

Numbers - BEMIDBAR

Version 4.2: 7-5-17

Chapter 1

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,

1:2 "Lift up the head itself **nx** 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 head, or the first, 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.

For some unexplained reason this is "translated" as 'sum', or, 'census'. However, there are other terms in Hebrew to express a "total". They could have been used if that was the intent.

You'll have to choose for yourself the sense of the text.

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.

1:3 from the age of twenty years and upward,

everyone going out to battle in Yisra'el.

You are to number they themselves **nx** by their groupings,

you yourself **nx** and Aharon.

1:4 And with you yourselves **nx** 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.

1:5 Now these are the names of the men

who are to stand with you yourselves **nx**.

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

Following the sense of v. 4 the text reads "of you yourselves", not "with you".

Re'uben means behold, a son.

'Elitzur means El is a rock.

Shede'ur means spreader of light.

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.

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

Yahudah means YAH is praised.

Nahshon means shining or glistening.

Amminadab means My people are free.

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.

1:9 For Zebulun: Eliab, son of Helon.

Zebulun means to dwell, dwelling place.
Eliab means El is my father.
Helon means strength, force.

1:10 For the Sons of Yosef.

For Ephraim: Elishama, son of Ammihud.

For Menashe: Gamli'el, son of Pedahztur.

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.
Pedahztur means rock of release.

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.

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.

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.

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.

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.

1:16 These were called out of the assembly,
exalted leaders of their father's authority.

They are heads of Yisra'el's families.

'eleph - 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.

1:17 And Moshe and Aharon

took these men *themselves* אֵלֵיהֶם
who had been designated according to their names.

1:18 And the entire assembly *itself* אִתָּם

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

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

And he numbered them in the Wilderness of Sinai.

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.

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".

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.

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

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

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

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

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

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.
1:33 Their number for the tribe of Ephraim,
forty thousand and five hundred.

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.
1:35 Their number for the tribe of Menashe,
two and thirty thousand, and two hundred.

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.
1:37 Their number for the tribe of Binyamin,
five and thirty thousand, and four hundred.

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.
1:39 Their number for the tribe of Dan,
two and sixty thousand, and seven hundred.

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.
1:41 Their number for the tribe of Asher,
one and forty thousand, and five hundred.

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.
1:43 Their number for the tribe of Naftali,
three and fifty thousand, and four hundred.

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.

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.

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

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

1:48 And YAHWEH spoke to Moshe saying,

1:49 Only the tribe *itself* תא of Levi
you are not to account for.
And their head *itself* תא you are not to lift up
in the midst of the children of Yisra'el.

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.

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!

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.

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.

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

Chapter 2

2:1 And YAHWEH spoke
to Moshe and to Aharon saying,
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.

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

2:5 And those encamping beside them.
The tribe of Yissaskar.
And the leader of Yissaskar,
Netan'el, son of Tzu'ar.
2:6 And his assembly,
even those having been numbered,
four and fifty thousand and four hundred.

2:7 The tribe of Zebulun.
And the leader of the Sons of Zebulun,
Eliab, son of Helon.
2:8 And his assembly,
even those having been numbered,
seven and fifty thousand and four hundred.

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.

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

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

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

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

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.

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.

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.

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

2:20 And beside them.
The tribe of Menashe.

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

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

2:22 And the tribe of Binyamin.
And the leader of the Sons of Binyamin,
Abidan, son of Gid'oni.

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

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.

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.

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

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

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

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

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

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

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.

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.

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 תא

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

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

Chapter 3

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

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.

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.

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".

3:5 And YAHWEH spoke to Moshe saying,
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

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.

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.

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.

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!"

3:11 And YAHWEH spoke to Moshe saying,
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,
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!"

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

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

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.

3:18 And these the names of the sons of Gershon
by their families.
Libni and Shim'i.

Libni means white.
Shim'i means one who hears.

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.

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.

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.

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.

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

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.

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,

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.

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

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.

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

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

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.

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.

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

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.

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.

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,
3:37 and the columns of the courtyard, all around,
and their sockets, their pegs, and their cords.

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!

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.

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* **nx** of their names.

3:41 And you are to take the Levites *themselves* **nx**
for Me, I Myself, YAHWEH,
in place of every firstborn among the children of Yisra'el,
and the animals *themselves* **nx** of the Levites
in place of every firstborn animal
among the children of Yisra'el."

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

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.

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

I Myself am YAHWEH!

3:46 And for ransom *itself* **תָּא**
of the three and seventy and two hundred,
those in excess more than the Levites
from the firstborn of the children of Yisra'el
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.

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

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

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

Chapter 4

4:1 And YAHWEH spoke
to Moshe and to Aharon saying,
4:2 "Lift up the head *itself* **תָּא** 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.

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.

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.).

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* **תא**.

And they are to cover with it

The Chest of The Testimony *itself* **תא**.

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

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.

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* **תא**,

and the ladles *themselves* **תא**,

and the basins *themselves* **תא**,

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

And the continual bread is to be on it.

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* **תא**.

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

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

and its lamps *themselves* **תא**,

and its tongs *themselves* **תא**,

and its fire pans *themselves* **תא**,

and all the implements *themselves* **תא** for its oil

with which they attend to them.

4:10 And they are to put it *itself* **תא**

and all its implements *themselves* **תא**

in a covering of tanned leather skin.

And they are to put them on a yoke.

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* **תא**

with a covering of tanned leather skin.

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

4:12 And they are to take

all the implements of the service *themselves* **תא**

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 them *themselves* **תא**

with a covering of tanned leather skin.

And they are to put them on a yoke.

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.

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.

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.

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."

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

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.
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.

4:21 And **YAHWEH** spoke to Moshe saying,
4:22 "Lift up *the heads themselves* **תא**
of the Sons of Gershon,
they also, by the house of their fathers,
by their families.
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.

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

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,

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.

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.

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.

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

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

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.

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,
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.

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.

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,

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.

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

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.

4:38 And those accounted for
of the Sons of Gershon,
by their families,
by the house of their fathers,
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.

4:40 And there were numbered them
by their families, by the house of their fathers,
two thousand six hundred and thirty.

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**.

4:42 And they were numbered of the sons of Merari,
by their families, by the house of their fathers,

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.

4:44 And they were accounted for them
according to their families,
according to their fathers' households,
three thousand and two hundred.

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.

4:46 All those numbered whom Moshe and Aharon
and all the leaders of Yisra'el numbered of
the Levites *themselves* **nx**

by their families, by the house of their fathers
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.

4:48 And there were numbered of them
eight thousand five hundred and eighty.

4:49 According to the mouth of **YAHWEH**
they themselves **nx** 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* **nx**.

Chapter 5

5:1 And **YAHWEH** spoke to Moshe saying,

5:2 "Direct *the children of Yisra'el themselves* **nx**
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* nx
in which I Myself am dwelling in their midst."

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

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

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.

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.

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."

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

5:16 And the priest is to bring near her herself נא.
And he is to have her stand before the face of YAHWEH.

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.

5:18 And the priest is to have stand
the woman herself נא before the face of YAHWEH.

And he is to uncover the head itself נא of the woman.
And he is to give into her palms
the grain gift of memorial itself נא,
the grain gift of jealousy for her.

And in the hand of the priest is to be The Bitter Waters
causing the bitter curse.

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

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 נא
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.

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

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

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! '

5:23 And the priest is to write
the curses themselves נא,
of the curses, on a scroll.
And he is to wipe them off
into The Waters of The Bitterness.

5:24 And he is to cause the woman herself נא
to drink The Waters of The Bitterness itself נא.

And The Waters of The Bitterness will go into her for the sake of bitterness.

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

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

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

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

5:27 And he will make her drink the waters *themselves* תנ.
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.

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

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

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

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

Chapter 6

6:1 And YAHWEH spoke to Moshe saying,
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 make one "holy".

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.

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.

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.

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

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.

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).

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.

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.

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* **nx**
set apart on that very day.

6:12 And he is to separate to **YAHWEH**
the days *themselves* **nx** 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.

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

6:14 And he is to bring near
as his approach offering itself nx 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,
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.

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

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

6:17 And the ram itself nx 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 nx
and his drink offering itself nx.

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

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

6:19 And the priest is to take
the boiled shoulder itself nx 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 nx.

6:20 The priest is to elevate they themselves nx
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.

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.' "

6:22 And YAHWEH spoke to Moshe saying,
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,
6:24 "May YAHWEH bless you and protect you!
6:25 May YAHWEH cause His face to shine upon you
and show favor to you!
6:26 May YAHWEH lift up His face toward you
and grant to you shalom!" ' "

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

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**.

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.

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.

7:4 And YAHWEH spoke to Moshe saying,
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."

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

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

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.

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.

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.

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."

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.

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,
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,
7:16 one hairy goat as an offense offering,
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.

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

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,
7:20 one ladle ten *shekels* of gold, filled with incense,
7:21 one bull, a young of the herd, one ram, one lamb of the first year as an olah,
7:22 one hairy goat as an offense offering,
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.

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

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,
7:26 one ladle ten *shekels* of gold, filled with incense,
7:27 one bull, a young of the herd, one ram, one lamb of the first year as an olah,
7:28 one hairy goat as an offense offering,
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.

7:30 On the fourth day the leader
of the sons of Re'uben,
Elitzur, son of Shede'ur.
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,
7:32 one ladle ten *shekels* of gold, filled with incense,
7:33 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:34 one hairy goat as an offense offering,
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.

7:36 On the fifth day the leader
of the sons of Shim'on,
Shelumi'el, son of Tzurishaddai.
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,
7:38 one ladle ten *shekels* of gold, filled with incense,
7:39 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:40 one hairy goat as an offense offering,
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.

7:42 On the sixth day the leader
of the sons of Gad,
Elyasaf, son of De'u'el.
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,
7:44 one ladle ten *shekels* of gold, filled with incense,
7:45 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:46 one hairy goat as an offense offering,
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.

7:48 On the seventh day the leader
of the sons of Ephraim,
Elishama, son of Ammihud.
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,
7:50 one ladle ten *shekels* of gold, filled with incense,
7:51 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:52 one hairy goat as an offense offering,
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.

7:54 On the eighth day the leader
of the sons of Menashe,
Gamli'el, son of Pedahtzur.
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,
7:56 one ladle ten *shekels* of gold, filled with incense,
7:57 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:58 one hairy goat as an offense offering,
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 Pedahtzur.

7:60 On the ninth day the leader
of the sons of Binyamin,
Abidan, son of Gid'oni.
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,
7:62 one ladle ten *shekels* of gold, filled with incense,
7:63 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:64 one hairy goat as an offense offering,
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.

7:66 On the tenth day the leader
of the sons of Dan,
Ahi'ezer, son of Ammishaddai.
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,
7:68 one ladle ten *shekels* of gold, filled with incense,
7:69 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:70 one hairy goat as an offense offering,
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.

7:72 On the day of the eleventh day
the leader of the sons of Asher, Pag'l'el, son of Okhran.
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,
7:74 one ladle ten *shekels* of gold, filled with incense,
7:75 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:76 one hairy goat as an offense offering,
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.

7:78 On the day of the twelfth day
the leader of the sons of Naftali, Ahira', of Einan.
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,
7:80 one ladle ten *shekels* of gold, filled with incense,
7:81 one bull, a young of the herd, one ram,
one lamb of the first year as an olah,
7:82 one hairy goat as an offense offering,
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.

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,
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.
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.

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.
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**.

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

8:1 And **YAHWEH** spoke to Moshe saying,
8:2 "Speak to Aharon and say to him,
'In your lighting the lamps *themselves* **תא**
in front of the Menorah make light with the seven lamps.' "
8:3 And Aharon did so.
In front of the Menorah he caused it to ascend
according to what **YAHWEH**
had directed Moshe *himself* **תא**.

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* **נח** to see,
according to this the Menorah *itself* **נח** was made.

8:5 And YAHWEH spoke to Moshe saying,
8:6 "Take the Levites *themselves* **נח** from the midst
of the children of Yisra'el,
and undefile they *themselves* **נח**.

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.

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.

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.

8:9 And you are to bring near
the Levites *themselves* **נח**
before The Tent of Appointment.
And you are to call together the entire assembly
of the children of Yisra'el *themselves* **נח**.
8:10 And you are to bring near the Levites *themselves* **נח**
before the face of YAHWEH.
And the children of Yisra'el are to lay
their hands *themselves* **נח**
upon the Levites *themselves* **נח**.

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

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

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

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

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

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

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* **תָּא** for Myself.

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* **תָּא** as Mine!

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

8:19 And I have given the Levites *themselves* **תָּא**,
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* **תָּא**
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."

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* **תָּא**
concerning the Levites.
According to this the Children of Yisra'el did to them.

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

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

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

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.

8:23 And **YAHWEH** spoke to Moshe saying,
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.

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

And they are not to work any longer.

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

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,

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.

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**."

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

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.

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.

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.

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

9:9 And YAHWEH spoke to Moshe saying,
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,

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.

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**.

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.

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."

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.

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

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.

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.

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

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.

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.

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.

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

Chapter 10

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

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

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.

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

10:5 And when you sound a blast
the camps sitting on the east are to journey.
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.

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

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.

10:9 And when you go to battle in your land
because of the distress troubling you yourselves **nx**
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.

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!"

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.

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.

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

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

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

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

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

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.

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

10:20 And over the assembly of the tribe

of the sons of Gad, Elyasaf, son of De'u'el.

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

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.
10:23 And over the assembly of the tribe
of the sons of Menashe, Gamli'el, son of Pedahtzur.
10:24 And over the assembly of the tribe
of the sons of Binyamin, Abidan, son of Gid'oni.

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.

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

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

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."

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

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!

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!"

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.

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

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!"

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

Chapter 11

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.

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

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.

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.

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

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 manna.

11:7 Now the manna is like seed of coriander.
And its sight is like the sight of bdellium.
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* **תָּא** into cakes.
And its taste was like the taste of fresh oil.

11:9 And as the dew descended
on the camp at night,

the manna came down on top of it.

11:10 And Moshe listened attentively
to the people themselves nx,
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.

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 nx
of this entire people on me?

11:12 Have I conceived this entire people itself nx?
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 nx
to soil which You swore to their fathers?'

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!'

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

11:15 And if according to this
You are going to do itself nx 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!"

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 nx.
And station them there with you.

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 nx
on account of the burden of the people.
And you yourself will not have to carry it by yourself.

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!

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!
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 אנ,
He who is in your midst.

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

11:21 And Moshe said,
"Six hundred thousand foot soldiers are the people
among whom I am.
And You Yourself אנ have said,
'Meat I will give to them.
And they will eat it for a month of days?!'
11:22 Are flocks and herds to be slaughtered for them
and be found sufficient?
If all the fish of the sea itself אנ
were gathered for them,
would it be found sufficient for them?"

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!"

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

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

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 very 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.

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.

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

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

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!

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

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.

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.

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.

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.

11:35 From Kivvrot Hata'ava
the people journeyed to Hazerot.
And they were at Hazerot.

Hazerot means yards or village.

Chapter 12

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 Khushite is an Ethiopian.

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.

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

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.

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.

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".

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

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?"

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

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.

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!

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!"

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

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.

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

And the people did not journey until Miryam was gathered.

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

Chapter 13

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

13:2 "Send for yourself men.

And have them explore the land of Kena'an itself **nx**
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."

13:3 And Moshe sent they themselves **nx**
from the Wilderness of Paran
according to the mouth of **YAHWEH**.
All of the men were leaders of the children of Yisra'el.

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.

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.

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.

13:8 For the tribe of Ephraim, Hoshe'a, son of Nun.

Ephraim means double fruit.
Hoshe'a means deliverer.
Nun means perpetuity, forever.

13:9 For the tribe of Binyamin, Palti, son of Rafu.

Binyamin means son of the right hand.
Palti means delivered.
Rafu means healed.

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.

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.

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.

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.

13:14 For the tribe of Naftali, Nahbi son of Vofsi.

Naftali means my wrestling.
Nahbi means occult.
Vofsi means additional.

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.

13:16 These the names of the men
whom Moshe sent out
for the sake of exploring the land itself **נח**.

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 with 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.

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

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

13:18 And you are to observe the land itself **נח**,

what it is like,
and the people themselves **נח**,
those dwelling in it.

Are they strong or weak?

Are they few or many?

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?

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.

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.

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

There are Ahiman, Sheshai, and Talmi,
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.
Talmi 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."

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.

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.

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

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.

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.

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!

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!"

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

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!"

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

13:33 And there we saw the Nephilim themselves **nx**,
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. 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

14:1 And the entire assembly rose up.
And they gave their loud sound itself **nx**.
And the people wept on that night.

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!"

14:3 And why is **YAHWEH** bringing us ourselves **nx**
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?"

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

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

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

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 אנ,
the land is good exceedingly, exceedingly!

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

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

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

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

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

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

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

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 אנ
that I have done in their midst?

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

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

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

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

14:15 And You would put to death
this people *itself* **nx** as one man.
And the nations that have heard
of Your fame *itself* **nx** will say,
14:16 'It was from YAHWEH not being able
to bring this people *itself* **nx** to the land
which He swore to them.
And He slaughtered them in the wilderness!

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

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!"

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

14:21 But surely as I Myself live,
even as the splendor of YAHWEH
has filled the whole earth *itself* **nx**,
14:22 indeed, all the men,
those having seen My splendor *itself* **nx**
and My signs *themselves* **nx** that I did in Mitsraim
and in the wilderness,
but have tested Me *Myself* **nx** these ten times,
and have not listened attentively
according to My voice,
14:23 if they see the land *itself* **nx**
which I swore to their fathers . . . !

Even all that have scorned Me will not see it!

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.

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."

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

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

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!

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,
14:30 if you yourselves **תא** will come to the land
of which I have lifted My hand itself **תא** *in an oath*
for the sake of you yourselves **תא** to dwell in it,
except for Kaleb, son of Yefunne,
and Yahoshua, son of Nun . . . !

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

14:32 And your carcasses, you yourselves **תא**,
will fall in this wilderness!

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

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

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.

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.

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

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**.

14:39 And Moshe spoke
all these words *themselves* תָּא
to the children of Yisra'el.
And the people mourned exceedingly.
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!"

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

It will not succeed!

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

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!

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.

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

15:1 And **YAHWEH** spoke to Moshe saying,
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,
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
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,
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,
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,
15:7 and wine for a drink offering, a third of a hin,
you are to bring near as a soothing aroma to **YAHWEH**.

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,
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,
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.

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.

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

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

15:14 And when there sojourns
with you yourselves **nx**
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.

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.

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

15:17 And YAHWEH spoke to Moshe saying,
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 **nx** there
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.
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 **nx**.

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

15:22 And when you have erred and are not doing
all of these directives themselves **nx**
which YAHWEH has spoken to Moshe,

15:23 every thing itself **nx** which YAHWEH
has directed you to do by the hand of Moshe,
from the day that YAHWEH directed and forward,
for your generations,

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.

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 תנ,
an offering by fire, a soothing aroma to YAHWEH,
and their offense offering before the face of YAHWEH,
on account of their mistake.

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.

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.

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.

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.

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

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

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

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.

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

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

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

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

15:36 And they brought out he himself, תנ
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**.

15:37 And YAHWEH spoke to Moshe saying,
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.

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
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!

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

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
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.

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?"

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

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

16:6 Do this!
Take for yourselves fire pans,
Korah and his entire assembly.
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!"

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

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

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

16:11 Of a certainty, you yourself אָנ
and your entire assembly
are coming together against YAHWEH!

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

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

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?

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!"

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!"

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!

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."

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.

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.

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

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?"

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

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

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!"

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.

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

Indeed, it was not from my own heart!

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.

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.

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

And the soil that was under them split open.

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**.

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.

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!

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.

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

16:38 (H 17:3) The fire pans themselves **nx**
of these offenders, on account of their lives,
make of they themselves **nx** 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!"

16:39 (H 17:4) And El'azar the priest
took the copper fire pans themselves **nx**
that had been brought near for burning.
And he hammered them
as a covering for the slaughter site,
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.

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 **nx** have caused the death
of the people themselves **nx** of **YAHWEH**!"

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!

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

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

And they fell upon their faces.
16:46 (H 17:11) And Moshe said to Aharon,
"Take the fire pan itself **nx** 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!

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 **תָּא**.
And he made atonement for the people.

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

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.

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.

17:1 (H 17:16) And YAHWEH spoke
to Moshe saying,
17:2 (H 17:17) "Speak to the children of Yisra'el.
And take from they themselves **תָּא** a staff,
a staff for a fathers' house,
from all their leaders themselves **תָּא**,
for their father's houses, twelve staffs.
A man's name you are to write upon the staffs.

17:3 (H 17:18) And the name of Aharon himself **תָּא**
you are to write upon the staff of Levi.
Indeed, one staff for a head of their fathers' house.

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.

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 grumbings themselves **תָּא** of the children of Yisra'el
that they are complaining against you."

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.

17:7 (H 17:22) And Moshe laid
the staffs themselves **תָּא**

before the face of YAHWEH
in The Tent of The Testimony.

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!

17:9 (H 17:24) And Moshe brought out
the staffs *themselves* **nx**
from before the face of YAHWEH
to all the children of Yisra'el.

And they looked.
And each man took his staff.

17:10 (H 17:25) And YAHWEH said to Moshe,
"Return the staff of Aharon *itself* **nx**
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!"

17:11 (H 17:26) And Moshe did
according to everything
that YAHWEH directed *he himself* **nx**.
According to this he did.

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!

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

18:1 And YAHWEH said to Aharon,
"You *yourself* **nx**, and your sons,
and your father's house,
you *yourselves* **nx** are to bear
the perversion *itself* **nx** of The Set Apart Place.
And you *yourself* **nx** and your sons, you *yourselves* **nx**
are to bear the perversion *itself* **nx** of your priesthood.
To carry means to accept responsibility for.

18:2 And also your kindred *themselves* **nx**,
the branch of Levi, the tribe of your father,
you are to bring near, you *yourself* **nx**!

And they are to be united with you.
And they are to serve, even you *yourself* **nx**,
and your sons, you *yourselves* **nx**,
in the presence of The Tent of The Testimony.

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.

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.

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.

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.

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!"

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.

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.

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.

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**.

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.

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.

18:14 Everything dedicated in Yisra'el is to be for you.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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."

18:25 And YAHWEH spoke to Moshe saying,

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.

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.

18:28 Thus you are to raise,
even you yourselves תנ,
the elevated gift to YAHWEH
from all your tithes that you accept
from the children of Yisra'el themselves תנ.
And you are to give from them,
the elevated gift of YAHWEH,
to Aharon the priest.

18:29 From all your gifts you are to raise
every elevated gift to YAHWEH,
from all its consecrated things, from them.'

18:30 And you are to say to them,
'In your raising the choicest part itself תנ 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.

18:31 And you are to eat it itself תנ in any place,
you yourself תנ and your household,
because it is a wage for you
in exchange for your tasks in The Tent of Appointment.

18:32 And you will not lift up
on account of it an offense
in having elevated its choicest part itself תנ from it.

And the set apart things themselves תנ
of the children of Yisra'el you will not defile.
And you will not be put to death.' "

Chapter 19

19:1 And YAHWEH spoke
to Moshe and to Aharon saying
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.

19:3 And you are to give it itself תנ
to El'azar the priest.
And he is to bring it itself תנ outside the camp.
And it is to be slaughtered in front of him.

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.

19:5 And the heifer itself תנ
is to be burned before his eyes.

And its skin itself תנ,
and its flesh itself תנ, and its blood itself תנ
with its excrement are to be burned.

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.

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.

19:8 And the one burning it *itself* **תָּא**
is to scrub his garments in water.
And he is to wash his flesh in water.
And he is defiled until sunset.

19:9 Then an undefiled man is to gather
the ashes *themselves* **תָּא** 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".

19:10 And the one gathering
the ashes *themselves* **תָּא** of the heifer
is to wash his garments *themselves* **תָּא**.
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.

19:11 A human being touching any dead life
is then defiled for seven days.

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.

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* **תָּא** 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.

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.

19:15 And any open vessel
that has no cover on it, it is defiled!

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.

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.

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.

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.

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* **nx** of YAHWEH
he has defiled!
Waters of rejection have not been sprinkled on him.
He is defiled!

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.

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

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.

20:2 And there was no water for the assembly.
And they assembled against Moshe and against Aharon.
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!

20:4 And why have you brought
the assembly of YAHWEH *itself* **nx**
to this wilderness to die there, we and our cattle?

20:5 And why have you brought us up from Mitsraim, bringing us *ourselves* **nx** to this bad place, not to a place of seeds and figs, and vines, and pomegranates, and water? There is nothing to drink!

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!

20:7 And **YAHWEH** spoke to Moshe saying, 20:8 "Take the staff *itself* **nx**. And call together the assembly *itself* **nx**, you *yourself* **nx**, 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* **nx** and their animals *themselves* **nx**."

20:9 And Moshe took the staff *itself* **nx** from before the face of **YAHWEH** according to what he had been directed.

20:10 And Moshe and Aharon assembled the assembly *itself* **nx** 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?"

20:11 And Moshe raised his hand *itself* **nx**.

And he struck the rock *itself* **nx** with his staff, twice. And abundant water came out. And the assembly and their animals drank.

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* **nx** into the land that I have given to them!"

20:13 They are the Waters of Meribah where the children of Yisra'el contended with **YAHWEH Himself** **nx**. And He was set apart by them. **Meribah means quarreling.**

20:14 Then Moshe sent messengers from Kadesh to the King of Edom. According to this says your brother, Yisra'el. You *yourself* **nx** have known all the distress *itself* **nx** that we have encountered,

Edom is Esau's kingdom. They are literally "brothers" to Ya'akob's family, Yisra'el.

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.

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.
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.

20:18 But Edom said to him,
"You will not pass over beside me
unless with a sword I come out to encounter you!"

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!"

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.

20:21 And Edom refused to grant Yisra'el *itself* **אנ**
to pass over his territory.

And Yisra'el turned away from him.

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.

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* **אנ**
at the Waters of Meribah!

20:25 Take Aharon *himself* **אנ**
and El'azar *himself* **אנ**, his son,
and bring up they *themselves* **אנ** on Mount Hor!

20:26 And strip Aharon *himself* **אנ**
of his garments themselves **אנ**!
And clothe in them El'azar *himself* **אנ**, his son!

Aharon will be gathered *to his people*.
And he will die there.

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.

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.

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

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.

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**.

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.

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.

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!

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 symbolical
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?

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.

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.

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.

21:10 And the children of Yisra'el journeyed.
And they encamped at Oboth.
Oboth means water skins

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.

21:12 From there they journeyed
and encamped at Wadi Zered.

A wadi is a stream or stream bed.
Zered means exuberant in growth.

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.

21:14 For this reason it is said
in The Scroll of The Wars of YAHWEH,

". . . Waheb in Sufa *itself* nx,

the wadis *themselves* of Arnon,

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.

21:16 And from there to Be'er.

That is the well at which YAHWEH said to Moshe,

"Gather the people *themselves* nx.

And I will give water to them."

21:17 Then Yisra'el sang this song *itself* nx.

"Rise up, O well!

Sing to it,

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.

21:19 and from Mattana to Nahli'el, and from Nahli'el

to Bamoth,

Nahli'el means valley of El.
Bamoth means the heights.

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.

21:21 And Yisra'el sent messengers to Sihon,

King of the Amorites, saying,

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."

21:23 But Sihon would not allow Yisra'el *itself* nx

to pass over into his territory.

And Sihon gathered all his people *themselves* nx.

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.

21:24 And Yisra'el struck him

with the edge of the sword.

And they occupied his land *itself* nx from The Arnon
as far as The Yabbok, as far as the children of Ammon.

Indeed mighty was the territory of the children of Ammon.

21:25 And Yisra'el took
all these towns *themselves* **תָּא**.
And Yisra'el settled in all the towns of the Amorites,
in Heshbon and in all her daughter villages.

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* **תָּא** from his hand
as far as The Arnon.

21:27 For this reason the makers of proverbs say,
"Come to Heshbon!
Be built up and be established, Sihon's town,
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.

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.

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.

21:31 And Yisra'el settled in the land of the Amorites.

21:32 And Moshe sent men to scout *Ya'zer* *itself* **תָּא**.
And they captured its daughter villages.
And they dispossessed the Amorites *themselves* **תָּא**
who were there.

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.

21:34 **YAHWEH** said to Moshe,
"Do not be afraid of *he* *himself* **תָּא**.
Indeed, into your hand I have given *he* *himself* **תָּא**,
and all his people *themselves* **תָּא**,
and his land *itself* **תָּא**!"

And you will do to him as you did to Sihon,
King of the Amorites, who dwelt in Heshbon.

21:35 And they struck *he* *himself* **תָּא**,
and his sons *themselves* **תָּא**,
and all his people *themselves* **תָּא**
until none remained of his.
And they occupied *his* land *itself* **תָּא**!"

Chapter 22

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'.

22:2 And Balak, son of Tzippor,
saw everything *itself* **תא**
that Yisra'el had done to the Amorites.

Balak means waster.
Tzippor means a little bird.

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.

22:4 And Mo'ab said to the elders of Midyan,
"This time the assembly *itself* **תא**
will lick up everything around us like an ox licks up
the green things of the field *themselves* **תא**!"

And Balak, son of Tzippor, was King of Mo'ab at that time.

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* **תא**.
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.

22:6 And now please go.
Curse for me this people *itself* **תא**
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* **תא** bless
is blessed, and whomever you curse is cursed!"

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.

22:8 And he said to them, "Stay here tonight.
And I will bring back to you *yourselves* **תא**
the word according to what YAHWEH speaks to me."
And the nobles of Mo'ab stayed with Bil'am.

22:9 And The Elohim came to Bil'am.
And He said, "Who are these men with you?"

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* **תא**!
Now go! Curse for me *it itself* **תא**!
Perhaps I will be able to fight against it and drive it out!"

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 **nx**
because it is blessed!"

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."

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!"

22:15 And Balak again sent nobles,
abundant and more important than those.

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!
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 **nx**!"

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 **nx**
of **YAHWEH**, my Elohim, to do less or more.

22:19 But now please sit here, you yourselves **nx**
also tonight and I will learn what more
YAHWEH will speak to me."

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 **nx**.
But only the word itself **nx** that I speak to you,
it itself **nx** you are to do!

22:21 And Bil'am arose at dawn.
And he saddled his she ass itself **nx**.
And he went with the nobles of Mo'ab.

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.

22:23 And the she ass saw
the messenger himself **nx** 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 **nx**

to turn her onto the way.

22:24 But the messenger of **YAHWEH**
stood in the opening between the vineyard wall
from this side to that side.

22:25 And the she ass saw
the messenger himself **nx** of **YAHWEH**.

And she pressed against the wall.

And she pressed Bil'am's foot **nx** against the wall.
And again he struck her.

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.

22:27 And the she ass saw
the messenger himself **nx** of **YAHWEH**.

And she crouched down beneath Bil'am.

And Bil'am's anger flared up.

And he struck the she ass herself **nx** with his staff.

22:28 And **YAHWEH** opened the mouth **nx**
of the she ass.

And she said to Bil'am, "What have I done to you
that you have struck me these three times?"

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!"

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."

22:31 And **YAHWEH** uncovered
the eyes **nx** of Bil'am.
And he saw the messenger himself **nx** 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.

22:32 And the messenger of **YAHWEH** said to him,
"For what reason have you struck your she ass herself **nx**
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.

22:33 And 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 אנך I would have killed.
And she herself אנך I would have caused to live!

22:34 And Bil'am said to the messenger of YAHWEH,
"I have offended because I did not know
that you yourself אנך had been standing
for the sake of encountering me in the way.

And now if it is bad in your eyes I will return."

22:35 And the messenger of YAHWEH said to Bil'am,
"Go with the men!
But only the word itself אנך that I speak to you,
it itself אנך you are to speak."

And Bil'am went with Balak's nobles.

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.

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?"

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 אנך I am to speak!"

22:39 And Bil'am went with Balak.
And they came to the village of Hutzot.
Hutzot means streets.

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 אנך.

22:41 And it was at dawn.
And Balak took Bil'am himself אנך.
And he had him go up on the Heights of Ba'al.
And he saw from there the extremity of the people.

Chapter 23

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."

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.

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.

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."

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."

23:6 And he returned to him.
And behold!
He was standing by his olah,
he and all the nobles of Mo'ab.

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!"

23:8 How can I curse?
The El has not cursed.
And how can I be enraged?
YAHWEH has not been enraged.

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.

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!"

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!"

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."

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!"

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.

23:15 And he said to Balak,
"Stand here beside your olah.
And I myself will be encountered by this."

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."

23:17 And he came to him.
And behold!
He was standing beside his olah,
and the nobles of Mo'ab, he himself **nx**.

And Balak said to him,
"What has **YAHWEH** spoken?"

23:18 And he took up his discourse and said,
"Stand up Balak!
And listen attentively!
Listen carefully to me, son of Tzippor!"

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.

23:20 Behold! To bless I have been brought.
And His blessing I cannot cause to turn back.

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.

23:22 The El who brought them out of Mitsraim
by the efforts of a wild ox for His sake.

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.

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!"

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.

23:26 And Bil'am responded.
And he said to Balak,
"Did I not speak to you saying,
'All that YAHWEH speaks, it *itself* **nx** I will do.'?"

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."

23:28 And Balak took Bil'am *himself* **nx**
to the top of Pe'or.
It overlooks the face of the wasteland.

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."

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

24:1 And Bil'am saw that it was good
in the eyes of YAHWEH to bless Yisra'el *itself* **nx**.

And he did not go forth
as time after time to encounter divination.
And he set his face toward the wilderness.

24:2 And Bil'am lifted up his eyes *themselves* **nx**.
And he saw Yisra'el *itself* **nx**
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". And the breath represented the "inner vital essence" of the person. In this case it represents the vital essence of YAHWEH Himself. This is best understood as The Divine Nature.

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.
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.

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.

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.

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!

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!"

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.

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!"

24:12 And Bil'am said to Balak,
"Did I not speak, even to your messengers
whom you sent to me saying,
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!

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.

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.
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.

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.

24:18 And Edom is a possession.
And a possession of its adversaries is Se'ir.
But Yisra'el is doing with force.
24:19 And one is subjugating from Ya'akob.
And he has caused to perish the survivor from Ir."

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!"

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.
24:22 But consumed is the the Kenite.
How long does Ashshur take you captive?"
24:23 And he took up his discourse.
And he said,
"Alas, who can exist when The Elohim acts!

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.

24:25 Then Bil'am rose.
And he went and returned to his place.
And also Balak went on his way.

Chapter 25

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.

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.

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".

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.

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!"

25:6 And behold!
A man of the children of Yisra'el was coming.
And he was bringing toward his kindred
a Midyanitess *herself* **nx** 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.

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.

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.

25:9 And those that died on account of the plague
were four and twenty thousand.

25:10 And YAHWEH spoke to Moshe saying,
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.

25:12 Therefore say, 'Behold!
I am giving to him *My covenant of shalom itself* **תא**!

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."

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.

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.

25:16 And YAHWEH spoke to Moshe saying,
25:17 "Distress the Midyanites *themselves* **תא**
and strike *they themselves* **תא**
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

26:1 And YAHWEH spoke to Moshe and to El'azar,
son of Aharon the priest saying,

26:2 "Lift up the heads themselves תָּא
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."

26:3 And Moshe and El'azar the priest
spoke to they themselves תָּא in the Plains of Mo'ab
beside The Yarden at Yericho saying,

26:4 "from the age of twenty years and upward . . . !"
according to what YAHWEH had directed Moshe himself תָּא
and the children of Yisra'el,
those coming out of the land of Mitsraim.

26:5 Re'uben, the firstborn of Yisra'el.
The Sons of Re'uben, from Hanokh, the Hanokhite family,
from Pallu, the Pallite family,

26:6 from Hetzron, the Hetzronite family,
from Karmi, the Karmite family.

26:7 These are the Re'ubenite families.
And their number was three and forty thousand,
and seven hundred and thirty.

26:8 The sons of Pallu, Eliab.

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.

26:10 And the earth opened its mouth itself תָּא
and swallowed they themselves תָּא and Korah himself תָּא
in the death of the assembly, in a consuming by fire,
fifty and two hundred men.
And they became a sign.

26:11 But the children of Korah did not die.

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,

26:13 from Zerah, the Zarhite family,
from Sha'ul, the Sha'ulite family.

26:14 These are the Shim'onite families,
two and twenty thousand and two hundred.

26:15 The sons of Gad by their families,
from Tzefon, the Tzefonite family,
from Haggi, the Haggite family,
from Shuni, the Shunite family,

26:16 from Ozni, the Oznite family,
from Eri, the Erite family,

26:17 from Arod, the Arodite family.
from Areli, the Arelite family.

26:18 These are the families of the Sons of Gad
of those having been numbered,
forty thousand and five hundred.

26:19 The sons of Yahudah, Er and Onan.
But Er and Onan died in the land of Kena'an.
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.
26:21 And the Sons of Peretz were,
from Hetzron, the Hetzronite family,
from Hamul, the Hamulite family.
26:22 These are the families of Yahudah
of those having been numbered,
six and seventy thousand and five hundred.

26:23 The sons of Yissaskar by their families,
Tola, the Tolaite family,
from Puvva, the Punite family,
26:24 from Yashuv, the Yashuvite family,
from Shimron, the Shimronite family.
26:25 These are the families of Yissaskar
of those having been numbered,
four and sixty thousand and three hundred.

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.
26:27 These are the families of the Zebulunites
of those having been numbered,
sixty thousand and five hundred.

26:28 The sons of Yosef by their families,
Menashe and Ephraim.
26:29 The Sons of Menashe,
from Makhir, the Makhirite family.
And Makhir fathered Gil'ad *himself* nx.
From Gil'ad, the Gil'adite family.

26:30 These are the sons of Gil'ad,
from l'ezer, the l'ezrite family,
from Helek, the Helkite family,
26:31 from Asriel, the Asrielite family,
from Shekhem, the Shikhmite family,
26:32 from Shemida, the Shemida'ite family,
from Hefer, the Hefrite family.
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.

26:34 These are the families of Menashe,
and those having been numbered,
two and fifty thousand and seven hundred.

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.
26:36 And these are the sons of Shutelah,
from Eiran, the Eiranite family.
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.

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,

26:39 from Shefufam, the Shufamite family,
from Hufam, the Hufamite family.

26:40 And the sons of Bela were
Ard and Naaman, the Ardite family,
from Naaman, the Naamite family.

26:41 These are the sons of Binyamin
by their families,
and those having been numbered,
five and forty thousand and six hundred.

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,

26:43 all the Shuhamite families
of those having been numbered,
four and sixty thousand and four hundred.

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.

26:45 For the sons of Beri'a,
from Hever, the Hevrite family,
from Malkiel, the Malkielite family.

26:46 And the name of Asher's daughter was Serah.

26:47 These are the families of the sons of Asher
of those having been numbered,
three and fifty thousand and four hundred.

26:48 The sons of Naftali by their families,
from Yahtze'el, the Yahtze'elite family,
from Guni, the Gunite family,

26:49 from Yetzer, the Yitzrite family,
from Shillem, the Shillemite family.

26:50 These are the families of Naftali
by their families,
and those having been numbered,
five and forty thousand and four hundred.

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.

26:52 And YAHWEH spoke to Moshe saying,

26:53 "To these are to be portioned by lot
the land as an inheritance
according to the numbered names.

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.

26:55 However, by lot the land itself nn
is to be apportioned.

According to the names of their fathers' tribes

they are to inherit.

26:56 According to the mouth of the lot
is its inheritance to be apportioned
between the many and the few.

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.

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.

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.

26:60 And there were born to Aharon
Nadab himself תא,
and Abihu himself תא, El'azar himself תא,
and Itamar himself תא.

26:61 And Nadab and Abihu died
on account of their bringing near outside fire
before the face of **YAHWEH**.

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.

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.

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.

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

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.

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,
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.

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!"

27:5 And Moshe brought near
their cause for judgment *itself* **nx**
before the face of YAHWEH.

27:6 And YAHWEH spoke to Moshe saying,
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.

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.
27:9 And if he has no daughter
you are to give his inheritance *itself* **nx** to his brothers.
27:10 And if he has no brothers
you are to give his inheritance *itself* **nx**
to his father's brothers.
27:11 And if his father has no brothers
you are to give his inheritance *itself* **nx**
to his flesh that is nearest to him from his family.
And he is to take possession of it *itself* **nx**."

And it is to be for the children of Yisra'el
a rule of regulation according to what YAHWEH
has directed Moshe *himself* **nx**.

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.

27:13 And having seen it *itself* **nx**
you will be gathered to your people,
even you *yourself* **nx**,
according to how Aharon, your brother, was gathered
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.

27:15 And Moshe spoke to YAHWEH saying,
27:16 "May YAHWEH, The Elohim of the natures of all flesh,
appoint a man over the assembly
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."

27:18 And YAHWEH said to Moshe,
"Take to yourself Yahoshua *himself* **תנ**, son of Nun,
a man who has The Divine Nature in him.
And lean your hand *itself* **תנ** upon him.

27:19 And you are to cause he *himself* **תנ**
to stand before El'azar, the priest,
and before the entire assembly.

And you are to charge he *himself* **תנ** before their eyes.

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.

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* **תנ**,
even the entire assembly."

27:22 And Moshe did according to what YAHWEH
had directed he *himself* **תנ**.

And he took Yahoshua *himself* **תנ**.
And he caused him to stand
before the face of El'azar the priest
and before the entire assembly.

27:23 And he laid his hands *themselves* **תנ** upon him.
And he charged him
according to what YAHWEH had spoken
by the hand of Moshe.

Chapter 28

28:1 And YAHWEH spoke to Moshe saying,
28:2 "Give direction to the children of Yisra'el *themselves* **תנ**
and say to them,
'My approach offering *itself* **תנ**, 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.'

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.

28:4 One lamb *itself* **תנ** you are to prepare at dawn

and the second lamb *itself* **nx** you are to prepare between the setting times,
28:5 and a tenth of an ephah of flour, for a grain gift, mixed with oil, crushed, a fourth of a hin,
28:6 the continual olah prepared at Mount Sinai for a soothing aroma, an offering by fire to **YAHWEH**,
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**.

28:8 And the second lamb *itself* **nx** 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**.

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,
28:10 the Sabbath olah on its Sabbath as well as the regular olah, and its drink offering.

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,
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,
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**,
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.

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.

28:16 And in the first new moon on the fourteenth day after the new moon is Passover to **YAHWEH**.

28:17 And on the fifteenth day after this new moon is a festival! For seven days unleavened bread is to be eaten!

28:18 On the first day is a set apart convocation. Any employment task is not to be done.

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,
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.
28:21 A tenth, a tenth measure you are to prepare
for one lamb, for the seven lambs,
28:22 and one male goat
as an offense offering to make atonement for you,
28:23 separate from the morning olah
which is for the continual olah.

You are to prepare these themselves **nx**.

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.

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!

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.).

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,
28:28 and their grain gift, flour mixed with oil,
three tenth measures for one bull,
two tenth measures for one ram,
28:29 a tenth, a tenth measure for one lamb
for the seven lambs,
28:30 one hairy goat to make atonement for you,
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

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. And 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.

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,
29:3 and their grain gift, flour mixed with oil,
three tenth measures for a bull,
two tenth measures for a ram,
29:4 one tenth measure for one lamb for the seven lambs,
29:5 and one hairy goat
for an offense offering to make atonement for you,
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**.

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 **nx**.
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.

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,
29:9 and their grain gift, flour mixed with oil,
three tenth measures for a bull,
two tenth measures for one ram,
29:10 a tenth, a tenth measure for one lamb
for the seven lambs,
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.

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.

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,
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,
29:15 and a tenth, a tenth measure for one lamb
for the fourteen lambs,
29:16 and one hairy goat for an offense offering,
separate from the continual olah,
its grain gift, and its drink offerings.

29:17 And on the second day, bulls,
young of the herd, twelve, rams two,
lambs of the first year, fourteen, whole,
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,
29:19 and one hairy goat for an offense offering,
separate from the continual olah,
its grain gift, and their drink offerings.

29:20 And on the third day, bulls eleven,
rams two, lambs of the first year fourteen, whole,
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,
29:22 and one hairy goat for an offense offering,
separate from the continual olah,
its grain gift, and its drink offering.

29:23 And on the fourth day, bulls ten,
rams two, lambs of the first year fourteen, whole,
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,
29:25 and one hairy goat for an offense offering,
separate from the continual olah,
its grain gift, and its drink offering.

29:26 And on the fifth day, bulls nine,
rams two, lambs of the first year fourteen, whole,
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,
29:28 and one hairy goat for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

29:29 And on the sixth day, bulls eight,
rams two, lambs of the first year fourteen, whole,
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,
29:31 and one hairy goat for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

29:32 And on the seventh day, bulls seven,
rams two, lambs of the first year fourteen, whole,
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,
29:34 and one hairy goat for an offense offering,
separate from the continual olah,

and its grain gift, and its drink offering.

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.

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,
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,
29:38 and one hairy goat for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

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

30:1 And Moshe spoke to the children of Yisra'el
according to all that **YAHWEH**
had directed Moshe himself **nx**.

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.

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.

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,
30:5 and her father hears her promise itself **nx**
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.

30:6 But if her father restrains she herself **nx**
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 **nx**.

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,
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.
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.

30:10 And the promise of a widow or one driven out,
anything by which she has bound her life,
will stand upon her.

30:11 And if in the house of her husband
she made a promise or bound her life
with an obligation by oath
30:12 and her husband heard, but was silent to her,
not restraining she herself תא,
then all her promises will stand
and all the obligations by which
she bound her life will stand.

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.

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.

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.

30:16 And if he breaks, breaks they themselves תא
after his hearing them,
then he will bear her perversion itself תא.

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

31:1 And YAHWEH spoke to Moshe saying,

31:2 "Avenge with vengeance the children of Yisra'el against the Midyanites themselves תא!

Afterward you will be gathered to your people."

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.

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."

31:5 And there were separated from the divisions of Yisra'el a thousand per tribe, twelve thousand drawn out for battle.

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.

31:7 And they assembled against Midyan as **YAHWEH** had directed Moshe himself תא.

And they killed every male.

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.

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.

31:10 And all their towns themselves תא in their settlements, and all their fortresses themselves תא they burned with fire.

31:11 And they took all the spoil itself תא and all the prey itself תא among human beings and animals.

31:12 And they brought to Moshe and to El'azar the priest, and to the children of Yisra'el the captives themselves תא, and the prey itself תא, and the spoil itself תא to the encampment at the plains of Mo'ab

that are along The Yarden at Yericho.

31:13 And Moshe, and El'azar the priest,
and all the leaders of the assembly
went out to meet them outside the camp.

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.

31:15 And Moshe said to them,
"Why have you let live all the females?"

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!

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!

31:18 And all the younger ones among the women
who have not known lying with a male
you may keep alive for yourselves.

31:19 And you yourselves נא 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 נא and your captives.

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."

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 נא.

31:22 Surely, the gold itself נא,
and the silver itself נא, the copper itself נא,
the iron itself נא, the tin itself נא,
and the lead itself נא,

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.

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."

31:25 And YAHWEH spoke to Moshe saying,
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.

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.

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.

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.

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 assess,
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.

31:31 And Moshe and El'azar the priest did
according to what YAHWEH
had directed Moshe himself nx.

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,
31:33 and cattle, two and seventy thousand,
31:34 and she asses, one and sixty thousand,
31:35 and breathing lives,
from the women who had not known lying with a male,
all the lives, two and thirty thousand.

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.

31:37 And the assessment for YAHWEH
from the sheep was six hundred and five and seventy,

31:38 and from the cattle, six and thirty thousand,
and their assessment for YAHWEH, two and seventy.

31:39 And the she asses,
thirty thousand and five hundred,
and their assessment for YAHWEH, one and sixty,

31:40 And human beings, sixteen thousand,

and their assessment for YAHWEH, two and thirty persons.

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.

31:42 And the half of the children of Yisra'el that Moshe had divided from the men waging war,
31:43 and the half for the assembly was from the sheep three hundred thousand and thirty thousand and seven thousand and five hundred,
31:44 and cattle six and thirty thousand,
31:45 and she asses thirty thousand and five hundred,
31:46 and lives of human beings, sixteen thousand.

31:47 And Moshe took from the half of the children of Yisra'el the one withheld out of fifty *itself* nx from the human beings and from the animals. And he gave *they themselves* nx to the Levites who were protecting the duties of The Dwelling of YAHWEH according to what YAHWEH had directed Moshe *himself* nx.

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.
31:49 And they said to Moshe, "Your servants have lifted up *the heads themselves* nx of the men of the battle who are in our hand. And not a man is missing!

31:50 And we have brought near an approach offering *itself* nx 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.

31:51 And Moshe and El'azar the priest took *the gold itself* nx from *they themselves* nx, all kinds of implements of fine workmanship.

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* nx and from *the officers of hundreds themselves* nx.

31:53 The men of the forces kept as plunder what was his.

31:54 And Moshe and El'azar the priest took *the gold itself* nx from *they themselves* nx, the officers of thousands and the officers of hundreds. And they brought *it itself* nx to The Tent of Appointment, as a memorial for the children of Yisra'el before the face of YAHWEH.

Chapter 32

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* **nx**
and the land of Gil'ad *itself* **nx**.
And behold! The place was a place for livestock.

Gil'ad means heap of witness.
Ya'zer means helpful.

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,
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.

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."

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**!"

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?"

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?

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**.

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.

32:10 And the anger of **YAHWEH** flared up
on that very day.

And He swore an oath saying,

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

32:12 except Kaleb, son of Yefunne the Kenizzite,
and Yahoshua, son of Nun.

Indeed, they followed fully after YAHWEH.

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.

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!

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!"

32:16 And they approached him. And they said, "Sheepfolds for our flocks we will build here, and towns for our little ones.

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.

32:18 We will not return to our houses until the children of Yisra'el have occupied each man's inheritance.

32:19 Indeed, we will not inherit with they themselves **nx** 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."

32:20 And Moshe said to them, "If you will do these words themselves **nx**, if you will depart before YAHWEH for battle, 32:21 and you will pass over The Yarden itself **nx** with all your departing men before the face of YAHWEH until He has dispossessed His adversaries from before His face, 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.

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 **nx**!

32:24 Build for yourselves towns for your little ones and sheepfolds for your flocks. And do what is going out of your mouths!"

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!

32:26 Our little ones, our wives, our livestock and all our animals will exist there, in towns of The Gil'ad.

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."

32:28 And Moshe directed concerning them El'azar himself nx, the priest, and Yahoshua himself nx, son of Nun, and the heads themselves nx of the fathers of the tribes of the children of Yisra'el.

32:29 And Moshe said to them, "If the sons of Gad and the sons of Re'uben pass over The Yarden itself nx with you yourselves nx, 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 nx for an inheritance.

32:30 But if those departing do not pass over with you yourselves nx then they will receive possessions in your midst in the land of Kena'an."

32:31 And The Sons of Gad and the Sons of Re'uben responded saying, The words themselves nx that YAHWEH has spoken to your servants, according to this will we do!

32:32 We ourselves will pass over, departing before the face of YAHWEH into the land of Kena'an. And our own nx possessed inheritance will be on the other side of The Yarden."

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 nx of Sihon King of the Amorites, and the kingdom itself nx of Og, king of Bashan, the land beside its towns within their borders, the towns of the land all around.

32:34 And the Sons of Gad built Dibon itself nx, Atarot itself nx, and Aro'er itself nx,
Aro'er means bare.

32:35 and Aterot Shofan itself nx, and Ya'zer itself nx, and Yogbeha,

Aterot Shofan means crowns of Shofan (hidden).
Yogbeha means hillock.

32:36 and Bet Nimra itself nx, and Bet Haran itself nx,

as fortified cities and as sheepfolds for flocks.

Bet Nimra means house of the leopard.
Bet Haran means house of the height.

32:37 And the Sons of Re'uben

built Heshbon *itself* **nx**,

and El'aleh *itself* **nx**, and Kiryataim *itself* **nx**,

Kiryataim means double city.

32:38 and Nebo *itself* **nx**, and Ba'al Me'on *itself* **nx**,

having changed the names, and Sivma *itself* **nx**.

And they called by *other* names,

the names *themselves* **nx** of the towns that they built.

32:39 And the sons of Makhir, son of Menashe,
went to Gil'ad.

And they captured it.

And they dispossessed the Amorites *themselves* **nx**
who were in it.

32:40 And Moshe gave Gil'ad *itself* **nx**

to Makhir, son of Menashe.

And he settled there.

32:41 And Ya'ir, son of Menashe,

went and captured their villages *themselves* **nx**.

And he called *they themselves* **nx** Havvot-ya'ir.

Ya'ir means enlightener, or enlightened one.
Havvot-ya'ir means fortified towns of Ya'ir.

32:42 And Nobah went.

And he captured Kenat *itself* **nx**

and its daughter villages *themselves* **nx**.

And he called it Nobah like his name.

Nobah means to bark.
Kenat means possession.

Chapter 33

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.

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.

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!

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.

33:5 And the children of Yisra'el
journeyed from Ra'amses.

And they encamped at Sukkot.

Sukkot means booths or huts.

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.

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.

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.

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.

33:10 And they journeyed from Eilim.

And they encamped by The Sea of Reeds.

33:11 And they journeyed from The Sea of Reeds.

And they encamped in the Wilderness of Syn.

33:12 And they journeyed from the Wilderness of Syn.

And they encamped at Dofka.

Dofka means a knock.

33:13 And they journeyed from Dofka.

And they encamped at Alush.

Alush - meaning unknown.

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.

33:15 And they journeyed from Refidim.

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

33:17 And they journeyed from Kivvrot Ha-ta'ava.

And they encamped at Hazerot.

Hazerot means yard or village.

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.

33:20 And they journeyed from Rimmon Peretz.

And they encamped at Libna.

Libna means white tree, poplar (?)

33:21 And they journeyed from Libna.

And they encamped at Rissa.

Rissa means a ruin; dripping to pieces.

33:22 And they journeyed from Rissa.

And they encamped at Kehelata.

Kehelata means convocation.

33:23 And they journeyed from Kehelata.
And they encamped at Mount Shefer.

Shefer means beauty.

33:24 And they journeyed from Mount Shefer.
And they encamped at Harada.

Harada means fear, anxiety.

33:25 And they journeyed from Harada.
And they encamped at Mak'helot.

Mak'helot means assemblies.

33:26 And they journeyed from Mak'helot.
And they encamped at Tahat.

Tahat means the bottom, beneath.

33:27 And they journeyed from Tahat.
And they encamped at Terah.

Terah - meaning unknown.

33:28 And they journeyed from Terah.
And they encamped at Mitka.

Mitka means sweetness.

33:29 And they journeyed from Mitka.
And they encamped at Hashmona.

Hashmona means fertile.

33:30 And they journeyed from Hashmona.
And they encamped at Moserot.

Moserot means corrections.

33:31 And they journeyed from Moserot.
And they encamped at Benei Ya'akan.

Benei Ya'akan means sons of Ya'akan.

33:32 And they journeyed from Benei Ya'akan.
And they encamped at Hor Ha-gidgad.

Hor Ha-gidgad means hole of the cleft.

33:33 And they journeyed from Hor Ha-gidgad.
And they encamped at Yotvata.

Yotvata means pleasantness.

33:34 And they journeyed from Yotvata.
And they encamped at Abrona.

Abrona means opposite, across.

33:35 And they journeyed from Abrona.
And they encamped at Etzyon Geber.

Etzyon Geber means backbone of a warrior.

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.

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.)

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.

33:39 And Aharon was three and twenty
and a hundred years old when he died at Mount Hor.

33:40 And the Kena'anite King of Arad heard.
And he was dwelling in The Negev,
in the land of Kena'an.

33:41 And they journeyed from Mount Hor.
And they encamped at Tzalmona.

Tzalmona means shades, shadows.

33:42 And they journeyed from Tzalmona.
And they encamped at Punon.

Punon means perplexity.

33:43 And they journeyed from Punon.
And they encamped at Obot.

Obot means water skins.

33:44 And they journeyed from Obot.
And they encamped at Iyeyi Ha-avarim,
in the territory of Mo'ab.

Iyeyi Ha-avarim means ruins of the passers.
Mo'ab means from her father (Lot).

33:45 And they journeyed from Iyiyim.
And they encamped at Dibon Gad.

Dibon Gad means moping of Gad.

33:46 And they journeyed from Dibon Gad.
And they encamped at Almon Diblatayim.

Almon Diblatayim means hidden figs.

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.

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.

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.

33:50 And YAHWEH spoke to Moshe
in the Plains of Mo'ab,
beside The Yarden at Yericho saying,
33:51 "Speak to the children of Yisra'el.

And say to them,

"When you yourselves תנא

pass over The Yarden *itself* תנא

into the land of Kena'an

33:52 you are to drive out
all the inhabitants themselves תנא of the land
from before you.

Then you are to destroy

all their carved figures themselves תנא!

And all their molten images themselves תנא

you are to destroy!

And all their high places themselves תנא

you are to desolate!

33:53 And you are to take possession
of the land itself תנא.

And you are to settle in it.

Indeed, to you I have given the land itself תנא
for the sake of possessing it itself תנא.

33:54 And You are to cause yourselves
to inherit the land itself תנא
according to lot by your families.

For more you are to increase their inheritance itself תנא.
And for the few you are to decrease
their inheritance itself תנא.

To whomever the lot falls it is to be theirs.

By the tribes of your fathers you are to inherit.

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 briers 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.

33:56 And it will be that just like I am doing to them
I will do to you!"

Chapter 34

34:1 And **YAHWEH** spoke to Moshe saying,

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.

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.

34:4 And the boundary will turn for you
from the ascent of Akribim.

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.

Akribim mean scorpions.
Hatzar Addar means village of plenty.
Atzmon means bone like.

34:5 And the boundary will go around from Atzmon
toward the Wadi of Mitsraim.
And its goings will be to The Sea.

34:6 And the western boundary
will be for you The Great Sea.
And this boundary will be for you the western boundary.

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.

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.

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.

34:10 And you are to mark out for yourselves
for the eastern boundary from Hatzar Einan to Shefam.
Shefam means bare spot.

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.

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! "

34:13 And Moshe directed the children of Yisra'el
themselves **nx** saying,

"This is the land which you yourselves **nx**
are to inherit by lot,

which **YAHWEH** has directed is to be given
to the nine tribes and the half tribe

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.

34:15 Two tribes and the half tribe
have taken their inheritance
on the opposite side of The Yarden by Yericho,
eastward toward sunrise."

34:16 And **YAHWEH** spoke to Moshe saying,

34:17 "These are the names of the men
who are to distribute the inheritance for you
of the land itself **nx**.

El'azar the priest and Yahoshua, son of Nun,

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 **nx**.

34:19 And these are the names of the men.

For the tribe of Yahudah, Kaleb, son of Yefunne.

34:20 And for the tribe of the sons of Shim'on,
Shemu'el, son of Ammihud.

34:21 For the tribe of Binyamin, Elidad, son of Kislou.

34:22 And for the tribe of the sons of Dan,
leader Bukki, son of Yogli.

34:23 For the sons of Yosef,
for the tribe of the sons of Menashe,
leader Hanniel, son of Efod.

34:24 And for the tribe of the sons of Ephraim,
leader Kemiel, son of Shiftan.

34:25 And for the tribe of the sons of Zebulun,
leader Elitzafan, son of Parnakh.

34:26 And for the tribe of the sons of Yissaskar,
leader Paltiel, son of Azzan.

34:27 And for the tribe of the sons of Asher,
leader Ahihud, son of Shelomi.

34:28 And for the tribe of the sons of Naftali,
leader Pedah'el, son of Ammihud."

34:29 These are the ones

whom **YAHWEH** has directed
for he sake of giving inheritance

for the children of Yisra'el themselves **nx**
in the land of Kena'an.

Chapter 35

35:1 And YAHWEH spoke to Moshe
in the Plains of Mo'ab
beside The Yarden at Yericho saying,
35:2 "Direct the Children of Yisra'el *themselves* **nx**.
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.
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.

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.
35:5 And you are to measure from the outside of the town,
the eastern limit *itself* **nx** two thousand by the cubit,
and the southern limit *itself* **nx** two thousand by the cubit,
and the western limit *itself* **nx** two thousand by the cubit,
and the northern limit *itself* **nx** two thousand by the cubit,
with the town in the middle.
This is to be for them the pasture lands of the towns.

35:6 And of the towns *themselves* **nx**
that you are to give to the Levites,
six towns of refuge *themselves* **nx** you are to give
for one killing *another person* to flee there.
And in addition *you are to give* forty and two towns.

35:7 All the towns that you are to give the Levites,
forty and eight towns.
They themselves **nx**
and their pasture lands *themselves* **nx**.

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* **nx** you are to increase,
from the few *themselves* **nx** you are to decrease.
Each one according to his inheritance
which he has inherited
is to give from his towns to the Levites."

35:9 And YAHWEH spoke to Moshe saying,
35:10 "Speak to the children of Yisra'el and say to them,
'Indeed, *you yourselves* **nx** are passing over
The Yarden *itself* **nx** into the land of Kena'an.

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.
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.

35:13 And the towns that you are to give,
six towns of refuge there are to be for you.
35:14 Three of the towns *themselves* **nx**

you are to give on the other side of The Yarden.
And three of the towns *themselves* **תנן** you are to give
in the land of Kena'an.

Towns of refuge they are to be
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.

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!

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!

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!

35:19 The blood redeemer, he himself,
is to put to death the murderer *himself* **תנן**.
On meeting with him he is to put him to death.

35:20 And if in hatred he pushed him,
or threw something on him by lying in wait and he died,
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* **תנן** on meeting him.

35:22 But if in an instant
with no hostility he pushed him,
or threw at him any implement without lying in wait,
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.

35:24 And the assembly is to judge
between the one striking and the blood redeemer
according to these regulations.

35:25 And the assembly is to snatch away
the killer *himself* **תנן** from the hand of the blood redeemer.

And the assembly is to return he *himself* **תנן**
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* **תנן**, with the set apart oil.

35:26 And if at the killer goes out,
goes out from the boundary *itself* **תנן** of his town of refuge,
there to which he fled,
35:27 and the blood redeemer
finds he *himself* **תנן** outside the boundary

of his town of refuge, then the redeemer of the blood
may kill the killer.
It is not bloodshed for him.

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.

35:29 And these are to be rules of judgment for you
for your generations in all your settlements.

35:30 Anyone striking a life,
at the mouth of witnesses the killer himself **תנא** is to be killed.
And one witness is not to be accepted
against the life to have him put to death.

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 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!

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.

35:33 And you are not to corrupt the land itself **תנא**
which you yourselves **תנא** are in
because **the blood itself defiles the land itself** **תנא**.

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.

35:34 And you are not to defile the land itself **תנא**
in which you yourselves **תנא** 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

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.

36:2 And they said, "My master himself **תנא**
has been directed by **YAHWEH**
to give out the land itself **תנא**
as inheritance by lot to the children of Yisra'el.

And my master was directed by YAHWEH to give the inheritance of Tzelofahad *himself* **תנן**, our brother, to his daughters.

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.

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.

36:5 And Moshe directed the children of Yisra'el *themselves* **תנן** according to mouth of YAHWEH saying, "Rightfully has the tribe of the Sons of Yosef spoken!
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.

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.

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.

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.' "

36:10 According to what YAHWEH had directed Moshe *himself* **תנן**, according to this did the daughters of Tzelofahad.

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.

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.

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.