

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#34 B'midbar (בְּמִדְבָּר) – Hebrew
for “in the wilderness of” [Sinai]**

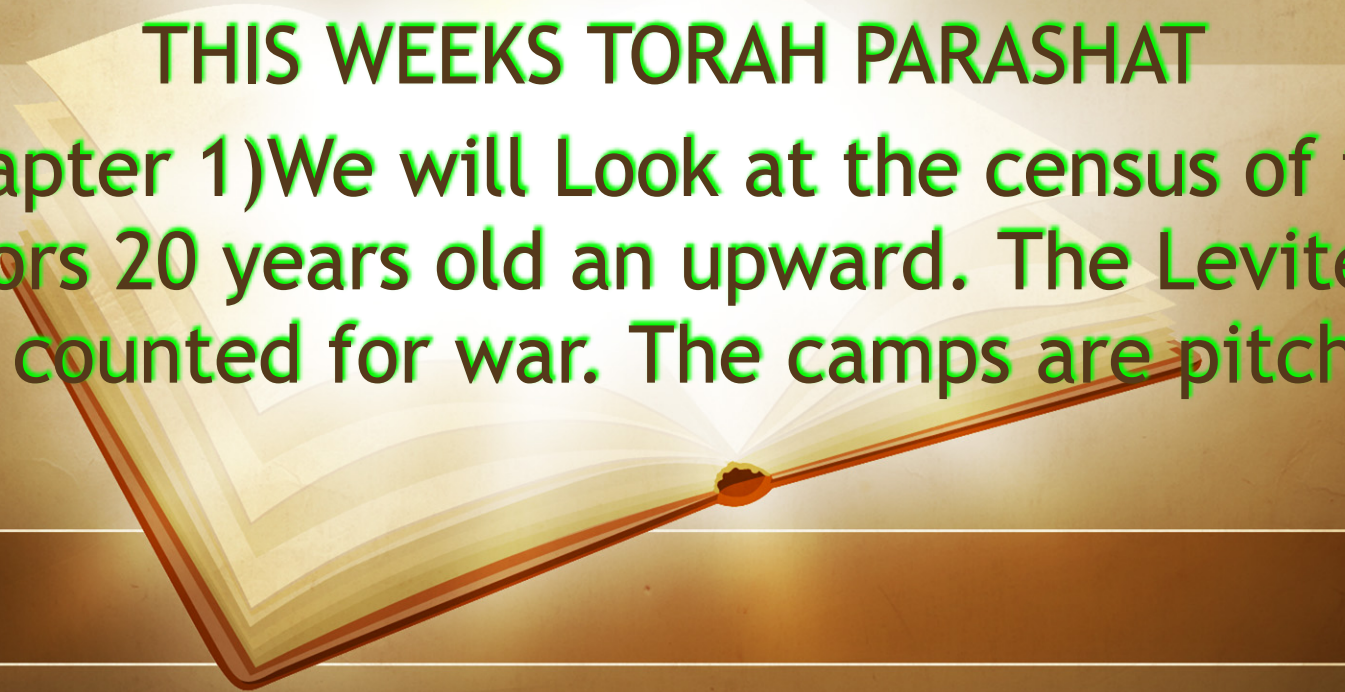


**Torah: Numbers 1:1-4:20
Haftarah: Hosea 2:1-22**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 1) We will look at the census of the warriors 20 years old and upward. The Levites are not counted for war. The camps are pitched.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

(Chapter 2) We will Look at the camping arrangement.



TOPICS IN THE PARSHA


THIS WEEKS TORAH PARASHAT

Chapter 3) Aarons sons listed. The Levite duties recounted. Levites counted from one month old upward for the service. Redemption of the firstborn males, one month old and older.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 4) The duties are listed for the Levites from 30 years to 50. Aaron and his sons, Koathites, Gershonites, and Mararites



A Census of Israel's Warriors

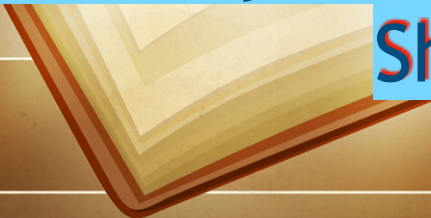
Num 1:1 And יהוה spoke to Mosheh in the Wilderness of Sinai, in the Tent of Appointment, on the first day to the second new moon, in the second year after they had come out of the land of Mitsrayim, saying,

Num 1:2 “Take a census of all the congregation of the children of Yisra’ĕl, by their clans, by their fathers’ houses, according to the number of names, every male, head by head,

Num 1:3 from twenty years old and above, everyone going out to the army in Yisra'ěl. Number them by their divisions, you and Aharon.

Num 1:4 “And a man from every tribe should be with you, each one the head of his father’s house.

Num 1:5 “And these are the names of the men who stand with you. From Re'uběn: Elitsur, son of Sheděy'ur.



Num 1:6 “From Shim'on: Shelumi'ěl, son of
Tsurishaddai.

Num 1:7 “From Yehudāh: Naḥshon, son of
Amminadab.

Num 1:8 “From Yissaskar: Nethan'ěl, son of Tsu'ar.

Num 1:9 “From Zebulun: Eliyab, son of Hēlon.



Num 1:10 “From the sons of Yosěph: From Ephrayim: Elishama, son of Ammihud. From Menashsheh: Gamli’ěl, son of Pedahsur.

Num 1:11 “From Binyamin: Abidan, son of Gid’oni.

Num 1:12 “From Dan: Ahi’ezer, son of Ammishaddai.

Num 1:13 “From Ashěr: Pağ’i’ěl, son of Okran.

Num 1:14 “From Gad: Elyasaph, son of De‘u’ěl.
Num 1:15 “From Naphtali: Aḥira, son of Ěnan.”
Num 1:16 These are the ones called from the
congregation, leaders of their fathers’ tribes,
heads of the thousands of Yisra’ěl.




Num 1:17 And Mosheh and Aharon took these men
who were called by name,

Num 1:18 and they assembled all the
congregation together on the first day of the
second new moon. And they declared their
ancestry by clans, by their fathers' houses,
according to the number of names, from twenty
years old and above, each one head by head.


Num 1:19 As יהוה commanded Mosheh, so he registered them in the Wilderness of Sinai.

Num 1:20 And the children of Re'ubēn, Yisra'ēl's first-born, their genealogies by their clans, by their fathers' house, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,



Num 1:21 those who were registered of the tribe of Re'ubēn were forty-six thousand five hundred.

Num 1:22 From the children of Shim'on, their genealogies by their clans, by their fathers' house, of those who were registered, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,



Num 1:23 those who were registered of the tribe of Shim'on were fifty-nine thousand three hundred.

Num 1:24 From the children of Gad, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:25 those who were registered of the tribe of Gad were forty-five thousand six hundred and fifty.

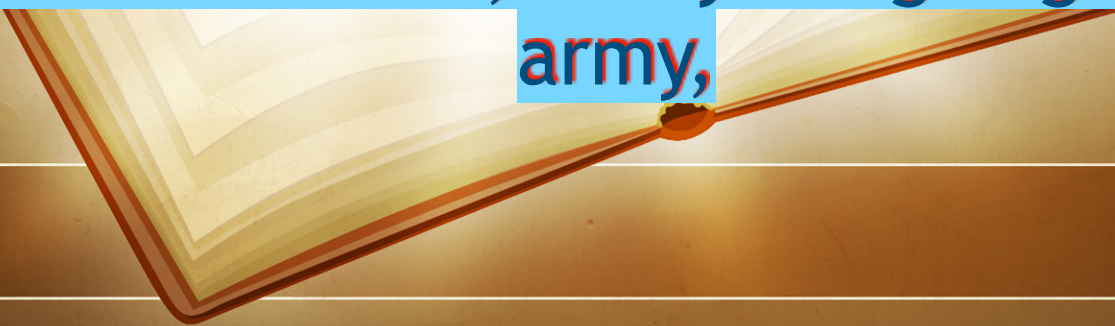
Num 1:26 From the children of Yehudah, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:27 those who were registered of the tribe of Yehudah were seventy-four thousand six hundred.

Num 1:28 From the children of Yissaskar, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:29 those who were registered of the tribe of Yissaskar were fifty-four thousand four hundred.

Num 1:30 From the children of Zebulun, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,



Num 1:31 those who were registered of the tribe of Zebulun were fifty-seven thousand four hundred.

Num 1:32 From the sons of Yoseph, the children of Ephrayim, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:33 those who were registered of the tribe of Ephrayim were forty thousand five hundred.

Num 1:34 From the children of Menashsheh, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:35 those who were registered of the tribe of Menashsheh were thirty-two thousand two hundred.


Num 1:36 From the children of Binyamin, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:37 those who were registered of the tribe of Binyamin were thirty-five thousand four hundred.

Num 1:38 From the children of Dan, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:39 those who were registered of the tribe of Dan were sixty-two thousand seven hundred.

Num 1:40 From the children of Asher, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,




Num 1:41 those who were registered of the tribe of Asher were forty-one thousand five hundred.

Num 1:42 From the children of Naphtali, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:43 those who were registered of the tribe of Naphtali were fifty-three thousand four hundred.

Num 1:44 These were those registered, whom Mosheh and Aharon registered, with the leaders of Yisra'ěl, twelve men, each one for his father's house.



Num 1:45 And all those that were registered of the children of Yisra'ěl, by their fathers' houses, from twenty years old and above, everyone going out to the army in Yisra'ěl,

Num 1:46 all those that were registered were six hundred and three thousand five hundred and fifty.

Levites Exempted


Num 1:47 But the Lěwites were not registered among them by their fathers' tribe,

Num 1:48 because יהוה had spoken to Mosheh, saying,

Num 1:49 “Only the tribe of Lěwi you do not register, nor take a census of them among the children of Yisra'ěl.

“Instead, appoint the Lěwites over the Dwelling Place of the Witness, over all its furnishings, and over all that belongs to it. They bear the Dwelling Place and all its furnishings, and they attend to it, and camp around the Dwelling Place.

Num 1:51 “And when the Dwelling Place is to go forward, the Lěwites take it down. And when the Dwelling Place is to be set up, the Lěwites set it up. And the stranger who comes near is put to death.

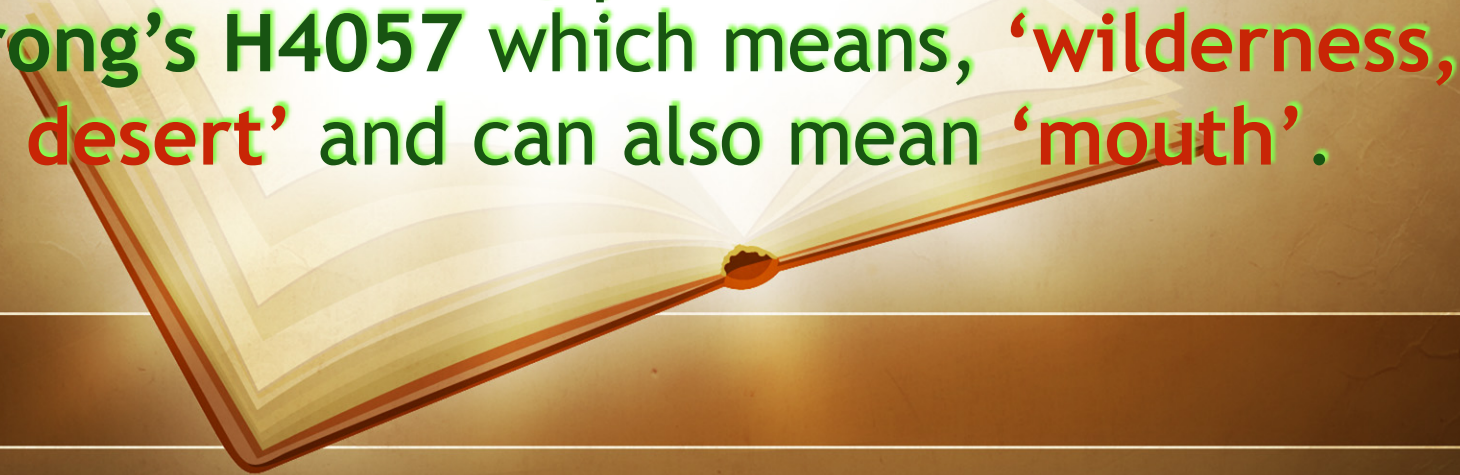


Num 1:52 “And the children of Yisra’ěl shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions,

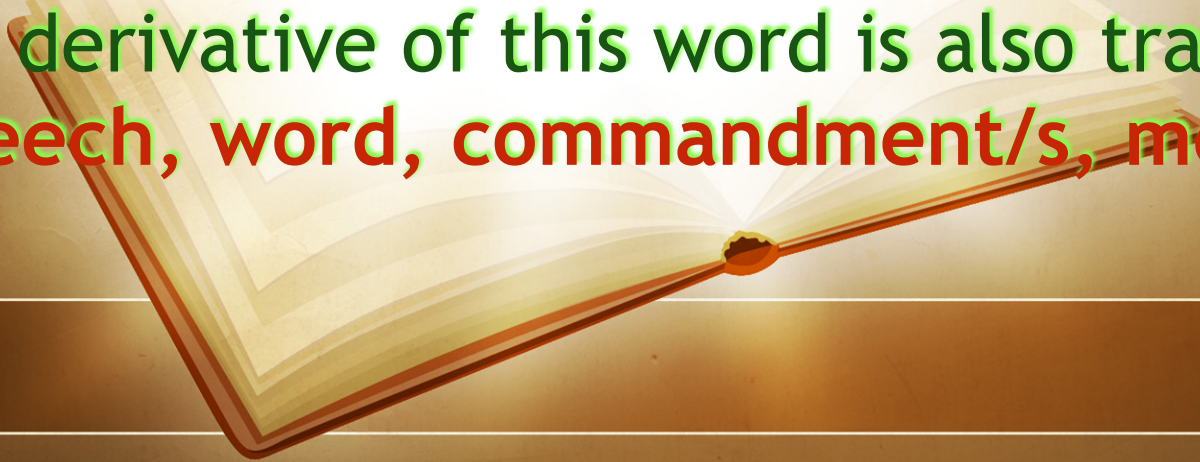
Num 1:53 but let the Lěwites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra’ěl. And the Lěwites shall guard the duty of the Dwelling Place of the Witness.”

Num 1:54 And the children of Yisra’ěl did according to all that יהוה commanded Mosheh, so they did.

The Hebrew word that is translated as 'in the wilderness' is **בְּמִדְבָּר** - **Bemidbar**, which is the name of this 4th Book of the Torah and comes from the root word - **מִדְבָּר** **midbar** (mid-bawr')- **Strong's H4057** which means, **'wilderness, desert'** and can also mean **'mouth'**.



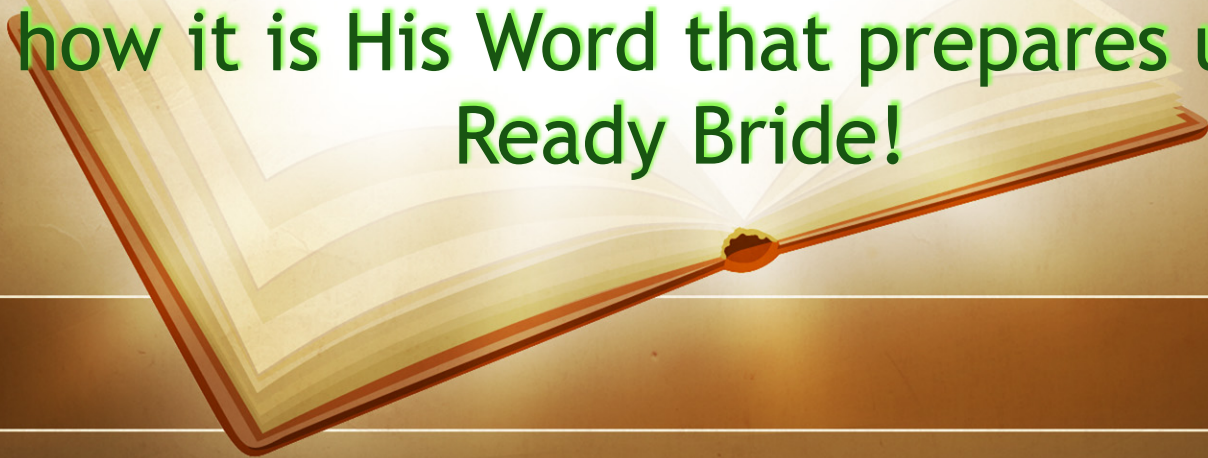
This word comes from the primitive root - דָּבַר -
dabar (daw-bar')- Strong's H1696 which means,
**'to speak, command, counsel, declare,
proclaimed, converse, warn, threaten, promise'**
and a derivative of this word is also translated as
'speech, word, commandment/s, message'.



What is worth taking note of, is that the 5th book of the Torah (Deuteronomy), which, in Hebrew, is called “DEBARIM” - דְּבָרִים, is the plural of the word דָּבָר **dabar** - Strong’s H1697.

The Word of Elohim (which includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness and causes us to be a people who have ears to hear the very Word that has been made abundantly available to us by the Blood of Messiah!!!

As we consider this word - דְּבָרִים Debarim - the plural of the word דָּבָר davar - Strong's H1697, in the ancient pictographic script, we are able to recognize the importance of the Word of Elohim, and how it is His Word that prepares us as His Ready Bride!




In the ancient script the word דְּבָרִים Debarim,
looks like this:



𐤁 𐤅 𐤃 𐤏 𐤍

Dalet - דָּ:




The ancient script has this letter as  and is pictured as a **‘tent door’**. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so, this speaks of an **‘access point’**.


It can also carry the meaning of **‘dangle’** or hanging, as the tent door would hang from the roof pole of the tent. It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of **יהוה**.

Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - בָּ:

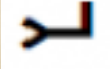
The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognize that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh - ר:


The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **‘chief, top, beginning or first’**. It means **‘top’**, as in the top or head of a body, and **‘chief’**, as in a head of a tribe or people; as well as the one who rules the people.

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod - י:

The ancient script has this letter as  which is ‘**an arm and hand**’, and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!

Mem - ׀:

The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים
Debarim - in the ancient pictographic text, we are
able to grasp a fuller understanding of the
importance of the Words of Elohim, and we are
able to see from the collection of these letters the
following:



**AS WE COME TO THE DOOR (MESSIAH), AND
GUARD HIS APPOINTED TIMES/FEASTS THAT
ARE COMMANDED FOR THE HOUSE/DWELLING
PLACE OF ELOHIM, WE SUBMIT UNDER THE
HEAD OF THE HOUSE/BODY, FOR IT IS BY HIS
OUTSTRETCHED ARM AND HAND THAT WE
ARE DELIVERED OUT OF THE NATIONS AND
CLEANSED TO BE A SET-APART BRIDE, THAT
SUBMITS TO THE COMPLETE AUTHORITY OF
THE WORDS OF OUR MASTER AND KING!**

The reason for me highlighting this word, in the ancient pictographic lettering, is to highlight how important it is for us to have ears to hear the Word of Elohim!

The meaning of Bemidbar, as mentioned, means ‘in the wilderness’ and the literal meaning of this actually carries the idea or concept of ‘The place of words’ or ‘The place of speaking’.

What we can learn, straight away from the setting of this Book, is this:

IT IS TIME TO LISTEN!

It is here, in the wilderness, where Yisra'el learned to 'hear' the 'voice' of יהוה and be in the necessary place to listen to what was spoken through Mosheh.

Often, we find that many have the notion that the 'Wilderness' of Scripture is a vast expanse of nothingness and is simply just a deserted wasteland; however, this is not the case as there were various kinds of terrain that Yisra'el had to travel through, during their wilderness wanderings.

What we do recognize is that the wilderness was more an uninhabited and more uncultivated land than just simply a bare and barren desert. There were uninhabited plains, as well as forested areas, as well as desert areas and lush 'wadis' or places of refreshing springs and waterfalls.

What the **'wilderness journeys'** can teach and represent for us is the **'uncharted territory'** that we encounter on our way home from exile!



“What was the purpose of the wilderness?”, is a question that many often ask and we find the answer in:

Debarim/Deuteronomy 8:15-16 “who led you through that great and awesome wilderness - fiery serpents and scorpions and thirst - where there was no water, who brought water for you out of the flinty rock, 16 who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end...”

As we see from the above two verses, it was clear that there was a need to take Yisra'ěl through the Wilderness:

1 - To feed them 'food' (manna) - which their fathers did not know!!!

It was during the Wilderness that יהוה let 'manna' be His sufficient provision for food for Yisra'ěl:

Shemoth/Exodus 16:14-15 "And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. 15 And the children of Yisra'ěl saw, and they said to each other, "What is it?" For they did not know what it was. And Mosheh said to them, "It is the bread which יהוה has given you to eat."

In Scripture, the Hebrew word that is translated as 'manna' comes from the root word מַן man (mawn)- Strong's H4478 which literally means, 'what or what is this', and so the bread provided for them from Heaven became known as 'manna' - A bread that their fathers had not known.

Their fathers had not known this peculiar substance and this was totally new for this nation who was led into the Wilderness and in need of food. Each person was to gather their portion each day, except for the Sabbath day as they would gather twice as much on the 6th day for the provision on Sabbath.

As a people who had been enslaved and under great oppression in Mitsrayim, they had to learn very quickly the need to put their complete trust in יהוה for their every need as they walked in this new found 'freedom' from slavery, where even the food was different.

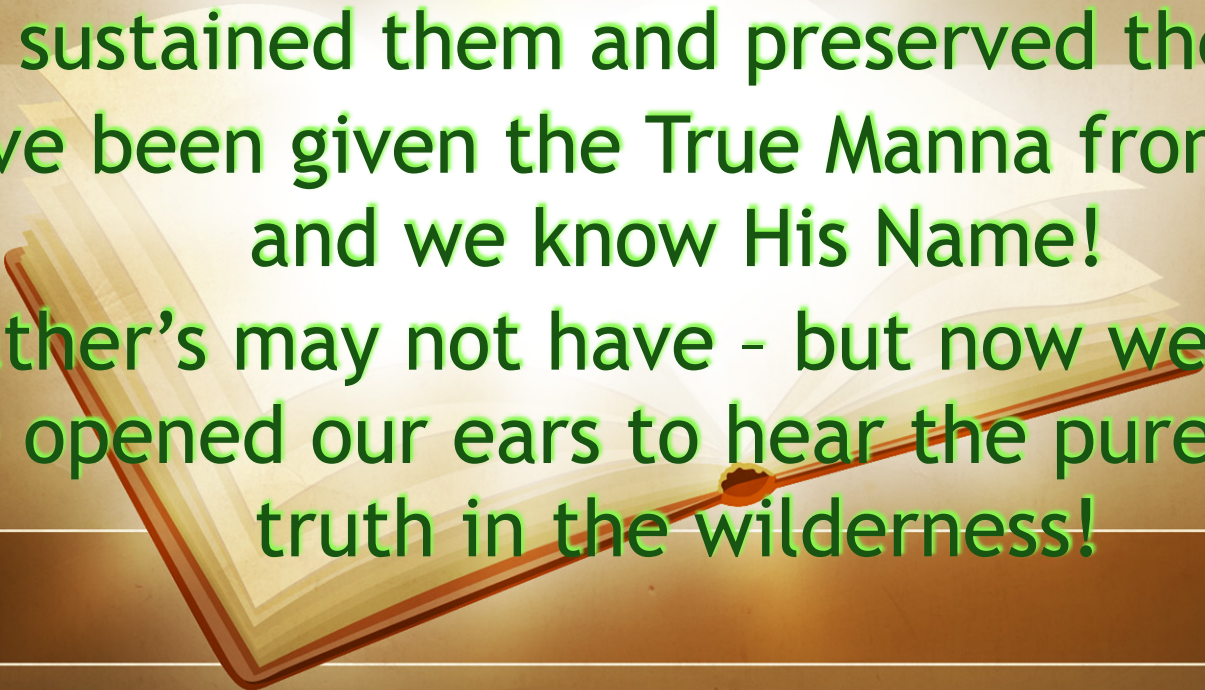
Today, it is the same with us who have come out of the enslavement to man-made dogmas and traditions; and our exit from many systems of man-made worship has caused us to be taken into a wilderness journey, of sorts, and it is here where we begin to 'eat' bread that we never ate before - bread that our fathers never knew, as we begin to discover the wonder, joy and true nourishment that the Torah brings to our daily life, teaching us how we are to walk wholeheartedly in Messiah, The Living Torah!

יהושע tells us that He is the 'Bread of Life' and all who come to Him shall not go hungry!

This 'manna' that their fathers knew not is what sustained them and preserved them.

We have been given the True Manna from Heaven - and we know His Name!

Our father's may not have - but now we do, as we have opened our ears to hear the pure voice of truth in the wilderness!



2 - In order to humble you and try you!

A - humble you - the word 'humble', in Hebrew, is עָנָה anah (aw-naw')- Strong's H6031 and means, **'to be bowed down, afflicted, humbled'**.

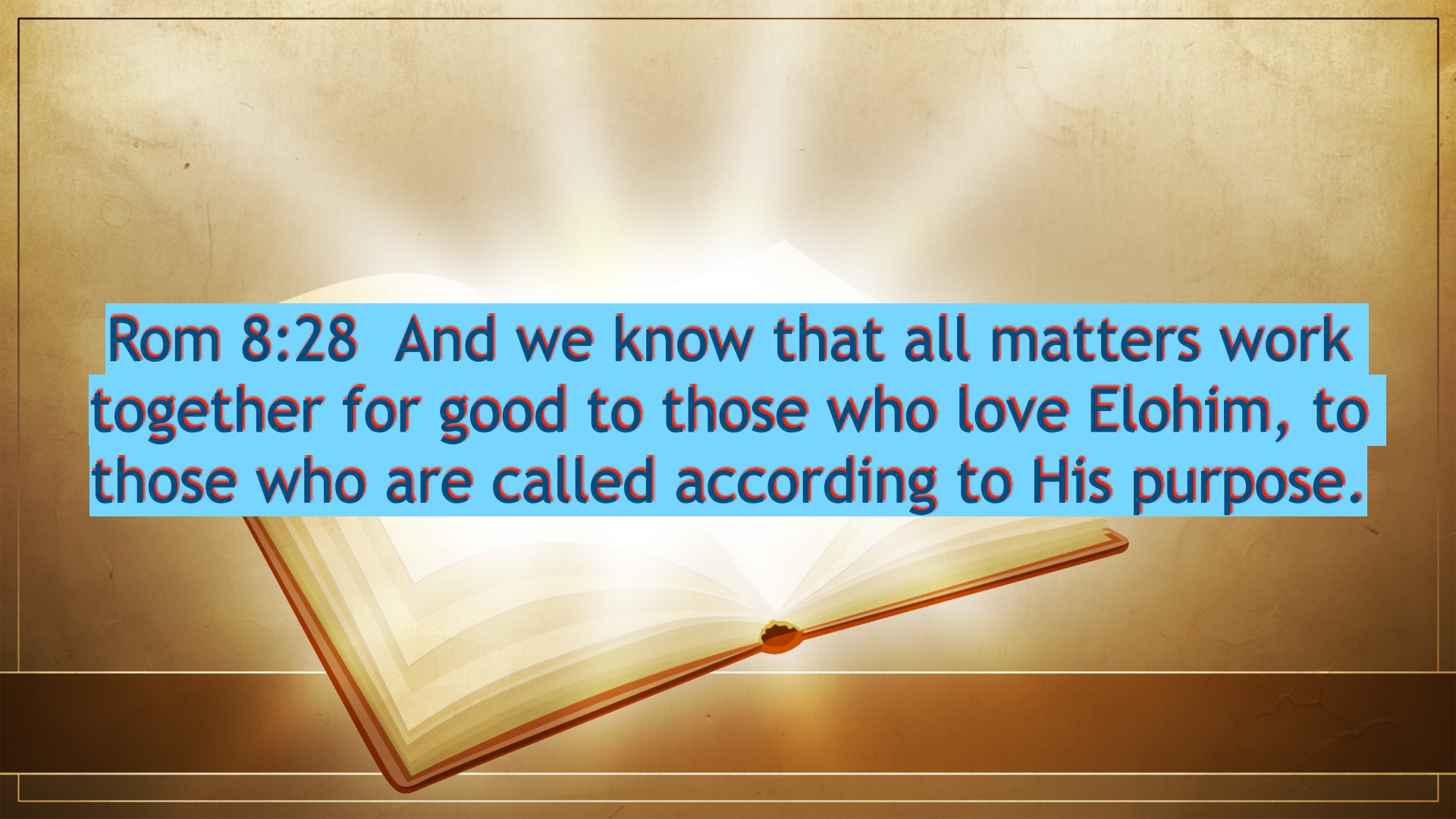
This carries the understanding of being 'grounded' as well as the ability to 'pay close attention' and open one's ears to hear! It carries the concept of denying oneself and submitting to Elohim as you understand and are aware of one's status before an Almighty Elohim!

The wilderness is a place of being humbled and taught to listen carefully, as well as a place where Elohim shall:

B - Try you - the word used for 'try' is נָסָה nasah (naw-saw')- Strong's H5254 which means, 'to test, try, prove, put to the test'.

Testing is a necessary part of being made into the One Bread of the body of Messiah, and this is done in the wilderness of uncharted territory where we are to absolutely rely on יהוה.

It is during the wilderness that we find ourselves in a place of being able to 'hear' the Word and be fed with the good 'manna' and recognize that we are to be a hearing and doing people.



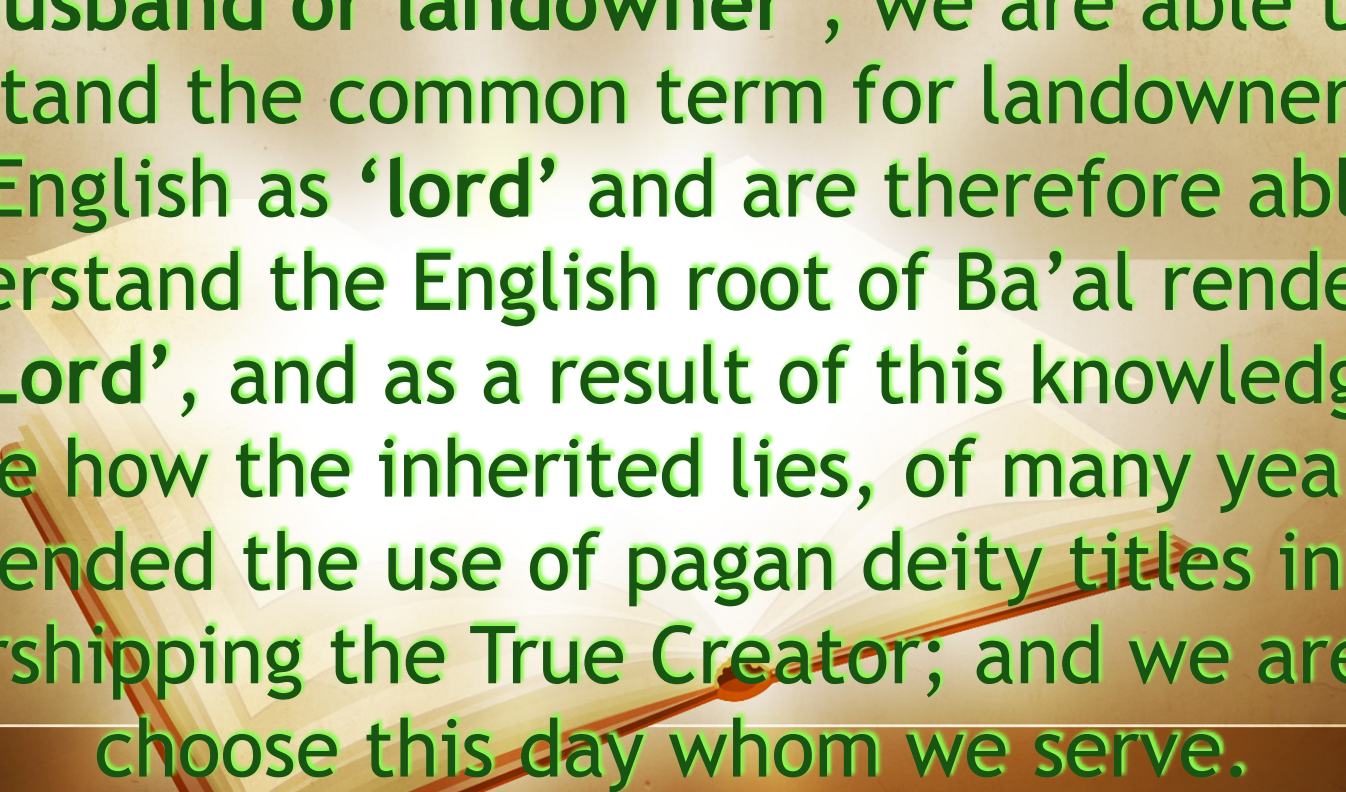
Rom 8:28 And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.

We see how it is **יהוה** who ‘lures’ us into the Wilderness so that He can speak to us tenderly and bring us to a place where we do not have the ‘noise’ of the world and man’s theologies drowning out the Truth!

Hoshĕa/Hosea 2:14-16 “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, 15 and give to her vineyards from there, and the Valley of Aĕor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim. 16 “And it shall be, in that day,” declares **יהוה**, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’”

“You will call Me Husband.... And no longer My Ba’al!!!”

This is clear - the word used here for ‘My Ba’al’ in Hebrew is בַּעֲלִי Ba’ali - which means, ‘my Master’ and comes from the word בַּעַל ba’al (bah’-al)- Strong’s H1167 which means, ‘owner, lord, master, land owner’, and at its root form it means, ‘to marry, rule over, husband’, and from this we also see this word being the physical name of Ba’al (bah’-al)- בַּעַל Strong’s H1168 which was the name of the false heathen Phoenician deity.



In Hebrew, with this being the term for ‘master, husband or landowner’, we are able to understand the common term for landowner in the old English as ‘lord’ and are therefore able to understand the English root of Ba’al rendering ‘The Lord’, and as a result of this knowledge, we can see how the inherited lies, of many years, has blended the use of pagan deity titles into worshipping the True Creator; and we are to choose this day whom we serve.

This is the same thing that Ĕliyahu asked Yisra'ěl on Mount Karmel:

Melakim Aleph/1 Kings 18:21 “And Ĕliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba'al, follow him.” But the people answered him not a word.”

If we translate the Hebrew of the highlighted text correctly into English we would better have the following:

If יהוה is Elohim, follow Him; and if The Lord, follow him.

When looking at Hoshĕa/Hosea 2:14-16 we are also able to further understand what is happening in these last days, as we recognize how יהוה is luring His Bride into the wilderness, in order to speak to her heart and have Her return to Him and come back to Her 'first love'.

And those that respond to this call and come out of the lies and traditions of men, and guard the Sabbath and Feasts of יהוה, will learn to hear the voice of the Bridegroom and call on Him as Husband and no longer as Master, as total intimacy is lived out through loving obedience to His commands, which had for far too long been cast aside!

Messiah makes it clear that many will come in that day and say 'Master, Master did we not...':

Lukas/Luke 13:25-28 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’ 26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ 27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’ 28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya‘aqob and all the prophets in the reign of Elohim, and yourselves thrown outside.”

Knowing our Elohim as Husband and not only as Master, is brought forth as a result of a loving relationship that obeys the Master's voice:

Lukas/Luke 6:46 "But why do you call Me 'Master, Master,' and do not do what I say?"

We who guard the commands of Elohim are able to draw closer to Him and in keeping His Appointed Times and His commands we are able to learn and understand 'His business', no longer being called 'servants' but 'friends':

Yohanan/John 15:15 "No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you."

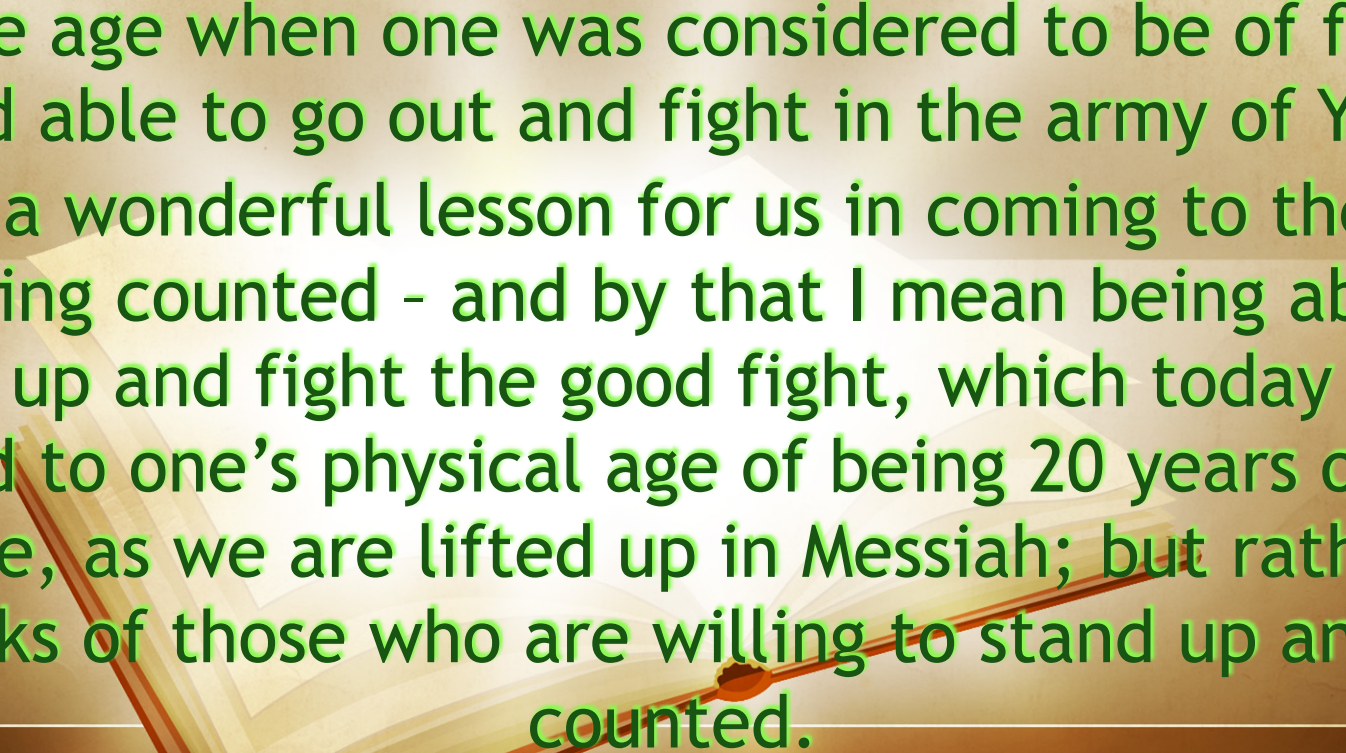
A Census of Israel's Warriors

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Num 1:3 from twenty years old and above,
everyone going out to the army in Yisra'ěl.
Number them by their divisions, you and Aharon.
Num 1:4 “And a man from every tribe should be
with you, each one the head of his father’s house.





What we also recognize here, is that 20 years of age was the age when one was considered to be of fighting age and able to go out and fight in the army of Yisra'el. This is a wonderful lesson for us in coming to the point of being counted - and by that I mean being able to stand up and fight the good fight, which today is not limited to one's physical age of being 20 years old and above, as we are lifted up in Messiah; but rather it speaks of those who are willing to stand up and be counted.



We have been dealing a lot with the concept of counting, in light of the season of the counting of the omer and so, when a census or count is taken up of the Bride of Messiah, we clearly see that those who sit idly by will not be counted among Yisra'el!

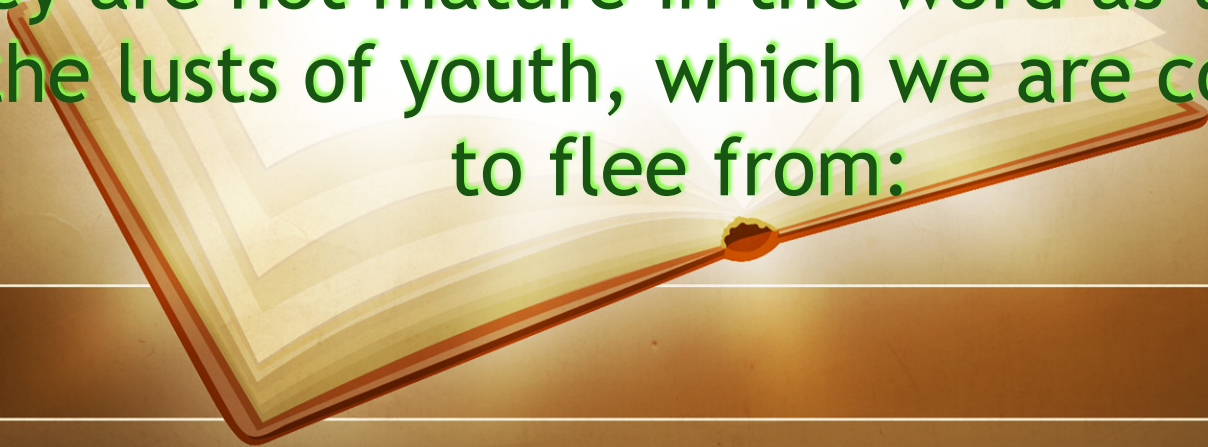
'Pew-warmers' are not counted!!!

Sha'ul told Timotiyos in:

Timotiyos Aleph/1 Timothy 4:12 “Let no one look down on your youth, but be an example to the believers in word, in behaviour, in love, in spirit, in belief, in cleanliness.”

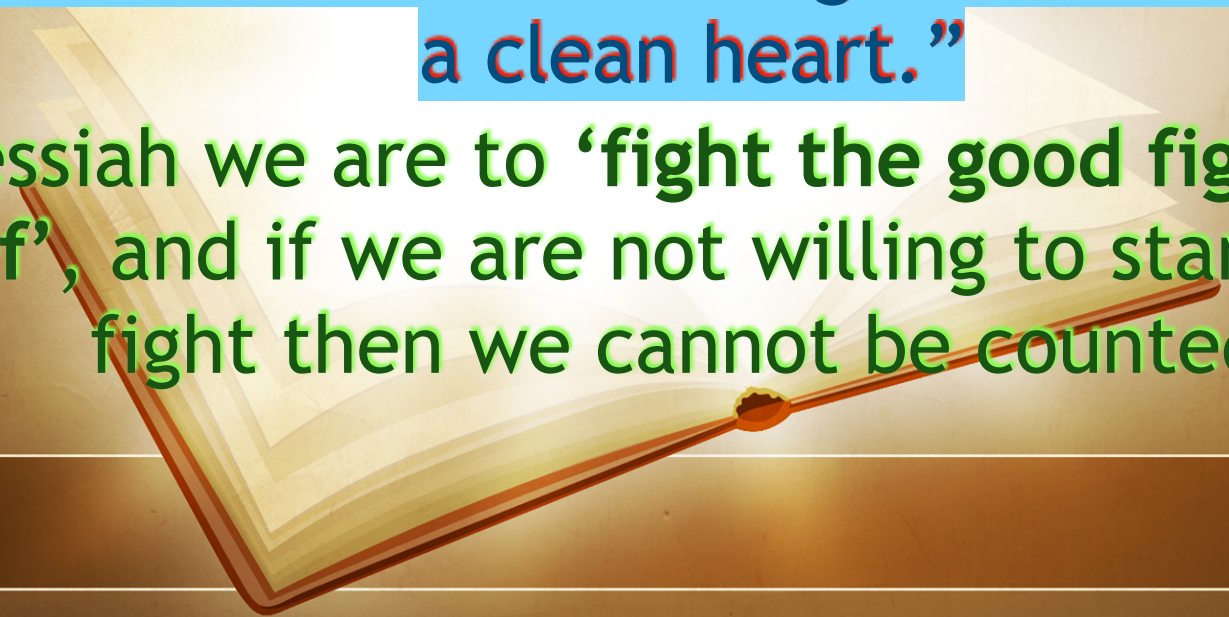


Here we see that maturity in being able to be a good and faithful soldier in Messiah is not always linked to one's physical age, as there are many people today who are well over 20 years of age, yet they are not mature in the word as they follow after the lusts of youth, which we are commanded to flee from:



Timotiyos Bět/2 Timothy 2:22 “And flee from the lusts of youth, but pursue righteousness, belief, love, peace with those calling on the Master out of a clean heart.”

In Messiah we are to ‘fight the good fight of the belief’, and if we are not willing to stand up and fight then we cannot be counted!



Num 1:5 “And these are the names of the men who stand with you. From Re’uběn: Elitsur, son of Sheděy’ur.

Num 1:6 “From Shim’on: Shelumi’ěl, son of Tsurishaddai.

Num 1:7 “From Yehudāh: Naḥshon, son of Amminadab.

Num 1:8 “From Yissaskar: Nethan’ěl, son of Tsu’ar.

Num 1:9 “From Zebulun: Eliyab, son of Hēlon.

Num 1:10 “From the sons of Yosēph: From Ephrayim: Elishama, son of Ammihud. From Menashsheh: Gamli’ēl, son of Pedahsur.

Num 1:11 “From Binyamin: Abidan, son of Gid’oni.

Num 1:12 “From Dan: Aḥi’ezer, son of Ammishaddai.

Num 1:13 “From Ashēr: Paḡ’i’ěl, son of Okran.

Num 1:14 “From Gaḡ: Elyasaph, son of De’u’ěl.

Num 1:15 “From Naphtali: Aḥira, son of Ěnan.”

Num 1:16 These are the ones called from the congregation, leaders of their fathers’ tribes, heads of the thousands of Yisra’ěl.

Num 1:17 And Mosheh and Aharon took these men
who were called by name,

Num 1:18 and they assembled all the
congregation together on the first day of the
second new moon. And they declared their
ancestry by clans, by their fathers' houses,
according to the number of names, from twenty
years old and above, each one head by head.

Verse 17 - Mosheh and Aharon took these men who were called by name!

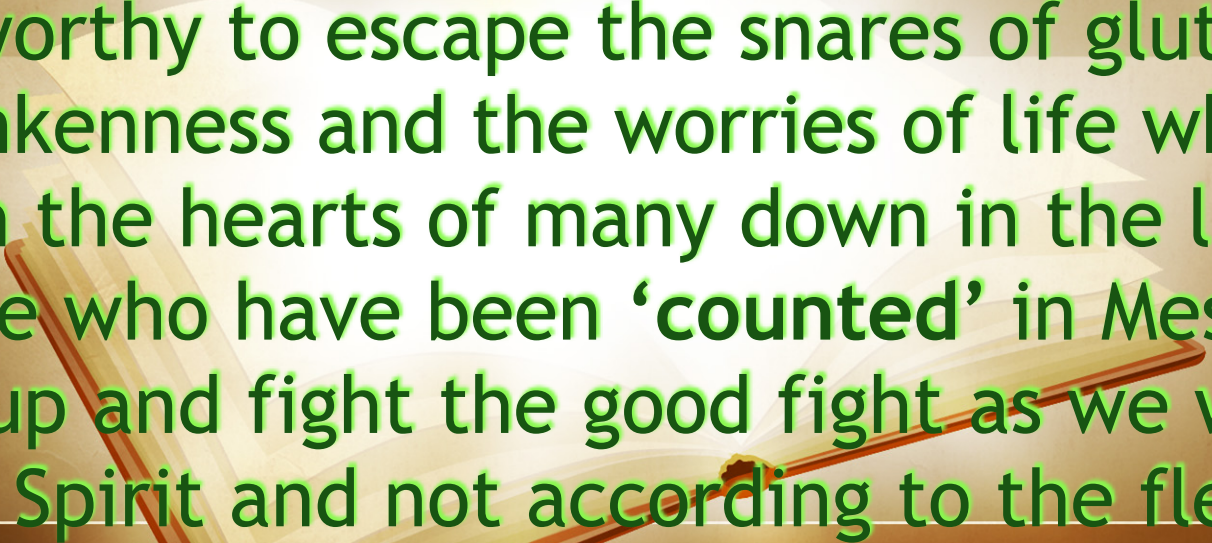
What we see here, is that these men were hand-picked, chosen and called by name, and as we look at the picture of what is being presented here, of those who are counted as leaders, is that Mosheh (Torah) and Aharon (High Priest), together, represent for us our High Priest, King and Saviour - **יהושע** Messiah - the True Living Torah, who has called us by name:

Yeshayahu/Isaiah 43:1 “But now, thus said יהוה, your Creator, O Ya’aqob, and He who formed you, O Yisra’el, “Do not fear, for I have redeemed you. I have called you by your name, you are Mine.”

Yoḥanan/John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.”


Luqas/Luke 21:36 “Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam.”

In taking careful heed to our Master's words, we are to be found being a people who are called by His Name to also being a people who are counted worthy to escape the snares of gluttony, drunkenness and the worries of life which will weigh the hearts of many down in the last days - and we who have been 'counted' in Messiah must stand up and fight the good fight as we walk in the Spirit and not according to the flesh!



Num 1:19 As יהוה commanded Mosheh, so he registered them in the Wilderness of Sinai.

Num 1:20 And the children of Re'ubĕn, Yisra'ĕl's first-born, their genealogies by their clans, by their fathers' house, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,



Num 1:21 those who were registered of the tribe of Re'ubēn were forty-six thousand five hundred.

Num 1:22 From the children of Shim'on, their genealogies by their clans, by their fathers' house, of those who were registered, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,

Num 1:23 those who were registered of the tribe of Shim'on were fifty-nine thousand three hundred.

Num 1:24 From the children of Gad, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:25 those who were registered of the tribe of Gad were forty-five thousand six hundred and fifty.

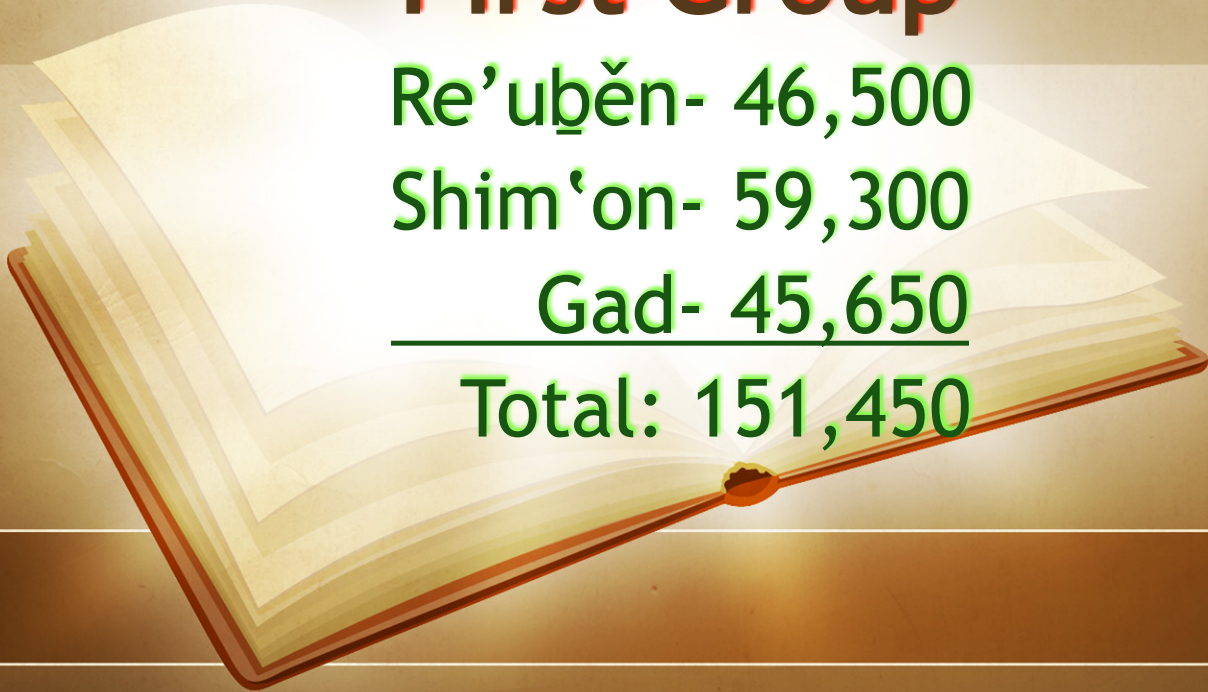
First Group

Re'uběn- 46,500

Shim'on- 59,300

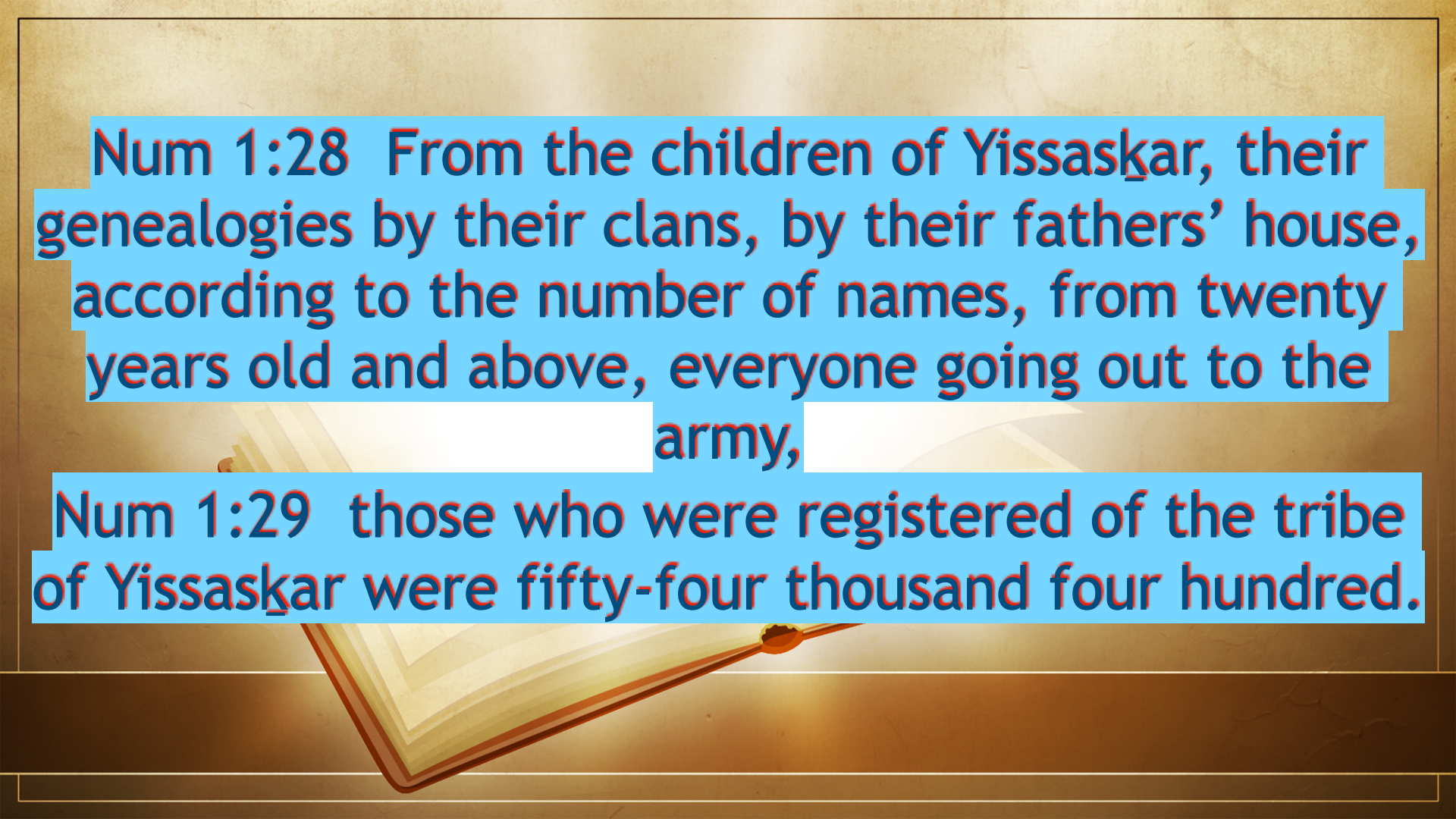
Gad- 45,650

Total: 151,450



Num 1:26 From the children of Yehudah, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:27 those who were registered of the tribe of Yehudah were seventy-four thousand six hundred.

The background features a stylized illustration of an open book with a quill pen resting on its pages. The book is rendered in a light, golden-brown color, and the quill is positioned diagonally across the lower half of the image. The overall aesthetic is that of an antique or historical document.

Num 1:28 From the children of Yissaskar, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:29 those who were registered of the tribe of Yissaskar were fifty-four thousand four hundred.

Num 1:30 From the children of Zebulun, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:31 those who were registered of the tribe of Zebulun were fifty-seven thousand four hundred.

Second Group

Yehudāh- 74,600

Yissaskār- 54,400

Zebulun- 57,400

Total: 186,400



Num 1:32 From the sons of Yosěph, the children of Ephrayim, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:33 those who were registered of the tribe of Ephrayim were forty thousand five hundred.

Num 1:34 From the children of Menashsheh, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:35 those who were registered of the tribe of Menashsheh were thirty-two thousand two hundred.

Num 1:36 From the children of Binyamin, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:37 those who were registered of the tribe of Binyamin were thirty-five thousand four hundred.

Third Group

Yosēph- 40,500

Menashsheh- 32,200

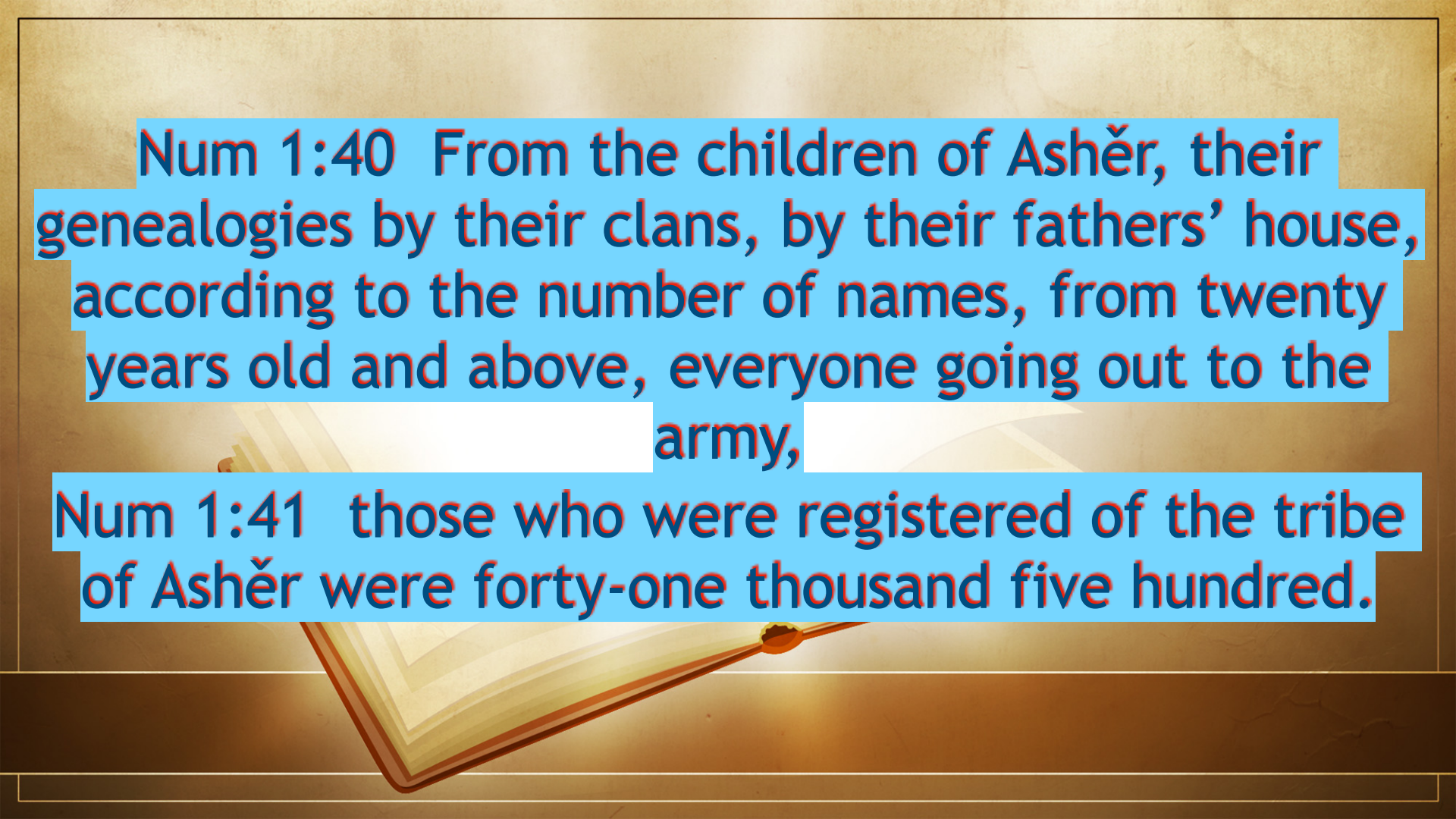
Binyamin- 35,400

Total: 108,100



Num 1:38 From the children of Dan, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:39 those who were registered of the tribe of Dan were sixty-two thousand seven hundred.



Num 1:40 From the children of Ashër, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:41 those who were registered of the tribe of Ashër were forty-one thousand five hundred.

Num 1:42 From the children of Naphtali, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Num 1:43 those who were registered of the tribe of Naphtali were fifty-three thousand four hundred.

Forth Group

Dan- 62,700

Ashěr- 41,500

Naphtali- 53,400

Total: 157,600

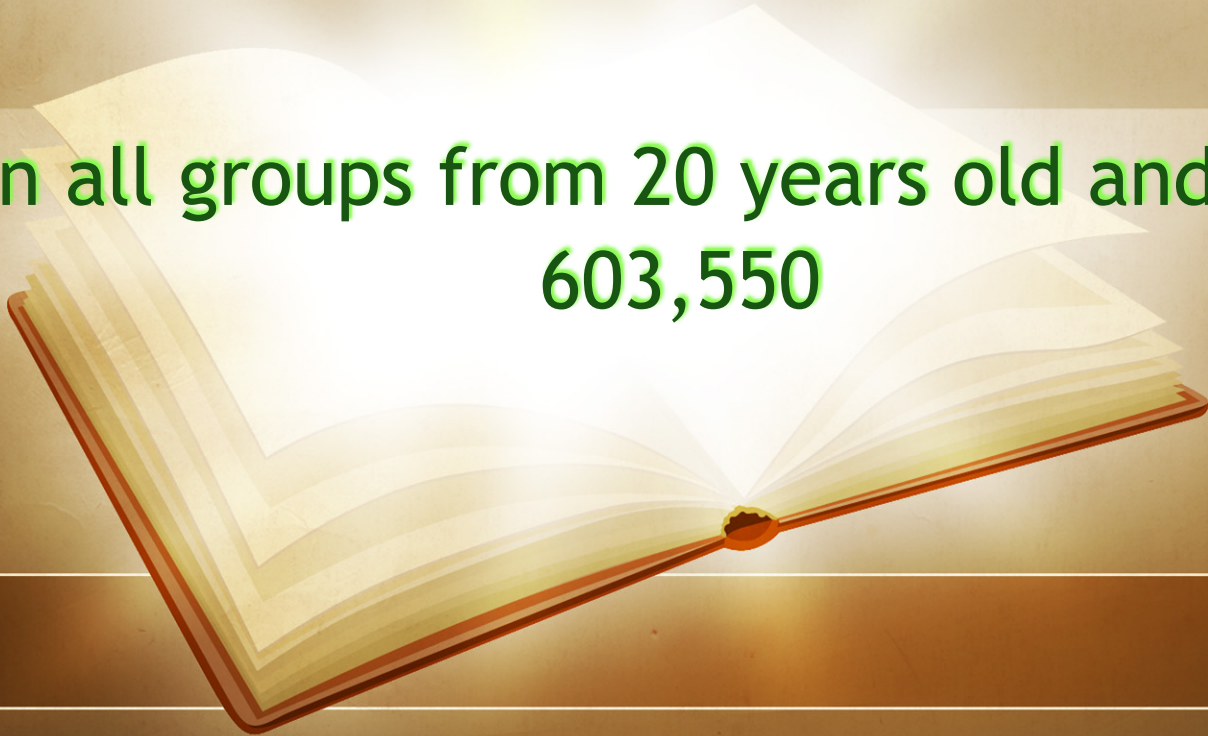


Num 1:44 These were those registered, whom Mosheh and Aharon registered, with the leaders of Yisra'ěl, twelve men, each one for his father's house.

Num 1:45 And all those that were registered of the children of Yisra'ěl, by their fathers' houses, from twenty years old and above, everyone going out to the army in Yisra'ěl,

Num 1:46 all those that were registered were six hundred and three thousand five hundred and fifty.

Total in all groups from 20 years old and upward is
603,550



Levites Exempted

Num 1:47 But the Lěwites were not registered among them by their fathers' tribe,

Num 1:48 because יהוה had spoken to Mosheh, saying,

Num 1:49 “Only the tribe of Lěwi you do not register, nor take a census of them among the children of Yisra'ěl.

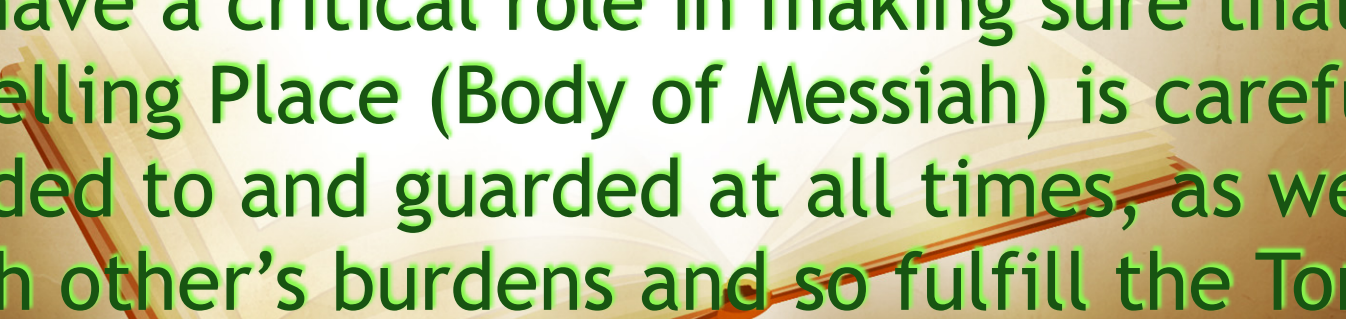
Lěwi was not registered among the children of Yisra'ěl, nor were they to be part of the census of Yisra'ěl.

Instead they were appointed over the Dwelling Place - to attend to it and bear it and camp around the Dwelling Place.

They were the only ones who were permitted to take it down and set it up.

This is a great lesson for us in that we cannot 'play' with the presence of יהוה, which the Dwelling Place represents for us.

We are a royal priesthood, chosen in Messiah to tend to the Dwelling Place and all its furnishings. We are the Dwelling Place of the Most-High, who are being built up in Messiah as Living Stones and we have a critical role in making sure that the Dwelling Place (Body of Messiah) is carefully attended to and guarded at all times, as we bear each other's burdens and so fulfill the Torah.



Num 1:50 “Instead, appoint the Lěwites over the Dwelling Place of the Witness, over all its furnishings, and over all that belongs to it. They bear the Dwelling Place and all its furnishings, and they attend to it, and camp around the Dwelling Place.

Num 1:51 “And when the Dwelling Place is to go forward, the Lěwites take it down. And when the Dwelling Place is to be set up, the Lěwites set it up. And the stranger who comes near is put to death.

Num 1:52 “And the children of Yisra’ěl shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions,

Num 1:53 but let the Lěwites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra’ěl. And the Lěwites shall guard the duty of the Dwelling Place of the Witness.”

Num 1:54 And the children of Yisra’ěl did according to all that יהוה commanded Mosheh, so they did.

Verse 52 - each tribe is to camp according to their divisions and everyone by his own banner.

What we can recognize here, is that every tribe had a different banner and what this pictures for us today, is that while we may all be a part of the full body of Messiah, we ought to recognize that we may not all be the same, in terms of our gifting's and callings and we should respect each other, as we recognize that each part of the body needs the other, as we cannot all be the foot or the hand or the eye etc.

Verse 53 - intercession is critical

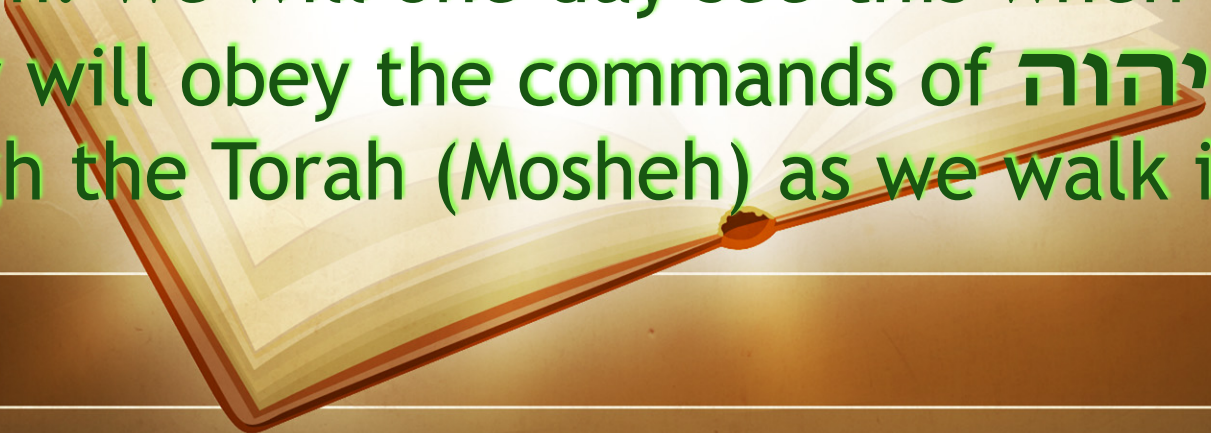
The role of the Lěwites, among other duties, was to ensure that they camped around the Dwelling place so that the wrath of Elohim would not be unleashed upon Yisra'ěl.

This they had certainly learned during the rebellion against Mosheh and Aharon, when Lěwi stood up for יהוה, and were then set-apart to יהוה to take the place of the firstborn.

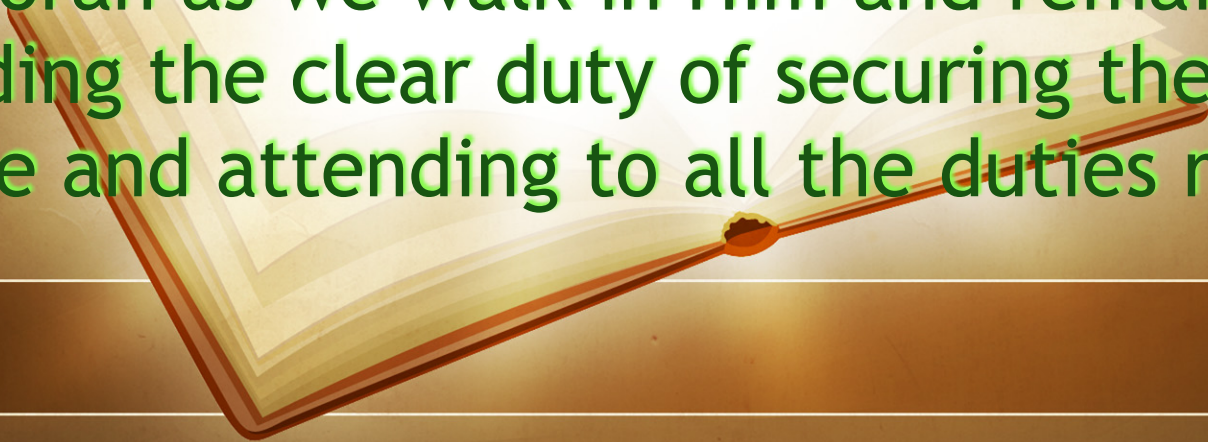
What we must clearly see being pictured for us here, is the necessity of praying for one another and this we ought to be doing daily, showing that we are in fact **'camped out'** around His Dwelling Place and not just paying a brief visit, but rather that our lives are filled with praying for the set-apart ones, never ceasing to pray but giving thanks in all of our petitions and praise unto **יהוה**.

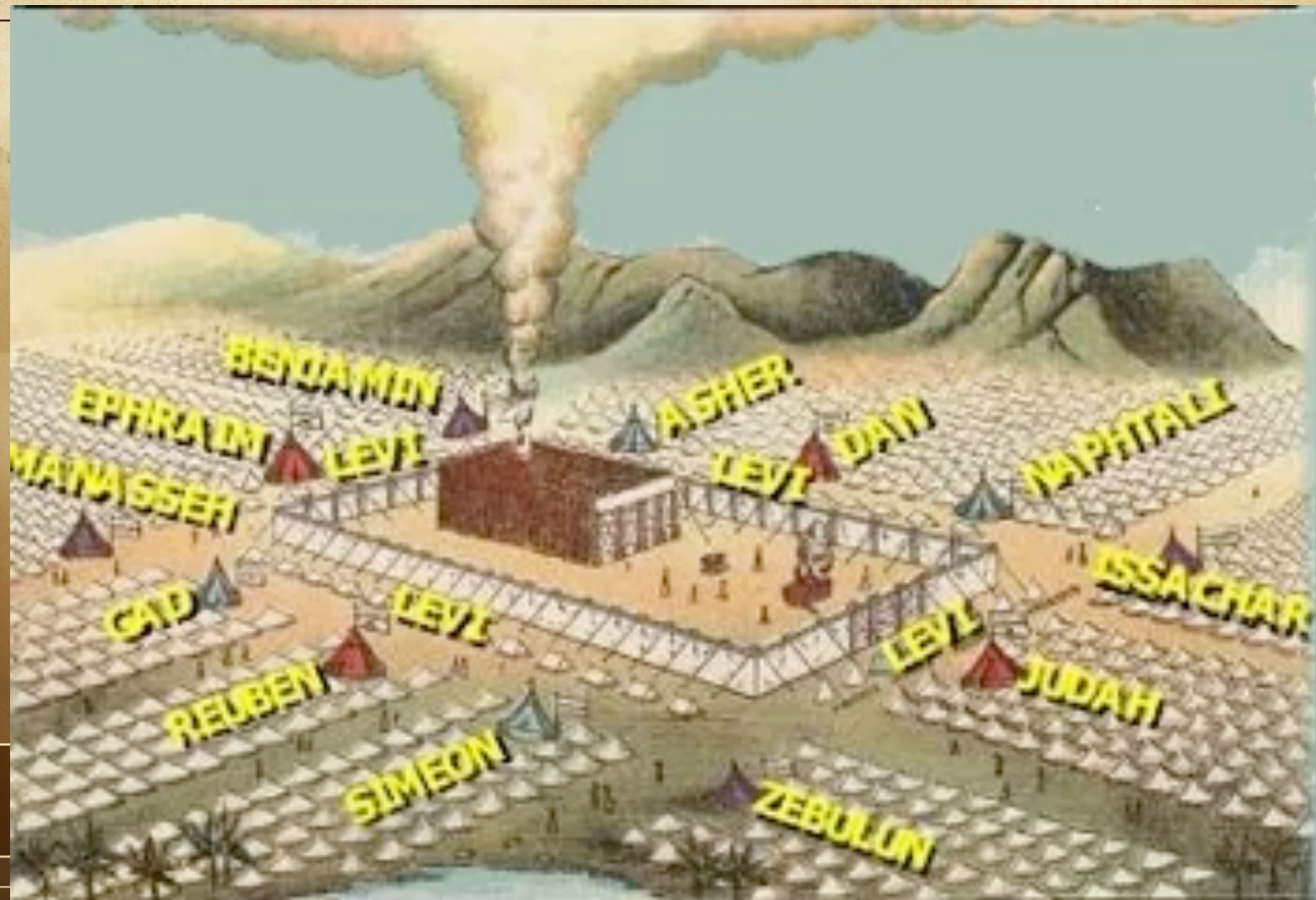
Verse 54 - All Yisra'ěl did as commanded!

This is a wonderful compliment we see being given here in Scripture - a time when all Yisra'ěl actually obeyed all that **יהוה** commanded Mosheh. We will one day see this when the whole body will obey the commands of **יהוה** as given through the Torah (Mosheh) as we walk in Messiah.



The instructions (Torah) of יהוה for His set-apart people was given through Mosheh and revealed by the life, death and resurrection of Messiah. Messiah came to show us how we can fully walk in the Torah as we walk in Him and remain in Him, guarding the clear duty of securing the Dwelling Place and attending to all the duties required.





CHAPTER 2

Arrangement of the Camp

Num 2:1 And יהוה spoke to Mosheh and to Aharon, saying,

Num 2:2 “The children of Yisra’ël are to camp, each one by his own banner, beside the sign of his father’s house. Let them camp around the Tent of Appointment at a distance.”

Num 2:3 And on the east side, towards sunrise: those of the banner of the camp of Yehudāh camp according to their divisions. And the leader of the children of Yehudāh: Naḥshon, son of Amminadab.

Num 2:4 And his army with their registered ones: seventy-four thousand six hundred.

Num 2:5 And those camping next to him is the tribe of Yissaskar, and the leader of the children of Yissaskar: Nethan'ěl, son of Tsu'ar.

Num 2:6 And his army with its registered ones:
fifty-four thousand four hundred.

Num 2:7 Then the tribe of Zebulun, and the leader
of the children of Zebulun: Eliyab, son of Hēlon.

Num 2:8 And his army with its registered ones:
fifty-seven thousand four hundred.

Num 2:9 All the registered ones of the camp of
Yehudah, according to their divisions: one hundred
and eighty-six thousand four hundred. These
depart first.

CHAPTER 2

The encampments of Yisra'ěl:

Here in chapter 2 we are now given the order of encampment and we see how each side is grouped into 3 tribes under the head of one of the 3.

The following is the order of encampments, which you can see as laid out in the picture below, and when looking at the tribal encampments we are able to see the prophetic insight of the work of Messiah as we see the order of the listings, going from East - South - West - North:

1 - The East Side:

Yehudah - Yissaskar - Zebulun - Total for east side =
186,400

What is interesting and worth taking note of, is that the term for 'east', in the Hebrew, is **קֶדֶם** **qedem** (keh'-dem)-
Strong's H6924 which means, '**east**' and is also understood to have the meaning of '**former, ancient, before, old**' as well as carrying the meaning of '**forward, everlasting**'.

The concept of 'east', in the Hebrew mind, is '**that which is from ancient**', yet is also that which is '**eternal and everlasting**'.

Debarim/Deuteronomy 33:27 “The Elohim of old is a refuge, and beneath are everlasting arms. And He drives out the enemy from before you and says, ‘Destroy!’”

With this side having Yehudah (praised) - Yissaskar (there is recompense) - Zebulun (exalted), we can see the following:

PRAISED IS THE EXALTED ONE FROM OF OLD AND IS EVERLASTING; IN WHOM WE HAVE RECOMPENSE

2 - The South Side:

Re'ubēn (behold a son) - Shim'on (heard) - Gad (troop) - Total for south side = 151,450

The south side has the connection with 'the right hand' when facing 'east'.

The word used for south is: תֵּמָן Těman (tay-mawn') - Strong's H8486 and means, 'south' and there is also a town called Těman to the south of Yerushalayim in the northern district of Edom.

This word is from the same as יָמִין yamin (yaw-meen')- Strong's H3225 which means, 'right hand'. From this second listing we can see the following:

BY HIS RIGHT HAND, BEHOLD A SON, WHO HAS HEARD THE CRY OF HIS PEOPLE AND COMES TO REDEEM AND IS COMING AGAIN WITH A TROOP, AS THE CAPTAIN OF THE HOST


3 - The West Side:

Ephrayim (doubly fruitful) - Menashsheh (causes to forget) - Binyamin (son of my right hand) - Total for west side = 108,100

The Hebrew word for 'west' is **יָם** **yam** (yawm)-Strong's H3220 meaning, '**sea, west**', and in the Hebraic mind-set we are able to understand that the sea can also represent chaos or the abyss and disorder.

On this 'western side' with these three tribes we can see the following:

WE ARE BROUGHT OUT OF THE SEA/CHAOS AS MESSIAH, THE SON OF THE RIGHT HAND, WHO CLEANSSES US FROM ALL SIN HAS BROUGHT US FORTH OUT OF SIN, IN ORDER FOR US TO BE DOUBLY FRUITFUL IN RIGHTEOUSNESS, CAUSING US TO FORGET THE HARDSHIPS AS HE REMEMBERS OUR SIN NO MORE.



He who has called us out of the 'miry clay' (twisted and false teachings and doctrines of man), has cleansed us from all lawlessness, so that we are able to bear abundant fruit!

What is also interesting to note, is how Ephrayim and Menashsheh represent a picture of the scattered northern 10 tribes who are called back and grafted in by Messiah, and we also take note of how important the tribe of Binyamin plays prophetically in calling many sons back to obedience!

Sha'ul was from Binyamin and he is instrumental, in having been called to the nations to seek out and call back the scattered sheep of Yisra'el!

4 - The North Side:

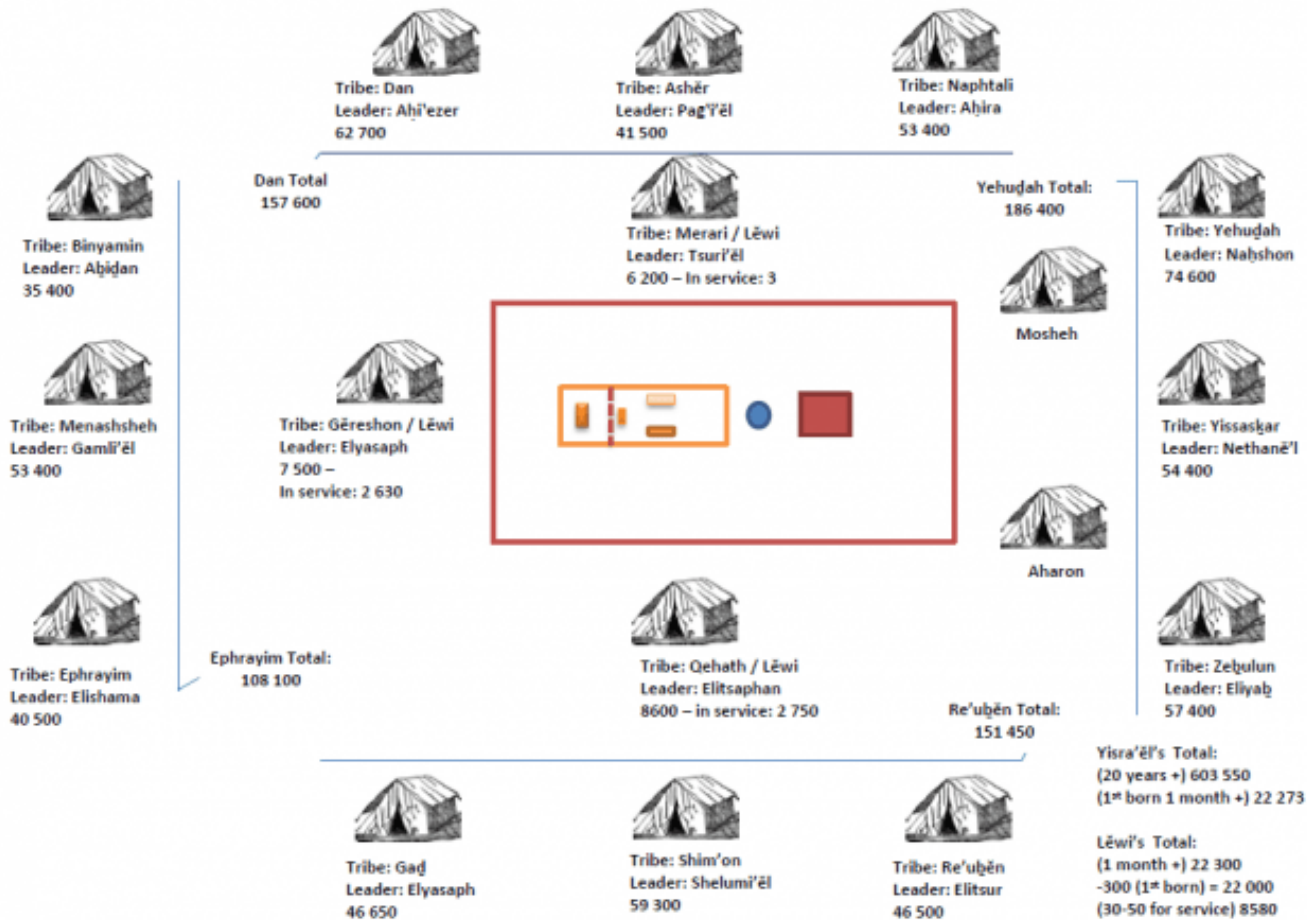
Dan (judge) - Asher (blessed) - Naphtali (wrestling)
- Total for north side = 157 600

צפון tsaphon (tsaw-fone')- Strong's H6828
meaning, '**north, northern**' and comes from the
primitive root word צפן tsaphan (tsaw-fan')-
Strong's H6845 meaning, '**to hide, treasure up,
ambush, conceal, treasured**'.

This 4th listing prophetically speaks of the day of יהוה from which we can see the following:

BLESSED ARE THOSE WHO ARE FOUND TO BE HIDDEN IN יהוה THE JUDGE, WHO WRESTLES FOR US! BLESSED ARE THEY WHO OVERCOME IN THE JUDGE AND ARE HIDDEN IN HIM!





When collectively looking at the order of these listings, we see individually, how each side points to Messiah, as well as collectively, declaring the Besorah: East - In the beginning was the Exalted Word who is to be praised, and

South - The Word became flesh and dwelt among us (who has seen the Outstretched Arm and Hand of יהוה?)

The Right Hand of Elohim came to seek and save and redeem what was lost and:

West - The lost are called to bear the fruit of repentance, passing through the waters of deliverance, and

North - the remnant who hear, guard and do righteousness shall be hidden in the day of the wrath of **יהוה** (Tsephanyah/Zephaniah 2:1-3)

The Hebrew word that is translated as 'camp' in Chapter 2:2 comes from the root word **חָנָה ḥanah** (khaw-naw')- **Strong's H2583** which carries the meaning of, **'to decline, bend down, encamp, pitched, remain camped, lay siege against'**.

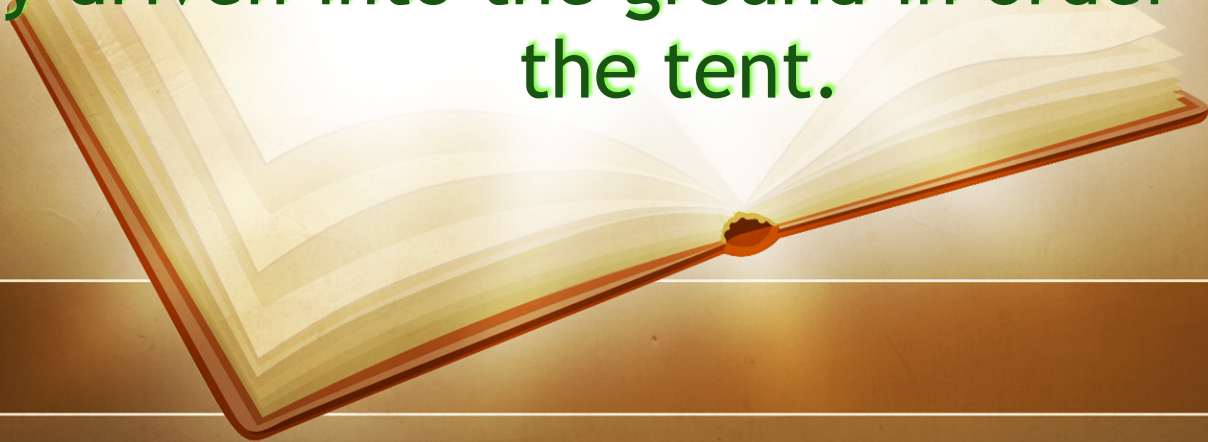
Judgment on Judah's Enemies

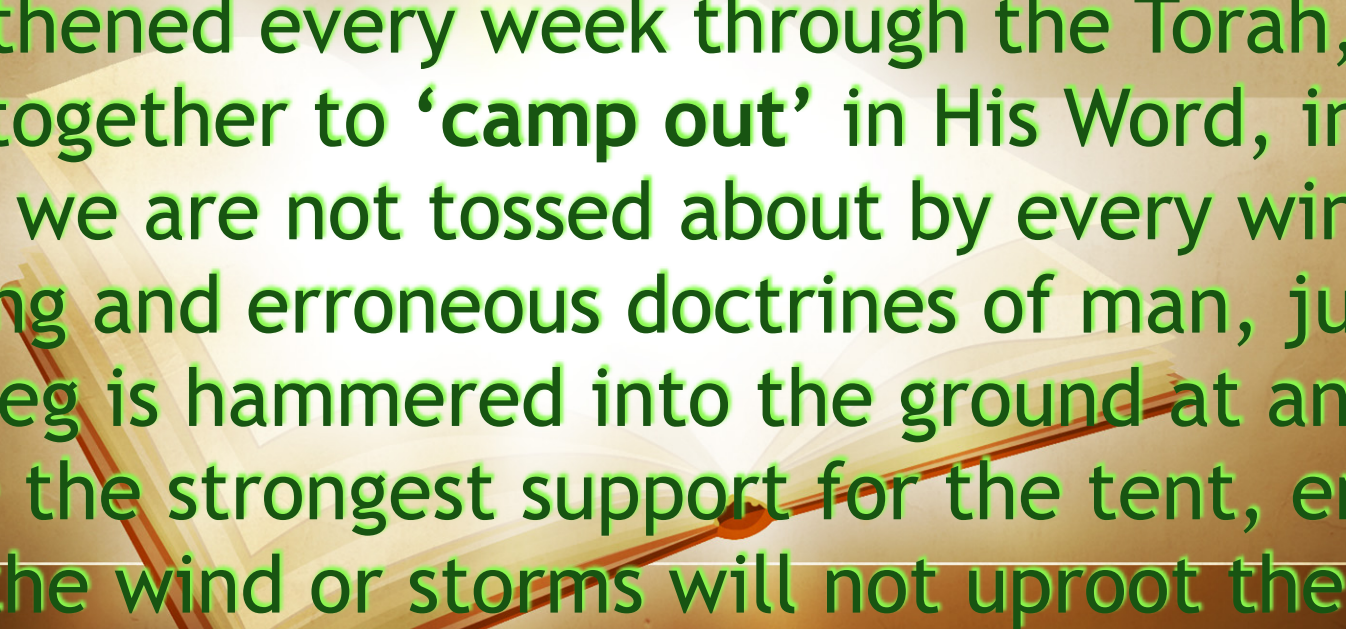
Zep 2:1 Gather together, gather together, O nation
without shame,

Zep 2:2 before the law gives birth - the day shall
pass on like chaff - before the burning wrath of
יהוה comes upon you, before the day of wrath of
יהוה comes upon you!

Zep 2:3 Seek **יהוה**, all you meek ones of the earth,
who have done His right-ruling. Seek righteousness,
seek meekness, if so be that you are hidden in the
day of wrath of **יהוה**.


What we understand from the root meaning of this word, which means in essence to incline, is that we are to be **'firmly planted'** as a tent peg is firmly driven into the ground in order to secure the tent.



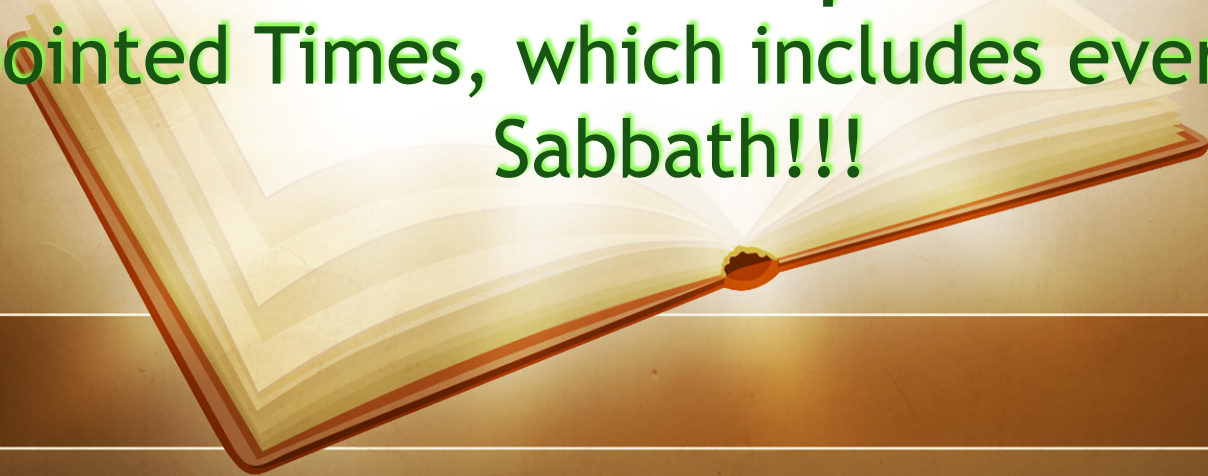
The background of the text features a faint, artistic illustration of an open book with a tent peg being hammered into the ground. The book is open, and the pages are visible. A red tent peg is shown being driven into the ground at an angle, with a hammer head visible. The entire scene is set against a light, textured background that resembles parchment or aged paper.

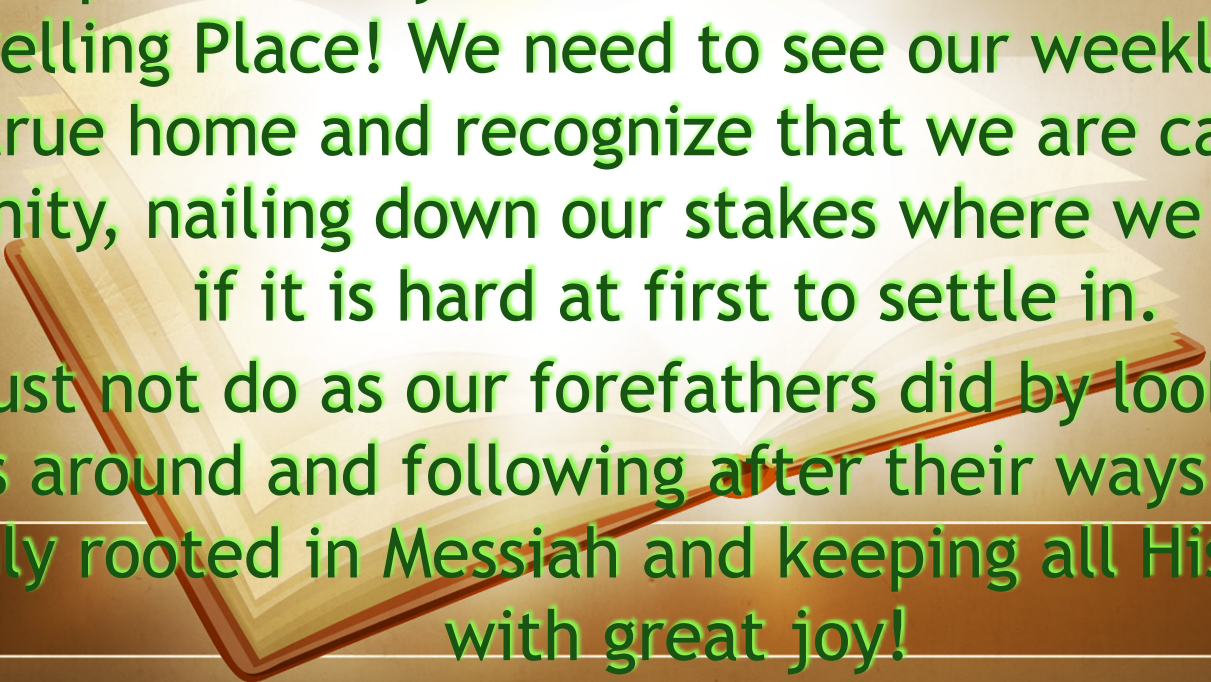
The picture of being ‘inclined like a tent peg’ shows us how we are to be firmly established in the Word like driven down stakes, and are being strengthened every week through the Torah, as we come together to ‘camp out’ in His Word, in order that we are not tossed about by every wind of teaching and erroneous doctrines of man, just as a tent peg is hammered into the ground at an angle to give the strongest support for the tent, ensuring that the wind or storms will not uproot the tent!

In order for us to be like stakes that are firmly driven into the ground around the Tent of Appointment we must ensure that we have been uprooted from all foreign soil! We must pull up any stakes from wherever else we have been camped out; and that is not just physically, but also any possible **'stakes'** that remain in our hearts and minds and is keeping us from camping around the Tent of Appointment.



This speaks to me of making sure that we do not neglect the gathering of the set-apart ones as some are in the habit of doing. This means that we are to ensure that we **'camp out'** and keep His Appointed Times, which includes every single Sabbath!!!





We must be camped together on His Set-Apart days, and so rooted in being camped around His Tent of Appointment on all of His Feasts and Sabbaths that nothing at all can or will pull up our firmly driven stake of commitment around His Dwelling Place! We need to see our weekly gathering as our true home and recognize that we are called to be a community, nailing down our stakes where we count, even if it is hard at first to settle in.

We must not do as our forefathers did by looking at the nations around and following after their ways, but rather be firmly rooted in Messiah and keeping all His commands with great joy!

In Bamidbar we see 4 types of Messiah in the son of man on earth.

1. He is the bread of life:

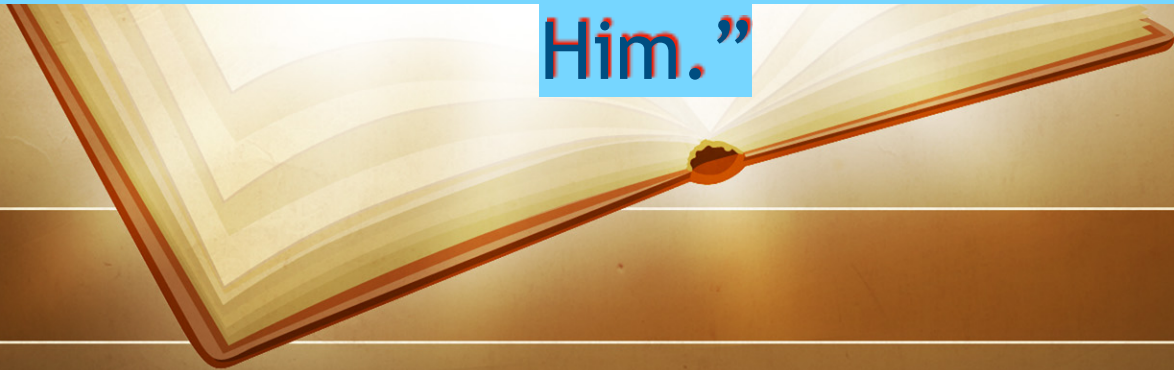


Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

Num 11:8 The people went about and gathered it, ground it on millstones or beat it in the mortar, and cooked it in a pot, and made cakes of it. And its taste was as the taste of cakes baked with oil.

Num 11:9 And when the dew fell on the camp at night, the manna fell on it.

Joh 6:27 “Do not labour for the food that is perishing, but for the food that is remaining to everlasting life, which the Son of Adam shall give you, for the Father, Elohim, has set His seal on Him.”



Joh 6:31 “Our fathers ate the manna in the wilderness, as it has been written, ‘He gave them bread out of the heaven to eat.’ ”

Joh 6:32 Therefore **יהושע** said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven.

Joh 6:35 And **יהושע** said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.”

Joh 6:58 “This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.”

2. He is the water of life

Num 20:11 Then Mosheh lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank.



1Co 10:1 For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea,

1Co 10:2 and all were immersed into Mosheh in the cloud and in the sea,

1Co 10:3 and all ate the same spiritual food,

1Co 10:4 and all drank the same spiritual drink.

For they drank of that spiritual Rock that followed, and the Rock was Messiah.

1Co 10:5 However, with most of them Elohim was not well pleased, for they were laid low in the wilderness.

1Co 10:6 And these became examples for us, so that we should not lust after evil, as those indeed lusted.

1Co 10:7 And do not become idolaters as some of them, as it has been written, “The people sat down to eat and to drink, and stood up to play.”

1Co 10:8 Neither should we commit whoring, as some of them did, and in one day twenty-three thousand fell,

1Co 10:9 neither let us try Messiah, as some of them also tried, and were destroyed by serpents,
1Co 10:10 neither grumble, as some of them also grumbled, and were destroyed by the destroyer.

1Co 10:11 And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come,

1Co 10:12 so that he who thinks he stands, let him take heed lest he fall.

1Co 10:13 No trial has overtaken you except such as is common to man, and Elohim is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it.

3. He is lifted up

Num 21:8 And יהוה said to Mosheh, “Make a fiery serpent, and set it on a pole. And it shall be that everyone who is bitten, when he looks at it, shall live.”

Num 21:9 So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

And Yeshua said:

Joh 3:14 “And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up,

Joh 3:15 so that whoever is believing in Him should not perish but possess everlasting life.

4. He is the coming star out of Jacob

Num 24:17 “I see Him, but not now; I observe Him, but not near. A Star shall come out of Ya‘aqob, and a Sceptre shall rise out of Yisra’ěl, and shall smite the corners of Mo‘ab, and shall destroy all the sons of Shěth.

Messiah Yeshua

Luk 1:78 through the tender compassion of our Elohim, with which the daybreak from on high has looked upon us,

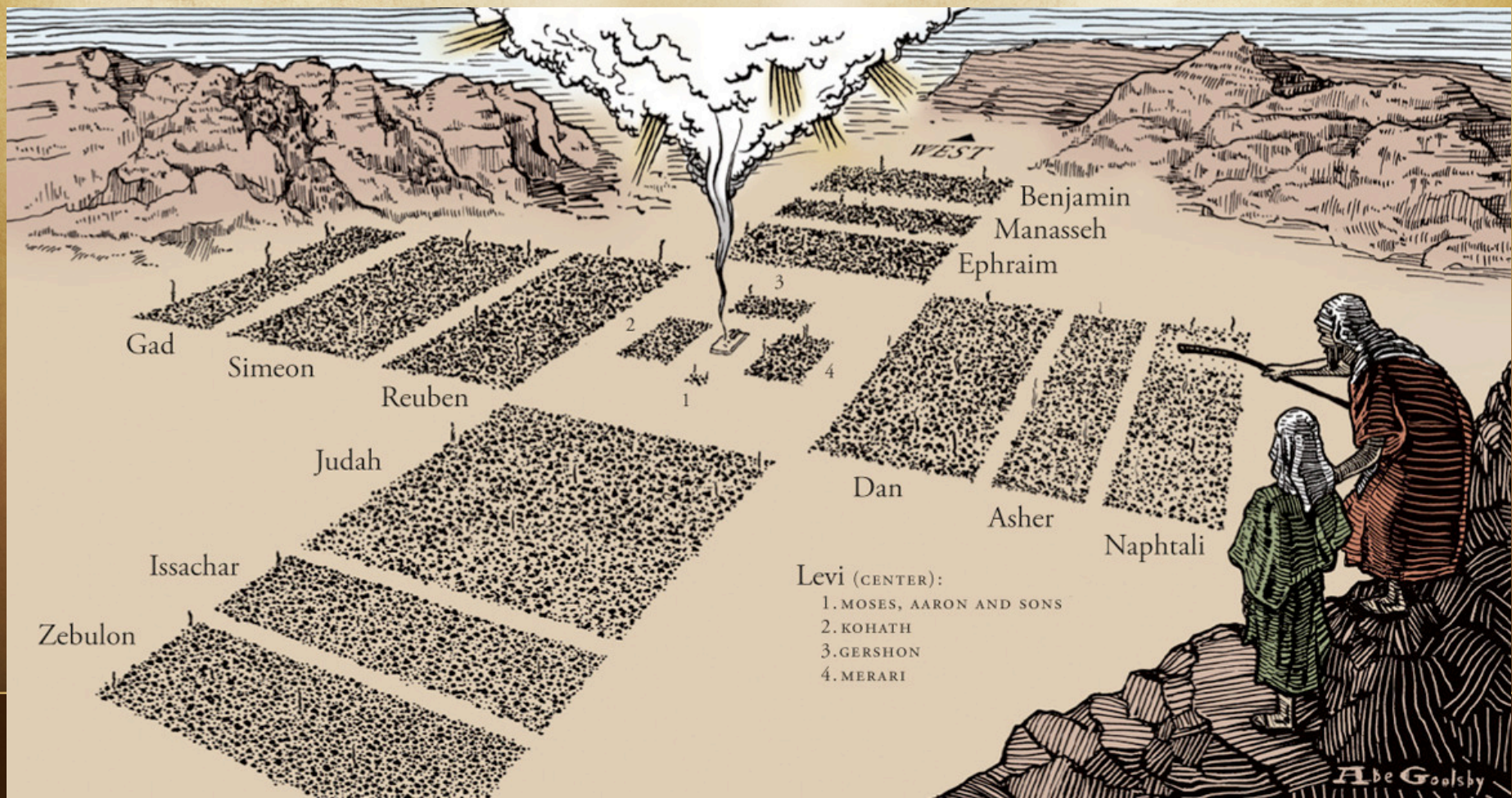
Luk 1:79 to give light to those who sit in darkness and the shadow of death, Isa 9:1 to guide our feet into the way of peace.”

2Pe 1:19 And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts,



Rev 2:28 “And I shall give him the morning star.

Rev 22:16 “וַיִּשְׁעַ, I have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dawid, the Bright and Morning Star.”



Levi (CENTER):
1. MOSES, AARON AND SONS
2. KOHATH
3. GERSHON
4. MERARI

I Am the Good Shepherd

Joh 10:1 “Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber.

Joh 10:2 “But he who enters through the door is the shepherd of the sheep.

Joh 10:3 “The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out.



Joh 10:4 “And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice.”

Joh 10:5 “And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.”

Joh 10:6 **יהושע** used this figure of speech, but they did not know what He had been saying to them.

Joh 10:7 **יהושע** therefore said to them again,
“Truly, truly, I say to you, I am the door of the
sheep.

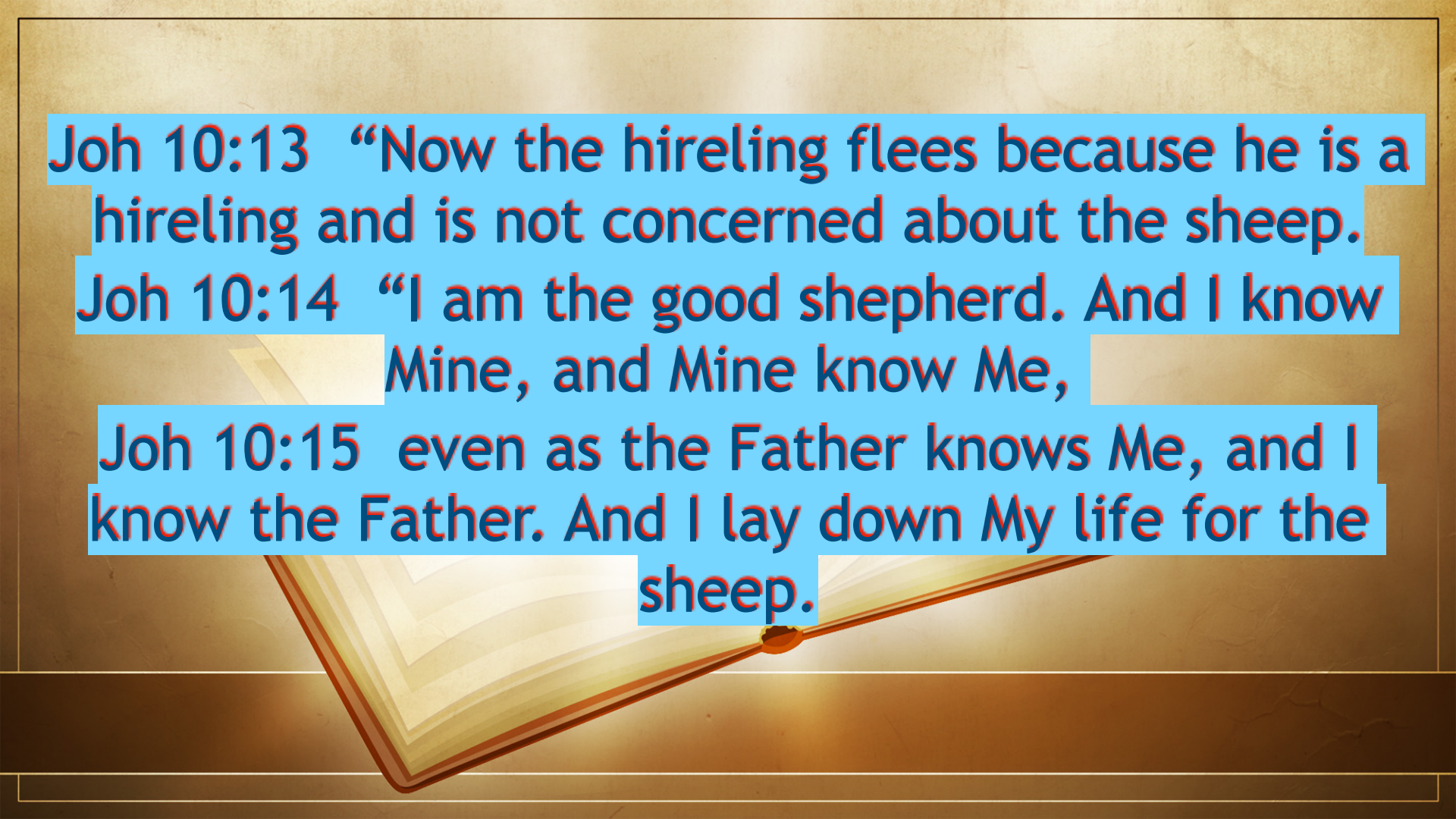
Joh 10:8 “All who came before Me are thieves and
robbers, but the sheep did not hear them.

Joh 10:9 “I am the door. Whoever enters through
Me, he shall be saved, and shall go in and shall go
out and find pasture.

Joh 10:10 “The thief does not come except to steal, and to slaughter, and to destroy. I have come that they might possess life, and that they might possess it beyond measure.

Joh 10:11 “I am the good shepherd. The good shepherd lays down His life for the sheep.

Joh 10:12 “But the hireling, and not being a shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees. And the wolf snatches the sheep and scatters them.



Joh 10:13 “Now the hireling flees because he is a hireling and is not concerned about the sheep.

Joh 10:14 “I am the good shepherd. And I know Mine, and Mine know Me,

Joh 10:15 even as the Father knows Me, and I know the Father. And I lay down My life for the sheep.

Joh 10:16 “And other sheep I have which are not of this fold - I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd.

Joh 10:17 “Because of this the Father loves Me, because I lay down My life, in order to receive it again.

Joh 10:18 “No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.”


Joh 10:19 Again there came a division among the Yehudim because of these words,

Joh 10:20 and many of them said, “He has a demon and is mad, why do you listen to Him?”

Joh 10:21 Others said, “These are not the words of one possessed by a demon. Is a demon able to open the eyes of the blind?”

CHAPTER 3

We now come to the generations of Aharon and Mosheh; but what is very interesting to take note of here is that we do not see Mosheh's generations being mentioned, as we only see that Aharon's being mentioned in this chapter.



We also take note that one of Mosheh's sons is in fact never even mentioned in the Torah at all. We have to look to **Dibre haYamim Aleph/1 Chronicles 23:15** to see Eli'ezer being mentioned: "The sons of Mosheh: Gëreshom and Eli'ezer."



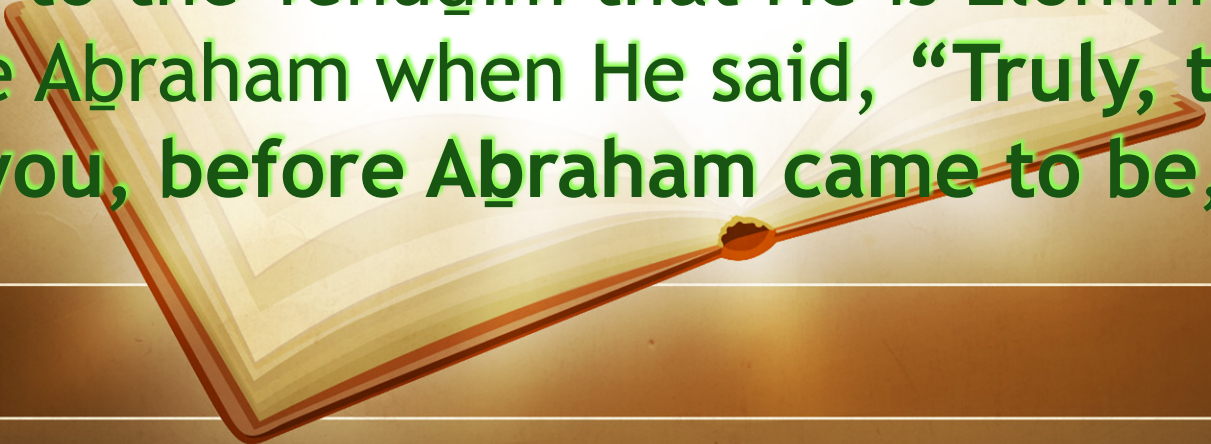
Now, as we look at this 3rd chapter of Bemidbar/Numbers, we may find ourselves asking why is this called the generations of Mosheh and Aharon and not just Aharon's? Mosheh, as we all know and understand, is, in Scripture, a picture or reference to the Torah, as we see that the 'Torah' was read every Sabbath, being described, as Mosheh, in:

Ma'asei/Acts 15:21 "For from ancient generations Mosheh has, in every city, those proclaiming him - being read in the congregations every Sabbath."

Mosheh here, being the reference to the Torah (first 5 books of Scripture), contains all that He wrote down.

So, when we now read of Aharon's sons, we know and understand that they were set-apart, as being called to a great service, in ministering the Torah to Yisra'el and were commanded with the charge of guarding the duty of the Dwelling Place and were, as a result, called to give up everything, to minister before יהוה, as they now belonged to יהוה and, in effect, became 'sons of Torah' and can therefore be considered to be 'sons of Mosheh' too.

Although Aharon was 3 years older than Mosheh, Mosheh was, in one sense, a 'father' to Aharon, as Mosheh taught Him the Torah! This is a picture of Messiah, who being born in the flesh, made it clear to the Yehudim that He is Elohim who was before Abraham when He said, "Truly, truly, I say to you, before Abraham came to be, I am."



Yeshayahu says that the **CHILD** to be born unto us
shall be called:

EVERLASTING FATHER/FATHER OF CONTINUITY!

Yeshayahu/Isaiah 9:6

**“For a Child shall be born unto us, a Son shall be
given unto us, and the rule is on His shoulder. And
His Name is called Wonder, Counsellor, Strong Ĕl,
Father of Continuity, Prince of Peace.”**

This 'Son' that was given to us is called both Strong Ĕl and Father of Continuity.

This Son - will be called 'Elohim'.

He will also be called 'Father of continuity/ Everlasting Father' which, in Hebrew, is the term

אָבִי עַד - 'Abi ad' and comes from the two words:

1) אָב Ab - Strong's H1 which means 'Father', and abi means, 'my father', and the other word:

2) עַד ad - Strong's H5703 means, 'perpetuity, everlasting, continually, eternal'.