

## 4. Numbers - BEMIDBAR

(Version 4.3: 10-28-17)

### Chapter 1

Num. 1:1 And **YAHWEH** spoke to Moshe  
in the Wilderness of Sinai,  
in the Tent of Appointment  
on the first day of the second new moon,  
in the second year

after their going out from the land of Egypt saying,  
Num. 1:2 "Lift up the head *itself* **תָּא** of the entire assembly  
of the children of Yisra'el by their families,  
by their fathers' households,  
according to the number of names  
by the skull of every male

The Hebrew is a bit confusing in this verse.  
It speaks of lifting up the heads  
of the entire assembly.

But there are two terms used in this verse  
that can easily get confused in translation.

The first is **rosh**. It means to shake; the head.  
It's translated as the top,  
the first (in time, rank, etc.), the head, etc.

This is often translated as "first", or "beginning".  
This may indicate a reference to the first accounting  
of the "men of war" within the assembly  
after the giving of The Torah  
and the establishment of The Nation of Yisra'el at Sinai.  
That would fit the overall context of Scripture.

However, this is typically "translated"  
as 'sum', or, 'census'.

The second is **gulgoleth** - a skull.  
This generally refers to a person's head.  
Given the context it seems clear  
that a count was to be taken  
of every male skull, individual,  
over the age of twenty.

This would provide the basis  
or referring to this as a census.

Num. 1:3 from the age of twenty years and upward,  
everyone going out to battle in Yisra'el.

You are to number they themselves **תָּא** by their groupings,  
you yourself **תָּא** and Aharon.

Num. 1:4 And with you yourselves **תָּא**  
there is to be a man,  
a man for a tribe, a man who is himself  
head of his father's household.

This is a different rendering of the verse  
when compared to traditional translations.

The aleph-tau usage  
dictates a different interpretation, as given here.

The rest of the text  
gives the literal sense of the terms,  
not an "interpretation" of the words.

Num. 1:5 Now these are the names of the men  
who are to stand with you yourselves **תָּא**.

For Re'uben: 'Elitzur, son of Shede'ur.

Re'uben means behold, a son.  
'Elitzur means El is a rock.

Shede'ur means spreader of light.

Num. 1:6 For Shim'on: Shelumi'el, son of Tzurishaddai.

Shim'on means to listen or to hear.  
Shelumi'el means El of shalom.

Tzurishaddai means The Mighty One is my rock.

Num. 1:7 For Yahudah: Nahshon, son of Amminadab.

Yahudah means YAH is praised.  
Nahshon means shining or glistening.  
Amminadab means My people are free.

Num. 1:8 For Yissaskar: Netan'el, son of Tzu'ar.  
Yissaskar means he will bring a reward.  
Netan'el means given by El.  
Tzu'ar means small.

Num. 1:9 For Zebulun: Eliab, son of Helon.  
Zebulun means to dwell, dwelling place.  
Eliab means El is my father.  
Helon means strength, force.

Num. 1:10 For the Sons of Yosef.  
For Ephraim: Elishama, son of Ammihud.  
For Menashe: Gamli'el, son of Pedahzur.  
Yosef means he will add.  
Ephraim means double fruit.  
Elishama means El who hears.  
Ammihud means people of grandeur.  
Menashe means causing to forget.  
Gamli'el means El is my benefactor.  
Pedahzur means rock of release.

Num. 1:11 For Binyamin: Abidan, son of Gid'oni.  
Binyamin means son of the right hand.  
Abidan means my father is judge.  
Gid'oni means one who cuts down; I am cut down.

Num. 1:12 For Dan: Ahi'ezer, son of Ammishaddai.  
Dan means judge.  
Ahi'ezer means my brother is help.  
Ammishaddai means mighty one of the people,  
or people of the mighty one.

Num. 1:13 For Asher: Pag'i'el, son of Okhran.  
Asher means straight, level; happy.  
Pag'i'el means impact of El.  
Okhran means troubler.

Num. 1:14 For Gad: Elyasaf, son of De'u'el.  
Gad means invader; troop.  
Elyasaf means El of my increase, addition.  
De'u'el means know El; known of El.

Num. 1:15 For Naftali: Ahira', son of Einan.  
Naftali means my wrestling, struggle.  
Ahira' means my bad brother; my brother is bad.  
Einan means having eyes.

Num. 1:16 These were called out of the assembly,  
exalted leaders of their father's authority.  
They are heads of Yisra'el's families.  
'**aleph**' - family, associates.  
As the first letter of the Aleph-Bet  
(the first letter is א)  
this represents an ox head.  
There are associations to strength and leadership,  
and to yoking together connected to it.

Some translate this as "thousands"  
since the aleph is used as the 'number' 1,000.  
But the etymology indicates it means family.

Num. 1:17 And Moshe and Aharon  
took these men *themselves* אָנְכֶם  
who had been designated according to their names.

Num. 1:18 And the entire assembly *itself* אָנְכֶם  
was called together  
on the first day of the second new moon.

And their births *were* according to their families  
by the house of their fathers,  
according to the number of names  
from the age of twenty years and upward,  
by their skulls

Num. 1:19 according to what **YAHWEH**  
had directed Moshe *himself* אָנְכֶם.

And he numbered them in the Wilderness of Sinai.

Num. 1:20 And they were:  
The sons of Re'uben, firstborn of Yisra'el,

their generations by their families,  
by the house of their fathers,  
according to the number of names,  
by their skulls,  
every male from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:21 Their number for the tribe of Re'uben,  
six and forty thousand, and five hundred.

**matteh** - a branch, staff. Figuratively, a tribe.  
Tribe is the traditional word used.

Unfortunately this misses  
the role of the staff in Yisra'elite culture.  
It is the symbol of authority for the household  
(or person) to which it belongs.  
The staff was used for counting livestock.

One can conceive  
that a somewhat similar process is involved here,  
hence the use of "staff" instead of "tribe".

Num. 1:22 For the sons of Shim'on,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
by their skulls,  
every male from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:23 Their number for the tribe of Shim'on,  
nine and fifty thousand, and three hundred.

Num. 1:24 For the sons of Gad,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:25 Their number for the tribe of Gad,  
five and forty thousand, and six hundred and fifty.

Num. 1:26 For the sons of Yahudah,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:27 Their number for the tribe of Yahudah,  
four and seventy thousand, and six hundred.

Num. 1:28 For the sons of Yissaskar,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:29 Their number for the tribe of Yissaskar,  
four and fifty thousand, and four hundred.

Num. 1:30 For the sons of Zebulun,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.

Num. 1:31 Their number for the tribe of Zebulun,  
seven and fifty thousand, and four hundred.

Num. 1:32 For the sons of Yosef.  
For the sons of Ephraim,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,

everyone going out to to do battle.  
Num. 1:33 Their number for the tribe of Ephraim,  
forty thousand and five hundred.

Num. 1:34 For the sons of Menashe,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.  
Num. 1:35 Their number for the tribe of Menashe,  
two and thirty thousand, and two hundred.

Num. 1:36 For the sons of Binyamin,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.  
Num. 1:37 Their number for the tribe of Binyamin,  
five and thirty thousand, and four hundred.

Num. 1:38 For the sons of Dan,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.  
Num. 1:39 Their number for the tribe of Dan,  
two and sixty thousand, and seven hundred.

Num. 1:40 For the sons of Asher,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.  
Num. 1:41 Their number for the tribe of Asher,  
one and forty thousand, and five hundred.

Num. 1:42 For the sons of Naftali,  
their generations by their families,  
by the house of their fathers,  
according to the number of names,  
from the age of twenty years and upward,  
everyone going out to to do battle.  
Num. 1:43 Their number for the tribe of Naftali,  
three and fifty thousand, and four hundred.

Num. 1:44 These are those having been numbered  
which Moshe and Aharon  
and the leaders of Yisra'el, twelve men, numbered;  
each man for the house of his father.

Num. 1:45 And they were all numbered  
of the children of Yisra'el  
according to their fathers' households,  
from the age of twenty and upward,  
everyone going out to to do battle in Yisra'el.

Num. 1:46 And they were, all those numbered,  
six hundred thousand and three thousand  
and five hundred and fifty.

Num. 1:47 But the Levites,  
according to the tribe of their fathers,  
were not counted among them.

Num. 1:48 And YAHWEH spoke to Moshe saying,  
Num. 1:49 Only the tribe itself ~~nx~~ of Levi  
you are not to account for.  
And their head itself ~~nx~~ you are not to lift up  
in the midst of the children of Yisra'el.

Num. 1:50 And you yourself **תא** are to make accountable  
the Levites themselves **תא**  
over The Tent of The Testimony,  
and over all its implements,  
and over all that belongs to it.

They are to carry The Dwelling itself **תא**  
and all its implements themselves **תא**.  
And they are to attend to it.

And all around The Dwelling they are to camp.

Num. 1:51 When The Dwelling is to journey  
the Levites are to take down it itself **תא**.  
And when The Dwelling is to encamp  
the Levites are to set up it itself **תא**.

And the outsider who comes near is to be put to death!

Num. 1:52 And the children of Yisra'el are to camp,  
each one according to his encampment,  
and each one according to his banner,  
according to their assemblies.

Num. 1:53 But the Levites are to camp all around  
The Tent of The Testimony.

Then there will be no outrage against the assembly  
of the Children of Yisra'el.

And the Levites are to protect the duty itself **תא**  
of The Tent of The Testimony.

Num. 1:54 And the children of Yisra'el did  
according to all that **YAHWEH**  
had directed Moshe himself **תא**.  
Thus they did.

## Chapter 2

Num. 2:1 And **YAHWEH** spoke  
to Moshe and to Aharon saying,  
Num. 2:2 "A man is to camp under his banner  
with its insignia of the house of their father  
of the children of Yisra'el.

At a distance all around The Tent of Appointment  
they are to encamp.

Num. 2:3 And those encamping at the front, to the east,  
the banner of the Camp of Yahudah  
according to their assemblies.

And the leader of the Sons of Yahudah,  
Nahshon, son of Amminadab.

Num. 2:4 And his assembly,  
even those having been numbered,  
four and seventy thousand and six hundred.

Num. 2:5 And those encamping beside them.  
The tribe of Yissaskar.

And the leader of Yissaskar,  
Netan'el, son of Tzu'ar.

Num. 2:6 And his assembly,  
even those having been numbered,  
four and fifty thousand and four hundred.

Num. 2:7 The tribe of Zebulun.

And the leader of the Sons of Zebulun,  
Eliab, son of Helon.

Num. 2:8 And his assembly,  
even those having been numbered,  
seven and fifty thousand and four hundred.

Num. 2:9 All those having been numbered of the Camp of Yahudah, a hundred thousand and eighty thousand, and six thousand, and four hundred, by their assemblies.

First are they to journey.

Num. 2:10 The banner of the Camp of Re'uben, to the south by their assemblies, And the leader of the Sons of Re'uben, Elitzur, son of Shedei'ur.

Num. 2:11 And his assembly, even those having been numbered, six and forty thousand and five hundred.

Num. 2:12 And those encamping beside them. The tribe of Shim'on.

And the leader of the Sons of Shim'on, Shelumi'el, son of Tzurishaddai.

Num. 2:13 And his assembly, even those having been numbered, nine and fifty thousand and three hundred.

Num. 2:14 And the tribe of Gad. And the leader of the Sons of Gad, Elyasaf, son of Re'u'el.

Num. 2:15 And his assembly, even those having been numbered, five and forty thousand and six hundred and fifty.

Num. 2:16 All those having been numbered of the Camp of Re'uben, a hundred thousand and one and fifty thousand, and four hundred and fifty, by their assemblies.

And second are they to march.

Num. 2:17 Then will set out The Tent of Appointment, the Camp of the Levites, in the midst of the camps. According to how they encamp, so are they to journey, each one according to his position, by their banners.

Num. 2:18 The banner of the Camp of Ephraim, according to their assemblies, toward the sea.

And the leader of the sons of Ephraim, Elishama, son of Ammihud.

Num. 2:19 And his assembly, even those having been numbered, forty thousand and five hundred.

Num. 2:20 And beside them.

The tribe of Menashe.

And the leader of the Sons of Menashe, Gamli'el, son of Pedahzur.

Num. 2:21 And his assembly, even those having been numbered, two and thirty thousand and two hundred.

Num. 2:22 And the tribe of Binyamin.

And the leader of the Sons of Binyamin, Abidan, son of Gid'oni.

Num. 2:23 And his assembly, even those having been numbered, five and thirty thousand and four hundred.

Num. 2:24 All those having been numbered of the Camp of Ephraim, a hundred thousand and eight thousand and a hundred, by their assemblies.

And third are they to march.

Num. 2:25 The banner of the Camp of Dan, to the north,  
by their assemblies.

And the leader of the Sons of Dan,  
Ahi'ezer, son of Ammishaddai.

Num. 2:26 And his assembly,  
even those having been numbered,  
two and sixty thousand and seven hundred.

Num. 2:27 And those encamping beside them.  
The tribe of Asher.

And the leader of Asher,  
Pag'l'el, son of Okhran.

Num. 2:28 And his assembly,  
even those having been numbered,  
one and forty thousand and five hundred.

Num. 2:29 And the tribe of Naftali.  
And the leader of the Sons of Naftali,  
Ahira', son of Einan.

Num. 2:30 And his assembly,  
even those having been numbered,  
three and fifty thousand and four hundred.

Num. 2:31 All those having been numbered  
of the Camp of Dan,  
a hundred thousand, and seven and fifty thousand,  
and six hundred.

As the last are they to march,  
by to their banners.

Num. 2:32 These *are* those having been numbered  
of the Children of Yisra'el  
by the house of to their fathers.

All those having been numbered,  
the camps by their assemblies,  
six hundred thousand and three thousand  
and five hundred and fifty.

Num. 2:33 But the Levites were not numbered  
in the midst of the Children of Yisra'el  
according to what **YAHWEH**  
had directed Moshe himself **nx**

Num. 2:34 And the Children of Yisra'el did  
according to everything that **YAHWEH**  
had directed Moshe himself **nx**.

Thus they encamped by their banners,  
and thus they journeyed,  
each man by his families,  
according to the house of his father.

### Chapter 3

Num. 3:1 Now these are the generations  
of Aharon and Moshe  
at the time **YAHWEH** spoke with Moshe himself **nx**  
on Mount Sinai.

Num. 3:2 And these are the names of the sons of Aharon.  
The firstborn, Nadab, and Abihu, El'azar and Itamar.

Nadab means the willing one.

Abihu means he is my father.

El'azar means El is helper.

Itamar means land of the palm tree.

Num. 3:3 These are the names of the sons of Aharon,  
the anointed priests, whose hands He filled  
for the sake of officiating as priests.

**male'** - to fill.

**yad** - hand.  
This is a Hebraism.  
The concept of "filling the hands"  
can be understood in several different ways.

Primary among them is that of filling them with authority.  
The hand often represents one's authority.  
In this case it is the authority of the priesthood,  
thus enabling them to officiate as such.

But this can also be understood  
as the literal "filling of the hands"  
that resulted from their being priests.  
The gifts dedicated to YAHWEH  
at many points became theirs,  
literally "filling their hands"  
with all the best things of the land.

Num. 3:4 But Nadab and Abihu died  
before the face of YAHWEH  
on account of their bringing near outside fire  
before the face of YAHWEH in the Wilderness of Sinai.  
And they did not have children.

And El'azar and Itamar officiated as priests  
before the face of Aharon, their father.  
"before the face" represents "in his presence".

Num. 3:5 And YAHWEH spoke to Moshe saying,  
Num. 3:6 "Bring near the tribe of Levi itself **תא**.

And you are to station it itself **תא**  
before the face of Aharon the priest.  
And they are to serve he himself **תא**.  
Num. 3:7 And they are to protect his duty itself **תא**  
and the duty itself **תא** of the entire assembly,  
in the presence of The Tent of Appointment,  
for the sake of working the tasks themselves **תא**  
of The Dwelling.

Num. 3:8 And they are to protect  
all the implements themselves **תא**  
of The Tent of Appointment,  
and the duty itself **תא** of the children of Yisra'el  
for the sake of working the tasks themselves **תא**  
of The Dwelling.

Num. 3:9 And you are to give the Levites themselves **תא**  
to Aharon and to his sons as gifts.  
Gifts are they to him from  
the children of Yisra'el themselves **תא**.

Num. 3:10 And Aharon himself **תא**  
and his sons themselves **תא**  
you are to make accountable.  
And they are to protect their priesthood itself **תא**.

And the outsider who comes near is to be put to death!"

Num. 3:11 And YAHWEH spoke to Moshe saying,  
Num. 3:12 "And behold!  
I Myself have taken the Levites themselves **תא**  
from the midst of the children of Yisra'el  
in place of every firstborn that opens the womb  
from the children of Yisra'el.

And the Levites are Mine,  
Num. 3:13 because every firstborn is Mine!

At the time that I struck every firstborn  
in the land of Mitsraim  
I set apart as Mine every firstborn in Yisra'el  
from man to animal.  
They are Mine!



I Myself am **YAHWEH!**"

Num. 3:14 And **YAHWEH** spoke to Moshe in the Wilderness of Sinai saying,  
Num. 3:15 "Number the Sons of Levi themselves **nx** by the house of their fathers, by their families.  
Every male from the age of a month and upward you are to number."

Num. 3:16 And Moshe numbered they themselves **nx** according to the mouth of **YAHWEH**, according to what he had directed.

Num. 3:17 And these were the Sons of Levi according to their names.  
Gershon, Kohat and Merari.  
Gershon means dispossessed.  
Kohat means alliance.  
Merari means bitter.

Num. 3:18 And these are the names of the sons of Gershon by their families.  
Libni and Shim'i.  
Libni means white.  
Shim'i means one who hears.

Num. 3:19 And the sons of Kohat by their families.  
Amram and Yitzhar, Hebron and Uzzi'el.  
Amram means exalted people.  
Yitzhar means fresh oil.  
Hebron means association.  
Uzzi'el means strength of El.

Num. 3:20 And the sons of Merari by their families.  
Mahli and Mushi.

These, they are the families of the Levites, by the house of their fathers.  
Mahli means my weakness.  
Mushi means my departure.

Num. 3:21 For Gershon, the family of the Libnites and the family of the Shim'ites.  
These are they of the families of the Gershonites.

Num. 3:22 Those having been numbered according to their number, every male from the age of a month and upward. Those having been numbered, seven thousand and five hundred.

Num. 3:23 The families of the Gershonites are to encamp behind The Dwelling toward the sea.

Num. 3:24 And the leader of the house of the father of the Gershonites,  
Elyasaf, son of Lael.  
Elyasaf means El adds.  
Lael means belonging to El.

Num. 3:25 And the duty of the Sons of Gershon concerning The Tent of Appointment: The Dwelling, and the Tent of its covering, and the cover itself **nx** of the entrance to The Tent of Appointment,  
Num. 3:26 and the hangings of the courtyard, and the cover itself **nx** of the entrance to the courtyard which is beside The Dwelling and beside the slaughter site, all around, and its cords themselves **nx** for all its works.

Num. 3:27 And for Kohat, the family of the Amramites,

and the family of the Yitzharites,  
and the family of the Hebronites,  
and the family of the Uzzi'elites.

These are they of the Kohathite families  
Num. 3:28 according to number,  
every male from the age of a month and upward,  
eight thousand and six hundred,  
protecting the duty of The Set Apart Place.

Num. 3:29 The families of the Sons of Kohat  
are to encamp along the side of The Dwelling,  
to the south.

Num. 3:30 And the leader of the house of the father  
for the Kohathite families, Elitzafan, son of Uzzi'el.

Num. 3:31 And their duty:  
The Chest, and the table, and the Menorah,  
and the slaughter sites, and the implements  
of The Set Apart Place with which they are served,  
and the cover, and all the works of it.

Num. 3:32 And the leader of the Levite leaders,  
El'azar, son of Aharon, the priest,  
accountable for protecting the duty  
of The Set Apart Place.

Num. 3:33 For Merari,  
the family of the Mahlites, and the family of the Mushites.  
These are they of the Merarite families.

Num. 3:34 And those having been numbered  
according to number,  
every male from the age of a month and upward,  
six thousand and two hundred.

Num. 3:35 And the leader of the house of the father  
for the families of Merari, Tzuri'el, son of Abihayil.

On the side of The Dwelling they are to encamp,  
to the north.

Tzuri'el means El is my rock.  
Abihayil means strength of my father.

Num. 3:36 And the sons of Merari are accountable  
or the duty of the boards of The Dwelling,  
and its bars, and its columns, and its sockets,  
and all its implements, and all of its works,  
Num. 3:37 and the columns of the courtyard, all around,  
and their sockets, their pegs, and their cords.

Num. 3:38 And encamping in front of The Dwelling,  
to the east,  
in front of The Tent of Appointment, toward sunrise,  
Moshe, and Aharon, and his sons,  
protecting the duty of The Set Apart Place  
for the sake of the duty of the children of Yisra'el.

And the outsider who comes near is to be put to death!

Num. 3:39 All those numbered of the Levites,  
whom Moshe and Aharon numbered  
according to the mouth of YAHWEH,  
according to their families.  
every male from the age of a month and upward,  
two and twenty thousand.

Num. 3:40 And YAHWEH said to Moshe,  
"Number every firstborn male of the children of Yisra'el,  
from the age of a month and upward.  
Take the number itself **נא** of their names.

Num. 3:41 And you are to take the Levites themselves **נא**

for Me, I Myself, **YAHWEH**,  
in place of every firstborn among the children of Yisra'el,  
and the animals themselves **תא** of the Levites  
in place of every firstborn animal  
among the children of Yisra'el."

Num. 3:42 And Moshe numbered,  
according to what **YAHWEH**  
had directed he himself **תא**,  
every firstborn itself **תא** among the children of Yisra'el.

Num. 3:43 And it was,  
every firstborn male  
according to the number of names  
from the age of a month and upward,  
according to their accountings,  
two and twenty thousand and two hundred  
and seventy and three.

Num. 3:44 And **YAHWEH** spoke to Moshe saying,  
Num. 3:45 "Take the Levites themselves **תא**  
in place of every firstborn among the children of Yisra'el,  
and the animals themselves **תא** of the Levites  
in place of their animals.  
And the Levites are Mine.

I Myself am **YAHWEH!**

Num. 3:46 And for ransom itself **תא**  
of the three and seventy and two hundred,  
those in excess more than the Levites  
from the firstborn of the children of Yisra'el  
Num. 3:47 then you are to take five,  
five shekels, for their skulls.  
According to the shekel of The Set apart Place  
you are to take it, twenty gerahs to the shekel.

Num. 3:48 And you are to give the silver to Aharon  
and to his sons, ransoming those in excess among them."

Num. 3:49 And Moshe took  
the silver itself **תא** of the ransom  
from those themselves **תא** in excess  
of the redeemed of the Levites,  
Num. 3:50 from the firstborn themselves **תא**  
of the children of Yisra'el he took the silver itself **תא**,  
five and sixty and three hundred and a thousand,  
according to the shekel of The Set Apart Place.

Num. 3:51 And Moshe gave  
the silver itself **תא** of the redemption  
to Aharon and to his sons  
according to the mouth of **YAHWEH**  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

#### Chapter 4

Num. 4:1 And **YAHWEH** spoke  
to Moshe and to Aharon saying,  
Num. 4:2 "Lift up the head itself **תא** of the Sons of Kohat  
from the midst of the Sons of Levi,  
by their families,  
by the house of their fathers,

The concept of lifting up the head  
is a Hebraism for showing favor  
or specially acknowledging someone.

The idea is to count them  
so it is known how many are available  
for the tasks identified.

But it's also used to identify  
their particular responsibilities  
that are unique to this family of the Levites.

Num. 4:3 from the age of thirty years and upward until the age of fifty years, everyone entering the assembly to do employment in The Tent of Appointment.

Num. 4:4 This is the work of the Sons of Kohat in The Tent of Appointment, the set apart of the set apart things.

Typically translated as "most holy things", the Hebraic manner of speaking involves the double mention of that which is set apart, indicating that these are indeed the most sacred objects involved in The Tent of Appointment (which includes "The Dwelling", or the central Tent of The Testimony.).

Num. 4:5 Aharon and his sons are to come when the camp starts on a journey.

And they are to take down the veil of the covering itself **אָה**.

And they are to cover with it

The Chest of The Testimony itself **אָה**.

This is the veil that hung between The Chest of The Testimony and the rest of The Dwelling place.

Num. 4:6 And they are to put over it a covering of tanned leather skin.

And they are to spread a cloth entirely of blue violet on top of it.

And they are to place its poles.

Num. 4:7 And over The Table of the Presence they are to spread a cloth of blue violet.

And they are to put upon it

the bowls themselves **אָה**,

and the ladles themselves **אָה**,

and the basins themselves **אָה**,

and the jugs themselves **אָה** for the drink offerings.

And the continual bread is to be on it.

Num. 4:8 And they are to spread over these a cloth of maggot scarlet.

And they are to cover it

with a covering of tanned leather skin.

And they are to place its poles themselves **אָה**.

Num. 4:9 And they are to take a cloth of blue violet.

And they are to cover the Menorah of The Light itself **אָה**,

and its lamps themselves **אָה**,

and its tongs themselves **אָה**,

and its fire pans themselves **אָה**,

and all the implements themselves **אָה** for its oil with which they attend to them.

Num. 4:10 And they are to put it itself **אָה**

and all its implements themselves **אָה**

in a covering of tanned leather skin.

And they are to put them on a yoke.

Num. 4:11 And over the golden Table of Incense they are to spread a cloth of blue violet.

And they are to cover it itself **אָה**

with a covering of tanned leather skin.

And they are to place its poles themselves **אָה**.

Num. 4:12 And they are to take

all the implements of the service themselves **אָה**

with which they attend in The Set Apart Place.

And they are to put them into a cloth of blue violet.

And they are to cover they themselves **אָה**

with a covering of tanned leather skin.

And they are to put them on a yoke.

Num. 4:13 And they are to remove the ash  
of the slaughter site *itself* **תא**.  
And they are to spread over it a cloth of purple.  
Num. 4:14 And they are to put upon it  
all its implements themselves **תא**  
with which they attend upon it,  
the fire pans themselves **תא**,  
the flesh hooks themselves **תא**,  
the scrapers themselves **תא**,  
and the bowls themselves **תא**,  
all the implements of the slaughter site.  
And they are to spread over it  
a covering of tanned leather skin.  
And they are to place its poles.

Num. 4:15 And Aharon and his sons  
are to finish covering  
The Set Apart Place itself **תא**  
and all the implements themselves **תא**  
of The Set Apart Place  
as the camp starts to journey.

And after this are to come the Sons of Kohat  
for the sake of carrying.  
But they are not to touch upon the set apart things  
or they will be put to death.

These are the burdens of the Sons of Kohat  
in The Tent of Appointment.

Num. 4:16 The accountability of El'azar,  
son of Aharon, the priest,  
the oil of the light, and the sweet incense,  
and the continual grain gift, and the oil of the anointing,  
accountability for all The Dwelling and all that is in it,  
with The Set Apart Place and with its implements."

Num. 4:17 And **YAHWEH** spoke  
to Moshe and to Aharon saying,  
Num. 4:18 "You are not to cut off  
the tribe itself **תא** of the families of Kohat  
from the midst of the Levites.

Num. 4:19 But do this for them that they may live  
and not be put to death in their coming near  
to the set apart, the set apart things themselves **תא**.

Aharon and his sons are to go in  
and establish they themselves **תא**,  
each man according to his task and to his burden.  
Num. 4:20 But they are not to go in for the sake of observing  
as the set apart things themselves **תא** are being covered  
or they will be put to death."

For one who violated YAHWEH's instructions  
there was always the possibility  
one could be put to death.

This reflects the view that any offense  
such as that of Chavvah (Eve) in The Garden of Eden,  
requires the forfeiture of one's life.  
Death is the penalty for rebellion.  
And rebellion is the willful rejection  
of the Word of YAHWEH.

Num. 4:21 And **YAHWEH** spoke to Moshe saying,  
Num. 4:22 "Lift up the heads themselves **תא**  
of the Sons of Gershon,  
they also, by the house of their fathers,  
by their families.  
Num. 4:23 From the age of thirty years and upward  
to the age of fifty years  
you are to number they themselves **תא**,  
all who are going in to assemble,  
to assemble for the sake of doing work

in The Tent of Appointment.

Num. 4:24 And this is the work of the families of the Gershonites, to serve and to carry.

Num. 4:25 And they are to carry the hangings themselves תא of The Dwelling, and The Tent of Appointment itself תא, its covering, and the covering of tanned leather that is over it, on top of it, and the cover itself תא for the entrance of The Tent of Appointment, Num. 4:26 and the hangings of the courtyard itself תא and the cover for the entrance, the gate of the courtyard that is beside The Dwelling and beside the slaughter site, all around, and their cords themselves תא, and all the implements themselves תא for their work, and everything itself תא that is used by them and their tasks.

Num. 4:27 By the mouth of Aharon and his sons is to be all the work of the Sons of the Gershonites for all their burdens, and for all their tasks. And you are to have accountability over them according to the duty of all their burdens themselves תא.

Num. 4:28 This is the work of the families of the Sons of the Gershonites in The Tent of Appointment and their duty is under the hand of Itamar, son of Aharon, the priest.

Num. 4:29 The Sons of Merari, by their families,

by the house of their fathers you are to number, they themselves תא.

Num. 4:30 From the age of thirty years and upward until the age of fifty years you are to number them, all who are going in to assemble for the sake of working at the tasks themselves תא of The Tent of Appointment.

Num. 4:31 And this is the duty of their burdens for all their tasks in The Tent of Appointment: the boards of The Dwelling, and its bars, and its columns and its sockets, Num. 4:32 and the columns of the courtyard, all around, and their sockets, and their pegs and their cords, for all their implements, for all their tasks.

And by designations you are to number the implements themselves תא of their carrying duties.

Num. 4:33 This is the work of the families of the sons of Merari, according to all their tasks in The Tent of Appointment at the hand of Itamar, son of Aharon, the priest.

Num. 4:34 And Moshe, and Aharon, and the leaders of the assembly numbered all the Sons of Kohat themselves תא

by their families, by the house of their fathers, Num. 4:35 from the age of thirty years and upward until the age of fifty years, everyone going in to assemble for the work in The Tent of Appointment.

Num. 4:36 And they were numbered by their families, two thousand seven hundred and fifty.

Num. 4:37 These are the numberings of the Kohathite families, all who were serving in The Tent of Appointment whom Moshe and Aharon counted

according to mouth of YAHWEH by the hand of Moshe.

Num. 4:38 And those accounted for  
of the Sons of Gershon,  
by their families,  
by the house of their fathers,  
Num. 4:39 from the age of thirty and upward  
until the age of fifty years,  
everyone going in to assemble for work  
in The Tent of Appointment.  
Num. 4:40 And there were numbered them  
by their families, by the house of their fathers,  
two thousand six hundred and thirty.

Num. 4:41 These are the numbers of the families  
of the Sons of Gershon,  
everyone working in The Tent of Appointment  
whom Moshe and Aharon numbered  
according to the mouth of YAHWEH.

Num. 4:42 And they were numbered of the sons of Merari,  
by their families, by the house of their fathers,  
Num. 4:43 from the age of thirty years and upward  
until the age of fifty years,  
everyone going in to assemble for work  
in The Tent of Appointment.  
Num. 4:44 And they were accounted for them  
according to their families,  
according to their fathers' households,  
three thousand and two hundred.  
Num. 4:45 These are the accountings of the families  
of the Sons of Merari,  
whom Moshe and Aharon numbered  
according to the mouth of YAHWEH by the hand of Moshe.

Num. 4:46 All those numbered whom Moshe and Aharon  
and all the leaders of Yisra'el numbered of  
the Levites themselves **תא**  
by their families, by the house of their fathers  
Num. 4:47 from the age of thirty years and upward  
until the age of fifty years,  
everyone going in to work the works  
and to do the work of carrying in The Tent of Appointment.  
Num. 4:48 And there were numbered of them  
eight thousand five hundred and eighty.

Num. 4:49 According to the mouth of YAHWEH  
they themselves **תא** had been numbered  
by the hand of Moshe,  
each man according to his work  
and according to his burden.  
And each had been numbered  
whom YAHWEH had directed Moshe himself **תא**.

## Chapter 5

Num. 5:1 And YAHWEH spoke to Moshe saying,  
Num. 5:2 "Direct the children of Yisra'el themselves **תא**  
that they are to send away from the camp  
everyone with skin disease,  
and everyone with a discharge,  
and everyone defiled by a *dead* breathing being!

5:3 From male to female you are to send away  
outside the camp.  
You are to send them away.  
And they are not to defile  
their encampments themselves **תא**  
in which I Myself am dwelling in their midst."

Num. 5:4 And the children of Yisra'el did according to this.  
And they sent away they themselves **תא**  
outside the camp.  
According to what YAHWEH spoke to Moshe,

according to this the children of Yisra'el did.

Num. 5:5 And YAHWEH had spoken to Moshe saying,

Num. 5:6 "Speak to the children of Yisra'el.

A man or a woman, when they do any offense done by a human being by acting unfaithfully with an unfaithful act against YAHWEH,

and that person becomes liable,

Num. 5:7 they are to acknowledge their offense itself **nx** which they have done.

Then they are to make restitution

for one's liability itself **nx**

in its principal, adding its fifth to it.

And he is to give it to the one

toward whom he became liable.

Num. 5:8 And if there does not exist for the man a redeemer for the sake of making restitution of the liability to him the liability payment is to be returned to YAHWEH, to the priest, besides the ram of the atonements by which atonement is made over him.

Num. 5:9 And every elevated gift for all the set apart things of the children of Yisra'el that they bring near to the priest are to be his.

Num. 5:10 And a man's set apart things themselves **nx** for him will be what a man gives to the priest. It will be his."

Num. 5:11 And YAHWEH spoke to Moshe saying,

Num. 5:12 "Speak to the children of Yisra'el

and say to them,

'A man, a man when his wife turns aside and acts unfaithfully against him with an unfaithful act

Num. 5:13 and lays with a man, she herself **nx**,

with an emission of seed,

and it is hidden from the eyes of her husband,

and she has been defiled,

but there is no witness against her,

and she has not been caught,

Num. 5:14 but there passes over him

the breath of jealousy,

and he is jealous of his wife herself **nx**,

and she was defiled,

or the breath of jealousy passes over him

and he is jealous of his wife herself **nx**,

but she was not defiled,

Num. 5:15 then the man is to bring

his wife herself **nx** to the priest.

And he is to bring an approach offering for her,

a tenth of an ephah of barley meal.

There is not to be poured on it any oil

and there is not to be put on it any frankincense

because it is a grain gift of jealousy,

a grain gift of memorial that remembers perversion.

Num. 5:16 And the priest

is to bring near her herself **nx**.

And he is to have her stand

before the face of YAHWEH.

Num. 5:17 And the priest is to take set apart waters

in an earthenware vessel.

And from the dirt that is be on the floor of The Dwelling

the priest is to take some and put it in the waters.

Num. 5:18 And the priest is to have stand

the woman herself **nx** before the face of YAHWEH.

And he is to uncover the head itself **nx** of the woman.

And he is to give into her palms



the grain gift of memorial itself תא,  
the grain gift of jealousy for her.

And in the hand of the priest is to be The Bitter Waters  
causing the bitter curse.  
Num. 5:19 And the priest  
is to cause her herself תא to swear.  
And he is to say to the woman,  
"If no man has laid with you yourself תא,  
and if you have not turned aside to defilement  
under your husband's authority,  
be clear from The Bitter Waters causing the bitter curse.

Num. 5:20 But if indeed you have turned aside  
under your husband's authority,  
and indeed you have been defiled,  
and a man has given to you sexual intercourse itself תא  
except your husband..."

An unfinished statement in Scripture  
is typically a Hebraic manner  
of implying dire consequences  
for which the one hearing it  
is to "fill in the blanks"  
concerning what will happen.

Num. 5:21 And the priest  
is to cause the woman herself תא  
to swear with an oath the curse.

And the priest is to say to the woman,  
'May YAHWEH give you yourself תא  
as a curse and as an oath in the midst of your people,  
by YAHWEH granting  
that your sexual organs themselves תא fall,  
and your womb is congested.

Num. 5:22 And may these Waters of The Bitterness  
go into your internal organs  
for the sake of causing your womb to congest  
and your sexual organs to fall!

And the woman is to say, 'Amen! Amen! '

Num. 5:23 And the priest is to write  
the curses themselves תא,  
of the curses, on a scroll.  
And he is to wipe them off  
into The Waters of The Bitterness.  
Num. 5:24 And he is to cause the woman herself תא  
to drink The Waters of The Bitterness itself תא.  
And The Waters of The Bitterness will go into her  
for the sake of bitterness.

Num. 5:25 And the priest is to take  
from the hand of the woman  
the grain gift of jealousy itself תא.  
And he is to elevate the grain gift itself תא  
before the face of YAHWEH.

And he is to bring near it itself תא to the slaughter site.

Num. 5:26 And the priest is to take a handful  
from the grain gift, its reminder portion itself תא.  
And he is to turn it into smoke upon the slaughter site.

And afterward he is to cause the woman herself תא  
to drink the waters themselves תא.

Num. 5:27 And he will make her drink  
the waters themselves תא.  
And it will be, if she was defiled  
and has acted unfaithfully,  
unfaithfully against her husband,

The Waters of The Bitterness will go into her  
for the sake of bitterness.  
And her womb will be congested.  
And her sexual organs will fall.  
And the woman will become as a curse  
in the midst of her people.

Num. 5:28 But if the woman was not defiled,  
and she is undefiled, she is innocent,  
and she can be sown with seed.' "

Num. 5:29 This is the Instruction for the jealousy  
in which a woman turns aside  
under her husband's authority and is defiled,  
Num. 5:30 or when there passes over a man  
a breath of jealousy,  
and he is jealous of his wife herself **nx**.

Then he is to stand the woman herself **nx**  
before the face of **YAHWEH**.  
And the priest is to do to her  
all this Instruction itself **nx**.

Num. 5:31 And the man will be innocent of perversion.  
But this woman will bear her perversion itself **nx**."

## Chapter 6

Num. 6:1 And **YAHWEH** spoke to Moshe saying,  
Num. 6:2 "Speak to the children of Yisra'el  
and say to them,  
'A man or a woman, when one does an extraordinary act  
by vowing a vow of a Nazirite  
for the sake of being separated for **YAHWEH**,  
**naziyr** - separate, i.e. consecrated;  
from the root, **nazar**,  
which means to hold aloof, to abstain from.

The separation involved is for sacred purposes,  
usually connected to a vow/promise to **YAHWEH**  
to do some particular thing.

This is the source of the "Nazirite Vow" found in Scripture.  
It typically involved separation from any product of the vine,  
and was usually established for a specified period of time.

This is not the same  
as being set apart by **YAHWEH**  
**qodesh** - being made "holy").

This is a human action, not a divine one.  
Only divine action can truly make one "holy".

Num. 6:3 from wine and intoxicant one is to abstain.  
And fermented wine and fermented intoxicant  
one is not to drink.  
And all liquor of grapes one is not to drink.  
Any liquid of grapes one is not to drink.  
And fresh grapes or dried one is not to eat.

Num. 6:4 All the days of one's being separated  
any wine which is made from the vine,  
from seeds to skin, one is not to eat.

Num. 6:5 All the days of one's promise of separation  
a razor is not to pass over upon one's head.

Until the fulfilling of days  
that one is separated to **YAHWEH**,  
one is to be set apart.  
The hair of one's head is to grow unkept.

Num. 6:6 All the days of one's separation to **YAHWEH**,  
by the body of a dead breathing being one is not to come.

Num. 6:7 For a father or for a mother,  
or for a brother or for a sister,

one is not to be defiled by them in their dying  
because separation to his Elohim is upon his head.

This is a difficult concept for most Western minds.  
The idea is based on the fact that it is with one's head  
that the decision to be separated to YAHWEH is made.

The hair which grows upon it  
is seen by the Hebrews to be "sacred"  
because of the promise made.

The head is the foremost part of the body.

Num. 6:8 All the days of one's separation  
one is set apart to YAHWEH.

In this verse we have a clear delineation  
of the difference between being "separated", *nezer*,  
and being "set apart", *qadosh* - sacred.  
Unfortunately this is not clearly distinguished  
in many translations.  
The concept of "consecration" is used,  
which implies "holiness".  
A better term to use  
would perhaps be "dedicated" (committed).

Num. 6:9 And when one dies  
having died beside him suddenly,  
in a moment, and defiles one's head of separation,  
then he is to shave his head  
on the day of his becoming undefiled.  
On the seventh day he is to shave it.

Num. 6:10 And on the eighth day  
he is to bring two turtledoves  
or two young pigeons to the priest,  
to the entrance of The Tent of Appointment.

Num. 6:11 And the priest is to prepare  
one as an offense offering,  
and one as an olah.  
And he is to make atonement for him,  
the one defiled by the *dead* breathing being.

And he is to make his head itself **תא**  
set apart on that very day.

Num. 6:12 And he is to separate to YAHWEH  
the days themselves **תא** of his separation.

And he is to bring a lamb of the first year  
as a liability offering.

And the former days are lost  
because his separation was defiled.

Num. 6:13 And this is the instruction for the Nazirite.  
On the day of his fulfilling his days of separation  
he himself **תא** is to be brought  
to the entrance of The Tent of Appointment.

Num. 6:14 And he is to bring near  
as his approach offering itself **תא** to YAHWEH  
a ram of the first year, whole, one as an olah,  
and one ewe lamb of the first year, whole,  
as an offense offering,  
and one ram, whole, as a sacrifice of shelem offering,  
Num. 6:15 and a basket of unleavened bread,  
flour cakes mixed with oil,  
and wafers of unleavened bread spread with oil,  
their grain gift and their drink offerings.

Num. 6:16 And the priest is to bring it near  
before the face of YAHWEH.

And he is to prepare his offense offering itself **תא**  
and his olah itself **תא**.

Num. 6:17 And the ram itself **תא** he is to prepare as a sacrifice of shelem offering to **YAHWEH**, beside the basket of unleavened bread.

Then the priest is to prepare his grain gift itself **תא** and his drink offering itself **תא**.

Num. 6:18 And the Nazirite is to shave, at the entrance of The Tent of Appointment, his head of separation itself **תא**.

And he is to take the hair of his head of separation itself **תא**. And he is to put it on the fire, the fire that is under the sacrifice of shelem offering.

Num. 6:19 And the priest is to take the boiled shoulder itself **תא** of the ram, and one cake of unleavened bread from the basket, and one wafer of unleavened bread. And he is to put them in the palms of the Nazirite after his shaving of separation itself **תא**.

Num. 6:20 The priest is to elevate they themselves **תא** as an elevation offering before the face of **YAHWEH**.

It is set apart for the priest beside the breast of the elevation offering and beside the thigh of the elevated gift.

And afterward the Nazirite may drink wine.

Num. 6:21 This is the Instruction for the Nazirite who promises by an approach offering to **YAHWEH** concerning one's separation, separate from what his hand can reach.

According to the promise that he has promised, according to this he is to do, in addition to the instruction of his consecration.' "

Num. 6:22 And **YAHWEH** spoke to Moshe saying, Num. 6:23 "Speak to Aharon and to his sons saying, 'In this manner you are to bless the children of Yisra'el. Say to them,

Num. 6:24 "May **YAHWEH** bless you and protect you!  
Num. 6:25 May **YAHWEH** cause His face to shine upon you  
Num. and show favor to you!  
Num. 6:26 May **YAHWEH** lift up His face toward you and grant to you shalom!" "

Num. 6:27 And are they to place My name itself **תא** upon the children of Yisra'el. And I Myself will bless them."

## Chapter 7

Num. 7:1 And it was on the day Moshe finished setting up The Dwelling itself **תא**. And he anointed it itself **תא**. And he set apart it itself **תא** and all its implements themselves **תא**, and the slaughter site itself **תא**, and all its implements themselves **תא**.

And he anointed them. And he set apart they themselves **תא**.

Num. 7:2 And he brought near the leaders of Yisra'el, the heads of the houses of their fathers. They are the leaders of the tribes. They are the ones standing over the numbering.

Num. 7:3 And they brought near

their approach offering *itself* **תא**  
before the face of YAHWEH,  
six covered wagons and twelve oxen,  
a wagon for two leaders and an ox for each one.  
And they brought near they themselves **תא**  
before The Dwelling.

Num. 7:4 And YAHWEH spoke to Moshe saying,  
Num. 7:5 "Take some of they themselves **תא**.  
And they will be for the work itself **תא**  
of The Tent of Appointment.

And give they themselves **תא** to the Levites,  
each man according to his work."

Num. 7:6 And Moshe took the wagons themselves **תא**  
and the oxen themselves **תא**.  
And he gave they themselves **תא** to the Levites.

Num. 7:7 Two wagons themselves **תא**  
and four oxen themselves **תא**  
he gave to the sons of Gershon, according to their work.

Num. 7:8 And four wagons themselves **תא**  
and eight oxen themselves **תא**  
he gave to the sons of Merari, according to their work,  
under the hand of Itamar, son of Aharon the priest.

Num. 7:9 And to the sons of Kohat he did not give any  
because the work of The Set Apart Place  
they are to carry upon their shoulders.

Num. 7:10 And the leaders brought near  
a dedication offering itself **תא** for the slaughter site  
on the day it itself **תא** was being anointed.

And the leaders brought near  
their approach offering itself **תא** before the slaughter site.

Num. 7:11 And YAHWEH said to Moshe,  
"One leader per day,  
one leader per day they are to bring near  
their approach offering itself **תא**  
for the dedication of the slaughter site."

Num. 7:12 And the one bringing near  
his approach offering itself **תא** on the first day  
was Nahshon, son of Amminadab,  
of the tribe of Yahudah.

Num. 7:13 And his approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:14 one ladle, ten *shekels* of gold,  
filled with incense,

7:15 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:16 one hairy goat as an offense offering,  
Num. 7:17 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.

This is the approach offering of Nahshon,  
son of Amminadab.

Num. 7:18 On the second day Netan'el, son of Tzu'ar,  
leader of Yissaskar, came near.

Num. 7:19 He brought near  
his approach offering itself **תא**,  
one plate of silver, thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:20 one ladle ten *shekels* of gold, filled with incense,  
Num. 7:21 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,  
Num. 7:22 one hairy goat as an offense offering,  
Num. 7:23 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Netan'el, son of Tzu'ar.

Num. 7:24 On the third day, the leader  
of the sons of Zebulun,  
Eliab, son of Helon.

Num. 7:25 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:26 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:27 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:28 one hairy goat as an offense offering,  
Num. 7:29 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Eliab, son of Helon.

Num. 7:30 On the fourth day the leader  
of the sons of Re'uben,  
Elitzur, son of Shede'ur.

Num. 7:31 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:32 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:33 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:34 one hairy goat as an offense offering,  
Num. 7:35 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Elitzur, son of Shede'ur.

Num. 7:36 On the fifth day the leader  
of the sons of Shim'on,  
Shelumi'el, son of Tzurishaddai.

Num. 7:37 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:38 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:39 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:40 one hairy goat as an offense offering,  
Num. 7:41 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Shelumi'el,  
son of Tzurishaddai.

Num. 7:42 On the sixth day the leader  
of the sons of Gad,  
Elyasaf, son of De'u'el.

Num. 7:43 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:44 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:45 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:46 one hairy goat as an offense offering,

Num. 7:47 and as sacrifice of shelem offerings oxen two, rams five, he goats five, and lambs of the first year five. This is the approach offering of Elyasaf, son of De'uel.

Num. 7:48 On the seventh day the leader of the sons of Ephraim, Elishama, son of Ammihud.

Num. 7:49 His approach offering, one plate of silver, thirty and a hundred its shekel weight, one bowl of silver, seventy shekels according to the shekel of The Set Apart Place, both of them full of flour mixed with oil for a grain gift,

Num. 7:50 one ladle ten *shekels* of gold, filled with incense,

Num. 7:51 one bull, a young of the herd, one ram, one lamb of the first year as an olah,

Num. 7:52 one hairy goat as an offense offering,

Num. 7:53 and as sacrifice of shelem offerings oxen two, rams five, he goats five, and lambs of the first year five.

This is the approach offering of Elishama, son of Ammihud.

Num. 7:54 On the eighth day the leader of the sons of Menashe, Gamli'el, son of Pedahzur.

Num. 7:55 His approach offering, one plate of silver, thirty and a hundred its shekel weight, one bowl of silver, seventy shekels according to the shekel of The Set Apart Place, both of them full of flour mixed with oil for a grain gift,

Num. 7:56 one ladle ten *shekels* of gold, filled with incense,

Num. 7:57 one bull, a young of the herd, one ram, one lamb of the first year as an olah,

Num. 7:58 one hairy goat as an offense offering,

Num. 7:59 and as sacrifice of shelem offerings oxen two, rams five, he goats five, and lambs of the first year five.

This is the approach offering of Gamli'el, son of Pedahzur.

Num. 7:60 On the ninth day the leader of the sons of Binyamin, Abidan, son of Gid'oni.

Num. 7:61 His approach offering, one plate of silver, thirty and a hundred its shekel weight, one bowl of silver, seventy shekels according to the shekel of The Set Apart Place, both of them full of flour mixed with oil for a grain gift,

Num. 7:62 one ladle ten *shekels* of gold, filled with incense,

Num. 7:63 one bull, a young of the herd, one ram, one lamb of the first year as an olah,

Num. 7:64 one hairy goat as an offense offering,

Num. 7:65 and as sacrifice of shelem offerings oxen two, rams five, he goats five, and lambs of the first year five.

This was the approach offering of Abidan, son of Gid'oni.

Num. 7:66 On the tenth day the leader of the sons of Dan, Ahi'ezer, son of Ammishaddai.

Num. 7:67 His approach offering, one plate of silver, thirty and a hundred its shekel weight, one bowl of silver, seventy shekels according to the shekel of The Set Apart Place, both of them full of flour mixed with oil for a grain gift,

Num. 7:68 one ladle ten *shekels* of gold, filled with incense,

Num. 7:69 one bull, a young of the herd, one ram, one lamb of the first year as an olah,

Num. 7:70 one hairy goat as an offense offering,

Num. 7:71 and as sacrifice of shelem offerings oxen two, rams five, he goats five, and lambs of the first year five.

This is the approach offering of Ahi'ezer,

son of Ammishaddai.

Num. 7:72 On the day of the eleventh day  
the leader of the sons of Asher, Pag'l'el, son of Okhran.

Num. 7:73 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:74 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:75 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:76 one hairy goat as an offense offering,  
Num. 7:77 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Pag'l'el, son of Okhran.

Num. 7:78 On the day of the twelfth day  
the leader of the sons of Naftali, Ahira', of Einan.

Num. 7:79 His approach offering, one plate of silver,  
thirty and a hundred its shekel weight,  
one bowl of silver, seventy shekels  
according to the shekel of The Set Apart Place,  
both of them full of flour mixed with oil for a grain gift,

Num. 7:80 one ladle ten *shekels* of gold,  
filled with incense,

Num. 7:81 one bull, a young of the herd, one ram,  
one lamb of the first year as an olah,

Num. 7:82 one hairy goat as an offense offering,  
Num. 7:83 and as sacrifice of shelem offerings oxen two,  
rams five, he goats five, and lambs of the first year five.  
This is the approach offering of Ahira', son of Einan.

Num. 7:84 This is the dedication offering  
of the slaughter site  
on the day of the anointing of it itself **תא**  
from the leaders of Yisra'el themselves **תא**,

plates of silver twelve,  
bowls of silver twelve,  
ladles of gold twelve,

Num. 7:85 thirty and a hundred weight  
per one plate of silver and seventy per one bowl.

All the silver of the implements,  
two thousand and four hundred,  
according to the shekel of The Set Apart Place.

Num. 7:86 Golden ladles, twelve, filled with incense.  
ten, ten weight per ladle,  
according to the shekel of The Set Apart Place.

All the gold of the ladles, twenty and a hundred.

Num. 7:87 All the oxen for the olah,  
twelve bulls, rams twelve,  
lambs of the first year twelve, and their grain gift,  
and hairy goats twelve, for the offense offering.

Num. 7:88 And all the oxen  
for the sacrifice of shelem offerings,  
twenty and four bulls, rams sixty, he goats sixty,  
lambs of the first year sixty.

This is the dedication offering of the slaughter site  
after they had anointed it itself **תא**.

Num. 7:89 And Moshe was going into  
The Tent of Appointment  
to speak with He Himself **תא**.  
And he heard the voice itself **תא** speaking to him  
from above the cover  
which is on The Chest of Testimony,  
from between the two cherubim.  
And He spoke to him.



## Chapter 8

Num. 8:1 And **YAHWEH** spoke to Moshe saying,

Num. 8:2 "Speak to Aharon and say to him,

'In your lighting the lamps themselves **תָּא** in front of the Menorah make light with the seven lamps.'

Num. 8:3 And Aharon did so.

In front of the Menorah he caused it to ascend according to what **YAHWEH** had directed Moshe himself **תָּא**.

Num. 8:4 And this is the workmanship of the Menorah, hammered gold.

On its stem up to its petals it was hammered work.

According to the vision that **YAHWEH**

had caused Moshe himself **תָּא** to see,

according to this the Menorah itself **תָּא** was made.

Num. 8:5 And **YAHWEH** spoke to Moshe saying,

Num. 8:6 "Take the Levites themselves **תָּא** from the midst

of the children of Yisra'el,

and undefile they themselves **תָּא**.

**taher** - to be bright, i.e. (by implication) to be pure.

This term is often translated as pure, clean, etc.

But this has little to do with physical cleanliness and **everything** to do with moral and ethical cleanliness.

Anything that caused them to be defiled also meant they were not permitted to approach The Set Apart Place or The Tent of Appointment.

In this translation of the text the references to purity and cleansing will generally be translated as "undefiled". This will provide a consistency of thought within the text.

And although there are several different Hebrew words used for these concepts they **all** are focused on the issue of defilement or undefilement.

Num. 8:7 And according to this you are to do to them for their undefiling.

Sprinkle on them the waters of offense.

And they are to pass over a razor upon their whole body.

And they are to wash their garments.

And they themselves will be undefiled.

"the waters of offense"

is a reference to the waters for purification which involved the sacrifice of a red heifer, hyssop, etc.

This is not clearly identified as such in this verse, but it appears to be the intent of the text.

Note also the concept of "pass over" in connection with the razor.

We've just seen the use of the razor in regard to the Nazirite promises, and the sense of its use for purification is seen again here.

Num. 8:8 And they are to take a bull,

a young of the herd,

and its grain gift, flour mixed with oil.

And a second bull, a young of the herd,

you are to take for the offense offering.

Num. 8:9 And you are to bring near

the Levites themselves **תָּא**

before The Tent of Appointment.

And you are to call together the entire assembly

of the children of Yisra'el themselves **תָּא**.

Num. 8:10 And you are to bring near

the Levites themselves **תָּא**

before the face of **YAHWEH**.

And the children of Yisra'el are to lay

their hands *themselves* **תא**  
upon the Levites *themselves* **תא**.

Num. 8:11 Aharon is to elevate  
the Levites *themselves* **תא**  
as a presentation offering before the face of YAHWEH  
from the children of Yisra'el *themselves* **תא**.

And they are to perform  
the tasks *themselves* **תא** of YAHWEH.

Num. 8:12 And the Levites are to lay  
their hands *themselves* **תא**  
on the heads of the bulls.  
And they are to prepare  
the one *itself* **תא** as an offense offering  
and the other *itself* **תא** as an olah to YAHWEH  
for the sake of making atonement on behalf of the Levites.

Num. 8:13 And you are to have stand  
the Levites *themselves* **תא**  
before Aharon and before his sons.  
And you are to elevate *they themselves* **תא**  
as a presentation offering to YAHWEH.

Num. 8:14 And you are to separate  
the Levites *themselves* **תא**  
from the midst of the Children of Yisra'el.  
Then the Levites are Mine!

Num. 8:15 And after this the Levites are to go in  
for the sake of serving  
The Tent of Appointment *itself* **תא**  
when you have undefiled *they themselves* **תא**  
and elevated *they themselves* **תא**  
as a presentation offering.

Num. 8:16 Indeed, they are given,  
they are given to Me from the midst  
of the children of Yisra'el,  
in place of the one opening every womb,  
the firstborn of all the children of Yisra'el.

I have taken *they themselves* **תא** for Myself.

Num. 8:17 Indeed, Mine are all the firstborn  
among the children of Yisra'el,  
among human being and among animal.

In the day I struck all the firstborn in the land of Mitsraim  
I set apart *they themselves* **תא** as Mine!

Num. 8:18 And I have taken the Levites *themselves* **תא**  
in place of all the firstborn among the children of Yisra'el.

Num. 8:19 And I have given the Levites *themselves* **תא**,  
giving them to Aharon and to his sons  
from the midst of the children of Yisra'el,  
for the sake of working the tasks *themselves* **תא**  
of the children of Yisra'el in The Tent of Appointment,  
and for the sake of making make atonement  
on behalf of the children of Yisra'el.

Then there will not be among the children of Yisra'el  
a plague as the children of Yisra'el come near  
to The Set Apart Place."

Num. 8:20 And Moshe, and Aharon,  
and the entire assembly of Yisra'el  
did concerning the Levites according to everything  
that YAHWEH had directed Moshe *himself* **תא**  
concerning the Levites.  
According to this the Children of Yisra'el did to them.

Num. 8:21 And the Levites undefiled themselves.  
And they washed their garments.

And Aharon elevated they themselves **nx**  
as a presentation offering before the face of YAHWEH.

And Aharon made atonement for them  
for the sake of undefiling them.

Num. 8:22 And after this the Levites went in  
to work their tasks themselves **nx**  
in The Tent of Appointment  
in the presence of Aharon  
and in the presence of his sons.

According to what YAHWEH  
had directed Moshe himself **nx** regarding the Levites,  
thus they did concerning them.

Num. 8:23 And YAHWEH spoke to Moshe saying,  
Num. 8:24 "This is what is for the Levites  
from the age of five and twenty years and upward.  
They are to go in for the sake of serving,  
according to the tasks of The Tent of Appointment.

Num. 8:25 And from the age of fifty years  
they are to turn back.

And they are not to work any longer.

Num. 8:26 But they can attend to  
their brothers themselves **nx**  
in The Tent of Appointment  
for the sake of protecting the duty.  
But the tasks they are not to work.

Thus are you to do concerning the Levites  
according to their duties."

## Chapter 9

Num. 9:1 And YAHWEH spoke to Moshe  
in the Wilderness of Sinai in the second year  
of their going out from the land of Mitsraim,  
at the first new moon saying,

Num. 9:2 "The children of Yisra'el  
are to do The Passover itself **nx** at its appointed time.

The Passover (Pesach)  
is of crucial importance in Scripture.  
Everything connected  
to the redemption of YAHWEH's people  
is directly involved with The Passover.

This is a festival, not merely a sacrifice.  
It encompassed a special meal  
and a vital time of remembering  
YAHWEH's deliverance from bondage in Egypt.

It foreshadowed the deliverance  
from our bondage to our own offense debt  
when The Messiah Himself was crucified,  
giving His own life in place of ours.

It was not to be "kept".  
It was not to be "observed".  
**It was to be DONE!**

Only in acting out the drama  
and remembering the deliverance  
YAHWEH had wondrously provided  
would the children of Yisra'el be able to comprehend  
the awesome nature of their Elohim.

Num. 9:3 On the fourteenth day of this new moon,  
between the setting times,  
you are to do it itself **nx**,  
at its appointed time.  
According to all its rules,

and according to all its regulations,  
you are to do it itself **nx**."

Num. 9:4 And Moshe spoke to the children of Yisra'el concerning doing The Passover.

Num. 9:5 And they did The Passover itself **nx** at the first *new moon*, on the fourteenth day of the new moon, between the setting times in the Wilderness of Sinai. According to everything that **YAHWEH** had directed Moshe himself **nx**, according to this the children of Yisra'el did.

Num. 9:6 But there were men who were defiled by a *dead* human being's life. And they were not able to do The Passover on it's day.

And they came near before the face of Moshe and before the face of Aharon on that day.

Num. 9:7 And those men said to him, "As mortals defiled by a *dead* human life why should we be withheld from bringing near the approach offering itself **nx** to **YAHWEH** at its appointed time in the midst of the children of Yisra'el?"

*'enowsh* - properly, a mortal.  
This is a very distinct term.  
It's not the typically used *'ish* - man.

It reflects on the frail nature of these lives, especially as impacted by defilement.

It's vital to recognize that defilement is the central issue here. It prevented them from being able to bring their normal sacrificial offerings to **YAHWEH**. They were excluded from the Tent of Appointment.

Num. 9:8 And Moshe said to them, "Stand still! And I will listen attentively to what **YAHWEH** will direct concerning you."

Num. 9:9 And **YAHWEH** spoke to Moshe saying,  
Num. 9:10 "Speak to the children of Yisra'el saying, 'A man, a man when he is defiled by a *dead* life or is on a distant journey, for you or for your generations, and does Passover to **YAHWEH**,  
Num. 9:11 in the second new moon on the fourteenth day between the setting times he is to do it itself **nx**. Together with unleavened bread and bitter herbs he is to eat it.  
Num. 9:12 Nothing is to remain from it until morning. And a bone is not to be broken in it. According to all the rules of The Passover they are to do it itself **nx**.

Num. 9:13 But he who is undefiled or has not been on a journey and fails to do The Passover, then that life is to be cut off from his people, he himself, because the approach offering to **YAHWEH** he has not brought near at its appointed time. That man is to bear his perversion.

Num. 9:14 And when a sojourner sojourns with you yourselves **nx** and does Passover to **YAHWEH**, according to the rules of The Passover and according to its regulations, thus he is to do.

One rule is there to be for you and for the sojourner and for the native of the land."

Num. 9:15 Now on the day  
The Dwelling itself **nx** was set up  
the cloud covered The Dwelling itself **nx**  
beside The Tent of The Testimony.  
And at sunset it existed over The Dwelling  
as an appearance of fire until dawn.

Num. 9:16 In this manner it existed continually.  
The cloud covered it and fire appeared at night.

Num. 9:17 And when the cloud ascended  
from above the tent, then after this  
the children of Yisra'el began their journey.

And in the place where the cloud settled down,  
there the children of Yisra'el encamped.

Num. 9:18 By the mouth of **YAHWEH**  
the children of Yisra'el journeyed,  
and by the mouth of **YAHWEH** they encamped.

All the days that the cloud dwelt above The Dwelling  
they encamped.

Num. 9:19 And when the cloud was long,  
above The Dwelling for many days,  
the children of Yisra'el would protect  
the duty itself **nx** of **YAHWEH**.  
And they did not journey.

Num. 9:20 And it was as the cloud existed  
a number of days above The Dwelling  
by the mouth of **YAHWEH** they encamped.  
And by the mouth of **YAHWEH** they journeyed.

Num. 9:21 And it was that as the cloud existed  
from sunset until dawn,  
and the cloud ascended at dawn,  
then they journeyed.  
Whether by day or by night,  
when the cloud ascended then they journeyed.

Num. 9:22 Whether two days, or a month,  
or a year of days,  
as the cloud was long above The Dwelling,  
dwelling above it,  
the children of Yisra'el encamped.  
And they did not journey.  
But at its ascending they journeyed.

Num. 9:23 By the mouth of **YAHWEH** they encamped,  
and by the mouth of **YAHWEH** they journeyed.  
The duty itself **nx** of **YAHWEH** they protected.  
By the mouth of **YAHWEH** by the hand of Moshe.

## Chapter 10

Num. 10:1 And **YAHWEH** spoke to Moshe saying,  
Num. 10:2 "Make for yourself two trumpets of silver,  
of hammered work you are to make they themselves **nx**.

And they are to be used by you  
for calling together the assembly,  
and for the journeying of the camps themselves **nx**.

Num. 10:3 And there is to be sound in them.  
And they are to assemble to you, the entire assembly,  
at the entrance of The Tent of Appointment.

Num. 10:4 And if one is sounded then the leaders,  
the heads of the families of Yisra'el,  
are to meet before you.

Num. 10:5 And when you sound a blast

the camps sitting on the east are to journey.  
Num. 10:6 And when you sound a blast the second time  
then will journey the camps sitting on the south.  
Blasts are to be blown for their departures.

Num. 10:7 And in assembling the assembly itself תא  
you are to blow,  
but you are not to sound an alarm.

Num. 10:8 And the Sons of Aharon, the priests,  
are to sound blasts on the trumpets.  
And they are to be for you as an eternal rule  
for your generations.

Num. 10:9 And when you go to battle in your land  
because of the distress troubling you yourselves תא  
you are to blow an alarm on the trumpets.

Then you will be brought to mind  
before the face of YAHWEH, your Elohim.

And you will be delivered from your adversaries.

Num. 10:10 And on the day of your joy,  
and at your appointed times,  
and the heads of your new moons  
you are to blow a blast on the trumpets over your olahs  
and over your sacrifice of shelem offerings.  
And they will be a reminder for your sake  
before your Elohim.

I Myself am YAHWEH, your Elohim!"

Num. 10:11 And it was in the second year  
in the second month  
on the twentieth after the new moon.  
The cloud ascended  
from over The Tent of The Testimony.

Num. 10:12 And the children of Yisra'el  
set out upon their departures  
from the Wilderness of Sinai.  
And the cloud settled in the Wilderness of Paran.

Num. 10:13 And they set out on their first journey  
at the mouth of YAHWEH by the hand of Moshe.

Num. 10:14 And the banner of the camp of Yahudah  
set out first by their assemblies.  
And over its assemblies, Nahshon, son of Amminadab.

Num. 10:15 And over the assembly of the tribe  
of the sons of Yissaskar, Netan'el, son of Tzu'ar.

Num. 10:16 And over the assembly of the tribe  
of the sons of Zebulun, Eliab, son of Helon.

Num. 10:17 And The Dwelling was taken down.  
And then set out the sons of Gershon  
and the sons of Merari, carrying The Dwelling.

Num. 10:18 And then set out  
the banner of the camp of Re'uben  
by their assemblies.  
And over its assembly, Elitzur, son of Shedei'ur.

Num. 10:19 And over the assembly of the tribe  
of the sons of Shim'on, Shelumi'el, son of Tzurishaddai.

Num. 10:20 And over the assembly of the tribe  
of the sons of Gad, Elyasaf, son of De'u'el.

Num. 10:21 And the Kohathites set out  
carrying The Set Apart Place.  
And they had set up The Dwelling itself תא  
before they came.

Num. 10:22 And then set out the banner of the camp

of the sons of Ephraim by their assemblies.  
And over its assembly, Elishama, son of Ammihud.  
Num. 10:23 And over the assembly of the tribe  
of the sons of Menashe, Gamli'el, son of Pedahtzur.  
Num. 10:24 And over the assembly of the tribe  
of the sons of Binyamin, Abidan, son of Gid'oni.

Num. 10:25 And then set out the banner of the camp  
of the sons of Dan,  
gathering for all the camps, by their assemblies.  
And over their assembly, Ahi'ezer, son of Ammishaddai.

Num. 10:26 And over the assembly of the tribe  
of the sons of Asher, Pag'l'el, son of Okhran.  
Num. 10:27 And over the assembly of the tribe  
of the sons of Naftali, Ahira', son of Einan.

Num. 10:28 These were the departures  
of the Children of Yisra'el by their assemblies.  
And they set out.

Num. 10:29 And Moshe said to Hobab,  
son of Re'u'el, the Midyanite, Moshe's father in law,  
"We are journeying to the place  
of which YAHWEH has said,  
"It *itself* **nx** I will give to you!"  
Come with me *myself* **nx**!  
And we will do good for you.

Indeed, YAHWEH has promised good for Yisra'el."

Num. 10:30 But he said to him, "I will not go.  
But rather to my land and to my birth place I will go."

Num. 10:31 And he said,  
"Please do not leave us ourselves **nx**  
because according to this you know  
our encamping in the wilderness.  
And you will be for us as eyes!

Num. 10:32 And it will exist when you go with us,  
it will even exist that the good  
which YAHWEH is doing for us  
we will do as good for you!"

Num. 10:33 And they journeyed  
from the mountain of YAHWEH  
a journey of three days.

And The Chest of The Covenant of YAHWEH  
was journeying before them a journey of three days  
for the sake of scouting out for them a resting place.

Num. 10:34 And the cloud of YAHWEH  
was over them by day  
as they journeyed from camp.

Num. 10:35 And it was at the setting out of The Chest  
that Moshe would say, "Arise, YAHWEH!  
And scatter Your adversaries!  
And chase those hating You from before Your face!"

Num. 10:36 And as it settled he would say,  
"Return YAHWEH to the myriads of Yisra'el!"

## Chapter 11

Num. 11:1 And it was as the people  
were complaining badly  
in the ears of YAHWEH.  
And YAHWEH listened attentively.  
And His anger flared up.  
And a fire of YAHWEH was kindled against them.  
And it consumed the edges of the camp.

Num. 11:2 And the people cried out to Moshe.  
And Moshe interceded to YAHWEH.  
And the fire subsided.

Num. 11:3 And they called  
the name of that place Tab'erah,  
because the fire of YAHWEH had blazed against them.  
Tab'erah means burning.

Num. 11:4 And the rabble among them had a longing,  
an intense longing.  
And they turned back.

And the children of Yisra'el wept also.  
And they said, "Who will give us meat to eat?"  
The sense of this appears to suggest  
the "rabble" turned back toward Egypt.  
It's not specified in the text,  
but it would tend to fit with the other things  
that took place here.

Num. 11:5 We remember the fish itself **אֵל**  
that we ate in Mitsraim for free,  
the cucumbers themselves **אֵל**,  
and the melons themselves **אֵל**,  
and the leeks themselves **אֵל**,  
and the onions themselves **אֵל**,  
and the garlic itself **אֵל**!

Num. 11:6 But now our lives are disappointed.  
There is nothing at all except the manna before our eyes!  
**yabesh** - there are two different words  
given in Strong's work  
that are spelled the same  
and even have identical vowel points.

The first means to be ashamed,  
confused, or disappointed.

The second means to be dry.  
The second term has been used traditionally  
to translate this word,  
but the first term is likely more accurate,  
given the context.

**The real issue here is not dryness.**  
The real issue is dissatisfaction  
with what they do have,  
the food of the divine beings itself!

They're tired of the monotony  
of "the same old, same old...."  
All they have is the manna.

Num. 11:7 Now the manna is like seed of coriander.  
And its sight is like the sight of bdellium.  
Num. 11:8 The people roamed about and collected it.  
And they ground it with millstones  
or crushed it with a mortar.  
And they boiled it in a pot.  
And they made it itself **אֵל** into cakes.  
And its taste was like the taste of fresh oil.

Num. 11:9 And as the dew descended  
on the camp at night,  
the manna came down on top of it.

Num. 11:10 And Moshe listened attentively  
to the people themselves **אֵל**  
weeping among their families,  
each man at the entrance to his tent.

And YAHWEH's anger flared up exceedingly!  
And in the eyes of Moshe it was bad.

Num. 11:11 And Moshe said to YAHWEH,



"For what *reason* have you done badly to your servant?  
And for what *reason* have I not found favor in your eyes,  
for the sake of placing the burden *itself* נא  
of this entire people on me?"

Num. 11:12 Have I conceived this entire people *itself* נא?  
Or have I myself given birth to them?  
Indeed, you say to me,  
'Carry him on your chest like a nursemaid  
carries a tender plant *itself* נא  
to soil which You swore to their fathers?'

Num. 11:13 From where will I get meat  
for the sake of giving it to this entire people?

Indeed, they weep before me saying,  
'Give us meat that we may eat!'

Num. 11:14 I am not able by myself to carry by myself  
this entire people *itself* נא  
Indeed, it is too heavy for me!

Num. 11:15 And if according to this  
You are going to do *itself* נא to me, kill me!  
Please kill *me* if I have found favor in your eyes!  
Then I will not have to watch on account of the evil!"

Num. 11:16 And **YAHWEH** said to Moshe.  
"Gather before me seventy men from the elders of Yisra'el,  
whom you know are indeed elders of the people,  
and their officers.  
And bring to The Tent of Appointment they *themselves* נא.  
And station them there with you.

Num. 11:17 Then I will come down.  
And I will speak with you there.  
I will withdraw some of The Divine Nature  
that is within you  
and place it within them.  
And they will carry you *yourself* נא  
on account of the burden of the people.  
And you yourself will not have to carry it by yourself.

Num. 11:18 And to the people you are to say,  
'Set yourselves apart for the morrow.  
Then you will eat meat!  
Indeed, you have wept in the ears of **YAHWEH** saying,  
'When will we eat meat?  
Indeed, it was better for us in Egypt!'

But **YAHWEH** will give to you meat.  
And you will eat it!

Num. 11:19 Not one day will you eat it!  
And not two days!  
And not five days!  
And not ten days!  
And not twenty days!

Num. 11:20 *But* until a month of days,  
until it comes out of your nostrils  
and becomes disgusting to you,  
because you have treated with contempt  
YAHWEH *Himself* נא,  
He who is in your midst.

And you have wept before His face saying,  
'For what reason have You brought us out from Mitsraim?' "

Num. 11:21 And Moshe said,  
"Six hundred thousand foot soldiers are the people  
among whom I am.  
And You *Yourself* נא have said,  
'Meat I will give to them.  
And they will eat it for a month of days?!'

Num. 11:22 Are flocks and herds  
to be slaughtered for them  
and be found sufficient?  
If all the fish of the sea itself **nx**  
were gathered for them,  
would it be found sufficient for them?"

Num. 11:23 And **YAHWEH** said to Moshe,  
"Is the hand of **YAHWEH** restricted?  
Now you will see whether My word  
will occur for you or not!"

Num. 11:24 And Moshe went out.  
And he spoke to the people  
the words themselves **nx** of **YAHWEH**.

And he gathered seventy men  
from the elders of the people.  
And he stood they themselves **nx**  
all around The Dwelling.

Num. 11:25 And **YAHWEH** descended in a cloud.  
And He spoke to him.

And **YAHWEH** withdrew some of The Divine Nature  
that was upon him.  
And He put it upon the seventy men, the elders.

And as The Divine Nature rested upon them  
they prophesied.  
But they did not continue.

**ruach** - wind, breath.  
This is the term used  
where "Divine Nature" occurs.  
It is **not** 'spirit'.

'Spirit' is a Greek term and a Greek concept.  
**It did not exist in the days of Moshe.**

Literally one can say this is The Breath of **YAHWEH**.  
But to understand this one needs to understand  
how the Hebrews conceived of the breath of a person.  
To them it was the breath that penetrated  
to the innermost part of a person.  
As it did this they believed it represented  
the very essence, the very "nature" of that person.

Thus, when referring to **YAHWEH**,  
this is understood as The Divine Nature itself.

Num. 11:26 Now two men had remained in the camp.  
The name of the first was Eldad.  
And the name of the second was Medad.  
And The Divine Nature rested upon them.  
And they were among the records,  
but they had not gone out to The Dwelling.  
And they prophesied in the camp.  
Eldad means El has loved.  
Medad means affectionate.

Num. 11:27 A young man ran and told Moshe.  
He said, "Eldad and Medad are prophesying in the camp!"

Num. 11:28 And Yahoshua, son of Nun,  
Moshe's attendant from his youth, then said,  
"My master, Moshe, restrain them!"

Num. 11:29 But Moshe said to him,  
"Are you yourself **nx** being zealous for me?"

And oh that it was given  
that all the people of **YAHWEH** were prophets,  
that The Divine Nature itself **nx** of **YAHWEH**  
was put upon them!

Num. 11:30 And Moshe gathered to the camp,  
he himself and the elders of Yisra'el.

Num. 11:31 And a wind had begun  
from **YAHWEH Himself nx**.  
And it brought in quails from the sea.  
And they dispersed over the camp  
as far as a day's journey here  
and a day's journey there,  
all around the camp,  
and as *deep* as two cubits  
upon the surface of the ground.

Num. 11:32 And the people rose up  
all that day and all night,  
and all the next day.

And they gathered the quail themselves nx.  
The least gathered ten homers.

And they spread them, spreading them out  
all around the camp.

Num. 11:33 The meat was still between their teeth,  
not yet consumed.

And the anger of **YAHWEH** flared up against the people!  
And **YAHWEH** struck among the people  
with an exceedingly great blow.

Num. 11:34 And they called  
the name of that place itself nx  
Kivvrot Hata'ava, because there they buried  
the people of the coveting.  
Kivvrot Hata'ava means burial places of the craving.

Num. 11:35 From Kivvrot Hata'ava  
the people journeyed to Hazerot.  
And they were at Hazerot.  
Hazerot means yards or village.

## Chapter 12

Num. 12:1 And Miryam and Aharon spoke against Moshe  
on account of the Kushite woman he had taken.  
Indeed a Kushite woman he had taken.

It's interesting to note that Miryam  
is translated here as "Miriam" in traditional texts.  
In many other places it's translated as "Mary".  
Mary Magdalene is actually Miryam,  
as is the mother of YAHUSHUA, The Messiah.

There's a redundancy in the text.  
It's not clear if this was intentional or is a copyist error.

A Kushite is an Ethiopian.

Num. 12:2 And they said,  
"Is it only with Moshe that **YAHWEH** has spoken?  
Has He not also spoken with us?"

And **YAHWEH** listened attentively.

Num. 12:3 And the man, Moshe,  
was exceedingly humble,  
more than any human being  
who is on the face of the soil.

Num. 12:4 And **YAHWEH** spoke instantly to Moshe,  
to Aharon, and to Miryam.  
"Go out, the three of you, to The Tent of Appointment!"

And the three of them went out.

Num. 12:5 And **YAHWEH** descended

in a column of cloud.  
And He stood at the entrance to The Tent.

And He called out Aharon and Miryam!  
And the two of them went out.

Num. 12:6 And He said,  
"Listen attentively now to My words!  
If there is for you a prophet of YAHWEH,  
in a vision to him I make Myself known.  
In a dream I speak with him.  
Note how YAHWEH reveals Himself to his prophets.  
This is very specific.  
It provides clarification for us  
concerning how they received "His Word".

Num. 12:7 Not so of My servant, Moshe.  
In all My house he is trusted.

Num. 12:8 Mouth to mouth I speak with him,  
and not in riddles.  
And the form of YAHWEH he looks at intently.

And why were you not too afraid  
to speak against My servant, against Moshe?"

Num. 12:9 And the anger of YAHWEH  
flared up against them.  
And He went away.

Num. 12:10 And the cloud turned away  
from above The Tent.  
And behold!  
Miryam was being stricken with a skin disease, like snow!  
And Aharon turned toward Miryam.  
And behold!  
She was being stricken with a skin disease.  
Tradition gives us "leprosy".  
But there are other skin diseases  
that also cause the skin to turn white.  
Generally, this indicated a communicable disease  
that was a threat to the community.

Num. 12:11 And Aharon said to Moshe,  
"On me my master,  
do not now place against us an offense  
by which we did foolishly,  
and by which we offended!

Num. 12:12 Please do not let her be  
like one who is dead  
coming out of its mother's womb,  
and half its flesh is consumed!"

Num. 12:13 And Moshe cried out to YAHWEH saying,  
"E! Please heal her now!"

Num. 12:14 And YAHWEH said to Moshe,  
"If her father spit, spit in her face,  
would she not be humiliated for seven days?

Shut her up seven days outside the camp!

And afterward she may be gathered.

Num. 12:15 And Miryam was shut up outside the camp  
for seven days.

And the people did not journey until Miryam was gathered.

Num. 12:16 And afterward  
the people journeyed from Hazerot.  
And they encamped in the Wilderness of Paran.

## Chapter 13

Num. 13:1 And **YAHWEH** spoke to Moshe saying,

Num. 13:2 "Send for yourself men.

And have them explore the land of Kena'an *itself* **אך**

which I Myself am giving to the children of Yisra'el.

One man, one man per tribe of their fathers

you are to send, all leaders among them."

Num. 13:3 And Moshe sent they *themselves* **אך**

from the Wilderness of Paran

according to the mouth of **YAHWEH**.

All of the men were leaders of the children of Yisra'el.

Num. 13:4 And these are their names

according to their tribes.

For the tribe of Re'uben, Shammu'a, son of Zakkur.

Re'uben means behold, a son.

Shammu'a means renowned.

Zakkur means remembered.

13:5 For the tribe of Shim'on, Shafat, son of Hori.

Shim'on means listening.

Shafat means judgment.

Hori means cave dweller.

Num. 13:6 For the tribe of Yahudah,

Kaleb, son of Yefunne.

Yahudah means YAH is praised.

Kaleb means to yelp.

Yefunne means he will be prepared.

Num. 13:7 For the tribe of Yissaskar,

Yig'al, son of Yosef.

Yissaskar means he will bring a reward.

Yig'al means avenger.

Yosef means he will add.

Num. 13:8 For the tribe of Ephraim,

Hoshe'a, son of Nun.

Ephraim means double fruit.

Hoshe'a means deliverer.

Nun means perpetuity, forever.

Num. 13:9 For the tribe of Binyamin,

Palti, son of Rafu.

Binyamin means son of the right hand.

Palti means delivered.

Rafu means healed.

Num. 13:10 For the tribe of Zebulun,

Gaddi'el, son of Sodi.

Zebulun means dwelling.

Gaddi'el means fortune, or troop, of El.

Sodi means a confidant.

Num. 13:11 For the tribe of Yosef,

for the tribe of Menashe,

Gaddi, son of Susi.

Yosef means he will add.

Menashe means causing to forget.

Gaddi means my fortune, or my troop.

Susi means horse-like.

Num. 13:12 For the tribe of Dan, Ammi'el,

son of Gemalli.

Dan means judge.

Ammi'el means El is my father.

Gemalli means camel driver.

Num. 13:13 For the tribe of Asher, Setur,

son of Mikha'el.

Asher means happy.

Setur means hidden.

Mikha'el means who is like El.

Num. 13:14 For the tribe of Naftali, Nahbi,

son of Vofsi.

Naftali means my wrestling.

Nahbi means occult.

Vofsi means additional.

Num. 13:15 For the tribe of Gad, Geu'el,

son of Makhi.

Gad means fortune, or troop.

Geu'el means majesty of El.

Makhi means thin, impoverished.

Num. 13:16 These the names of the men

whom Moshe sent out  
for the sake of exploring the land itself **תא**.

And Moshe called Hoshe'a, son of Nun, Yahoshua.  
**This is a very significant name change.**  
Yahoshua means Yah is deliverer.  
It's original form must surely have been **YAHoshua**.

**The Messiah's personal name is YAHUSHUA.**  
**It means exactly the same thing!**

A name is not changed in Scripture  
without a very important significance.  
Such a change indicates  
a change in their very character  
and the role they will play  
in YAHWEH's scheme of things.

Num. 13:17 And Moshe sent out they themselves **תא**  
for the sake of exploring the land of Kena'an itself **תא**.

And he said to them,  
"Go up this way, through The Negev.  
And you are to go up the hill country itself **תא**.

Num. 13:18 And you are to observe the land itself **תא**,  
what it is like,  
and the people themselves **תא**,  
those dwelling in it.  
Are they strong or weak?  
Are they few or many?  
Num. 13:19 And what is the land like?  
Where are they dwelling?  
Is it good or bad?  
And what are the towns like where they are dwelling?  
Are they tents or fortified places?  
Num. 13:20 And is the land fat or lean?  
Are there trees in it or not?

Now you are to be strong.  
And you are to take some of the fruit of the land.  
And these days are the days of the first ripe grapes.

Num. 13:21 And they went up.  
And they explored the land itself **תא**  
from the Wilderness of Tzyn as far as Rehob,  
coming toward Hamath.  
Tzyn means to prick, a crag.  
Rehob means broad place.  
Hamath means walled.

Num. 13:22 And they went up by The Negev.  
And they went as far as Hebron.

There are Ahiman, Sheshai, and Talmai,  
the descendants of the Anakites.

And Hebron had been built seven years  
before Tzo'an of Mitsraim.  
Hebron means seat of association.  
Ahiman means brother of a portion.  
Sheshai means white.  
Talmai means ridged.  
Anakim means necklace.

Note: The Anakim are offspring of the Nephilim,  
who were offspring  
of divine beings and human beings.  
They were part of the reason for the flood of Noah.

These are "men of **ha-shem**, the name,  
men of renown.  
They were what are commonly called "giants."

Num. 13:23 And they went as far as the Wadi Eshkol.  
And they cut down from there a vine  
and one cluster of grapes.

And they carried it on a pole with two *men*,  
and some pomegranates and some figs.

Num. 13:24 That place they called the Wadi of Clusters  
on account of the cluster of grapes  
the children of Yisra'el had cut down there.

Num. 13:25 And they returned from exploring the land  
at the end of forty days.

Num. 13:26 And they went.  
And they came to Moshe, and to Aharon,  
and to the entire assembly of the Children of Yisra'el,  
to the Wilderness of Paran, at Kadesh.

And they brought back word to they themselves **תא**  
and to all the assembly itself **תא**.  
And they caused to be seen  
the fruit of the land itself **תא**.

Num. 13:27 And they reported to him.  
And they said, "We went to the land  
to which you sent us.  
And yes, it is flowing with milk and honey.  
And this is its fruit.

Num. 13:28 However, the people are indeed strong,  
those dwelling in the land.  
And the cities are fortified, exceedingly large.

And also the descendants of The Anakim we saw there!

Num. 13:29 Amalekites are dwelling  
in the land of The Negev.  
And the Hittites, and the Yebusites, and the Amorites  
are dwelling in the hill country.  
And the Kena'anites are dwelling beside the sea  
and by the side of The Yarden!"

Num. 13:30 And Kaleb hushed  
the people themselves **תא**  
before Moshe.  
And he said, "Go up!  
Go up and possess it itself **תא**!  
Indeed, we are able!  
We are able to do it!"

Num. 13:31 But the men who had gone up with him said,  
"We are not able to go up against the people  
because they are stronger than we!"

Num. 13:32 And the word of the land  
that they had explored,  
it itself **תא**, went out to the children of Yisra'el saying,  
"The land that we have passed over  
for the sake of exploring it itself **תא**  
is a land that devours its inhabitants.  
And all the people that we saw in its midst  
were men of height.

Num. 13:33 And there we saw  
the Nephilim themselves **תא**,  
children of Anak, from the Nephilim.  
And we were in our eyes like grasshoppers!  
And likewise were we in their eyes!"

This is one of several places  
where the term "giants" is traditionally used  
instead of the proper term, Nephilim.

It's very important to identify these beings properly.  
They were the offspring of the union of "fallen angels",  
**benai ha-elohim**, sons of the elohim, or sons of God,  
with humanwomen.

They are the source for many folktales involving the "heroes of ancient mythology"  
- 'mighty men', men of **ha-shem**  
- the name, men of 'renown'  
(because they made a name for themselves).

They are perverse creatures,  
formed from an unauthorized union  
of human and divine beings.

Their essential nature is one of **rebellion**  
- which is the offense of Eve.

YAHWEH ordered them destroyed  
when the children of Yisra'el entered the land.

#### Chapter 14

Num. 14:1 And the entire assembly rose up.

And they gave their loud sound **itself** **נא**.

And the people wept on that night.

Num. 14:2 And they grumbled against Moshe  
and against Aharon,  
all the children of Yisra'el.

And they said to them, the entire assembly,  
"If only that we had died in the land of Mitsraim,  
or in this wilderness!  
If only we had died!

Num. 14:3 And why is **YAHWEH**  
bringing us ourselves **נא**  
to this land?

To fall by the sword?

Our wives and our little ones will be for plunder!  
Is it not better for us to return to Mitsraim?"

Num. 14:4 And they said, each man to his brother,  
"Give us a leader.  
And we will return to Mitsraim!"

Num. 14:5 And Moshe and Aharon fell on their faces  
before the entire assembled assembly  
of the children of Yisra'el.

Num. 14:6 And Yahoshua, son of Nun  
and Kaleb, son of Yefunne,  
from those who explored the land itself **נא**,  
tore their garments.

Num. 14:7 And they spoke to the entire assembly  
of the children of Yisra'el saying,  
"The land that we have passed over  
for the sake of exploring it itself **נא**,  
the land is good exceedingly, exceedingly!

Num. 14:8 If **YAHWEH** is pleased with us  
then He will bring us ourselves **נא** to this land.

And He will give to us a land that is flowing  
with milk and honey.

Num. 14:9 However, against **YAHWEH** do not rebel!

And you yourselves **נא**, do not be afraid  
of the people themselves **נא** of the land!  
Indeed, they are food for us!  
Their protection has departed from over them.

But **YAHWEH** is with us ourselves **נא**!  
Do not be afraid of them!"

Num. 14:10 But the entire assembly of Yisra'el  
said to stone him, they themselves **נא**, with stones.



Then the splendor of YAHWEH was seen  
at The Tent of Appointment by all the children of Yisra'el!

Num. 14:11 And YAHWEH said to Moshe,  
"How long will this very people scorn Me?  
And how long will they not trust in Me  
on account of all the signs themselves נא  
that I have done in their midst?"

Num. 14:12 I will strike them with pestilence!  
And I will disinherit them!  
But I will make of you yourself נא a great nation,  
even more powerful than they!"

Num. 14:13 But Moshe said to YAHWEH,  
"But the Mitsraites have heard  
that You brought up this people itself נא  
by Your power from its midst.

Num. 14:14 And they have told it  
to the inhabitants of this land.

They have heard that You Yourself נא, YAHWEH,  
are in the midst of this people.  
That eye to eye You are seen,  
You Yourself נא, YAHWEH!  
And Your cloud is standing over them!  
And in a column of cloud You Yourself נא  
are going before them by day  
and in a column of fire by night.

Num. 14:15 And You would put to death  
this people itself נא as one man.

And the nations that have heard  
of Your fame itself נא will say,  
Num. 14:16 'It was from YAHWEH not being able  
to bring this people itself נא to the land  
which He swore to them.  
And He slaughtered them in the wilderness!"

Num. 14:17 And now may Your power become great,  
please, My Sovereign,  
according to what You have spoken saying,

Num. 14:18 'YAHWEH, slow to anger  
and of abundant kindness,  
lifting up perversion and rebellion,  
and clearing not, clearing not the guilty,  
calling to account the perversion of the fathers  
upon the children to the third  
and to the fourth *generation!*'

Num. 14:19 Please forgive  
for the moral perversion of this people!  
Indeed, great is Your kindness!  
And indeed, you have carried  
this people from Mitsraim even until now!"

Num. 14:20 And YAHWEH said,  
"I have forgiven according to your words.

Num. 14:21 But surely as I Myself live,  
even as the splendor of YAHWEH  
has filled the whole earth itself נא,

Num. 14:22 indeed, all the men,  
those having seen My splendor itself נא  
and My signs themselves נא that I did in Mitsraim  
and in the wilderness,

but have tested Me Myself נא these ten times,  
and have not listened attentively  
according to My voice,

Num. 14:23 if they see the land itself נא  
which I swore to their fathers . . . !

Even all that have scorned Me will not see it!

Num. 14:24 But My servant, Kaleb,  
because there was a different nature in him  
and he followed Me fully,  
even him I will bring to the land into which he has gone.  
And his seed will possess it.

Num. 14:25 Now the Amalekites and the Kena'anites  
are dwelling in the valleys.  
On the morrow, turn and journey into the wilderness  
by way of The Reed Sea."

Num. 14:26 And YAHWEH spoke  
to Moshe and Aharon saying,  
Num. 14:27 "Until when for this hurtful assembly...?

They are complaining against Me!  
The grumblings themselves אַ  
of the children of Yisra'el  
by which they are complaining against Me I have heard!

Num. 14:28 Say to them, 'By My life,  
- An Utterance of YAHWEH -  
if not according to what you have spoken in My ears...  
According to this I will do to you!

Num. 14:29 In this wilderness your carcasses will fall,  
even all of you numbered,  
according to all your number  
from the age of twenty and upward  
who have complained against Me,  
Num. 14:30 if you yourselves אַ will come to the land  
of which I have lifted My hand itself אַ in an oath  
for the sake of you yourselves אַ to dwell in it,  
except for Kaleb, son of Yefunne,  
and Yahoshua, son of Nun . . . !

Num. 14:31 And your little ones,  
whom you said will be plunder,  
I will bring in they themselves אַ!  
And they will know the land itself אַ  
that you have rejected on account of it.

Num. 14:32 And your carcasses, you yourselves אַ,  
will fall in this wilderness!

Num. 14:33 And your children will be tended like a flock  
in the wilderness for forty years.  
And they will bear your adultery itself אַ  
until your carcasses come to an end in the wilderness.

Num. 14:34 According to the number of the days  
that you explored the land itself אַ, forty days,  
a day for a year, a day for a year  
you will bear your perversions themselves אַ!  
Forty years!  
And you will know My alienation itself אַ!

Num. 14:35 I Myself am YAHWEH!  
I have spoken!

If I do not do this to this whole hurtful assembly  
those meeting against me...!

In this wilderness they will come to an end!  
And there they will die! "

Unfinished sentences are common in the Hebrew text.  
This is a form or an oath.  
The consequences of failure  
are left to the one hearing it.  
Their imagination is to fill in  
the anticipated consequences.

Num. 14:36 And the men whom Moshe had sent for the sake of exploring the land itself **תא**, even they had returned.  
And they had caused the entire assembly itself **תא** to complain against him by causing a false report to go out concerning the land.

Num. 14:37 And the men who had brought a bad report concerning the land died in a plague before the face of **YAHWEH**.

Num. 14:38 But Yahoshua, son of Nun, and Kaleb, son of Yefunne, lived among those men that had gone for the sake of exploring the land itself **תא**.

Num. 14:39 And Moshe spoke all these words themselves **תא** to the children of Yisra'el.

And the people mourned exceedingly.

Num. 14:40 And they rose up early in the morning.

And they went up to the top of the hill country saying, "Behold!

Even we will go up to the place of which **YAHWEH** had spoken! Indeed, we have offended!"

Num. 14:41 But Moshe said, "For what reason now are you yourselves **תא** passing over the mouth itself **תא** of **YAHWEH**?

It will not succeed!

Num. 14:42 Do not go up!  
Indeed, **YAHWEH** is not in your midst!  
And do not be defeated by your adversaries!

Num. 14:43 Indeed, the Amalekites and the Kena'anites are there before you.  
And you will fall by the sword because you have turned away from going after **YAHWEH**.  
And **YAHWEH** will not be with you!

Num. 14:44 But they went up arrogantly to the top of the hill country.

But The Chest of The Covenant of **YAHWEH** and Moshe did not leave from the center of the camp.

Num. 14:45 And the Amalekites and the Kena'anites, those dwelling in that hill country, came down.  
And they struck them.  
And they crushed them as far as Horma.  
Horma means destruction.

## Chapter 15

Num. 15:1 And **YAHWEH** spoke to Moshe saying,

Num. 15:2 "Speak to the children of Yisra'el and say to them,

"When you come to the land of your settlements which I Myself am giving to you,

Num. 15:3 and you prepare an offering by fire to **YAHWEH**, an olah or a slaughter for a unique promise, or with a spontaneous gift, or at your appointed times, for the sake of making a soothing aroma to **YAHWEH** from the herd or from the flock

Num. 15:4 and one approaches, bringing near his approach offering to **YAHWEH**,

*it is to be* a grain gift of flour, a tenth measure,  
mixed with a fourth of a hin of oil,  
Num. 15:5 and wine for a drink offering, a fourth of a hin.  
You are to prepare it with the olah or the sacrifice.  
For one sheep,  
Num. 15:6 or for a ram, you are to prepare  
a grain gift of flour,  
two tenth measures mixed with oil, a third of a hin,  
Num. 15:7 and wine for a drink offering, a third of a hin,  
you are to bring near as a soothing aroma to **YAHWEH**.

Num. 15:8 And when you prepare a young bull as an olah  
or as a sacrifice for a unique promise,  
or a shelem offering to **YAHWEH**,  
Num. 15:9 then there is to be brought near  
with the young bull a grain gift of flour,  
three tenth measures, mixed with oil, half a hin,  
Num. 15:10 and wine you are to bring near  
for a drink offering, half a hin, an offering by fire,  
a soothing aroma to **YAHWEH**.

Num. 15:11 According to this you are to prepare  
for the one bull, or for the one ram,  
or for a lamb among the sheep, or among the goats.

Num. 15:12 According to the number that you prepare,  
according to this you are to do for one,  
according to their number.

Num. 15:13 Every native born is to do  
according to these themselves **תא**  
for the sake of bringing near an offering by fire,  
a soothing aroma to **YAHWEH**.

Num. 15:14 And when there sojourns  
with you yourselves **תא**  
a stranger who is in your midst for your generations  
and he prepares an offering by fire,  
a soothing aroma to **YAHWEH**,  
what you do likewise he is to do.

Num. 15:15 The assembly *is to have* one rule for you  
and for the stranger sojourning,  
an eternal rule for your generations.

As it is for you so is it to be for the stranger  
before the face of **YAHWEH**.

Num. 15:16 One instruction  
and one regulation is to exist  
for you and for the stranger,  
the one sojourning with you yourselves **תא!** "

Num. 15:17 And **YAHWEH** spoke to Moshe saying,  
Num. 15:18 "Speak to the children of Yisra'el  
and say to them,  
'In your coming to that land  
to which I Myself am bringing you yourselves **תא** there  
Num. 15:19 then it will exist, when you're eating  
from the food of the land,  
you are to raise an elevated gift to **YAHWEH**.  
Num. 15:20 The first of your dough,  
cakes you are to elevate as an elevated gift.  
Like the elevated gift of the threshing floor,  
in this manner you are to elevate it itself **תא**.

Num. 15:21 The best of your dough  
you are to give to **YAHWEH**,  
an elevated gift for your generations.

Num. 15:22 And when you have erred  
and are not doing all of these directives themselves **תא**  
which **YAHWEH** has spoken to Moshe,  
Num. 15:23 every thing itself **תא** which **YAHWEH**

has directed you to do by the hand of Moshe,  
from the day that YAHWEH directed and forward,  
for your generations,  
Num. 15:24 then it will be *that*  
if away from the eyes of the assembly  
it was done inadvertently,  
then the entire assembly is to prepare one bull,  
a young of the herd, as an olah,  
as a soothing aroma to YAHWEH,  
with its grain gift and its drink offering,  
according to regulation,  
and one hairy goat, as a offense offering.

Num. 15:25 And the priest is to make atonement  
for the entire assembly of the children of Yisra'el.  
And it will be forgiven for them  
because it was inadvertent,  
and they have brought their approach offering *itself* תא,  
an offering by fire, a soothing aroma to YAHWEH,  
and their offense offering before the face of YAHWEH,  
on account of their mistake.

Num. 15:26 And there will be forgiveness  
for the entire assembly of the children of Yisra'el  
and for the stranger that is sojourning in their midst  
because for the sake of all the people it was by mistake.

Num. 15:27 And if one living being offends by mistake  
he is to bring near a she goat of the first year  
as an offense offering.

Num. 15:28 And the priest is to make atonement  
for the living being going astray by offending inadvertently  
before the face of YAHWEH, to make atonement for him.  
And he will be forgiven.

Num. 15:29 The native among the children of Yisra'el,  
and the stranger that is sojourning in your midst,  
one instruction is to exist for you, for his doing by mistake.

Num. 15:30 But the living being who acts arrogantly,  
from the native born or from the strangers,  
it is YAHWEH Himself תא that he reviles!

And that living being is to be cut off from his people

Num. 15:31 Indeed, the word of YAHWEH  
he has despised!  
And His directive *itself* תא he has broken!  
He is to be cut off!  
He is to be cut off, that living being!  
His perversion is on him!

Num. 15:32 And it was as the children of Yisra'el  
were in the wilderness.  
And they found a man gathering wood  
on The Sabbath Day.

Num. 15:33 And they brought near he himself, תא  
having found he himself תא gathering wood,  
to Moshe and to Aharon, and to the entire assembly.

Num. 15:34 And they put under guard he himself תא  
because it had not been determined  
what was to be done to him.

Num. 15:35 And YAHWEH said to Moshe,  
"Put him to death!

He is to be put to death!  
He himself תא is to be stoned with stones  
by the entire assembly outside the camp!"

Num. 15:36 And they brought out he himself תא,

the entire assembly, outside the camp.

And they stoned with stones he himself **nx**.

And he was put to death  
according to what **YAHWEH**  
had directed Moshe himself **nx**.

Num. 15:37 And **YAHWEH** spoke to Moshe saying,  
Num. 15:38 "Speak to the children of Yisra'el.  
And say to them  
that they are to make for themselves tassels  
on the corners of their garments for their generations.  
And they are to put on the corner tassel  
a cord of blue violet.

Num. 15:39 And it is to be for you a tassel.  
And you are to see it itself **nx**.  
And you are to take note  
of all the directives themselves **nx** of **YAHWEH**.  
And you are to do they themselves **nx**.

And you are not to explore after your own heart  
or after your own eyes  
by which you yourselves **nx** are committing adultery  
Num. 15:40 in order that you will take note of and do  
all My directives themselves **nx**!  
Then you will be set apart for your Elohim!

Num. 15:41 I Myself am **YAHWEH**, your Elohim,  
Who has brought out you yourselves **nx**  
from the land of Mitsraim  
for the sake of being for you your Elohim!

I Myself am **YAHWEH**, your Elohim!

## Chapter 16

Num. 16:1 And Korah, son of Yitzhar,  
son of Kohat, son of Levi,  
and Datan and Abiram, the sons of Eliab and On,  
son of Pelet, sons of Re'uben took  
Num. 16:2 and stood up against the face of Moshe  
fifty and two hundred men of the children of Yisra'el,  
leaders of the assembly, appointed men, men of a name.

There are discrepancies in these two verses  
in the old manuscripts that are available.  
What's given appears to be the sense of the text  
when one considers the context in which this occurs.

This is not a minor uprising of just a few.  
This is a very significant challenge  
to the authority of Moshe,  
and also to **YAHWEH**'s authority  
in choosing Moshe to lead them.

The use of **men of name** is also of interest to us.  
This is also translated as "men of renown".

The connection between  
the act of rebellion presented here  
and other uses of this concept  
of "men of name" is unmistakable.

The irony lies in its direct association with **ha-shem**,  
the name the Yisra'elites use  
in place of the Scripturally given  
personal name of God, **YAHWEH**.

Korah means near, at hand.  
Yitzhar means fresh oil.  
Kohat means ally, alliance.  
Levi means attached.  
Datan means (uncertain) their decree.  
Abiram means my exalted father.  
Eliab means El is my father.  
On means power, ability.

Pelet means to flee; swiftness.  
Re'uben means behold, a son.

Num. 16:3 And they assembled  
against Moshe and against Aharon.  
And they said to them,  
"Too much belongs to you!  
Indeed, the entire assembly, all of them, are set apart.  
And in their midst is **YAHWEH!**  
And why do you exalt yourselves  
over the assembly of **YAHWEH?**"

Num. 16:4 And Moshe listened attentively.  
And he fell on his face.

Num. 16:5 And he spoke to Korah  
and to his entire assembly saying,  
"At daybreak **YAHWEH** will make known  
who himself is His **תא** and who himself is set apart **תא**.  
And He will set him apart beside Him!  
And he himself **תא** who has been chosen by Him  
He will bring near to Him.

Num. 16:6 Do this!  
Take for yourselves fire pans,  
Korah and his entire assembly.  
Num. 16:7 And put fire on them.  
And place incense on them  
before the face of **YAHWEH** tomorrow.

And it will be the man whom **YAHWEH** chooses,  
he is set apart!  
Too much belongs to you, Sons of Levi!"

Num. 16:8 And Moshe said to Korah,  
"Please listen attentively, Sons of Levi!"

Num. 16:9 Is it insignificant among  
you that The Elohim of Yisra'el  
has separated you yourselves **תא**  
from the assembly of Yisra'el  
for the sake of bringing you yourselves **תא**  
near to Him  
for the sake of doing the tasks themselves **תא**  
of The Dwelling of **YAHWEH**  
and for the sake of standing before the assembly  
to serve on their behalf?

Num. 16:10 And He has brought near you yourselves **תא**  
and all your brothers themselves **תא**, sons of Levi,  
you yourselves! **תא**  
Now you are seeking the priesthood also!

Num. 16:11 Of a certainty, you yourself **תא**  
and your entire assembly  
are coming together against **YAHWEH!**

And Aharon, what is he that you complain against him?"

Num. 16:12 And Moshe sent to call Datan and Abiram,  
the sons of Eliab.  
But they said, "We will not go up!"

Num. 16:13 Is it insignificant that you have brought us up  
from a land flowing with milk and honey  
for the sake of causing us to die in the wilderness  
that you have been given dominion over us,  
even dominion?

Num. 16:14 Indeed, not to a land  
flowing with milk and honey have you brought us!  
And you have not given to us an inheritance  
of fields and vineyards.

The eyes of these men will you bore out?  
We will not go up!"

Num. 16:15 And Moshe was exceedingly angry.  
And he said to YAHWEH,  
"Do not turn your face toward their grain gift.  
Not one male ass of theirs have I carried off!  
And I have not treated badly  
one himself **nx** among them!"

Num. 16:16 And Moshe said to Korah,  
"You yourself **nx** and your entire assembly,  
be before the face of YAHWEH,  
you yourself **nx**, and they, and Aharon tomorrow!

Num. 16:17 And take each man his fire pan.  
And you are to put on them incense.  
And you are to bring it near before the face of YAHWEH,  
each man his fire pan, fifty and two hundred pans,  
even you yourself **nx**, and Aharon,  
each man with his fire pan."

Num. 16:18 And they took each man his fire pan.  
And they put on them fire.  
And they placed upon them incense.  
And they stood at the entrance  
to The Tent of Appointment,  
and Moshe and Aharon.

Num. 16:19 And Korah and his entire assembly itself **nx**  
assembled against them at the entrance  
to The Tent of Appointment.

And the splendor of YAHWEH was seen  
by the entire assembly.

Num. 16:20 And YAHWEH spoke to Moshe  
and to Aharon saying,  
Num. 16:21 "Separate from the midst of this assembly.  
Then I will terminate they themselves **nx** in an instant!"

Num. 16:22 But they fell on their faces.  
And they said, "E!  
The Elohim of the natures of all flesh!  
Will one man offend and at the entire assembly  
will You be enraged?"

Num. 16:23 And YAHWEH spoke to Moshe saying,  
Num. 16:24 "Speak to the assembly saying,  
'Get up, away from all around the dwellings  
of Korah, and Datan, and Abiram!' "

Num. 16:25 And Moshe got up.  
And he went to Datan and Abiram,  
And after him went the elders of Yisra'el.

Num. 16:26 And he spoke to the assembly saying,  
"Depart now from the dwellings  
of these morally wrong men!  
And do not touch anything that is theirs  
lest you be swept away on account of all their offenses!"

Num. 16:27 And they got up, away from the dwellings  
of Korah, Datan, and Abiram, from all around.

And Datan and Abiram came out,  
stationing themselves at the entrance to their dwellings;  
also their wives, their children, and their families.

Num. 16:28 And Moshe said,  
"By this you will know that YAHWEH has sent me  
to do all these deeds themselves **nx**!



Indeed, it was not from my own heart!

Num. 16:29 If these men die  
like the death of all human beings  
and the accounting for of all human beings  
is accounted for upon them,  
**YAHWEH** has not sent me.

Num. 16:30 But if a creation is created by **YAHWEH**  
and the soil opens its mouth itself **תא**  
and swallows they themselves **תא**  
and everything itself **תא** that is theirs,  
and they go down alive into She'ol,  
then you will know that  
these men have scorned **YAHWEH Himself** **תא!**"

**she'ol** - Hades or the world of the dead.  
Often translated as hell, grave, or pit.  
For the Hebrews it represented  
the "holding pen" for departed beings.  
They considered them to be held there  
until the final judgment comes.

An analysis of the term suggests  
it actually means the state of being dead.

Num. 16:31 And it was as he finished speaking  
all these words themselves **תא**.

And the soil that was under them split open.

Num. 16:32 And the earth opened its mouth itself **תא**  
and swallowed they themselves **תא**  
and their households themselves **תא**,  
and all the human beings themselves **תא**  
that belonged to Korah,  
and all the goods themselves **תא**.

Num. 16:33 And they descended,  
they and all that was theirs,  
alive into She'ol!

And the earth filled in over them.  
And they perished from the midst of the assembly.

Num. 16:34 Then all Yisra'el  
who were all around them fled  
on account of the sound of their voices.  
Indeed, they said, 'Lest the earth swallow us!

Num. 16:35 And fire went out from **YAHWEH Himself** **תא!**  
And it consumed the fifty and two hundred men  
themselves **תא** who had brought near the incense.

The traditional text continues from here as Chapter 16.  
But the Hebrew texts begin Chapter 17 after this verse.

You'll note the confusion of the proper ordering  
as you look carefully at the text.  
It appears there has been  
an editorial change to the material  
with the traditional version  
continuing through the end of the plague  
that follows the fire that went out from YAHWEH,  
thus keeping the main focus of the story together.

The Hebrew version sees this as a separate event.  
The Hebrew version has been used in this translation.

**Note:** Chapter 17 begins here in the Hebrew Text.

Num. 16:36 (H 17:1) And **YAHWEH** spoke to Moshe saying,  
Num. 16:37 (H 17:2) "Speak to El'azar,  
son of Aharon the priest.  
And he is to pick up the fire pans themselves **תא**  
from the remains of the fire.  
And the coals themselves **תא**  
he is to scatter at a distance

because they are set apart.

Num. 16:38 (H 17:3) The fire pans themselves **תא** of these offenders, on account of their lives, make of they themselves **תא** hammered sheets as a covering for the slaughter site because they have been brought near before the face of **YAHWEH** and they are set apart.

And they are to be for a sign for the Children of Yisra'el!"

Num. 16:39 (H 17:4) And El'azar the priest took the copper fire pans themselves **תא** that had been brought near for burning. And he hammered them as a covering for the slaughter site,  
Num. 16:40 (H 17:5) as a reminder for the children of Yisra'el, in order that no man who is an outsider is to come near who is not of the seed of Aharon for the sake of turning incense into smoke before the face of **YAHWEH**.

And he is not to be like Korah or like his assembly, according to what **YAHWEH** had spoken by the hand of Moshe to him.

Num. 16:41 (H 17:6) But all the children of Yisra'el complained on the next day against Moshe and against Aharon saying, "You yourselves **תא** have caused the death of the people themselves **תא** of **YAHWEH**!"

Num. 16:42 (H 17:7) And it was as the assembly assembled against Moshe and against Aharon.

And they turned toward The Tent of Appointment. And behold!  
It was covered by the cloud!  
And the splendor of **YAHWEH** was seen!

Num. 16:43 (H 17:8) And Moshe and Aharon went to the front of The Tent of Appointment.

Num. 16:44 (H 17:9) And **YAHWEH** spoke to Moshe saying,  
Num. 16:45 (H 17:10) "Get up, away from the midst of this assembly! Then I will terminate they themselves **תא** in an instant!"

And they fell upon their faces.  
Num. 16:46 (H 17:11) And Moshe said to Aharon, "Take the fire pan itself **תא** and put upon it fire from the slaughter site!  
And set incense *on it*.  
And go quickly to the assembly!  
And make atonement for them!

Indeed, rage has gone out from the face of **YAHWEH**!  
The plague has begun!

Num. 16:47 (H 17:12) Aharon took it according to what Moshe had said. And he ran to the center of the assembly.

And behold! The plague had begun among the people!

And he put on the incense itself **תא**.  
And he made atonement for the people.

Num. 16:48 (H 17:13) And he stood  
between the dying and the living.  
And the plague was held back.

Num. 16:49 (H 17:14) And those dying  
on account of the plague  
were fourteen thousand and seven hundred,  
aside from those that died  
on account of the word of Korah.

Num. 16:50 (H 17:15) Aharon returned to Moshe,  
to the entrance of The Tent of Appointment.  
And the plague was held back.

## Chapter 17

Num 17.16 in the Hebrew text  
is equivalent to Numbers 17.1 in the traditional text.

Num. 17:1 (H 17:16) And **YAHWEH** spoke  
to Moshe saying,  
Num. 17:2 (H 17:17) "Speak to the children of Yisra'el.  
And take from they themselves **נא** a staff,  
a staff for a fathers' house,  
from all their leaders themselves **נא**,  
for their father's houses, twelve staffs.  
A man's name you are to write upon the staffs.

Num. 17:3 (H 17:18) And the name of Aharon himself **נא**  
you are to write upon the staff of Levi.  
Indeed, one staff for a head of their fathers' house.

Num. 17:4 (H 17:19) And you are to lay them down  
in The Tent of Appointment  
in front of The Testimony where I meet with you, there.

Num. 17:5 (H 17:20) And it will exist.  
The man whom I select,  
his staff will bud.

And I will cause to cease from before Me  
the grumblings themselves **נא**  
of the children of Yisra'el  
that they are complaining against you."

Num. 17:6 (H 17:21) And Moshe spoke  
to the children of Yisra'el.  
And they gave to him, all the leaders,  
a staff for one leader,  
a staff for one leader for their fathers' houses,  
twelve staffs.  
And the staff of Aharon was in the midst of their staffs.

Num. 17:7 (H 17:22) And Moshe laid  
the staffs themselves **נא**  
before the face of **YAHWEH**  
in The Tent of The Testimony.

Num. 17:8 (H 17:23) And it was the next day.  
And Moshe went into The Tent of The Testimony.  
And behold!  
The staff of Aharon of the house of Levi had sprouted!  
And it had put forth blooms,  
and it flourished with blossoms.  
And it had produced almonds!

Num. 17:9 (H 17:24) And Moshe brought out  
the staffs themselves **נא**  
from before the face of **YAHWEH**  
to all the children of Yisra'el.

And they looked.  
And each man took his staff.

Num. 17:10 (H 17:25) And YAHWEH said to Moshe,  
"Return the staff of Aharon itself **תא**  
to the front of The Testimony for safeguarding,  
for a sign for the children of bitterness.

And their grumbings are to be finished,  
away from Me!

Then they will not be put to death!"

Num. 17:11 (H 17:26) And Moshe did  
according to everything  
that YAHWEH directed he himself **תא**.  
According to this he did.

Num. 17:12 (H 17:27) And the children of Yisra'el  
spoke to Moshe saying,  
"Behold! We are going to die.  
We are going to be destroyed.  
All of us are going to be destroyed!

Num. 17:13 (H 17:28) Anyone who comes near,  
comes near to The Dwelling of YAHWEH will die!  
Will there be an end to our dying?"

### Chapter 18

Num. 18:1 And YAHWEH said to Aharon,  
"You yourself **תא**, and your sons,  
and your father's house,  
you yourselves **תא** are to bear  
the perversion itself **תא** of The Set Apart Place.  
And you yourself **תא** and your sons, you yourselves **תא**  
are to bear the perversion itself **תא** of your priesthood.  
To carry means to accept responsibility for.

Num. 18:2 And also your kindred themselves **תא**,  
the branch of Levi, the tribe of your father,  
you are to bring near, you yourself **תא**!

And they are to be united with you.  
And they are to serve, even you yourself **תא**,  
and your sons, you yourselves **תא**,  
in the presence of The Tent of The Testimony.

Num. 18:3 And they are to protect your duty  
and the duty of the entire Tent of Appointment.

However, toward the set apart implements  
and to the slaughter site they are not to come near.

Then they will not be put to death, either them,  
or you yourselves **תא**!

It should be noted that the Tent of The Testimony  
and The Tent of Appointment are separate entities.  
The Tent of The Testimony is the central portion  
of the Tent of Appointment  
where The Chest of The Testimony was kept  
along with the Menorah,  
the Table of The Bread of The Presence  
and the Table of Incense.

Num. 18:4 And they are to be united with you.  
And they are to protect the duties themselves **תא**  
of The Tent of Appointment  
according to all the tasks of The Tent.

But an outsider is not to come near to you.

Num. 18:5 And you are to protect  
the duties themselves **תא**  
of The Set Apart Place  
and the duties themselves **תא**  
of the slaughter site.  
Then there will be no more rage

against the children of Yisra'el.

Num. 18:6 And I Myself, behold!  
I have taken your kindred themselves **תא**, the Levites,  
from the midst of the children of Yisra'el  
for you as a gift,  
given by **YAHWEH**  
for the sake of accomplishing  
the tasks themselves **תא**  
of The Tent of Appointment.

Num. 18:7 And you yourself **תא** and your sons,  
you yourselves **תא**,  
are to protect your priesthood itself **תא**  
concerning every matter of the slaughter site  
and *what is done* within the Curtain.

And you are to accomplish the work of serving.

Your priesthood itself **תא** I have given as a gift.

But an outsider who comes near is to be put to death!"

Num. 18:8 And **YAHWEH** said to Aharon,  
"And I Myself, behold!  
I have given to you the responsibility itself **תא**  
of My contributions according to all the set apart things  
of the children of Yisra'el.  
To you I have given them as an anointed share,  
and to your sons as a custom forever.

Num. 18:9 This is to be for you from the set apart things,  
the set apart things from the fire,  
all of their approach offerings,  
all of their grain gifts,  
all of their offense offerings  
and all of their liability offerings by fire  
that they give back to Me is set apart,  
set apart for you and for your sons.

Num. 18:10 As set apart, the set apart you are to eat.  
Every male is to eat it itself **תא**.  
It is set apart for you.

The traditional rendering of this verse,  
and of the repeated "holy, holy"  
is to say "the holiest place",  
or the holiest portion", etc.

But if you consider this carefully  
it directly violates YAHWEH's instructions  
concerning "The Holy of Holies",  
the part that is beyond the curtain (veil).

Only the "High Priest" was able to enter it,  
and that only once a year  
on The Day of Atonement, Yom Kippur.

How, then, could the priests and their sons  
eat these things in that area?

By specific directions of YAHWEH  
such activity was forbidden.

Thus, what's given above  
appears to more accurately represent  
the intent of the text.

Once again, what we've been "handed"  
is 'the traditions of men',  
not The Word of YAHWEH.

The text has been distorted  
to reflect what human beings think  
rather than what YAHWEH actually spoke.

Num. 18:11 And this is for you,

their elevated gifts for all the presentation offerings  
of the children of Yisra'el.

To you I have given it, and to your sons,  
and to your daughters, you yourselves **תא**,  
as a rule to eternity.

Everyone undefiled in your household  
is to eat it itself **תא**.

Num. 18:12 All your choicest oil,  
and all your choicest wine  
and grain, the premier part that they give to **YAHWEH**,  
to you I have given it.

Num. 18:13 The first fruits of everything  
that is in their land  
that they bring to **YAHWEH**, it is to be for you.  
Anyone undefiled in your household is to eat it.  
Num. 18:14 Everything dedicated in Yisra'el  
is to be for you.

Num. 18:15 Every opener of a womb for all flesh  
that is brought near to **YAHWEH** among human beings  
and among animals, is to be for you.

However, you are to redeem,  
you are to redeem the firstborn themselves **תא**  
of human beings!  
And the firstborn themselves **תא** of defiled animals  
you are to redeem.

Num. 18:16 And if redeeming it, from the age of a month  
you are to redeem it, according to your valuation of silver,  
five *shekels* according to the shekel  
of The Set Apart Place.  
Twenty gerahs it is.

Num. 18:17 However, a firstborn oxen,  
or a firstborn sheep,  
or a firstborn goat you are not to redeem.  
They are set apart.  
Their blood itself **תא** you are to sprinkle  
on the slaughter site.  
And their fat itself **תא** you are to turn into smoke,  
an offering by fire, a soothing aroma to **YAHWEH**.

Num. 18:18 But their flesh is to be for you.  
Like the breast of the presentation offering  
and like the right thigh, it is to be for you.

Num. 18:19 All the gifts, the set apart things  
that the children of Yisra'el raise for **YAHWEH**  
I have given to you, and to your sons,  
and to your daughters,  
you yourselves **תא**, as a rule to eternity.

It is a "covenant of salt" to eternity  
before the face of **YAHWEH**  
for you and for your seed, you yourselves **תא**."  
Salt is both a preservative and a purifier.  
A "covenant of salt" was considered  
to be pure and permanent.

Num. 18:20 And **YAHWEH** said to Aharon,  
"In their land you will not inherit.  
And no portion will be yours in their midst.

I Myself am your portion and your inheritance  
in the midst of the children of Yisra'el.

Num. 18:21 And to the children of Levi, behold!  
I have given all the tithes in Yisra'el as an inheritance

in exchange for their tasks that they are performing,  
the tasks *themselves* תא of The Tent of Appointment.

Num. 18:22 And the children of Yisra'el are no longer  
to come near The Tent of Appointment,  
for the sake of lifting up an offense,  
for the sake of being put to death.

Num. 18:23 And the Levite, he is to perform  
the tasks *themselves* תא of The Tent of Appointment.

And they will bear their perversions.  
*It is a rule to eternity for their generations.*

And in the midst of the children of Yisra'el  
they will not inherit an inheritance.

Num. 18:24 Indeed, the tithes *themselves* תא  
of the children of Yisra'el  
that they raise to YAHWEH as a contribution  
I have given to the Levites as an inheritance.

On account of this I have said to them  
in the midst of the children of Yisra'el  
they are not to inherit an inheritance."

Num. 18:25 And YAHWEH spoke to Moshe saying,  
Num. 18:26 "To the Levites you are to speak.  
And you are to say to them,  
'When you take from  
the children of Yisra'el *themselves* תא  
the tithes *themselves* תא  
that I have given to you from they *themselves* תא  
as your inherited share  
you are to raise from it an elevated gift to YAHWEH,  
a tenth from the tithe.

Num. 18:27 And it will be regarded for you  
as your elevated gift  
like grain from the threshing floor  
and like fullness of the wine vat.

Num. 18:28 Thus you are to raise,  
even you *yourselves* תא,  
the elevated gift to YAHWEH  
from all your tithes that you accept  
from the children of Yisra'el *themselves* תא.  
And you are to give from them,  
the elevated gift of YAHWEH,  
to Aharon the priest.

Num. 18:29 From all your gifts you are to raise  
every elevated gift to YAHWEH,  
from all its consecrated things, from them.'

Num. 18:30 And you are to say to them,  
'In your raising the choicest part *itself* תא from it,  
then it is to be regarded for the Levites  
as the produce of the threshing floor  
or as the produce of the wine vat.

Num. 18:31 And you are to eat it *itself* תא in any place,  
you *yourself* תא and your household,  
because it is a wage for you  
in exchange for your tasks in The Tent of Appointment.

Num. 18:32 And you will not lift up  
on account of it an offense  
in having elevated its choicest part *itself* תא from it.

And the set apart things *themselves* תא  
of the children of Yisra'el you will not defile.  
And you will not be put to death.' "

## Chapter 19

Num. 19:1 And YAHWEH spoke  
to Moshe and to Aharon saying  
Num. 19:2 this is the rule of the instruction  
that YAHWEH has directed saying,  
"Speak to the children of Yisra'el.  
And they are to bring to you a red heifer, whole,  
that has in it no defect,  
that has not come up to a yoke.

Num. 19:3 And you are to give it itself **תא**  
to El'azar the priest.  
And he is to bring it itself **תא** outside the camp.  
And it is to be slaughtered in front of him.

Num. 19:4 And El'azar the priest  
is to take *some* of its blood with his finger.  
And he is to sprinkle toward the front of  
The Tent of Appointment  
some of its blood, seven times.

Num. 19:5 And the heifer itself **תא**  
is to be burned before his eyes.

And its skin itself **תא**,  
and its flesh itself **תא**, and its blood itself **תא**  
with its excrement are to be burned.

Num. 19:6 And the priest is to take wood of cedar,  
and hyssop, and maggot scarlet.  
And he is to throw them  
toward the center of the burning heifer.

Num. 19:7 And the priest is to wash his garments.  
And he is to wash his flesh in water.  
And afterward he is to come into the camp.  
But the priest will be defiled until sunset.

Num. 19:8 And the one burning it itself **תא**  
is to scrub his garments in water.  
And he is to wash his flesh in water.  
And he is defiled until sunset.

Num. 19:9 Then an undefiled man is to gather  
the ashes themselves **תא** of the heifer.  
And his is to deposit them outside the camp  
in an undefiled place.

And it is to be for the assembly of the children of Yisra'el  
to be watched over as waters of rejection,  
*for cleansing* their offenses.

This is a difficult verse to translate accurately.  
There is a Hebraism involved  
that establishes the "waters of rejection",  
a term normally related to the impurity of menstruation,  
as a cleansing element for their offenses.

It was used in a number of "purification rites"  
for certain errors by which YAHWEH was offended.  
Hence, they are often referred to  
as "waters of purification".

Num. 19:10 And the one gathering  
the ashes themselves **תא** of the heifer  
is to wash his garments themselves **תא**.  
And he is defiled until sunset.

And It is to be for the children of Yisra'el  
and for the stranger who is sojourning in their midst  
as a rule to eternity.

Num. 19:11 A human being touching any dead life  
is then defiled for seven days.



Num. 19:12 He who is defiled  
is to undefile himself with it on the third day,  
and on the seventh day he will be undefiled.  
But if he does not undefile himself on the third day  
then on the seventh day he is not undefiled.

Tradition has interpreted this to state  
one must undefile himself  
on both the third and the seventh days.  
But a literal reading of the Hebrew text  
does not so indicate.

It appears from the text that the undefiling  
need only take place on the third day,  
and then it takes effect on the seventh day.

You'll have to decide for yourself  
which is intended  
since it's not that clear in the Hebrew text.

Num. 19:13 Anyone touching a life who is dying  
or the human being who has died,  
but does not undefile himself,  
The Dwelling of YAHWEH itself **תא** he has defiled.  
And that life is to be cut off from Yisra'el,  
because the waters of rejection  
were not sprinkled on him.  
He is defiled.  
His defilement remains on him.

Num. 19:14 This is the Instruction  
when a human being dies in a tent.  
Anyone who goes into the tent  
and anyone who is in the tent  
is defiled for seven days.

Num. 19:15 And any open vessel  
that has no cover on it, it is defiled!

Num. 19:16 And anyone who touches  
on the surface of a field  
one pierced by a sword or one dead,  
or human bones, or a grave,  
will be defiled for seven days.

Num. 19:17 And they are to take for the defiled one  
some of the dust of the burned offense offering.  
And they are to put over it living water in a vessel.

Num. 19:18 And he is to take hyssop.  
And an undefiled one is to dip it into the waters.  
And he is to sprinkle it on the tent,  
and on all the implements,  
and on the lives who were there,  
or on the one touching the bones, or the slain one,  
or the dead human being, or the grave.

Num. 19:19 And the undefiled one is to sprinkle it  
on the defiled one on the third day  
and on the seventh day.  
And he will be undefiled on the seventh day.  
Then he is to scrub his garments and wash with water.  
And he is undefiled at sunset.

Num. 19:20 And a man who is defiled  
but does not undefile himself,  
then that person will be cut off  
from the midst of the assembly,  
because The Set Apart Place itself **תא** of YAHWEH  
he has defiled!  
Waters of rejection have not been sprinkled on him.  
He is defiled!  
Num. 19:21 And it is to be for you a rule to eternity.

And the one sprinkling the waters of rejection  
is to scrub his garments.  
And the one touching the waters of rejection  
is defiled until sunset.

Num. 19:22 And anything that is touched  
by the defiled man is defiled.  
And the life who touches it is defiled until sunset."

### Chapter 20

Num. 20:1 And the children of Yisra'el came,  
the entire assembly,  
to the Wilderness of Tzyn in the first month.  
And the people settled at Kadesh.  
And Miryam died there.  
And she was buried there.

Num. 20:2 And there was no water for the assembly.  
And they assembled against Moshe and against Aharon.  
Num. 20:3 And the people contended with Moshe.  
And they spoke saying, "If only we had breathed out  
when our brothers breathed out  
before the face of **YAHWEH!**

Num. 20:4 And why have you brought  
the assembly of **YAHWEH** *itself* **תא**  
to this wilderness to die there, we and our cattle?

Num. 20:5 And why have you  
brought us up from Mitsraim,  
bringing us *ourselves* **תא** to this bad place,  
not to a place of seeds and figs, and vines,  
and pomegranates, and water?  
There is nothing to drink!

Num. 20:6 And Moshe and Aharon went away  
from the presence of the assembly  
to the entrance to The Tent of Appointment.  
And they fell on their faces.  
And the splendor of **YAHWEH** was seen by them!

Num. 20:7 And **YAHWEH** spoke to Moshe saying,  
Num. 20:8 "Take the staff *itself* **תא**.  
And call together the assembly *itself* **תא**,  
you *yourself* **תא**, and Aharon, your brother!

And you are to speak to the rock before their eyes.  
And it will give its water.

And you are to bring out for them water from the rock.  
And you will cause to drink the assembly *itself* **תא**  
and their animals *themselves* **תא**."

Num. 20:9 And Moshe took the staff *itself* **תא**  
from before the face of **YAHWEH**  
according to what he had been directed.

Num. 20:10 And Moshe and Aharon assembled  
the assembly *itself* **תא** in front of the rock.

And he said to them, "Now listen attentively you rebels!  
From this rock we will bring out water for you?"

Num. 20:11 And Moshe raised his hand *itself* **תא**.

And he struck the rock *itself* **תא** with his staff, twice.  
And abundant water came out.  
And the assembly and their animals drank.

Num. 20:12 But **YAHWEH** said to Moshe and to Aharon,  
"Because you did not have trust in Me to set Me apart  
in the eyes of the children of Yisra'el,  
for this reason you two

will not bring this assembly itself **תא**  
into the land that I have given to them!"

Num. 20:13 They are the Waters of Meribah  
where the children of Yisra'el contended  
with **YAHWEH Himself תא**.  
And He was set apart by them.  
Meribah means quarreling.

Num. 20:14 Then Moshe sent messengers from Kadesh  
to the King of Edom.  
According to this says your brother, Yisra'el.  
You yourself תא have known all the distress itself תא  
that we have encountered,  
Edom is Esau's kingdom.  
They are literally "brothers"  
to Ya'akob's family, Yisra'el.

Num. 20:15 and that our fathers went down to Mitsraim.  
And we settled in Mitsraim for many years.  
And Mitsraim treated us badly and our fathers.

Num. 20:16 And we cried out to **YAHWEH**.  
And He listened attentively to our voice.  
And He sent a messenger.  
And He brought us out from Mitsraim.

And behold! We ourselves are at Kadesh,  
a town at the extremity of your territory.  
Num. 20:17 Please let us pass over your land.  
We will not pass over in the fields or in the gardens.  
And we will not drink water from wells.

The King's Road we will go,  
not spreading out to the right hand or the left hand  
until we have passed over what is your territory.

Num. 20:18 But Edom said to him,  
"You will not pass over beside me  
unless with a sword I come out to encounter you!"

Num. 20:19 And the children of Yisra'el said to him,  
"On the highway we will go up.  
And if we drink your water, I myself and my animals,  
I will give to you its price.  
Only let's not argue. On foot we will pass over!"

Num. 20:20 But he said, "You will not pass over!"  
And Edom went out to encounter him  
with many people and with a strong hand.

Num. 20:21 And Edom refused  
to grant Yisra'el itself תא  
to pass over his territory.

And Yisra'el turned away from him.

Num. 20:22 And they journeyed away from Kadesh.  
And they came, the children of Yisra'el,  
the entire assembly, to Mount Hor.  
Hor means hill.  
Some refer to this as Hill's Hill.

Num. 20:23 And **YAHWEH** spoke  
to Moshe and to Aharon  
at Mount Hor at the border of the land of Edom saying,  
20:24 "Aharon will be gathered to his people  
because he is not to go into the land  
that I Myself have given to the children of Yisra'el  
on account of your rebellion against My mouth itself תא  
at the Waters of Meribah!

Num. 20:25 Take Aharon himself תא  
and El'azar himself תא, his son,

and bring up they themselves **תא** on Mount Hor!

Num. 20:26 And strip Aharon himself **תא**  
of his garments themselves **תא**!  
And clothe in them El'azar himself **תא**, his son!

Aharon will be gathered *to his people*.  
And he will die there.

Num. 20:27 And Moshe did according to what  
**YAHWEH** had directed him.

And they went up Mount Hor  
before the eyes of the entire assembly.

Num. 20:28 And Moshe stripped Aharon himself **תא**  
of his garments themselves **תא**.  
And he clothed in they themselves **תא**  
El'azar himself **תא**, his son.

And Aharon died there on top of the mount.

And Moshe and El'azar went down from the mount.

Num. 20:29 And the entire assembly saw  
that Aharon had breathed out.  
And they wept for Aharon himself **תא** thirty days,  
the whole House of Yisra'el.

## Chapter 21

Num. 21:1 And the Kena'anite king of Arad  
who was dwelling in The Negev  
heard that Yisra'el had come on the Atarim Road.  
And he fought with Yisra'el.  
And he took some of them as captives.  
Arad means fugitive.  
Atarim means spies.

Num. 21:2 And Yisra'el promised a promise to **YAHWEH**.  
And they said, "If you will give,  
give this people themselves **תא** into my hand  
I will devote to destruction their towns themselves **תא**."

Num. 21:3 And **YAHWEH** listened attentively  
to the voice of Yisra'el.

And He gave them the Kena'anites themselves **תא**.  
And they devoted to destruction they themselves **תא**  
and their cities themselves **תא**.

And they called the name of the place Horma.  
Horma means destruction.

Num. 21:4 And they journeyed from Mount Hor  
by The Reed Sea Road  
for the sake of going around  
the land of Edom itself **תא**.

And the lives of the people became impatient on the way.

Num. 21:5 The people spoke against The Elohim  
and against Moshe,  
"Why have you brought us up from Mitsraim  
to die in the wilderness?  
Indeed, there is no food and no water!  
And our lives are disgusted with this insubstantial food!"

Num. 21:6 And **YAHWEH** sent upon the people  
the fiery serpents themselves **תא**.  
And they bit the people themselves **תא**.  
And many of the people from Yisra'el died.  
Literally, "the serpents the fiery".  
**nachash** - a serpent.  
But the word is from the same root letters

as *nchosheth* - copper  
(often incorrectly translated as 'bronze').

**saraph** - burning;  
specifically, a saraph or symbolic creature  
(from their copper color).  
**seraphim** is simply the plural form of this word.

There is considerable debate  
concerning this story  
as it relates to "the fiery serpents".  
Some believe they were not serpents at all,  
but were in fact The Seraphim  
mentioned elsewhere in Scripture.

The concepts connected to the seraphim  
involve their "shining" or "flashing" appearance  
- also referred to as "fiery" (like flashing fire or light).

As a "healing source" verses 8 and 9  
identify that Moshe made a "copper serpent"  
and put it on a pole.  
Those who "looked at it" were healed  
from the "bite/sting" of these creatures.

There are some very significant connections  
between this and the story of the temptation of 'Eve'  
in the garden in Eden.

She was tempted, not by a serpent,  
but by a "shining one" (fiery one?)

The similarities of terms and  
their meanings are fascinating.  
They call for a profound re-thinking  
concerning this event, as well as that one.

Looking at a "copper serpent" for healing  
makes little sense  
within the overall context of Scripture.

YAHWEH is, and is to be, our Healer!  
But looking at the "seraphim"...?

This is also connected to the "image" (idol)  
used for the medical community  
- the serpent on a pole.  
Does this seem to you to be appropriate  
within The Word of YAHWEH?

Num. 21:7 And the people came to Moshe.  
And they said,  
"We offended when we spoke against YAHWEH  
and against you.  
Intercede to YAHWEH.  
And have Him remove from among us  
the serpents themselves nx."

And Moshe interceded on behalf of the people.

Num. 21:8 And YAHWEH said to Moshe,  
"Make for yourself a saraph.  
And place it itself nx on a banner pole.  
And it will be whoever has been bitten  
and then looks at it itself nx then he will live."  
Moshe is told to make a **saraph**.  
There is **no** reference to a serpent in this verse.

Num. 21:9 And Moshe made a serpent of copper.  
And he placed it on a banner pole.  
And it existed *that* if a serpent bit a man himself nx  
and he looked intently at the serpent of copper,  
then he would live.

In this verse we again find a reference to a "serpent".  
But we cannot confirm which concept is correct  
simply on this basis.  
Due to the debates over the meaning of these things  
one must trust YAHWEH  
to provide a sense of understanding in this.

Num. 21:10 And the children of Yisra'el journeyed.  
And they encamped at Oboth.  
Oboth means water skins.

Num. 21:11 And they journeyed from Oboth.  
And they encamped at Iyeyi Ha'Abarim in the wilderness  
that is in front of Mo'ab, toward the rising of the sun.  
Iyeyi Ha'Abarim means ruin of those passing over.

Num. 21:12 From there they journeyed  
and encamped at Wadi Zered.  
A wadi is a stream or stream bed.  
Zered means exuberant in growth.

Num. 21:13 From there they journeyed and encamped  
across The Arnon that is in the wilderness,  
that goes out of the Amorite territory.  
Indeed, The Arnon is the border of Mo'ab  
between Mo'ab and the Amorites.  
Arnon means a brawling stream.

Num. 21:14 For this reason it is said  
in The Scroll of The Wars of YAHWEH,  
". . . Waheb in Sufa itself **תא**,  
the wadis themselves of Arnon,

Num. 21:15 along with its canyon,  
wadis that stretch along the settling of Ar  
and are leaning against the territory of Mo'ab.  
Waheb means 'what he did'.  
Sufa means a hurricane.  
There is much disagreement  
concerning the exact meaning of this verse.  
"The Scroll of The Wars of YAHWEH"  
is an ancient text that has been lost.

Num. 21:16 And from there to Be'er.  
That is the well at which YAHWEH said to Moshe,  
"Gather the people themselves **תא**.  
And I will give water to them."

Num. 21:17 Then Yisra'el sang this song itself **תא**.

"Rise up, O well!  
Sing to it,  
Num. 21:18 the well that was sought by princes,  
that was dug by nobles of the people with scribes tools,  
with their rods!"

Then from the wilderness to Mattana.  
Mattana means a present.

Num. 21:19 and from Mattana to Nahli'el,  
and from Nahli'el to Bamoth,  
Nahli'el means valley of El.  
Bamoth means the heights.

Num. 21:20 and from Bamoth to the valley  
that is at the open country of Mo'ab, the top of Pisgah.  
And Pisgah overlooks the face of the wasteland.  
Pisgah means summit.  
Yeshimon means wasteland.  
This could be either a reference  
to a wasteland or to a place name.

Num. 21:21 And Yisra'el sent messengers to Sihon,  
King of the Amorites, saying,  
Num. 21:22 "Let me pass over your land!  
We will not spread out into the fields,  
or into the vineyards.  
We will not drink well water.  
On the King's Road we will journey  
until we have passed over your territory."

Num. 21:23 But Sihon would not allow Yisra'el itself **תא**  
to pass over into his territory.  
And Sihon gathered all his people themselves **תא**.

And he went out to encounter Yisra'el in the wilderness.

And he came to Yahatz.

And he fought against Yisra'el.

Yahatz means to stomp upon.

Num. 21:24 And Yisra'el struck him  
with the edge of the sword.

And they occupied his land *itself* תא from The Arnon  
as far as The Yabbok, as far as the children of Ammon.

Indeed great was the territory of the children of Ammon.

Num. 21:25 And Yisra'el took  
all these towns *themselves* תא.

And Yisra'el settled in all the towns of the Amorites,  
in Heshbon and in all her daughter villages.

Num. 21:26 Indeed, Heshbon itself  
was the town of Sihon, King of the Amorites.  
He had fought against the former king of Mo'ab  
and had taken all his land *itself* תא from his hand  
as far as The Arnon.

Num. 21:27 For this reason the makers of proverbs say,  
"Come to Heshbon!

Be built up and be established, Sihon's town,  
Num. 21:28 because fire went forth from Heshbon,  
flame from the city of Sihon, devouring Ar of Mo'ab,  
the inhabitants of the heights of Arnon.

Num. 21:29 Woe to you, Mo'ab! You have perished,  
people of Kemosh!

His sons are fugitives,  
His daughters are captives  
of the king of the Amorites, Sihon.

Num. 21:30 And we shot at them!  
Heshbon perished as far as Dibon.  
And we devastated as far as Nofah,  
fire as far as Medeba!"

Heshbon means contrivance.

Dibon means pining, wasting.

Nofah means a gust.

Medeba means water of quiet.

Num. 21:31 And Yisra'el settled  
in the land of the Amorites.

Num. 21:32 And Moshe sent men  
to scout Ya'zer *itself* תא.

And they captured its daughter villages.

And they dispossessed the Amorites *themselves* תא  
who were there.

Num. 21:33 Then they turned  
and went up the road to Bashan.

And Og, King of Bashan, came out to encounter them,  
he and all his people, to battle at Edre'i.

Num. 21:34 **YAHWEH** said to Moshe,

"Do not be afraid of he *himself* תא.

Indeed, into your hand I have given he *himself* תא,

and all his people *themselves* תא,

and his land *itself* תא!

And you will do to him as you did to Sihon,  
King of the Amorites, who dwelt in Heshbon.

Num. 21:35 And they struck he *himself* תא,

and his sons *themselves* תא,

and all his people *themselves* תא

until none remained of his.

And they occupied his land itself **nx!**

## Chapter 22

Num. 22:1 And the children of Yisra'el journeyed.  
And they encamped in the Plains of Mo'ab,  
across The Yarden by Yericho.  
Yarden means to descend.  
Yericho - meaning is uncertain  
but some believe it refers to the moon,  
others, 'his fragrance'.

Num. 22:2 And Balak, son of Tzippor,  
saw everything itself **nx**  
that Yisra'el had done to the Amorites.  
Balak means waster.  
Tzippor means a little bird.

Num. 22:3 And Mo'ab was exceedingly afraid  
before the people because they were many.  
And Mo'ab was anxious before the children of Yisra'el.

Num. 22:4 And Mo'ab said to the elders of Midyan,  
"This time the assembly itself **nx**  
will lick up everything around us like an ox licks up  
the green things of the field themselves **nx!**

And Balak, son of Tzippor, was King of Mo'ab at that time.  
Num. 22:5 And he sent messengers to Bil'am, son of Be'or,  
to Pethor, which is beside The River,  
the land of the children of his people,  
for the sake of calling him saying, "Behold!  
A people has come out of Mitsraim.

Behold! It covers the surface of the ground itself **nx**.  
And it has settled opposite me.  
Bil'am means not of the people.  
Be'or means a lamp.  
Pethor- mean uncertain.  
The River is generally considered  
to be the Euphrates.

Num. 22:6 And now please go.  
Curse for me this people itself **nx**  
Indeed, it is more mighty than me!  
Perhaps I will be able  
to strike against it and drive it out from the land.

Indeed I know that whomever you yourself **nx** bles  
is blessed, and whomever you curse is cursed!"

Num. 22:7 And the elders of Mo'ab  
and the elders of Midyan went.  
And the reward of divination was in their hand.

And they came to Bil'am.  
And they spoke to him the words of Balak.

Num. 22:8 And he said to them, "Stay here tonight.  
And I will bring back to you yourselves **nx**  
the word according to what **YAHWEH** speaks to me."  
And the nobles of Mo'ab stayed with Bil'am.

Num. 22:9 And The Elohim came to Bil'am.  
And He said, "Who are these men with you?"  
Num. 22:10 And Bil'am said to The Elohim,  
"Balak, son of Tzippor, King of Mo'ab, sent to me.

22:11 "Behold! The people,  
those coming from Mitsraim,  
even covers the surface of the ground itself **nx!**  
Now go! Curse for me it itself **nx!**  
Perhaps I will be able to fight against it and drive it out!"

Num. 22:12 And The Elohim said to Bil'am,



"You are not to go with the people!  
You are not to curse the people *itself* תא  
because it is blessed!"

Num. 22:13 And Bil'am arose at dawn.  
And he said to Balak's nobles,  
"Go to your land.  
Indeed, **YAHWEH** refuses to grant me to go with you."

Num. 22:14 And the nobles of Mo'ab arose.  
And they came to Balak.  
And they said, "Bil'am has refused to come with us!"

Num. 22:15 And Balak again sent nobles,  
abundant and more important than those.

Num. 22:16 And they came to Bil'am.  
And they said to him,  
"Thus says Balak, son of Tzippor.  
Please do not hold back from coming to me!  
Num. 22:17 Indeed, honor, I will honor you exceedingly!  
And everything that you say to me I will do!  
But please come!  
Curse for me this people *itself* תא!"

Num. 22:18 And Bil'am answered.  
And he said to the servants of Balak,  
"If Balak were to give me  
his house full of silver and gold  
I would not be able to pass over the mouth *itself* תא  
of **YAHWEH**, my Elohim, to do less or more.

Num. 22:19 But now please sit here, you yourselves תא  
also tonight and I will learn what more  
**YAHWEH** will speak to me."

Num. 22:20 And The Elohim came to Bil'am at night.  
And he said to him.  
"Since it is to call you that the men have come,  
rise up. Go with they themselves תא.  
But only the word *itself* תא that I speak to you,  
it *itself* תא you are to do!

Num. 22:21 And Bil'am arose at dawn.  
And he saddled his she ass *itself* תא.  
And he went with the nobles of Mo'ab.

Num. 22:22 And The Elohim's anger flared up  
because he was going.  
And **YAHWEH's** messenger stationed himself in the way  
as an adversary to him.

And he was riding on his she ass.  
And his two servants *were* with him.  
**satan** - an opponent;  
especially (with the article prefixed) Satan.  
Note this term.  
If this was translated (actually transliterated) as Satan  
we'd have a rather different sense of the text.

**This is a messenger of YAHWEH,  
NOT 'an angel'.**

**malak** - to dispatch as a deputy; messenger.

Num. 22:23 And the she ass saw  
the messenger *himself* תא of YAHWEH  
stationed in the way.  
And his sword was pulled out in his hand.

And the she ass turned aside from the way.  
And she went into a field.  
And Bil'am struck the she ass *herself* תא  
to turn her onto the way.

Num. 22:24 But the messenger of YAHWEH stood in the opening between the vineyard wall from this side to that side.

Num. 22:25 And the she ass saw the messenger *himself* **נח** of YAHWEH. And she pressed against the wall.

And she pressed Bil'am's foot *itself* **נח** against the wall. And again he struck her.

Num. 22:26 And the messenger of YAHWEH again passed over and stood in a narrow place where there was no way to turn right or left.

Num. 22:27 And the she ass saw the messenger *himself* **נח** of YAHWEH.

And she crouched down beneath Bil'am.

And Bil'am's anger flared up. And he struck the she ass *herself* **נח** with his staff.

Num. 22:28 And YAHWEH opened the mouth *itself* **נח** of the she ass.

And she said to Bil'am, "What have I done to you that you have struck me these three times?"

Num. 22:29 And Bil'am said to his she ass, "Because you have dealt harshly with me! If there was a sword in my hand by now I would have killed you!"

Num. 22:30 Then the she ass said to Bil'am, "Am I myself not your she ass upon whom you have ridden from your past until this day? Have I done service, done service to you according to this?" He said, "No."

Num. 22:31 And YAHWEH uncovered the eyes *themselves* **נח** of Bil'am. And he saw the messenger *himself* **נח** of YAHWEH standing in the way. And his sword was pulled out in his hand.

And he bowed down. And he prostrated himself to his face.

Num. 22:32 And the messenger of YAHWEH said to him, "For what reason have you struck your she ass *herself* **נח** these three times?

Behold! I myself came out as an adversary because the way was perverse to me.  
The Hebrew text language suggests this is a message from YAHWEH Himself. As a 'deputy', or ambassador, the messenger could indeed speak as if it was YAHWEH Himself.

Num. 22:33 And the she ass saw me. And she turned aside at my presence these three times. If she had not turned aside at my presence by now it is you *yourself* **נח** I would have killed. And she *herself* **נח** I would have caused to live!

Num. 22:34 And Bil'am said to the messenger of YAHWEH, "I have offended because I did not know that you *yourself* **נח** had been standing

for the sake of encountering me in the way.

And now if it is bad in your eyes I will return."

Num. 22:35 And the messenger of YAHWEH said to Bil'am, "Go with the men! But only the word itself nx that I speak to you, it itself nx you are to speak."

And Bil'am went with Balak's nobles.

Num. 22:36 And Balak heard that Bil'am was coming. And he went out to meet him, to Ir of Mo'ab, which is by The Arnon border, that is at the edge of the border.

Num. 22:37 And Balak said to Bil'am, "Did I not send to you, send to you to call you! Why did you not come to me? Am I truly not able to honor you?"

Num. 22:38 And Bil'am said to Balak, "Behold! I have come to you now! Am I able, am I able to say anything? The word that The Elohim places in my mouth, it itself nx I am to speak!"

Num. 22:39 And Bil'am went with Balak. And they came to the village of Hutzot. Hutzot means streets.

Num. 22:40 And Balak slaughtered oxen and sheep. And he sent them out to Bil'am and to the nobles that were with he himself nx.

Num. 22:41 And it was at dawn. And Balak took Bil'am himself nx. And he had him go up on the Heights of Ba'al. And he saw from there the extremity of the people.

### Chapter 23

Num. 23:1 And Bil'am said to Balak, "Build for me on this seven slaughter sites. And prepare for me on this seven bulls and seven rams." Num. 23:2 And Balak did according to what Bil'am had spoken to him. And Bil'am and Balak offered up a bull and a ram on each slaughter site.

Num. 23:3 And Bil'am said to Balak, "Station yourself beside your olah and I will go. Perhaps YAHWEH will encounter me with an encounter. And the word that He causes me to see then I will declare to you. And he went to a deserted place.

Num. 23:4 And The Elohim encountered Bil'am. And he said to Him, "Seven slaughter sites themselves nx I have set in order. And I have offered up a bull and a ram on each slaughter site."

Num. 23:5 And YAHWEH placed a word in the mouth of Bil'am. And He said, "Return to Balak. And according to this you are to speak."

Num. 23:6 And he returned to him. And behold! He was standing by his olah, he and all the nobles of Mo'ab.

Num. 23:7 And he took up his discourse.  
And he said, "From Aram he guided me,  
Balak, king of Mo'ab, from the hills of the east.  
'Go curse Ya'akob for me!  
And go be indignant against Yisra'el!"

Num. 23:8 How can I curse?  
The El has not cursed.  
And how can I be enraged?  
YAHWEH has not been enraged.

Num. 23:9 Indeed, from the top of cliffs I see him.  
And from the hills I observe him.  
Behold! A people separated It abides.  
And among the foreign nations it is not regarded.  
There are alternative interpretations  
of this verse regarding Yisra'el.

However, the context  
and the Hebrew text itself  
suggest what's given here.

Yisra'el is not yet considered to be a nation  
by the other nations.  
They have no "land" of their own.  
They are separated from all other groups,  
not only in this sense,  
but also in the sense  
of their unique relationship with YAHWEH.

Num. 23:10 Who can weigh out the dust of Ya'akob  
or number a fourth part *itself* nx of Yisra'el?  
May my life die the death of the just!  
And may my end be like his!"

Num. 23:11 And Balak said to Bil'am,  
"What have you done to me?  
To curse my adversaries I brought you.  
But behold!  
You have blessed, blessed them!"

Num. 23:12 And he responded.  
And he said,  
"Is it not whatever *itself* nx  
YAHWEH places in my mouth?  
It *itself* nx I must be careful to speak."

Num. 23:13 And Balak said to him,  
"Please go with me *myself* nx to another place  
where you will see them from there.  
The end of their extremity you will see.  
But all of them you will not see.  
And you are to curse them for me from there!"

Num. 23:14 And he took him to the field of observing,  
to the top of Pisgah.  
And he built seven slaughter sites.  
And he offered up a bull and a ram  
on each slaughter site.

The "field of observing" and "the summit"  
are often translated as place names,  
Zophim, and Pisgah.

What's given here is the literal sense of the terms.  
Observing is a participle form,  
not the normal form used for a place name.  
Pisgah is in the form of a place name  
and should be so identified.

Num. 23:15 And he said to Balak,  
"Stand here beside your olah.  
And I myself will be encountered by this."

Num. 23:16 And **YAHWEH** met with Bil'am.  
And He placed a message in his mouth.  
And He said, "Return to Balak  
and speak according to this."

Num. 23:17 And he came to him.  
And behold!  
He was standing beside his olah,  
and the nobles of Mo'ab, he himself **אָנְכִי**.

And Balak said to him,  
"What has **YAHWEH** spoken?"

Num. 23:18 And he took up his discourse and said,  
"Stand up Balak!  
And listen attentively!  
Listen carefully to me, son of Tzippor!

Num. 23:19 The Elohim is not a man that He might lie.  
Nor is He a child of a human being that he might be sorry.

Will He Himself speak but not do,  
or speak but not establish it?

There are two different terms  
used here that are important.

The first is **'ish**.  
It means a male or an individual person.

The second is in a Hebrew-hyphenated term, **ben-adam**.  
It means child of a human being.

It is often translated as "**son of man**",  
but that is not its literal meaning.  
Tradition has warped its "translation".

**nacham** - to sigh, i.e. breathe strongly.  
Often translated as 'repent',  
it means to be sorry for what one has done.

Num. 23:20 Behold! To bless I have been brought.  
And His blessing I cannot cause to turn back.

Num. 23:21 He regards no perversion in Ya'akob.  
He sees no problem in Yisra'el.

**YAHWEH**, their Elohim, is with them!  
Fanfare for The King is among them,  
**truw'ah** - means clamor;  
acclamation or battle shout.

It's used in relation to the blowing of trumpets  
in acclamation of a King,  
which is the significance in this instance.  
**YAHWEH** is their King.

Num. 23:22 The El who brought them out of Mitsraim  
by the efforts of a wild ox for His sake.

Num. 23:23 Indeed, there is no divination in Ya'akob,  
and no interpreting of omens is in Yisra'el.

In time it will be said concerning Ya'akob  
and concerning Yisra'el  
what The Elohim has accomplished.

**nachash** - incantation or interpreting of omens.  
This is the same word used of a "serpent".  
the root word,  
which is identical except for vowel pointings,  
means to hiss; to whisper a (magic) spell.

**qecem** - a lot; divination.

Here we observe the very common practice  
of Hebrew language in "poetic verse"  
of using two terms to define or identify the same thing.

Both words point to divination.

The last section of this verse  
is different than traditional translations.  
The context is our guide.

While the nations turned to divination  
to discern what was happening  
Yisra'el did not need to do so.

YAHWEH instructed them in all things.  
And here the point is being made  
that in time others will recognize this reality.

Num. 23:24 Behold!  
A people like a lion is rising up!  
And like a lion it is lifting itself up.  
And it will not lie down until it devours prey  
and the blood of the wounded it has drunk!"

Num. 23:25 And Balak said to Bil'am,  
"Neither curse them, curse them,  
nor bless them, bless them!"

This is a rather unusual construction.  
It's difficult to render it accurately.  
Both concepts are given a double mention,  
giving great emphasis to this verse.

Balak wanted Bil'am  
to do neither one of these things at this point.

Num. 23:26 And Bil'am responded.  
And he said to Balak,  
"Did I not speak to you saying,  
'All that YAHWEH speaks, it itself **תא** I will do.'?"

Num. 23:27 And Balak said to Bil'am,  
"Please come!  
I will take you to another place.  
Perhaps it will be right in the eyes of The Elohim,  
and you will curse them for me from there."

Num. 23:28 And Balak took Bil'am himself **תא**  
to the top of Pe'or.  
It overlooks the face of the wasteland.

Num. 23:29 And Bil'am said to Balak,  
"Build for me on this seven slaughter sites.  
And prepare for me on this seven bulls and seven rams."

Num. 23:30 And Balak did according to what Bil'am said.  
And he offered up a bull and a ram on each slaughter site.

## Chapter 24

Num. 24:1 And Bil'am saw that it was good  
in the eyes of YAHWEH to bless Yisra'el itself **תא**.

And he did not go forth  
as time after time to encounter divination.  
And he set his face toward the wilderness.

Num. 24:2 And Bil'am lifted up his eyes themselves **תא**.  
And he saw Yisra'el itself **תא**  
residing according to their tribes.

And there existed upon him  
The Divine Nature of The Elohim.

**ruach** - wind, by resemblance breath.  
This term is traditionally translated as 'spirit'.  
But for the Hebrew culture  
there was **never** anything called 'spirit'.

That word is a Greek term,  
used only because of its translation  
from Greek texts.

To the Hebrew mind

the breath was "the wind of man".  
The breath represented  
the "inner nature" of the person.

In this case it represents  
the Divine Nature of YAHWEH Himself.

Num. 24:3 He took up his discourse.

And he said,

"The utterance of Bil'am, son of Be'or.

And an utterance of the person of open eyes.

Num. 24:4 An utterance of attentive listening

to the sayings of The Elohim

who saw a vision of The Powerful One falling

and having open eyes.

There are several nuances in the Hebrew text  
that are often missed in traditional translations.

"Utterance" is a noun, not a verb.  
It is not "acting",  
but is a mere identification of what it is.

The "person of open eyes" (v. 3) theme  
is restated in this verse  
in a slightly different fashion,  
but completely in agreement  
with Hebrew poetic writings.

**Shadday** is typically translated as "The Almighty".  
It usually has "El" with it, but not in this case.  
It's a clear reference to The Elohim,  
however, in this context.

The root word means to be burly, powerful.  
It does not mean "almighty",  
although that's the way it's been interpreted by many.

"falling" and "having open eyes"  
are both participle forms.  
They are active, not passive (past tense) terms.

Num. 24:5 How good are your tents, Ya'akob,

your dwelling places, Yisra'el,

24:6 like valleys stretched out,

like gardens beside a river,

like aloes planted by YAHWEH,

like cedars beside the waters.

Num. 24:7 He will pour water from its buckets,

and its seed into much water.

And their king will be raised above Agag,

and their kingdom will be exalted.

Num. 24:8 The Elohim is bringing them from Mitsraim,

like the horns of the wild ox for them!

They will consume enemy nations,

and their bones they will crush,

and their arrows they will shatter!

Num. 24:9 He crouched down like a lion,

even like the king of animals.

Who will rouse him?

Those who bless you, blessed!

Those who curse you, cursed!"

Num. 24:10 And Balak's anger flared up at Bil'am.

He smacked together his hands themselves **nx**.

And Balak said to Bil'am,

"To curse my adversaries I had you called!

But behold!

You have blessed them,

blessed them these three times!

Clapping ones hands together  
was a sign of distress  
and indignation in Eastern cultures.

Note that Bil'am was called three times

to come and curse Yisra'el.  
Now, instead,  
he has blessed Yisra'el three times.

Num. 24:11 And now, flee suddenly to your place!  
I had said I will honor you, honor you!  
But behold! **YAHWEH** has denied you honor!"

Num. 24:12 And Bil'am said to Balak,  
"Did I not speak, even to your messengers  
whom you sent to me saying,  
Num. 24:13 'If Balak were to give me  
his house full of silver and gold  
I am not be able to pass over  
the mouth *itself* **nx** of **YAHWEH**  
for the sake of doing good or bad from my heart?'

What **YAHWEH** speaks, it *itself* **nx** I will speak!

Num. 24:14 And now behold!  
I am going to my people.  
Come!  
I will advise you what this people  
will do to your people in the last days.

Num. 24:15 And he took up his discourse.  
And he said,  
"An utterance of Bil'am, son of Be'or  
And an utterance of the person of open eyes.  
Num. 24:16 An utterance of attentive listening  
to the sayings of The Elohim  
who saw a vision of The Powerful One falling  
and having open eyes.

Num. 24:17 I see it, but not now.  
I observe it, but not soon.

A star has come from Ya'akob.  
And a rod has arisen from Yisra'el.

It smashes the ends of Mo'ab,  
even those near of all the children of Shet.

Num. 24:18 And Edom is a possession.  
And a possession of its adversaries is Se'ir.  
But Yisra'el is doing with force.  
Num. 24:19 And one is subjugating from Ya'akob.  
And he has caused to perish the survivor from Ir."

Num. 24:20 Then he saw Amalek *itself* **nx**.  
And he took up his discourse.  
And he said,  
"The first of nations is Amalek.  
But its last days, eternal destruction!"

Num. 24:21 And he saw the Kenites *themselves* **nx**.  
And he took up his discourse and said,  
"Enduring is your location.  
And placed in the rocks is your nest.  
Num. 24:22 But consumed is the the Kenite.  
How long does Ashshur take you captive?"  
Num. 24:23 And he took up his discourse.  
And he said,  
"Alas, who can exist when The Elohim acts!

Num. 24:24 And ships *come* from the hand of Kittim.  
And they oppress Ashshur.  
And they oppress Eber.  
But to him also, eternal destruction!"  
Eber is the source for the term Hebrew.  
Eber was the first Hebrew.

Num. 24:25 Then Bil'am rose.



And he went and returned to his place.  
And also Balak went on his way.

## Chapter 25

Num. 25:1 And Yisra'el stayed at Shittim.  
And the people profaned themselves  
by committing adultery with the women of Mo'ab.

**chalal** - to properly, to bore,  
i.e. (by implication) to wound, to dissolve;  
figuratively, to profane (a person, place or thing),  
to break (one's word), etc.

While this term is often "translated" as 'begin',  
that's not its true meaning  
as seen in Strong's definition given here.

**zanah** - to commit adultery.

Shittim means acacias.

Num. 25:2 And they called the people  
to the slaughter offerings of their 'gods'.  
And the people ate.

And they prostrated themselves to their 'gods'.

**elohim** - gods in the ordinary sense;  
but specifically used  
(in the plural thus, especially with the article)  
of the supreme God.

**shachah** - to depress, i.e. prostrate  
(especially reflexive, in homage to royalty or God):  
- bow (self) down.  
This is often translated as 'worship'.

In Hebrew culture eating the food of other 'gods'  
was a very serious offense against YAHWEH.  
It called for stoning to death of the offender.

The combined actions of the Yisra'elites in these activities  
provides an extremely intense perspective  
on their rebellion against YAHWEH.

Num. 25:3 And Yisra'el joined with Ba'al of Pe'or.

And the anger of **YAHWEH** flared up against Yisra'el.

**tsamad** - to link, i.e. gird; figuratively, to serve; join with.  
Ba'al Pe'or means "The Lord/Master of The Gap".  
**ba'al** - master; hence, a husband, or (figuratively) owner.  
Often translated as "lord".

Num. 25:4 And **YAHWEH** said to Moshe,  
"Take all the heads of the people themselves **nx**  
and hang they themselves **nx** for the sake of **YAHWEH**  
in front of the sun.

Then the burning anger of **YAHWEH**  
will turn back from Yisra'el."

The reference to "heads"  
refers to the leaders of the people  
who are offending against YAHWEH.

The term provided in Hebrew  
that's given as "hang"  
means to sever oneself, to dislocate.

It's not entirely clear what was done,  
but it appears this was some form of hanging,  
perhaps even a form of crucifixion,  
in which the body dislocated itself  
from being hung up on something.

"In front of the sun suggests "in broad daylight"  
- so everyone will see it  
and decide not to do the same things.

Num. 25:5 And Moshe said to the judges of Yisra'el,  
"Each man is to kill those  
joining themselves to Ba'al of Pe'or!"

Num. 25:6 And behold!  
A man of the children of Yisra'el was coming.

And he was bringing toward his kindred  
a Midyanitess *herself* **תא** before the eyes of Moshe  
and before the eyes of the entire assembly  
of the children of Yisra'el.  
And they were weeping at the entrance  
to The Tent of Appointment.

Num. 25:7 And Pin'has, son of El'azar,  
son of Aharon the priest, saw.  
And he rose up from the midst of the assembly.  
And he took a spear in his hand.

Num. 25:8 And he went after the man of Yisra'el,  
into the large tent.  
And he stabbed the two of them themselves **תא**,  
the man of Yisra'el himself **תא**  
and the woman herself **תא**, in the abdomen.  
And the plague was contained  
from upon the children of Yisra'el.

Num. 25:9 And those that died on account of the plague  
were four and twenty thousand.

Num. 25:10 And **YAHWEH** spoke to Moshe saying,  
Num. 25:11 "Pin'has, son of El'azar, son of Aharon the priest,  
has turned My venomous anger itself **תא**  
from upon the children of Yisra'el  
by his being zealous with My zeal in their midst.  
And I did not terminate  
the children of Yisra'el themselves **תא**  
on account of My zeal.

**qana'** - to be zealous,  
or in a bad sense, to be jealous, envious.

**kalah** - to end; to terminate.  
The concept of "jealousy" and the concept of zeal  
are unfortunately blended with this kind of definition.

Zeal and jealousy have two very different connotations.  
Zeal suggests enthusiasm and purposeful intent.  
Jealousy suggests envy, anger, and bitterness  
- in selfish response to something.

YAHWEH is zealous for His Word and His ways.  
He is not "jealous".  
It's not part of His character or nature.  
Yet in our human way of looking at things  
we accuse Him of being like us.

Num. 25:12 Therefore say, 'Behold!  
I am giving to him My covenant of shalom itself **תא**!

Num. 25:13 And it will be for him and for his seed after him  
a covenant of eternal priesthood  
because he was zealous for his Elohim  
and he made atonement for the children of Yisra'el."

Num. 25:14 And the name of the man of Yisra'el,  
the one struck dead, who was struck dead  
with the Midyanitess herself **תא**, was Zimri, son of Salu,  
a leader of a father's house of the Shim'onites.  
Num. 25:15 And the name of the woman, the one struck dead,  
the Midyanitess, was Kozbi, daughter of Tzur.  
A head of a community in his father's house  
in Midyan was he.

Num. 25:16 And **YAHWEH** spoke to Moshe saying,  
Num. 25:17 "Distress the Midyanites themselves **תא**  
and strike they themselves **תא**  
Num. 25:18 because they distressed you with their deceit,  
with which they acted treacherously against you  
concerning the matter of Pe'or,  
and concerning the matter of Kozbi,  
daughter of a leader of Midyan, their sister,  
the one struck dead at the time of the plague

concerning the matter of Pe'or.

## Chapter 26

Num. 26:1 And **YAHWEH** spoke to Moshe and to El'azar, son of Aharon the priest saying,

Num. 26:2 "Lift up the heads *themselves* **תא** of the entire assembly of the children of Yisra'el, from the age of twenty years and upward according to the houses of their fathers, everyone going out to do battle in Yisra'el."

Num. 26:3 And Moshe and El'azar the priest spoke to they *themselves* **תא** in the Plains of Mo'ab beside The Yarden at Yericho saying,

Num. 26:4 "from the age of twenty years and upward . . . !" according to what **YAHWEH** had directed Moshe *himself* **תא** and the children of Yisra'el, those coming out of the land of Mitsraim.

Num. 26:5 Re'uben, the firstborn of Yisra'el.  
The Sons of Re'uben, from Hanokh, the Hanokhite family, from Pallu, the Pallite family,  
Num. 26:6 from Hetzron, the Hetzronite family, from Karmi, the Karmite family.  
Num. 26:7 These are the Re'ubenite families. And their number was three and forty thousand, and seven hundred and thirty.

Num. 26:8 The sons of Pallu, Eliab.  
Num. 26:9 The sons of Eliab, Nemuel, and Datan, and Abiram. This is the Datan and Abiram, those called by the assembly, who quarreled against Moshe and against Aharon among the assembly of Korah in their quarreling against **YAHWEH**.  
Num. 26:10 And the earth opened its mouth *itself* **תא** and swallowed they *themselves* **תא** and Korah *himself* **תא** in the death of the assembly, in a consuming by fire, fifty and two hundred men. And they became a sign.  
Num. 26:11 But the children of Korah did not die.

Num. 26:12 The sons of Shim'on by their families, from Nemuel, the Nemuelite family, from Yamin, the Yaminite family, from Yakhin, the Yakhinite family,  
Num. 26:13 from Zerah, the Zarhite family, from Sha'ul, the Sha'ulite family.  
Num. 26:14 These are the Shim'onite families, two and twenty thousand and two hundred.

Num. 26:15 The sons of Gad by their families, from Tzefon, the Tzefonite family, from Haggi, the Haggite family, from Shuni, the Shunite family,  
Num. 26:16 from Ozni, the Oznite family, from Eri, the Erite family,  
Num. 26:17 from Arod, the Arodite family, from Areli, the Arelite family.  
Num. 26:18 These are the families of the Sons of Gad of those having been numbered, forty thousand and five hundred.

Num. 26:19 The sons of Yahudah, Er and Onan. But Er and Onan died in the land of Kena'an.  
Num. 26:20 And the Sons of Yahudah by their families were from Shela, the Shelanite families, from Peretz, the Partzite family, from Zerah, the Zarhite family.  
Num. 26:21 And the Sons of Peretz were,

from Hetzron, the Hetzronite family,  
from Hamul, the Hamulite family.  
Num. 26:22 These are the families of Yahudah  
of those having been numbered,  
six and seventy thousand and five hundred.

Num. 26:23 The sons of Yissaskar by their families,  
Tola, the Tolaite family,  
from Puvva, the Punite family,  
Num. 26:24 from Yashuv, the Yashuvite family,  
from Shimron, the Shimronite family.  
Num. 26:25 These are the families of Yissaskar  
of those having been numbered,  
four and sixty thousand and three hundred.

Num. 26:26 The sons of Zebulun by their families,  
from Sered, the Sardite family,  
from Elon, the Elonite family,  
from Yahle'el, the Yahle'elite family.  
Num. 26:27 These are the families of the Zebulunites  
of those having been numbered,  
sixty thousand and five hundred.

Num. 26:28 The sons of Yosef by their families,  
Menashe and Ephraim.  
Num. 26:29 The Sons of Menashe,  
from Makhir, the Makhirite family.  
And Makhir fathered Gil'ad himself **תא**.  
From Gil'ad, the Gil'adite family.

Num. 26:30 These are the sons of Gil'ad,  
from l'ezer, the l'ezrite family,  
from Helek, the Helkite family,  
Num. 26:31 from Asriel, the Asrielite family,  
from Shekhem, the Shikhmite family,  
Num. 26:32 from Shemida, the Shemida'ite family,  
from Hefer, the Hefrite family.  
Num. 26:33 But Tzelofahad, son of Hefer, had no sons,  
only daughters.  
And the name of the daughters of Tzelofahad,  
Mahla and No'a, Hogla, Milka and Tirtza.

Num. 26:34 These are the families of Menashe,  
and those having been numbered,  
two and fifty thousand and seven hundred.

Num. 26:35 These are the sons of Ephraim  
by their families,  
from Shutelah, the Shutalhite family,  
from Bekher, the Bakhrite family,  
from Tahan, the Tahanite family.  
Num. 26:36 And these are the sons of Shutelah,  
from Eiran, the Eiranite family.  
Num. 26:37 These are the families  
of the Sons of Ephraim  
of those having been numbered,  
two and thirty thousand and five hundred.

These are the sons of Yosef by their families.  
Num. 26:38 The Sons of Binyamin by their families,  
from Bela, the Bal'ite family,  
from Ashbel, the Ashbelite family,  
from Ahiram, the Ahiramite family,  
Num. 26:39 from Shefufam, the Shufamite family,  
from Hufam, the Hufamite family.  
Num. 26:40 And the sons of Bela were  
Ard and Naaman, the Ardite family,  
from Naaman, the Naamite family.

Num. 26:41 These are the sons of Binyamin  
by their families,  
and those having been numbered,  
five and forty thousand and six hundred.

Num. 26:42 These are the sons of Dan by their families,  
from Shuham, the Shuhamite family.  
These are the families of Dan by their families,  
Num. 26:43 all the Shuhamite families  
of those having been numbered,  
four and sixty thousand and four hundred.

Num. 26:44 The sons of Asher by their families,  
from Yimna, the Yimna family,  
from Yishvi, the Yishvite family,  
from Beri'a, the Beri'ite family.  
Num. 26:45 For the sons of Beri'a,  
from Hever, the Hevrite family,  
from Malkiel, the Malkielite family.  
Num. 26:46 And the name of Asher's daughter was Serah.

Num. 26:47 These are the families of the sons of Asher  
of those having been numbered,  
three and fifty thousand and four hundred.

Num. 26:48 The sons of Naftali by their families,  
from Yahtze'el, the Yahtze'elite family,  
from Guni, the Gunite family,  
Num. 26:49 from Yetzer, the Yitzrite family,  
from Shillem, the Shillemite family.

Num. 26:50 These are the families of Naftali  
by their families,  
and those having been numbered,  
five and forty thousand and four hundred.

Num. 26:51 These are of those having been numbered  
of the children of Yisra'el,  
six hundred thousand  
and a thousand seven hundred and thirty.

Num. 26:52 And **YAHWEH** spoke to Moshe saying,  
Num. 26:53 "To these are to be portioned by lot  
the land as an inheritance  
according to the numbered names.

Num. 26:54 For many you are to increase their inheritance.  
And for fewer you are to decrease their inheritance.  
Each one according to its number  
is to be given its inheritance.

Num. 26:55 However, by lot the land itself **תא**  
is to be apportioned.

According to the names of their fathers' tribes  
they are to inherit.

Num. 26:56 According to the mouth of the lot  
is its inheritance to be apportioned  
between the many and the few.

Num. 26:57 And these are those having been numbered  
of the Levites by their families,  
from Gershon, the Gershonite family,  
from Kohat, the Kohathite family,  
from Merari, the Merarite family.

Num. 26:58 These are the families of Levi,  
the Livnite family,  
the Hevronite family,  
the Mahlite family,  
the Mushite family,  
the Korahite family.

And Kohat fathered Amram himself **תא**.

Num. 26:59 And the name of Amram's wife was Yokebed,  
daughter of Levi, who bore, she herself **תא**  
to Levi in Mitsraim.

And she bore to Amram Aharon himself **תא**,  
and Moshe himself **תא**,

and Miryam herself **תא**, their sister.

Num. 26:60 And there were born to Aharon  
Nadab himself **תא**,  
and Abihu himself **תא**, El'azar himself **תא**,  
and Itamar himself **תא**.

Num. 26:61 And Nadab and Abihu died  
on account of their bringing near outside fire  
before the face of **YAHWEH**.

Num. 26:62 And those having been numbered  
was three and twenty thousand,  
every male from the age of a month and upward.

Indeed, they had not been counted  
in the midst of the children of Yisra'el  
because they were not to be given an inheritance  
in the midst of the children of Yisra'el.

Num. 26:63 These are those having ben numbered  
by Moshe and El'azar, the priest,  
whom they numbered  
of the children of Yisra'el themselves **תא**  
in the Plains of Mo'ab, beside The Yarden at Yericho.

Num. 26:64 And among these not a man existed  
from those numbered by Moshe and Aharon the priest  
who had been numbered  
of the children of Yisra'el themselves **תא**  
in the Wilderness of Sinai.

Num. 26:65 Indeed, **YAHWEH** had said to them,  
"They are to die, die in the wilderness!  
And there will not be left a man of them  
except Kaleb, son of Yefunne, and Yahoshua, son of Nun.

### **Chapter 27**

Num. 27:1 And there approached  
the daughters of Tzelofahad,  
son of Hefer, son of Gil'ad,  
son of Makhir, son of Menashe,  
of the family of Menashe, son of Yosef.  
And these are the names of his daughters:  
Mahla, No'a, Hogla, Milka and Tirtza.

Num. 27:2 And they stood before the face of Moshe  
and before the face of El'azar the priest,  
and before the face of the leaders,  
and the entire assembly  
at the entrance to The Tent of Appointment saying,  
Num. 27:3 "Our father died in the wilderness.  
But he was not in the midst of the assembly  
meeting against **YAHWEH**, in the assembly of Korah.  
Instead, on account of his own offense he died.  
And sons he did not have.

Num. 27:4 For what reason has the name of our father  
been removed from the midst of his family  
because he has no son?  
Give us a holding in the midst of our father's kindred!"

Num. 27:5 And Moshe brought near  
their cause for judgment itself **תא**  
before the face of **YAHWEH**.

Num. 27:6 And **YAHWEH** spoke to Moshe saying,  
Num. 27:7 "Justly speak the daughters of Tzelofahad!  
You are to give, give to them a possession  
in the midst of their father's kindred!  
And you are to pass over their inheritance to them.

Num. 27:8 And to the children of Yisra'el

you are to speak saying,  
"When a man dies and a son he does not have  
you are to pass over his inheritance to his daughter.  
Num. 27:9 And if he has no daughter  
you are to give his inheritance *itself* **תא** to his brothers.  
Num. 27:10 And if he has no brothers  
you are to give his inheritance *itself* **תא**  
to his father's brothers.  
Num. 27:11 And if his father has no brothers  
you are to give his inheritance *itself* **תא**  
to his flesh that is nearest to him from his family.  
And he is to take possession of it *itself* **תא**."

And it is to be for the children of Yisra'el  
a rule of regulation according to what **YAHWEH**  
has directed Moshe *himself* **תא**.

Num. 27:12 And **YAHWEH** said to Moshe,  
"Go up these Mountains of Abarim.  
And observe the land that I am giving  
to the children of Yisra'el.  
Abarim means region across.

Num. 27:13 And having seen it *itself* **תא**  
you will be gathered to your people,  
even you *yourself* **תא**,  
according to how Aharon, your brother, was gathered  
Num. 27:14 on account of how you  
rebelled against My mouth in the Wilderness of Tzyn  
on account of the quarrel of the assembly,  
for the sake of setting Me apart  
with the waters for the sake of their eyes."

They are the waters of Meribah at Kadesh  
in the Wilderness of Tzyn.

Num. 27:15 And Moshe spoke to **YAHWEH** saying,  
Num. 27:16 "May **YAHWEH**, The Elohim  
of the natures of all flesh,  
appoint a man over the assembly  
Num. 27:17 who will go out before their faces  
and who will come in before their faces,  
and who will bring them out,  
and who will bring them in.  
Then the assembly of **YAHWEH** will not be  
like a flock that has no shepherd."

Num. 27:18 And **YAHWEH** said to Moshe,  
"Take to yourself Yahoshua *himself* **תא**, son of Nun,  
a man who has The Divine Nature in him.  
And lean your hand *itself* **תא** upon him.

Num. 27:19 And you are to cause he *himself* **תא**  
to stand before El'azar, the priest,  
and before the entire assembly.

And you are to charge he *himself* **תא** before their eyes.

Num. 27:20 And you are to set  
some of your authority upon him  
in order that the entire assembly  
of the children of Yisra'el  
will listen attentively to him.

Num. 27:21 And before the face of El'azar the priest  
he is to stand.  
And he will inquire for him according to the regulations  
from the Urim before the face of **YAHWEH**.

According to his mouth he will go out,  
and according to his mouth he will come in,  
he and all the children of Yisra'el with he *himself* **תא**,  
even the entire assembly."

Num. 27:22 And Moshe did according to what YAHWEH had directed he himself **תָּא**.

And he took Yahoshua himself **תָּא**.  
And he caused him to stand before the face of El'azar the priest and before the entire assembly.

Num. 27:23 And he laid his hands themselves **תָּא** upon him.  
And he charged him according to what YAHWEH had spoken by the hand of Moshe.

### Chapter 28

Num. 28:1 And YAHWEH spoke to Moshe saying,  
Num. 28:2 "Give direction to the children of Yisra'el themselves **תָּא** and say to them,  
'My approach offering itself **תָּא**,  
My food, My offerings by fire, My soothing aroma, you are to protect, for the sake of bringing it near to Me at its appointed time.'

Num. 28:3 And you are to say to them, 'This is the offering by fire that you are to bring near to YAHWEH, lambs of the first year, whole, two per day, a continual olah.

Num. 28:4 One lamb itself **תָּא** you are to prepare at dawn and the second lamb itself **תָּא** you are to prepare between the setting times,  
Num. 28:5 and a tenth of an ephah of flour, for a grain gift, mixed with oil, crushed, a fourth of a hin,  
Num. 28:6 the continual olah prepared at Mount Sinai for a soothing aroma, an offering by fire to YAHWEH,  
Num. 28:7 and its drink offering, a fourth of a hin for the first lamb.  
In The Set Apart Place it is to be poured out, a drink offering of intoxicant to YAHWEH.

Num. 28:8 And the second lamb itself **תָּא** you are to prepare between the setting times. Like the grain gift of the morning and like its drink offering you are to prepare it, an offering by fire, a soothing aroma to YAHWEH.

Num. 28:9 And on the day of The Sabbath, two lambs of the first year, whole, and two tenth measures of flour, for a grain gift, mixed with oil, and its drink offering,  
Num. 28:10 the Sabbath olah on its Sabbath as well as the regular olah, and its drink offering.

Num. 28:11 And on the heads of your new moons you are to bring near an olah to YAHWEH, two bulls, young of the herd, one ram, lambs of the first year, seven, whole,  
Num. 28:12 and three tenth measures of flour for a grain gift, mixed with oil for one bull, and two tenth measures of flour for a grain gift, mixed with oil, for one ram,  
Num. 28:13 and a tenth, a tenth of flour for a grain gift, mixed with oil, for one lamb, an olah, a soothing aroma, an offering by fire to YAHWEH,  
Num. 28:14 and with their drink offerings, half a hin will be for the bull and a third of a hin for the ram,



and a fourth of a hin for the lamb, of wine.

That is the new moon olah on its new moon  
for the new moons of the year.

Num. 28:15 And one hairy goat  
as a offense offering to YAHWEH,  
as well as the continual olah is to be prepared,  
and its drink offering.

Num. 28:16 And in the first new moon  
on the fourteenth day after the new moon  
is Passover to YAHWEH.

Num. 28:17 And on the fifteenth day  
after this new moon is a festival!  
For seven days unleavened bread is to be eaten!

Num. 28:18 On the first day is a set apart convocation.  
Any employment task is not to be done.

Num. 28:19 And you are to bring near an offering by fire,  
an olah to YAHWEH,  
bulls, young of the herd, two, and one ram,  
and seven lambs of the first year,  
whole are they to be for you,

Num. 28:20 and their grain gift, flour mixed with oil,  
three tenth measures for the bull,  
and two tenth measures for the ram  
you are to prepare.

Num. 28:21 A tenth, a tenth measure you are to prepare  
for one lamb, for the seven lambs,

Num. 28:22 and one male goat  
as an offense offering to make atonement for you,

Num. 28:23 separate from the morning olah  
which is for the continual olah.

You are to prepare these themselves nx.

Num. 28:24 According to these you are to prepare  
each day for seven days as food,  
an offering by fire, a soothing aroma to YAHWEH.

Upon the continual olah you are to prepare it  
and its drink offering.

Num. 28:25 And on the seventh day,  
a set apart convocation there is to be for you.  
Any employment task you are not to do!

Num. 28:26 And on the day of The First Fruits,  
in your bringing near a new grain gift to YAHWEH,  
on your Shavuot,

a set apart convocation there is to be for you.  
Any employment task you are not to do!

Shavuot is often called The Feast of Weeks.  
It is also referred to as Pentecost,  
since it is 50 days after Passover  
and Unleavened Bread  
(which, incidentally,  
is also referred to by some  
as The Feast of Weeks,  
confusing it with Shavuot.).

Num. 28:27 And you are to bring near as an olah,  
a soothing aroma to YAHWEH,  
bulls, young of the herd two, one ram,  
seven lambs of the first year,

Num. 28:28 and their grain gift, flour mixed with oil,  
three tenth measures for one bull,  
two tenth measures for one ram,

Num. 28:29 a tenth, a tenth measure for one lamb  
for the seven lambs,

Num. 28:30 one hairy goat to make atonement for you,

Num. 28:31 separate from the continual olah  
and its grain gift you are to prepare.  
Whole are they to be for you,  
with their drink offerings.

## Chapter 29

Num. 29:1 And in the seventh new moon,  
on the first of the New moon,  
a set apart convocation there is to be for you.  
Any employment task you are not to do.

A Day of Horn Blasting it is to be for you.

**Yom Teru'ah** - Day of Trumpets,  
or Feast of Trumpets  
is the traditional rendering of this day.

Teru'ah means clamor, loud noise.  
It's associated with the silver trumpets  
used in Yisra'el for various purposes  
of notifying the community of an important event.

There is no mention in the text  
of the word for "trumpet" or for "shofar".

This has been rendered as a day of "joyful shouting".  
A Day of Horn Blasts seems fitting  
since there is a definite loud sound from such.

And this day is also directly associated  
with the "Year of Jubilee",  
which is more properly  
The Year of Yobel, or trumpet.

Tradition has overpowered the text itself.  
There are many associations made with this event  
that are also based on tradition.  
You'll need to decide for yourself what is to be done.

Num. 29:2 And you are to prepare an olah,  
a soothing aroma to **YAHWEH**,  
one bull, a young of the herd, one ram,  
lambs of the first year seven, whole,  
Num. 29:3 and their grain gift, flour mixed with oil,  
three tenth measures for a bull,  
two tenth measures for a ram,  
Num. 29:4 one tenth measure for one lamb for the seven lambs,  
Num. 29:5 and one hairy goat  
for an offense offering to make atonement for you,  
Num. 29:6 separate from the new moon olah  
and its grain gift,  
and the continual olah and its grain gift  
and their drink offerings according to their regulation,  
a soothing aroma, an offering by fire to **YAHWEH**.

Num. 29:7 And on the tenth of this seventh new moon  
a set apart convocation there is to be for you.

And you are to humble your lives themselves **נפשות**.

Any employment you are not to do!

This is traditionally referred to  
as The Day of Atonement, Yom Kippur.

There is no reference in this verse  
to 'kippur', nor to 'day'.

**'anah** - to depress literally or figuratively,  
transitive or intransitive.

The concept is that of humbling oneself,  
depressing one's attitude below that of others.

Again we find that "tradition"  
has caused this to mean "afflict", not 'humble'.  
There's a significant difference between these ideas.

And what is to be humbled is one's **nephesh**  
- properly, a breathing creature,  
i.e. animal of (abstractly) vitality.

It refers to one's existence, being, life.

It does **NOT** refer to one's 'soul'.  
That is a Greek concept  
that did not exist in ancient Yisra'el.

Num. 29:8 And you are to bring near  
an olah to **YAHWEH**,  
a soothing aroma, one bull, a young of the herd,  
one ram, lambs of the first year, seven,  
whole are they to be for you,  
Num. 29:9 and their grain gift, flour mixed with oil,  
three tenth measures for a bull,  
two tenth measures for one ram,  
Num. 29:10 a tenth, a tenth measure for one lamb  
for the seven lambs,  
Num. 29:11 one hairy goat for an offense offering,  
separate from the offense offering,  
the atonement, and the continual olah, its grain gift,  
and their drink offerings.

Num. 29:12 And on the fifteenth day  
of the seventh new moon  
a set apart convocation there is to be for you.  
Any employment task you are not to do!

And you are to observe a festival to **YAHWEH**  
for seven days.

Num. 29:13 And you are to bring near as an olah,  
an offering by fire, a soothing aroma to **YAHWEH**,  
bulls, young of the herd, thirteen, rams two,  
lambs of the first year fourteen;  
whole they are to be,  
Num. 29:14 and their grain gift, flour mixed with oil,  
three tenth measures for one bull for the thirteen bulls,  
two tenth measures for one ram for the two rams,  
Num. 29:15 and a tenth, a tenth measure for one lamb  
for the fourteen lambs,  
Num. 29:16 and one hairy goat for an offense offering,  
separate from the continual olah,  
its grain gift, and its drink offerings.

Num. 29:17 And on the second day, bulls,  
young of the herd, twelve, rams two,  
lambs of the first year, fourteen, whole,  
Num. 29:18 and their grain gift,  
and their drink offerings for the bulls,  
for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:19 and one hairy goat for an offense offering,  
separate from the continual olah,  
its grain gift, and their drink offerings.

Num. 29:20 And on the third day, bulls eleven,  
rams two, lambs of the first year fourteen, whole,  
Num. 29:21 and their grain gift,  
and their drink offerings for the bulls,  
for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:22 and one hairy goat for an offense offering,  
separate from the continual olah,  
its grain gift, and its drink offering.

Num. 29:23 And on the fourth day, bulls ten,  
rams two, lambs of the first year fourteen, whole,  
Num. 29:24 their grain gift and their drink offerings  
for the bulls, for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:25 and one hairy goat for an offense offering,  
separate from the continual olah,  
its grain gift, and its drink offering.

Num. 29:26 And on the fifth day, bulls nine,

rams two, lambs of the first year fourteen, whole,  
Num. 29:27 and their grain gift  
and their drink offerings for the bulls,  
for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:28 and one hairy goat for an offense offering,  
separate from the continual olah,  
and its grain gift, and its drink offering.

Num. 29:29 And on the sixth day, bulls eight,  
rams two, lambs of the first year fourteen, whole,  
Num. 29:30 and their grain gift  
and their drink offerings for the bulls,  
for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:31 and one hairy goat for an offense offering,  
separate from the continual olah,  
and its grain gift, and its drink offering.

Num. 29:32 And on the seventh day, bulls seven,  
rams two, lambs of the first year fourteen, whole,  
Num. 29:33 and their grain gift  
and their drink offerings for the bulls,  
for the rams, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:34 and one hairy goat for an offense offering,  
separate from the continual olah,  
and its grain gift, and its drink offering.

Num. 29:35 On the eighth day  
an assembly there is to be for you.  
Any employment task you are not to do!

This is often identified  
as "restraint" or "solemn assembly",  
but there is no specific word in the text for either one.

The term for assembly that's used here  
is different from the normally used term.  
Here it is **'atsarah** - an assembly,  
especially on a festival or holiday.

The root for this word means to enclose, restrict.  
It appears that it is from this connotation  
that the concept of a "solemn assembly" has come,  
although the text does not state this.

Num. 29:36 And you are to bring near as an olah,  
an offering by fire, a soothing aroma to **YAHWEH**,  
one bull, one ram, lambs of the first year seven, whole,  
Num. 29:37 their grain gift and their drink offerings,  
for a bull, for a ram, and for the lambs,  
according to their number, according to the regulation,  
Num. 29:38 and one hairy goat for an offense offering,  
separate from the continual olah,  
and its grain gift, and its drink offering.

Num. 29:39 These you are to prepare for **YAHWEH**  
at your appointed times,  
separate from your promise offerings  
and your spontaneous offerings,  
your olahs or your grain gifts,  
or your drink offerings,  
or your sacrifice of shelem offerings.

### Chapter 30

Num. 30:1 And Moshe spoke to the children of Yisra'el  
according to all that **YAHWEH**  
had directed Moshe himself **nx**.

Num. 30:2 And Moshe spoke to the heads of the tribes  
of the children of Yisra'el saying,  
"This is the word that **YAHWEH** has directed.

Num. 30:3 A man who promises a promise to **YAHWEH**

or swears an oath to bind his life  
is not to profane his word.  
According to everything going out of his mouth  
he is to do.

Num. 30:4 And a woman,  
when she promises a promise to **YAHWEH**  
or binds herself with a binding obligation  
in her father's house in her youth,  
Num. 30:5 and her father hears her promise itself **תא**  
or her obligation by which she has bound her life,  
but her father is silent to her,  
all her promises will stand.  
And all her obligations by which  
she has bound her life will stand.

Num. 30:6 But if her father restrains her herself **תא**  
on the day of his hearing it,  
all her promises and her obligations  
by which she binds her life will not stand.

And **YAHWEH** will forgive her  
because her father has restrained her herself **תא**.

Num. 30:7 And if she is married to a man  
while her promises are upon her,  
or a rash statement of her lips,  
by which she has bound her life,  
Num. 30:8 and her husband has heard it,  
and on the day of his hearing he is silent to her,  
her vows will stand.  
All her obligations by which  
she has bound her life will be stand.  
Num. 30:9 But if in the day of his hearing it  
her husband restrains her herself **תא**  
then he breaks her promise itself **תא** that is upon her  
or the rash statement of her lips itself **תא**  
by which she has bound her life.  
And **YAHWEH** will forgive her.

Num. 30:10 And the promise of a widow or one driven out,  
anything by which she has bound her life,  
will stand upon her.

Num. 30:11 And if in the house of her husband  
she made a promise or bound her life  
with an obligation by oath  
Num. 30:12 and her husband heard,  
but was silent to her, not restraining her herself **תא**,  
then all her promises will stand  
and all the obligations by which  
she bound her life will stand.

Num. 30:13 But if her husband has broken,  
has broken they themselves **תא**  
on the day of his hearing it,  
then everything going out of her lips  
concerning her promises  
and obligations of her life will not stand.  
Her husband has broken them.  
And **YAHWEH** will forgive her.

Num. 30:14 Every promise and every oath of binding  
for the sake of humbling her life  
her husband will cause to stand,  
or her husband will break.

Num. 30:15 And if her husband is silent,  
silent toward her from day to day,  
then he has caused to stand  
all her promises themselves **תא**  
or all her obligations themselves **תא** that are upon her.  
They themselves **תא** are caused to stand

because he was silent toward her  
on the day of his hearing it.

Num. 30:16 And if he breaks, breaks they themselves **תא**  
after his hearing them,  
then he will bear her perversion itself **תא**.

Num. 30:17 These are the rules  
which **YAHWEH** directed Moshe himself **תא**  
between a man and his wife,  
between a father and his daughter in her youth  
in the house of her father.

### Chapter 31

Num. 31:1 And **YAHWEH** spoke to Moshe saying,  
Num. 31:2 "Avenge the children of Yisra'el  
with vengeance against the Midyanites themselves **תא**!

Afterward you will be gathered to your people."

Num. 31:3 And Moshe spoke to the people saying,  
"Draw out from among you yourselves **תא**  
an assembly of men for war.  
And they are to be against Midyan  
to give the vengeance of **YAHWEH** in Midyan.

Num. 31:4 A thousand for a tribe, a thousand for a tribe  
for each of the tribes of Yisra'el,  
you are to send out for battle."

Num. 31:5 And there were separated  
from the divisions of Yisra'el a thousand per tribe,  
twelve thousand drawn out for battle.

Num. 31:6 And Moshe sent out they themselves **תא**,  
a thousand per tribe, to battle,  
they themselves **תא**, and Pin'has himself **תא**,  
son of El'azar the priest, to battle.  
And the set apart implements  
and the trumpets for sounding blasts were in his hand.

Num. 31:7 And they assembled against Midyan  
as **YAHWEH** had directed Moshe himself **תא**.

And they killed every male.

Num. 31:8 And the kings of Midyan themselves **תא**  
they killed with the wounded, Evi himself **תא**,  
and Rekem himself **תא**,  
and Tzur himself **תא**,  
and Hur himself **תא**,  
and Reva himself **תא**,

The five kings of Midyan  
and Bil'am himself **תא**, son of Be'or,  
they killed with the sword.

Num. 31:9 And the children of Yisra'el  
carried into captivity the women of Midyan themselves **תא**,  
and their little ones themselves **תא**,  
and their animals themselves **תא**,  
and all their acquired wealth itself **תא**,  
and all their goods themselves **תא** they plundered.

Num. 31:10 And all their towns themselves **תא**  
in their settlements,  
and all their fortresses themselves **תא**  
they burned with fire.

Num. 31:11 And they took all the spoil itself **תא**  
and all the prey itself **תא**  
among human beings and animals.

Num. 31:12 And they brought to Moshe  
and to El'azar the priest,  
and to the children of Yisra'el  
the captives themselves **תָּא**,  
and the prey itself **תָּא**,  
and the spoil itself **תָּא**  
to the encampment at the plains of Mo'ab  
that are along The Yarden at Yericho.

Num. 31:13 And Moshe, and El'azar the priest,  
and all the leaders of the assembly  
went out to meet them outside the camp.

Num. 31:14 And Moshe burst out in rage  
against those accountable for forces,  
the officers of thousands and the officers of hundreds,  
those coming from the battle of the war.

Num. 31:15 And Moshe said to them,  
"Why have you let live all the females?"

Num. 31:16 These are they  
who caused the children of Yisra'el  
by means of the word of Bil'am  
to commit treachery against **YAHWEH**  
in the matter of Pe'or.  
And there was a plague  
against the assembly of **YAHWEH!**

Num. 31:17 And now, kill every male  
among the little ones.  
And every woman who has known a man  
by lying with a male you are to kill!

Num. 31:18 And all the younger ones among the women  
who have not known lying with a male  
you may keep alive for yourselves.

Num. 31:19 And you yourselves **תָּא** are to camp  
outside the camp for seven days,  
anyone who killed a life,  
or anyone who has touched a pierced one.

You are to undefile yourselves on the third day  
and on the seventh day,  
you yourselves **תָּא** and your captives.

Num. 31:20 And any garment  
and anything made with animal skin,  
and anything that uses goats hair,  
and every vessel using wood  
you are to undefile."

Num. 31:21 And El'azar the priest said  
to the men of the force,  
those who went to war,  
"This is the rule that **YAHWEH**  
has directed Moshe himself **תָּא**.

Num. 31:22 Surely, the gold itself **תָּא**,  
and the silver itself **תָּא**, the copper itself **תָּא**,  
the iron itself **תָּא**, the tin itself **תָּא**,  
and the lead itself **תָּא**,

Num. 31:23 anything that can go through fire  
you are to pass over with fire.  
Then it will be undefiled.

However, in waters of separation it is to be undefiled.

And anything that cannot go through fire  
you are to pass over with water.

Num. 31:24 And you are to wash your garments

on the seventh day.  
Then you will be undefiled.  
And afterward you may come into the camp."

Num. 31:25 And YAHWEH spoke to Moshe saying,  
Num. 31:26 "Lift up the heads themselves nx of the prey,  
the ones taken captive among human beings  
and among animals,  
you yourself nx, and El'azar the priest,  
and the heads of the fathers of the assembly.

Num. 31:27 And you are to split into two the prey itself nx  
between those handling the battle,  
those going out to the war, and the entire assembly.

Num. 31:28 And you are to raise  
an assessment for YAHWEH  
from the men of battle themselves nx,  
those going out with the troops,  
one life from five hundred,  
from human beings, and from cattle,  
and from she asses, and from sheep.

Num. 31:29 From their half you are to take it.  
And you are to give it to El'azar the priest,  
an elevated gift to YAHWEH.

Num. 31:30 And from the half of the children of Yisra'el  
you are to take one withheld from the fifty,  
from human beings, from cattle, from she asses,  
and from sheep, from all the animals.

And you are to give they themselves nx to the Levites,  
those protecting the duty of YAHWEH's Dwelling.

Num. 31:31 And Moshe and El'azar the priest did  
according to what YAHWEH  
had directed Moshe himself nx.

Num. 31:32 And the spoil,  
the prey which had been plundered  
by the men of the forces, was,  
sheep, six hundred thousand and seventy thousand  
and five thousand,  
Num. 31:33 and cattle, two and seventy thousand,  
Num. 31:34 and she asses, one and sixty thousand,  
Num. 31:35 and breathing lives,  
from the women who had not known lying with a male,  
all the lives, two and thirty thousand.

Num. 31:36 And the half portion,  
the portion of those going out in the forces,  
the number of sheep, three hundred thousand  
and thirty thousand and seven thousand and five hundred.

Num. 31:37 And the assessment for YAHWEH  
from the sheep was six hundred and five and seventy,

Num. 31:38 and from the cattle, six and thirty thousand,  
and their assessment for YAHWEH, two and seventy.

Num. 31:39 And the she asses,  
thirty thousand and five hundred,  
and their assessment for YAHWEH, one and sixty,

Num. 31:40 And human beings, sixteen thousand,  
and their assessment for YAHWEH,  
two and thirty persons.

Num. 31:41 And Moshe gave the assessment itself nx  
of the elevated gift to YAHWEH to El'azar the priest  
according to what YAHWEH  
had directed Moshe himself nx.



Num. 31:42 And the half of the children of Yisra'el that Moshe had divided from the men waging war,  
Num. 31:43 and the half for the assembly was from the sheep three hundred thousand and thirty thousand and seven thousand and five hundred,  
Num. 31:44 and cattle six and thirty thousand,  
Num. 31:45 and she asses thirty thousand and five hundred,  
Num. 31:46 and lives of human beings, sixteen thousand.

Num. 31:47 And Moshe took from the half of the children of Yisra'el the one withheld out of fifty *itself* אַ from the human beings and from the animals. And he gave they *themselves* אַ to the Levites who were protecting the duties of The Dwelling of YAHWEH according to what YAHWEH had directed Moshe *himself* אַ.

Num. 31:48 And there came near to Moshe the officers who were with the thousands of the forces, officers of thousands and officers of hundreds.  
Num. 31:49 And they said to Moshe, "Your servants have lifted up the heads *themselves* אַ of the men of the battle who are in our hand. And not a man is missing!

Num. 31:50 And we have brought near an approach offering *itself* אַ to YAHWEH, each man who found a vessel of gold, armlets or bracelets, rings, earrings, or ornaments, for the sake of making atonement for our lives before the face of YAHWEH.

Num. 31:51 And Moshe and El'azar the priest took the gold *itself* אַ from they *themselves* אַ, all kinds of implements of fine workmanship.

Num. 31:52 And all the gold of the elevated gift that they raised for YAHWEH was sixteen thousand and seven hundred and fifty shekels from the officers of thousands *themselves* אַ and from the officers of hundreds *themselves* אַ.

Num. 31:53 The men of the forces kept as plunder what was his.

Num. 31:54 And Moshe and El'azar the priest took the gold *itself* אַ from they *themselves* אַ, the officers of thousands and the officers of hundreds. And they brought it *itself* אַ to The Tent of Appointment, as a memorial for the children of Yisra'el before the face of YAHWEH.

### Chapter 32

Num. 32:1 And abundant livestock existed for the Sons of Re'uben and the Sons of Gad, exceedingly numerous. And they saw the land of Ya'zer *itself* אַ and the land of Gil'ad *itself* אַ.  
And behold! The place was a place for livestock.  
Gil'ad means heap of witness.  
Ya'zer means helpful.

Num. 32:2 And the sons of Gad and the sons of Re'uben came and spoke to Moshe, and to El'azar the priest and to the leaders of the assembly saying,  
Num. 32:3 "Atarot and Dibon, and Ya'zer and Nimra,

and Heshbon and El'aleh, and Sevam,  
and Nebo, and Be'on,

Atarot means crowns.

Dibon means moping.

Nimra means clear water.

Heshbon means contrivance.

El'aleh means El is going up, rising.

Sevam means spice, fragrance.

Nebo is the name of a foreign deity.

Be'on means dwelling of On.

Num. 32:4 the land that **YAHWEH**  
has caused to be struck  
before the assembly of Yisra'el,  
it is a land for livestock,  
and your servants have livestock."

Num. 32:5 And they said,  
"If we have found favor in your eyes  
let this land itself **nx** be given to your servants  
as a possession.  
Do not make us pass over The Yarden itself **nx**!"

Num. 32:6 And Moshe said to the Sons of Gad  
and to the Sons of Re'uben,  
"Should your brothers go out to battle  
but you yourselves **nx**, you stay here?"

Num. 32:7 And why would you discourage  
the heart itself **nx** of the children of Yisra'el  
from passing over into the land  
that **YAHWEH** has given to them?

Num. 32:8 According to this did your fathers  
when I sent they themselves **nx** out of Kadesh Barne'a  
to see the land itself **nx**.

Num. 32:9 And they went up as far as Wadi Eshkol.

And they saw the land itself **nx**.

But they discouraged the heart itself **nx**  
of the children of Yisra'el.

And they did not go into the land  
that **YAHWEH** had given to them.

Num. 32:10 And the anger of **YAHWEH** flared up  
on that very day.

And He swore an oath saying,

Num. 32:11 If they should see,  
the men coming up from Mitsraim  
from the age of twenty and upward,  
the soil itself **nx** of which I swore an oath  
to Abraham, to Yitzhak and to Ya'akob...!

Indeed, they did not fully follow Me

Num. 32:12 except Kaleb, son of Yefunne the Kenizzite,  
and Yahoshua, son of Nun.

Indeed, they followed fully after **YAHWEH**.

Num. 32:13 And the anger of **YAHWEH**  
flared up against Yisra'el.

And he caused them to wander in the wilderness  
for forty years, until it came to an end,  
the whole generation that was doing  
what was bad in the eyes of **YAHWEH**.

Num. 32:14 And behold!

You have stood up in place of your fathers,  
offspring of guilty men,  
for the sake of adding further  
to the burning anger of **YAHWEH** against Yisra'el!

Num. 32:15 If you turn back from following Him  
He will add still more to their dwelling in the wilderness!  
And you will bring ruin upon this whole people!"

Num. 32:16 And they approached him.

And they said,  
"Sheepfolds for our flocks we will build here,  
and towns for our little ones.  
Num. 32:17 But we ourselves will depart eagerly  
before the children of Yisra'el  
until we have brought them to their places.

But our little ones will dwell in towns,  
fortified from the face of the inhabitants of the land.

Num. 32:18 We will not return to our houses  
until the children of Yisra'el have occupied  
each man's inheritance.

Num. 32:19 Indeed, we will not inherit  
with they themselves **תא**  
on the other side of The Yarden and beyond  
because our inheritance has come to us  
on the other side of The Yarden, toward sunrise."

Num. 32:20 And Moshe said to them,  
"If you will do these words themselves **תא**,  
if you will depart before **YAHWEH** for battle,  
Num. 32:21 and you will pass over The Yarden itself **תא**  
with all your departing men before the face of **YAHWEH**  
until He has dispossessed His adversaries  
from before His face,  
Num. 32:22 and the land is subdued  
before the face of **YAHWEH**,  
then afterward you may return.

And you will be innocent before the face **YAHWEH**  
and in the presence of Yisra'el.  
And this land will be for you for a possession  
before the face of **YAHWEH**.

Num. 32:23 But if you do not do according to this, behold!  
You will have offended against **YAHWEH**.

And know your offense, that it will be revealed  
to you yourselves **תא**!

Num. 32:24 Build for yourselves  
towns for your little ones  
and sheepfolds for your flocks.  
And do what is going out of your mouths!"

Num. 32:25 And the Sons of Gad  
and the Sons of Re'uben  
spoke to Moshe saying,  
"Your servants will do  
according to what my master directs!

Num. 32:26 Our little ones, our wives, our livestock  
and all our animals will exist there,  
in towns of The Gil'ad.

Num. 32:27 But your servants will pass over,  
everyone departing of the forces,  
before the face **YAHWEH** for battle  
according to what my master has spoken."

Num. 32:28 And Moshe directed concerning them  
El'azar himself **תא**, the priest,  
and Yahoshua himself **תא**, son of Nun,  
and the heads themselves **תא** of the fathers  
of the tribes of the children of Yisra'el.

Num. 32:29 And Moshe said to them,  
"If the sons of Gad and the sons of Re'uben  
pass over The Yarden itself **תא**  
with you yourselves **תא**,  
everyone departing for battle

before the face of **YAHWEH**,  
and the land is conquered before you  
then you may give to them  
the land of Gil'ad *itself* תא for an inheritance.

Num. 32:30 But if those departing do not pass over  
with you yourselves תא  
then they will receive possessions  
in your midst in the land of Kena'an."

Num. 32:31 And The Sons of Gad  
and the Sons of Re'uben  
responded saying,  
The words *themselves* תא that YAHWEH  
has spoken to your servants,  
according to this will we do!

Num. 32:32 We ourselves will pass over,  
departing before the face of **YAHWEH**  
into the land of Kena'an.  
And our own תא possessed inheritance  
will be on the other side of The Yarden."

Num. 32:33 And Moshe gave to them,  
to the Sons of Gad, and the Sons of Re'uben,  
and half the tribe of Menashe, son of Yosef,  
the kingdom *itself* תא of Sihon King of the Amorites,  
and the kingdom *itself* תא of Og, king of Bashan,  
the land beside its towns within their borders,  
the towns of the land all around.

Num. 32:34 And the Sons of Gad built Dibon *itself* תא,  
Atarot *itself* תא, and Aro'er *itself* תא,  
Aro'er means bare.

Num. 32:35 and Aterot Shofan *itself* תא,  
and Ya'zer *itself* תא, and Yogbeha,  
Aterot Shofan means crowns of Shofan (hidden).  
Yogbeha means hillock.

Num. 32:36 and Bet Nimra *itself* תא,  
and Bet Haran *itself* תא,  
as fortified cities and as sheepfolds for flocks.  
Bet Nimra means house of the leopard.  
Bet Haran means house of the height.

Num. 32:37 And the Sons of Re'uben  
built Heshbon *itself* תא,  
and El'aleh *itself* תא, and Kiryataim *itself* תא,  
Kiryataim means double city.

Num. 32:38 and Nebo *itself* תא, and Ba'al Me'on *itself* תא,  
having changed the names, and Sivma *itself* תא.  
And they called by *other* names,  
the names *themselves* תא of the towns that they built.

Num. 32:39 And the sons of Makhir, son of Menashe,  
went to Gil'ad.  
And they captured it.  
And they dispossessed the Amorites *themselves* תא  
who were in it.

Num. 32:40 And Moshe gave Gil'ad *itself* תא  
to Makhir, son of Menashe.  
And he settled there.

Num. 32:41 And Ya'ir, son of Menashe,  
went and captured their villages *themselves* תא.  
And he called they *themselves* תא Havvot-ya'ir.  
Ya'ir means enlightener, or enlightened one.  
Havvot-ya'ir means fortified towns of Ya'ir.

Num. 32:42 And Nobah went.  
And he captured Kenat *itself* תא  
and its daughter villages *themselves* תא.  
And he called it Nobah like his name.  
Nobah means to bark.

Kenat means possession.

### Chapter 33

Num. 33:1 These are the departures  
of the children of Yisra'el  
who came out from the land of Mitsraim  
by their assemblies  
by the hand of Moshe and Aharon.

Num. 33:2 And Moshe wrote down  
the goings forth *themselves nx* by their departures,  
according to mouth of **YAHWEH**.

And these are their departures by their goings forth.

Num. 33:3 They journeyed from Ra'amses  
in the first new moon on the fifteenth day  
of the first New moon.  
On the day after The Passover  
the children of Yisra'el went out with a high hand,  
before the eyes of all Mitsraim!

Num. 33:4 And Mitsraim was burying  
those *themselves nx* whom **YAHWEH**  
had struck dead among them, all the firstborn!

Even against their gods  
**YAHWEH** had made judgments.

Num. 33:5 And the children of Yisra'el  
journeyed from Ra'amses.

And they encamped at Sukkot.

Sukkot means booths or huts.

Num. 33:6 And they journeyed from Sukkot.  
And they encamped at Eitam,  
which is at the edge of the wilderness.

Eitam - Egyptian origin. Meaning not known.

Num. 33:7 And they journeyed from Eitam.  
And they turned back toward Pi-ha-hirot  
which is before the face of Ba'al Tzefon.  
And they encamped in the presence of Migdol.

Pi-ha-hirot means mouth of the canyons.

Ba'al Tzefon means master of winter.

Migdol means tower.

Num. 33:8 They journeyed from before Ha-hirot.  
And they passed over in the midst of the sea  
into the wilderness.

And they went on their way for three days  
into the Wilderness of Eitam.

And they encamped at Mara.

Mara means bitter.

Num. 33:9 And they journeyed from Mara.

And they went to Eilim.

And at Eilim were twelve springs of water  
and seventy palm trees.

And they encamped there.

Eilim means palm trees.

Num. 33:10 And they journeyed from Eilim.

And they encamped by The Sea of Reeds.

Num. 33:11 And they journeyed from The Sea of Reeds.

And they encamped in the Wilderness of Syn.

Num. 33:12 And they journeyed

from the Wilderness of Syn.

And they encamped at Dofka.

Dofka means a knock.

Num. 33:13 And they journeyed from Dofka.

And they encamped at Alush.

Alush - meaning unknown.

Num. 33:14 And they journeyed from Alush.

And they encamped at Refidim.

And there was no water there for the people to drink.

Refidim means railings.  
 Num. 33:15 And they journeyed from Refidim.  
 Num. And they encamped in the Wilderness of Sinai.  
 33:16 And they journeyed from the Wilderness of Sinai.  
 And they encamped at Kivvrot Ha-ta'ava.  
 Kivvrot Ha-ta'ava means graves of the desire.  
 Num. 33:17 And they journeyed from Kivvrot Ha-ta'ava.  
 And they encamped at Hazerot.  
 Hazerot means yard or village.  
 Num. 33:18 And they journeyed from Hazerot.  
 And they encamped at Ritma.  
 Ritma means juniper tree.  
 33:19 And they journeyed from Ritma.  
 And they encamped at Rimmon Peretz.  
 Rimmon Peretz means pomegranate of the breach.  
 Num. 33:20 And they journeyed from Rimmon Peretz.  
 And they encamped at Libna.  
 Libna means white tree, poplar (?)  
 Num. 33:21 And they journeyed from Libna.  
 And they encamped at Rissa.  
 Rissa means a ruin; dripping to pieces.  
 Num. 33:22 And they journeyed from Rissa.  
 And they encamped at Kehelata.  
 Kehelata means convocation.  
 Num. 33:23 And they journeyed from Kehelata.  
 And they encamped at Mount Shefer.  
 Shefer means beauty.  
 Num. 33:24 And they journeyed from Mount Shefer.  
 And they encamped at Harada.  
 Harada means fear, anxiety.  
 Num. 33:25 And they journeyed from Harada.  
 And they encamped at Mak'helot.  
 Mak'helot means assemblies.  
 Num. 33:26 And they journeyed from Mak'helot.  
 And they encamped at Tahat.  
 Tahat means the bottom, beneath.  
 Num. 33:27 And they journeyed from Tahat.  
 And they encamped at Terah.  
 Terah - meaning unknown.  
 Num. 33:28 And they journeyed from Terah.  
 And they encamped at Mitka.  
 Mitka means sweetness.  
 Num. 33:29 And they journeyed from Mitka.  
 And they encamped at Hashmona.  
 Hashmona means fertile.  
 Num. 33:30 And they journeyed from Hashmona.  
 And they encamped at Moserot.  
 Moserot means corrections.  
 Num. 33:31 And they journeyed from Moserot.  
 And they encamped at Benei Ya'akan.  
 Benei Ya'akan means sons of Ya'akan.  
 Num. 33:32 And they journeyed from Benei Ya'akan.  
 And they encamped at Hor Ha-gidgad.  
 Hor Ha-gidgad means hole of the cleft.  
 Num. 33:33 And they journeyed from Hor Ha-gidgad.  
 And they encamped at Yotvata.  
 Yotvata means pleasantness.  
 Num. 33:34 And they journeyed from Yotvata.  
 And they encamped at Abrona.  
 Abrona means opposite, across.  
 Num. 33:35 And they journeyed from Abrona.  
 And they encamped at Etzyon Geber.  
 Etzyon Geber means backbone of a warrior.  
 Num. 33:36 And they journeyed from Etzyon Geber.  
 And they encamped in the Wilderness of Tzyn,  
 that is Kadesh.  
 Tzyn meant to poke, a crag.  
 Kadesh means sanctuary.  
 Num. 33:37 And they journeyed from Kadesh.  
 And they encamped at Mount Hor,  
 at the edge of the land of Edom.  
 Hor means hill, mountain.  
 Edom means red. (Ya'akob's brother.)

Num. 33:38 And Aharon the priest went up on Mount Hor according to the mouth of YAHWEH.  
And he died there in the fortieth year,  
according to the going out of the children of Yisra'el  
from the land of Mitsraim,  
in the fifth new moon, on the first of the new moon.

Num. 33:39 And Aharon was three and twenty  
and a hundred years old when he died at Mount Hor.

Num. 33:40 And the Kena'anite King of Arad heard.  
And he was dwelling in The Negev,  
in the land of Kena'an.

Num. 33:41 And they journeyed from Mount Hor.  
And they encamped at Tzalmona.

Tzalmona means shades, shadows.

Num. 33:42 And they journeyed from Tzalmona.  
And they encamped at Punon.

Punon means perplexity.

Num. 33:43 And they journeyed from Punon.  
And they encamped at Obot.

Obot means water skins.

Num. 33:44 And they journeyed from Obot.  
And they encamped at Iyyei Ha-avarim,  
in the territory of Mo'ab.

Iyyei Ha-avarim means ruins of the passers.

Mo'ab means from her father (Lot).

Num. 33:45 And they journeyed from Iyyim.  
And they encamped at Dibon Gad.

Dibon Gad means moping of Gad.

Num. 33:46 And they journeyed from Dibon Gad.  
And they encamped at Almon Diblatayim.

Almon Diblatayim means hidden figs.

Num. 33:47 And they journeyed from Almon Diblatayim.  
And they encamped in the Hills of Abarim, before Nebo.

Abarim means regions across.

Nebo - meaning uncertain. Babylonian deity.

Num. 33:48 And they journeyed  
from the Hills of the Abarim.

And they encamped in the Plains of Mo'ab  
beside The Yarden at Yericho.

Yarden means descending.

Yericho means fragrant, but meaning is uncertain.

Num. 33:49 And they encamped along The Yarden  
from Bet Yeshimot as far as Abel Shittim/Acacia Meadow,  
in the Plains of Mo'ab.

Bet Yeshimot means house of the deserts.

Abel Shittim means acacia meadow.

Num. 33:50 And YAHWEH spoke to Moshe  
in the Plains of Mo'ab,

beside The Yarden at Yericho saying,

Num. 33:51 "Speak to the children of Yisra'el.

And say to them,

"When you yourselves **תא**

pass over The Yarden itself **תא**

into the land of Kena'an

Num. 33:52 you are to drive out

all the inhabitants themselves **תא** of the land

from before you.

Then you are to destroy

all their carved figures themselves **תא!**

And all their molten images themselves **תא**

you are to destroy!

And all their high places themselves **תא**

you are to desolate!

Num. 33:53 And you are to take possession  
of the land itself **תא**.

And you are to settle in it.

Indeed, to you I have given the land itself **תא**

for the sake of possessing it itself **תא**.

Num. 33:54 And You are to cause yourselves to inherit the land itself **תא** according to lot by your families.

For more you are to increase their inheritance **תא**.  
And for the few you are to decrease their inheritance **תא**.  
To whomever the lot falls it is to be theirs.

By the tribes of your fathers you are to inherit.

Num. 33:55 But if you do not drive out the inhabitants of the land themselves **תא** from before you, then those who are left of them will be as briars in your eyes, as thorns in your sides.  
And they will distress you yourselves **תא** upon the land that you yourselves **תא** are dwelling in.

Num. 33:56 And it will be that just like I am doing to them I will do to you!"

### Chapter 34

Num. 34:1 And **YAHWEH** spoke to Moshe saying,  
Num. 34:2 "Direct the children of Yisra'el themselves **תא** and say to them,  
'When you yourselves **תא** go into the land of Kena'an this is the land that will fall to you as an inheritance, the land of Kena'an according to its boundaries.

Num. 34:3 And the south boundary will be for you from the Wilderness of Tzyn by the side of Edom. And the south boundary will be for you from the edge of the Sea of Salton the east.  
Num. 34:4 And the boundary will turn for you from the ascent of Akrabim. And it will pass over to Tzyn. And its goings will be from the south side of Kadesh Barne'a. And it will go to Hatzar Addar and pass over to Atzmon.

Akrabim mean scorpions.  
Hatzar Addar means village of plenty.  
Atzmon means bone like.

Num. 34:5 And the boundary will go around from Atzmon toward the Wadi of Mitsraim. And its goings will be to The Sea.

Num. 34:6 And the western boundary will be for you The Great Sea. And this boundary will be for you the western boundary.

Num. 34:7 And this will be for you the north boundary. From the Great Sea you are to mark off for yourselves to Mount Hor.

Num. 34:8 From Mount Hor you are to mark out to Lebo Hamat. And the goings of the boundary will be to Tzedad.

Lebo Hamat means wall of the lion.  
Tzedad means a siding.

Num. 34:9 And the boundary will go out to Zifron. And its goings will be to Hatzar Einan. This will be for you the northern boundary.

Zifron means to be fragrant.  
Hatzar Einan means village of springs.

Num. 34:10 And you are to mark out for yourselves for the eastern boundary from Hatzar Einan to Shefam.

Shefam means bare spot.

Num. 34:11 And the boundary will go down from Shefam to Ribla, on the east of Ayin.



And the boundary will go down and touch on the shoulder of the Sea of Kinneret, on the east.

Ribla means to be fruitful, fertile.

Ayin means spring; fountain; eye.

Kinneret is another name for The Sea of Galilee.

It means harp-shaped possibly.

Num. 34:12 And the boundary will go down The Yarden. And its goings will be to The Sea of Salt. This will be for you the land according to its boundaries all around! "

Num. 34:13 And Moshe directed the children of Yisra'el themselves **תא** saying, "This is the land which you yourselves **תא** are to inherit by lot,

which **YAHWEH** has directed is to be given to the nine tribes and the half tribe

Num. 34:14 because the tribe of the sons of the Re'ubenites, according to their father's house, and the tribe of the Sons of the Gadites, according to their fathers' house, and half of the tribe of Menashe have taken their inheritance.

Num. 34:15 Two tribes and the half tribe have taken their inheritance on the opposite side of The Yarden by Yericho, eastward toward sunrise."

Num. 34:16 And **YAHWEH** spoke to Moshe saying,

Num. 34:17 "These are the names of the men who are to distribute the inheritance for you of the land itself **תא**.

El'azar the priest and Yahoshua, son of Nun,

Num. 34:18 and one leader, one leader of a tribe you are to take for the sake of distributing the inheritance of the land itself **תא**.

Num. 34:19 And these are the names of the men.

For the tribe of Yahudah, Kaleb, son of Yefunne.

Num. 34:20 And for the tribe of the sons of Shim'on, Shemu'el, son of Ammihud.

Num. 34:21 For the tribe of Binyamin, Elidad, son of Kislou.

Num. 34:22 And for the tribe of the sons of Dan, leader Bukki, son of Yogli.

Num. 34:23 For the sons of Yosef, for the tribe of the sons of Menashe, leader Hanniel, son of Efod.

Num. 34:24 And for the tribe of the sons of Ephraim, leader Kemiel, son of Shiftan.

Num. 34:25 And for the tribe of the sons of Zebulun, leader Elitzafan, son of Parnakh.

Num. 34:26 And for the tribe of the sons of Yissaskar, leader Paltiel, son of Azzan.

Num. 34:27 And for the tribe of the sons of Asher, leader Ahihud, son of Shelomi.

Num. 34:28 And for the tribe of the sons of Naftali, leader Pedah'el, son of Ammihud."

Num. 34:29 These are the ones whom **YAHWEH** has directed for he sake of giving inheritance for the children of Yisra'el themselves **תא** in the land of Kena'an.

### Chapter 35

Num. 35:1 And **YAHWEH** spoke to Moshe in the Plains of Mo'ab beside The Yarden at Yericho saying,

Num. 35:2 "Direct the Children of Yisra'el *themselves* **תָּא**.  
And they are to give to the Levites from their inheritance  
possession of towns to dwell in.  
And pasture land for the towns around them  
they are to give to the Levites.  
Num. 35:3 And the towns are to be for them to dwell in.  
And their pasture lands are to be for their livestock,  
and for their harvesting, and for all their animals.

Num. 35:4 And the pasture lands of the towns  
that you are to give to the Levites  
are to be from the wall of the town and outward  
a thousand cubits all around.  
Num. 35:5 And you are to measure  
from the outside of the town,  
the eastern limit *itself* **תָּא** two thousand by the cubit,  
and the southern limit *itself* **תָּא** two thousand by the cubit,  
and the western limit *itself* **תָּא** two thousand by the cubit,  
and the northern limit *itself* **תָּא** two thousand by the cubit,  
with the town in the middle.  
This is to be for them the pasture lands of the towns.

Num. 35:6 And of the towns *themselves* **תָּא**  
that you are to give to the Levites,  
six towns of refuge *themselves* **תָּא** you are to give  
for one killing *another person* to flee there.  
And in addition *you are to give* forty and two towns.

Num. 35:7 All the towns that you are to give the Levites,  
forty and eight towns.  
They *themselves* **תָּא**  
and their pasture lands *themselves* **תָּא**.

Num. 35:8 And the towns that you are to give to them  
from the possessions of the children of Yisra'el,  
from the many *themselves* **תָּא** you are to increase,  
from the few *themselves* **תָּא** you are to decrease.  
Each one according to his inheritance  
which he has inherited  
is to give from his towns to the Levites."

Num. 35:9 And **YAHWEH** spoke to Moshe saying,  
Num. 35:10 "Speak to the children of Yisra'el  
and say to them,  
'Indeed, *you yourselves* **תָּא** are passing over  
The Yarden *itself* **תָּא** into the land of Kena'an.

Num. 35:11 And you are to select for yourselves towns.  
Towns of refuge they are to be for you.  
And one is to flee there for killing another,  
having struck him inadvertently.  
Num. 35:12 The towns are to be for you  
for the sake of refuge from the redeemer.  
And the killer is not to be put to death  
until he stands before the assembly for judgment.

The redeemer was a near kinsman  
who was responsible for avenging  
the death of his relative.

The concept is that of the kinsman redeemer.  
It's treated differently based upon the circumstances  
and what he is to redeem.  
In this instance it refers to the blood of his relative.

Num. 35:13 And the towns that you are to give,  
six towns of refuge there are to be for you.  
Num. 35:14 Three of the towns *themselves* **תָּא**  
you are to give on the other side of The Yarden.  
And three of the towns *themselves* **תָּא** you are to give  
in the land of Kena'an.  
Towns of refuge they are to be  
Num. 35:15 for the children of Yisra'el, for the stranger,  
and for the sojourner among them.  
These six towns are to be for refuge,

for fleeing to for anyone who strikes a life inadvertently.

Num. 35:16 But if with an iron instrument  
he struck him down  
and he died he is a murderer,  
he is to be put to death!  
The murderer is to be put to death!

Num. 35:17 And if with a stone in hand  
by which one can die  
he struck him down and he died he is a murderer.  
He is to be put to death!  
The murderer is to be put to death!

Num. 35:18 Or with a wooden instrument in hand  
by which one can die he struck him down and he died  
he is a murderer.  
He is to be put to death!  
The murderer is to be put to death!

Num. 35:19 The blood redeemer, he himself,  
is to put to death the murderer himself **תא**.  
On meeting with him he is to put him to death.

Num. 35:20 And if in hatred he pushed him,  
or threw something on him by lying in wait and he died,  
Num. 35:21 or in hostility he struck him with his hand  
and he died he is to be put to death!  
The one striking him, he is a murderer.  
The blood redeemer is to put to death  
the murderer himself **תא** on meeting him.

Num. 35:22 But if in an instant  
with no hostility he pushed him,  
or threw at him any implement without lying in wait,  
Num. 35:23 or with any stone by which one can die  
without seeing he dropped it on him and he died  
then he was not an adversary to him.  
And he was not seeking his harm.

Num. 35:24 And the assembly is to judge  
between the one striking and the blood redeemer  
according to these regulations.

Num. 35:25 And the assembly is to snatch away  
the killer himself **תא** from the hand  
of the blood redeemer.

And the assembly is to return he himself **תא**  
to his town of refuge, there to where he fled.

And he is to dwell in it  
until the death of the Great Priest who was anointed,  
he himself **תא**, with the set apart oil.

Num. 35:26 And if at the killer goes out,  
goes out from the boundary itself **תא** of his town of refuge,  
there to which he fled,  
Num. 35:27 and the blood redeemer  
finds he himself **תא** outside the boundary  
of his town of refuge, then the redeemer of the blood  
may kill the killer.  
It is not bloodshed for him.

Num. 35:28 Indeed, in his town of refuge he is to stay  
until the death of the Great Priest.

And after the death of the Great Priest the killer  
may return to the land of his possession.

Num. 35:29 And these are to be  
rules of judgment for you  
for your generations in all your settlements.

Num. 35:30 Anyone striking a life,  
at the mouth of witnesses  
the killer himself תא is to be killed.  
And one witness is not to be accepted  
against the life to have him put to death.

Num. 35:31 You are not to accept a cover  
for the life of a murderer who is morally wrong  
for the sake of being put to death.  
Indeed, he is to be put to death, put to death!  
**kopher** - properly, a cover.  
Figuratively, a redemption price.

This is a vitally important term.  
It's the same term used  
in regard to The Messiah's redemption price,  
His life itself,  
which He paid for all  
who choose to trust fully in YAHWEH.

The guilt does not go away,  
but it is **covered** by His shed blood!

Num. 35:32 And you are not to accept a cover  
for the sake of his fleeing to his town of refuge,  
for returning to dwell in the land  
until the death of the Great Priest.

Num. 35:33 And you are not to corrupt the land itself תא  
which you yourselves תא are in  
because **the blood itself defiles the land itself תא**.

And the land will not be covered  
for the blood that has been poured out in it  
except by his blood being being poured out.

Note the use of **kopher** again,  
cover, in v. 32 and v. 33.  
The Hebrew is awkward in v. 33,  
but it means that only by shedding the blood  
of the one who originally shed someone's blood  
will the land receive a "covering" of the guilt  
brought about by shedding  
the blood of a breathing being.

Num. 35:34 And you are not to defile the land itself תא  
in which you yourselves תא are dwelling,  
in which I Myself am dwelling.

Indeed, I Myself, **YAHWEH**,  
am dwelling in the midst of the children of Yisra'el!"

### Chapter 36

Num. 36:1 And there came near the heads of the fathers  
for a family of the sons of Gil'ad, son of Makhir,  
son of Menashe, of the families of the sons of Yosef.

And they spoke before Moshe and before the leaders,  
the heads of the fathers of the children of Yisra'el.

Num. 36:2 And they said, "My master himself תא  
has been directed by **YAHWEH**  
to give out the land itself תא  
as inheritance by lot to the children of Yisra'el.  
And my master was directed by **YAHWEH**  
to give the inheritance of Tzelofahad himself תא,  
our brother, to his daughters.

Num. 36:3 And *if* they will be for one of the members  
of *another* tribe of the children of Yisra'el for wives  
then their inheritance will be removed  
from the inheritance of their fathers  
and will be added to the inheritance of the tribe  
to which they exist.  
And from our lot of inheritance it will be removed.

Num. 36:4 And when there is a Horn Blast Year for the children of Yisra'el and their inheritance is added to the inheritance of the tribe for which they exist then from the inheritance of our fathers' tribe their inheritance will be removed.

**yowbel** - the blast of a horn.  
Traditionally translated as Jubilee or Year of The Jubilee.

It is the time for the return to themselves of each one's possession by lot in the land of Kena'an.

Num. 36:5 And Moshe directed the children of Yisra'el themselves **nx** according to mouth of **YAHWEH** saying, "Rightfully has the tribe of the Sons of Yosef spoken! Num. 36:6 This is the word that **YAHWEH** has directed concerning the daughters of Tzelofahad saying, '*It is* for goodness in their eyes for women.

However, for a family from the tribe of their father they are to be wives.

Num. 36:7 And the inheritance of the children of Yisra'el is not to revolve from tribe to tribe.

Indeed, each one is to cling to the inheritance of his father's tribe of the Children of Yisra'el.

Num. 36:8 And every daughter possessing an inheritance from the tribes of the children of Yisra'el, to one from the family of the tribe of her father she is to be a wife in order that the children of Yisra'el are to occupy, each one, the inheritance of his fathers.

Num. 36:9 And the inheritance from a tribe is not to revolve to another tribe. Indeed, each one's inheritance is to cling to the tribes of the children of Yisra'el.' "

Num. 36:10 According to what **YAHWEH** had directed Moshe himself **nx**, according to this did the daughters of Tzelofahad.

Num. 36:11 And they were married, Mahla, and Tirtza, and Hogla, and Milka, and No'a, the daughters of Tzelofahad, to the sons of their uncles.

Mahla means sickness.  
Tirtza means delightful.  
Hogla - meaning uncertain, perhaps a partridge.  
Milka means queen.  
No'a means wavering.

Num. 36:12 From the families of the sons of Menashe, son of Yosef, they were married. And their inheritance existed within the tribe of the family of their father.

Num. 36:13 These are the directives and the regulations which **YAHWEH** had directed by the hand of Moshe to the children of Yisra'el in the Plains of Mo'ab beside The Yarden at Yericho.