem, where the word Sikiym is from the word, Sec, שָׂךְ, which means, **thorn, splinter, he pierced, transfixed**, it also means, a **weapon**, it means, a booth, an enclosure, and if we add the letter Vav to this word, we form the word Sok, שֹׁךְ, which means, **thorny branch, thorns, spikes, pricks**, the word, BeEynetkem is from the word Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet)

Here, the inhabitants of Canaan, also represent **SIN** in the lives of the people of Yisrael, and therefore, Yahweh is telling us, that **IF** we do **NOT remove and toss ALL Sin, ALL Torah transgressions out of our lives**, that those Sins, those constant transgressions of the Words of His Torah of Life, will pierce our hearts, because, all **SINS**, cause people to be blind to Yahweh's Truth, they cause us to lack discernment, which makes us unable to discern Yahweh's reality. And that reality, **IS**, that there is only **ONE** Way to live that can and will provide us with a long, happy and fulfilling physical life and then, guarantee us everlasting Life in the kingdom of Elohim here on earth and that Way my friends, **IS**, by willingly and lovingly choosing to follow the Path of Righteousness that Yahweh has laid out for all people that want to spend eternity with Him, in His everlasting kingdom, and at the risk of repeating myself, the path that Yahweh has set for the people that want to take advantage of our heavenly Father's loving Grace, **IS**, to willingly and lovingly choose to believe, follow and obey all the Words of our heavenly Father's Torah of Life, all the days of our lives a best as we can.

And thorns in your sides,

(לְצַנִּינִים בְּצַדֵּיכֶם, Litzniynim Betzideykem, where the word LiTzniynim, is from the word, Tzanin, צָנַן or צָנִין, which means, **thorn, prick**, thistle, shaggy hair, it also means to be cold, was or became cold, he cooled off, he chilled, the word BeTzideykem is from the word, Tzad, צַד, which means, side, flank, part, by, beside, nearness, vicinity, he turned away, diverted, rejected, alienated)

In this part of the *verse*, Yahweh tells His people, that the Canaanites who, as I said above, represent Sin in our lives, will cause, His people, to be alienated from Yahweh, for these Sins will stop His people from being able to draw near to Him, and worst of all, these ongoing transgressions of the Words of His Torah of our heavenly Father, these ongoing Sins, will ensure that they will be rejected by our heavenly Father, which means that they will **NOT** be permitted to enter His everlasting

Kingdom, and therefore, the only place that will be left for them, after they have been judged by Yahweh on Judgment day, is the Lake of Fire, which means that they will suffer the second death and be lost for eternity.

And shall vex you in the land wherein you dwell.

(וְצָרָרְוּ אֶתְכֶם), VeTzararu Etkem, where the word VeTzararu, is from the word, Tzarar, which means, to bind, tie up, wrap, he bound, was bound, to show hostility toward, **to vex, oppress, harassed, he suffered distress, became narrow, the word Etkem, means, them**)

Here in this part of the verse, Yahweh says that **IF** they do not get rid of the Canaanites from the Land, who, as I said above, represent Sin in the Lives of the people of Yisrael, then, those Sins, those transgressions of the Words of His Torah of Life, will tie them up in knots, and since Yahweh has created the universe in such a way, that we all reap what we sow, then, that means, that **IF** they continue committing Sin, continue to transgress the Words of Elohim's Torah of life, in their lives, that that same Sin, will come back upon them and harass and oppress them, it will put them in a state of depression, and cause them to be hostile to the Words of Yahweh's Torah of Life, the very same Words that Yahweh gave to Mosheh at Mount Sinai, the very same Words that became flesh and dwelt among us, the very same words that are filled with our heavenly Father's **GRACE** and **TRUTH**.

Verse 56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

As you know or should know, Yahweh is sovereign, and it is better for us to **OBEY** Yahweh when He tells us to do something, for, **IF** we choose **NOT TO FOLLOW HIS DIRECTIVES, which are all spelled out in** the Words of our heavenly Father's inerrant and everlasting teaching and instructions, **THEN** what Yahweh has prophesied would happen to them, **WILL** happen, it will indeed come to pass as it did for Yisrael, for they **DID NOT RID** themselves of all the people of the Canaanite nation in the land, and the people of Yisrael were eventually tossed out of the land, and dispersed throughout the earth, and, Yisrael **IS** still suffering from the consequences of their mistakes of disobeying Yahweh and **NOT RIDDING** themselves of the peoples of the nations (*which represents, the Sin, the transgressions of the Words of His Torah of Life*) that were in the Land back then. Today, Yisrael still has people in the land that are **pricks in their eyes, and thorns in their sides, and they are vexed by them wherever they dwell**. That simply further proves to me, that **IT IS ALWAYS BETTER TO OBEY** Yahweh's Commandments, than to rely on our own understanding. Amen

There are four stand-alone Aleph Tavs in this chapter.

*Verse 4 For the Egyptians buried **Aleph Tav** all their firstborn, whom Yahweh had smitten among them: upon their gods also Yahweh executed judgments.*

*Verse 52 Then you shall drive out all the inhabitants of the land from before you, and destroy **Aleph Tav** all their pictures, and destroy **Aleph Tav** all their molten images, and quite pluck down **Aleph Tav** all their high places:*

The **Aleph Tav** stands between Yisrael and all the Pagan idols and high places to destroy them. There are also **nine** Aleph Tavs that are attached to words with a Maqef, and here are **eighteen** words that contain both the Aleph and Tav letters within them. The number **nine** in Scripture represents the fruit of the Spirit and the number **eighteen** represents bondage, *Judges 3:14; 10:7-8*. I believe that Yahweh is telling us, through the use of these Aleph Tavs, that **IF** we will learn to willingly and lovingly follow and obey the Words of His inerrant and everlasting teaching and instructions, the

where the **word**, Daber, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to **speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated**, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague; the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the **word**, Beney, means, **the children of**; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family, Yisrael, to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, VaAmarta, 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**, Alehem, means, **to or unto them**; 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**, Atem, means, **you**; the **word**, Ovriym, is from the **word**, Avar, עָבַר, means, **pass through, 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, עֵבֶר 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, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our

heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, HaYarden, יַרְדֵּן, means, one who descends, it is from the **word** Yarad, or Yared, which means, to come or go down, descend, it is also **the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; the **word**, El, is repeated and here, it is translated as, **into**; the **word**, Eretz, אֶרֶץ, which means, earth, land, country, ground; the **word**, Kena'an, כְּנָעַן, means, Canaan, Phoenician, it also means, merchant, trader, so called because the Phoenicians were traders)

52 Then you shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

וְהוֹרַשְׁתֶּם אֶת-כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאֶבְדֹתֶם אֵת כָּל-מִשְׁפִּיתָם וְאֵת כָּל-צִלְמֵי מַסְכֹּתָם (

תִּאֲבְדוּ וְאֵת כָּל-בְּמֹתָם תִּשְׁמְדוּ

וְהוֹרַשְׁתֶּם אֶת-כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאֶבְדֹתֶם אֵת כָּל-מִשְׁפִּיתָם וְאֵת כָּל-צִלְמֵי מַסְכֹּתָם (

VeHorashtem Et Kal Yoshvey HaAretz Mipneyhem VeIbadtem Et Kal Maskiytam Veet Kal Tzalmey Nasekotam TeAvedu VeEt Kal BeMotam TaShmiydu, where the **word**, VeHorashtem, is from the **word**, Yarash, יָרַשׁ, which means, to inherit, take possession of, **to seize, catch**, made to inherit, **he dispossessed, drive out**, it also means to make poor, impoverish, became poor; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, Kal, means all, the whole of; the **word**, Yoshvey form the **word**, Yashav, יָשַׁב, means, to sit, remain, dwell, abide, inhabit, **inhabitant**, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, HaAretz, אֶרֶץ, which means, earth, **the land**, country, ground; the **word**, Mipneyhem, is form the **word**, Mipney, מִפְּנֵי, which means, **in the face of, before you, from the presence of**, because of; the **word**, VeIbadtem, is from the **word** Abad, אָבַד, means, **to perish**, it ran away, he was lost, **perished, he destroyed**, wasted, he lost, he committed suicide, perishable; the **word**, Et, is repeated and it is defined above; the **word**, Kal, means, **all, the whole of**; the **word**, Maskiytam, is from the **word** Maskiyt, מַשְׁכִּית, which means, **image, figure**, imagination, conceit; the **word**, VeEt, is the **word** Et, repeated, and it is defined above; the **word**, Kal, means, **all, the**

means, to give, gave, gift, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, **given to you**; the **word**, Et, is repeated and it is defined above; the **word**, HaAretz, means **the land**; the **word**, LaReshet, is from the **word**, Yarash, יָרַשׁ, which 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, יָרְשָׁה, which means, inheritance, heritage, possession; the **word**, Otah, means, **you, feminine**)

And Yahweh spoke unto Mosheh in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Yisrael, and say unto them, When you are passed over Jordan into the land of Canaan; then you shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And you shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. When Yahweh says I have given You the land, He use the word Otah, which is the word You in the feminine form. As you know or should know, Yahweh is Messiah, who is our bridegroom, and here, I believe He is telling us, Yisrael, His bride, I have given you this land as a possession, and you must take care of it by dispossessing and or ridding this land of all its past inhabitants, that worshipped all kinds of man made imaginary gods; for if you do not rid the land of these pagan worshippers, they will be thorns in your side, and pricks in your eyes, and shall vex you in the land wherein you dwell, and they will cause you to sin, cause you to transgress the Words of the Father's Torah of Life.

54 And you shall divide the land by lot for an inheritance among your families: and to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: every man's inheritance shall be in the place where his lot falls; according to the tribes of your fathers, you shall inherit.

וְהִתְנַחֲלֶתֶם אֶת־הָאָרֶץ בְּגוֹרָל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תְּרַבּוּ אֶת־נַחֲלָתוֹ וְלְמַעַט תִּמְעִיט)
 אֶת־נַחֲלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יְהִי לְמִטּוֹת אַבְתִּיכֶם תִּתְנַחֲלוּ
 אֶל־אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יְהִי לְמִטּוֹת אַבְתִּיכֶם תִּתְנַחֲלוּ
 אֶל־אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יְהִי לְמִטּוֹת אַבְתִּיכֶם תִּתְנַחֲלוּ
 אֶל־אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יְהִי לְמִטּוֹת אַבְתִּיכֶם תִּתְנַחֲלוּ
 VehitNachaltem Et HaAretz BeGoral LeMishpechoteykem LaRav Tarbu Et Nachalato VeLamat
 Tamiyt Et Nachalato El Asher Yetze Lo Shamah HaGoral Lo YiHyeh LeMatot Avoteykem
 TitNechalu, where the **word**, VahitNachaltem, is from the **word**, Nachal, נָחַל, 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**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare,

and with different vowel points, we end up with the *word* At, 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*, HaAretz, אֶרֶץ, which means, earth, *land*, country, ground; the *word*, BeGoral, גֹּרַל, or גִּוְרָל, means, *to cast lots, raffle*; the *word*, LeMishpechoteykem, is from the *word* Mishpachah, מִשְׁפָּחָה, means, *family, kindred, clan*, species, kind, race, offspring, and in the form that it is used here, it means, *your families*; the *word*, LaRay, רַב, as an adjective, means, *much, many, more, large*, great, mighty, abounding, abundant, abundance, multitude, great quantity, enough, abundance, majority, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a Bowman, and archer; the *word*, TaRbu, is from the *word*, Rabah, רָבָה, which means, *to be or became much, or great, was or became much, many, more, numerous, multiply, was great, became great, he made large, increased exceedingly*, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the *word*, Et, is repeated and it is defined above; the *word*, Nachalato, is the *word* Nachal, repeated and here it is defined as, inheritance; the *word*, VelaMat, is from the *word*, Me'at, מְעַט, which means, *small, little, to be small, be few, diminish, was small, became few, reduced*, excluded, became scanty, grew less, he did little, little; the *word*, TaMiyt, is from the *word* Ma'at, מְעַט, means, *small, little, to be small, be few, diminish, was small, became few*, diminished, reduced, he excluded, became scanty, grew less, he did little; the *word*, Et, is repeated and it is defined above, the *word*, Nachalato, is the *word* Nachal repeated and here it is translated as, inheritance; 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*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever*, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the *word*, Yetze, יָצָא, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published; the *word*, 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**, Shamah, is for the **word**, Sham, שָׁם, and it is an adverb which means, **there, thither, therein**, existing, in existence, under the influence of, the **word**, HaGoral, גֹּרַל, or גּוֹרַל, means, **to cast lots**, raffle; the **word**, Lo, is repeated, and here, it is translated as, **to him**; the **word**, YiHyeh, is form 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**, LeMatot, is the plural of the **word**, Mateh, מַטֵּה, which means, stick, rod, staff, **branch, tribe**, staff, he stretched out, as an adverb, it means, downward, down, below, beneath, to stretch out, to bend down, it also means bed, to incline, bend, version of justice, as an adjective it means, that which is bent or inclined, the **word**, Avoteykem, is from the **word**, Av, אָב, which means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure' and in the form that it is used here, it means, **your fathers**; the **word**, TitNechalu, is the **word** Nachal, נָחַל, repeated, and here it is translated as, **you shall inherit**)

55 *But if you will NOT drive out the inhabitants of the land from before you; then, it shall come to pass, that those which you let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell.*

וְאִם-לֹא תוֹרִישׁוּ אֶת-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂכִים בְּעֵינֵיכֶם (וְלְצַנְיָנִים בְּצַדֵּיכֶם וְצָרְרוּ אֵתְכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ

וְאִם לֹא תוֹרִישׁוּ אֶת יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂכִים בְּעֵינֵיכֶם וְלְצַנְיָנִים בְּצַדֵּיכֶם וְצָרְרוּ אֵתְכֶם עַל הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ

VeIm Lo Toriyshu Et Yoshvey HaAretz Mipneyhem VeHayah Asher Totiyru Mehem LeSikiym BeEyneykem VeliTzniynim BaTzideykem VeTzararu Etkem Al HaAretz Asher Atem Yoshviym Bah, where the **word**, VeIm, means, **and or but if**; the **word**, Lo, means, **no or not**; the **word**, Toriyshu, is form the **word** Yarash, יָרַשׁ, means, to inherit, **take possession of, to seize**, catch, made to inherit, **he dispossessed, drove out**, it also means to make poor, impoverish, became poor; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, 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**, Yoshvey, is for the **word**, Yashav, יָשַׁב, means, to sit, remain, dwell, abide, inhabit, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at

ease, was colonized, was explained; the **word**, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; the **word**, Mipneyhem, is from the **word** Mipney, מִפְּנֵי, which means, **in the face of, before you, from the presence of**, because of; the **word**, VeHayah, 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**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, **which**, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, as, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Totiyru, is from the **word**, Yatar, יָתַר, which means, **to remain, be left over, excessive, to be superfluous**, great, had more than enough, remainder, remnant, abundance, excess, more, excellence, cord, string, bowstring, hypotenuse, and if we add the suffix letter Hey, we form the **word**, Yaterah, יָתַרָה which means, abundance, riches, surplus, balance; the **word**, Mehem, means, **of or from them**, the **word**, LeSikiym, is the plural of the **word**, Sek, שֵׁךְ, which means, **thorn, pricks, splinter**, he pierced, transfixed, it also means a weapon, it also means booth, enclosure, if we add the letter Vav to the **word** then we form the **word** Sok, שֹׁךְ, which means, thorny branch, thorns, spikes, pricks; the **word**, BeEyneykem, 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, **in your eyes**; the **word**, VeliTzniynim, is from the **word**, Tzaniyn, צַנִּינִן or צַנִּינִי, which means, **thorn, prick, thistle**, shaggy hair, it also means to be cold, was or became cold, he cooled off, he chilled; the **word**, BaTzideykem, is from the **word**, Tzad, צַד, which means, side, flank, part, by, beside, nearness, vicinity, he turned away, diverted, rejected, alienated, **adversary**; the **word**, VeTzararu, is from the **word**, Tzarar, צָרַר, which means, **enemy**, distress, bind up, to tie up, bundle, bundle up, wrap, he bound, he tied, he constrained, restricted, it also means, **to show hostility toward, vex, oppress, afflict, besiege, adversary, hostile**, false, harmed, injured, he showed hostility, vexed, harassed, oppressed, he suffered distress, he made narrow, he caused distress to, was sorry, was worried, trouble, bound, to be in pangs of birth, it means to be sharp, sharp edged stone, flint knife, hard stone, rock, the **word**, Etkem, means, **to or unto you**, th **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**, HaAretz, means the land, the

word, Asher is repeated and here it is translated as, which, the **word**, Atem, means **you**, the **word**, Yashviym, is from the **word**, Yashav, יָשַׁב, means, to sit, remain, **dwell, abide, inhabit**, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, Bah, בָּהֶם, is an inflected personal pronoun, meaning, in or with him, in or with it, **therein**)

56 *Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.*

וְהָיָה כַּאֲשֶׁר דִּמְעַיְתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם

וְהָיָה כַּאֲשֶׁר דִּמְעַיְתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם

VeHayah Ka'asher Dimeydiy LaAsot Lahem E'Ese Lakem, where the **word**, VeHayah, וְהָיָה, 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**, 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**, Dimeydiy, is from the **word**, Damah, דִּמְהָה, which means, to be like, resemble, to be equal in value, he likened, compared, he intended, **I thought, I believed, I imagined**, he seemed, appeared, he likened himself to, and in the form that it is used here, it means, **I thought**; the **word**, LaAsot, is from the **word**, Asah, עָשָׂה, which 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; and in the form that it is used here, it means, **I shall do**, the **word**, Lahem, לָהֶם, means, **to or unto you**, masculine; the **word**, E'Ese is the **word**, Asah, repeated, and here, it is translated as, **I will do**; the **word**, Lakem, means, **unto you, in the feminine form**)

This is a very severe warning from Yahweh, that if we do not rid our land from the past inhabitants, which as I said above, these inhabitants, represent Sin in our lives, then, Yahweh promises, to do to us, what He will do to these inhabitants, and that is, toss us out of our Land, our inheritance, which represents our heavenly Father's everlasting kingdom, which means that we will be lost forever. This means that we all have to individually and corporately decide, to either believe, follow and obey the Words of our heavenly Father's Torah of Life, which leads all who willingly and lovingly choose that Path unto our heavenly Father's everlasting Life, or else, choose our own path that leads into oblivion. 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. Amein