

Mattot (Tribes) Torah Portion 42 Numbers 30:2-32:42

Background: This Torah portion begins after Pinchas had received the Covenant of Peace from יהוה and the eternal priesthood had been granted to his descendants. A census had been taken in preparation for war and distribution of land. All of the generation who had been afraid to enter the land had died, except for Joshua, Caleb and Moses. Moses was told that he would soon be gathered to his people and that Joshua would lead the people into the land. The land would be divided by lot but according to the number of people in each tribe. The five daughters of Zelophehad had asked to receive land since their father had died. יהוה granted their request. Then יהוה repeated the festivals and the sacrifices that were to be given at each festival. The children who were under twenty years old when the spies brought back an evil report, were about to enter the land and needed to be reminded to honor יהוה by keeping His festivals.

Mattot (מטות) = tribes

Events in this Torah portion:

- Moses spoke to the heads of the Tribes about taking vows
- יהוה told Moses to take vengeance on the Midianites and then he would die
- A thousand from each tribe, twelve thousand men and Pinchas commanded them
- They killed the men and five kings of Midian but took the women and children captive along with very much livestock
- Moses was angry that they had taken the women and male children captive, since they were the ones who had caused Israel to sin
- Moses commanded that all males and all females old enough to know a man be killed
- Moses commanded that they remain outside the camp for seven days and be cleansed on the third and seventh days with the ashes of the Red Heifer.
- They must purify all booty that was taken
- The spoils were divided in half between those who went out to battle, and all Israel.
- Those who went out to battle gave 1 of 500 of their captives to Eleazar the Priest
- From the half that was to be given to all Israel 1 of 50 was given to the Levites
- List of the totals of all animals taken in the conflict and given to the people and Levites
- The commanders offered up thanksgiving offerings because none of Israel were killed
- Reuben and Gad asked for the land east of Jordan river to raise their livestock
- The Tribes that wanted to live east of the Jordan River agreed to go to war with Israel and return only after the fighting was over
- Half the Tribe of Manasseh also wanted land east of the Jordan River
- Reuben, Gad and half of Manasseh, captured cities and changed their names

Tribes = a tribe, a rod, a walking staff (s#04294 **מטה**) (mat-teh')

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If a Man makes a Vow

Numbers 30:1-2 And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This *is* the thing which יהוה has commanded If a man vow a vow to יהוה, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.

If a Woman makes a Vow

Numbers 30:3-8 If a woman also vow a vow to יהוה, and bind herself by a bond, *being* in her father's house in her youth; 4 And her father hears her vow, and her bond that she has bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond that she has bound her soul shall stand. 5 But if her father disallow her in the day that he hears; not any of her vows, or of her bonds where she has bound her soul, shall stand: and יהוה shall forgive her, because her father disallowed her. 6 And if she had a husband, when she vowed, or uttered anything out of her lips, which she bound her soul; 7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds that she bound her soul shall stand. 8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, that she bound her soul, of none effect: and יהוה shall forgive her.

Vow = vow (s#05088 נדר) (neder)

Hebraic or Jewish culture has two stages of Marriage.

Stage 1

Betrothed (קדושין) = First stage of marriage from (s#06918 קדוש) (Kaw-doshe') which means sacred

Stage 2

Married (נשואין) (Nessuin) = consummation of marriage from (s#05264 נסס) (naw-sas') which means to be conspicuous

Husband = man, husband, servant, mankind, champion (s#0376 איש) (eesh)

Stone Edition Chumash (page 900) Women and young girls have a level of protection that men do not have. Men are obligated to keep their vows, without exception. In weddings today, the father is asked "who gives this woman in marriage?" This is asking the father if he will allow the vows of marriage that his daughter is making today to stand. He must agree before his daughter takes these vows. Also, it is asked of the congregation if there is any who know of a reason why this man and woman should not be married. If so, speak now or forever hold your peace. **A vow is different from an oath.** In a vow, or neder, a person is given the power to place on himself, or objects of his choice, a status equivalent to that of a commandment of the Torah. His vow or neder is so strong that a person violating it can suffer the court imposed lashes. There is no English equivalent for the word **neder**. There are two types of nederim:

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Type I = Forbidding to do something that the Torah permits

Example: "I will not eat of the fruit of this field for thirty days"

Type II = Doing more than what the Torah requires

Example #1 = "I will bring a Peace Offering to Jerusalem next week."

Example #2 = "I marry you" This is speaking into the future but is considered as if it is true now, even though it will not take place until many years later (Kiddushin) This act is so binding that a divorce is required to be free of this vow.

A Vow or neder **can not** require oneself to perform an ordinary act.

Example = "I make a neder to go to sleep on time." This would not be binding

Oath (bind) = to tie, bind, harness, begin to battle, oath (s#0631 אָסַר) (aw-sar)

Example = "I take an **oath** to eat an apple each day.

This puts an obligation on me to make sure that I do it, but apples are not dedicated because I have not said that I will eat a particular apple.

Reference: Stone Edition of the Chumash page 900

Stone Edition Chumash (page 901) **KIDDUSHIN** (קִדּוּשִׁין), the last tractate (section) in the order Nashim in the Mishnah (oral law), Tosefta, and both Talmuds (The Babylon and Jerusalem Talmuds). It deals with matrimonial matters. Its position at the end of the order is due to the fact that the order of the tractates is determined by their size and Kiddushin has only four chapters, less than all other tractates of Nashim. There is no corresponding word for kiddushin in English. It is more than an "engagement" in the current sense, as it can be dissolved only by divorce, and moreover the law of adultery, carrying the biblical death penalty, applies from the moment of kiddushin. On the other hand kiddushin is like "betrothal" in the sense that it represents a formal stage preliminary to marriage proper (**nissu'in**), the latter term referring to the bringing of the wife into the husband's house, symbolized by the huppah or prayer shaw. Chapter 1, applying to kiddushin the term acquisition (kinyan), opens with the modes of kiddushin: by money, by writ, and by intercourse.

Prohibition (bond) = married (s#0632 אָסַר) (is-sawr)

Comment: We see that unmarried daughters and wives have a level of protection that is not given to males. Their vows that they might make out of emotional stress can be disavowed by their fathers or husbands. Elohim made men and women different in the way that they handle problems. He made man to deal with life more through logic and reason and women in order to be good mothers and loving wives to deal with life more through emotions. These two

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somewhat opposite modes of operation were divided when Elohim took Eve out of Adam. A man and a woman are not complete in themselves until they are joined in Marriage. Problems must be solved by the strengths of each gender. That is exactly what the Creator has commanded to be done. The emotional reaction to a situation is not allowed to stand without agreement from the logical side on the day the man heard the vow.

Women's vows with Husbands and Fathers

Numbers 30:9-16 But every vow of a **widow**, and of her that is **divorced**, that they have bound their souls, shall stand against her. 10 And if she vowed in her husband's house, or bound her soul by a bond with an oath; 11 And her husband heard *it*, and held his peace at her, *and* did not disallow her: then all her vows shall stand, and every bond that she bound her soul shall stand. 12 But if her husband has utterly made them **void** on the day he heard *them*; *then* whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband has made them void; and **יהוה** shall forgive her. 13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. 14 But if her **husband** altogether hold his peace at her from day to day; then he establishes all her vows, or all her bonds, which *are* on her: he confirms them, because he held his peace concerning her in the day that he heard *them*. 15 But if he shall make them void after that he has heard *them*; then **he shall bear her iniquity**. 16 These *are* the statutes, which **יהוה** commanded Moses, **between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.**

Widow = widow, desolate house (s#0490 **אלמנה**) (al-maw-naw)

Divorcee = drive out, expel, divorce (s#01644 **גרש**) (gaw-rash)

Oath-prohibition (void) = break, violate, make ineffective (s#06565 **פרר**) (paw-rar)

Husband = man, male, husband, champion (s#0376 **איש**) (eesh)

Father = father, patrimony, principal, literal or figurative (s#01 **אב**) (ab)

Related Scripture: Messiah is as a Father and a husband

Jeremiah 3:18-20 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers. 19 But I said, How shall I put you among the children, and give you a pleasant land, a good heritage of the hosts of nations? and I said, **you shall call Me, My father**; and shall not turn away from Me. 20 Surely **as a wife treacherously departed from her husband**, so have you dealt treacherously with Me, O house of Israel, says **יהוה**.

Comment: We see that a husband who does not make void the vows of his wife on the day that he heard them, will take on her punishment if he makes void the vows at a later time. And we also see that a father who does not make void the vows of his daughter on the day that he heard them, but makes them void later will take on her punishment. We see that Jeremiah 3:19-20 shows that we have departed from **יהוה** (Messiah) as a treacherous wife and **He is our Father**

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who will bear our punishment for departing from the Covenant. Our punishment was paid for by Messiah when He died for us. The vow of a widow or a divorcee can not be revoked. A woman who is no longer in her father's house or is divorced with children or is a widow does not have the layer of protection that is granted to married women who are protected by their husbands and or protected by their father if she has not married.

Related Scripture: Elijah takes a vow in the name of יהוה

1 Kings 18:12-16 And it shall come to pass, *as soon as* I am gone from you, that the Spirit of יהוה shall carry you where I do not know; and *so* when I come and tell Ahab, and he cannot find you, he shall slay me: but I your servant fear יהוה from my youth. 13 Was it not told my lord what I did when Jezebel slew the prophets of יהוה, how I hid an hundred men of יהוה's prophets by fifty in a cave, and fed them with bread and water? 14 And now you say, Go, tell your lord, Behold, Elijah *is here*: and he shall slay me. 15 And Elijah said, **As יהוה of hosts lives, before whom I stand, I will surely show myself to him today.** 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

Twelve thousand go to war against Midian

Numbers 32:1-8 And יהוה spoke to Moses, saying, 2 **Avenge** the children of Israel of the **Midianites**: afterward you shall be gathered to your people. 3 And Moses spoke to the people, saying, Arm some of yourselves for **war**, and let them go against the Midianites, and avenge יהוה of Midian. 4 **Of every tribe a thousand**, throughout all the tribes of Israel, shall you send to the war. 5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. 6 And Moses sent them to the war, a thousand of *every* tribe, them and **Phinehas** the son of **Eleazar the priest**, to the war, with the holy instruments, and the **trumpets** to **blow** in his hand. 7 And they warred against the Midianites, as יהוה commanded Moses; and they killed all the males. 8 And they killed the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they killed with the sword.

Vengeance (avenge) = to avenge, revenge, be punished (s#05358 נקם) (naw-kam)

Midian = a descendant or native of Midjan (s#04084 מדיני) (mid-yaw-nee')

War = a mass of persons organized for war, host, soldiers (s#06635 צבאה) (tsaw-baw') from (s#06633 צבא) by implication a campaign literally or figuratively (specifically hardship, worship) appointed time

Thousand = to make a thousandfold, thousands, 1st letter (s#0505 אלף) (aw-laf')(g#111) The alef is the first letter, it is a picture of an ox head (symbolic of strength and is associated with the Creator (Elohim))

Phinehas or Pinehas = mouth of brass, mouth of serpent (s#06372 פינחס) (brass is symbolic of judgment) (pee-nekh-aws')

Trumpet = a *trumpet* (from its *sundered* or quavering note) (s#02689 חצצרה) (khats-o-tser-aw')

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Sounding (blow) = alarm, sound of a tempest, shout, blast (s#08643 תרועה) (teruwah)

Schottenstein Edition Interlinear Chumash (page 1032) And Balaam son of Beor they slew by the sword. The successful plan to seduce Israelite men had originated with Balaam and he had come to Midian to claim his reward. Thus, his intended victims were able to apprehend him and punish him as he deserved. It is significant that he was killed by the sword. As the sages explain, Esau was blessed with the sword of murder and violence and Jacob was blessed with the voice of prayer and prophecy (see notes to Genesis 27:22) Since the evil Balaam had tried to usurp Jacob's blessing and use it to curse Israel, now Israel used Esau's blessing, the sword, against him (Rashi).

Balaam son of Beor was also killed He had given Balak advice how to destroy Israel by bringing Idol worship into the camp. יהוה did not tell Moses to destroy Moab because they were motivated by fear of Israel and they were the descendants of Lot. The Midianites were motivated by hatred of Israel and Elohim. Reference: Ramban

Comment: All the people of Midian had to be destroyed to stop the advance of evil. Just like Brad Scott explains about the seed of the woman and the seed of the serpent. These two seeds will be at war until the harvest in the end of days. The wheat and the tares. Perhaps it is like a farmer with wheat and tares in his field. He can not pull up the tares or he will destroy the wheat with it. But when he sees an area of only tares he can pull it all up. Midian was as a field of tares only and יהוה said to destroy it now.

Five Kings of Midian

Evi = my desire (s#0189 אוי) (ev-ee)

Rekem = variegation (s#07552 רקם) (reh-kem)

Zur = rock , father of cozbi (s#06698 צור) (tsoor)

Hur = hole, assistant to Moses, grandfather of Bezaleel, 4th of 5 Midian kings (s#02354 חור) (khour)

Reba = four (s#07254 רבע) (reh'-bah)

Palaces (castles) = encampment, walled dwelling place, row of stones (s#02918 טירה) (tee-raw)

Jericho = its moon, city 5 miles west of Jordan river, 7 miles north of Dead Sea (s#03405 יריחו) (yer-ee-kho)

Comment: This war that Elohim had commanded the men of Israel to fight was a holy judgment against the wickedness of Midian. The plan that Balaam had told Balak had been carried out and Israel was no longer righteous before their Elohim. The plague had been stopped by the actions of Phinehas but 24,000 of Israel had been killed. This war was not the decision of a king or leader but was decreed by Elohim. The number of female children that were taken in war was 32,000. Israel captured 675,000 sheep. If each and every man of Midian owned a flock of

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fifteen sheep, this would make the number of able bodied men for the army of Midian at 45,000. This would mean that the 12,000 man Army of Israel went against an army that was nearly four times its size. Israel completely defeated this army and did not lose a single man. This could be compared to the victory of Gideon when three hundred men of Israel defeated the hundreds of thousands of Midian and Amalek. These two stories are thematically connected.

Related Scripture: Elohim judges nations who harm Israel

I Samuel 15:2-7 This said יהוה of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 3: **Now go and strike Amalek, and utterly destroy all that they have, and do not spare them; but slay both man and woman, infant and suckling, ox and sheep, camel and donkey.** 4: And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5: And Saul came to a city of Amalek, and laid wait in the valley. 6: And Saul said to the Kenites, Go, depart, go from among the Amalekites, lest I destroy you with them: for you showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7: And Saul struck the Amalekites from Havilah until you come to Shur, that is over against Egypt.

Related Scripture: Victory of a Few Righteous over Many Evil

Judges 7:1-23 Then Jerubbaal, who *is* **Gideon**, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. 2 And יהוה said to Gideon, The people that *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel exalt themselves against Me, saying, My own hand has saved me. 3 Now therefore go, proclaim in the ears of the people, saying, Whoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. 4 And יהוה said to Gideon, The people *are* yet *too* many; bring them down to the water, and I will try them for you there: and it shall be, *that* of who I say to you, This shall go with you, the same shall go with you; and of whoever I say to you, This shall not go with you, the same shall not go. 5 So he brought down the people to the water: and יהוה said to Gideon, Everyone that laps of the water with his tongue, **as a dog** lapps, him shall you set by himself; likewise everyone that bows down on his knees to drink. 6 And the number of them that lapped, *putting* their hand to their mouth, were **three hundred men**: but all the rest of the people bowed down on their knees to drink water. 7 And יהוה said to Gideon, By the three hundred that lapped will I save you, and deliver the Midianites into your hand: and let all the *other* people go every man to his place. 8 So the people took food in their hand, and their **shofars**: and he sent all *the rest of* Israel every man to his tent, and retained those **three hundred men**: and the host of Midian was beneath him in the valley. 9 And it came to pass the same night, that יהוה said to him, Arise, go down to the host; for I have delivered it into your hand. 10 But if you fear to go down, go with Phurah your servant down to the host: 11 And you shall hear what they say; and afterward shall your hands be strengthened to go down to the host. Then he went down with Phurah his servant to the outside of the armed men that *were* in the host. 12 And the **Midianites** and the **Amalekites** and

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all the children of the east lay along in the valley **like grasshoppers for multitude**; and their camels *were* without number, as the sand by the sea side for multitude. 13 And when Gideon came, behold, *there was* a man that told a dream to his fellow, and said, Behold, I dreamed a dream, and, behold, a cake of barley bread tumbled into the host of Midian, and came to a tent, and struck it that it fell, and overturned it, that the tent lay along. 14 And his fellow answered and said, This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel: *for* in his hand has Elohim delivered Midian, and all the host. 15 And it was *so*, when Gideon heard the telling of the dream, and the interpretation of it, that he worshipped, and returned to the host of Israel, and said, Arise; for **יהוה** has delivered into your hand the host of Midian. 16 And he divided the three hundred men *into* three companies, and he put a Shofar in every man's hand, with empty pitchers, and **lamps within the pitchers**. 17 And he said to them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall you do. 18 When I blow with a shofar, I and all that *are* with me, then you blow the shofars also on every side of all the camp, and say, *The sword of יהוה*, and of Gideon. 19 So Gideon, and the hundred men that *were* with him, came to the outside of the camp in the beginning of the middle watch; and they had but recently set the watch: and they blew the shofars, and broke the pitchers that *were* in their hands. 20 And the three companies blew the shofars, and broke the pitchers, and held the lamps in their left hands, and the shofars in their right hands to blow *withal*: and they cried, The sword of **יהוה**, and of Gideon. 21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. 22 And the three hundred blew the shofars, and **יהוה** set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, to Tabbath. 23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Gideon = warrior, (s#01439 גִּדְוֹ) (ghid-ohn') from (s#1438 גָּדַד) to fell trees, to destroy anything

Shofar =Shofar, giving a clear sound, curved horn (s#07782 שֹׁפָר) (sho-far')

Battle with Midian Numbers 31	Battle with Midian & Amalek Judges 7
Numbers 25:3 And Israel joined himself to Baalpeor: and the anger of יהוה was kindled against Israel.	Judges 6:1 And the children of Israel did evil in the sight of יהוה : and יהוה delivered them into the hand of Midian seven years.
The Army of Israel that was sent by יהוה was only 12,000 men against a nation	The Army of Israel that was sent by יהוה was only 300 men against hundreds of thousands
Battle was initiated by יהוה Numbers 31:1-2 And יהוה spoke to Moses, saying, 2 Avenge the children of Israel of the Midianites: afterward you shall be gathered to your people.	Battle was initiated by יהוה Judges 6:16 And יהוה said to him, Surely I will be with you, and you shall strike the Midianites as one man.

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Commander of the Army - Phinehas	Commander of the Army - Gideon
<p>The nation of Midian had taken away Israel's righteous status before יהוה</p> <p>Numbers 23:23 Surely <i>there is</i> no sorcery against Jacob, neither <i>is there</i> any divination against Israel: according to this time it shall be said of Jacob and of Israel, What has Elohim wrought!</p> <p>Numbers 25:3-4 And Israel joined himself to Baalpeor: and the anger of יהוה was kindled against Israel. 4 And יהוה said to Moses, Take all the heads of the people, and hang them up before יהוה against the sun, that the fierce anger of יהוה may be turned away from Israel.</p>	<p>The nation of Midian and Amalek had taken Israel's increase.</p> <p>Judges 6:4 And they encamped against them, and destroyed the increase of the earth, till you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey.</p>
<p>The Army of Israel (12,000) took the silver trumpets into battle with them</p> <p>Numbers 31:6</p>	<p>The Army of Israel (300) took shofars into battle with them. Judges 7:16</p>
<p>The Army of Israel also took the Sacred Vessels with them into battle</p> <p>Numbers 31:5</p>	<p>The Army of Israel (300) took lamps within pitchers with them into battle</p> <p>Judges 7:16</p>
<p>The Army of Israel killed the five kings of Midian</p> <p>Numbers 31:8 And they killed the kings of Midian, beside the rest of them that were slain; <i>namely</i>, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they killed with the sword.</p>	<p>The Army of Israel killed the two kings of Midian</p> <p>Judges 7:25 And they took two princes of the Midianites, Oreb and Zeeb; and they killed Oreb on the rock Oreb, and Zeeb they killed at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.</p>

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There was contention within those of Israel after the battle was won

Numbers 31:15-18 And Moses said to them, Have you saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against **יהוה** in the matter of Peor, and there was a **plague** among the congregation of **יהוה**. 17 Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. 18 But all the women and children, that have not known a man by lying with him, keep alive for yourselves.

There was contention within those of Israel after the battle was won

Judges 8:1-3 And the men of Ephraim said to him, Why have you served us thus, that you called us not, when you went to fight with the Midianites? And they did argue with him sharply. 2 And he said to them, What have I done now in comparison to you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 3 Elohim has delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

Comment: There are probably many other thematic links between these stories, however we see how the **Sacred vessels** that were taken into battle are related to the pitchers with the torches that were used by Gideon. The comments of the Rabbi's in the Stone Edition Chumash are uncertain as to which Sacred articles were taken. It would appear from this analysis that the High Priest's Breast Plate with the stones that glowed to provide a message from **יהוה** was the article that was taken. Both the **pitchers/ torches** and the **Breastplate** are associated with light. We also see something interesting in the numbers of Kings that were killed in both stories. There were five kings in the story with Phinehas and two kings in the story of Gideon. The five/two number pair appears many other places in Scripture, like the five loaves and two fishes.

The Army of Israel had complete victory

Numbers 32:9-12 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. 10 And they burnt all their cities where they dwelled, and all their good **fortresses**, with fire. 11 And they took all the spoil, and all the prey, *both* of men and of beasts. 12 And they brought the captives, and the prey, and the spoil, to Moses, and Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which *is* by Jordan *near* Jericho.

Fortress = a wall hence a fortress or hamlet, palace (סירה) (tee-raw')

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Moses is angry that they saved the women

Numbers 31:13-18 And Moses, and Eleazar the priest, and all the princes of the congregation, went out to meet them outside the camp. 14 And Moses was angry with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. 15 And Moses said to them, Have you saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against **יהוה** in the matter of Peor, and there was a plague among the congregation of **יהוה**. 17 Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. 18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

Stone Edition Chumash (page 905) Moses was angry with them because they had allowed to live the very ones who had been sent to destroy all of Israel. Moses knew that there was not an excuse to allow harlots to survive since they would again bring destruction to the society of Israel and judgment from **יהוה**. Even the male children had the seed of the serpent and had to be killed.

Moses told them to purify themselves and all that was in the camp

Numbers 31:19-24 And stay outside the camp seven days: whoever has killed any person, and whoever has touched any slain, **purify** *both* yourselves and your captives on the third day, and on the seventh day. 20 And purify *your* garments, and all that is made of skins, and all work of goats' *hair*, and all things made of wood. 21 And Eleazar the priest said to the men of war which went to the battle, This *is* the ordinance of the law which **יהוה** commanded Moses; 22 Only the gold, and the silver, the brass, the iron, the tin, and the lead, 23 Everything that may abide the fire, you shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that does not endure the fire you shall make it go through the water. 24 And you shall wash your clothes on the seventh day, and you shall be clean, and afterward you shall come into the camp.

Purified (clean) = ceremonially clean (s#02891 טהר) (taw-hor)

Comment: Moses told the men of the Army that they were to remain outside the camp for seven days and be **purified** with the water containing the Ashes of the Red Heifer on the third and seventh day. All the articles that were taken in battle also had to be cleansed before they could be brought into the camp. This should show us that there can be evil spirits attached to physical things. This act of cleansing was not just a symbolic ritual. Evil spirits can attach themselves to people and animals as we see in the New Testament when Messiah cast them out of the demoniac into the pigs. They can also attach themselves to articles used in worshiping hasatan.

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Related Scripture: Demons cast out of a man into pigs

Matthew 8:28-32 And when He came to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with You, Yeshua, You Son of Elohim? are You come here to torment us before the time? 30 And there was a good way off from them a herd of many swine feeding. 31 So the devils begged **Him**, saying, If You cast us out, allow us to go away into the herd of swine. 32 And He said to them, Go. And when they came out, **they went into the herd of swine:** and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Related Scripture: Israel will be cleansed when they return to the Land

Ezekiel 36:22-28 Therefore say to the house of Israel, Thus says Adonai **יהוה**; I do not *this* for your sakes, O house of Israel, but for My holy name's sake, which you have profaned among the heathen, where you went. 23 And I will sanctify My great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I *am* **יהוה**, said Adonai **יהוה**, when I shall be sanctified in you before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I **sprinkle clean water on you**, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My decrees, and do *them*. 28 And you shall dwell in the land that I gave to your fathers; and you shall be My people, and I will be your Elohim.

The spoils of war are divided between soldiers and the people

Numbers 31:25-31 And **יהוה** spoke to Moses, saying, 26 Take the sum of the prey that was taken, *both* of man and of beast, you, and Eleazar the priest, and the chief fathers of the congregation: 27 And divide the prey into two parts; between those that took the war on them, who went out to battle, and between all the congregation: 28 And levy a **tribute** to **יהוה** of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the **cattle**, and of the donkeys, and of the sheep: 29 Take *it* of their half, and give it to Eleazar the priest, *for* an **heave offering** of **יהוה**. 30 And of the children of Israel's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of **beasts**, and give them to the Levites, which keep the charge of the Tabernacle of **יהוה**. 31 And Moses and Eleazar the priest did as **יהוה** commanded Moses.

Tribute = tribute (s#04371 **מכס**) (meh'-kes)

Cattle = a beeve or animal of the ox kind of either gender (used for plowing) collectively a herd, bull, calf, cow, heifer, herd, kine, ox (s#01241 **בקר**) (baw-kawr')

Heave Offering = a present, sacrifice, heave offering [shoulder], oblation (s#08641 **תרמה**) (ter-oo-maw')

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Beasts = unused root meaning mute; dumb beast, especially any large quadruped or animal, beast or cattle (s#0929 **בהמה**) (be-hay-maw')

Comment: The spoil of the battle was to be divided in half. One half was to be given to those who went out to the battle and half was to be given to all Israel. One person and animal out of five hundred was to be taken from the half given to the Army and given to the Priests. One person and animal out of fifty was to be taken from the half given to Israel and given to the Levites. This ratio of fifty to five hundred tells us that the ratio of Levites to Kohen or Priests was ten to one. We could say that the Priests were a tithe of the Levites.

The spoils of war for the Army

Numbers 31:32-39 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred seventy thousand and five thousand sheep, 33 And seventy two thousand **beeves**, 34 And sixty one thousand donkeys, 35 And thirty and two thousand persons in all, of women that had not known man by lying with him. 36 And the half, *which was* the portion to those that went out to war, was in number three hundred thirty seven thousand and five hundred sheep:

The Spoils of war for יהוה

Numbers 31:37-41 And יהוה'S tribute of the sheep was six hundred and seventy five. 38 And the **beeves** *were* thirty six thousand; of which יהוה'S tribute *was* seventy two. 39 And the donkeys *were* thirty thousand and five hundred; of which יהוה'S tribute *was* sixty one. 40 And the persons *were* sixteen thousand; of which the יהוה'S tribute *was* thirty and two persons. 41 And Moses gave the tribute, *which was* יהוה'S heave offering, to Eleazar the priest, as יהוה commanded Moses

The Children of Israel's half

Numbers 31:42-47 And of the children of Israel's half, which Moses divided from the men that warred, 43 (Now the half *that pertained to* the congregation was three hundred thirty seven thousand and five hundred sheep, 44 And thirty six thousand beeves, 45 And thirty thousand donkeys and five hundred, 46 And sixteen thousand persons;) 47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them to the Levites, which kept the charge of the Tabernacle of יהוה; as יהוה commanded Moses.

Comment: Verse 45 is stated in an unusual way. The word donkeys is in between the number of of animals?

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Total spoils = S

$1/2 S - 1/500 \times 1/2S =$ amount given to army = A

$1/2S - 1/50 \times 1/2S =$ amount given to all Israel = I

Ratio of Levites/Priests is $\frac{1}{50}$

$\frac{1}{500} = 10/1$

Ratio of Levites to Priests is ten to one

See the chart showing the dividing of the spoil at the end of this Torah Portion

Not one soldier was killed and the officers give a offering to יהוה

Numbers 31:48-54 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses: 49 And they said to Moses, Your servants have taken the sum of the men of war which *are* under our charge, and there lacks not one man of us. 50 We have therefore brought an oblation for יהוה, what every man has gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before יהוה. 51 And Moses and Eleazar the priest took the gold from them, *even* all wrought jewels. 52 And all the gold of the offering that they offered up to יהוה, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. 53 (*For* the men of war had taken spoil, every man for himself.) 54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the Tabernacle of the congregation, *for* a memorial for the children of Israel before יהוה.

looted (spoil) = spoil, plunder, prey on, take (ס#0962 בוז) (baw-zaz)

Remembrance (memorial) = reminder, remembrance (ס#02146 זכרון) (zik-rone)

Comment: 144,000 foreshadowed These 12,000 men may be a foreshadowing of the 144,000 that will fight for Zion in the end times. Twelve thousand were sealed from each tribe. The twelve thousand in Numbers chapter 31 as well as the 144,000 did not loose a man in battle even though they fought forces who were far greater in number. The 144,000 may be the ones referred to as **saviors** in verse 21 of Obadiah. We also see that Phinehas commanded the twelve thousand in this battle. Phinehas had killed the wicked in the Camp of Israel and one who came into the camp. He would later be made High Priest and would wear the Head Plate of the High Priest with the Name of **Holiness to יהוה** on his forehead as those of the 144,000 are described.

Related Scripture: 144,000?

Obadiah 1:18-21 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for יהוה has spoken *it*. 19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* to Zarephath; and

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the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. 21 And **saviors** shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be יהוה's.

Related Scripture: The High Priests Headpiece on his forehead

Exodus 28:36-38 And you shall make a plate of pure gold, and grave on it, *like* the engravings of a signet, **HOLINESS TO יהוה**. 37 And you shall put it on a blue lace, that it may be on the mitre; on the forefront of the mitre it shall be. 38 And it shall be **on Aaron's forehead**, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always on his forehead, that they may be accepted before יהוה.

Related Scripture: The enemy is destroyed by their forehead

1 Samuel 17:48-51 And it came to pass, when the Philistine arose, and came and drew near to meet David, that David hurried, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took out a stone, and slang *it*, and struck **the Philistine in his forehead**, that the stone sunk into his forehead; and he fell on his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but *there was* no sword in the hand of David. 51 Therefore David ran, and stood on the Philistine, and took his sword, and drew it out of the sheath and killed him, and cut off his head with it. And when the Philistines saw their champion was dead, they fled.

Related Scripture: The Enemy is marked on his forehead

Revelations 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* **mark in his forehead**, or in his hand,

Related Scripture: 144,000 sealed with a mark on their forehead

Revelations 7:1-12 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living Elohim: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till **we have sealed the servants of our Elohim in their foreheads**. 4 And I heard the number of them which were sealed: *and there were* sealed an **hundred and forty and four thousand** of all the tribes of the children of Israel. 5 Of the tribe of **Judah** *were* sealed twelve thousand. Of the tribe of **Reuben** *were* sealed twelve thousand. Of the tribe of **Gad** *were* sealed twelve thousand. 6 Of the tribe of **Asher** *were* sealed twelve thousand. Of the tribe of **Nephtalim** *were* sealed twelve thousand. Of the tribe of **Manasseh** *were* sealed twelve thousand. 7 Of the tribe of **Simeon** *were* sealed twelve thousand. Of the tribe of **Levi** *were* sealed twelve thousand. Of the tribe of **Issachar** *were* sealed twelve thousand. 8 Of the tribe of **Zebulun** *were* sealed twelve thousand. Of the tribe of **Joseph** *were* sealed twelve thousand. Of the tribe of **Benjamin** *were* sealed twelve thousand. 9 After this I saw, and, there was, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our Elohim which sits on the throne, and to the Lamb. 11 And all the angels stood round about

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the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshiped Elohim, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* to our Elohim forever and ever. Amen.

Reuben and Gad want land on the East side of the Jordan

Numbers 32:1-15 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; 2 The children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, 4 *Even* the country which יהוה struck before the congregation of Israel, *is* a land for cattle, and your servants have cattle: 5 Therefore, they said, if we have found grace in your sight, let this land be given to your servants for a possession, *and* do not bring us over Jordan. 6 And Moses said to the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall you sit here? 7 And why do you discourage the heart of the children of Israel from going over into the land which יהוה has given them? 8 This did your fathers, when I sent them from Kadeshbarnea to see the land. 9 For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which יהוה had given them. 10 And יהוה'S anger was kindled the same time, and He swore, saying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear to Abraham, to Isaac, and to Jacob; because they have not wholly followed Me: 12 Except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed יהוה. 13 And יהוה'S anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of יהוה, was consumed. 14 And, behold, you are risen up in your fathers' stead, an increase of sinful men, to augment yet the **burning anger** of יהוה toward Israel. 15 For if you turn away from after Him, He will yet again leave them in the wilderness; and you shall destroy all this people.

Burning (fierce) = heat, burning, fierce (s#02740 חרון) (khaw-rone)

wrath (anger) = anger, nostril, nose, face, rapid breathing (s#0639 אף) (af)

Comment: Moses feared that יהוה's anger would flare up against those who wanted to remain on the east side of the Jordan River. The children of Gad and Reuben explained that they would fight the enemy until the complete victory was won, and then they would return to their property that was east of the Jordan. There is a **pasha break** (blank spaces in the Hebrew text showing a change had taken place) after they said that they will not inherit with the rest of the tribes of Israel. They had also **taken a vow (Numbers 32:16-18)** before יהוה and they would suffer great loss if they did not keep it. He would require it of them.

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Comment: The tribes of Reuben and Gad did not want to receive their land on the west side of the Jordan. They had much live stock and wanted to live on the east side of the Jordan River because the land was good for raising livestock. Moses thought they were going to rebel like their fathers. They said they would build sheep folds for their sheep and then they will build for their children. Moses said they had wrong priorities (Sheep and then Children). They wanted wealth more than taking care of their families. Moses changed this around in verse 24 (Children then Sheep). They also would not be "in the Land." Although Moses went before יהוה for approval, this proved not to be a good idea. These tribes were the first to be taken captive by the enemies of Israel in times of war. This is a good example for us to remember יהוה is smarter than we are, stick to His plan.

Reuben and Gad vow to fight with other Tribes

Numbers 32:16-28 And they came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: 17 But we ourselves will go ready armed **before** the children of Israel, until we have brought them to their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. 18 We will not return to our houses, until the children of Israel have inherited every man his inheritance. 19 For we will not inherit with them on far side of Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. 20 And Moses said to them, If you will do this thing, if you will go armed before יהוה to war, 21 And will go all of you armed over Jordan before יהוה, until He has driven out His enemies from before Him, 22 And the land is subdued before יהוה: then afterward you shall return, and be guiltless before יהוה, and before Israel; and this land shall be your possession before יהוה. 23 But if you will not do so, behold, you have sinned against יהוה: and be sure your sin will find you out. 24 Build your cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth. 25 And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands. 26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: 27 But your servants will pass over, every man armed for war, before יהוה to battle, as my lord said. 28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

Before = face, presence, person, face of Seraphim or Cherubim (פנה) (paw-neh)

Related Scripture: The first to be Carried away into captivity

I Chronicles 5:25-26: And they transgressed against Elohim of their fathers, and went a whoring after the gods of the people of the land, who Elohim destroyed before them. 26: And the Elohim of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and **he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh**, and brought them to Halah, and Habor, and Hara, and to the river Gozan, to this day.

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Rabbi Nahama Nedilitz commentary on this passage:

The words of Torah seem poor in their place but are rich else where.

Wisdom, Strength, Wealth

Some men have had one of these things and are really successful, but they can lose them quickly if they do not obey the Torah

Two men of great Wisdom arose, one in Israel and one of the gentiles

Ahithophel (advisor to King David) and Balaam

Both were destroyed by the world. Ahithophel I Chronicles 27:33

Two men of great Strength arose, one in Israel and one of the gentiles. **Samson and Goliath**

Both were destroyed by the world

Two men of great Wealth arose, one in Israel and one of the gentiles

Korah and Haman

Both were destroyed by the world.

Those who have wrong priorities will be destroyed. Reuben and Gad had wrong priorities They listed their **sheep** ahead of their **children** and as a result they were the first to be carried away into captivity.

The real riches are in the Word of יהוה. Being able to study and understand,

Related Scripture: The Torah is a Tree of Life.

Proverbs 3:1-18 My son, **forget not My Torah**; but let your heart keep My commandments: 2 For length of days, and long life, and peace, shall they add to you. 3 Let not mercy and truth forsake you: bind them about your neck; write them on the table of your heart: 4 So shall you find favor and good understanding in the sight of Elohim and man. 5 **Trust in יהוה with all your heart; and lean not to your own understanding.** 6 **In all your ways acknowledge Him, and He shall direct your paths.** 7 Be not wise in your own eyes: fear יהוה, and depart from evil. 8 It shall be health to your navel, and marrow to your bones. 9 Honor יהוה with your substance, and with the firstfruits of all your increase: 10 So shall your barns be filled with plenty, and your presses shall burst out with new wine. 11 My son, despise not the chastening of יהוה; neither be weary of His correction: 12 For who יהוה loves He corrects; even as a father the son *in whom* he delights. 13 Happy *is* the man *that* finds wisdom, and the man *that* gets understanding. 14 For the merchandise of it *is* **better than the merchandise of silver, and the gain of than fine gold.** 15 She *is* more precious than rubies: and all the things you can desire

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are not to be compared to her. 16 Length of days *is* in her right hand; *and* in her left hand riches and honor. 17 Her ways *are* ways of pleasantness, and all her paths *are* peace. 18 **She is a tree of life** to them that lay hold on her: and happy *is everyone* that retains her.

Moses gives land to Gad and Reuben if they obey their vow

Numbers 32:29-33 And Moses said to them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before **יהוה**, and the land shall be subdued before you; then you shall give them the land of Gilead for a possession: 30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. 31 And the children of Gad and the children of Reuben answered, saying, As **יהוה** has said to your servants, so will we do. 32 We will pass over armed before **יהוה** into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours. 33 And Moses gave to them, *even* to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with its cities in the coasts, *even* the cities of the country round about

Cities conquered East of Jordan

Numbers 32:34-42 And the children of Gad built **Dibon**, and **Ataroth**, and **Aroer**, 35 And **Atroth**, **Shopan**, and **Jaazer**, and **Jogbehah**, 36 And **Bethnimrah**, and **Bethharan**, fenced cities: and folds for sheep. 37 And the children of Reuben built **Heshbon**, and **Elealeh**, and **Kirjathaim**, 38 And **Nebo**, and **Baalmeon**, (their names being changed,) and **Sibmah**: and gave other names to the cities which they built. 39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. 40 And Moses gave Gilead to Machir the son of Manasseh; and he dwelt there. 41 And **Jair** the son of Manasseh went and took the small towns, and called them Havothjair. 42 And Nobah went and took **Kenath**, and the villages thereof, and called it **Nobah**, after his own name.

Bethnimrah = house of the leopard, Beth-Nimrah (s#01039 **בית נמרה**) (bayth-raw')

Numbers 32:34-36 Cities built by Gad

Comment: Cities were captured and renamed since they had been named in honor of Idols. The name Beth-nimrah is associated with Nimrod and had connections with sun worship.

Dibon = wasting, town in Moab east of Jordan taken & rebuilt by Gad (s#01769 **דיבון**) (dee-bome')

Ataroth = crowns, town east of Jordan taken and built by Gad (s#05852 **עטרות**) (at-aw-roth)

Nimrah = limpid or pure, town 3 miles east of Jordan, 10 miles north of Dead Sea (s#05247 **נמרה**) (nim-raw')

Aroer = ruins, city on north bank of Arnon river, southern point of territory of Sihon king of the Amorites (s#06177 **ערוער**) (ar-ore)

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Atroth-shophan = crown of their rapine, town in territory of Gad (s#05855 עטות שופן) (at-roth' sho-fawn)

Jazer = helped, levitical city east of Jordan in Gad (s#03270 יעזיר) (yah-zare)

Jogbehah = lofty, city east of Jordan built & fortified by Gad (s#03011 יגבהה) (yog-beh-haw)

Beth-nimrah = house of leopard, place east of Jordan in Gad (s#01039 בית נמרה)

Beth-haran = house of their mount or house of joyful shouter (s#01028 ביתהרון) (bayth haw-rawn)

Numbers 32:37-38 Cities captured and rebuilt/renamed by Reuben

Heshbon = stronghold, capital of Sihon (s#02809 חשבון) (khash-bone)

Elealeh = El is ascending, Reubenite village 1 mile from Heshbon (s#0500 אלעלא) (el-aw-lay)

Kiriathaim = two cities, city east of Jordan in Moab (s#07056 קריתאים) (keer-yaw-thah'-yim)

Nebo = Prophet, Babylonian deity who presided over learning, Greek Hermes, Latin Mercury, Egypt, Thoth (s#05015 נבו) (neb-o)

Baal-meon = lord of the habitation, town in Reuben mentioned in connection with Nebo and in the time of Ezekiel, Moabite (s#01186 בעלמעון) (bah-al meh-one)

Sibmah = spice, place in Moab (s#07643 שבם) (seb-awm')

Numbers 32:39-40 The Children of Machir son of Manasseh took Gilead and drove out the Amorites

Numbers 32:41 Jair son of Manasseh captured villages and called them Havvoth-Jair

Stone Edition Chumash (page 916) Jair son of Manasseh was from the Tribe of Judah, and his grandmother was a daughter of Machir (I Chronicles 2:21-22) Apparently, Jair was regarded as an adopted member of Machirite family (Ramban)

Jair = he enlightens (s#02971 יאיר) (yaw-ere)

Havvoth-jair (havothjair) = village of Jair (s#02334 חות יאיר) (khav-vothe' yaw-eer)

Numbers 32:42 Nobah captured Kenath and called it Nobah

Nobah = barking (s#05025 נבח) (no'-bach)

Kenath = possession, city of Gilead East of Jordan (s#07079 קנח) (ken-awth)

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Hebrew Parallelism in Numbers Chapter 30

A Numbers 30:2 If a **man makes a vow it shall stand**

B Numbers 30:3,4 If a young woman makes a vow in her father's house and he **does not disallow it**, the vow will stand

C Numbers 30:5 But if her father disallow her vow **in the day that he hears it, her vow does not stand.**

D Numbers 30:6 If a married woman makes a vow and her **husband, does not disallow it on the day he heard it, the vow will stand.**

E Numbers 30:7,8 But if her **husband kept silent** on the day that he heard her vow the shall stand.

A' Numbers 30:10 If a **widow makes a vow it shall stand.**

B' Numbers 30:11,12 If a married woman made a vow in her husband's house, and he **did not disallow it**, her vow shall stand

C' Numbers 30:13 But if her husband made it void **on the day he heard, then her vow shall not stand.**

D' Numbers 30:14 Every vow, and every binding oath to afflict the soul, her husband may establish it (*it will stand*) ,

E' Numbers 30:14 or her husband may make her vow void.

Numbers 30:15-16 But if her husband altogether hold his peace at her from day to day; then he established all her vows, or all her bonds, which *are* on her: he confirmed them, because he held his peace at her in the day that he heard *them*. 16 But if he shall any ways make them void after that he has heard *them*; then **he shall bear her iniquity.**

Iniquity = evil, fault, iniquity, punishment of iniquity, sin (s# 5771 **אָוֶן**) (aw-vone')

Comment: We see the father can disallow the oath that a daughter has placed on herself after the time has past for him to do it without punishment. But then the **father will be punished for the vow that the daughter** has not kept.

Mattot (Tribes) Torah Portion 42 Numbers 30:2-32:42

The Father (יהוה) bore the punishment that we deserved when we and our ancestors made a vow to follow all His commands at Mount Sinai. We broke the commandments and Messiah paid for them on the execution stake.