

Study of Bamidbar 34

by Marc Gravelle

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Bamidbar 34:1-29

1 And YHVH spake unto Mosheh, saying,

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וידבר יהוה אל משה לאמר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word** Dabar, דִּבֵּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with**, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, G not, nay, the **word** or name, Mosheh, means, drawn out of the water, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

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

2 Command the children of Yisrael, and say unto them, When you come into the land of Canaan;
(this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאֶרֶץ כְּנָעַן זֹאת הָאֶרֶץ אֲשֶׁר תִּפְּלֹ (לָכֶם בְּנַחְלָה אֶרֶץ כְּנָעַן לְגִבְלֹתֶיהָ

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאֶרֶץ כְּנָעַן זֹאת הָאֶרֶץ אֲשֶׁר תִּפְּלֹ לָכֶם בְּנַחְלָה אֶרֶץ כְּנָעַן לְגִבְלֹתֶיהָ

Tzav Et Beney Yisrael VeAmarta Elehem Kiy Atem Baiym El HaAretz Kenaan Zot HaAretz Asher Tipol Lakem BeNachalah Eretz Kenaan LiGavuloteyha, where the **word**, Tzav, צַו, means, command, order, charged; 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 HaSh, אֵת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **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**, 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**, VeAmartah, 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, אֲלֵהֶם, 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, אַתֶּם, is the personal pronoun, **you**; the **word**, Baiym, is from the **word**, Bo, בָּא, 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, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; 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**, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; the **word**, Kenaan, כְּנַעַן, means, **Canaan, Phoenician**, it also means, **merchant**, trader, so called because the Phoenicians were traders; the **word**, Zot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very

important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, HaAretz, is repeated and here, it is translated as, **land**; the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, 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**, Tipol, is from the **word**, Naphal, נָפַל, which means, to fall, he fell, fell down, fell upon, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion; the **word**, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, to them**; the **word**, BeNachalah, 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**, Eretz is repeated, and here, it is translated as, **land**; the **word**, Kenaan, כְּנָעַן, means, **Canaan, Phoenician**, it also means, **merchant, trader**, so called because the Phoenicians were traders; the **word**, LiGavuloteyha, is from the **word**, Gavul, גָּבַל, or גְּבוּל, which means, **border, coast, frontier, boundary**, border line, bordered upon, adjoined, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the utmost coast of the salt sea eastward:

וְהָיָה לָכֶם פְּאֵת־נֶגֶב מִמִּדְבַּר־צִין עַל־יַדֵי אֶדְוֹם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקְצֵה יַם־הַמֶּלַח (קִדְמָה

וְהָיָה לָכֶם פְּאֵת־נֶגֶב מִמִּדְבַּר־צִין עַל־יַדֵי אֶדְוֹם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקְצֵה יַם־הַמֶּלַח קִדְמָה

VeHayah Lakem Pe'at Negev MiMidbar Tzin Al Yedey Edom VeHayah Lakem Gevul Negev Miqtzeh Yam HaMelach Qedmah, where the **word**, VaHayah, is from the **word**, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, **happen, shall happen, it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the **word**, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; the **word**, Peat, is from the **word**, Pe'ah, פֶּאֶה, means, **edge, frontier**,

end, extremity, corner, side, side curl, the portion of the harvest at the corner of the field, left for the poor; the **word**, Negev, נֶגֶב, 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**, MiMidbar, 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, צֵן, means, to prick, a crag, it is also a part of the desert of Tzin; 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**, Yedey, 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**, Edom, אֶדְוֹם, 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**; the **word**, VeHayah, is the **word** Hayah, repeated and here it is translated as, **shall be**; the **word**, Lakem, is repeated, and it means, **to you** or **your**, the **word**, Gevul, גְּבוּל, or גְּבוּלָה, means, border, coast, frontier, boundary, border line, bordered upon, adjoined, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Negev, נֶגֶב, 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, MiQtzeh, is from the word Qatzah, קָצַח, which means, to cut off, exterminated, **was remote, end, corner, extremity, at the edge of**, to be at the end of something, he cut off, destroyed, he separated, set aside, was finished, was ended, he removed, to decide, he decided, cutting of trees, cut, shorn, limit, the word, Yam, יָם, means, **sea**, lake, large basin, reservoir, it also means, west, westward; the word, HaMelach, מֶלַח, means, **salt, to salt, he salted, to season with salt, put in brine, salty**, barren, it also means to tear away, dissipated, he tore off, pulled out an eye, tooth, etc. was torn, was dispersed, it means, rag, tatter, it also means mariner, sailor, salty, barren, the word, Qedmah, קִדְמוֹה, means, beginning, origin, former state, forecourt, front, in

front of, facing, progress, advance progression, before, anciently, *eastward*, aforesaid, ancient time, east eastward, eternal, everlasting, old, past)

4 And your border shall turn from the south to the ascent of Aqrabiym, and pass on to Tzinah: and the going forth thereof shall be from the south to Qadesh-barnea, and shall go on to Chatzar-Adar, and pass on to Atzmonah:

וְנָסַב לָכֶם הַגְּבוּל מִמִּנְיָב לְמַעְלֵה עֲקָרְבִים וְעָבַר צְנָה וְהָיָה הַיּוֹצֵאתָיו מִנְיָב לְקִדְשׁ בְּרִנֵּעַ (וַיֵּצֵא הַצָּר־אֲדָר וְעָבַר עַצְמוֹנָה
וְנָסַב לָכֶם הַגְּבוּל מִמִּנְיָב לְמַעְלֵה עֲקָרְבִים וְעָבַר צְנָה וְהָיָה הַיּוֹצֵאתָיו מִנְיָב לְקִדְשׁ בְּרִנֵּעַ)
וְנָסַב לָכֶם הַגְּבוּל מִמִּנְיָב לְמַעְלֵה עֲקָרְבִים וְעָבַר צְנָה וְהָיָה הַיּוֹצֵאתָיו מִנְיָב לְקִדְשׁ בְּרִנֵּעַ)
וְנָסַב לָכֶם הַגְּבוּל מִמִּנְיָב לְמַעְלֵה עֲקָרְבִים וְעָבַר צְנָה וְהָיָה הַיּוֹצֵאתָיו מִנְיָב לְקִדְשׁ בְּרִנֵּעַ)

VenaSav Lakem HaGevul MiNegev LemaAleh Aqrabiym VeAvar Tzinah VeHayah Tozotayv MiNegev LeQadesh Barnea VeYatza Chatzar Adar VeAvar Atzmonah, where the **word**, VenaSav, is from the **word**, Sabab, סָבַב, means, **to turn about, go round**, rim, border, compass, surround, **he went around, brought round, he walked round**, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, it means, circle, circulating, recurring, rotation, hr changed, altered; the word, Lakem, לָכֶם, is an inflected personal pronoun, meaning, to you, **your**; the word, HaGevul, גְּבוּל, means, **border, frontier, boundary, borderline, limit, territory, district, province**, it also means kneaded, mixing; the word, MiNegev, נֶגֶב, 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, and with the letter Mem as a prefix, it means, **from the south**; the words, LeMa'aleh Aqrabiym, מַעְלֵה עֲקָרְבִים, is the name of place called, Steep of Scorpions, it is a place in the Negev Desert, and it is from Strong's number H4608 and the plural of H6137, and together these words mean, the ascent, or going up of Aqrabiym; the word, VeAvar, 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, Tzinah, is from the word Tzin, צֵן, and it means, to prick, a crag, it is also **a part of the desert of Tzin**; 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, Tozotayv, is from the word, Totza'ah, תּוֹצֵאתָ, or תּוֹצֵאתָ, which means, **outgoing**, extremity, outskirts, **place of going out**, escape, gate, source, result, consequence, **he brought out, carried out**; the word, MiNegev, is the word, Negev, repeated, and here, it is translated as, **from the south**; the words, LeQadesh Barnea, קִדְשׁ-בְּרִנֵּעַ is **a site in the north of Sinay**,

often referred to as Kadesh-barnea; the word, VeYatza, 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 words, Chatzar-Adar, חֲצַר־אָדָר, means, settlement of Adar, and it is the name of a place or a site marking the southern border of Canaan; it was apparently, between Qadesh Barnea and Azmon; the word, VeAvar, is repeated and here it is translated as, and pass on to; the word, Atzmonah, אֶצְמוֹנָה, means, strong or place of bones, and it is the name of a site on the southern border of the tribe of Judah thought to be about ten miles Northwest of Qadesh-Barnea)

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

וְנָסַב הַגְּבוּל מֵעֶצְמוֹן נַחֲלָה מִצְרַיִם וְהָיוּ תוֹצְאוֹתָיו הַיָּמָה
 וְנָסַב הַגְּבוּל מֵעֶצְמוֹן נַחֲלָה מִצְרַיִם וְהָיוּ תוֹצְאוֹתָיו הַיָּמָה

VeNasav HaGevul MeAtzmon Nachlah Mitzrayim VeHayu Totzotayv HaYamah, where the word, VaNasav, is from the word, Sabab, סָבַב, which means, *to turn about, go round, rim, border, compass, surround, he went around, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, it means, circle, circulating, recurring, rotation, hr changed, altered; the word, HaGevul, גְּבוּל, or גְּבוּל, means, border, coast, frontier, boundary, border line, bordered upon, adjoined, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, MeAtzmon, is from the word, Atzmonah, אֶצְמוֹנָה, which means, strong, place of bones, and it is the name of a site on the southern border of the tribe of Judah thought to be about ten miles Northwest of Qadesh-Barnea; the word, Nachlah, נַחֲלָה, means, possession, property, inheritance, it is from the word Nachal, נַחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the word, Mitzrayim, מִצְרַיִם, means, Egypt, and it is from the root word Mitzry מִצְרַיִ, which means, Egyptian and they are both from the root word, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit; the word, VaHayu, is from the word, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, it shall be, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Totzotayv, is from the word, Totza'ah, תּוֹצְאָה, or תּוֹצְאָה, which means, outgoing, extremity, outskirts, place of going out, escape, gate, source, result, consequence, he brought out, carried out; the word, HaYamah, is from the word, Yam, יָם, which means, sea, lake, large basin, reservoir, it also means, west, westward, and in the form that it is used here, it mean, at the sea)*

6 And as for the western border, you shall even have the great sea for a border: this shall be your west border.

וּגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל זֶה יִהְיֶה לָכֶם גְּבוּל יָם

UGevul Yam VeHayah Lakem HaYam HaGadol UGevul Zeh YiHyeh Lakem Gevul Yam

where the **word**, UGevul is from the **word**, Gaval, גָּבַל, or גְּבוּל, which means, **border**, coast, frontier, **boundary, border line, bordered upon**, adjoined, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Yam, יָם, means, sea, lake, large basin, reservoir, it also means, **west, western, westward**; 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, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; the word, HaYam, is the word Yam repeated, and here, it is translated as, the sea, the word HaGadol, גָּדוֹל or גְּדוֹל means, **great**, greater, more, the eldest, large, became strong, to grow, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing; the word, UGevul, is the word, Gevul, גָּבַל, or גְּבוּל, repeated and here, it is translated as, **border**; the word, Zeh, זֶה, is a pronoun which means, **this**, these, that, which, who, hence, then, here, the one, the other, there, the self same, such a one, on this side, on that side, thus, now, very, which; the word YiHyeh, is from the word, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, **it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Lakem, is repeated, and here, it is translated as, **your**; the word, Gevul is repeated once again, and here, it is translated as, **border**, the word, Yam is repeated, and here it is translated as, **west**)

7 And this shall be your north border: from the great sea you shall point out for you mount Hor:

וְזֶה יִהְיֶה לָכֶם גְּבוּל צָפוֹן מִן הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר הָהָר

VeZeh YiHyeh Lakem Gevul Tzaphon Min HaYam HeGadol TeTa'u Lakem Hor HaHar

where the **word**, VaZeh, means, **and this**, the **word**, YiHyah, is from the woerd Hayah, הָיָה, which means, is, also, to be, exist, are, was, were, happen, **shall happen, it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; the word, Gevul, is from the **word**, Gaval, גָּבַל, or גְּבוּל, which means, **border**, coast, frontier, **boundary, border line, bordered upon**, adjoined, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Tzaphon, צָפוֹן, which means, **north, north side**, north wind, hidden, to hide, conceal, lurk, the hidden dark region, it means, to decode, decipher, it is related to the word Tzaphiyah, צַפִּיָּה, which means, looking forward, hope, expectation, covering, overlaying,

coating, plating; the word, Min, מִן, means, **from**, away from, thereof, of, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with; the word HaYam, יָם, means, **the sea**, lake, large basin, reservoir, it also means, west, westward; the word, HaGadol, גָּדוֹל or גְּדוּלָה means, **great**, greater, more, the eldest, large, became strong, to grow, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing; the word, TeTa'u, is from the word Ta'ah, תָּאָה, which means, **to mark out a boundary**, he drew a line, outlined; the word, Lakem, is repeated and here, it is translated as, **for you**, the words, Hor HaHar, are both 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 Qadesh Barnea, to the Promised Land, and it is also the place where we are told that Aharon died)

8 From mount Hor you shall point out your border unto the entrance of Chamat; and the goings forth of the border shall be to Tzedadah:

מִהָר הַהָר תִּתְּאוּ לְבֹא חַמַּת וְהָיוּ תוֹצְאוֹת הַגְּבֻל צְדָדָה
 מֵהָר הַהָר תִּתְּאוּ לְבֹא חַמַּת וְהָיוּ תוֹצְאוֹת הַגְּבֻל צְדָדָה

MeHor HaHar TeTa'u LaBo Chamat VeHayu Tetzot HaGevul Tzedadah, where the **words**, MeHor HaHar, means from Mount Hor; the word, TiTa'u, is from the word, Ta'ah, תָּאָה, which means, **to mark out a boundary, he drew a line, outlined**; the word, LeBo, לְבוֹא, means, **to go, go forth** 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, בֹּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; the word, Chamat, חַמַּת, means, fortress, hot spring, it is the name of a fortified city in the tribal territory of Naphtaliy; the word, VeHayu, is from the word, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, **it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Tetzot, is from the word Totza'ah, תּוֹצְאוֹה, or תּוֹצְאוֹה means, **to mark off, to designate, point out**, outgoing, extremity, outskirts, place of going out, escape, gate, source, result, consequence, he brought out, carried out)the word, HaGevul, הַגְּבֻל, or גְּבֻלָה, means, **border, coast, frontier, boundary, border line, bordered upon, adjoined**, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Tzedadah, is from the word Tzadad, צְדָד, is the **name of a town between Lebo Chamat and Tzephon, used to mark the ideal northern border of Yisrael)**

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

וַיֵּצֵא הַגְּבֻל זִפְרֹנָה וְהָיוּ תוֹצְאוֹתָיו חֲצֵר עֵינָן זֶה-יְהִיָּה לָכֶם גְּבֻל צָפוֹן

הַיָּצָא הַגֵּבֻל צִפְרוֹנָה וְהַיָּעַר תּוֹצֹתַיִם חַצְזַר-עֵינָן זֶה יִיְהִי לָכֶם גֵּבֻל

VeYatza HaGevul Ziphronah VeHayu Totzotayv Chatzar-Eynan Zeh YiHyeh Lakem Gevul Tzaphon, where the **word**, VaYatza, is from the **word**, Yatza, יָצָא, which means, to **go, go ob, 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, HaGevul, גֵּבֻל, or גְּבוּל, means, **border, coast, frontier, boundary, border line, bordered upon, adjoined**, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Ziphronah, צִפְרוֹנָה, is the **name of a town between Zedad and Chazar Enan, used to mark the ideal North Eastern border of Yisrael**; the word, VeHayu, is from the word Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, **it shall be**, continue, become, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Totzotayv, is from the word Totza'ah, תּוֹצֵאתָ, or תּוֹצֵאה which means, to mark off, to designate, point out, **outgoing**, extremity, outskirts, **place of going out**, escape, gate, source, result, consequence, he brought out, carried out; the words, Chatzar-Enan, חַצְזַר עֵינָן, means, settlement of Eynan, is the name of a site marking the southern border of Canaan, it was apparently between Qadesh-Barnea and Atzmon; the word, Zeh, זֶה, is a pronoun which means, **this**, these, that, which, who, hence, then, here, the one, the other, there, the self same, such a one, on this side, on that side, thus, now, very, which; the word, YiHyeh, is the word Hayah, repeated and here, it is translated as, it shall be; the word, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; the word, Gevul, גֵּבֻל, or גְּבוּל, means, **border, coast, frontier, boundary, border line, bordered upon, adjoined**, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Tzaphon, צָפוֹן, which means, **north, north side**, north wind, hidden, to hide, conceal, lurk, the hidden dark region, it means, to decode, decipher, it is related to the word Tzaphiyah, צַפִּיָּה, which means, looking forward, hope, expectation, covering, overlaying, coating, plating)

10 And you shall point out your east border from Hatzar-Eynan to Shepham:

וְהָתְאוּיֵתֶם לָכֶם לְגְבוּל קְדְמָה מִחַצְרַת עֵינָן שְׁפָמָה

VehitAviytem Lakem LiGevul Qedmah MeChatzar Eynan Shephanmah, where the **word**,

VehitAviytem, is from the **word**, Avah, אָוָה, which means, to desire, longed, long for, lust, lusted after, covet, it also means to extend, mark out, **point out**; the **word**, Lakem, means, **to you, your**; the **word**, LiGevul, גֵּבֻל, or גְּבוּל, means, **border, coast, frontier, boundary, border line, bordered upon, adjoined**, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, Qadmah, קְדָמָה, or קְדָמָה, means, **to be before, be in front, he was before, he preceded, went before, ancient**, confronted, anticipated, front, **east**, he had priority over, he was in front, advanced, he met, came to meet, received, welcomed, was hastened, was hurried up, he succeeded, prospered, it means before, previously, what is in front, forward, **east**, beginning, origin; the words, MeChatzar-Eynan, חַצְזַר עֵינָן, means, settlement of Eynan, is **the name of a site marking the**

together with, it also means, yoke, to insert, thrust in, the word, Keteph, כֶּתֶף, means, **shoulder**, shoulder blade, slope, side, support, arm of a vine, to carry on the shoulders, carrier, porter; the word, Yam, יָם, means, **sea**, lake, large basin, reservoir, it also means, west, westward; the word, Kineret, כִּנֶּרֶת, means, harp shaped, it the name of the Sea of Kineret, also called the Sea of Galilee; the word, Qedmah, קֶדְמָה, means, beginning, origin, former state, forecourt, front, in front of, facing, progress, advance progression, before, anciently, **eastward**, aforeside, ancient time, east eastward, eternal, everlasting, old, past)

12 *And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.*

וַיָּרַד הַגְּבוּל הַיְרֵדָנָה וְהָיוּ תוֹצְאוֹתָיו יָם הַמֶּלַח זֹאת תְּהִיָּה לְכֶם הָאָרֶץ לְגְבוּלֶיהָ סָבִיב)
 ִרֶד ֶבּוּל ֶהֶיֶדָנָה ֶוְהָיוּ תוֹצְאוֹתָיו יָם הַמֶּלַח זֹאת תְּהִיָּה לְכֶם הָאָרֶץ לְגְבוּלֶיהָ סָבִיב)
 ִרֶד ֶבּוּל ֶהֶיֶדָנָה ֶוְהָיוּ תוֹצְאוֹתָיו יָם הַמֶּלַח זֹאת תְּהִיָּה לְכֶם הָאָרֶץ לְגְבוּלֶיהָ סָבִיב)
 ִרֶד ֶבּוּל ֶהֶיֶדָנָה ֶוְהָיוּ תוֹצְאוֹתָיו יָם הַמֶּלַח זֹאת תְּהִיָּה לְכֶם הָאָרֶץ לְגְבוּלֶיהָ סָבִיב)

VaYarad HaGevul HaYardenah VeHayu Totzotayv Yam HaMelach Zot TiHyeh Lakem HaAretz LeGevuloteyha Saviyv, where the **word**, VaYarad, יָרַד, means, **to come or go down, descend, he went down, descended**, take down, he came to, arrived at, he caused to go down, lowered, brought down, he was removed; the word, HaGevul, גְּבוּל, or גְּבוּל, means, **border, coast, frontier, boundary, border line, bordered upon, adjoined**, he set bounds about, confined, he limited, restricted, limit, territory, district, province, it also means to knead, mix; the word, HaYardenah, יְרֵדָנָה, 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, HeHayu, is from the word, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, shall happen, **it shall be, continue, become**, has or will become, may, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the word, Totzotayv, is from the word, Totza'ah, תּוֹצְאָה, or תּוֹצְאָה which means, **to mark off, to designate, point out, outgoing, extremity, outskirts, place of going out**, escape, gate, source, result, consequence, he brought out, carried out; the word, Yam, יָם, means, **sea**, lake, large basin, reservoir, it also means, west, westward; the word, HaMelach, מֶלַח, means, **the salt**, to salt, he salted, to season with salt, put in brine, salty, barren, it also means to tear away, dissipated, he tore off, pulled out an eye, tooth, etc. was torn, was dispersed, it means, rag, tatter, it also means mariner, sailor, salty, barren; the word, Zot זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, **this, which, who**, but this word Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this word Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading,

because something very important is about to happen; the word, TiHyeh, is the word, Hayah, repeated, and here it is translated as, **shall be**, the word, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; the word, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; the word, LeGevuloteyha, is the word, Gevul repeated and here, in the form that it is used it means, with the coasts thereof; the word, Saviyv, סָבִיב, means, **round about, surrounding, on every side**, or סְבִיבָה, means, moving in circles, rotation, neighbourhood, environment)

As I read *chapter 34* where Yahweh spoke directly to Mosheh to command the people of Yisrael how they were to divide the Land that Yahweh was going to give them, I started to wonder, and thought to myself, that since Yahweh **IS** the Creator of the whole earth, **WHY** did Yahweh give Yisrael only a tiny part of the earth at this time? Since they were His chosen people **WHY** didn't He give them a larger portion or even give them the whole earth for that matter? I will try and answer that at the end of this study of Chapter 34. We can also see that the portion of Land that Yahweh gave to the people of Yisrael wasn't even the amount of land that He had promised to Abraham. Why do you think Yahweh limited the amount of Land to amount that He did? Part of the answer is found in the definition of the names of the cities and places named here in *Bamidbar 34*.



Map of Canaan showing the twelve tribes of Yisrael's portion

Names involved in the description of the Promised Land

<i>Tzin:</i>	<i>prick, crag, thorns</i>
<i>Aqrabiym:</i>	<i>scorpion</i>
<i>Kadesh-Barnea:</i>	<i>sanctuary or desert of a fugitive</i>
<i>Chatzar-Adar:</i>	<i>village or place of plenty</i>
<i>Atzmonah:</i>	<i>bone like</i>
<i>Egypt:</i>	<i>chaos</i>
<i>Sea:</i>	<i>people</i>
<i>Hor:</i>	<i>mountain</i>
<i>Chamat:</i>	<i>walled</i>
<i>Tzedadah:</i>	<i>siding</i>
<i>Ziphronah:</i>	<i>fragrant</i>
<i>Chatzar-Eynan:</i>	<i>village of springs</i>
<i>Shepham:</i>	<i>bare spot</i>
<i>Riblah:</i>	<i>fruitful, fertile</i>
<i>Ayin:</i>	<i>fountain Chinnereth: harp</i>
<i>Yarden:</i>	<i>a descender</i>

The Promised Land that Yahweh gave to the people of Yisrael is surrounded by **thorns** and deserts and **scorpions**, but, Elohim will make it a **sanctuary for His fugitives** called Yisrael, He will ensure through His sovereignty that the Promised Land continues to be a land of milk and honey, a **land of plenty**, a strong land which will become **the backbone of Yisrael's Strength**, and part of the reason why Yisrael, under the watchful protective eye of Yahweh will be so strong, is because Yahweh will remove **chaos** from among His people, and His **people** will live safely behind the **walled** cities that Yahweh has given them on His Judean **mountains**. Because Yahweh is sovereign, He will protect the people of His Yisrael on **every side** as long as they continue to surrender their wills to His will in surrendered obedience. With Yahweh's chosen people inhabiting the Land, it will become a **fragrant** land, a land filled with **springs of water** and no **bare spots**. It is a **fruitful** land, where **fountains** of water abound and a land where Elohim's protection and peace would be like the music played on a **harp descending from heaven**. A land of plenty, a land of such peace that Yisrael would be the envy of the world, and all the people of Yisrael had to do, is to willingly and lovingly surrender their wills to Yahweh in obedience to the Father's Commandments and the Land of peace and prosperity would be theirs eternally.

Furthermore if we look at the names of the people that were chosen to actually divide up the Land into sections for each tribe we see another one of Yahweh's gems hidden within.

<i>Eleazar:</i>	<i>Yahweh is my helper</i>
<i>Joshua:</i>	<i>Salvation of Yah</i>

There is so much that is shown to us in these two names. Let me show you what I see in the names of the ones that were responsible for dividing the Promised Land and giving a section of that Land to each individual tribe of Yahweh's chosen people. The first name is Eleazar, which means *El is my helper* and the second name is Joshua which means *Salvation of Yahweh*? The picture painted by these two names is a picture of Yeshua, the Father's only begotten Son, His Living Word, His inerrant and everlasting teaching and instructions made Flesh, His Living Torah and the Living Torah says, I am the **Father's salvation** and I am here to **help you** enter into the Promised Land, and all you have to do is follow in My footsteps (follow the Father's inerrant and everlasting Living Word,

the Torah, just as I follow it, *1John 2:6 He that says he abides in Messiah ought himself also so to walk, even as He walked*, and the Land that My heavenly Father has promised Abraham, Yitzchaq and Ya'aqov, your fathers, shall be your inheritance forever.

13 And Mosheh commanded the children of Yisrael, saying, *This is the land which you shall inherit by lot, which YHVH commanded to give unto the nine tribes, and to the half tribe:*

וַיִּצַו מֹשֶׁה אֶת-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר הִתְנַחֲלְוּ אֹתָהּ בְּנוֹךְ לְאִשֶׁר צִוָּה יְהוָה (לָתֵת לְתַשְׁעַת הַמִּטּוֹת וְחֻצֵי הַמִּטּוֹת

וַיִּצַו מֹשֶׁה אֶת-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר הִתְנַחֲלְוּ אֹתָהּ בְּנוֹךְ לְאִשֶׁר צִוָּה יְהוָה (לָתֵת לְתַשְׁעַת הַמִּטּוֹת וְחֻצֵי הַמִּטּוֹת

VaYetzav Mosheh Et Beney Yisrael LEmor Zot HaAretz Asher TitNachalu Otah BeGoral Asher Tzivah YHVH LaTet LeTishat HaMatot VeChatziy HaMateh, where the *word*, VayeTzav, is from the *word*, Tzav, צו, which means, **command, order, charged**; 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, אַת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things; 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, LEmor, is from the word, Amar, אָמַר, which means, to say, **saying**, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance; the word, Zot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, **this, which, who**, but this word Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alphabet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that

every time you see this word Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen; the word, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; 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, TitNachalu, is from the word, Nachal, נָחַל, which means, **to take as a possession, inherit, inheritance**, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, and in the from that it is used here it means, **you shall inherit**; the word, Otah, means, **you**, BeGoral, גֵּרַל, or גִּרְלָהּ, means, **to cast lots, raffle**; the word, Asher is repeated and here it is translated as, which, the word, Tzivah, צִוָּה, which means, **command, commanded, commandment, order, give a charge, ordered**, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed; the word, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the word, Latet, is from the word Natan, נָתַן, which means, **to give, gave, gift**, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established; the word, LeTishat, is from the word, Teshah, תִּשַׁע, which means, **nine**, ninth, to multiply by nine, he did something nine times; the word, HaMatot, is the plural of the word Mateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, VeChatziy, חֲצִי, means, **half**, middle, as an adjective it means, arrow, arrowhead; the word, HaMateh, is the word, Mateh, repeated, and here, it is translated as, *tribe*)

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:

כִּי לְקַחְוּ מִטֵּה בְנֵי הָרְאוּבֵנִי לְבֵית אֲבֹתָם וּמִטֵּה בְנֵי-הַגָּדִי לְבֵית אֲבֹתָם וְחֲצִי מִטֵּה מְנַשֶּׁה (לְקַחְוּ נַחֲלָתָם

Kaleb:	<i>forcible, to attack like a dog; also two Hebrew words, Kal means all & the word Lev means heart or all heart</i>
Shmuel:	<i>heard of Elohim</i>
Eliyadad:	<i>Elohim of his love</i>
Buqiy:	<i>wasteful</i>
Chaniyel:	<i>favour of Elohim</i>
Qemuel:	<i>raised of Elohim</i>
Elitzaphan:	<i>Elohim of treasure</i>
Paltiyel:	<i>Deliverance of Elohim</i>
Achihud:	<i>brother or possessor of renown</i>
Pedahel:	<i>Elohim has ransomed</i>

Yahweh told Mosheh to choose leaders from the **TRIBES** of Yisrael to whom the Land would be divided up and given to, according to the lot that they picked and the number of people in their tribes.

Elohim chose **courageous** people that had obedient hearts to be leaders of the Tribes of Yisrael and therefore that means that Elohim did **shemah** to the words of these leaders, He **listened** to their hearts, which spoke of their great **love for Him**. Yahweh knew that these leaders were not **wasteful**, and that is why He poured His **favour** upon them. **Elohim chose Yisrael** and it is He that **elevated these leaders** into the leadership positions that they enjoyed. Yahweh did that through His sovereignty because Yisrael is Elohim's **treasure**. Yisrael was **delivered** out of Bondage by the Passover Lamb, the **renowned right Arm of Elohim**, who is known world wide as the **ransom** for Yisrael.

As you can see this whole chapter describes part of the fulfilment of what Yahweh had promised Abraham for **ALL** of His descendants who are called Yisrael. The land described here in *Chapter 34* is **NOT ALL** the land that Yahweh promised Abraham, but it was a great beginning and all the people of Yisrael had to do, to inherit **ALL** this Land that Yahweh had promised Abraham was **OBEY** our heavenly Father's inerrant and everlasting teaching and instructions, His Torah of Life made flesh. Unfortunately for Yisrael they failed miserably, and did **NOT** follow nor **OBEY** Yahweh's inerrant and everlasting teaching and instructions, but instead chose to rebel against Yahweh and suffered the consequences of their rebellious actions, which was eventual expulsion from the Land; which means that Yahweh simply spewed them out of the Land as He promised He would do **IF** they did **NOT** obey.

Our heavenly Father is a **JUST** Elohim and because He is **JUST**, He always gives us the opportunity to try and follow His inerrant and everlasting teaching and instructions, His Torah of Life in or by our own strength, so that we will **NOT** be able to come back to Him at a later date and say **IF ONLY** You had given us the opportunity, we **COULD HAVE DONE IT ON OUR OWN**. Yahweh is always testing us, **BUT** He does **NOT TEST US** so that **HE CAN FIND OUT** what we will do, He tests us so that **WE WILL SEE** how little we can do on our own, and hopefully, realize and get it through our thick skulls that apart from Yahweh who **IS** Messiah, the inerrant and everlasting teaching and instructions of our heavenly Father made flesh, **WE CAN DO NOTHING**. Now to answer the question that I first posed you above, of **WHY** I think Yahweh gave Yisrael only a tiny part of the earth at that time? I believe that Yahweh did **NOT** give the people of Yisrael **ALL** of the land that He had promised Abraham because we were **NOT** ready nor able to take care of it in the manner that He

wanted us to, because Yahweh created us to be workers and guardians of the land that He had so graciously formed and given to us, and we fell far short of that heavenly assignment. However we are **NOT** to be discouraged because we have been spewed out of the Promised Land into the Diaspora for Yahweh **ALWAYS** fulfills His promises, and when Messiah returns as our conquering King, we will again enter the Promised Land with Messiah as our bridegroom and leader and we **WILL** possess **ALL** the land that Yahweh promised Abraham back in **Genesis 13:14 for eternity**.
Amein

When the people of Yisrael first poised to enter the Promised land, Mosheh sent twelve spies into the land to spy it out, to see what kind of land it was, and when the spies came back to report to Mosheh, what they had found, that is when **ten** of the spies, returned a **FALSE** and evil report of what they had seen in the land, while only **two** of the spies, Kaleb and Yehoshua gave a good report of what the Land, that Yahweh had Promised would be theirs was really like, and told the people that they should indeed go in and possess this Land, but, because of the **ten** spies' evil report, the people chose not to go in and possess the Land that Yahweh had given them, and in His anger, for their disobedience, Yahweh punished them by causing them to walk in the wilderness for forty years, until all of the people of that generation, who were twenty years old and older, died in the wilderness, and now, their children are about to enter the Promised Land and I see a reversal of what happened the first time that Yisrael had the opportunity to enter in, and possess the Promised Land, for we are told that Nine tribes plus half the Tribe of Menasheh, which means that the Promised Land was divided into **ten** parts. And we are told that **two and a half tribes** chose to take a possession of land that was outside of the Land that Yahweh wanted them to take a hold of. As you can see, the numbers are not exactly ten and two, but they are close enough to show us that when we willingly and lovingly choose to believe, follow and obey the Words of our heavenly Father's Torah of Life, we are the ones that benefit, and those that decided to follow their own agenda, will be without the full protective covering of Yahweh, and as we read on in Scripture, we will see that the tribes that took possession of the lands that were outside of the Promised Land, were the first ones to be attacked and defeated by the enemies of Yisrael and dispersed throughout the known world, never to be heard from again, until Yahweh is ready to call those that have chosen to repent of their sins, of their rejection of Yahweh's blessings, His Promised Land, which is a metaphor for His everlasting kingdom here on earth, that all of His obedient children will inherit, and live there for eternity.

As I was going over *Numbers 34* once more, I noticed that the words North, East, West and South are used a number of times and I thought I would give you my opinion on why I believe they are used in this manner.

The word North in Hebrew is Tzaphon, צָפוֹן or צֶפֶן, and this word north is used 2 times

The word South in Hebrew is Negev, נֶגֶב, and this word south is used 4 times

The word East in Hebrew is Qedem, קֵדֶם, and this word East is used 5 times

The word West in Hebrew is Yam, יָם, and this word West is used 2 times

You might ask **WHY** is that significant? Let me show you **WHY** I believe it is! The word Tzaphon which is translated as the English word *North* also has the meaning of something that **is hidden**. For example the word Tzeponiy, צֶפֶוֹנִי, means my *secret place*, the word Tzaphan, צָפָן, means *hid*.

Next we have the word Negev, נֶגֶב, which is translated as the English word *South* but it also means **to be dry, to be parched** and therefore it means that they are without water, and water in Scripture is

a picture of the Word of our heavenly Father and it is also a picture of the Holy Spirit of our heavenly Father.

Next we have the word *Qedem*, קִדְמוֹת, which is translated as the English word *East*, but it also means ***ancient, before, eternity, long ago, forward, first of, past.***

And finally we have the word *Yam*, יָם, which is translated as the English word, *West*, but it also means *sea*, and in Scripture the word ***Sea*** is used as a metaphor for humanity, the sea of humanity.

Now let's look at the meaning of the numbers of the amount of times that these words are used in this chapter. The number ***two*** speaks of ***witness***, the number ***four*** speaks of ***Messiah*** for He came to earth just before the end of the fourth millennium, and it also speaks of the world, the four corners of the world, where the four Gospels were to be taught, and finally the number ***five*** which represents our heavenly Father's inerrant and everlasting teaching and instructions, His Torah of Life, for there are five books in the Torah that was given to Mosheh, and it also represents Yahweh's grace for they are synonymous terms.

Now if we combine the definitions of all these words together with the definition of the numbers of the amount of times that these words are used, I believe that Yahweh is giving us a very clear message.

I believe that this is telling us that Yahweh, who of course ***IS*** Messiah, the Living Word, the Living Torah of our heavenly Father made flesh, ***IS*** our ***WITNESS, witnessing to us*** that His Word, His inerrant and everlasting teaching and instructions, His Torah of Life has many messages ***HIDDEN*** within it, and that it is up to us to study His Word and decipher these Life Giving messages, for He wants us to study His hidden gems, hidden throughout Scripture. *Proverbs 25:2 It is the glory of Yahweh to conceal a thing: but the honour of kings is to search out a matter.* Please remember that Scripture tells us that Messiah ***IS*** the Word of our heavenly Father in the flesh, and that without His life giving ***Word, without the water of Life that flows from the Words of Elohim*** made flesh, we will find ourselves in a ***dry and arid place, a place that is without the benefits that THE WATER OF THE WORD OF YAHWEH bestows upon us when it is obeyed from a loving, contrite, and obedient heart,*** and that because of that fact we will eventually die of thirst, die of exposure to the sinful ways of the world, for Scripture tells us that the wages of Sin ***IS Death. HOWEVER, IF*** we willingly turn to Yahweh's Ancient paths, His eternal and everlasting Torah in total loving surrendered obedience, ***THEN*** we ***WILL*** be able to teach all of mankind the ways of Yahweh, for we ***WILL*** then become the Light of the World that Yahweh wants us all to become, and we ***WILL*** finally lead many into the everlasting kingdom of our heavenly Father.

Furthermore when I reread *Numbers 34* I also noticed that the word Tribe, Match, מַטֵּה, or Tribes, Matot, מַטוֹת, is used ***seventeen*** times and the number ***seventeen*** in Scripture represents victory and resurrection, for our Messiah gained ***victory*** over ***death*** and satan, ***WHEN*** He was resurrected from the dead on the ***seventeenth*** of Aviv. I believe that Yahweh is telling us through the use of the word ***Tribe*** and or ***Tribes*** that ***IF*** we willingly choose to become part of His Family, His Tribe, His Match, called Yisrael, ***THAT WE TOO WILL*** defeat death and experience everlasting life in the kingdom of our heavenly Father at Messiah's side as His Bride or members of His family for eternity.

As I mentioned above the English word tribe is translated from the Hebrew word Mateh, מַטֵּה, and this word with the very same spelling but with different vowel points has many meanings which gives us even deeper insights into what Yahweh is communicating to us in these verses. For example the word Metah, מִטָּה, means *to come*, the word Mitah, מִיטָּה, means *bed*, the word Mateh, מַטֵּה, also means *rod, staff*, the word Mutey, means *who perverts*, the word Matah, מִטָּה, means *under*, the word Matah, מִטָּה, means *faltered*, the word, Matah, מִטָּה, means *beneath*, and finally the word Moteh, מִטָּה, means *injustice*. Now if we string all these definitions of the word that is translated as **TRIBE** together, we get the complete message that Yahweh was conveying to us.

I believe that Yahweh is inviting **ALL** His children *to come* into His house, into His family so that we can **rest** in His house at His side, where His **Rod** and His **Staff** will comfort us and protect us from those that wish *to pervert* His inerrant and everlasting teaching and instructions, His Torah of Life, it is a place where He will protect us **under** His wings and He will **NOT falter**, for **beneath** His wings is where we are protected from **ALL injustices** of man made ways, doctrines and theologies, it is a place where we can finally be at peace with our heavenly Father and with each other for eternity.

Our heavenly Father wants us to **KNOW** that He loves us with an infinite and unconditional love and that He is inviting **ALL** who choose to willingly and lovingly surrender their hearts, minds, souls and strength to Him in total loving obedience, **TO COME, AND BE PART** of His family where He wants us to experience His peace at His side for eternity. Amen

There are no stand-alone Aleph Tav in **Numbers 34**, however there are five Aleph Tav that are attached to words with a Maqef and seventeen words that contain both the Aleph and Tav letters within them. The Number five speaks of the Father's Torah of Life, for there are five books in the Torah of Mosheh and it also speaks of Yahweh's Grace for Torah and Grace are synonymous terms. The Number **seventeen** represents victory and resurrection, for Messiah was resurrected on the seventeenth of Aviv. Therefore, I believe that Yahweh is telling us through the use of these Aleph Tav that **IF** we will learn to willingly and lovingly **OBEY** our heavenly Father's inerrant and everlasting teaching and instructions, His Torah of Life, **THEN** we too will experience the victory of resurrection onto and eternal life in the kingdom of our heavenly Father at Messiah's side as His Bride for eternity.

16 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר (
 99714 99714 99714 99714 99714)

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word** Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with**, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or

request, and it means no, not, nay, the **word** or name, Mosheh, means, drawn out of the water, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

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

17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְחֻלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נּוּן (

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְחֻלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נּוּן

Eleh Shmot HaAnashiyim Asher YiNchalu Lakem Et HaAretz Elazar HaKohen VeYehoshua Ben Nun, where the **word**, Eleh, means, **these**; the **word**, Shmot, is the plural of the **word**, Shem, שֵׁם which means, **name**, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons; the word, HaAnashiyim, אֲנָשִׁים, means, **men**, it is the plural of Ish, אִישׁ, which means man, and is related to the word Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth; 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, YiNchalu, 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, and in the form that it is used here, it means, **shall divide**; the word, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to you, your**; 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, אִישׁ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתָּה, which is the personal pronoun, *you, thou*; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things; the word, HaAretz, means, the land; the word or name, Elazar, אֶלְעָזָר, *is the name of one of Aharon's sons*, and his name is also a composite word, made of the words, El, which is a short form of the title, Elohim, and the word Azar, עָזַר, means, to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, *Elohim is my help*; the word, HaKohen, כֹּהֵן, means, *priest*, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the word or name, VeYehoshua, יְהוֹשֻׁעַ, is a composite word, made up of the word, Yeho, or Yahu, which is a short form of the Name Yahweh, and the word, Shua, which means, salvation, and together they mean, *Yahweh IS salvation*, and it is the new name of the son of Nun, that was given to him by Mosheh, and his previous name was, Hoshea; the word, Ben, means son of, the word or name, Nun, נֹון, means, fish, and it is the *name of the father of Yehoshua, an Ephraimite*, and his name also means, pasture, residence, and it is also the fourteenth letter of the Hebrew alephbet)

Here we are told that Yahweh chose Eleazar the priest, and Yehoshua the son of Nun, to be in charge of dividing the Promise Land. This is important because the name Eleazar, means, Elohim is my help, and the name Yehoshua, means, Yahweh *IS* salvation, and the name, Nun, which is the name of Yehoshua's father is also mentioned, and his name means, pasture, residence, and it is also the name of the fourteenth letter of the Hebrew alephbet, and the number fourteen in Scripture represents, salvation, for it was on the fourteenth of Aviv that the Lamb of Elohim was slain for the salvation of the world. So in this verse, we are told that the Promised Land was divided onto each of the tribes, with, and by, the help of Yahweh, and that because Yahweh chose Yehoshua to be part of dividing this land, it means that this Promised Land, is a shadow picture of our heavenly Father's everlasting kingdom, where the people that have willingly and lovingly chosen to believe follow and obey the Words of our heavenly Father's Torah of life, will be invited to spend eternity with our heavenly Father and His Son, our Messiah, our Saviour, our bridegroom.

18 And you shall take one prince of every tribe, to divide the land by inheritance.

וְנָשִׂיאַ אֶחָד נָשִׂיאַ אֶחָד מִמַּטֵּה תִּקְחוּ לְנַחֵל אֶת־הָאָרֶץ
 וְנָשִׂיאַ אֶחָד נָשִׂיאַ אֶחָד מִמַּטֵּה תִּקְחוּ לְנַחֵל אֶת־הָאָרֶץ

VaNasiy Echad Nasiy Echad MiMateh Tiqchu LiNechol Et HaAretz, where the *word*, VeNasiy, נָשִׂיאַ, means, chief, *prince, ruler*, captain, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word, Echad,

means, one; the word, Nasiy, is the word, Nasiy, repeated, and here, it is translated as, **prince**, the word Echad, is repeated, and it means, **one**; the word, MiMateh, is from the word, Mateh, מִטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Tiqchu, is from the word Laqach, לָקַח, which means, to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received; the word, LiNechol, 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, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things; HaAretz, אֶרֶץ, which means, earth, **land**, country, ground)

Here we are told that Mosheh was to also take one prince of every tribe, to divide the land by inheritance. Now it is important that we understand that that means that there were ten princes, that were appointed by Yahweh to help Eleazar and Yehoshua to divide, the Promised Land, and the number Ten in Scripture represents the Ten Commandments. The picture that is painted by their actions, shows us that the leaders of these Ten tribes will keep the Commandments of our heavenly Father, and teach their people to do the same. You might ask, what about the leaders of the other two and a half tribes, the princes of Reuben, Gad, and the half tribe of Menasheh? Well, since they were not part of the princes that were appointed by Yahweh to divide up the Promised Land, that Yahweh had graciously given to the people of Yisrael, it means, that by, and through their own volition, **THEY** chose the land that they wanted and actually rejected the Land that Yahweh wanted them to have. Now, **IF**, like I believe, the Promised Land is actually a metaphor or a shadow picture of our heavenly Father's everlasting kingdom, then, the shadow picture of what the leaders of these two and a half tribes have painted for us, by their rebellious actions, whether they know it or not, **IS** a picture that shows us, that anyone who actually refuses to believe, follow and obey our heavenly Father's Commandments, such as, go in the Land that I have Promised to Abraham your father to possess, are actually refusing to enter our heavenly Father's everlasting kingdom. That is a very serious position to take, that will indeed affect their everlasting resting place, for they will be sent to their second death in the lake of Fire on judgement day.

19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יֶפְנֵה

VeEleh Shmot HaAnashiym LeMateh Yehudah Kaleb Ben Yephuneh

VeEleh Shmot HaAnashiym LeMateh Yehudah Kaleb Ben Yephuneh, where the **word**, VeEleh, means, **and these**; the word, Shmot, is the plural of the word, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons; the word, HaAnashiym, אֲנָשִׁים, means, **men**, it is the plural of Ish, אִישׁ, which means man, and is related to the word Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth; the word, LeMateh, is from the word, Mateh, מַטֵּה, which means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word or name, Yehudah, יְהוּדָה, Yehudah, is **the name of Ya'aqov's fourth son**, and the name Yehudah, is a composite word, made up of the words, Hod, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the word Yah, which is a short form of the Name Yahweh, therefore, the definition of the word Yahudah (Jew), **IS a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of Yahweh's Torah of Life**; the word, Kaleb, כָּלֵב, is **the name of the son of Yephuneh the Kenizite from the tribe of Yehudah**, he was one of the spies along with Joshua that spied out the Land for Mosheh and returned a good report; the word, Ben, means, **son of**; the word or name, Yephuneh, יֶפְנֵה, means, **Yahweh Elohim turns, becomes reconciled**, it is from the word, Panah or Punah, which means, to turn, turn toward, it is also **the name of the father of Kelev, of the tribe of Judah**)

Here we are told that the prince of the tribe of Yehudah, whose name means, a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of Yahweh's Torah of Life; is Kaleb, and his name means, all heart, the name of his father, is Yephuneh, which means to be reconciled with Yahweh. This makes it very clear that if any of us want to spend eternity in the kingdom of Elohim, as the Bride of Messiah, then we had better learn to believe, follow, and obey all the Words of our heavenly Father's Torah of Life, and be prepared to praise and worship Him every day of our lives

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

וְלְמַטֵּה בְנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן־עַמִּיהוּד

UIMateh Beney Shimon Shmuel Ben Amiyhud

UIMateh Beney Shimon Shmuel Ben Amiyhud, where the **word**, UIMateh, is from the word, Mateh, מַטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down,

below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, *the children of*; the word or name Shimon, שִׁמְעוֹן, is the name of Ya'aqov and Leah's second son, and when she found out she was pregnant, she thought to herself, wait till my husband Jacob **Hears** that I am pregnant with a son, then he will love me, therefore the name, Shimon, is from the word Shema, שָׁמַע, which means, *to hear*, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**; the word or name, Shmuel, שְׁמוּאֵל, means, *his name is El, or Elohim*, it is *the name of the son of Amiyhud*, he was the leader of the tribe of Simeon, chosen to assist in distributing the Land to all the tribes of Yisrael, Canaan, or the Promised Land; the word, Ben, means, *son of*; the word or name, Amiyhud, עֲמִיהוּד, is a composite word, made up of the word, Amiy, which means, *my people*, and the word, Hud or Hod, which means, *beauty, splendour, glory, majesty*, to resonate, reverberate, echoed, and together they mean, *my people resonate, reverberate and echo my words*)

Here we are told that the prince of the tribe of Simeon, whose name means to shema, which means to hear, listen, pay very close attention to, believe follow and obey what Yahweh has commanded you to do, is Shemuel, whose name means, his name is El or Elohim, and he is the son of Amiyhud, whose name means, my people resonate, reverberate and echo My Words. As you can see by the definitions of these names, that the prince of this tribe will definitely believe, follow and obey the Words of our heavenly Father's Torah of life and teach the people of his tribe to do the same.

21 Of the tribe of Binyamin, Eliydad the son of Kislon.

לְמַטֵּה בִּנְיָמִין אֶלְיָדָד בֶּן־כִּסְלֹן
 לְמַטֵּה בִּנְיָמִין אֶלְיָדָד בֶּן־כִּסְלֹן

LeMateh Binyamin Eliydad Ben Kislon, where the **word**, LeMateh, לְמַטֵּה, means, stick, rod, staff, sceptre, *branch, tribe*, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word or name Binyamin, בִּנְיָמִין, Binyamin or בִּנְיָמִינִי, the name Binyamiyn, is *the name of Ya'aqov and Rachel's second and youngest son*, it is used one hundred and fifty times in Scripture, and for sixteen of those times it is spelled with two letter Yod, בִּנְיָמִינִי, and the rest of the time it is spelled with only one Yod, בִּנְיָמִין, and his name means, son of the right hand; the word, Eliydad, אֶלְיָדָד, means, *my Elohim is my friend*, it is the name of the son of Kislon from the tribe of Binyamin, and he was one of the leaders chosen by Elohim to divide the land of Canaan, on the west side of the Jordan for the inheritance of the ten tribes; the word Ben, means son of; the word or name, Kislon, כִּסְלֹן, means, to *be hopeful*, it is also *the name of the father of Eliydad*, who is one of the leaders chosen by Elohim to divide the land of Canaan, on the west side of the Jordan for the inheritance of the ten tribes

Here we are told that the prince of the tribe of Binyamin, whose name means, son of the right hand, is Eliydad, whose name means, my Elohim is my friend, and the only way that Yahweh can and will be anyone's friend, is by them willingly and lovingly choosing to believe follow and obey all the words of our heavenly Father's Torah of Life, and we are told that his father's name, is Kislon, which means, hopeful. The definition of these names tells me that our hope is to be placed in the Son

of the Right hand of our heavenly Father, for when we do that we actually become friends of our Messiah, which means that we walk on the very same Torah obedient Path that He walks, for that is what friends do, they look out for each other, and guide each other, to the Promised Land, our heavenly Father's everlasting kingdom here on earth.

22 *And the prince of the tribe of the children of Dan, Buqiy the son of Yagliy.*

וְלִמְטֵה בְנֵי־דָן נָשִׂיא בְּקִי בֶן־יַגְלִי
 זלמטה בני דן נשיא בקי בן יגלי

UIMatch Beney Dan Nasiy Buqiy Ben Yagliy, where the **word**, UIMatch, מִטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, the sons of; the word or name, Dan, דָּן is **the name of one of Ya'aqov's sons, and it is from the word, Diyn, which means, judge**; the word, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word, Buqiy, בְּקִי, means **wasteful**, it is also **the name of the son of Yagliy, who was one of the princes selected by Yahweh to divide the land of Canaan, to the ten tribes**); the word, Ben, means son of, the word or name Yagliy, יַגְלִי, means, **exiled**, and it is the **name of the father of Buqiy, who was one of the princes selected by Yahweh to divide the land of Canaan, to the ten tribes**)

Here we are told that the prince of the tribe of Dan, whose name means, judge, is Buqiy, whose name means, wasteful, and we are told that he is the son of Yagliy, whose name means exiled. Therefore this tells us that the leader of this tribe, is no longer exiled, for he and his people are about to enter into and take possession of the promised land, which means that they will no longer be wasting their time on the man made imaginary gods that they believed in, when they were slaves in Egypt, and that from now on, since they are going to enter the Promised Land, they will begin to believe, follow and obey the Elohim of Abraham, Yitzchaq ans Ya'aqov.

23 *The prince of the children of Yoseph, for the tribe of the children of Menasheh, Chaniyel the son of Ephod.*

לְבָנֵי יוֹסֵף לְמִטֵּה בְנֵי־מְנַשֶּׁה נָשִׂיא חַנְיָאֵל בֶּן־אֶפְדָּי
 לבני יוסף למטה בני מנשה נשיא חניאל בן אפדי

LiBeney Yoseph LeMatch Beney Menasheh Nasiy Chaniyel Ben Ephod, where the **word**, LiBeney, means, **the children of**; the name, Yoseph, יוֹסֵף or יֹסֵף, is **the name of Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase, he added, increased, he continued, he did again, was added, was increased**, it is from the word Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the word more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer; the word, LeMatch, מִטֵּה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also

mean perversion of justice, that which is bent or inclined; the word, Beney, means, *the children of*; the word or name, Menasheh, מְנַשֶּׁה, means, *one who causes to forget, he is the oldest son of Yoseph*, son of Ya'aqov; the word, Nasiy, נָשִׂיא, means, *chief, prince, ruler, captain*, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Buqiy, בִּקְיָ, is the name of the son of Yagliy, who was one of the princes selected by Yahweh to divide the land of Canaan, to the ten tribes; the word or name, Chaniyel, חַנְיָאֵל, means, *El or Elohim is gracious, and it is the name of the son of Ephod, and he was one of the leaders of the tribe of Menasheh, chosen to divide up the land of Canaan to the ten tribes of Yisrael*; the word, Ben, means, *son of*; the word or name, Ephod, אֶפֶד, or אֶפֶדָּ, means, girdle, girded, encircled, encompassed, it also means to gird on, he gird on, was girded with, he praised, the High Priest's shoulder piece, it is also *the name of the father of Chaniyel, who was chosen by Yahweh to divided the land of Canaan to the ten tribes of Yisrael*)

Here we are told that the prince of the tribe of Yoseph, whose name means, to add, to increase, is Menasheh, whose name means, cause to forget, and we are told that he is the son of Chaniyel, whose name means, El or Elohim is gracious. This is telling us that the prince of this tribe wants to increase the blessings of Yahweh upon his tribe, and therefore, he has learned to rely on the Grace of Yahweh, and when they believe, follow and obey Yahweh's instructions, the Words of our heavenly Father's Torah of life, it will cause all the people of his tribe to forget all of their past tribulations, because now, they are going to enter the Promised Land, and be under Yahweh's protective covering for as long as they willingly and lovingly choose to walk in obedience to all the Words of our heavenly Father's Torah of Life

24 And the prince of the tribe of the children of Ephrayim, Kemuel the son of Shiptan.

וְלִמְטָה בְנֵי־אֶפְרַיִם נָשִׂיא קִמּוּאֵל בֶּן־שִׁפְטָן
 וְלִמְטָה בְנֵי־אֶפְרַיִם נָשִׂיא קִמּוּאֵל בֶּן־שִׁפְטָן

UIMateh Beney Ephrayim Nasiy Qemuel Ben Shiptan, where the *word*, UIMateh is from the *word*, Mateh, מְטָה, means, stick, rod, staff, sceptre, *branch, tribe*, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means the children of; the word or name, Ephrayim, אֶפְרַיִם, means, *doubly fruitful*, and he is *Yoseph, second and youngest son*, and grandson to Ya'aqov, but, if we break down this name even more, we see that the first letter, is the letter Aleph, which represents our Messiah, the middle three letters of the name Ephrayim, spell the word Priy, פְּרִי, which means, fruit, and the suffix letter is the letter, Mem, מ, is often used to picture a womb, therefore, the name Ephrayim, can mean, that *IF* we willingly choose to internalize the Aleph, which, as I said above, represents Messiah, the Words of the living Torah of our heavenly Father made flesh, and, let it incubate within our hearts, it will. in due time, burst out and manifest itself, as total, loving surrendered obedience, to *ALL* the Words of our heavenly Father's Torah of Life, and since the northern kingdom, that was dispersed into the Diaspora, is often called, Ephrayim, it shows us, that this is the other sheep that Messiah was talking about in *John 10:14-16 I am the Good Shepherd, and I know My sheep, and am known of them. 15 As the Father knows Me, even so I know the Father: and I lay down My life for the sheep. 16 And other sheep I have, which are NOT of this fold: them also, I must bring, and*

they shall hear My Voice; and there shall be one fold, and one Shepherd; the word, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Qemuel, קֵמֻיֶל, possibly means Elohim has risen, and it is the name of the son of of Shiphtan, and **Qemuel was a leader of the tribe of Ephrayim that was chosen by Yahweh to divide up the land of Canaan, to the ten tribes of Yisrael**; the word or name, Ben, means, son of, the word or name, Shiphtan, שִׁפְטָן, means, **judgement**, it is the name of the father of Qemuel, one of the princes of Yisrael that was chosen by Yahweh, to divide up the land of Canaan, to the ten tribes)

Here we are told that the prince of the tribe of Ephrayim, whose name means, doubly fruitful, is Qemuel, whose name means, Elohim has risen, and we are told that he is the son of Shiphtan, שִׁפְטָן whose name means, judgement. Therefore the definition of the names of these people tells us, that when the people of Yisrael willingly choose to believe, follow and obey Yahweh, that they will be doubly fruitful, and that, because the Words of our heavenly Father, the Elohim of the whole earth, has risen in their hearts, they will be judged accordingly, which means, they will be welcomed into our heavenly Father's everlasting kingdom, on judgement Day.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

וְלִמְטָה בְנֵי־זְבוּלֹן נָשִׂיא אֶלְיָצָפָן בֶּן־פָּרְנָךְ
 וְלִמְטָה בְנֵי־זְבוּלֹן נָשִׂיא אֶלְיָצָפָן בֶּן־פָּרְנָךְ

UIMatch Beney Zebulun Nasiy Eliytzaphan Ben Parnak, where the **word**, UIMatch, is from the **word**, Match, מְטָה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, **the children of**; the word or name, Zebulun, זְבוּלֹן, means, **habitation, dwell, honour, exaltation, endowed, enabled, empowered, gifted**, and it is **the name of the tenth son of Ya'aqov, and sixth son of Leah**; the word, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Eliytzaphan, אֶלְיָצָפָן or, אֶלְצָפָן, is the name of the second son of Uziel, and, it is also **the name of the son of Parnak, and he was one of the princes of Yisrael, that was chosen by Yahweh to divide the land of Canaan, to the ten tribes of Yisrael**, and this name, is a composite word, made up of the word El, which is a short form, of the title, Elohim, and the word Tzaphan, צָפָן, which means, north, north wind, hidden, to hide, conceal, lurk, the hidden dark region, it means, to decode, decipher, it is related to the word Tzaphiyah, צַפִּיָּה, which means, looking forward, hope, expectation, covering, overlaying, coating, plating, and together these two words mean, my Elohim has hidden, treasure or protected; the word, Ben, means son of; the word or name, Parnak, פָּרְנָךְ, is **the name of the father of Eliytzaphan**, who is one of the princes of Yisrael that was chosen by Yahweh to divide the land of Canaan, to the ten tribes of Yisrael)

Here we are told that the prince of the tribe of Zebulun, whose name means, habitation, dwell, honour, exaltation empowered, gifted, is Eliytzaphan, whose name means, north, north wind, hidden, to hide, conceal, and the name of his father is Parnak, which means, looking forward, hope,

expectation, covering. Therefore the definition of the names of these people, tells us, that when the people enter the Promised Land as Yahweh has commanded then to do, and they dwell therein, they will hidden or protected by Yahweh from all of their enemies, and they can look forward to many years of plenty in the Land of Promise, as long as they continue to believe, follow and obey all the Words of our heavenly Father's Torah of Life.

26 *And the prince of the tribe of the children of Yisaskar, Paltiyel the son of Azan.*

וְלִמְטֵה בְנֵי־יִשָּׁשְׁכָר נָשִׂיא פִּלְטִיאֵל בֶּן־עֲזָן
 וְלִמְטֵה בְנֵי־יִשָּׁשְׁכָר נָשִׂיא פִּלְטִיאֵל בֶּן־עֲזָן

UIMatch Beney Yisaskar Nasiy Paltiyel Ben Azan, where the **word** UIMatch, is from the **word**, Match, מְטֵה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, **the children of**; the word or name, Yisaskar, יִשָּׁשְׁכָר, means, **he has given me my wages, he will lift up and or honour my wage, and it is the name of one of the sons of Ya'aqov**; the word, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Paltiyel, פִּלְטִי, or פִּלְטִיאֵל is from the word, Pelet, פֶּלֶט, which means deliverance, escape, and therefore, the name, Paltiy, means, Elohim is my deliverance, it is the name of to son of Raphu, from the tribe of Benyamin, and he was one of the twelve tribes that was sent into the land of Canaan by Mosheh to spy it out, and, it is also, **the name of the son of Azan, and he was one of the princes of Yisrael that was chosen by Yahweh, to divided the land of Canaan, to the ten tribes of Yisrael**; the word, Ben, means, **son of**, the word or name, Azan, עֲזָן, is the name of the father of Paltiyel, who was one of the princes of Yisrael that was chosen by Yahweh to divide up the land of Canaan ro the ten tribes of Yisrael)

Here we are told that the prince of the tribe of Yisaskar, whose name means, he has recompensed, he will lift up and honour my efforts, is Paltiyel, is a composite word made up of the word Pelet which means deliverance, and the word El, which means Elohim, and together they mean, Elohim is my deliverance, and he is the son of Azan, עֲזָן, whose name means, strong one. Therefore the definition of these names, tells us that Yahweh will always recompense goodness and obedience, by delivering these people from all of their past tribulations, and give them the strength that they need to live their lives in the manner that He wants them to live, as long as they surrender their hearts, minds, souls and strength to Him, and willingly choose to continue to believe, follow and obey all the Words of our heavenly Father's Torah of Life.

27 *And the prince of the tribe of the children of Asher, Achiyhud the son of Shelomiy.*

וְלִמְטֵה בְנֵי־אָשֶׁר נָשִׂיא אַחִיהוּד בֶּן־שְׁלֹמִי
 וְלִמְטֵה בְנֵי־אָשֶׁר נָשִׂיא אַחִיהוּד בֶּן־שְׁלֹמִי

UIMatch Beney Asher Nasiy Achiyhud Ben Shelomiy, where the **word**, UIMatch is from the **word**, Match, מְטֵה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, **the children of**; the word, Asher, אָשֶׁר, is **the name of one of**

*Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, 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, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Achiyhud, אַחִיהוּד, means, **my brother is majesty, and it is the name of one of the princes of Yisrael that was chosen by Yahweh to divide up the land of Canaan, to the ten tribes of Yisrael**; the word, Ben, means son of; the word or name, Shelomiy, שְׁלֹמִי, means, **my peace**, and it is **the name of the father of Achiyhud, who is one of the princes of Yisrael that was chosen by Yahweh to divided up the land of Canaan, to the ten tribes of Yisrael**)*

Here we are told that the prince of the tribe of Asher, whose name means, to walk on the straight and upright path of righteousness that Yahweh has laid out for all of His children to walk on, is Achiyhud, whose name means, my brother is love, he is majesty personified, and the name of his father is, Shelomiy, whose name, means, my peace and since this is Yahweh speaking, it means, His peace that passes all understanding. Therefore the definition of the names of these people, tells us that when the people of Yisrael walk in a righteous manner, and Scripture makes it very clear in *Deuteronomy 6:25* that surrendered loving obedience to the Words of the Father's Torah of Life **IS** Righteousness, when they walk in Yahweh's **righteousness**, they will be obediently mimicking the majesty, loftiness and impressiveness of Messiah's Torah obedient Life, and they will walk as brothers of Messiah, which means, they too will be filled with His love for the Father's creation, and because of their righteous walk, they will experience our heavenly Father's peace, the very same peace that Paul tells us, passes all understanding.

28 *And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.*

וְלִמְטֵה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדַהֵל בֶּן־עַמִּיהוּד
 וְלִמְטֵה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדַהֵל בֶּן־עַמִּיהוּד

UIMateh Beney Naphtaliy Nasiy Pedahel Ben Amiyhud, where the **word**, UIMateh is from the **word**, Mateh, מְטֵה, means, stick, rod, staff, sceptre, **branch, tribe**, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined; the word, Beney, means, **the children of**, the word or name, Naphtaliy, נַפְתָּלִי, is **the name of the sixth son of Ya'aqov, from Bilhah, the handmaid of Rachel**, it is from the word, Niphtal, נִפְתַּל, which means, tortuous, crooked, struggling, **wrestling**, it is from the **word**, Patal, פָּתַל, which means, to twist, twine, he twisted, distorted, perverted, **he wrestled**, was tortuous; the word, Nasiy, נָשִׂיא, means, **chief, prince, ruler, captain**, chief of the Sanhedrin, patriarch, president, it is from the word Nasah, נָשָׂא which means, lifted up, exalted; the word or name, Pedahel, פְּדַהֵל, means, **Elohim has redeemed**, it is from the **word**, Pedah, פָּדָה which means, **ransom, release, preserve**, and it is the name of one of the princes of Yisrael whom

Yahweh chose, to divide up the land of Canaan to the ten tribes of Yisrael; the **word**, Ben, means, **son of**; the word or name, Amiyhud, עַמִּיְהוּדָה, is a composite word, made up of the **word**, Amiy, which means, my people, and the word, Hud or Hod, which means, **beauty, glory splendour, majesty, to resonate, reverberate, echoed**, and together they means **my people resonate, reverberate and echo my words**, and it is the name of the father of Pedahel, whose name is defined above)

Here we are told that the prince of the tribe of Naphtaliy, whose name means, to wrestle, is Pedahel, whose name means, Elohim has redeemed, ransomed, and his father's name is Amiyhud, which means, when My people obey My Words they are my splendour, my beauty because they resonate, reverberate and echo all of My sentiments, My inner being. The definition of these names gives us a beautiful picture of how please our heavenly Father is when His children willingly and lovingly choose to believe, follow and obey the Words of His Torah of Life.

29 *These are they whom YHVH commanded to divide the inheritance unto the children of Yisrael in the land of Canaan.*

אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן
 אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן

Eleh Asher Tzivah YHVH LeNachel Et Beney Yisrael BeEretz Kenaan, 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, 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, Tzivah, צִוָּה, which means, **command, commanded, commandment, order**, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed; the word, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah; the word, LeNachel, לְנַחֵל, 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, 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, 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, BeEretz, אֶרֶץ, which means, earth, ***land***, country, ground, and with the letter Bet as a prefix, it means, ***in the land of***, the word, Kenaan, כְּנָעַן, means, ***Canaan, Phoenician***, it also means, ***merchant, trader, so called because the Phoenicians were traders***)

After reading the definition of the names that Yahweh sovereignly chose to use to divide the Land of Yisrael it is easy to see why He chose them, for they represent all that is holy, just and beautiful in choosing to willingly and lovingly believe, follow and obey all the Word of our heavenly Father's Torah of Life

Studying and keeping Torah together as a community.

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