

Study of Bamidbar 4

by Marc Gravelle

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Bamidbar 4:1-49

1 And Yahweh spoke unto Mosheh and unto Aharon, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר
וַיֵּדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

VayeDaber YHVH El Mosheh VeEl Aharon 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, Yehovah, the **word**, El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, VeEl, is the **word** El repeated and here it is translated as, and unto, the **word** or name Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, 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)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a **verse** that states: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּתֹר סִינַי לֵאמֹר, VayeDaber And spoke, Yahweh, Yahweh, El unto, Mosheh in the Mount Sinai, saying; I believe it is very important for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding. Whether it is Mount Sinai or any other place, I believe it is important that we understand that anytime that this phrase וַיְדַבֵּר יְהוָה אֶל-???, and Yahweh spoke onto a certain person

(insert name), saying, is used in Scripture, please pay very close attention to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life)

2 Take the sum of the sons of Qehat from among the sons of Leviy, after their families, by the house of their fathers,

נָשָׂא אֶת־רֹאשׁ בְּנֵי קְהַת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבַיִת אֲבוֹתָם)

נָשָׂא אֶת־רֹאשׁ בְּנֵי קְהַת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבַיִת אֲבוֹתָם

Naso Et Rosh Beney Qehat MiTok Beney Leviy LiMishpechotam LeBeyt Avotam, where the **word**, Naso, is from the **word** Nasi, נָשָׂא, means, exalted one, king, sheik, prince, captain, chief, ruler, governor, **to lift, to raise, to carry, take, he lifted, raised**, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he transported, transferred, it also means to deceive, beguile, emptiness, vanity, he imposed upon, the **word** Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Rosh, רֹאשׁ, means, **head, chief, leader**, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, Beney, means, **the children, or the sons of**, the **word** or name, Qehat, קְהַת, is the **name of Levi's second son**, and his name means, **to ally oneself, allied**, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Qehatiy (Kohatites), the **word**, MiTok, is from the **word** Tavek, תּוֹךְ, means, **in the midst of, middle, between, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, Beney, is repeated and it means, **the children or the sons of**, the **word** or name, Leviy, לֵוִי, means, **to be joined, joined together, to accompany**, it is also **the name of the son of Ya'aqov and Leah**, and without the Yod suffix, the letters, Lamed Vav, לו, mean, would that, oh that, if only, and with the Yod ם suffix, it means, if only I had, or would that I, or, if only I, the **word**, LiMishpechotam, is from the **word** Mishpachah, מִשְׁפָּחָה, means, **family, kindred, clan, species, kind, race**, offspring, the **word**, LeBeyt, means, the house of, the **word**, Avotam, is from the **word**, Av, אָב, means, **father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief**, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, **their fathers**)

As I read *chapter 4*, there are three *verses* that jumped out at me; *verses 2, 22 & 29*. *Verse 2*, in English, says; Take the sum of the sons of Kohath, but in Hebrew it says, Nasa Et Rosh Beney Qehat, נִשָּׂא אֶת־רֹאשׁ בְּנֵי קֹהַת; *verse 22*, in English, says, take also the sum of the sons of Gershon, but in Hebrew it says, Nasa Et Rosh Beney Gershon, נִשָּׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן. The direct translation of both of these phrases, is, *lift up the Aleph Tav, the head of the sons of*, and then it gives the name of Qehat in one *verse*, and the name Gershon in the other *verse*. However in *verse 29*, in English, it says, as for the sons of Merari, you shall number them after their families, but in Hebrew it says, Beney Merari LeMishpachotam LeBeyt Avotam Tiphqod Otam, בְּנֵי מֵרָרִי לְמִשְׁפַּחְתָּם לְבֵית־אֲבוֹתָם תִּפְקְדוּ אֹתָם, *the sons of Merari, by their families, by the house of their fathers you shall number them*. It is quite evident that the *verses that describe the sons of Qehat and Gershon* are very different than the *verse that describes the sons Merari*. Why is that? Furthermore, when the names of the children of Aharon are mentioned in Bamidbar, 3:17, the order of the names are different than the order we find here in *chapter 4*. In Bamidbar 3:17 the order of the names, are, Gershon, Qehat, and Merari, but here, in *chapter 4* the first son mentioned, is Qehat, then Gershon, and then, Merari. Why is that, why did Yahweh choose to change the order of their names? Let me tell you what think Yahweh is communicating to us, by changing the order of the names of the sons of Leviy.

I believe that this tells us, that there are ***three types or categories of people in this world of ours***; the name Qehat, means, assembly, allied, and it is from the root ***word*** Qahal, which is what the Assembly of Elohim in the wilderness, is called, a Qahal. The name Gershon, means, alienated or divorced, and it is from the root ***word*** Ger which means, gentile or stranger. The name Merari means, bitter, and it is from the root ***word*** Mar which means a *difficult or bitter taste or experience*, gloomy, cruel, angry, and it is also associated with the root ***word***, Marah, מָרָה, which means, *having a harsh disagreeable, acrid taste, and it also means, to be rebellious or disobedient*.

Therefore, I have put all the definitions of these words and phrases together, in order to show you what I believe Yahweh is communicating to us, through sovereignly choosing to change the order of ***how***, the names of the sons of Leviy are presented to us. I believe that the name Qehat, which is from the root word Qahal or assembly, speaks of the House of Judah, and the name Gershon is from the root word Ger, גֵּר, which means stranger, and I believe that it speaks or represents, the House of Ephraim, who are strangers in the land where they now reside. Both of these houses, the house of Yehudah (*Judah, which today, is represented by the man made religion of Judaism*) and the house of Ephraim (*which today is represented by Christianity and Catholicism*), believe in the fact that there is a Messiah, although they may disagree on who He is, they still agree that He is the Son of our heavenly Father, and that He has or is to come, as Messiah Ben Yoseph, and that, He will return as Messiah Ben David; which means that He first came to earth, as a suffering servant and that He will return to earth, in the Father's timing, as our conquering King. Scripture also makes it very clear, that one day, these two houses, will indeed be reunited.

However, when it comes to the name Merariy, I believe that the definition of his name, describes the third type of person, for the name Merariy is from the root words Mar, מָר, which means, bitter, bitterness, discontented, and the word Marah מָרָה, which means, rebellious disagreeable, self centred unbeliever, disobedient.

Therefore, from the definition of these names, we can see that both, the House of Qehat (Judaism) and the House of Gershon (Christianity) have the **Word** of Elohim in their lives, although it is **NOT** the complete and unedited **Word** of Elohim, still, they have come to believe, at least in part, in the **Words** of the Torah of our heavenly Father, and I believe that that is why, that Yahweh instructs them, to **LIFT UP THE ALEPH TAV, Messiah, and make Him, THE HEAD OF YOUR HOUSES**. Even though the pure **Word** of Elohim has been somewhat polluted in both camps, they are still trying to keep the **Word** of Elohim as best they can, while those of the House of Merari, **do NOT have the Aleph Tav, the word of Elohim anywhere in their camp**, and that is why I believe they represent the peoples of the world.

Romans 11:25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Yisrael, until the fullness of the Gentiles is achieved.

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמֵעָלָה וְעַד בֶּן-חַמִּישִׁים שָׁנָה כָּל-בָּא לְצִבְיָא לְעִשׂוֹת מְלָאכָה בְּאֹהֶל (מוֹעֵד

יִפְּחֵהוּ מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמֵעָלָה וְעַד בֶּן-חַמִּישִׁים שָׁנָה כָּל-בָּא לְצִבְיָא לְעִשׂוֹת מְלָאכָה בְּאֹהֶל מוֹעֵד

MiBen Shloshiyim Shanah VaMalah VeAd Ben Chamishiyim Shanah Kal Ba LaTzava LaAsot Melakah BeOhel Moed, where the **word**, MiBen, is from the **word**, Ben, which means, of, or from the children or sons, the **word**, Shloshiyim, means, thirty, the **word**, Shanah, שָׁנָה, means, **year, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed**, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, VaMalah, is from the **word**, Ma'al, מַעַל, which means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, **upward, above, on high, overhead, from the top**, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the **word**, VeAd, וְעַד, 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**, Ben, means, a son of, the **word**, Chamishiyim, means, fifty, the **word**, Shanah, is repeated, and here it is translated as, years old, the **word**, Kal, means, **all, the whole of**, the **word**, Ba, בָּא, means, he who comes, he who arrives, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, to come, come in, arrive, **enter**, reach, happen, set, and without the letter Vav we form the **word** Bo,

which means, he who comes, he who arrives, coming, subsequent, next, the **word**, LaTzava, **צבא**, or **צבאה**, means, **army, host, military service**, war, warfare, to wage war, he fought, he was mustered, serve, service, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צבאות**, the **word**, LaAsot, is from the **word** Asah, (**עשה**), means, **do, did, committed, make, wrought, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform**, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Melakah, **מלאכה**, means, **work, occupation, service**, workmanship, use, goods, property, the **word**, BeOhel, **אֹהֶל**, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, **מוֹעֵד**, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, **עַד**, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

4 This shall be the service of the sons of Qehat in the tabernacle of the congregation, about the most holy things:

זאת עבדת בני־קהת באהל מועד קדש הקדשים)

זאת עבדת בני־קהת באהל מועד קדש הקדשים

Zot Avodat Beney Qehat BeOhel Moed Qodesh HaQadashiym, where the **word**, Zot, **זֹאת**, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, **ז**, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph **א** and Tav, **ת**, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin **ז**, represents, and therefore, I believe, that every time you see this **word** Zot, **זֹאת**, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, Avodat, is from the **word**, Avodah, **עבודה** or **עבדה**, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, the **word**, Beney, means the children or the sons of, the **word** or name, Qehat, **קֵהַת**, is **the name of Levi's second son**, and his name means, **to ally oneself, allied**, he is the father

of Amram, Izher, Hebron and Uzziel patriarch of the Kohatites, the **word**, BeOhel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **words**, Qodesh HaQadashiym, means, **the most holy place**)

5 And when the camp sets forward, Aharon shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it:

וּבָא אַהֲרֹן וּבָנָיו בְּנֹסַע הַמַּחֲנֶה וְהוֹרִידוּ אֶת פָּרֹקֶת הַמָּסָךְ וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת)
 הָפַח אֶת אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת
 אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת
 אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת וְכִסּוּ בָהּ אֶת אֲרֹן הָעֵדוּת

UBa Aharon UBanayv BiNisa HaMachaney VeHoridu Et Paroket HaMasak VeKisu Bah Et Aron HaEdut, where the **word**, UBa, is form the **word**, Ba, בָּא, which means, **he who comes, he who arrives, coming**, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, **to come, come in, arrive, enter, reach, happen**, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word** or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, UBanayv, is from the **word**, Ben, which means, **son**, and in the form that it is used here, it means, **and his sons**, the **word**, BiNisa, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, HaMachaney, מַחֲנֶה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, VeHoridu, is form the **word** Yarad, יָרַד, which means, **to come, or go down, descend, he went down, descended, take down**, he came to, arrived at, he caused to go down, lowered, brought down, he was removed, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS**

confused, to dress, garment, raiment, mantle, cloak, *cloth*, clothes, Tekelet, תכלת, means, *violet purple die from the purple gland of the Murex brandaris die*, it means, *greenish, light blue colour, dark blue, violet or purple colour*, the *word*, VeNatnu, is from the *word*, Natan, נתן, means, to give, gave, 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*, Alayv, עליו, means, on or onto it, thereon, upon, near, next to, about, for, *or over him or it*, the *word*, Et, את, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, את, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaQarot, is from the *word*, Qe'arah, קערה, which means, *dish, platter*, bottom, depth, keel of a ship, pit, hole, cavity, depression, the *word*, VeEt, is the *word*, Et, repeated, and it is defined above, the *word*, HaKapot, is from the *word*, Kaph, כף, which means, hand, palm, the open hand, the hollow of the palm of the hand, sole of the foot, the paw of an animal, it means, pan, censer, handle, branch, *spoon*, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the *word*, VeEt, is the *word*, Et, repeated, and it is defined above, the *word*, HaMenaqiyot, is from the *word* Menaqiyt, מנקהית, which means, *sacrificial bowl or basin for holding blood*, the *word*, VeEt, is the *word* Et, repeated and it is defined above, the *word*, Qesot, is from the *word*, Qasah, קשה, which means, *vessel for libation, urn, jar, jug, cup*, the *word*, HaNasek, נסך, means, *to pour, pour out, made libation*, he cast metal images, was poured, was made a libation, was installed, *drink offering*, libation, to pour a molten image or idol, to weave, he wove, the *word*, VeLechem, להם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, *bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals*, fruit, meat, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the *word*, HaTamiyd, תמיד, means, *continually, constantly, always*, it represents *the daily offering in the Temple for it was to always be put on the altar, every day*, to stretch, prolong, made to continue, the *word*, Alayv, עליו, means, *on or onto it, thereon, upon, near, next to, about, for, or over him or it*, the *word*, YiHyeh, is from the *word*, Hayah, היה, means, is, also, to be, exist, are, were, happen, shall happen, *it shall be*, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he

remained, it came to pass, happened, it was done, brought about, he caused something to become, he made)

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

וּפְרָשׁוּ עֲלֵיהֶם בְּגָד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵה עוֹר תַּחַשׁ וְשָׁמוּ אֶת־בַּדָּיו

UParsu Aleyhem Beged Tola'at Shaniy VeKesu Oto BeMikseh Or Tachash VeSamu Et Badayv where the **word**, Uparsu, is from the **word**, Paras, פָּרַשׁ, means, **to spread**, to split, divide, hinder, break, broke bread, broke the neck of an animal, he divided bread into slices, it means, to have hoofs, the animal had hoofs, he trod with the hoofs, it means bird of prey, the vulture, it means, curtain, carpet, that which is spread or extended, the half of something, the half of a mina, the half of a length of a furrow, share, reward, premium, a field containing a grave, grave area, the **word**, Aleyhem, means, **on or upon them**, the **word**, Beged, בָּגַד, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, raiment, mantle, **cloak, cloth**, clothes, the **word**, Tola'at, תּוֹלַעַת, or תּוֹלַעַת means, **worm, worm like, maggot, a crimson grub, crimson cloth, scarlet**, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי, which means, **scarlet, crimson, crimson thread**, and as an adjective it means, second, it also means, difference, variance, it means, tooth, dental, the **word**, VeKisu, is from the **word**, Kasah, כָּסָה, which means, **to cover, he covered, covering, he hid, concealed, was covered**, was hidden, was concealed, he hid himself, the **word**, Oto, means, **he or it**, the **word**, BeMikseh, בְּמִכְסֵה, means, **cover, covering**, covering of fat upon the intestines, it also means, number, amount, valuation, worth, the **word**, Or, עוֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, Tachash, תַּחַשׁ, means, **dolphin**, but some scholars say, it means, **a clean animal with fur, probably a species of antelope or badger**, the **word**, VeSamu, is form the **word**, Siym, שִׁים or Sum, שָׁמוּ, which means, **to place, put, set**, remove, he laid, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also

the *word*, Malqacheyha, is form the *word*, מַלְקָחִים, which means, *pincers, tweezers, snuffers, tongs*, the *word*, VeEt, is the *word*, Et, repeated, and it is defined above, the *word*, Machtoteyha, is form the *word* Machtah, (מַחְתָּה), which means, *fire pan, censor, snuff dish*, it also means, terror, destruction, ruin, to be shattered, be broken, be dismayed, be terrified, the *word*, VeEt, is the *word*, Et, repeated once more, and it is defined above, the *word*, Kal, means all, the whole of, the *word*, Keley, 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*, Shannah, is from the *word* Shemen, שָׁמֵן, 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, 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, whereon, that, such as, *wherewith, which, with which*, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, YeShartu, is from the *word*, Sharat, שָׂרַת, which means, *to serve, minister, officiate*, he officiated as a priest in the Sanctuary, or, in the Temple, served filled an office, service, ministry, servant, the *word*, Lah, לָהּ, means, *to her or to it*, the *word*, BaHem, means, with)

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

וְנָתַנּוּ אֹתָהּ וְאֶת־כָּל־כֵּלֶיהָ אֶל־מִכְסֵה עוֹר תַּחַשׁ וְנָתַנּוּ עַל־הַמּוֹט

וְנָתַנּוּ אֹתָהּ וְאֶת־כָּל־כֵּלֶיהָ אֶל־מִכְסֵה עוֹר תַּחַשׁ וְנָתַנּוּ עַל־הַמּוֹט

VeNatnu Otah VeEt Kal Keleyha El Mikseh Or Tachash VeNatnu Al HaMot, where the *word*, VeNatnu, is from the *word*, Natan, נָתַן, means, to give, gave, 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*, Otah, אֹתָהּ, means, you, thou, *it*, the *word*, VeEt, is from the *word*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אֵת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS*

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, and in the form that it is used here it means, **and they shall take**, the **word**, Et, **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, Keley, **כֵּלִי**, 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**, HaSharet, **שָׂרֵת**, means, **to serve, minister, officiate, he officiated as a priest in the Sanctuary**, or, in the Temple, served filled an office, service, ministry, servant, 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, whereon, that, such as, **wherewith, which, with which**, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YiShartu, is the **word** Sharat, **שָׂרֵת**, repeated and here it is translated as, they minister, the **word**, Bam, **בָּם**, means, **in them**, the **word** BaQodesh, **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, the **word**, VeNatanu, is from the **word** Natan, **נָתַן**, which means, to give, gave, 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, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Beged, בָּגַד, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, raiment, mantle, **cloak, cloth, clothes**, the *word*, Tekelet, תְּכֵלֶת, means, **violet purple die from the purple gland of the Murex brandaris die, it means, greenish, light blue colour, dark blue, violet or purple colour**, the *word*, VeKisu, is from the *word*, Kasah, כָּסָה, which means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the *word*, Otam, means, **them**, the *word*, BeMikseh, מִכְסֵה, means, **cover, covering**, covering of fat upon the intestines, it also means, number, amount, valuation, worth, the *word*, Or, עוֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the *word*, Tachash, תַּחַשׁ, means, **dolphin, but some scholars say, it means, a clean animal with fur, probably a species of antelope or badger**, the *word*, VeNatan, is the *word* Natan repeated and here it is translated as, **and shall put**, the *word*, Al, אֶל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, against, on top**, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, HaMot, is from the *word*, Mot, מוֹט, which means, to totter, shake, slip, stagger, was shaken, was overthrown, he shook, he overthrew, he caused to fall, he deviated from the right course, cast, threw down, slipping, falling, it also means, **pole, bar, staff, yoke**)

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפָרְשׁוּ עָלָיו בִּגְדֵי אַרְגָּמָן
 וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפָרְשׁוּ עָלָיו בִּגְדֵי אַרְגָּמָן

VeDishnu Et HaMizbe'ach UParshu Alayv Beged Argaman, where the *word*, VeDishnu, is from the *word*, Deshen, דִּשֵׁן, which means, **removal of ashes from the altar**, fertilization, he fattened, fat, fresh, it is also the name of the fifth son of Seiyr, and he was one of the chiefs of the Horite Clan, the *word*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the *words* that created all things, the *word*, HaMizbe'ach

contain, measure, all, the whole of, 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, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, **wherewith**, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YeSartu, is from the **word** Sharat, שָׂרַת, which means, **to serve, minister, officiate, he officiated as a priest in the Sanctuary, or, in the Temple**, served filled an office, service, ministry, servant, the **word**, Alayv, is repeated and here it is translated as, around it, the **word**, BaHem, means, **with**, the **word**, Et, is repeated and it is defined above, the **word**, HaMachtot, is the plural of the **word** Machtah, מַחְתָּה, which means, **fire pan, censor, snuff dish**, it also means, terror, destruction, ruin, to be shattered, be broken, be dismayed, be terrified, the **word**, Et, is repeated once again, and it is defined above, the **word**, HaMizlagot, is the plural of the **word**, Mazleg, מִזְלֵג, or Mazlegah, מִזְלָגָה, which means, **fork**, the **word**, VeEt, is the **word** Et repeated again and it is defined above, the **word**, HaYa'iyim, is the plural of the **word** Ya, יַע, which means, shovel, the **word**, VeEt, is the **word**, Et, is repeated once again, and it is defined above, the **word**, HaMizraqot, is the plural of the **word**, Mizraq, מִזְרָק, which means, **basin, pan, syringe**, to throw toss, sprinkle, the **word**, Kol, means all, the whole of, the **word**, Keley, is repeated and here it is translated as, the vessels, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, UParsu, is from the **word** Paras, פָּרַשׁ, means, **to spread**, to split, divide, hinder, break, broke bread, broke the neck of an animal, he divided bread into slices, it means, to have hoofs, the animal had hoofs, he trod with the hoofs, it means bird of prey, the vulture, it means, curtain, carpet, that which is spread or extended, the half of something, the half of a mina, the half of a length of a furrow, share, reward, premium, a field containing a grave, grave area, the **word**, Alayv, is repeated and here it is translated as, upon it, the **word**, Kesiyu, כִּסְיוֹ, means, **covering, cover, lid**, and as an adjective, it means, covered, it is from the **word** Kasah, which means, to cover, he covered, covering, the **word**, Or, עוֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, Tachash, תַּחַשׁ, means, **dolphin, but some scholars say, it means, a clean animal with fur, probably a species of antelope or badger**, the **word**, Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, VeSamu, is from the **word**, Siym, שִׁים or Sum, שָׁם, which means, **to place, put, set**, remove, he laid, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Badayv, is from the **word** Bad, בַּד, means, linen, linen cloth, linen material, it also means, **bar, pole, rod, stave, branch of a tree**,

it means, beside, alone, only, strength, apart, bars, each, except, beside him, like, themselves, part, portion, separate, separately, something cut off, something separated, part of something, it also means, lie, fabrication, to invent, fabricate, concoct)

Here in *verses 5 through 14*, we are told what the sons of Qehat are to do, and it begins first with Aharon and his sons, and it says, they are in charge of:

- Taking down the covering veil
- Covering the Ark of the Testimony
- Putting a cover of badgers skins on it
- Spreading a blue cloth over the Ark
- Putting the staves in
- Take the table of show bread, the bread shall continually be on it, & put a blue cover over it.
- Put on the dishes, the spoons, the bowls on the dishes etc,
- They shall put a cloth of scarlet and cover it all with badger skins
- Take the menorah and cover it with a blue cloth, along with its lamps, its tongs and its snuff dishes and all the oil
- Take the golden altar of incense and cover it with a blue cloth
- Take the instruments of the ministry and cover it with a blue cloth
- Take the ashes from the altar and spread a purple cloth thereon

As you can see the sons of Aharon were to treat all of the Holy Things with respect, and with much care and attention, because these Holy items are what our heavenly Father commanded them to build.

In Scripture, and especially in the construction of the Tabernacle, colours have certain meanings, and in these *verses* the colour blue, represents, heaven; the colour red, represents man, and the colour purple, which is 100% red, mixed with 100% blue, speaks of our Messiah, who is from heaven, but was one hundred percent man and one hundred percent Elohim, but without His deity while He was here on earth with us.

We are told that everything is covered in blue, and the table of showbread has an extra covering of scarlet cloth and the ashes are covered with a purple cloth.

The combination of scarlet, which is the colour of blood, represents man, and the showbread, tells us, that man is to follow Messiah and ***eat of the heavenly bread*** which is the ***Word*** of our heavenly Father's Living Torah, and when we do that, when we internalize the ***Word*** of our heavenly Father's Torah of Life, and choose to believe, follow and obey it, that, my friends is ***WHEN***, we become a Light onto the nations of the world, that are mired in darkness, and, the combination of the ashes and the purple tell us that Messiah would be, fully consumed for us, and that we, in turn, should be willing to be fully consumed for the Living Torah of our heavenly Father. We are to be people that are ready and willing, to do our heavenly Father's bidding, as Messiah did and taught us to do, while He was here on earth.

all, the whole of, the **word**, HaQodesh, is the **word** Qadosh repeated, and her eit is translated as, the Sanctuary, the **word**, BiNsoa, is from the **word**, Nasa, נָסַע, which means, **to pull out, to set out, go forward, move, depart, to journey, he pulled out, he set out, departed, he journeyed, he travelled**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, HaMachaneh, מַחֲנֵה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, VeAcharey, אַחֲרָי, means, behind, **after, afterward**, since, other, the hinder part, the **word**, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, so, it is so, as, he did so, rightly so, thus, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice, and when these two **word** Acharey-Ken אַחֲרֵי-כֵן are attached to each other, they are translated as and afterwards, or and following, the **word**, YaBo'u, is from the **word**, Bo, בָּא, means, to go or come in, **come, came, arrive**, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and with the letter Yod as a prefix, it means, **shall come**, the **word**, Beney, means, **the sons of**, the **word** or name, Qehat, קְהָת, is the name of Levi's second son, and his name means, **to ally oneself, allied**, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Kohatites, the **word**, LaSet, is form the **word** Nasah, נָסַח, or Nasa, נָסַח, which means, **bear, take, bare, carry, take or carry away, borne, armour bearer**, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, VeLo, means and no or and not, the **word**, Yigu, is from the **word**, Naga, נָגַע, means, **to touch, lay the hand upon for any purpose; he touched, he reached, he caused to touch**, applied, approached, drew near, it came, arrived, be able to bring, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, lay the hand upon for any purpose; euphemistically, it means to lie with a woman, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaQodesh, קָדֵשׁ, 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, the **word**, VeMetu, is from the **word**, Mot, מוֹת, means, **dead, to die, he or she died, put to death, killed, death**, and here it is translated as, **lest he die**, the **word**, Eleh, means these, the **word**, Masa, מַשָּׂא, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, the **word**, Beney, means, **the children and or the sons of**, the **word** or name, Qehat, קִהָת, is **the name of Levi's second son**, and his name means, **to ally oneself, allied**, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Kohatites, the **word**, BeOhel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

In *verse 15* we are told, that after the sons of Aharon had made an end of covering the sanctuary and **ALL** of its parts, the sons of Qehat, the Qehatiy, were to come and bear the sanctuary, and there is a warning given to them, it says: **BUT they shall NOT touch any of the Holy things lest they die**. Just imagine the level of importance Yahweh has placed upon His **Holy things** that **NO ONE ELSE, except the ones that He has appointed are allowed to touch His holy things**, which means, that only the sons of Aharon, **who have been anointed as priests**, **AND** who dedicated themselves to serving Yahweh, are permitted by Yahweh to touch His Holy things. This is a very important part, because, Yahweh, has commanded all of us, that we, you and I, **ARE to be kingdom of priests, and a Holy Nation**. Which means, that **IF** we, you and I, do indeed become a kingdom of Priest, we too will be able to draw near to Yahweh's Tabernacle, and actually touch, His Holy Things. What a beautiful picture that paints in my minds eye!

16 And to the office of Eleazar the son of Aharon the priest pertains the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

וּבְקִדָּת אֱלֹעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן שֶׁמֶן הַמָּאֹר וּקְטֹרֶת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן)
הַמִּשְׁחָה בְּקִדָּת כָּל־הַמִּשְׁכָּן וְכָל־אֲשֶׁר־בּוֹ בְּקֹדֶשׁ וּבְכִלָּיו

וְכִי־יִבָּרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם
וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם וְעָלְתָה אֲנִי עִלְיָם

UPequdat Elazar Ben Aharon HaKohen Shemen HaMa'or or UQetoret HaSamiym UMinchat HaTamiyd VeShemen HaMishchah Pequdat Kal HaMishkan VeKal Asher Bo BeQodesh UbeKelayy, where the **word**, UPequdat, is from the **word**, Paqad, פָּקַד, means, number, visit, punish, appoint, common, miss, set, charge, governor, lack, **oversight, office**, officers, counted, empty, **ruler, overseer**, judgment, to attend to, take care of, he inquired, saw to,

commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, counted, enumerated, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word** or name, Elazar, אֶלְעָזָר, is the name of one of Aharon's sons, and his name is also a composite **word**, made of the **words**, El, which is a short form of the title, Elohim, and the **word** Azar, עָזָר, means, to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**, the **word**, Ben, means son, the **word** or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, HaKohen, means, **the priest**, the **word**, Shemen, 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**, HaMa'or, is the **word**, Ma'or מֵאוֹר or, מֵאוֹר or מֵאוֹרָה or מֵאוֹרָה, which means, **light, luminary**, light hole, to become light, aired, ventilated, the **word**, UQetoret, קֵטֶרֶת, means, **smoke, fumigation, odour of a sacrifice, perfume, sweet odour, incense**, the **word**, HaSamiym, is the plural of the **word** Dam, דָּם, which means, **sweet spice, perfume, to smell sweet, an aroma, a sweet spice**, a drug, medicine, poison, plant, the **word**, UMinchat, is from the **word**, Minchah, מִנְחָה, which means, **gift, present, tribute, offering, especially a meal or food offering**, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, HaTamiyd, תָּמִיד, means, **continually, constantly, always**, it represents the daily offering in the Temple for it was to always be put on the altar, every day, to stretch, prolong, made to continue, the **word**, VeShemen, 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**, HaMishchah, מִשְׁחָה, means, **ointment, unction, anointing oil**, cleansing paste, to smear, anoint, anointing, consecrated portion, it is from the **word** Mashach, which means, to smear, anoint, to smash, shatter, to spread oil over, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, it means, consecrated portion, it also means, swimming race, swimming contest, by implication, a consecratory gift, the **word**, Pequdat, is from the **word**, Pequdah, פְּקֻדָּה, means, to muster, numbering, visitation, punishment, **oversight, charge, officers, command, order**, the **word**, Kal, means, **all, the whole of**, the **word**, HaMishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle, to dwell**, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, VeKal, means, **and all, or and the whole of**, 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, whereon, **that, that is**, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because,

forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, **where, whereas, wherein, wherewith**, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Bo, בּוֹ, means, in, on or over him, in, on or over it, of it, **thereof, therewith**, before him, **therein**, the **word**, BeQodesh, שְׁקֵדֵשׁ, 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, the **word**, UbeKelayv, is from the **word**, Keley, כֵּלִי, 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)

Verse 16 tells us that Elazar was to be in charge of the oil for the lamp, the sweet incense and the daily meat offering, the anointing oil, and he was to oversee all that has to do with the tabernacle of the congregation, including all of the vessels of the sanctuary.

I believe that his duties are very important, for I believe that they are a shadow picture of something greater. For example:

The oil for the lamp, is a picture of the Torah

The sweet incense, is a picture of the prayers of the saints

The daily meat offering, is a picture of the daily bread

The anointing oil, is a picture of the Holy Spirit

The oversight of the entire Tabernacle, is a picture of the High Priest who is mandated, to obey **ALL** the commandments of Yahweh.

As you know, the Tabernacle and all its parts, **IS** actually a shadow picture of our Messiah, who **IS** the Words of the Living Torah of our heavenly Father, His inerrant and everlasting teaching and instructions, made **FLESH**. Therefore, since Scripture makes it very clear, that Messiah **IS indeed**, the Words of the Living Torah of our heavenly Father made flesh, we can safely say, that Elazar was in charge of guarding and teaching the Words of the Torah of our heavenly Father, without adding anything to it, **NOR** taking anything away from it. I believe that Yahweh made Elazar, his brother, Qehat's, keeper, when he said, in *verse 18* *Cut you not off the tribe of the families of the Qehatiy (Kohathites) from among the Levites;* Elazar, which means *Yah is my Helper* was to ensure that the Qehatiy (Kohathites) did not purposely or inadvertently, touch any of the Holy things of Yahweh, for if they did touch any of them, then, according to Yahweh's decree, they would have died. So Yahweh specifically instructed Elazar, whose name means *Yah is my helper*, to help His brother Qehat and His people, the Qehatiy (Kohathites) to keep the Commandments of Yahweh. In other words, Elazar, was to pray without ceasing, feast on the bread of Life, the Words of Elohim, every day, and, through the prompting of the Holy Spirit, that was given to him by Elohim, cause him, to walk out Elohim's inerrant and everlasting teaching and instructions, His Living Torah, He was to instruct his brothers, to also walk in the Spirit, walk in total loving surrendered obedience to all the Words of the Torah of

our heavenly Father, that was given to Mosheh at mount Sinay, for we are told in Scripture, that the Torah **IS** spiritual, which means that the Torah **IS** filled with the Spirit of Yahweh.

As you can see, throughout all of Scripture, Yahweh constantly repeats Himself, so that there will be no mistaking His message; and that message **IS: TURN TO, OR RETURN TO** My Torah, My inerrant and everlasting teaching and instructions, choose Life, choose to follow My Torah, and it will give you long life here on Earth, and eternal Life with Me, in My everlasting kingdom. Amein

17 And Yahweh spoke unto Mosheh and unto Aharon, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר
וַיַּעֲדָבֵר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

VayeDaber YHVH El Mosheh VeEl Aharon 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, Yehovah, the **word**, El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, VeEl, is the **word** El repeated and here it is translated as, and unto, the **word** or name Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, 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)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a *verse* that states: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּתֹרַן סִינַי לֵאמֹר, VayeDaber And spoke, Yahweh, Yahweh, El unto, Mosheh in the Mount Sinay, saying; I believe it is very important for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His

bidding. Whether it is Mount Sinai or any other place, I believe it is important that we understand that anytime that this phrase **וַיְדַבֵּר יְהוָה אֶל-??? לְאָמָר**, and Yahweh spoke onto a certain person (insert name), saying, is used in Scripture, please pay very close attention to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life.

I also want you to see, that Mosheh and Aharon receive instructions from Yahweh, and I believe that together, they represent Messiah. Mosheh was the leader of all of Yisrael and considered by many, as a king, and Aharon, was their high priest, and, as I said, together, they represent our Messiah, who is our King, and our High priest, receiving instructions from our heavenly Father. Furthermore, both Mosheh and Aharon represent the Torah given to Mosheh at Mount Sinai, which was to be taught to the people of Yisrael, by Aharon, and his sons. Furthermore, Scripture quite clearly tells us in *John 1:1* that Messiah, **IS** the Words of Living Torah, our heavenly Father's inerrant and everlasting teaching and instructions, made flesh. In the following verses, in this particular instance, I believe that the Qehatiy (Kohathites) represent all of the people of Yisrael, Yahweh's complete family, and that Mosheh and Aharon, who are a picture of Messiah, are given the instructions to **NOT** cut them off, but instead, they are to be the keeper of all of their brothers. That is important information for it lines up with what Messiah Himself said, in *Matthew 15:24* **But He answered and said, I am NOT sent, BUT UNTO, the Lost Sheep of the house of Yisrael.**

18 Do NOT cut off the tribe of the families of the Qehatiy from among the Levites:

אֶל-תִּכְרְיֵתוּ אֶת-שֵׁבֶט מִשְׁפַּחַת הַקְּהַתִּי מִתּוֹךְ הַלְוִיִּם

אֶל תַּכְרִיטוּ אֶת שֵׁבֶט מִשְׁפַּחַת הַקְּהַתִּי מִתּוֹךְ הַלְוִיִּם

Al TaKriyту Et Shevet Mishpechot HaQehatiy MiTok HaLeviyim, where the **word**, Al, **אֶל**, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay**, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaKriyту, is from the **word**, Karat, **כָּרַת**, which means, **to cut, cut off, cut down, he hewed, he destroyed, extermination, divine punishment by premature death**, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, to make or cut a covenant, make an alliance or bargain, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, Et, **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אָתְּ**, 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**, Shevet, שבט, means, to strike, smite, to beat, kill, destroy, he struck, it means, stick, rod, staff, club, sceptre, to branch off, **tribe, clan**, the **word**, Mishpechot, is the plural of the **word**, Mishpachah, משפחה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, HaQehatity, is from the **word** or name, Qehat, קִהָת, is **the name of Levi's second son**, and his name means, **to ally oneself, allied**, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the **Kohatites**, the **word**, MiTok, is from the **word**, Tavek, תָּוֶק, which means, **in the midst of, middle, between, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, HaLeviyim, means Levites, people of the Tribe of Leviy)

What is said in this verse is very important, for Messiah was sent to us from the Father with very specific instructions, and part of those instructions are, that He would sacrifice Himself on the cross and take our Sins, our transgressions of the Words of our heavenly Father's Torah of Life, upon Himself, so that we would **NOT** die in our Sins, our transgressions of the Torah, **AND be lost forever**. If we choose to obey and follow in Messiah's footsteps, and live a Torah obedient Life as He did, then, we become joint heirs with Him, which means, **that Messiah was sent to be His Brother's keeper**, and since we are to follow in His footsteps, it means, that we too, **are** to follow in His Torah obedient and totally surrendered Life, to our heavenly Father's inerrant and everlasting teaching and instructions, **AND become** our brother's keepers also.

Let me ask you a question. Are you ready to do that? Are you ready to sacrifice your life as Messiah did for all of humanity? The answer that I have received from most of the people that I have posed this question to, **IS NO**, I am not able, nor am I ready to love all peoples of the world at this time of my life, and, I am not ready to give up my life for them. Most people are willing to be keepers of the brothers that they already love, **BUT** they are **NOT** yet ready to be their enemies' keeper, but Messiah said in *Matthew 5:43-48*. *43 You have heard that it has been said; you shall love your neighbour, and hate your enemy. 44 BUT I say unto you:*

LOVE your enemies

BLESS them that curse you

DO GOOD to them that hate you

PRAY for them which despitefully use you, and persecute you;

Therefore, it is safe to say, that it is both our heavenly Father's and His Son's wish, that we do **NOT** transgress the Words of His Torah of Life, in order that we may **LIVE** and, we are to do that, in order that we may truly be, *the children of your Father who is in heaven:*

For Yahweh

Makes His sun to rise on the evil and on the good, and

He sends rain on the just and on the unjust. 46 For if you love them which love you, what reward do you think you deserve? Do not even the publicans do the same? 47 And if you salute your brethren only, what do you do more than others? Do not even the publicans do the same? 48 Be you therefore perfect, mature, even as your Father who is in heaven is perfect.

I hope that you can see the Father's heart in all of this? Our heavenly Father does not want even one person to perish, therefore He sent His only begotten Son to earth, in order that anyone that believes on Him, anyone that believes on His inerrant and everlasting teaching and instructions, the Words 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, אֶת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **words**, Qodesh HaQadashiym, together, mean, the most holy place, the **word** or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, UBanayv, is from the **word**, Ben, and in the form that it is used here, it means, and his sons, the **word**, YaBo'u, is from the **word**, Bo, בּוֹ, which means, **to go or come in, come, came, arrive, went, go, gone, enter, reach, happen**, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, VeSamu, שָׁמַע or שָׁמַע, means, to place, put, set, remove, he laid, he inserted, sheathed, he computed, to fix, determine, he **established, appointed**, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Otam, means them, the **word**, Iysh is repeated twice, and together, they are translated as, **every one**, or, **every man**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, **to, onto**, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Avodato, is from the **word** Avodah, עֲבוּדָה or עֲבָדָה, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, the **word**, VeEl, means, **and to or and unto**, the **word**, Masa'u, is from the **word**, מָשָׂא, which means, **bearing, carrying, burden, load, present, tribute**, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and in the form that it is used here it means, **his burden**)

Our heavenly Father has instructed Aharon and Mosheh, who, as I said above, are a shadow picture of Yahweh's inerrant and everlasting teaching and instructions made flesh, our Messiah, saying; When they, meaning the Qehatiy (Kohathites) who represent all of the people of Yisrael, come near You, You are to teach them, **My ways, teach them the Words of My Torah** and show them, how to walk out these inerrant and everlasting directives for Life, in their daily lives, in total loving surrendered obedience to My inerrant Word, My Torah, which **IS** Life for them.

20 But they shall not go in to see when the holy things are covered, lest they die.

וְלֹא־יָבֹאוּ לְרִאֲוֹת כְּבֻלַּע אֶת־הַקֹּדֶשׁ וְנָמְתוּ
YXAY WVPX XX CPX XZYXC YXPF XLY

VeLo YaBa'u LiRot Kebala Et HaQodesh VaMetu, where the **word**, VeLo, means, **and no or and not**, the **word**, YaBa'u is from the **word** Bo, בּוֹא, which means, **to go or come in, come, came, arrive, went, go, gone, enter, reach, happen**, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **shall go**, the **word**, LiRot, is from the **word**, Ra'ah, רָאָה, which means, **see, cause you to see, saw**, look, looked, showed, 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**, KeBala, כְּבֻלַּע, means, to make away with, specifically by swallowing, to swallow, devoured, ate up, glutton, he absorbed, was assimilated, **covered**, he destroyed, was destroyed, it also means, confusion, corruption, and with the Kaph prefix, it means, when is covered, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaQodesh, קָדֹשׁ, 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, the **word**, VaMetu, is from the **word**, Mot, מוֹת, which means, **dead, to die, he or she died, put to death, killed, death**, and in the form that it is used here, it means, **lest they die**)

In verse 19 and 20 we see that Mosheh and Aharon, whom, as I said, that together, they are a shadow picture of Messiah, are given very specific instructions from our heavenly Father to **NOT** allow the Qehatiy (Kohathites) to look upon the holy things lest they die. This means that Mosheh, Aharon and his sons, were responsible to ensure that their brothers, the Qehatiy did **NOT** Sin by wilfully or inadvertently, looking upon Yahweh's Holy things, before they were covered up, because, **IF** they did look upon these Holy things, Yahweh makes it very clear, they will die. What is the spiritual message that we are to draw out of this situation? I believe that our heavenly Father is

showing us that **IF** we do not have holiness in our lives, of we willingly choose to discard His Directives for everlasting Life, **IF** we look upon His Words, His everlasting **TRUTH**, the Words of His Torah of Life, as something that is antiquated, and **NOT** relevant, nor worthy for our days, **THEN**, we will indeed perish and be lost forever. In 1Samuel 6 we have the story of the Philistines returning the Ark of the Covenant to Yisrael, and that many people, including some Levites, looked upon the Ark which is strictly forbidden, as we have just read in *Bamidbar 4*, and because of it Yahweh smote the men of Beth–Shemesh (Yisraelites), because they had looked into the ark of Yahweh, even He smote of the people fifty thousand and threescore and ten men (50,070): and the people lamented, because Yahweh had smitten many of the people with a great slaughter. That, event, my friends, I believe, **IS** a picture of our Messiah returning as our conquering King, and we are told, that all the people of the earth shall look upon Him when He returns, and I believe that all those who have chosen to walk contrary to His inerrant and everlasting teaching and instructions, His Torah of Life will perish and be lost for eternity.

There is a very important point that I have to make about what is said about *1Samuel 6*, and that is, that normally, in Scripture, when they give us large numbers, such as 50,070, they write it in this manner, fifty thousand and seventy people or fifty thousand and three score and ten people, **BUT** Janice pointed out to me, that in this case, in *1Samuel 6:19* it is reversed, it says, three score and ten and fifty thousand. Why did they do that? Well, it was obvious to both of us, that since there are no errors in Yahweh’s Words, it means that Yahweh did that on purpose. Let me explain why, I believe, Yahweh did this on purpose. The number seventy in Scripture, represents the nations of the world, and the number fifty represents, the restoration of all things, therefore I believe that through the text that we read here in *1Samuel*, that Yahweh is showing the nations of this world, and us, that **IF** anyone chooses to walk in the ways of this world, they **WILL** perish, **HOWEVER, IF** they learn to willingly and lovingly surrender their wills to Yahweh’s Will, then Yahweh has promised all people that do so, that He will ensure that they are restored, or returned to where it all began, back to the Garden of Eden, Yahweh’s Paradise hear on earth, for eternity. Amein

21 And Yahweh spoke unto Mosheh, saying,

וַיִּדְבֶּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיִּדְבֶּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh 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, Yehovah, the **word**, El, אֱלֹ, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, 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)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a **verse** that states: וַיִּדְבֶּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר, VayeDaber And spoke, Yahweh, El unto, Mosheh, Lemor, saying; I believe it is very important for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding. Whether it is Mount Sinai or any other place, I believe it is important that we understand that anytime that this phrase וַיִּדְבֶּר יְהוָה אֶל-??? לֵאמֹר, and Yahweh spoke onto a certain person (insert name), saying, is used in Scripture, please pay very close attention to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life)

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

נָשָׂא אֶת-רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם-הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם

נשׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם

Naso Et Rosh Beney Gershon Gam Hem LeBeyt Avotam LiMishpechotam, where the **word**, Naso, is from the **word**, Nasah, נָסָה, or Nasa, נָשָׂא, which means, bear, **take**, bare, carry, take or carry away, borne, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, 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*, Rosh, ראש, means, *head, chief, leader*, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the *word*, Beney, means, *the sons of*, the *word* or name, Gershon, גֶרְשׁוֹן, or גֶרְשָׁם, is a composite *word* made up of the *word*, Ger, which means, alien, and the *word* Sham which means, there, and together it means, *there is an alien there*, or *I am an alien in the land*, and it is the name of Mosheh's first son, whom he begot, after he had been exiled from Egypt, the *word*, Gam, גַּם, is a conjunction, that means, *also*, lo, moreover, too, even, as well, neither, heap, abundance, much, the *word*, Hem, (הֵם, or הֵנָּה, means, *they, their, them, these, those*, the *word*, LeBeyt, means of the house of, the *word*, Avotam, means of their fathers, the *word*, LiMishpechotam, is from the *word* Mishpachah, מִשְׁפַּחָה, means, *family*, kindred, clan, species, kind, race, offspring, and in the form that it is used here, it means, *their families*)

23 From thirty years old and upward until fifty years old shalt you number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

מִבֶּן שְׁלֹשִׁים שָׁנָה וְזָמְעָלָה עַד בֶּן-חַמִּישִׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל-הַבָּא לְצַבָּא צָבָא לְעֵבֶד עֲבָדָה בְּאֹהֶל מוֹעֵד

יִפּוּל מִשְׁלֹשִׁים שָׁנָה עַד בֶּן-חַמִּישִׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל-הַבָּא לְצַבָּא צָבָא לְעֵבֶד עֲבָדָה בְּאֹהֶל מוֹעֵד

MiBen Shloshiyim Shanah VaMalah Ad Ben Chamishiyim Shanah TiPeqod Otam Kal HaBa Litzvo Tzava LaAvod Avodah BeOhel Moed, where the *word*, MiBen, means, *of, or from the sons of*, the *word*, Shloshiyim, means, *thirty*, the *word* Shanah, means, *year*, the *word*, VaMalah, is from the *word* Ma'al, מעל, which means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, *upward, above, on high, overhead, from the top*, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the *word*, 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 YHVH'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*, Ben, means son, the *word*, Chamishiyim, means, *fifty*, the *word*, Shanah, is repeated and here it is translated as, *year*, the *word*, TiPeqod, is from the *word*, Paqad, פָּקַד, which means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, counted, enumerated, he recalled, took

revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Otam, means, **them**, the **word**, Kal, means, all, the whole of, the **word**, HaBa, is from the **word**, Bo, בוא, means, **to go or come in**, come, came, arrive, went, go, gone, **enter**, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Litzvo, is from the **word** Tzava, צבא, or Tzavah, צבאה, which means, army, host, military service, war, warfare, to wage war, he fought, he was mustered, **to serve, service, wait on, perform, fixed time**, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צבאות, the **word** Tzava, is repeated, and here it is meant to emphasize that they are to **serve, wait on and perform, their duties**, the **words**, LaAvod is from the **word**, Avad, עבד, means, **servant, slave**, bondman, worshipper, it means, **to work, to serve, he worked, did, performed**, made, worship, obeyed, tilled, cultivated, he dressed, tanned, it means deed, work, action, he made, he did, the **word**, Avodah, עבודה or עבדה, means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, **bondsman, ministering or ministry, service**, wrought, the **word**, BeOhel, אהל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

I discussed what is said in these two *verses* at the beginning of this study in verse 2. In Hebrew this verse says Nasa Et Rosh Beney Gershon, נָשָׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן, which means: When, Nasa, you lift up the Aleph-Tav, Rosh, the head, Beney, of the sons of Gershon. Here we are told that they were to minister in the Temple between the ages of 30 and 50. There is a great significance in the meaning of these the numbers 30 and 50. Messiah began His ministry, after His 30th birthday, and His work here on earth will culminate with the restoration of all things, and the number fifty (50) in Scripture, represents the restoration of all things, for it is on the Jubilee year, the 50th year, that all things are commanded to be restored to each member of the family of Yisrael, and in the overall scheme of things, it is a picture of our heavenly Father restoring everything back as it was, in the beginning, with a new or renewed heaven and a new or renewed earth, which will be done after the Shabat Millennium.

Therefore, implicit in the counting of the children of Yisrael, **IS** the calling upon all of them, to **LIFT UP** the Aleph Tav, our Messiah, as the Rosh, the **Head** of all the congregation of Yisrael. By lifting up Messiah, we, who are part of the children of Yisrael, are actually fulfilling our calling, our mandate of becoming a Royal Priesthood, and a Holy Nation, which is the calling that was extended to us at Mount Sinai. *Exodus 19:5-6, 1Peter 2:9*. The priesthood that all of the children of Yisrael are

obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, 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**, YeRiyot, is the plural of the **word**, Yeriya, יְרִיעָה, which means, **curtain, hanging**, the **word**, HaMishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, VeEt, is the **word** Et, repeated, and it is defined above, the **word**, Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, Miksehu, is from the **word** Mikseh, מִכְסָה, means, **cover, covering**, covering of fat upon the intestines, it also means, number, amount, valuation, worth, and in the form that it is used here it means its covering, the **word**, UMikseh, is the **word** Mikseh repeated and here it means and the covering of, the **word**, HaTachash, תַּחַשׁ, means, **dolphin, but some scholars say, it means, a clean animal with fur, probably a species of antelope or badger**, 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, whereon, **that**, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Alayv, עָלָיו, means, **on or onto it, thereon, upon, near, next to**, about, **for, or over him or it**, the **word**, Milmalah, is from the **word** Ma'al, מַעַל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an

פתח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, **door, doorway, opening, entrance, starting point**, possessing the faculty of sight, not blind, the **word**, Sha'ar, **שַׁעַר**, means many things, it means, **gate, entrance, door**, title page of a book, chapter, section of a book, goal, opening of the mouth, it means, value, measure, price, market price, the price established at the town gate, it also means, to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, measure apportion, to measure, he set a price, it means, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means, to know, he knew, to cleave, split, he broke through, burst forth, to swell up, that is, be or make redundant, leave be, left, let, remain, remnant, reserve, the rest, the **word**, HeChatzer, **הַצֵּר**, means, **enclosure, court, hamlet, village**, premises of a farm, he fenced in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, 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, whereon, that, such as, **wherewith, which, with which**, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, 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**, HaMishkan, **מִשְׁכָּן**, means, **dwelling place, habitation, tabernacle, to dwell**, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, VeAl, is the **word**, Al repeated, and here it is translated as, and by, the **word**, HaMizbe'ach, **מִזְבֵּחַ**, means, **altar**, it is from the root **word** Zebach, **זָבַח**, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Saviyv, **סָבִיב**, means, **round about, surrounding**, or **סְבִיבָה**, means, moving in circles, rotation, neighbourhood, environment, the **word**, VeEt, is the **word** Et repeated, and it is defined above, the **word**, Miytreyhem, is from the **word**, Meytar, **מֵיִתָר**, means, **cord, string**, chord, sinew, a cord of a tent, a bowstring, it is related to the **word** Yeter, which means, cord, bowstring, it also means superfluous, unnecessary to remain, to be left over, it is from the **word** Yatar, to remain, left over, cord, string, and in the form that it is used here it means, **their strings**, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, Kal, means, **all, the whole of**, the **word**, Keley, **כֵּלִי**, 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**, Avodatam, **עֲבוֹדָה** or **עֲבָדָה**, means, household servant, **work of any kind, labour, dedication, service, divine service**,

Ben, which means, son, and in the form that it is used here, it means, and his sons, the **word**, TiHyeh, is from the **word**, Hayah, **הָיָה**, means, is, also, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, has or will become, was, were, existed, **come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Kal, means, **all, the whole of**, the **word**, Avodat, is from the **word**, Avodah, **עֲבֹדָה** or **עֲבָדָה**, means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, **ministering or ministry, service**, wrought, the wod, Beney, means the sons of, the **word**, HaGershoniy, means, **the Gershonites**, people of the tribe of Gershon, the **word**, LeKal, means, **and all**, or, **and the whole of**, the **word**, Masa'am, is from the **word**, Masa, **מָשָׂא**, means, **bearing, carrying, burden**, load, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and in the form that it is used here it means, their burdens, the **word**, UIKol, means, **and in all**, the **word**, Avodatam, is from the **word**, **עֲבֹדָה** or **עֲבָדָה**, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, and in the form that it is used here, it means, **their service**, the **word**, UPeqadtem, is from the **word**, Paqad, **פָּקַד**, means, number, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, counted, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to **appoint**, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, counted, enumerated, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Alehem, means to or unto them, the **word**, BeMishmeret, **מִשְׁמֶרֶת**, means, **watch of the night, vigil, charge, ward, watch**, keep, ordinance, offices, safeguard, obligation, preservation, those who guard, it is from the **word** Shamar, **שָׁמַר**, which means, to guard, keep, heed, beware, watch over, observe, the **word**, Et **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, Masam, is from the **word**, Masa, **מָשָׂא**, which means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and with the letter Mem, as a suffix, it means, **their burden**)

Here we are told that it was the responsibility of Aharon and his sons, to appoint the leaders of the tribes of the Qehatyi and Gershonites, that were to serve in the Tabernacle, and what duties, they

were to carry out in servicing the Tabernacle.

28 *This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aharon the priest.*

זאת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן אהרן הכהן
זאת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן אהרן הכהן
זאת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן אהרן הכהן

Zot Avodat Mishpechot Beney HaGershuniy BeOhel Moed UMishmartam BeYad Iytamar Ben Aharon HaKohen, where the **word**, Zot, (זֹאת), is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Avodat, is form the **word**, Avodah, עבודה or עבדה, means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, the **word**, Mishpechot, is the plural of the **word** Mishpachah, משפחה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Beney, means, **the sons of**, the **word** or name, HaGershuniy, means, Gershonite, people of the tribe of Gershon, the **word**, BeOhel, אהל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, overshadowed, he shaded, and in the form that it is used here it means, **in the tabernacle**, the **word**, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, UMishmartam, is form the **word** Mishmar, משמר, means, jail, prison, watch, guard, keep, kept, custody, keeping, preserving, conserving, he conserved, canned, custody, keeping, **charge, office, function**, surveillance, the **word**, BeYad, is from the **word** Yad, יד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times,

miscellaneous, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here it means, *in the hand of*, the *word*, or name, Iytamar, אִיתָמָר, is the name of Aharon's fourth son, and his name means, *land of palms, dates*, the *word*, Ben, means son, the *word* or name, Aharon, אַהֲרֹן, is *the name of Mosheh's brother, Aaron*, and it means, *mountain of strength, exalted, lofty, strong*, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger*, the *word*, HaKohen, means, *the priest*)

Here we are told that the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge, shall be under the hand of Ithamar the son of Aharon the priest. This tells us that Iytamar, whose name means, land of Palms or dates, was to be in charge of, and or supervising the sons of Gershon.

29 As for the sons of Merari, you shall number them after their families, by the house of their fathers;

בְּנֵי מְרָרִי לְמִשְׁפַּחְתָּם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם)

בְּנֵי מְרָרִי לְמִשְׁפַּחְתָּם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם

Beney Merariy LeMishpechotam LeBeyt Avotam TiPeqod Otam, where the *word*, Beney, means, *the sons of*, the *word* or name, Merariy, מְרָרִי, is *the name of the third son of Levi*, and his name means, pertaining to the gall, billious, very bitter, it is from the *word* Marar, which means, *to be bitter, was or became bitter*, he made bitter, embittered, caused bitterness, the *word*, LeMishpechotam, is from the *word*, Mishpachah, מִשְׁפָּחָה, means, family, kindred, clan, species, kind, race, offspring, the *word*, LeBeyt, means, of or by the house of, the *word*, Avotam, means, *their fathers*, TiPeqod, is from the *word*, Paqad, פָּקַד, means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, *counted*, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, he numbered, *counted, enumerated*, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the *word*, Otam, means, *them*)

30 From thirty years old and upward even unto fifty years old shall you number them, every one that enters into the service, to do the work of the tabernacle of the congregation.

מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְזָמַעְלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לְצַבָּא לְעִבְדֹת אֶת־עֲבֹדָת) אֹהֶל מוֹעֵד

מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְזָמַעְלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לְצַבָּא לְעִבְדֹת אֶת־עֲבֹדָת) אֹהֶל מוֹעֵד

MiBen Shloshiyim Shanah VaMalah VeAd Ben Chamishiyim Shanah TiPqedem Kal HaBa LaTzava LaAvod Et Avodat Ohel Moed, where the *word*, MiBen, means, *of, or from the sons of*, the *word*, Shloshiyim, means, *thirty*, the *word*, Shanah, means, *year*, the *word*, VaMalah, is from the *word*, Ma'al, מָעַל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, *upward, above, on high, overhead, from the top*, forward, exceeding, above only, robe, coat, he was

guilty of sacrilege, he induced someone to act unfaithfully, the **word**, VeAd, **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**, Ben, means, a son, the **word**, Chamishiym, means fifty, the **word**, Shanah, is repeated, and here, it is translated as, **years**, the **word**, TiPqedem, is from the **word**, Paqad, **פָּקַד**, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Kal, means all, **the whole of**, the **word**, HaBa, is from the **word**, Bo, **בוא**, means, **to go or come in, come, came, arrive, went, go, gone, enter, reach**, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, **בא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Latzava, is from the **word** Tzava, **צבא**, or Tzavah, **צבאה**, which means, army, host, military service, war, warfare, to wage war, he fought, he was mustered, **to serve, service, wait on, perform, fixed time**, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, **צבאות**, the **word** Tzava, is repeated, and here it is meant to emphasize that they are to **serve, wait on and perform, their duties**, the **words**, LaAvod is from the **word**, Avad, **עבד**, means, **servant, slave**, bondman, worshipper, it means, **to work, to serve, he worked, did, performed**, made, worship, obeyed, tilled, cultivated, he dressed, tanned, it means deed, work, action, he made, he did, the **word**, Et, **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, Avodah, **עבודה** or **עבודתה**, means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, **bondservant, ministering or ministry, service**, wrought, the **word**, BeOhel, **אֶהֱלֵךְ**, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded,

overshadowed, the *word*, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, *assembly, congregation*, it is from the *word* Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

In English, *verse 29* says As for the sons of Merari, you shall number them after their families, by the house of their fathers; but in Hebrew, it says, Beney Merari LeMishpachotam LeBeyt Avotam Tiphqod Otam, בְּנֵי מְרַרִי לְמִשְׁפְּחֹתָם לְבֵית־אֲבוֹתָם תִּפְקֹד אֹתָם, Beney, the sons of Merari, LeMishpechotam, by their families, LeBeyt, by the house, Avotam, of their fathers Tiphqod, you shall number, Otam, them; from thirty years old and upward even unto fifty years old shall you number them, every one that enters into the service, to do the work of the tabernacle of the congregation.

As you can see, Yahweh instructs Mosheh to merely count or number the people of the families of the Merariy, and this is very different than the instructions that Yahweh gave to Mosheh regarding the sons of Qehat and Gershon, where Yahweh specifically said, *verse 2*, Nasa Et Rosh Beney Qehat, נָשָׂא אֶת־רֹאשׁ בְּנֵי קֹהַת; and in *verse 22*, in English, says, take also the sum of the sons of Gershon, but in Hebrew it says, Nasa Et Rosh Beney Gershon, נָשָׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן. The direct translation of these two phrases, *IS, lift up the Aleph Tav, the head of the sons of*, and then it gives the name of Qehat in one *verse*, and the name Gershon in the other *verse*.

The name Merariy means bitterness, therefore, I believe that Yahweh is clearly telling us, that if a man has *bitterness in his heart*, he cannot and will not *lift up Messiah, the Aleph Tav, The Head of the Tribes of Yisrael in his life*. Jealousy, anger, resentment and bitterness—as well as other such negative emotions, have no place in the praise and exaltation of the Messiah, the Words of the Living Torah of our heavenly Father, made flesh.

Therefore, if we, as the body of Messiah, are to fulfill our calling, to be priests in the order of Melchizedek, we are to remove such emotions, as jealousy, anger, resentment, bitterness and envy, from our lives, and surrender our hearts and are emotions to our heavenly Father in loving surrendered obedience. *Acts 8:20, Romans 3:10-14, Ephesians 4:30-32, and Hebrews 12:15* are Scriptures that warn us against having bitterness in our hearts. If we truly wish to exalt and Lift up Messiah, exalt the Words of the Torah of or heavenly Father, made flesh, if we want to Lift up and show off the Words of our heavenly Father, to the peoples of the world, then we must do it with a spirit of joy, and not of sorrow and bitterness.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

וְזֹאת מִשְׁמֶרֶת מִשְׁאָם לְכָל־עֲבֹדָתָם בְּאֵהָל מוֹעֵד קְרָשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וְאֲדָנָיו

יִזְכֹּר יְהוָה אֶת־כָּל־עֲוֹנוֹתֵינוּ וְלֹא־יִשְׁכַּח אֶת־אֲשֶׁר־עָשִׂינוּ
יִזְכֹּר יְהוָה אֶת־כָּל־עֲוֹנוֹתֵינוּ

VeZot Mishmeret Masa'am LeKal Avodatam BeOhel Moed Qarshey HaMishkan Ubriychayv VeAmudayv VaAdanayv, where the **word**, VeZot, (וְזֹאת), is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, וְזֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Mishmeret, מִשְׁמֶרֶת, means, **watch of the night, vigil, charge, ward, watch, keep, ordinance, offices, safeguard, obligation, preservation, those who guard**, it is from the **word** Shamar, שָׁמַר, which means, to guard, keep, heed, beware, watch over, observe, the **word**, Masa'am, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and in the form that it is used here, it means, **their burden**, the **word**, LeKal, means, **to all**, the **word**, Avodatam, עֲבוֹדָה or עֲבָדָה, means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, and in the form that it is used here, it means, **their service**, the **word**, BeOhel, is from the **word**, Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, Qarshey, is from the **word**, Qeresh, קָרַשׁ, means, **board, plank, piece of wood cut off**, it also means to freeze, congeal, to cut wood, joint, splice of wood, became firm, solidified, froze, was coagulated, the **word**, HaMishkan, מִשְׁכַּן, means, **dwelling place, habitation, tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, Ubriychayv, is from the **word**, Beriyach, בְּרִיחַ, which means, bar, bolt, spear, spear-shaft, and in the form that it is used here it means, and the bars thereof, the **word**, VeAmudayv, is from the **word**, Amud, עַמּוּד, which means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**,

Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, and in th form that it is used here it means and the pillars thereof, the **word**, VaAdanayv, is from the **word** Eden, אדן, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, and in the form that it is used here, it means, **and the sockets thereof**)

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall reckon the instruments of the charge of their burden.

ועמודי החצר סביב ואדניהם ויתרתם ומיתריהם לכל־כליהם ולכל עבדתם ובשמות (תפקדו את־כלי משמרת משאם
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VeAmudey HaChatzer Saviyv VeAdneyhem ViYtedotam UMeytrehem LeKal Keleyhem UIKol Avodatam UvShemot TiPqedu Et Qeley Mishmeret Masa'am, where the **word**, VeAmudey, is from the **word**, Amud, עמוד, which means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, and in th form that it is used here it means and the pillars thereof, the **word**, HeChatzer, חצר, means, **enclosure, court, hamlet, village**, premises of a farm, he fenced in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, the **word**, Saviyv, סביב, means, **round about, surrounding**, or סביבה, means, moving in circles, rotation, neighbourhood, environment, the **word**, VeAdneyhem, is form the **word** Eden, אדן, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, and in the form that it is used here, it means, **and their sockets**, the **word**, ViYtedotam, is from the **word**, Yated, יתר, which means, peg, **pin**, tent pin, nail, a metric foot, to peg, wedge up, and in the form that it is used here, it means, **and their pins**, the **word**, UMeytrehem, is from the **word**, Meytar, מיתר, which means, **cord, string**, chord, sinew, a cord of a tent, a bowstring, it is related to the **word** Yeter, which means, cord, bowstring, it also means superfluous, unnecessary to remain, to be left over, it is from the **word** Yatar, to remain, left over, cord, string, and in the form that it is used here, it means, **their Cords**, the **word**, LeKal, means, **and all**, or, **and whole of**, the **word**, Keleyhem, is from the **word**, Keley, כלי, 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, כול, which means to comprehend, contain, measure, all, the whole of, the **word**, UIKol, means and all, or and the whole of, the **word**, Avodatam, is from the **word**, Abvodah, עבודה or עברה, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship,

bondage, bondservant, **ministering or ministry, service**, wrought, the **word**, UvShemot, is the plural of the **word** Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noah's sons, and in the form that it is used here, it means, **their names**, the **word**, TiPqedu, is from the **word**, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, however, here in the King James version, it is translated as, **reckon**, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Keley, כֵּלִי, is repeated, and it means, **article, object, thing, vessel, utensil**, the **word**, Mishmeret, מִשְׁמֶרֶת, means, **watch of the night, vigil, charge, ward, watch, keep, ordinance, offices, safeguard, obligation, preservation**, those who guard, it is from the **word** Shamar, שָׁמַר, which means, to guard, keep, heed, beware, watch over, observe, the **word**, Masa'am, is from the **word** Masa, מָשָׂא, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and in the form that it is used here, it means, **their burdens**)

We are told that the Kohathites are to bear the heart and soul of the Messiah, and the Gershonites are to bear the very flesh or body of Messiah. And here in these two *verses*, the Torah tells us, that the children of Merari are to carry the wooden beams, the wooden floor boards, the wooden posts, and sockets that everything hangs on. Therefore, I believe that Merariy represents the people of the world, that are bitter, jealous and envious, including the religious leaders of the day who lifted up, and crucified Messiah on the wooden beam, the cross, unknowingly doing the Work of Elohim, but believing they were doing what they wanted.

Although I am convinced that Messiah was crucified east of the Temple, the world believes that Messiah was crucified on the north side of the Temple. The north represents the way of the world; and *Merariy* or the House of Merariy, who actually represent the peoples of the world, and their ways, was encamped north of the Tabernacle.

In *John 12:32-33* Messiah says that *If I be lifted up from the Earth I will draw all **MEN** unto me. This He said, signifying what death He should die.* This verse in *John 12*, I believe, has been so misinterpreted. The **word MEN**, is in italics, and therefore it does not belong in the text; it was inserted because of the scribe's theological biases. In the wilderness, when the serpent was lifted up, and people looked upon it, they were healed. *Isaiah 53* tells us, *He has borne our griefs, carried our sorrows, He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed.* Therefore, what *John 12:32-33* is talking about, is exactly what the sons of Gershon and Kohath were instructed to do: and that is, that, Messiah, the Rosh, the head of all of Yisrael, the Living Torah made flesh, **IS** to be lifted up; and when He, the Words of the Living Torah, **IS** indeed lifted up and obeyed, He will take all our sorrows, our diseases, our Sins, our transgressions of the Words of the Torah of our heavenly Father, upon Himself, which will have the effect of drawing us nearer to Himself, and our heavenly Father. That, my friends, is what fits with the rest of the text, and demonstrates the great and perfect love that both the Father and the Son have for us.

As we read this chapter, we see that the Levites were counted twice. By counting the Tribe of Leviy separate from the tribes of Yisrael, it is clear that the Levites are to fulfill a unique calling, separate from, yet, within the midst of the children of Yisrael. By separating Leviy from the rest of the tribes of Yisrael, Yahweh has in fact sanctified them among their brethren. The ministry of Melchizedek priesthood, is directed toward the nations of the world, **BUT** the Levitical priesthood, **IS** for the sake of the children of Yisrael, here on earth, so that the priesthood could in turn become a Light unto the people of Yisrael and then, when the people of Yisrael followed the teaching and instructions of the Priests, the Words of our heavenly Father's Torah of Life, they would then become a Light onto the nations of the world, that are mired in darkness.

The second counting, which was counting the Levites from the age of 30 to the age of 50, was for service in the Tabernacle. The first counting, however, is for a different purpose; and we see that in *Bamidbar 3:12* *And behold, I have taken the Levites from among the children of Yisrael instead of all the first born that opens the matrix among the children of Yisrael; therefore the Levites are Mine.* Here, we see that the Levites were taken as a redemption price for the first-born of the children of Yisrael. The Scriptures tell us that Yahweh sees all of Yisrael as His first-born. Therefore we can conclude that the Levites are the earthly manifestation of the Spirit of Messiah, by being kinsmen-redeemers for all of Yisrael. The Levites were to be an example to all the people of Yisrael, and that is why, they were set apart. We can also see a picture of Messiah beginning His ministry by the number 30, and the beginning of His ministry is the beginning of the restoration of all things, represented by the number fifty (50) the number for jubilee, where all things are restored back to their original owners.

The reason that Yahweh chose to set the Levites apart from the rest of the tribes of Yisrael, was because they were to live a Torah obedient Life and then, show the people Yisrael, or better yet, teach and cause the people of Yisrael to draw near to Yahweh through obeying the Words of His Torah of Life as they were doing or supposed to do. It is also very clear in the Scriptures, that we cannot draw near to Yahweh in just any manner, fashion or state of being. We, as the children of Yisrael are to be bearers of the very image of Yahweh, the body of Messiah; it is absolutely essential that we do not add to, nor take anything away from this image by adding to, or taking anything away from Yahweh's inerrant and everlasting teaching and instructions, His inerrant Word, His Torah of Life. As the lepers, and those who were defiled by the dead, and the sinners were all put outside the

camp, so it is important for us to remove from the camp whatever does not belong to the image of Yahweh.

In the wilderness there were three camps. The first being the Shechinah glory of Yahweh, the Tabernacle; the second, being the camp of the Levites camped around and protecting the Tabernacle; and the third being the camp of the children of Yisrael, who were the outer line of defence, who were tasked with protecting the Levites and the Tabernacle. Each one of these camps has a different level of sanctity, just as there are various states of being, such as *Tame* (*unclean*, better defined as, *not in a state that is suitable for representing Yahweh in the world*) and *Tahor* (*clean*, or *suitable to represent Yahweh*). For example, one who is made *Tame* by eating unkosher items, things that are unclean, such as a kosher animal that died on its own, and/or eating things that Yahweh has said are **NOT** food for us, as per the Commandments found in *Leviticus 11*; or one who has come in contact with a dead body is *Tame*, but does not transfer or transmit the state of *Tame* to anyone else; whereas a woman in her monthlies, is *Tame* and a source of defiling others. These show us that there are different levels at which we can choose to live, and the preferred one is, of course, the state of *Tahor*. Let us therefore endeavour to fully surrender our wills to our heavenly Father in loving obedience, so that we can live in the Spirit and learn to please Elohim on a daily basis. Amen.

As I study the Word of YHVH I become more and more convinced that He hides much if not all of His wisdom in His Word, and because of it I am fascinated by the gems that can be uncovered through studying His Word. Part of the fascination is the numbers that are assigned to each letter and when we add up the value of the letters of a word or phrase, and compare to other words or phrases of the same value, it gives us a deeper insight into the message that Yahweh is conveying to us. In ***Bamidbar 4***, we have three numbers, that I believe are very significant, but I have not yet been able to find any phrases in Scripture that give us a deeper understanding of what Yahweh is communicating to us by these numbers. The Numbers are, 2750 which is the number of the children of the Qehatiy (Kohathites), the number 2630, which is the number of the children of Gershon, and the number 3200 which is the number of the children of Merari. Now let me show you what I see when I look at these numbers. Since I have **NOT** yet found a phrase that fits these numbers, I have chosen to take each individual number, and the meaning of each individual number, to decipher what I believe, Yahweh is communicating to us. The individual numbers for the family of the Kohathites is a two, a seven and a five. The number two in Scripture, refers to witness, the number five, refers to Yahweh's Torah and His Grace for they are synonymous terms, and the number seven, speaks of completeness. Therefore, I believe that Yahweh is telling us, that if we choose to obey and **DO** all of His instructions, as the Tribe of the Qehatiy (Kohathites) are supposed to obey, and **DO** all that He has instructed them to do, **IF**, we will learn to Obey and **DO ALL** that His inerrant and everlasting teaching and instructions, His Torah of Life commands us to do, then, we too will be brought onto the perfection of Messiah, for Scripture tells that when we see Him, we will be like Him, and the only ones that will be able to truly see the completeness of Messiah, are the people that have willingly surrendered their wills to our heavenly Father in loving obedience.

Next we have the Tribe of the Gershonites and their numbers are the number, two, the number six and number three. The Number two in Scripture represents witness, the number six, speaks of man or mankind, for man was formed on the sixth day, and the number three, speaks of resurrection, coming from death to life. Therefore, I believe that Yahweh is telling through these numbers that He has witnessed to the Gershonites, that if they, as the people of Elohim choose to willingly and

lovingly obey and **DO ALL** that he has Commanded them to do, that they too will be resurrected with Him.

And finally we have the tribe of Merariy and their numbers are, the number three and the number two followed by two zeros. The number two as I said above, speaks of witness and the number three speaks of death and resurrection, coming from death to life, but, since the number zero is repeated twice, I believe that Yahweh is telling us, that if we have bitterness in our lives, **and**, if we choose to hang onto that bitterness and **NOT** forgive those who have wronged us, we will not experience His resurrection and be lost for eternity. These are simply my opinions, but I believe that Yahweh speaks to us through many means, and one of those means, is by the numbers that He sovereignly chooses of use.

33 *This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aharon the priest.*

זאת עבדת משפחת בני מררי לכל-עבדתם באהל מועד ביד איתמר בן אהרן הכהן
לזאת עבדת משפחת בני מררי לכל-עבדתם באהל מועד ביד איתמר בן אהרן הכהן
לזאת עבדת משפחת בני מררי לכל-עבדתם באהל מועד ביד איתמר בן אהרן הכהן

Zot Avodat Mishpechot Beney Merariy LeKal Avodatam BeOhel Moed BeYad Iytamar Ben Aharon HaKohen, where the **word**, Zot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Avodat, is form the **word**, Avodah, עבודה or עבדה, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, **ministering or ministry, service**, wrought, the **word**, Mishpechot, is the plural of the **word**, Mishpachah, משפחה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Beney, means, of the sons of, the **word** or name, Merariy, מְרַרִי, is **the name of the third son of Levi**, and his name means, pertaining to the gall, billious, very bitter, it is from the **word** Marar, which means, **to be bitter, was or became bitter, he made bitter, embittered, caused bitterness**, the **word**, LeKal, means and all, or and the whole of, the **word**, Avodatam, is the **word** Avodah repeated, and here it is translated as, their service, the **word**, BeOhel, אֶהֱלֵךְ, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, and with the prefix letter Bet, it means, **in the tabernacle**, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents,

the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, BeYad, is from the **word**, Yad, יָד, means, hand, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneous, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Bet, as a prefix, it means, **by the hand of**, the **word**, or name, Iytamar, אֵיתָמָר, is the **name of Aharon's fourth son**, and his name means, **land of palms, dates**, the **word**, Ben, means son, the **word** or name, Aharon אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, HaKohen, means, **the priest**)

Here we are told that the tribe of Merariy will be under the supervision of Iytamar, whose name means, land of Palms or Dates, which represents, Yahweh provisional power, for it is sweetness to all that receive it

34 And Mosheh and Aharon and the chief of the congregation numbered the sons of the Qehatiy after their families, and after the house of their fathers,

וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וְנֹשִׂיֵי הָעֵדָה אֶת־בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם)

וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וְנֹשִׂיֵי הָעֵדָה אֶת־בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם

VayiPeqod Mosheh VeAharon UNsiyey HaEdah Et Beney HaQehatiy LeMishpechotam UlBeyt Avotam, where the **word**, VayiPeqod, is from the **word**, Paqad, פָּקַד, means, **number, numbered**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word** or name, Mosheh, means, to be drawn out of, the **word**, VeAharon, אֵיתָמָר, is the **name of Aharon's fourth son**, and his name means, **land of palms, dates**, the **word**, Ben, means son, the **word** or name, Aharon אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, Et, , as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ הָאֵשׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such,

they represent Messiah, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, Beney, means the sons of, the *word*, HaQehatiy, means the Kohatites, those that are of the tribe of Qehat, the *word*, LeMishpechotam, id from the *word*, Mishpachah, משפחה, means, *family*, kindred, clan, species, kind, race, offspring, the *word*, UlBeyt, means, *of the house of*, the *word*, Avotam, means, *their fathers*)

35 From thirty years old and upward even unto fifty years old, every one that enters into the service, for the work in the tabernacle of the congregation:

מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָעֵלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה כָּל־הַבָּא לְצַבָּא לְעִבְדָהּ בְּאֹהֶל מוֹעֵד)
 יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא
 יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא יִפְּלֵא

MiBen Shloshiyim Shanah VaMalah VeAd Ben Chamishiyim Shanah Kal HaBa LaTzava LaAvod BeOhel Moed, where the *word*, MiBen, means, *of, or from the sons of*, the *word*, Shloshiyim, means, *thirty*, the *word*, Shanah, means, *year*, the *word*, VaMalah, is from the *word*, Ma'al, מעל, means, act covertly, treacherously, trespass, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, *upward, above, on high, overhead, from the top*, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the *word*, VeAd, 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*, Ben, means, *a son*, the *word*, Chamishiyim, means, *fifty*, the *word*, Shanah, is repeated, and here, it is translated as, *years*, the *word*, Kal, means all, *the whole of*, the *word*, HaBa, is from the *word*, Bo, בוא, means, *to go or come in, come, came, arrive, went, go, gone, enter, reach*, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the *word* Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, Latzava, is from the *word* Tzava, צבא, or Tzavah, צבאה, which means, army, host, military service, war, warfare, to wage war, he fought, he was mustered, *to serve, service, wait on, perform, fixed time*, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צבאות, the *word* Tzava, is repeated, and here it is meant to emphasize that they are to *serve, wait on and perform, their duties*, the *words*, LaAvod is from the *word*, Avad, עבד, means, *servant, slave*, bondman, worshipper, it means, *to work, to serve, he worked, did, performed*, made, worship, obeyed, tilled, cultivated, he dressed, tanned, it means deed, work, action, he made, he did, the *word*,

BeOhel, אֹהֶל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the *word*, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, *assembly, congregation*, it is from the *word* Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

36 *And those that were numbered of them by their families were two thousand seven hundred and fifty.*

וַיְהִי פְקֻדֵיהֶם לְמִשְׁפְּחוֹתָם אֲלֵפִים שֶׁבַע מֵאוֹת וַחֲמִשִּׁים

וַיְהִי פְקֻדֵיהֶם לְמִשְׁפְּחוֹתָם אֲלֵפִים שֶׁבַע מֵאוֹת וַחֲמִשִּׁים

VeyiHyu Pequdeyhem LeMishpechotam Alpayim Sheva Meot VaChamishiym, where the *word*, VeyiHyu, is from the *word*, Hayah, הָיָה, means, is, also, to be, exist, are, *that were*, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Pequdeyhem, is from the *word* Paqad, פָּקַד, means, *number*, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, *counted*, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, *he numbered, counted, enumerated*, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the *word*, LeMishpechotam, is from the *word*, Mishpachah, מִשְׁפָּחָה, means, *family*, kindred, clan, species, kind, race, offspring, and in the form that it is used here it means, by their families, the *word*, Alpayim, is from the *word*, Aleph, which means, *thousand*, and in the form that it is used here, it means, two thousand, the *word*, Sheva, means, *seven*, the *word*, Meot, means, *hundred*, the *word*, VaChamishiym, means, *and fifty*)

And Mosheh and Aharon and the chief of the congregation numbered the sons of the Qehatiy after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, every one that enters into the service, for the work in the tabernacle of the congregation: And those that were numbered of them by their families were two thousand seven hundred and fifty. It is said that the Children of the Levites were to enter an apprenticeship at the age of twenty five, and in that apprenticeship, learn what their duties are to be and how to carry them out, in those five years, and then, begin their service at the age of thirty and serve for twenty years, and then retire. This tells me that a man of the tribe of Leviy, and the sons of Aharon, were free to do what they wanted for the first twenty five years of their lives, then they were to commit to serve in the temple of Yahweh, for twenty five years, and when they retired at the age of fifty, they once again did what they wanted to do. So if we take the life span of man as being seventy five years, it means, that

Yahweh only required them to serve, for twenty five years and the other fifty years was theirs, to do with what they wanted.

37 *These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Mosheh and Aharon did number according to the commandment of Yahweh by the hand of Mosheh.*

אֵלֶּה פְּקוּדֵי מִשְׁפְּחֹת הַקְּהָתִי כָּל־הָעֶבֶד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה
בְּיַד־מֹשֶׁה

אלה פקודי משפחות הקהתי כל-העבד באהל מועד אשר פקד משה ואהרן על-פי יהוה
ב-יד-משה

Eleh Pequdey Mishpechot HaQehatiy Kal HaOved BeOhel Moed Asher Paqad Mosheh VeAharon Al Piy YHVH BeYad Mosheh, where the *word*, Eleh, means, **these**, the *word*, Pequdey, is from the *word*, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the *word*, Mishpechot, is the plural of the *word*, Mishpachah, מִשְׁפָּחָה, means, **family**, kindred, clan, species, kind, race, offspring, the *word*, HaQehatiy, means Kohathites, it means people of the tribe of Qehat, and the name Qehat, קְהָת, is the name of Levi's second son, and his name means, to ally oneself, allied, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Kohathites, the *word*, Kal, means all, the whole of, the *word*, HaOved, עֶבֶד, means, servant, slave, bondman, worshipper, it means, to work, **to serve, he worked, did, performed, made**, worship, obeyed, tilled, cultivated, he dressed, tanned, it means, **deed, work, action, he made, he did**, the *word*, BeOhel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the *word*, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the *word* Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, 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, whereon, that, such as, **wherewith, which, with which**, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein,

wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Paqad, is repeated and here it is translated as, did number, the **word** or name, Mosheh, means to be drawn out of, the **word** or name, VeAharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **words**, Al-Piy, עַל-פִּי, mean, **according to**, the **word**, YHVH, is the Name, Yahweh, Yahuwah or Yehovah, the **word**, BeYad, is from the **word** Yad, יָד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Bet as a prefix, it means by the hand of, the **word** or name, Mosheh, means, **to be drawn out of**)

These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Mosheh and Aharon did number according to the commandment of Yahweh by the hand of Mosheh. This tells me, that every individual, **IS** important to Yahweh, and that no one is to be left out, every member of the family is counted, no one is left out.

38 *And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,*

וּפְקֻדֵי בְנֵי גֵרְשׁוֹן לְמִשְׁפְּחוֹתָם וּלְבֵית אֲבֹתָם
 זַכְרֵי כָל־בֵּית אֲבֹתָם אֲשֶׁר־יָצְאוּ מִמִּצְרָיִם

UPequdey Beney Gershon LeMishpechotam UIBeyt Avotam, where the **word**, UPequdey, is from the **word**, Paqad, פָּקַד, means, **number, numbered**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, the **word**, Beney, means, **the sons of**, the **word** or name, Gershon, גֵרְשׁוֹן, or גֵר־שֹׁן, is a composite **word** made up of the **word**, Ger, which means, alien, and the **word** Sham which means, there, and together it means, **there is an alien there**, or, **I am an alien in the land**, and it is the name of Mosheh's first son, whom he begot, after he had been exiled from Egypt, LeMishpechotam, is from the **word**, Mishpachah, מִשְׁפָּחָה, means, **family**, kindred, clan, species, kind, race, offspring, and in the form that it is used here, it is translated as, **throughout their families**, the **word**, UIBeyt, means, **and by the house of**, the **word**, Avotam, means, **their fathers**)

39 *From thirty years old and upward even unto fifty years old, every one that enters into the service, for the work in the tabernacle of the congregation,*

מִבֶּן שְׁלֹשִׁים שָׁנָה וְנִמְעָלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לְצִבָּא לְעִבְדָה בְּאֹהֶל מוֹעֵד

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

וַיְהִיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אֲלֵפִים וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים (

וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אֲלֵפִים וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים

VayiHyu Pequdeyhem LeMishpachotam LeBeyt Avotam Alpayim VeShesh Meot UShloshiyim, where the **word**, VayiHyu, is from the **word**, Hayah,, הָיָה, which means, is, also, to be, exist, are, **were**, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Pequdeyhem, is from the **word**, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, LeMishpechotam, is the plural of the **word**, Mishpachah, מִשְׁפָּחָה, means, family, kindred, clan, species, kind, race, offspring, the **word**, LeBeyt, means, **the house of**, the **word**, Avotam, means, **their fathers**, the **word**, Alpayim, is from the **word**, Aleph, which means, **thousand**, and in the form that it is used here it means, **two thousand**, the **word**, VeShesh, means, **and six**, the **word**, Meot, means, **hundred**, the **word**, UShloshiyim, means, **thirty**)

And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that enters into the service, for the work in the tabernacle of the congregation, even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty (2,630). It is important for us to understand that **ALL** the sons of Gershon that fit the category of being of being thirty years old, even up to fifty years old were counted, and no one, not even one person was excluded. Yahweh wants all of us to know, that in His family, every member is important to Him, and that all of them have a role to play, and it is up to them, to choose whether they want to perform that role or not.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Mosheh and Aharon did number according to the commandment of Yahweh.

אֵלֶּה פְקֻדֵי מִשְׁפַּחַת בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה

אֵלֶּה פְקֻדֵי מִשְׁפַּחַת בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה

Eleh Pequdey Mishpechot Beney Gershon Kal HaOved BeOhel Moed Asher Paqad Mosheh VeAharon Al Piy YHVH, where the **word**, Eleh means, **these**, the **word**, Pequdey, is from the **word**, Paqad, פָּקַד, which means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to

appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Mishpachot, is the plural of the **word** Mishpachah, מִשְׁפָּחָה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Beney, means the sons of, the **word** or name Gershon, גֵּרְשֹׁן, or גֵּרְשָׁם, is a composite **word** made up of the **word**, Ger, which means, alien, and the **word** Sham which means, there, and together it means, **there is an alien there**, or **I am an alien in the land**, and it is the name of Mosheh's first son, whom he begot, after he had been exiled from Egypt, the **word**, Kal, means, **all, the whole of**, the **word**, HaOvad, is from the **word**, Avad, עָבַד, which means, servant, slave, bondman, worshipper, it means, **to work, to serve, he worked, did, performed, made, worship, obeyed, tilled, cultivated**, he dressed, tanned, it means deed, work, action, he made, he did, the **word**, BeOhel, (אֹהֶל), means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עָד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, abundant, greatly, exceedingly, to be many, it grew, to add, 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, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the

word, Paqad, is repeated and here it is translated as, number, the wor or name, Mosheh, means, **to be drawn out of**, the **word** or name, VeAharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **words**, Al-Piy, עַל-פִּי, means, **according to**, the **word**, YHVH, is the Name, **Yahweh**, Yahudah ir Yehovah)

Here we are told that these are the people of the tribe of Gershom, that were numbered by Mosheh and Aharon, according to the Word of Yahweh. This too is important, for it tells us the both Mosheh and Aharon, were committed to believe, follow and obey all the Words of our heavenly Father's Torah of Life, as we all should be.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

וּפְקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם)

UPEQUDEY MISHPECHOT BENEY MERARIY LEMISHPECHOTAM LEBEYT AVOTAM

UPequdey Mishpechot Beney Merariy LeMishpechotam LeBeyt Avotam, where the **word**, UPequdey, is from the **word**, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Mishpechot, is the plural of the **word**, Mishpachah, מִשְׁפָּחָה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Beney, means, **the sons of**, the **word** or name, Merariy, מְרָרִי, is the name of the third son of Levi, and his name means, pertaining to the gall, billious, **very bitter**, it is from the **word** Marar, which means, **to be bitter, was or became bitter, he made bitter, embittered, caused bitterness**, the **word**, LeMishpechotam, is the **word** Mishpachah, repeated, and here it is translated as, **throughout their families**, the **word**, LeBeyt, means, **by the house of**, the **word**, Avotam, means, **their fathers**)

43 From thirty years old and upward even unto fifty years old, every one that enters into the service, for the work in the tabernacle of the congregation,

מִבֶּן שְׁלֹשִׁים שָׁנָה וְנֹמְעָלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה כָּל־הַבָּא לְצַבָּא לְעִבְדָּהּ בְּאֹהֶל מוֹעֵד)

MI BEN SHLOSHIYM SHANAH VAMALAH VEAD BEN CHAMISHIYM SHANAH KAL HABA LATZAVA
LA AVODAH BE OHEL MOED

MiBen Shloshiyim Shanah VaMalah VeAd Ben Chamishiyim Shanah Kal HaBa LaTzava LaAvodah BeOhel Moed, where the **word**, MiBen, means, **of, or from the sons of**, the **word**, Shloshiyim, means, **thirty**, the **word**, Shanah, means, **year**, the **word**, VaMalah, is from the **word**, Ma'al, מָעַל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, **upward, above, on high, overhead, from the top**, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the **word**, VeAd, וְעַד, 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**, Ben, means, **a son**, the **word**, Chamishiyim, means, **fifty**, the **word**, Shanah, is repeated, and here, it is translated as, **years**, the **word**, Kal, means all, **the whole of**, the **word**, HaBa, is from the **word**, Bo, בָּוֹא, means, **to go or come in, come, came, arrive, went, go, gone, enter, reach**, happen, set, put, came in, arrived, entered,

bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Latzava, is from the **word** Tzava, צבא, or Tzavah, צבאה, which means, army, host, military service, war, warfare, to wage war, he fought, he was mustered, **to serve, service, wait on, perform, fixed time**, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered, and the plural is Tzavaot, צבאות, the **word** Tzava, is repeated, and here it is meant to emphasize that they are to **serve, wait on and perform, their duties**, the **words**, LaAvod is from the **word**, Avad, עבד, means, **servant, slave, bondman, worshipper**, it means, **to work, to serve, he worked, did, performed**, made, worship, obeyed, tilled, cultivated, he dressed, tanned, it means deed, work, action, he made, he did, the **word**, BeOhel, אהל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

44 Even those that were numbered of them after their families, were three thousand and two hundred.

וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפְּחֹתָם שְׁלֹשֶׁת אֲלָפִים וּמֵאָתַיִם

וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפְּחֹתָם שְׁלֹשֶׁת אֲלָפִים וּמֵאָתַיִם

VayiHyu Pequdeyhem LeMishpechotam Shloshet Alaphiym UMatayim, where the **word**, VayiHyu, is from the **word**, Hayah, היה, which means, is, also, to be, exist, are, **were**, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Pequdeyhem, is from the **word** Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, LeMishpechotam, is the plural of the **word**, Mishpachah, משפחה, means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Shloshet, means, **three**, the **word**, Alaphiym, is from the **word**, Eleph, which means, **thousand**, the **word**, UMatayim, means, two hundred)

And those that were numbered of the families of the sons of Merariy, throughout their families, by the house of their fathers, even those that were numbered of them after their families, were three thousand and two hundred (3,200). I believe that this tells us something very important. The name Merariy means bitter, which is an attitude, that goes against the Words and the Ways of Yahweh, **BUT**, as you can see, Yahweh has **NOT** excluded them from the count, as matter of fact, He has commanded Mosheh to make sure that they are counted also. This therefore puts the onus on the sons of Merariy to either, choose to serve Yahweh, as He has Commanded them to do, or, rebel against Him, and live with whatever circumstances that that decision brings upon them, the choice **IS** theirs, and theirs alone.

45 *These be those that were numbered of the families of the sons of Merari, whom Mosheh and Aharon numbered according to the word of Yahweh by the hand of Mosheh.*

אֵלֶּה פְּקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה
 אַל־אֵלֶּה פְּקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה

Eleh Pequdey Mishpechot Beney Merariy Asher Paqad Mosheh VeAharon Al Piy YHVH BeYad Mosheh, where the **word**, Eleh, means, **these**, the **word**, Pequdey, is from the **word** Paqad, פָּקַד, means, **number**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, and in the form that it is used here it means those that were counted, the **word**, Mishpechot, is the plural of the **word**, Mishpachah, מִשְׁפָּחָה, which means, **family**, kindred, clan, species, kind, race, offspring, the **word**, Beney, means the sons of, the **word** or name, Merariy, מְרָרִי, is the name of the third son of Levi, and his name means, pertaining to the gall, billious, very bitter, it is from the **word** Marar, which means, **to be bitter, was or became bitter, he made bitter, embittered, caused bitterness**, the **word**, 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, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Paqad is repeated and here, it is translated as, numbered, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, VeAharon, וְאַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **words** Al-Piy, עַל־פִּי, means, according to, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, BeYad, is from the **word** Yad, יָד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as

them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneous, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Bet as a prefix, it means, **by the hand of**, the **word** or name Mosheh, means, **to be drawn out of**)

Here the Scriptures tell us that these are those that were numbered of the families of the sons of Merari, whom Mosheh and Aharon numbered according to the Word of Yahweh by the hand of Mosheh, and in the next few verses, they tell us how many of Merariy clan were counted.

46 All those that were numbered of the Levites, whom Mosheh and Aharon and the chief of Yisrael numbered, after their families, and after the house of their fathers,

כָּל־הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וְנֹשִׁיֵּי יִשְׂרָאֵל אֶת־הַלְוִיִּם לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם
 שֵׁשׁ אַלְפַּיִם וְאַרְבַּע־מֵאוֹת וְשָׁנָיִם וְשִׁבְעִים וְשֵׁשׁ וְעֶשְׂרִים וְשָׁנָיִם וְשִׁבְעִים וְשֵׁשׁ וְעֶשְׂרִים וְשֵׁשׁ וְעֶשְׂרִים וְשָׁנָיִם
 וְשִׁבְעִים וְשֵׁשׁ וְעֶשְׂרִים וְשָׁנָיִם

Kal HaPequdiym Asher Paqad Mosheh VeAharon UNshiyey Yisrael Et HaLeviyim
 LeMishpechotam UIBeyt Avotam, where the **word**, Kal, means, all, the whole of, the **word**,
 HaPequdiym, is from the **word**, Paqad, פָּקַד, means, **number**, visit, punish, appoint, common,
 miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer,
 judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he
 observed, he remembered, took revenge, he had marital relations with, recalled, censor,
 deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he
 attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took
 revenge, he committed, entrusted, he deposited, censor, chief inspector, and in the form that it
 is used here it means **those that were counted**, 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, whereon, that, such as, wherewith,
 which, with which, that which, which was, then, and as an adverb and conjunction, it means,
 for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence,
 howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith,
 whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun
 expletively used to show the connection, the **word**, Paqad is repeated, and here, it is translated
 as, numbered, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, the **word** or
 name, VeAharon, וְאַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of
 strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic,
 the name means, **messenger**, the **word** UNsiyey, is from the **word** Nasiy, נָשִׂיא, which means,
chief, prince, ruler, captain, chief of the Sanhedrin, patriarch, president, it is from the **word**
 Nasah, נָשָׂא which means, lifted up, exalted, the **word**, Yisrael, יִשְׂרָאֵל, is the name that
 Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it
 is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar
 means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed,
 guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word
 Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has
 designed for all of the members of His family to walk on, the path that will lead all who**

choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, the word, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַת, which is the personal pronoun, you, thou. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, IS the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, IS the words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, the Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, the word, HaLeviyim, means, the Levites, those that are part of the tribe of Leviy, the word, LeMishpechotam, is the plural of the word, Mishpachah, משפחה, means, family, kindred, clan, species, kind, race, offspring, the word, UIBeyt, means, of the house of, the word, Avotam, means, their fathers)

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָעֵלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשְׁאֵל בְּאֹהֶל מוֹעֵד

מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָעֵלָה וְעַד בֶּן־חַמִּישִׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשְׁאֵל בְּאֹהֶל מוֹעֵד

MiBen Shloshiyim Shanah VeMalah VeAd Ben Chamishiyim Shanah Kal HaBa LaAvod Avodat Avodah VaAvodat Masa BeOhel Moed, where the word, MiBen, means, of, or from the sons of, the word, Shloshiyim, means, thirty, the word, Shanah, means, year, the word, VaMalah, is from the word, Ma'al, מעל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, upward, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the word, VeAd, 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, Ben, means, a son, the word, Chamishiyim, means, fifty, the word, Shanah, is repeated, and here, it is translated as, years, the word, Kal, means, all, every one, the word, HaBa, is from the word, Bo, בא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent,

next, the **word**, LaAvod is from the **word**, Avad, עֲבַד, means, **servant, slave, bondman, worshipper**, it means, **to do the work, to serve, he worked, did, performed, made, worship, obeyed, tilled, cultivated, he dressed, tanned, it means deed, work, action, he made, he did, the next three words, are from the same root word, Avad and they are translated as, Avodat, the work of, Avodah, the service, VaAvodat, even the service of, the word, Masa, מָשָׂא, means, bearing, carrying, burden, load, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan) the word BeOhel, אֹהֶל, means, tent, shelter, tabernacle, dwelling, habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the word, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the word Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)**

48 *Even those that were numbered of them, were eight thousand and five hundred and fourscore.*

וַיְהִיו פְּקֻדֵיהֶם שְׁמֹנֶת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וּשְׁמֹנִים)

וַיְהִיו פְּקֻדֵיהֶם שְׁמֹנֶת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וּשְׁמֹנִים

VayiHyu Pequdeyhem Shmonat Alaphiym VeChamesh Meot UShmoniym, where the **word**, VayiHyu, is from, the **word**, Hayah, הָיָה, means, is, also, to be, exist, are, **were**, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and with the letter, Vav, as a prefix, it means, **and were**, the **word**, Pequdeyhem, is for the **word** Paqad, פָּקַד, means, **number, numbered**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, and in the form that it is used here it means **those numbered**, the **word**, Shmonat, means, eight, the **word** Alaphiym, is the plural of the **word** Aleph, which means, thousand, VaChamesh, means, **and five**, the **word**, Meot, means, **hundred**, the **word**, UShmoniym, means, **eighty**)

All those that were numbered of the Levites, whom Mosheh and Aharon and the chief of Yisrael numbered, after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, even those that were numbered of them, were eight thousand and five hundred and fourscore (8,580).

49 According to the commandment of Yahweh they were numbered by the hand of Mosheh, every one according to his service, and according to his burden: thus were they numbered of him, as Yahweh Commanded Mosheh.

עַל־פִּי יְהוָה פָּקַד אֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְעַל־מְשָׁאוֹ וּפְקָדָיו אֲשֶׁר־צִוָּה (יְהוָה אֶת־מֹשֶׁה

כֹּה כַּזְּבִיבָה כִּי־כָּאֵלֶּה פָּקַד אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְעַל־מְשָׁאוֹ וּפְקָדָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה

Al Piy YHVH Paqad Otam BeYad Mosheh Iysh Iysh Al Avodato VeAl Masa'o UPeqdayv Asher Tzivah YHVH Et Mosheh, where the **words**, Al-Piy, **עַל־פִּי**, mean, according to, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word** Paqad, **פָּקַד**, means, **number, numbered**, visit, punish, appoint, common, miss, set, charge, governor, lack, oversight, officers, **counted**, empty, ruler, overseer, judgment, to attend to, take care of, he inquired, saw to, commanded, he needed, desired, he observed, he remembered, took revenge, he had marital relations with, recalled, censor, deposit, to attend to, to visit, to appoint, take care of, he visited, he needed, he desired, he attended to, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, took revenge, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Otam, means them, the **word**, BeYad, is form the **word** Yad, **יָד**, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the letter Bet, as a prefix, it means, **by the hand of**, the **word** or name, Mosheh, means to **be drawn out of**, the **word** Iysh, is used twice, and together they mean, every man, 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**, Avodato, is from the **word**, Avodah, **עבֹדָה** or **עבְדָה**, which means, household servant, **work of any kind, labour, dedication, service, divine service**, worship, bondage, bondservant, ministering or ministry, service, wrought, the **word**, VeAl, is the **word**, Al repeated and here it is translated as, and according to, the **word**, Masa'o, **מְשָׁא**, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, and with a Vav suffix, it means his burden, d UPeqdayv, is the **word**, Paqad, repeated, and here, it is translated as, **and were numbered of him**, 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, whereon, that, **such as**, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection,

the **word** Tzivah, צִוָּה, means, **command, order, commandment, commanded**, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed) the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, 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** or name, Mosheh, means, **to be drawn out of**)

Here we are told that the sons of Merariy were numbered according to the Commandment of Yahweh, by the hand of Mosheh, and that every one was numbered according to his particular service, and according to his burden: thus were they numbered of him, as Yahweh Commanded Mosheh. Like always, Yahweh puts His seal of approval on what has been done by saying everything that Mosheh did, was according to My **word**, the **words** of My Torah of Life.

I believe that this is Yahweh's way of demonstrating to us, that we too, ARE to willingly and lovingly choose to obey all things that Yahweh, commands us, exactly as Mosheh, the prophets, Messiah and His disciples did. Amein!

Studying and keeping Torah together as a community.

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