

Study of Bamidbar 35

by *Marc Gravelle*

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Bamidbar 35:1-34

1 And YHVH spoke unto Mosheh in the plains of Moav by Jordan near Jericho, saying,

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יְרִיחוֹ לְאָמָר

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VayeDaber YHVH El Mosheh BeArvot Moav Al Yarden Yericho Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, word, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech**, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague; the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah; the **word**, El, אֱלֹהִים, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the **word** or name, Mosheh, means to be drawn out of; the **word**, BeArbot, is the plural of the **word**, Arabah, עֲרַבָּה, which means, **desert plain, desert, wilderness, steppe**, it also means, willow, willow brand, twigs of willow used ar Sukkot, it means, pledge, token, it means, trough, tub, a small boat; the **word**, Moav, מוֹאָב, is a **Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered**; the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, **by**, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the **word**, Yarden, יַרְדֵּן, means, one who descends, it is from the **word** Yarad, or Yared, which means, to come or go down, descend, it is also the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south, Yericho, יְרִיחוֹ or יְרִיחוֹ, or יְרִיחוֹ, means, **the city of the moon god, it is a city that is about ten miles north of the Dead Sea**; the **word**, LEmor is from the **word**, Amar, אָמַר, which means, to **say, saying, said, speak, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Verse 1 makes it very clear that it is Yahweh that is giving these instructions to Mosheh, and therefore, it behooves all the people of Yisrael to willingly choose to believe, follow and obey all the Words that Yahweh commands them to obey in giving these forty eight cities to the Levites. Forty two cities and their suburbs are to belong to the Levites, and an additional six cities, that were to be, cities of refuge. For your information, the number forty two is very significant, for in the book

of Matthew, he reveals to us that there were forty-two generations between Abraham and the Messiah. We certainly know from scripture that the Messiah is the seed of the woman, but, this same seed, **IS** consistently identified with Abraham and Yitz'chak as well.

Galatians 3:16: Not to Abraham and his seeds were the promise made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Messiah.

*Galatians 4:4 When the **fullness of time was come** (forty-two generations), Elohim sent forth His Son, made of a woman.*

It may also be notable that this same number, forty-two, is repeatedly associated with the second coming of Messiah.

*Revelation (Hitgalut) 13:5: And there was given unto him a mouth speaking great things and blasphemies; And power was given unto him (the beast) to continue **FORTY and TWO months**.*

*Revelation (Hitgalut) 11:2: But the court that is without the temple leave out and do **NOT** measure it; for it is given unto the Gentiles; and the holy city shall they tread under foot **FORTY and TWO months**.*

*Revelation (Hitgalut) 12:14: And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a **TIME, and TIMES, and HALF a TIME**, (three and half years or **Forty Two Months**) from the face of the serpent.*

*Daniel 12:7: It shall be for a **TIME, TIMES, and a HALF (forty two months)**; and when he shall have accomplished to scatter the power of the holy people; all these things shall be finished."*

Time, times and half a time is agreed upon by most prophetic commentators to be a reference to the mention of 1260 days (*Revelation, Hitgalut 11:3, 12:6*). A biblical year is 360 days. Time, times and half a time seems to mean **three and one half years**, so here are several occurrences of **the relationship between the coming of Messiah and the number forty-two**. It may be of interest to know that the number **forty-two** occurs **fourteen** times, and the number fourteen in Scripture, represents, salvation, for it was on the fourteenth of Aviv the Lamb of Elohim was slain, and His sacrifice on the cross is what purchased, the salvation of all the people, that will willingly choose to surrender their hearts, minds, souls and strength to our heavenly Father, repent of their Torah transgressions, their Sins, and commit to willingly and lovingly, believe, follow and obey all the Words of the Torah of our heavenly Father, as best as they can, all the days of their lives.

*2 Command the children of Yisrael, that they give unto the **Levites** of the inheritance of their own possession, cities to dwell in; and you shall give also unto the Levites suburbs for the cities round about them.*

צו את בני ישראל ונתנו ללוים מנחלת אחזתם ערים לשבת ומגורש לערים סביבתיהם (נתנו ללוים

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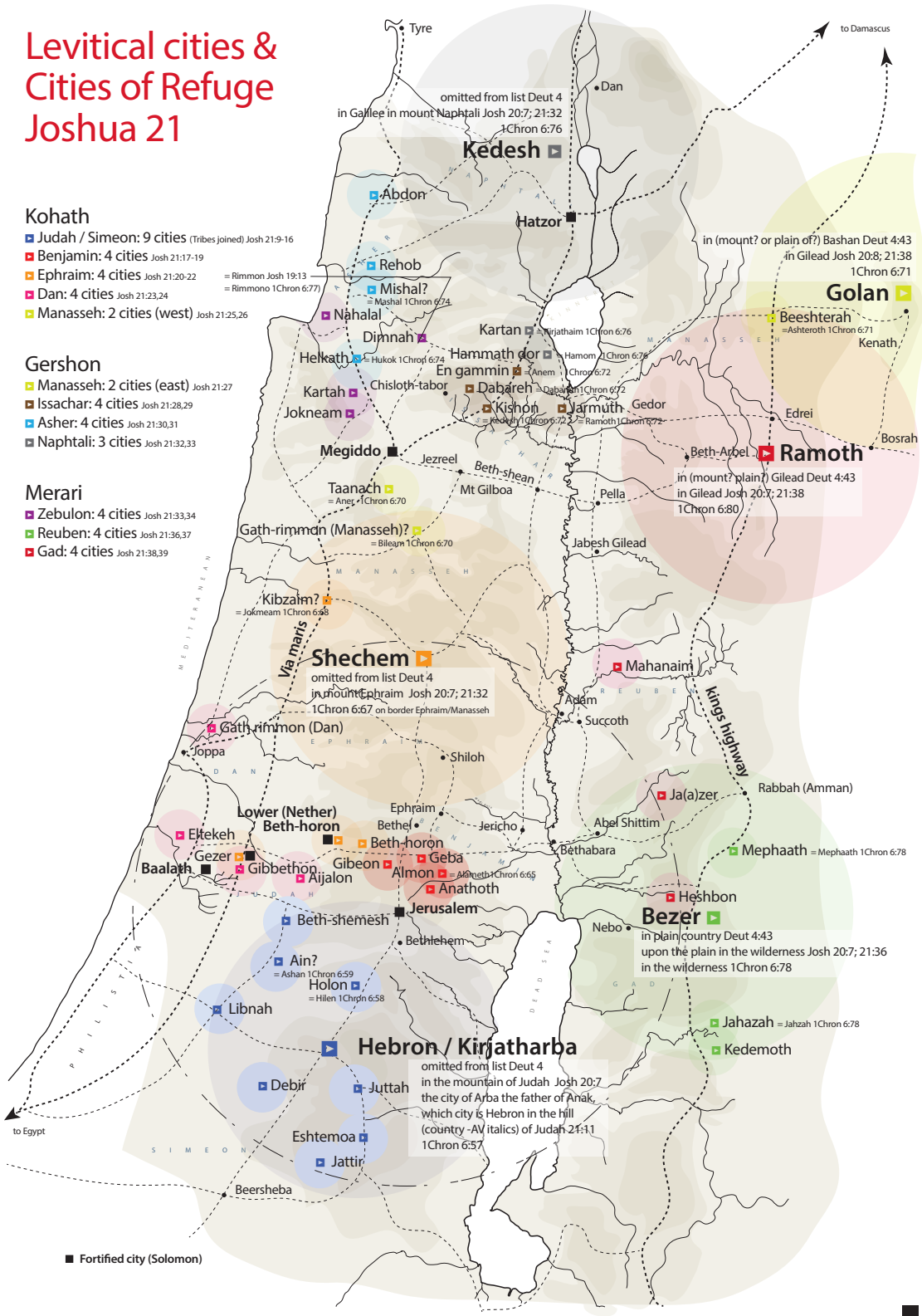
Tzav Et Beney Yisrael VeNatnu LaLeviyim MiNachalat Achuzatam Ariym Lashavet

UMigarash LeAriym Seviyvoteyhem TiTnu LaLeviyim, where the **word**, Tzav, צו, 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 HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the Words that created all things; the **word**, 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**, Yesar and El, where the **word** Yesar 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 Yesar 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**, VeNatanu, 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, and in the form that it is used here it means, **that they give to you**; the **word**, LaLeviyim, to or unto the Levites; the **word** MiNachlat, is from the **word**, Nachalah, נַחֲלָה, means, possession, property, **inheritance**, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees; the **word**, Achuzatam, is from the **word**, Achuzah, אָחֻזָּה, means, **possession, property, estate**, it is from the **word** Achaz, אָחָז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word**, Ariym, is the plural of the **word**, Iyr, עִיר, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Lashavet, is from the **word** Yashav, יָשַׁב, which means, to sit, remain, dwell, abide, inhabit, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, UMigarash, is from the **word**, Migarash, מִגְרָשׁ, or, מִגְרָשָׁה, means, **common land, suburb, open land**, a building plot, pasture land, the place where cattle are driven, it also means, driven out, divorced; the **word**, LeAriym, is the plural of the **word** Iyr, repeated here, and it means cities, the **word**, Seviyvoteyhem, is from the **word** Saviv, סָבִיב,

which means, to turn about, go round, *surround, round about*, he went round, he turned about, 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, he turned, changed, circle, circulating, recurring, rotation, and in the form that it is used here, it means, *around them*, the *word*, Titnu, is the *word* Natan, repeated, and here it is translated as, you shall give; the *word* LaLeviyim, means *to the Levites*)

Levitical cities & Cities of Refuge Joshua 21



3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

וְהָיוּ הָעָרִים לָהֶם לְשָׁבֶת וּמִגְרֵשֵׁיהֶם יִהְיוּ לְבֵהֶמְתָּם וְלִרְכֻשָׁם וְלִכְלֵל חַיָּתָם)

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VeHayu HeAriym Lahem LaShavet UMigresheyhem YiHyu LiBhemtam VelaRkusham UIKol Chayatam, where the *word*, VaHayu, is from the *word*, Hayah, הָיָה, means, is, also, to be, exist, are, was, were, happen, **shall, 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*, HeAriy, is the plural of the *word*, Iyr, עִיר, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the *word*, Lahem, לָהֶם, means, **to, of, or unto them**, masculine; the *word*, Lashavet, is from the *word*, Yashav, יָשַׁב, which means, **to sit, remain, dwell, abide, inhabit, inhabitant**, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the *word*, UMigresheyhem, is from the *word*, Migrash, מִגְרַשׁ, or, מִגְרֵשָׁה, which means, **common land, suburb, open land, a building plot, pasture land**, the place where cattle are driven, it also means, driven out, divorced; the *word*, YiHyu, is from the *word*, Hayah, הָיָה, repeated and here it is translated as, **shall happen, it shall be**; the *word*, LiBhemtam, is from the *word*, Behemah, בְּהֵמָה, which means, **animal, beast, cattle, livestock**, and in the form that it is used here it means, **their cattle, their livestock**; the *word* VelaRkusham, is from the *word*, Rekush, רֶכֶשׁ, which means, to gather, collect, acquire, he imparted, acquisition, acquisition of arms, it means a team of horses, to bind, meaning horses bound or harnessed to the same vehicle, horses forming a team, רֶכֶשׁ, means property, **goods**, substance, capital, and in the form that it is used here, it means, **their goods**; UIKol, means, **and for all of**; the *word*, Chayatam, is from the *word*, Chay, חַי, which means, live, life, **beast**, alive, creature, running, living thing, raw, age, appetite, company, congregation, maintenance, springing, troop)

4 And the suburbs of the cities, which you shall give unto the Levites, shall reach from the wall of the city and outward a **thousand cubits** round about (on all four sides).

וּמִגְרֵשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹוִיִּם מִקֵּיר הָעִיר וְחוּצָה אֵלָּה אַמָּה סָבִיב)

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UMigreshey HeAriym Asher Titnu LaLeviyim Miqeyr HaIyr VaChutzah Eleph Amah Saviyv, where the *word*, UMigreshey is from the *word*, Migrash, מִגְרַשׁ, or, מִגְרֵשָׁה, which means, **common land, suburb, open land, a building plot, pasture land**, the place where cattle are driven, it also means, driven out, divorced; the *word*, HeAriym, is the plural of the *word*, Iyr, עִיר, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; 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**, Titnu, 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, and in the form that it is used here it means, you shall give*; the **word**, LaLeviyim, means, *to the Levites*; the **word**, MiQiy, is from the **word**, Qiy, קִיר, which means, *wall, beam, rim, border, side*; the **word**, HaIyr, is the **word**, Iyr repeated, and here, it is translated as, *the city*; the **word**, VaChutzah, is from the **word**, Chutz, חוּץ, which means, *without, outside, outward, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from*; the **word**, Eleph, אֶלֶף, means, *thousand, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet*; the **word**, Amah, אַמָּה, means, *maidservant, handmaid, female slave, it means, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, cubit, foundation, door posts*; the **word**, Saviyv, סָבִיב, means, *round about, surrounding, on every side, or סְבִיבָה, means, moving in circles, rotation, neighbourhood, environment*)

This tells us, that from outside of the wall of the cities, that there was to be a space of one thousand cubits, all around the walled cities that were to be suburbs for their cattle, and for their goods, and for all their beasts. Next we are told in verse 5:

5 And you shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

וּמִדְתֶם מִחוּץ לְעִיר אֶת־פְּאֵת־קֶדְמָה אֶלְפִים בָּאֲמָה וְאֶת־פְּאֵת־נֶגֶב אֶלְפִים בָּאֲמָה (וְאֶת־פְּאֵת־יָם אֶלְפִים בָּאֲמָה וְאֶת־פְּאֵת־צָפוֹן אֶלְפִים בָּאֲמָה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה לָהֶם מִגְרָשֵׁי הָעָרִים

וּמִדְתֶם מִחוּץ לְעִיר אֶת־פְּאֵת־קֶדְמָה אֶלְפִים בָּאֲמָה וְאֶת־פְּאֵת־נֶגֶב אֶלְפִים בָּאֲמָה (וְאֶת־פְּאֵת־יָם אֶלְפִים בָּאֲמָה וְאֶת־פְּאֵת־צָפוֹן אֶלְפִים בָּאֲמָה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה לָהֶם מִגְרָשֵׁי הָעָרִים

UMadotam MiChutz LaIyr Et Pe'at Qedmah Alpayim BaAmah VeEt Pe'at Negev Alpayim BaAmah VeEt Pe'at Yam Alpayim BaAmah VeEt Pe'at Tzaphon Alpayim BaAmah VehaIyr BaTavek Zeh YiHyeh Lahem MiGreshey HeAriym, where the **word**, UMadotam, is from the **word**, Madad, מָדַד, which means, *to measure, he stretched, extended, a corn measure, to measure the length of something, he measure, was measured, measurement, index*; the **word**, MiChutz, חוּץ, means, *without, outside, outward, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, and with the letter Mem, as a prefix, it means,*

from without; the **word**, LaIyr, is from the **word**, Iyr, עִיר, which means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word**, Pe'at, is from the **word**, Pe'ah, פֶּאֵה, which 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**, Qedmah, is from the **word**, Qedem, קֵדָמָה, means to be before, be in front, he was before, preceded, went before, anticipate, he had priority over, advanced, he met, came to meet, received, welcomed, he hastened, was hurried up, he succeeded, prospered, he made progress, advanced, he confronted, as an adverb it means before, previously, before, what is in front, forward, **east, eastward**, antiquity, ancient, ancient time, old, aforetime, past, eternal, everlasting; the **word**, Alpayim, is from the **word**, Eleph, אֶלֶף, means, **thousand**, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet, and in the form that it is used here it means, **two thousand**; the **word**, BaAmah, is the **word** Amah, repeated and here it is translated as, cubits, the **word**, VeEt, is the **word** Et, repeated and it is defined above, the **word** Pe'at, is repeated and here it is translated as, **on the side**; 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**, Alpayim, is repeated and here, it is translated as, **two thousand**, the **word**, BaAmah, is repeated and here, it is translated as, **cubits**, the **word**, VeEt, is the **word** Et, repeated, and it is defined above; the **word**, Pe'at, is repeated and here, it is translated as, on the side of; the **word**, Yam, יָם, means, sea, lake, large basin, reservoir, it also means, **west, westward**; the **word**, Alpayim, is repeated, and here, it is translated as, **two thousand**; the **word**, BaAmah, is repeated, and here it is translated as, **cubits**; the **word** VeEt, is the **word** Et, repeated, and it is defined above; the **word**, Pe'at, is repeated, and here, it is translated as, **on the side of**, the **word**, Tzaphon, צָפוֹן, 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**, Alpayim, is repeated and here, it is translated as, **two thousand**, the **word**, BaAmah, is repeated, and here, it is translated as, **cubits**, the **word**, VehaIyr, is the **word**, Iyr, repeated, and here it is translated as, **and the city**; the **word**, BaTavek, is from the **word**

Tavek, תָּוֶק, means, *in the midst of, middle, between, among*, in, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the *word*, 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*, Lahem, means to them, Migreshey is from the *word*, Migrash, מִגְרָשׁ, or, Migrashah, מִגְרָשָׁה, which means, *common land, suburb, open land*, a building plot, pasture land, the place where cattle are driven, it also means, driven out, divorced, the *word*, HeAriym, is the plural of the *word* Iyr, עִיר, means, *city*, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize)

This tells us that there is to be an additional two thousand cubits donated to the Levites for their animals and for farming.

This chapter speaks of Elohim's provision for the Levites, who did not get an inheritance of land, which means that they did **NOT** receive a specific territory as the other Tribes did. However Yahweh decreed that each Tribe of the children of Yisrael were to give a certain number of the cities in their territory that they inherited from Yahweh, to the Levites. Cities that Yahweh said would then belong to the Levites for eternity, cities that would be in the very midst of the territory of each Tribe in the Promised Land of Yisrael. Yahweh did **NOT** let the Tribal leaders decide what cities were to be given to the Levites, **BUT** instead, He, in His infinite wisdom, chose to designate which cities were to be given to the Levites. Scripture tells us that Yahweh **IS** omniscient and therefore He knows, that if He left it up to man to decide which cities the Levites would get, then the process of determining which cities they would get would **NOT** have been done **FAIRLY** and the Levites would **NOT** have received what Yahweh wanted them to have, for Scripture emphasizes that the heart of man is evil, wicked beyond measure.

I believe that Yahweh gave Aharon and His sons, and all the Levites, these cities, because He wanted to show the people of Yisrael, and the people of the world, that, as His representatives, as His ministers, the Levites and the priests are to act as, and be Yahweh's mirror image. Our heavenly Father wanted them to dwell in the midst of Yisrael, because, as I said above, the priesthood **IS** a shadow picture of Messiah, who happens to be our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah, made flesh, and as such, they are to be shadow pictures of Messiah. Our heavenly Father wanted His Messiah, His Living Word, His Living Torah, to dwell in the midst of the people of Yisrael, so that His Light, would shine in and on **ALL** the people of Yisrael **ALL** the time, and **THEN**, from the people of Yisrael, who had internalized that Light, it was to shine onto the whole world. That is what Yahweh wanted from the very beginning, and I can assure you that that is the way that it will be at the end of days and for eternity.

In *verses 6-7* Yahweh commands to the children of Yisrael how many cities they are to give to the sons of Aharon and to the Levites when He says: *you shall add **forty and two cities**. 7 So all the cities which you shall give to the Levites shall be **forty and eight cities**:*

These numbers are very significant. The number **forty two** is repeatedly associated with the return or the second coming of Messiah, and this number, the number **forty two** appears **fourteen** times in Scripture including in the genealogy of Messiah in *Matthew 1*, in the cities that Yisrael camped at on their journey to the Promised Land, which we discussed last week, and the forty two months, mentioned in *Revelation, Hitgalut 11:2 and 13:5*. The number of cities of refuge was **six** cities and the number **six** in Scripture represents man. Therefore I believe that Yahweh is telling us through the use of these numbers that **IF** man will willingly and lovingly surrender their wills to His, in total loving surrendered obedience to all the Words of our heavenly Father's Torah of life, **THEN** we will experience the same resurrection that our returning Messiah experienced, and dwell in the kingdom of our heavenly Father for eternity.

We are told the name of these **forty two** cities in *Joshua 21:9* **And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, 10 Which the children of Aharon, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot. 11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it. 12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.**

13 Thus they gave to the children of Aharon the priest, Hebron with her suburbs, to be a city of refuge for the slayer

Libnah with her suburbs

Yatiyr with her suburbs

Eshtemoa with her suburbs

Yutah with her suburbs

Beyt Shemesh with her suburbs; **nine cities** out of those two tribes.

Holon with her suburbs

Debir with her suburbs

Ain with her suburbs

Out of the tribe of Benjamin

Gibeon with her suburbs

Geba with her suburbs

All the cities of the children of Aaron, the priests, were **thirteen cities** with their suburbs.

Anatot with her suburbs

Almon with her suburbs; **four cities.**

And the families of the children of Qohat, the Levites which remained of the children of Qohat, even they had the cities of their lot out of the tribe of Ephraim.

For they gave them

Shekem with her suburbs in mount Ephraim, to be a city of refuge for the slayer

Gezer with her suburbs

Kibtzaim with her suburbs

Beyt Choron with her suburbs; **four cities**

Out of the tribe of Dan

Elteqeh with her suburbs

Gibton with her suburbs

Ayalon with her suburbs

Gat Rimon with her suburbs; **four cities.**

Out of the half tribe of Manasseh

Tanak with her suburbs

Gat Rimon with her suburbs; **two cities**

In all there were **TEN CITIES** with their suburbs for the families of the children of Kohath that

remained.

And unto the children of Gershon, of the families of the Levites, Out of the other half tribe of Manasseh they gave

Golan in Bashan with her suburbs, to be a city of refuge for the slayer
Beshterah with her suburbs; **two cities**.

Out of the tribe of Yisaskar

Qishon with her suburbs

Dabareh with her suburbs

Yarmut with her suburbs

Eyn Ganiym with her suburbs; **four cities**.

Out of the tribe of Asher

Mishal with her suburbs

Abdon with her suburbs

Helkath with her suburbs

Rehob with her suburbs; **four cities**

Out of the tribe of Naphtali

Qedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and

Chamot Dor with her suburbs

Qartan with her suburbs; **three cities**.

All the cities of the Gershonites according to their families were **thirteen cities** with their suburbs.

And unto the families of the children of Merari, the rest of the Levites,

Out of the tribe of Zebulun

Yokneam with her suburbs

Qartah with her suburbs

Dimnah with her suburbs

Nahalal with her suburbs; **four cities**.

Out of the tribe of Reuben

Betzer with her suburbs

Yahatzah with her suburbs

Qedemot with her suburbs

Mepha'at with her suburbs; **four cities**

Out of the tribe of Gad, **Ramot** in Gilead with her suburbs, to be a city of refuge for the slayer; and

Machanayim with her suburbs

Cheshbon with her suburbs

Yazer with her suburbs; **four cities** in all.

Joshua 21:40 So **ALL** the cities for **the children of Merari** by their families, which were remaining of the families of the Levites, were by their lot **twelve cities**. 41 All the cities of the Levites within the possession of the children of Yisrael were **forty and eight cities** with their suburbs.

As you can see there were **thirteen** cities given to Aharon and his sons, **ten** cities were given to children of Qohat, **thirteen** cities were given to the Gershonites, and **twelve** cities were give to the children of Merari. Therefore we have the number **thirteen**, the number **ten**, then the number **thirteen** again and then the number **twelve**. As you know, I am always fascinated by the numbers that Yahweh has sovereignly chose to use in Scriptures, and that is because, I believe that Yahweh has hidden or embedded beautiful messages in these numbers. For example the number **thirteen** in Scripture represents rebellion, the number **ten** represents Yahweh's Commandments, His inerrant and everlasting Word, and the number **twelve** represents Yahweh's governing order and His rulership.

When I look at Yisrael's history, I see that when they journeyed to Egypt and abode there for quite a while, they eventually **rebelled** against the Word of Yahweh, and, because of that rebellion, they were brought into bondage to the Egyptians for a period of over two hundred years. And after that period of time, Yahweh delivered them again, and gave them the Words of the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life in written form. And, these Words, that Mosheh wrote down, also contain the Father's Ten Commandments, which the people of Yisrael were commanded to believe, follow and obey. However, the people of Yisrael failed miserably at obeying the Father's Words of Life, His inerrant and everlasting teaching and instructions, and therefore, they once again rebelled against Yahweh. Now I believe that we are in the end times, and that rebellion is still evident today, for our Jewish brothers and sisters, follow the writings of the Rabbis, their man made oral torah, which they say, supersedes and replaces much of the written Torah of Mosheh; and, our Christian brothers and sisters which includes the followers of Catholicism, somehow believe that the Words of the Torah of our heavenly Father have been abolished in whole or in part, and therefore the Christians have been taught to believe and follow the writings of the church fathers, while the Catholics believe and follow the Catechism of the Pope, which also condemns the people that have chosen to believe follow and obey the Words of the Father's Torah of Life. However Scripture makes it very clear that Yahweh/Messiah, the Words of the Living Torah of our heavenly Father, will return with the very same message, obey the Father's Torah of Life, and He will re-assert His sovereignty and re-establish His rulership and lead the people of His Yisrael into the Father's eternal kingdom that He will create for us here on earth.

Furthermore, we are told that the first thousand cubits of land just outside the city was to belong to the Levites also, which was for their cattle and goods, and the next two thousand cubits of land on all sides were to be given to them for their gardens, orchards, fields, and vineyards. It may seem insignificant, but, the word **thousand** is used **five** times. The word translated as thousand, is the Hebrew word, Aleph, and I believe that this word, Aleph, which also happens to be the name of the first letter of the Hebrew alphabet, the Aleph, represents Yahweh/Messiah, and therefore, I believe that we are to pay very close attention to what is said in these verses. The message that I believe Yahweh is giving us, **IS**, since the word Aleph is repeated **five** times, and since the number five in Scripture, represents the **five** Books of Mosheh, which in turn represent our heavenly Father's inerrant and everlasting teaching and instructions made flesh, our Messiah, therefore I believe that Yahweh is telling us, that **IF** we willingly and lovingly choose to obey the Father's Commandments, that He will surround us with His protective Covering, His inerrant and everlasting Word, which gives **ALL** who willingly and lovingly choose to obey it, with surrendered contrite hearts, **LIFE EVERLASTING**.

Also mentioned in **Numbers 35** are the cities of refuge. You might ask, what are the cities of refuge? The Scriptures teach us that *all* life is precious to our heavenly Father, so whether a person is murdered or killed accidentally, there is a price to pay for that life. The price is the shedding of blood, a life, for a life.

*Joshua 20:1 Yahweh also spoke unto Joshua, saying, 2 Speak to the children of Yisrael, saying, Appoint out for you **cities of refuge**, whereof I spoke unto you by the hand of Mosheh: 3 That the slayer that kills **any person unawares and unwittingly may flee there**: and they shall be your refuge from the **avenger of blood**. 4 And when he that does flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if*

*the avenger of blood pursue after him, then they shall **NOT** deliver the slayer up into his hand; because, he smote his neighbour **unwittingly**, and did **NOT** hate him beforetime. 6 And he shall dwell in that city, **UNTIL** he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. 7 And they appointed **Qadesh** in Galilee in mount Naphtali, and **Shekem** in mount Ephraim, and Kirjatharba, which is **Hebron**, in the mountain of Judah. 8 And on the other side Jordan by Jericho eastward, they assigned **Betzer** in the wilderness upon the plain out of the tribe of Reuben, and **Ramot** in Gilead out of the tribe of Gad, and **Golan** in Bashan out of the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourns among them, that whosoever kills any person at **unawares** might flee there, and **not die by the hand of the avenger of blood**, until he stood before the congregation.*

The cities of refuge were places where the person that was responsible for the accidental death of someone, was to flee to, to get away from the avenger of blood. If it was found out that the person was murdered, then the murderer's life was forfeited, but, like I said, if the death of a person was the result of an accident, then that person, the person that was responsible for the accidental death of another person, was to make His way to a city of refuge; where he was and would be protected from the avenger of blood, and he was to dwell in that city of Refuge and **NOT** depart from that city, **UNTIL** the death of the High Priest of that city, or else, he was fair game for the avenger of blood.

What picture does this paint in your mind? To me, it makes me reflect on what Messiah has done for us. We are told in Scripture that there is only one that has come to steal, kill, and destroy, and that one **IS** satan, our enemy, but, Messiah, the Living Word of the Father, His Living Torah made flesh, has come to take our penalty for sinning upon Himself. Therefore I believe that the High Priest of the city of refuge is a picture of our Messiah taking on our Sin, our Torah transgressions, and dying on the Cross, in order that we may be set free from eternal death.

I believe that we can also look at it, as a picture of us, making some bad choices and sinning by ignorance and when we recognize that we have sinned we run to our High Priest's house, our Messiah, the Words of the Living Torah of the Father, who offers us refuge, and then, takes our penalty of death upon Himself and dies in our stead. This **IS** one of the beautiful pictures that I believe our heavenly Father has painted by giving the people of Yisrael these cities of refuge.

In this picture we can see that the taking of all human life is an abomination to our heavenly Father, and that it must be avenged (**NOT revenged**) by the giving of another life. All of this is to show us a picture that the coming Messiah, will not only take away our Sins, our Torah transgressions, from us, when we willingly choose to confess and repent, but, that He will take on our penalty for our Sin, and the penalty for Sin, according to Scripture, **IS** Death. Our Elohim is the Elohim of the living and when a life is taken prematurely, you can be assured that it is **NOT, NOR** has it ever been Elohim's plan. Even though Yahweh has foreknowledge of the event, it is still **NOT** His plan **OR** His will that anyone should die prematurely. Since Yahweh has created us with a free will, we are indeed free to disobey Him and take the life of another human being if we so choose, which is definitely **NOT** Yahweh's plan or His will for He is the Elohim of the Living.

Some might say, well **IF** Yahweh is truly the Elohim of creation could He **NOT** stop all murders and or the taking of all life from happening? The answer is **YES, of course He could**, but then we would

all be robots, and there is no room in a robot's life for free choice or love. Elohim allows those things to happen even though it pains Him, and He allows it because of His perfect love for us.

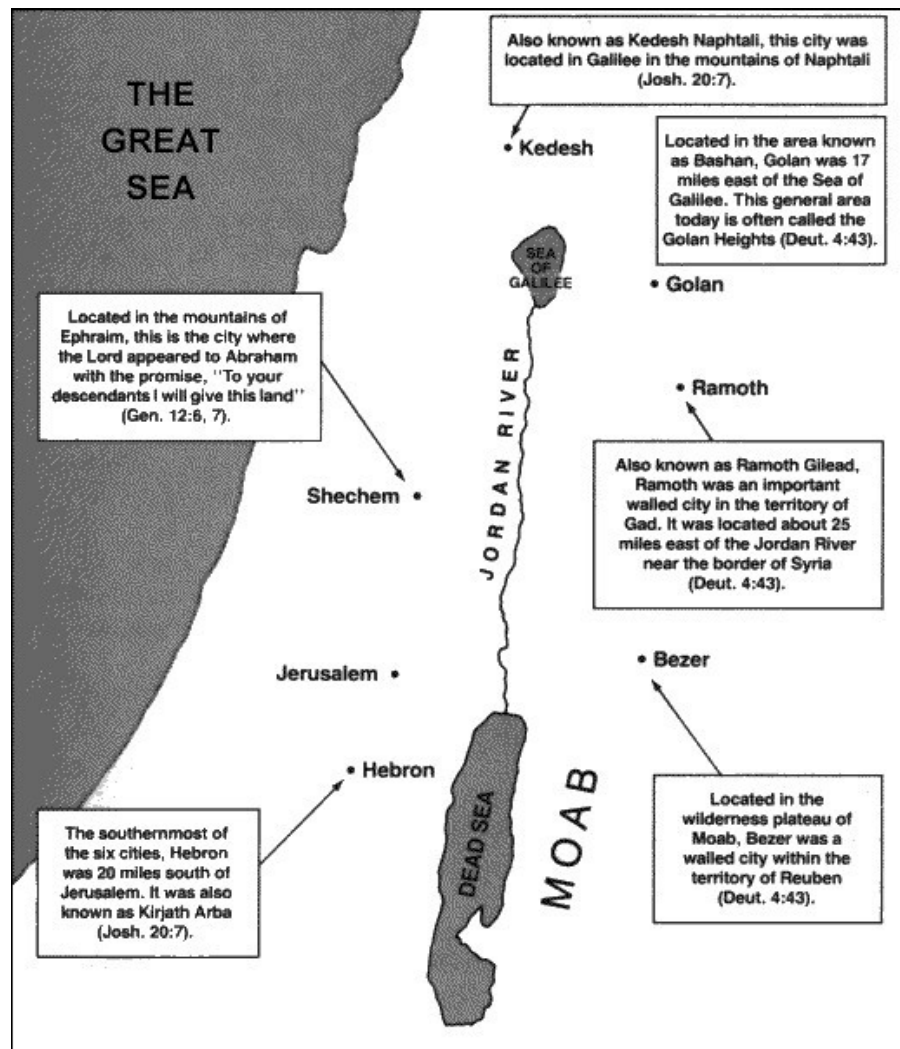
As I mentioned above the cities of refuge are *Golan, Ramot, and Bezer*, on the east of the Jordan River, and *Qedesh, Shekem, and Hebron* on the western side. On the next page I have placed a copy of the map where these cities of refuge are located and I have connected the cities together with a line starting from the city of Golan to Ramoth-Gilead to Bezer and then from Bezer up to Kadesh then down to Shechem and finally down to Hebron. Now I want you to compare the lines formed by connecting these six cities to the Paleo Hebrew letter Nun, נ, and see the resemblance. The Hebrew letter nun means *life, activity, quickening*, therefore I hope that you can see that even in the geographic location of these cities, that Yahweh has emphasized that He is an Elohim of **LIFE**. Furthermore the letter Nun has a numerical value of forty, and the number forty, in Scripture, speaks of testing. Therefore it is safe to say that these cities of Refuge **ARE** Yahweh's way of testing our obedience so that we will see for ourselves that when we willingly choose to obey Him, it is **LIFE** to All that make that choice.

6 And among the cities which you shall give unto the Levites there shall be **six** cities for refuge, which you shall appoint for the man-slayer, that he may flee there: and to them you shall add **forty and two** cities.

וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שֵׁשׁ-עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֶס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם ()
תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר
אָתְּ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שֵׁשׁ-עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֶס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם ()
אָתְּ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שֵׁשׁ-עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֶס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם ()

VeEt HeAriym Asher Titnu LaLeviyim Et Shesh Arey HaMiqlat Asher Titnu LaNus Shamah HaRotze'ach VeAleyhem Titnu Arbaiym UShtayim Iyr, where the **word**, VeEt, is from the **word**, Et, אֵת, 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, 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, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word**, HeAriym, is the plural of the **word**, Iyr, עִיר, means, city, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; 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**, Titnu, is from the **word** Natan, נתן, 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**, LaLeviyim, means, *to the Levites*, the **word**, Et, is repeated, and it is defined above; the **word**, Shesh, means, *six*; the **word**; Arey, is the **word**, Iyr, repeated, and here, it is translated as, *cities*; the **word**, HaMiqlat, מקלט, means, *refuge, asylum*, to take in, receiver, radio set, recorded; the **word**, Asher is repeated and here it is translated as, which; the **word**, Titnu, is repeated and here, it is translated as, *you shall appoint*; the **word**, LaNus, נוס, means, *to flee, escape*, he trembled, he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away, the **word**, Shamah, is from the **word**, Sham, שם, which is an adverb, that means, *there, thither*, therein, existing, in existence, under the influence of; the **word**, HaRotze'ach, is from the **word**, Ratzach, רצח, which means, *murder, murderer*, slay, he broke, bruised, crushed, slaughter, *he murdered, slew, killed, assassinated*, he committed suicide; the **word**, VeAleyhem, means, and to them; the **word**, Titnu, is repeated, and here, it is translated as, add, the **word**, Arbaiym, ארבעים, means, forty, the **word**, UShtayim, means, and two, the **word** Iyr, is repeated and here it is translated as, *cities*



multitude, great quantity, enough, abundance, majority, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a Bowman, and archer, the **word**, TaRbu, is from the **word** Rabah, רָבָה, means, to be or became much, or great, was or became much, **many, more, numerous, multiply**, was great, became great, he made large, increased exceedingly, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the **word**, UmeEt, is from the **word**, Et, repeated and here, only the prefix letter Mem is translated, as the **word**, **from**, the **word**, HaMe'at, מְעַט, means, **small, little, to be small, be few, diminish, was small**, became few, reduced, excluded, became scanty, grew less, he did little, little; the **word**, TaMiytu, is the **word** Ma'at repeated and here, it is translated as, **the few**, the **word**, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, KePiy, is from the **word** Peh, פֶּה, means, **mouth**, speech, side, commandment, edge, according to, per, **word**, hole, end, appointment, portion, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening, entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here, and with the letter Kaf as a prefix, it means, by the mouth of, the **word**, Nachalto, נַחֲלָה, means, **possession, property, inheritance**, it is from the **word** Nachal, נָחַל, which means, to take as a possession, inherit, inheritance, to bequeath, distribute, he gave, presented, possess, have, had, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means, a winter torrent, wadi, brook, stream, river, flood, a narrow valley where a brook runs, it also means the shaft of a mine, a grove of palm trees, the **word**, Asher, is repeated and here, it is translated as, **which**, YiNchalu, is the **word** Nachalah, repeated, and here it is translated as, his inheritance, the **word**, Yiten, is the **word** Natan, repeated, and here, it is translated as, **shall give**; the **word**, MeArayv, is the plural of the **word**, Iyr, and here, it is translated as, **of its cities**, the **word**, LaLeviyim, means, **to the Levites**)

As I mentioned many times before, I believe that the Torah of our heavenly Father, that was given to Mosheh by Yahweh at Mount Sinai, which Commanded Mosheh, to have cities of refuge, where a man who had inadvertently slain a person by accident, could run to and live and **NOT** be killed by the avenger of blood, **IS** a picture of us sinning by ignorance and when we recognize that we have sinned, we run to our High Tower, our Messiah, the Words of the Living Torah of the Father, made flesh, our Ga'al, our redeemer, who offers us refuge, and confess what we have done, and then, Scripture makes it very clear, that at that point, Messiah takes our penalty upon Himself, and that is why He actually died on the cross for us, to take on our Sin, our transgression of the Words of our heavenly Father's Torah of Life. This, my friends is the beautiful picture that our heavenly Father has painted for us, by giving the people of Yisrael, of whom you and I are a part of, these cities of refuge.

In this picture, we can see that the taking of all human life is an abomination to our heavenly Father, and that it must be avenged by the giving of another life. I believe that this ordinance was implemented by Yahweh to paint a picture of the coming Messiah, who will not only take away our Sin from us, when we repent and confess our Sin, but, He has taken on the penalty for our Sin that

rightfully belongs to us. Our Messiah will take on the penalty of death that is required by our Sin, **FOR** according to Scripture, the penalty for Sin, is death. Our Elohim, is the Elohim of the living, and when a life is taken prematurely, it is **NOT** part of Elohim's overall plan. We can rest assured, that since Yahweh is omniscient, that He does indeed have foreknowledge of the event, **BUT** nevertheless it is still **NOT** His plan or His will that **ANYONE** should die prematurely. Yahweh, by and through His infinite love for us, has created us with a free will, and because of that fact, **WE** are indeed free to disobey Him and take the life of a person if we so choose, which is definitely **NOT** Yahweh's plan nor His will.

Some might say, well if Yahweh is truly the Elohim of creation, could He not stop all murders and the taking of all life? The answer is of course **Yes**, He could, **BUT** then we would all be robots, and there is no room in a robot's life for free choice or love. Elohim allows those things to happen even though it pains Him, and He allows it because of His perfect love for us.

In *verses 25, 28 and 32*, it says that the man slayer cannot leave the protection of the city of refuge until the death of the High Priest or else the man slayer becomes fair game for the avenger of blood to kill him. The city is a picture of the residence of the High Priest who is a shadow picture of our Messiah, the Words of the Living Torah of our heavenly Father, made flesh, and when we walk away from the Torah, we are actually walking away from the protection of Yahweh, for Torah is there to protect us, guide us, and to bless us. It is **NOT** there to restrict or restrain us, as many people believe; when we leave the protection of the Torah behind, **THEN** we are indeed fair game for the enemy to come and destroy us with his fiery darts, his lies, and his deceptive ways. That is the beautiful picture that the Scripture is painting for us with these cities of refuge and the death of the High Priest.

In *verses 31 and 32* we are told that we **CANNOT** accept a ransom in lieu of the life of a murderer condemned to death, and, we are **NOT** to accept a ransom for the man slayer that would allow him to return to his land before the death of the High Priest. In other words, you cannot **CIRCUMVENT** the Law, the Torah of our heavenly Father. The only acceptable sacrifice that can forgive Sin, and change people's lives, is our Messiah, the Words of the Living Torah, the inerrant and everlasting teaching and instructions of our heavenly Father made flesh, who willingly went to the Cross, and died on that cross, in our stead.

I hope that you can see in all of this, the tremendous value that Elohim places on the life of all human beings. It **IS** quite clear in Scripture that **EVERY** death must be atoned for. Therefore the lesson to be learned **IS** don't murder, and, when you are working and or playing with other people, take every precaution to ensure people's safety, for your own life and well being depends on it!

Imagine what it must have been like to be separated from family and friends, because of an accident or a stupid prank, where you were the cause of someone's death. In implementing this statute Yahweh showed us His brand of justice, and that there is **NO** room for compromise when it comes to the Life of His created beings and His precious righteous **Word**.

9 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר
וַיֵּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word** Dabar,

דָּבַר, means, *to speak, he said, speaking, he spoke of, he spoke to or with*, he 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.

10 Speak unto the children of Yisrael, and say unto them, When you are come over Jordan into the land of Canaan;

דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֲרָצָה כְּנָעַן
 דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֲרָצָה כְּנָעַן

Daber El Beney Yisrael VeAmarta Alehem Kiy Atem Ovriym Et HaYarden Artzah Kenaan, where the *word*, Daber, דָּבַר, means, *word*, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to *speak*, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague; the *word*, El, אֱלֹהִים, denotes motion toward or to, or direction toward, and it means, *to, unto, toward, against, in, with, into, at, by, before*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the *word*, 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, VeAmarta**, is from the **word, Amar, אמר**, which means, **to say, saying, said, speak, spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word, speech, saying, utterance**, and in the form that it is used here it means, and say, the **word Alehem**, means, **to or unto them**, the **word, Kiy, כִּי**, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding; the **word, Atem**, means, you; the **word, Ovriym**, is from the **word Avar, עבר**, means, **pass through, pass by, pass over, cross over, go, carry over, come over, traversed**, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and with different vowel points, **עֵבֶר** we have the **word, Eber**, which means, east side, beyond, straight, passage, by, from, other, against, over, quarter, and in the form that it is used here it means, you are come over; the **word, Et, אֶת**, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word At, אֵת**, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word, HaYarden, יַרְדֵּן**, means, one who descends, it is from the **word Yarad, or Yared**, which means, to come or go down, descend, it is also **the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; the **word, Artzah**, is from the **word, Eretz, 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**)

11 Then you shall appoint yourself cities to be cities of refuge for you; that the slayer may flee there, which kills any person at unawares.

וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ מִכַּה־נֶפֶשׁ בְּשִׁגְגָה)
 VehiQriytem Lakem Ariym Arey Miqlat TiHyeynah Lakem VeNas Shamah Rotze'ach Makeh
 Nephesh BiShgagah, where the **word**, VehiQriytem, is form the **word** Qarah, (קָרָה), means, to encounter, meet, befall, happen, beams, come to pass, to light upon chiefly by accident, **occur, made it come to pass, bring about, brought it, impose, appoint**, timbers for the roof or floor, he went about, he chanced to be present, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur, it also means, to lay beams, roof, cover, was furnished with beams, pleasure, satisfaction, feeling agreeably cool, to have nocturnal pollution, the **word**, Lakem, לָכֶם, is an inflected personal pronoun, meaning, to, or, onto you, your, yourself; the **word**, Ariym, is the plural of the **word**, Iyr, עִיר, means, **city**, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Arey, is the **word** Iyr repeated, and here it is translated as cities, the **word**, Miqlat, מִקְלָט, means, **refuge, asylum**, to take in, receiver, radio set, recorded; the **word**, TiHyeynah, 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, and in the form that it is used here, it means, **to be**; the **word**, Lakem, means, **to or onto you**, the **word**, VeNas, is for the **word**, Nus, נָוַס, means, **to flee, escape**, he trembled, he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away; the **word**, Shamah, is from the **word** Sham, שָׁם, is an adverb which means, **there, thither**, therein, existing, in existence, under the influence of; the **word**, Rotze'ach, is from the **word** Ratzach, רָצַח, which means, **murder, slay**, he broke, bruised, crushed, slaughter, **he murdered, slew, killed, assassinated**, he committed suicide; the **word**, Makeh, מָכָה, means, **beating, blow, stroke, wound, defeat, kill**, plague and as an adjective, it means, smitten, beaten, struck; the **word**, Nephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, **person**, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the **word**, BiShgagah, is from the **word**, Sagag, שָׁגָג, which means, to go astray, **to commit and errors, sin unintentionally**)

12 And they shall be unto you, cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment.

וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגּוֹעַל וְלֹא יָמוּת הָרֹצֵחַ עַד-עֲמֹדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט)
 VeHayu Lakem HeAriym LeMiqlat MiGoel VeLo Yamut HaRotze'ach Ad Amdo Liphney
 HaEdah LaMishpat

where the **word**, VaHayu is from the **word**, Hayah, הָיָה, means, is, also, **to be, exist, shall be**, 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, means to or unto you; the **word**, HeAriym, is the plural of the **word**, Iyr, **עִיר**, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, LeMiqlat, **מִקְלָט**, means, **refuge, asylum**, to take in, receiver, radio set, recorded, the **word**, MiGoel, is from the **word**, Ga'al, **גָּאֵל**, means, to redeem, deliver, he acted as a kinsman, he redeemed himself, redeemer, saviour, redemption, deliverance, **avenger**, but it also means, to detest, reject, cast away, fail, to defile, pollute, he defiled himself, defilement, pollution, reject, abhor, loathe, vilely cast away, the **word**, VeLo, means, and no or and not, the **word**, YaMut, is from the **word**, Mot, **מוֹת**, means, **dead, to die, he or she died, put to death, killed**, death; the **word**, HaRotze'ach, is from the **word** Ratzach, **רָצַח**, which means, **murder, slay, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated**, he committed suicide, the **word**, Ad, **עַד**, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, **until**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Amdo, is from the **word**, Amad, **עָמַד**, means, **to stand**, stood, stood up, lean against, rest, rested, lean something upon or against something, abide, appoint, confirm, continue, dwell, establish, endure, ordain, load, place over, be over, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the **word**, Liphney, **לְפָנַי**, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before; the **word**, HaEdah, **עֵדָה**, means, **assembly, congregation, company, group assembled together by appointment**, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, the **word**, LaMishpat, **מִשְׁפָּט**, means, **judgement**, seat of judgement, cause, case, suit, decree, sentence, justice, right, ordinance, manner, custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the **word** Shaphat, **שָׁפַט**, means to place, put or set over the fire, he established, he ordained)

13 And of these cities which you shall give, six cities shall you have for refuge.

וְהָעָרִים אֲשֶׁר תִּתְּנֶנּוּ שֵׁשׁ-עָרֵי מִקְלָט תִּתְּנֶינָה לָכֶם
 וְהָעָרִים אֲשֶׁר תִּתְּנֶנּוּ שֵׁשׁ-עָרֵי מִקְלָט תִּתְּנֶינָה לָכֶם

VeheAriym Asher Titnu Shesh Arey Miqlat TiHyeynah Lakem, where the **word**, VeheAriym, is from the **word**, Iyr, **עִיר**, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize, and in the form that it is used here, it means **and of these cities**; 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**, Titenu, is from the **word** Natan, נָתַן, means, **to give, gave**, gift, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, with the letter Tav as a prefix, it means, **you shall give**; the **word**, Shesh, means, **six**; the **word**, Eriy, is the **word**, Iyr repeated and here it is translated as, cities; the **word**, Miqlat, מִקְלָט, means, **refuge, asylum**, to take in, receiver, radio set, recorded; the **word**, TiHyeynah, 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, and in the from that it is used here it means, **shall have**; the **word**, Lakem, means, **to or unto you**)

14 You shall give three cities on this side Jordan, and three cities shall you give in the land of Canaan, which shall be cities of refuge.

אַתְּ שְׁלֹשׁ הָעָרִים תִּתֶנּוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הָעָרִים תִּתֶנּוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט (תְּהִינָה

עִיר מִקְלָט אֶת שְׁלֹשׁ הָעָרִים תִּתֶנּוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הָעָרִים תִּתֶנּוּ בְּאֶרֶץ כְּנָעַן עִיר מִקְלָט)

Et Shelosh HeAriym Titnu MeEver LaYarden VeEt Shelosh HeAriym Titnu BeEretz Kanaan Arey Miqlat TeHyeynah, where 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**, Shelosh, שְׁלֹשׁ, which means, **three**, to multiply by three, was threefold, was three years old, was said three times, triplicate, it also means a drill; the **word**, HeAriym, is the plural of the **word**, Iyr, עִיר, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Titnu, is form the **word**, Natan, נָתַן, means, **to give, gave**, gift, offer, offering, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay,

deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, MeEver, is from the **word**, Avar, עבר, which means, pass through, pass by, pass over, cross over, go, carry over, come over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, **on the opposite side, he made to pass across**, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and with different vowel points, עֵבֶר we have the **word**, Eber, which means, east side, beyond, straight, passage, by, from, other, against, over, quarter; the **word**, LaYarden, יַרְדֵּן, means, one who descends, it is from the **word** Yarad, or Yared, which means, to come or go down, descend, it is also **the name of the major river in Yisrael, which begins at Mount Hermon, in the north, and flows through the Sea of Galilee and ends at the Dead Sea in the south**; VeEt, 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, אֶת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew 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**, Shelosh, (שָׁלֹשׁ), which means, **three**, to multiply by three, was threefold, was three years old, was said three times, triplicate, it also means a drill; the **word**, HeAriym, is the **word** Iyr repeated, and here it is translated as, **cities**, the **word**, Titnu, is repeated and here it is translated as, **you shall give**; the **word**, BeEretz, אֶרֶץ, which means, earth, **land**, country, ground; the **word**, Kenaan, כְּנָעַן, means, **Canaan, Phoenician**, it also means, merchant, trader, so called because the Phoenicians were traders, the **word**, Arey, is the **word** Iyr, repeated and here, it is translated as, cities, the **word**, Miqlat, מִקְלָט, means, **refuge, asylum**, to take in, receiver, radio set, recorded, the **word**, TeHyeynah, 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)

15 *These six cities shall be a refuge, both for the children of Yisrael, and for the stranger, and for the sojourner among them: that every one that kill any person unawares may flee there.*

לְבָנֵי יִשְׂרָאֵל וְלַגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הָעָרִים הָאֵלֶּה לְמִקְלָט לְנוֹס שָׁמָּה (כָּל־מִכָּה־נֶפֶשׁ בְּשָׁגָה

When a person is killed by accident or unintentionally, then the person that caused that death can flee to the city of refuge but, according to the next verse, the murderer, cannot take advantage of any of these cities of refuge, for it says in *verse 16-18*:

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

וְאִם־בְּכֶלִי בַרְזֶל הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ)
 וְאִם־בְּכֶלִי בַרְזֶל הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ

VeIm BiKliy Barzel Hikahu VayaMot Rotze'ach Hu Mot YuMat HaRotze'ach, where the **word**, VeIm, means, *and if*; the **word**, BiKly, is form the **word** Keliy, כֶּלִי, means, article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, **instrument**, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of; the **word**, Barzel, בַּרְזֶל, means, **iron**, to coat with iron, he ironed, coated with iron, shod; the **word**, Hikahu, is from the **word** Nakah, נָכָה, means, *to beat, strike, smite*, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked; the **word**, VayaMot, מוֹת, means, dead, *to die*, he or she died, put to death, killed, death, and in the form that it is used here, it means, *and he dies*; the **word**, Rotze'ach, is from the **word** Ratzach, רָצַח, which means, **murder, slay, he broke**, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and in the form that it is used here it means, **murderer**; the **word**, Hu, הוּא, means, **he** or it; the **words**, Mot YuMat, are both from the **word**, Mot, and here, they are translated as, *shall surely be put to death*; the **word**, HaRotze'ach, is the **word**, Rotze'ach repeated, and here it is translated as, *the murderer*)

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

וְאִם בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ)
 וְאִם בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ

VeIm BeEben Yad Asher YaMut Bah HiKahu VayaMot Rotze'ach Hu Mot YuMat HaRotze'ach, where the **word**, VeIm, means, *and if*; the **word**, BeEben, is from the **word**, Eben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אָב, which means father, and the **word** Ben בֶּן, which means son, and together they represent our heavenly Father and His Son, our Messiah; the **word**, Yad, יָד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves; 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,

him, in, on, over or for it, of it, thereof, therewith, before him, therein; the **word**, Hikahu, is from the **word**, Nakah, נָכַח, means, **to beat, strike, smite, hit**, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked; the **word**, VayaMot, is the **word**, Mot, repeated, and here it is translated as, and he dies, the **word**, Rotze'ach, is from the **word**, Ratzach, רָצַח, means, **murder, slay**, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and in the form that it is used here, it means, murderer, the **word**, Hu, means he, the **words**, Mot YuMat, are both from the **word** Mot and here, they are translated as, shall be put to death; the **word**, HaRotzeach, is repeated and here it is translated as **murderer**)

The person that is a murderer cannot avail himself of any of the protection afforded to the person, that kills someone unintentionally. Yahweh is just, and all people who commit murder, are to be executed.

19 *The revenger of blood himself shall slay the murderer: when he meets him, he shall slay him.*

גֹּאֵל הָדָם הוּא יָמִית אֶת־הַרֹּצֵחַ בְּפָגְעוֹ־בּוֹ הוּא יִמְיָתֵנּוּ
 גֹּאֵל הָדָם הוּא יָמִית אֶת־הַרֹּצֵחַ בְּפָגְעוֹ־בּוֹ הוּא יִמְיָתֵנּוּ

Goel HaDam Hu YaMiyt Et HaRotze'ach BePigo Bo Hu YeMiytenu, where the **word**, Goel, גֹּאֵל, means, to redeem, deliver, he acted as a kinsman, he redeemed himself, redeemer, saviour, redemption, deliverance, **avenger**, but it also means, to detest, reject, cast away, fail, to defile, pollute, he defiled himself, defilement, pollution, reject, abhor, loathe, vilely cast away; the **word**, HaDam, דָּם, means, **blood**, bloodshed, blood guilt; the **word**, Hu, means, he, the **word**, YaMit, is from the **word**, Mot, מוֹת, means, **dead, to die, he or she died, put to death**, killed, death; 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 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**, HaRotze'ach, is from the **word**, Ratzach, רָצַח, means, murder, slay, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and in the form that it is used here, it means, murderer; the **word**, BePigo, is from the **word**, Paga, פָּגַע, which means, **to meet, encounter, come across**, entreat, beseech, begged, pleaded, insisted, he met, arrived at a place, he chanced, he came across, it also means occurrence, chance especially evil occurrence; the **word**, Bo, בּוֹ, means, in, on, over, by, against, to or **with him**, in, on, over or for it, of it, thereof, therewith, before him, therein; the **word**, Hu, הוּא, means, **he** or it; the **word**, YeMiytenu, is the **word** Mot repeated, and here, it is translated as, **he shall slay him**)

bird that hurls itself from above, casting itself into the sea; the **word**, Alayv, עָלָיו, means, on or onto it, **thereon, upon**, near, next to, about, for, or over him or it; the **word**, Kal, means, **all, the whole of anything**, the **word**, Keliy, כְּלִי, means, article, object, **thing**, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of; the **word**, BeLo, is the **word**, Lo, repeated, and here, it is translated as, **without**; the **word** Tzediyah, צְדִיָּה, means, **lying in wait, malicious intent**)

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

אוּ בְכָל-אֶבֶן אֲשֶׁר-יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא-אֹיֵב לוֹ וְלֹא מִבְּקֶשׁ (רְעֵתוֹ)

וּל פֶּשַׁע אֶבֶן אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא-אֹיֵב לוֹ וְלֹא מִבְּקֶשׁ (רְעֵתוֹ)

O BeKal Eben Asher YaMut Bah BeLo Reot VayaPel Alayv Vayamot VeHu Lo OyeV Lo VeLo MeBaqesh Ra'ato, where thr **word**, O, means, **or**; the **word** BeKal, is form the **word** Kal which means, all, the whole of, **any**, and with the letter Bet, as a prefix, it means, **with any**, the **word**, Eben, אֶבֶן, means, stone, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben בן, which means son, and **together they represent our heavenly Father and His Son, our Messiah**; 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**, YaMut, מוּת, means, **dead, to die, he or she died**, put to death, killed, death; the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, in, by or with him, in, by or with it, therein, the **word**, BeLo, means, **no or not**, the **word**, Reot, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, seeing**, look, looked, showed, revealed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs; the **word**, VaYapel, 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, and in the form that it is used here, it means, **made it fall**; the **word**, Alayv, means, **on or upon him**; the **word**, VaYamot, is the **word** Mot repeated and here, it is translated as, **that he dies**, the **word**, VeHu, means, **and he**; the **word**, Lo, means, **no or not**,

the *word*, Oyev, אויב or אֵיב, means, *enemy, foe, hater*, to be hostile, was angry, the *word*, Lo, לו, or לוֹא is an inflected personal pronoun, meaning, *to, unto, upon, for or against him*, upon, for or against it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, the *word*, VeLo, means, *and no* or *and not*; the *word*, MeBaqesh, is from the *word* Baqash, בִּקַּשׁ, means, to ask, require, to quest, to search, to seek, he strived, he agitated, *he searched, examined, sought*, he begged, prayed, he intended, aimed to, was summoned, request, entreat, wish, desire, Ra'ato, is from the *word* Ra'ah, רָעָה, Ra'ah, which means, *evil, wickedness, distress, misery, injury*, ill favoured, unappealing, does not please, *harm, hurt*, wrong, it also means, friend, companion, female friend, fellow woman, it means to pasture, tend, feed, graze, he or she led the flock, directed, guided, ruled, it means to think, have the intention, strive)

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

וְשֹׁפֶטוֹ הָעֵדָה בֵּין הַמִּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמְשֻׁפָּטִים הָאֵלֶּה

אֵלֶּה הַמִּשְׁפָּטִים הַבְּיָמִים הַהֵם לְפָנֵי יְהוָה

VeShaphtu HaEdah Beyn HaMakeh UBeyn Goel HaDam Al HaMishpatiym HaEleh, where the *word*, VeShaphtu is from the *word*, Shaphat, שָׁפַט, and it is the name of the son of Hori, a descendant of Simeon, and one of the twelve spies that Mosheh sent into the Land of Canaan, his name, means, *to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment*, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment; the *word*, HaEdah, עֵדָה, means, *assembly, congregation, company, group assembled together by appointment*, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; the *word*, Beyn, בֵּין, means, *between, betwixt*, asunder within, out of, from, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence; the *word*, HaMakeh, is from the *word*, Nakah, נָכַח, which means, *to beat, strike, slay, smite, he hurt, harmed, injured*, punish, the inflicting of injury, *was beaten, was struck, was smitten, he destroyed, defeated, he killed*, as an adjective, it means, invalid, it means, scoundrel, wicked, and in the form that it is used here, it means, *the striker or the slayer*; the *word*, UBeyn is the *word* Beyn, repeated, and here, it is translated as, *and between*; the *word*, Goel, גֹּאֵל, means, to redeem, deliver, he acted as a kinsman, he redeemed himself, redeemer, saviour, redemption, deliverance, *avenger*, but it also means, to detest, reject, cast away, fail, to defile, pollute, he defiled himself, defilement, pollution, reject, abhor, loathe, vilely cast away; the *word*, HaDam, דָּם, means, *blood*, bloodshed, blood guilt, the *word*, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, *concerning*, about, *according, accordingly*, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, HaMishpatiym, is the plural of the *word*, Mishpat, מִשְׁפָּט, means,

judgement, seat of judgement, cause, case, suit, decree, sentence, justice, right, ordinance, manner, custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the **word** Shaphat, שפּט, means to place, put or set over the fire, he established, he ordained; the **word**, HaEleh, אלה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess)

The only way that anyone can be judged according to Scripture, by and through the Words of the Torah of our heavenly Father, which are called, His judgements.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, where he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

וְהִצִּילוּ הָעֵדָה אֶת־הַרֹצֵחַ מִיַּד הַדֹּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מְקַלְטוֹ אֲשֶׁר־נָס (שָׁמָּה וַיָּשָׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ

וְהִצִּיִּלּוּ הָאֵדָה אֶת־הַרֹצֵחַ מִיַּד הַדָּם וְהִשִּׁיבוּ אֹתוֹ אֶל־עִיר מְקַלְטוֹ אֲשֶׁר־נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ

VeHitziylu HaEdah Et HaRotze'ach MiYad Goel HaDam VeheShiyvu Oto HaEdah El Iyr Miqlato Asher Nas Shamah VaYashav Bah Ad Mot HaKohen HaGadol Asher Mashach Oto BeShemen HaQodesh, where the **word**, VaHitziylu, is from the **word**, Natzal, נָצַל, which means, to strip, tear away, snatch, **deliver**, recover, escape, he let drop, poured, pouring, dripping, he tore himself away, delivered himself, escaped, he snatched away, took away, tore away, he rescued, delivered, saved, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized,, it also means, decayed matter, it oozed, fell out, fell off, saved, he exploited, utilized, he let drop, it poured, it oozed; the **word**, HaEdah, עֵדָה, means, **assembly, congregation, company, group assembled together by appointment**, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, jewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; 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 AlephBet that form the Words that created all things; the **word**, HaRotze'ach, is form the **word** Ratzach, רָצַח, means, **murder, slay**, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and in the form that it is used here, it means, **murderer**, the **word**, MiYad, מִי, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power,

direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Mem as a prefix, it means, **from or out of the hand of**; the **word**, Go'el, גֹּאֵל, means, **to redeem, deliver, he acted as a kinsman**, he redeemed himself, redeemer, saviour, redemption, deliverance, **avenger**, but it also means, to detest, reject, cast away, fail, to defile, pollute, he defiled himself, defilement, pollution, reject, abhor, loathe, vilely cast away; the **word**, HaDam, דָּם, means, **blood**, bloodshed, blood guilt; the **word**, VeheShiyvu, is from the **word**, Shuv, שׁוּב, means, **to turn, return, turn back**, movement back to the point of departure, bring back, put back, **fully restore**, again, come again, go again, back, away, **restore**, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word**, Oto, means, him; the **word**, HaEdah, עֵדָה, means, assembly, **congregation**, company, group assembled together by appointment, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; the **word**, 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**, Iyr, יָיִר, means, **city**, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Miqlato, is from the **word**, Miqlat, מִקְלָט, which means, **refuge, asylum**, to take in, receiver, radio set, recorded; 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**, Nas, is from the **word**, Nus, נוּס, which means, **to flee, escape**, he trembled, he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away, the **word**, Shamah, is from the **word** Sham, שָׁמָּה, is an adverb which means, **there**, thither, therein, existing, in existence, under the influence of, the **word**, VayaShav, is from the **word** Shuv, שׁוּב, means, to turn, **return, turn back, movement back to the point of departure, bring back**, put back, fully restore, again, come again, go again, back, away, **restore**, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he

turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Bah, בָּהֶ, is an inflected personal pronoun, meaning, **in, by or with him**, in, by or with it, therein; the **word**, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, **until**, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Mot, מוֹת, means, dead, **death**, to die, he or she died, put to death, killed, death, 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**, 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, high**, growing, raising, rearing, the **word**, Asher, is repeated, and here, it is translated as, which, the **word**, Mashach, מָשַׁח, means, to smear, **anoint**, to spread oil over, he stroked or wiped with the hand, anointed, feasted, dined, it also means to measure, length, he measured out; the **word**, Oto, אֹתוֹ, means, him or it; the **word**, BeShemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil**, fat substance, **anointing oil**, oil vendor; the **word**, HaQodesh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, a holy thing, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Here in these verses, we are told that the congregation is to judge whether the man slayer killed the person by accident, unintentionally, and if he is found **NOT** guilty of murder, then they are to escort him to the nearest city of refuge, and not allow the avenger of blood to execute him.

26 *But if the slayer shall at any time come without the border of the city of his refuge, where he was fled;*

וְאִם-יָצָא יֵצֵא הָרֹצֵחַ אֶת-גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה
 וְאִם יֵצֵא יֵצֵא הָרֹצֵחַ אֶת-גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה

VeIm Yatzo Yetze HaRotze'ach Et Gevul Iyr Miqlato Asher YaNus Shamah, where the **word**,

VeIm, means, **but if**; the **words**, Yatzo Yetze, are both from the **word**, Yatza, יָצָא, which means, to go, **come** or went out, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, and together they are translated as, **shall at any time come**, or **shall surely come**; the **word**, HaRotze'ach, רָצַח, means, **murder, slay**, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and in the form that it is used here, it means, **the slayer**; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, Gevul, גְּבוּל, means, **border, frontier, boundary, borderline**, limit, territory, district, province, it also means kneaded, mixing; the **word**, Iyr, יָיִר, means, **city, town**, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Miqlato, מִקְלָט, means, **refuge, asylum**, to take in, receiver, radio set, recorded, 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**, YaNus, is form the **word**, Nus, נוּס, means, **to flee, escape**, he trembled, he ran away, **fled, escaped**, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away; the **word**, Shamah, is form the **word**, Sham, שָׁם, which means, **there**)

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

וּמִצָּא אֶתֹּךָ הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֵּאֵל הַדָּם אֶת־תְּרַצֵּחַ אֵין לוֹ דָּם)
 וְצִיָּא אֶתֹּךָ הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֵּאֵל הַדָּם אֶת־תְּרַצֵּחַ אֵין לוֹ דָּם)
 וְצִיָּא אֶתֹּךָ הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֵּאֵל הַדָּם אֶת־תְּרַצֵּחַ אֵין לוֹ דָּם)
 וְצִיָּא אֶתֹּךָ הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֵּאֵל הַדָּם אֶת־תְּרַצֵּחַ אֵין לוֹ דָּם)

UMatza Oto Goel HaDam MiChutz LiGevul Iyr Miqlato VeRatzach Goel HaDam Et HaRotze'ach Eyn Lo Dam, where the **word**, UMatza, is form the **word**, Matza, מָצָא, means, **to find, found, acquire**, meet, present, ready, befall, suffice, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed,

Yashuv HaRotze'ach El Eretz Achuzato, where 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**, BeIyr, is from the **word** Iyr, יָיַר, which means, **city**, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize, and with the letter Bet as a prefix, it means, **in the city**; the **word**, Miqlato, is from the **word** Miqlat, מִקְלָט, means, **refuge, asylum**, to take in, receiver, radio set, recorded, and in the form that it is used here, it means, **his refuge**; the **word**, Yeshev, יָשַׁב, means, to **sit, remain, dwell, abide, inhabit**, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, Ad, אַד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, **up to, even, until**, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity; the **word**, Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, **death**; 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**, HaGadol, גָּדוֹל or גְּדוֹלָה 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, high, honoured, growing, raising, rearing; the **word**, VeAcharey, אַחֲרָי, means, behind, **after**, following, afterward, since, other, the hinder part; the **word**, Mot, is repeated and here it is translated as, **the death of**, the **words**, HaKohen HaGadol are repeated, and together they mean, **the high Priest**; the **word**, YaShuv, is from the **word** Shuv, שׁוּב, means, to turn, **return, turn back**, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word**, HaRotze'ach, is from the **word**, Ratzach, רָצַח, which means, murder, murderer, slay, **slayer**, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide, and here it is translated as the **slayer**; 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, Eretz, (אֶרֶץ, which means, earth, *land*, country, ground; the *word*, Achuzato, is form the *word* Achuzah, אֲחֻזָּה, which means, *possession*, property, estate, it is from the *word* Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, and in the form that it is used here it means, *his possessions*)

In *verses 25, 28 and 32*, it says that the man slayer cannot leave the protection of the city of refuge until the death of the High Priest or else the man slayer becomes fair game for the avenger of blood to kill him. The city is a picture of the residence of the High Priest who is a shadow picture of our Messiah, the Words of the Living Torah or our heavenly Father, made flesh, and, when we walk away from Torah, the protection of Yahweh, for the Words of the Father's Torah are there to protect us, guide us, and to bless us. The Torah is **NOT** there to restrict or restrain us, as many people believe; however, when anyone willingly chooses to discard the Words of the Torah of our heavenly Father, and count them as worthless, what they are actually doing, whether they realize it or not, they are leaving the protective covering of our heavenly Father behind, which means, that they are then, fair game for the enemy to come and destroy them with his fiery darts, his lies, his deceptive ways. That is the beautiful picture that the Scripture is painting for us with these cities of refuge and the death of the High Priest.

In *verses 31 and 32* we are told that we **CANNOT** accept a ransom in lieu of the life of a murderer condemned to death, and, we are **NOT** to accept a ransom for the man slayer that would allow him to return to his land before the death of the High Priest. In other words, you cannot **CIRCUMVENT** the Law, the Torah of our heavenly Father. The only acceptable sacrifice that can forgive Sin, and change people's lives, is our Messiah, the Words of the Living Torah, the inerrant and everlasting teaching and instructions of our heavenly Father, made flesh, who willingly went to the Cross, and died on that cross, in our stead.

I hope that you can see in all of this, the tremendous value that Elohim places on the life of all human beings. It **IS** quite clear in Scripture, that **EVERY** death must be atoned for. Therefore the lesson to be learned **IS** don't murder, and furthermore, when you are working and or playing with other people, take every precaution to ensure people's safety, for your own life and well being depends on it!

Imagine what it must have been like to be separated from family and friends, because of an accident or a stupid prank, where you were the cause of someone's death. In implementing this statute Yahweh showed us His brand of justice, and that there is **NO** room for compromise when it comes to the Life of His created beings and His precious righteous **Word**.

29 So these things shall be for a Statute of judgment unto you throughout your generations in all your dwellings.

וְהָיוּ אֵלֶיךָ לְכֹהֵן לְחֻקֵּי מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם
וְהָיוּ אֵלֶיךָ לְכֹהֵן לְחֻקֵּי מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם

VeHayu Eleh Lakem LeChuqat Mishpat LeDoroteykem BeKol Moshboteykem, where 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**, Eleh, אלה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess; the **word**, Lakem, לָכֶם, is an inflected personal pronoun, meaning, **to or onto you, your, yourself**; the **word**, LeChuqat, is from the **word**, Chuqah, חֻקָּה, which means, to engrave, to imitate, he imitated, he imagined, drew, was engraved, was carved, was imitated, was drawn, he marked a line, was traced, **something prescribed, enactment, statute, law, rite, ordinance, custom, constitution**; the **word**, Mishpat, מִשְׁפָּט, means, **judgement**, seat of judgement, cause, case, suit, decree, sentence, justice, right, ordinance, manner, custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the **word** Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained; the **word**, LeDoroteyhem, is from the **word**, Dor, דֹּר, which means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, also duration, eternity, everlasting, it also means, **generation**, period, age, circle, and in the form that it is used here, it means, **throughout your generations**; the **word**, BeKol, means, **in all**; the **word**, Moshboteykem, is from the **word**, Moshav, מוֹשָׁב, which means, sitting, seat, **dwelling**, residence, dwelt, habitations, meeting, session, situation, site, as an adjective it means, returned, made to sit, seated, and in th form that it is used here it means, **your dwellings**)

30 *Whoso kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.*

כָּל-מִכֵּה-נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת-הָרֹצֵחַ וְעַד אֶחָד לֹא-יִעֲנֶה בְּנֶפֶשׁ לְמוֹת)
 ש (יִשְׁפֹּט חַכָּם כֵּן וְכֵן וְעַד אֶחָד לֹא יִעֲנֶה בְּנֶפֶשׁ לְמוֹת) XZ
 Kal Makeh Nephesh LePiy Ediyim YiRtzach Et HaRotze'ach VeEd Echad Lo YaAneh
 BeNephesh LaMut, where the **word**, Kal, means, **all, the whole of, or whoso**, the **word**,
 Makeh, מִכָּה, means, beating, blow, stroke, wound, defeat, **kill**, plague and as an adjective, it
 means, smitten, beaten, struck; the **word**, Nephesh, נֶפֶשׁ, means, to breathe, to be breathed
 upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, **person**, heart,
 human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living
 being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be
 extended, refreshed himself, rested; the **word**, LePiy, is from the **word** Peh, פֶּה, means,
mouth, speech, side, commandment, edge, according to, per, **word**, hole, end, appointment,
 portion, tenor, sentence, after, assent, collar, speech, spoke, saying, command, opening,
 entrance, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter
 Peh, פ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points,
 and it means, edge, portion or side, according to, commandment, after, end, entry, hole, in
 mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it
 means here, and with the letter Lamed as a prefix, it means, **by the mouth of**, the **word**,
 Ediyim, is the plural of the **word**, Ed, עַד, or עוֹד a preposition and conjunction, means, to,
 unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it
 means, booty, to take away, tear away, it means, **witness, testimony, testify**, menstruation, to
 count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate,
 repeat, to admonish, charge, call, lift up, stand upright, give warning, it means, ornament,

jewel, choice, best, it is also the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested; the **word**, YiRtzach, is from the **word**, Ratzach, רָצַח, means, murder, murderer, slay, slayer, he broke, bruised, crushed, slaughter, he murdered, slew, **killed**, assassinated, he committed suicide; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, HaRotze'ach, is the **word** Ratzach, repeated and here, it is translated as, **the murderer**, the **word**, VeEd, וְעַד, or עַד a preposition and conjunction, means, to, unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, **witness**, testimony, testify, menstruation, to count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate, repeat, to admonish, charge, call, lift up, stand upright, give warning, it means, ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested; the **word**, Echad, means, **one**; the **word**, Lo, means, **no or not**; the **word**, YaAneh, עָנָה, means, to answer, reply, respond, heed, pay attention, announce, give account, afflict, humble, force, exercised sing, troubled, weakened, cause, to begin to speak, **bear witness**, establish, sing, bear, cry, it means, witness, **he responded as a witness, received an answer**, it also means, to hear, **testify**, to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means, to sing, he sang responsively, it means, to be bowed down, tormented, afflicted, oppressed, humbled, was low, was submissive, to thwart, frustrate, it is also the name of the daughter of Tzibeon the Hivite, it is also the name of one of the sons of Tzibeon, the **word**, BeNephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, **person**, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and with the letter Bet as a prefix, it is translated as, **against a person**, the **word**, LaMut, is from the **word**, Mot, מוֹת, means, dead, to die, he or she died, **put to death**, killed, death)

Here we are reminded once again that it takes **TWO** witnesses to the event of the actual murder, to condemn a man to death, and if there are not two witnesses, then, the man, that killed a person, is

permitted to flee to the city of refuge, and remain there until the death of the high Priest. Some people might say, that in this scenario, a murderer could be set free and escape the punishment that he rightly deserves, because of the lack of witnesses! But please remember that Yahweh is the final judge and if the man does not repent of his sins, then he will indeed suffer the second death when he is sent to the lake of fire after he has been judged by the Words of our heavenly Father's Torah of life made flesh, our Messiah.

31 Moreover you shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

וְלֹא־תִקְחוּ כֹפֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוּמָת)

אֶל־אֲשֶׁר הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוּמָת) אֶל־אֲשֶׁר הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוּמָת)

VeLo Tiqchu Kopher LeNephesh Rotze'ach Asher Hu Rasha LaMut Kiy Mot YuMat, where the *word*, VeLo, means, **and no or and not**, 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*, Kopher, כֹּפֶר, means, **to atone for, reconcile, make atonement, ransom**, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice; the *word*, LeNephesh, נֶפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, **life**, soul, life, mind, person, heart, human being, creature, body, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested; the *word*, Rotze'ach, is from the *word*, Ratzach, רָצַח, means, murder, **murderer**, slay, slayer, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide; 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*, Hu, means, **he**; the *word*, Rasha, רָשָׁע, means, **to be wicked, act wickedly**, declared guilty, he was found guilty, condemned as guilty, wicked, sinful, wicked sinner, guilty, wickedness, evil, iniquity, cruelty; the *word*, LaMut, is from the *word*, Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, **death**; 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 **words**, Mot YuMat, are both from the **word**, Mot, and together, they are translated as, **shall surely be put to death**)

This tells us that we are not to be concerned about the murderers death penalty, for he deserves that penalty because of what he has done.

32 And you shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

וְלֹא־תִקְחוּ כֹפֶר לְנוֹס אֶל־עִיר מִקְלָטוֹ לְשׁוּבָה לְשִׁבְתָּ בְּאֶרֶץ עַד־מוֹת הַכֹּהֵן

VeLo Tiqchu Kopher LaNus El Iyr Miqlato LaShuv Lashevet BaAretz Ad Mot HaKohen,

where the **word**, VeLo, means and no or and not, the Tiqchu is from the **word** Laqach, לקח, 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**, Kopher, כפר, means, **to atone for, reconcile, make atonement, ransom**, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice; the **word**, LaNus, נוס, means, **to flee, escape**, he trembled, **he ran away, fled, escaped**, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away; the **word**: El, אל, 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**, Iyr, עיר, means, **city**, town, to urbanize, it also means angel, watcher, awake, wakeful, to urbanize; the **word**, Miqlato, מקלט, means, **refuge, asylum**, to take in, receiver, radio set, recorded, and with the letter Vav as a suffix, it means, **his refuge**; the **word**, LaShuv, is from the **word**, Shuv, שוב, which means, to turn, **return**, turn back, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word**, Lashevet, is from the **word** Yashav, ישב, which means, to sit, remain, **dwell, abide, inhabit**, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained; the **word**, BaAretz, means, **in the land**, the **word**, Ad, עד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, **up to, even, until**, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the

word Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, **death**; 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)

Here we are also told that we are not to take any pity on the man slayer that has to live in the city of refuge because of what he has done, and through that pity, allow him to leave the city of refuge before the death of the high Priest.

33 So you shall not pollute the land wherein you are: for blood defiles the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

וְלֹא־תַחַנְּפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בְּהָ עַי הַדָּם הוּא יַחַנְּיף אֶת־הָאָרֶץ וְלֹא־יִכָּפֵר (לְדָם אֲשֶׁר שָׁפַד־בָּהּ כִּי־אֵם בְּרָם שָׁפְכוּ

אֶל־אֶרֶץ אֲשֶׁר אֵתֶם בְּהָ עַי הַדָּם הוּא יַחַנְּיף אֶת־הָאָרֶץ וְלֹא־יִכָּפֵר (לְדָם אֲשֶׁר שָׁפַד־בָּהּ כִּי־אֵם בְּרָם שָׁפְכוּ

VeLo TaChaniyphu Et HaAretz Asher Atem Bah Kiy HaDam Hu YaChaniyph Et HaAretz VelaAretz Lo YeKuphar LaDam Asher Shuphak Bah Kiy Im BeDam Shophko, where the **word**, VeLo, means, **and no or and not**; the **word**, TaChaniyphu, is from the **word**, Chaneph, חָנֵף, means, **to be polluted, be profaned, impious**, ruthlessness was godless, was hypocritical; 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**, 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**, Atem, means, **you**; the **word**, Bah, בָּהּ, is an inflected personal

pronoun, meaning, in, by or with him, *in, by or with it, therein*; 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*, HaDam, means, *the blood*; the *word*, Hu, הוּא, means, *he or it*; the *word*, YaChaniyph, is from the *word*, Chaneph, חָנֵף, which means, *to be polluted, be profaned*, impious, ruthlessness was godless, was hypocritical; the *word*, Et, is repeated and it is defined above, the *word*, HaAretz, means, *the land*, the *word* VelaAretz, means, *and the land*; the *word*, Lo, means, *no or not*; the *word*, YeKuphar, is from the *word*, Kaphar, כָּפַר, which means, to atone for, reconcile, make atonement, ransom, expiate, appease, he forgave, atoned, *he washed away, he wiped off, cleansed* pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, *cleanse, disannul*, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means, pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the *word*, LaDam, means of the blood; the *word*, Asher, is repeated and here, it is translated as, which; the *word*, Shuphak, שָׁפַךְ, means, *to pour, pour out, shed, spill*, he poured from one vessel into another, he emptied out, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the *word*, Bah, is repeated, and here, it is translated as, in it, the *word*, Kiy, is repeated, and here it is translated as, *but*; the *word*, Im, אִם, as a conjunction, it means, if, or, whether, although, verily, when, on condition, although, also, Oh, that, when; hence as a negative not, doubtless, *but*, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the *word*, BeDam, by the blood; the *word*, Shophko, is from the *word*, Shaphak, שָׁפַךְ, means, *to pour, pour out, shed, spill*, he poured from one vessel into another, he emptied out, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, and in the form that it is used here, it means, *him that shed it*)

It is very important that we understand the gravity of what is said in this verse. For if we feel or express pity for this man slayer, and somehow allow him to leave the city of refuge and come back to his home, before the death of the high priest, Yahweh makes it very clear that we are polluting the Promised Land that He has given us, for according to Yahweh, (the shedding of innocent) blood defiles the land: and the land cannot be cleansed of the blood that is shed therein, **BUT** by the blood of him that shed it, or by his proxy, which happens to be the High Priest, who is a shadow picture of Messiah.

34 Do **NOT** defile therefore the land which you shall inhabit, wherein I dwell: for I YHVH dwell among the children of Yisrael.

וְלֹא תִטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שׁוֹכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

לֹא תִטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שׁוֹכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

VeLo TeTame Et HaAretz Asher Atem Yoshviym Bah Asher Aniy Shoken Betokah Kiy Aniy

YHVH Shoken Betok Beney Yisrael, where the **word**, VeLo, means and no or and not, the **word** TeTame, טמא, means, **unclean, spiritual impurity**, it is also called an absence of holiness, it means, ritual impurity, **defiled**, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority; the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things, the **word**, HaAretz, אֶרֶץ, which means, earth, **land**, country, ground; the **word**, 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**, Atem, means, **you**, the **word**, Yoshviym, is from the **word**, Yashav, יָשַׁב, means, to sit, remain, dwell, abide, **inhabit**, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, and in the form that it is used here it means, **you shall inhabit**; the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, in or with him, in or with it, **therein**; the **word**, Asher, is repeated and here it is translated as, which, the **word**, Aniy, means, **I**, the **word**, Shoken, שָׁכַן, means, **to settle down, dwell, abide, he settled down, dwelled, abode, established, remained, he made to dwell, be settled in a home**, a haven, built a dwelling house for himself, he put, placed, dweller, inhabitant, resident, citizen, neighbour, dwelling, lodging, habitation, the BeTokah, is from the **word**, Tavek, תָּוֶךְ, which means, **in the midst of, middle, between, among**, in, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit; the **word**, 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**, Aniy, means, **I**; the **word**, YHVH, is the Name,

Yahweh, Yahuwah or Yehovah; the *word*, Shoken, is from the *word* Shakan, שָׁכַן, which means, *to settle down, dwell, abide, he settled down, dwelled, abode, established, remained, he made to dwell, be settled in a home, a haven, built a dwelling house for himself*, he put, placed, dweller, inhabitant, resident, citizen, neighbour, dwelling, lodging, habitation, the *word*, BeTok, is repeated and here, it is translated as, *among*, 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*)

Yahweh clearly warns us, that **IF and WHEN**, we disobey His Commandments, we are actually polluting the Land that He has given us, therefore it is the responsibility of each and every individual, to try to the best of their ability to believe, follow and obey all the Words of our heavenly Father's Torah of Life, thereby keeping all pollution out of the Land of Promise, which is a shadow picture of our heavenly Father's everlasting kingdom, where there will be **NO SIN** for eternity, and since, Sin, is defined as, transgressing the Words of the Torah of our heavenly Father, then, that means, that all people that are indeed in the kingdom of Elohim, will be keeping, following and obeying the Words of the Torah of our heavenly Father. **FOREVER**.

There are two stand-alone Aleph Tavs in this section of Bamidbar 35

*Verse 6 And among the cities which you shall give unto the Levites **Aleph Tav**, there shall be six cities for refuge, which ye shall appoint for the man-slayer; that he may flee thither: and to them ye shall add forty and two cities.*

*Verse 14 **Aleph Tav** You shall give three cities on this side Jordan, and three cities shall you give in the land of Canaan, which shall be cities of refuge.*

These stand alone Aleph Tav letters, that represent our Messiah, tells me that Yahweh/Messiah was involved in ensuring that the Levites establish these cities refuge, because He is a forgiving Elohim, that does **NOT** want even one person to perish, but that **ALL** people would turn from their wicked ways and live.

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, שְׁלוֹמֵ עֲלֵיכֶם, Shalom Aleykem. Amein