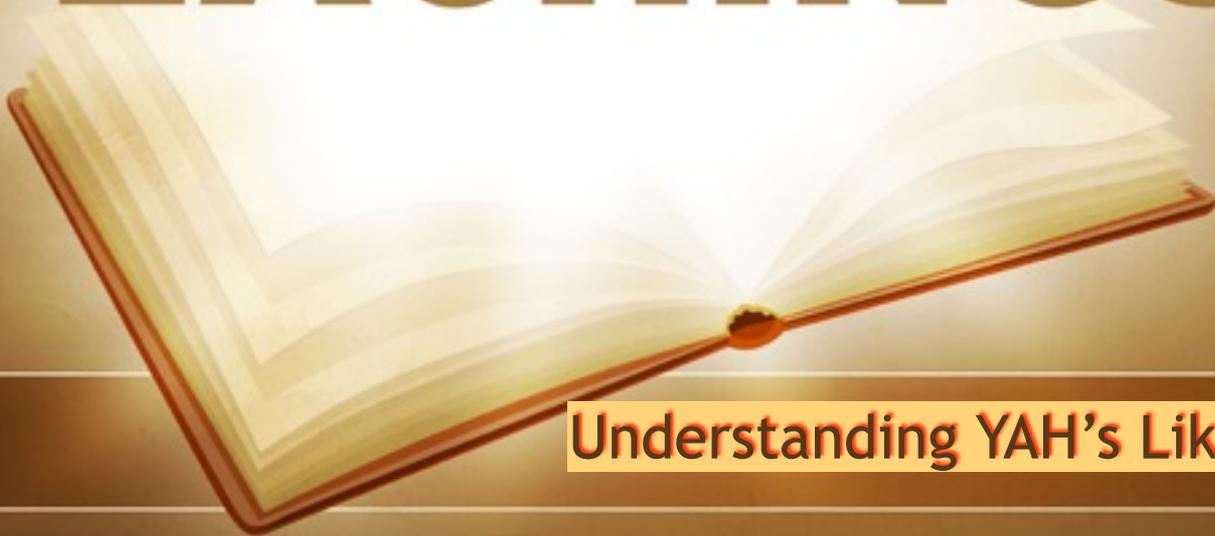


# TORAH TEACHINGS



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

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

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

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

Chapter 2) We will Look at the camping arrangement.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

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

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.

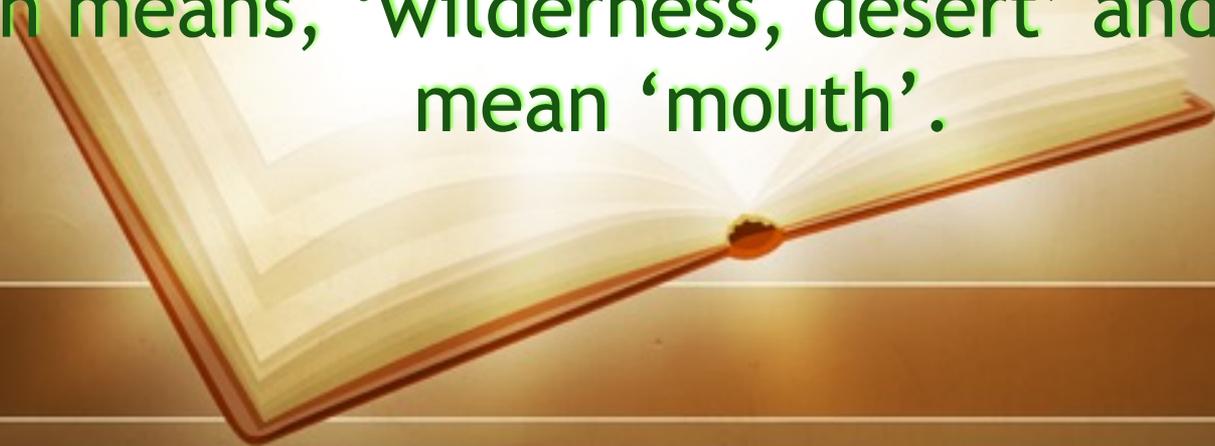
# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

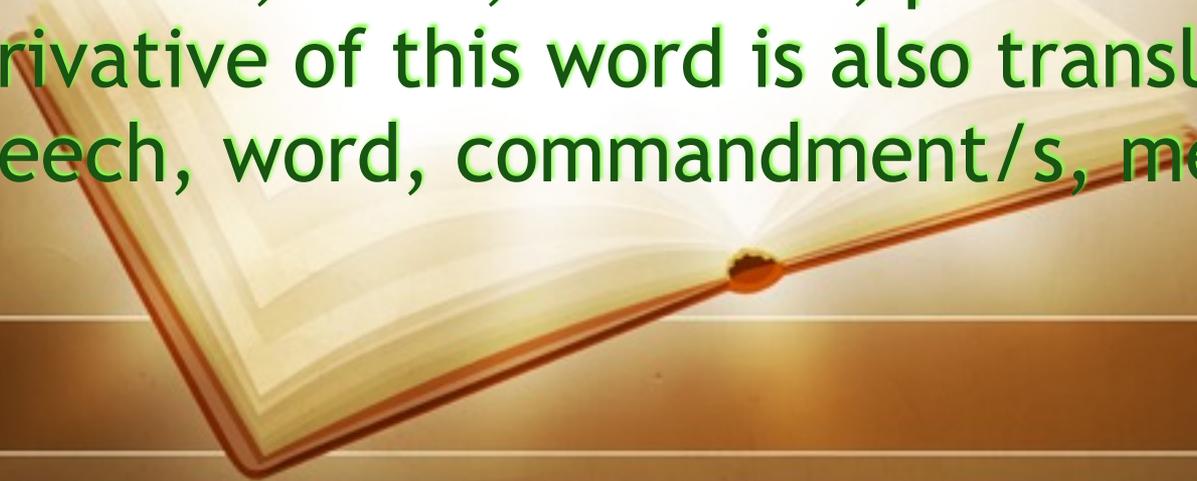
#34 B'midbar (בְּמִדְבָּר) – Hebrew for “in the wilderness of” [Sinai]

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

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 - Strong's H4057 which means, 'wilderness, desert' and can also mean 'mouth'.



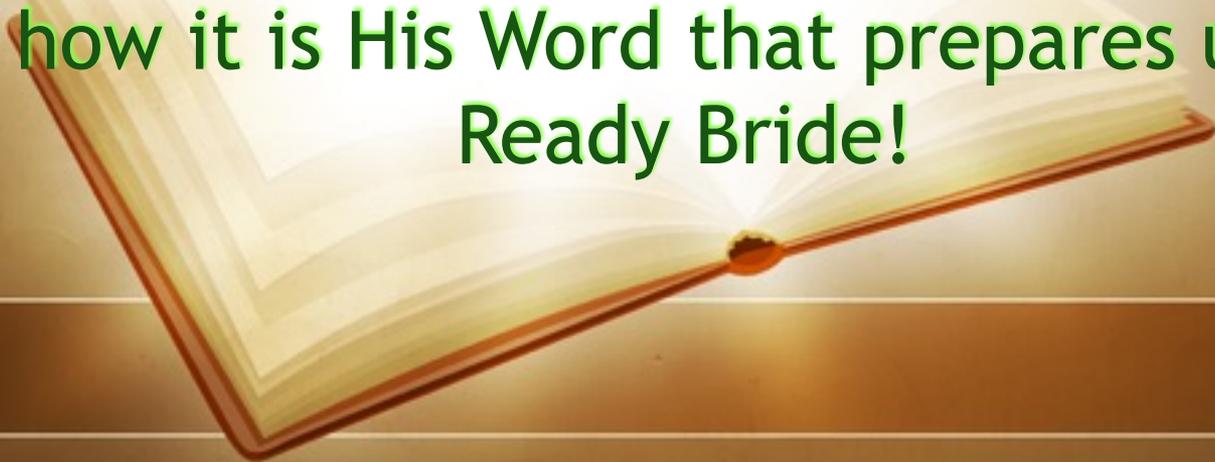
This word comes from the primitive root - דָּבַר dāḇar - Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise' and a derivative of this word is also translated as 'speech, word, commandment/s, message'.



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 dabar - 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:

The image shows the ancient Hebrew letter Mem (מ) in a stylized, cursive form. It consists of a series of three connected, wavy horizontal lines.The image shows the ancient Hebrew letter Lamed (ל) in a stylized, cursive form. It features a vertical stem on the left and a horizontal bar on the right that curves upwards at the end.The image shows the ancient Hebrew letter Dalet (ד) in a stylized, cursive form. It has a vertical stem on the left and a horizontal bar on the right that curves downwards and then back up.The image shows the ancient Hebrew letter He (ה) in a stylized, cursive form. It consists of a vertical stem on the left and a horizontal bar on the right that curves downwards.The image shows the ancient Hebrew letter Vav (ו) in a stylized, cursive form. It consists of a vertical stem on the left and a horizontal bar on the right that curves downwards.

Dalet - ד: 

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 recognise 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, begging 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!**

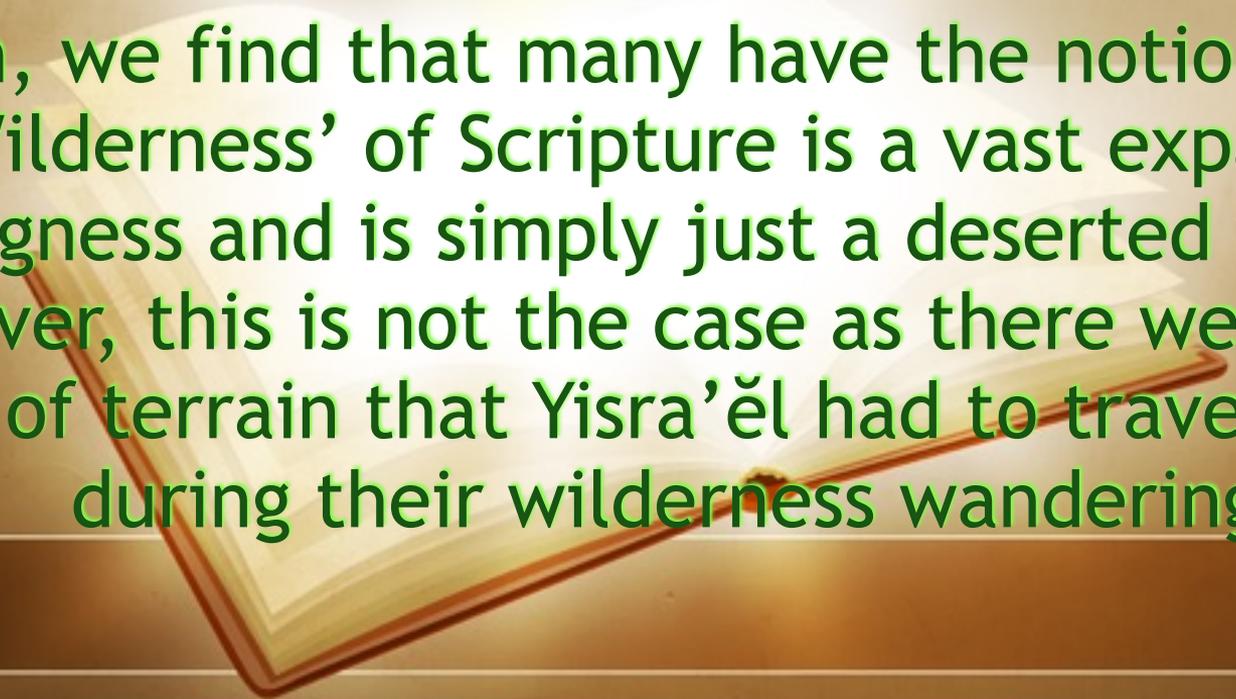
The reason for me highlighting this word, in the ancient pictographic lettering, is to highlight how important it is for us to have ears to hear the Word of Elohim!

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'ěl learnt 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'ěl 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:

Deubarim/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 מָן man - 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 - 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 - 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 recognise that we are to be a hearing and doing people.

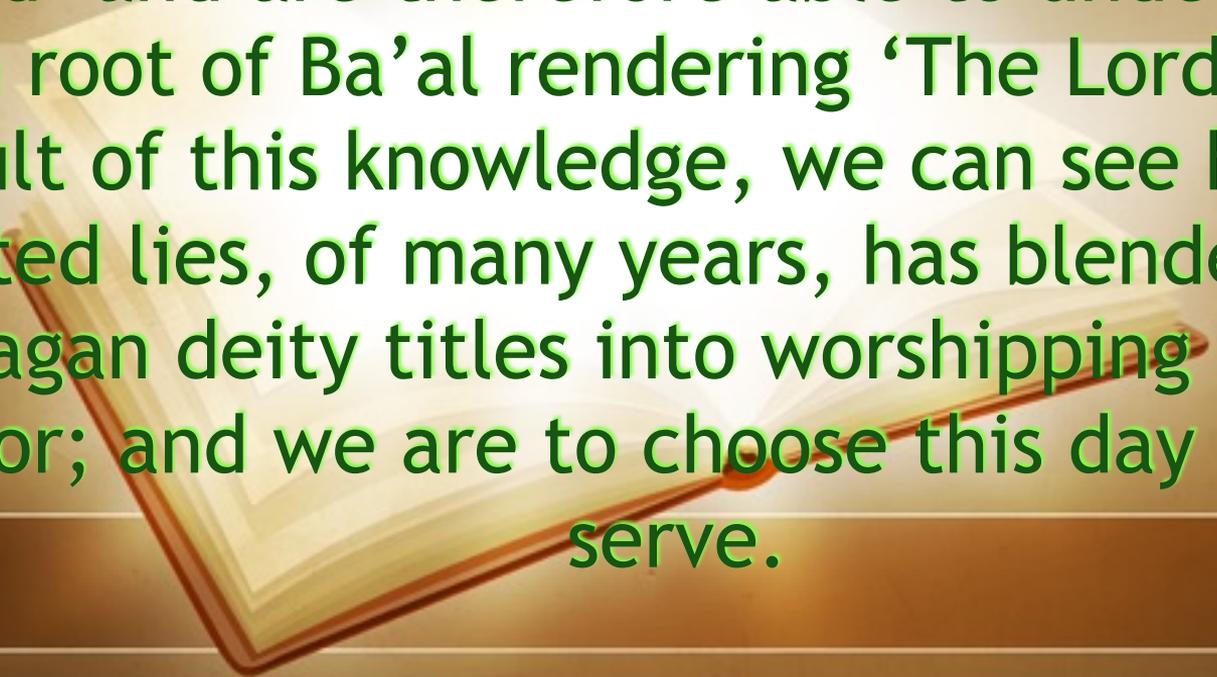
We see how it is יהוה who 'lures' us into the Wilderness so that He can speak to us tenderly and bring us to a place where we do not have the 'noise' of the world and man's theologies drowning out the Truth!

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 Aḵor 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 בַּעַלִּי Ba'alī - which means, ‘my Master’ and comes from the word בַּעַל ba'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 - 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:

Melaḱim 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 recognise 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?"

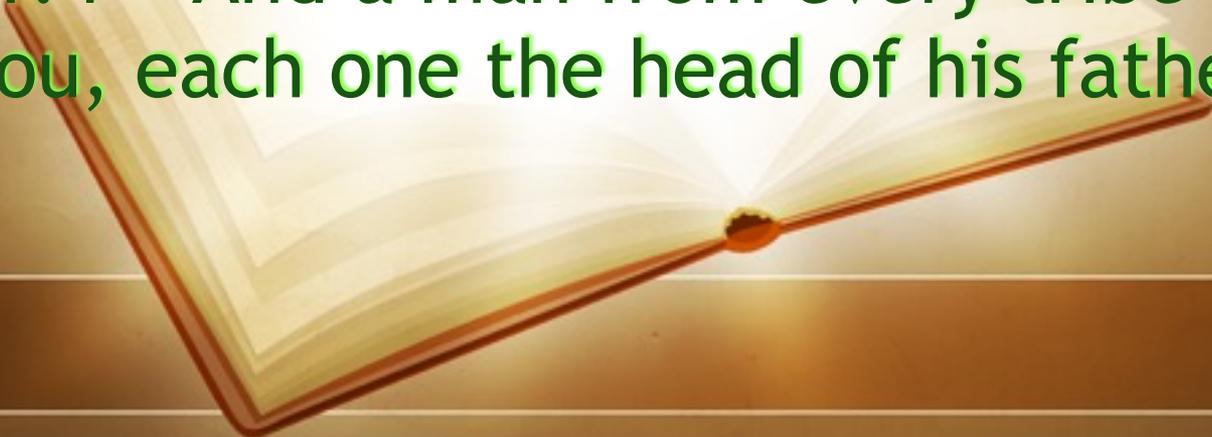
We who guard the commands of Elohim are able to draw closer to Him and in keeping His Appointed Times and His commands we are able to learn and understand 'His business', no longer being called 'servants' but 'friends':

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."

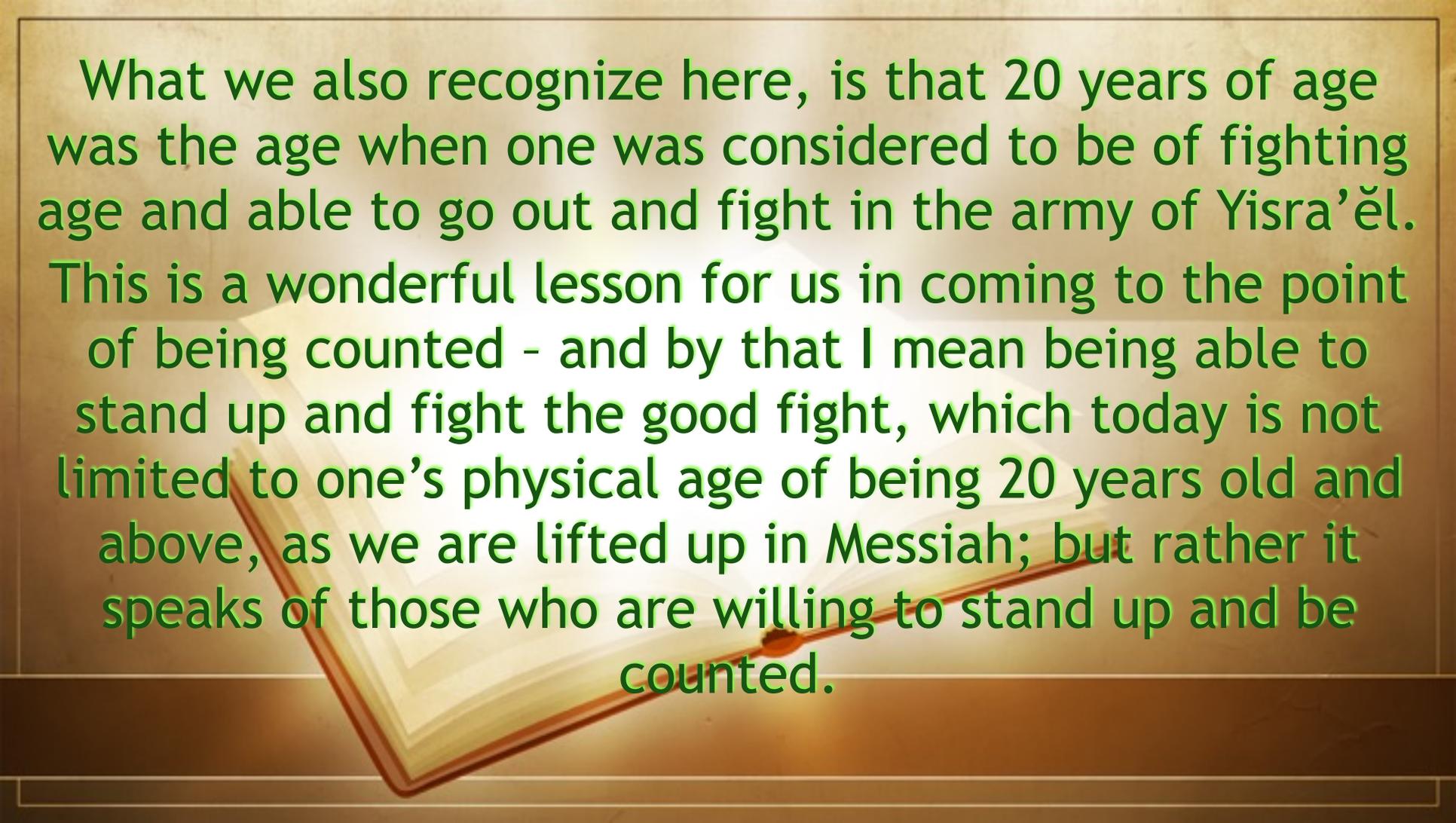
# A Census of Israel's Warriors

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,

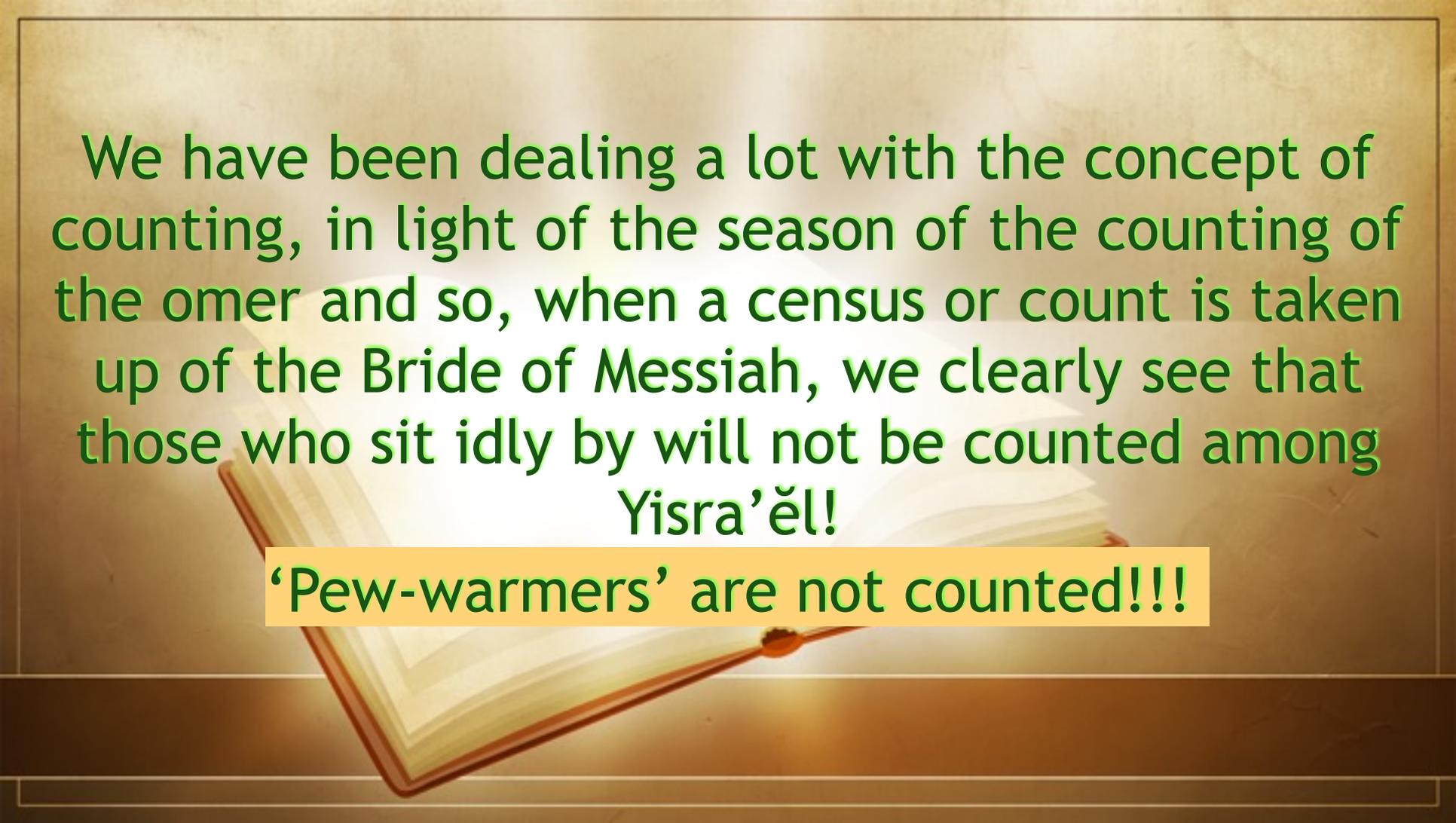
Num 1:2 “Take a census of all the congregation of the children of Yisra’ěl, by their clans, by their fathers’ houses, according to the number of names, every male, head by head,



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.



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'ël. 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.

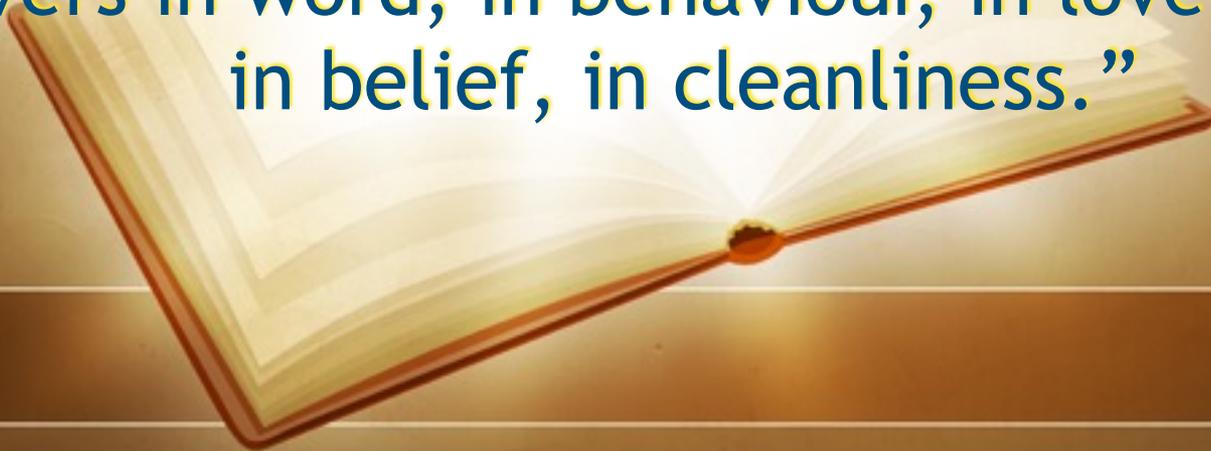


We have been dealing a lot with the concept of counting, in light of the season of the counting of the omer and so, when a census or count is taken up of the Bride of Messiah, we clearly see that those who sit idly by will not be counted among Yisra'el!

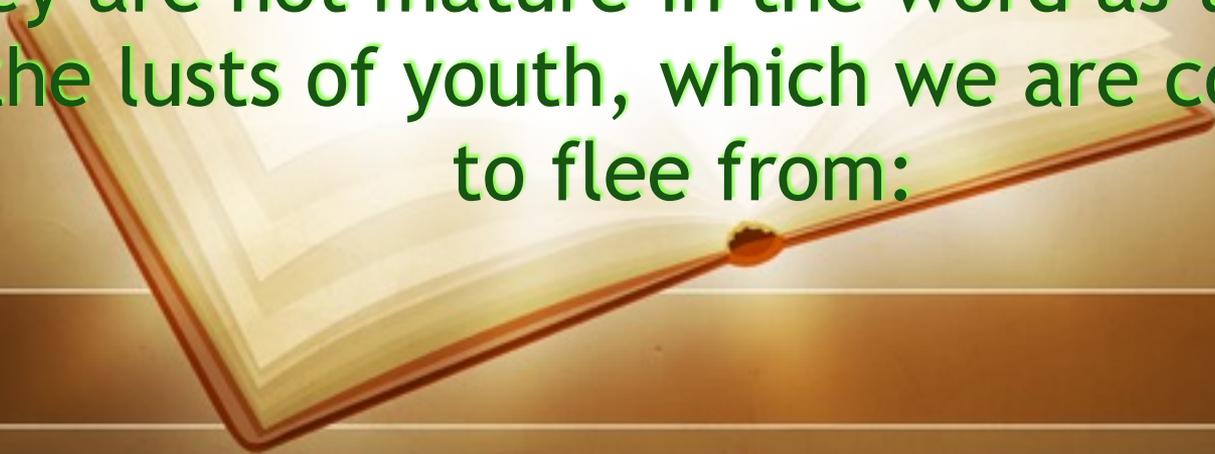
**'Pew-warmers' are not counted!!!**

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!

