

Word Study ^{H4294} *matteh* rod, branch, tribe and ^{H7626} *shevet* staff, sceptre, tribe

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Introduction

I decided to put these two words together in one word study because there is a lot of overlap in both definitions and translations.

H4294 *matteh* ^{KJC:248} tribe(s)¹⁸², rod(s)⁵⁰, sta(ff)(aves)¹⁶

מטה מטה

From [H5186](#); a *branch* (as *extending*); figuratively a *tribe*; also a *rod*, whether for chastising (figuratively *correction*), ruling (a *sceptre*), throwing (a *lance*), or walking (a *staff*; figuratively a *support* of life, for example bread): - rod, staff, tribe.

JKM: From H4294 to H5186 seems a bit of a stretch considering the first constant letters are different

matṭāh: A masculine noun meaning a **rod**, a **staff**, a **branch**, a **tribe**. This word signifies, variously, a walking stick ([Exo 4:2](#)); a branch of a tree ([Eze 19:11](#) ff.); a spear used in battle ([Hab 3:14](#)); an instrument of chastisement ([Isa 10:24](#)); an instrument used in the threshing process ([Isa 28:27](#)). Metaphorically, the image of a staff symbolizes the supply of food ([Lev 26:26](#)); strength ([Isa 14:5](#)); and authority ([Psa 110:2](#)). Uniquely, the word also signifies a tribe, such as one of the twelve tribes of Israel ([Num 36:3-4](#); [Jos 13:29](#)). The origin of this use derives from the image of the leader of the tribe going before the company with his staff in hand (cf. [Num 17:2](#) [17]).

LXX related word(s) , [G2218](#) zugos , [G2372](#) thumos , [G4127](#) plege , [G4464](#) rhabdos , [G5443](#) phule

Total KJV Occurrences: 248

tribe, 162: [Exo 31:2](#), [Exo 31:6](#), [Exo 35:30](#), [Exo 35:34](#), [Exo 38:22-23](#) (2), [Lev 24:11](#), Num 1 (15), [Num 2:5](#), [Num 2:7](#), [Num 2:12](#), [Num 2:14](#), [Num 2:20](#), [Num 2:22](#), [Num 2:27](#), [Num 2:29](#), [Num 3:6](#), [Num 7:12](#), [Num 10:15-16](#) (2), [Num 10:19-20](#) (2), [Num 10:23-24](#) (2), [Num 10:26-27](#) (2), [Num 18:2](#), [Num 31:4-6](#) (3), [Num 36:9](#) (12), [Num 36:12](#), [Jos 7:1](#), [Jos 7:18](#), [Jos 13:15](#), [Jos 13:24](#), [Jos 13:29](#), [Jos 14:2-3](#) (2), [Jos 15:1](#), [Jos 15:20-21](#) (2), [Jos 16:8](#), [Jos 17:1](#), [Jos 18:11](#), [Jos 18:21](#), [Jos 19:1](#), [Jos 19:8](#), [Jos 19:23-24](#) (2), [Jos 19:31](#), [Jos 19:39-40](#) (2), [Jos 19:48](#), [Jos 20:8](#), Josh 21 (25), (3), [Jos 22:1](#), [1Ki 7:14](#), 1 Chr 6 (22), [1Ch 12:31](#)

rod, 42: [Exo 4:2](#), [Exo 4:4](#), [Exo 4:17](#), [Exo 4:20](#), [Exo 7:9-10](#) (2), [Exo 7:12](#) (2), [Exo 7:15](#), [Exo 7:17](#), [Exo 7:19-20](#) (2), [Exo 8:5](#), [Exo 8:16-17](#) (2), [Exo 9:23](#), [Exo 10:13](#), [Exo 14:16](#), [Exo 17:5](#), [Exo 17:9](#), [Num 17:2-3](#) (4), [Num 17:5-6](#) (3), [Num 17:8-10](#) (3), [Num 20:8-9](#) (2), [Num 20:11](#), [1Sa 14:27](#), [1Sa 14:43](#), [Psa 110:2](#), [Isa 10:26](#), [Eze 7:10-11](#) (2), [Eze 19:14](#) (2), [Mic 6:9](#)

tribes, 20: [Num 1:16](#), [Num 7:2](#), [Num 26:55](#), [Num 30:1](#), [Num 31:4](#), [Num 32:28](#), [Num 33:54](#), [Num 34:13](#), [Num 34:15](#), [Num 36:9](#), [Jos 14:1-4](#) (4), [Jos 19:51](#), [Jos 21:1](#), [Jos 22:14](#), [1Ki 8:1](#), [2Ch 5:2](#), [Hab 3:9](#)

staff, 15: [Gen 38:18](#), [Lev 26:25-26](#) (2), [Psa 105:16](#), [Isa 10:4-5](#) (2), [Isa 10:15](#), [Isa 10:24](#), [Isa 14:5](#), [Isa 28:27](#), [Isa 30:32](#), [Jer 48:17](#), [Eze 5:16](#) (2), [Eze 14:13](#)

rods, 8: [Exo 7:12](#), [Num 17:2](#), [Num 17:6-7](#) (3), [Num 17:9](#), [Eze 19:11-12](#) (2)

staves, 1: [Hab 3:14](#)

H7626 shebet ^{KJC:190} **tribe(s)**¹⁴¹, **rod**³⁴, **sceptre(s)**¹⁰, **staff**², **correction**¹, **dart**¹, **pen**¹

שֵׁבֶט

Strong's: From an unused root probably meaning to *branch* off; a *scion*, that is, (literally) a *stick* (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a *clan*: - X correction, dart, rod, sceptre, staff, tribe.

WordStudy :A masculine noun meaning a rod, a scepter, and a tribe. It is presented in parallel with the word *matteh* (H4294) that designates a rod or a tribe ([Isa 10:15](#)). As a rod, it represents a common tool used as a shepherd's staff ([Lev 27:32](#); [Eze 20:37](#)); a crude weapon ([2Sa 23:21](#)); or for beating out cumin ([Isa 28:27](#)). It also refers to the shaft of a spear ([2Sa 18:14](#)). The rod was also used in meting out discipline, both literally for a slave ([Exo 21:20](#)); a fool ([Pro 10:13](#); [Pro 26:3](#)); and a son ([Pro 13:24](#); [Pro 22:15](#); [Pro 29:15](#)); and figuratively of God against Solomon ([2Sa 7:14](#)); of God against Israel through Assyria ([Isa 10:24](#)); against Philistia ([Isa 14:29](#)); and of God against Assyria ([Isa 30:31](#)). Because of the association between smiting and ruling, the rod became a symbol of the authority of the one bearing it; thus, this word can also mean a scepter ([Gen 49:10](#); [Jdg 5:14](#); [Isa 14:5](#)). Also, the connotation of tribe is based on the connection between this term and the concept of rulership. It can connote the tribes of Israel collectively ([Gen 49:16](#); [Deu 33:5](#)); or individually ([Jos 7:16](#); [Jdg 18:1](#)). It can also represent a portion of one of the tribes ([Num 4:18](#); [Jdg 20:12](#); [1Sa 9:21](#)). Eventually, the term was used in the singular to denote Israel as a whole ([Psa 74:2](#); [Jer 10:16](#); [Jer 51:19](#)). It is also interesting to note that this word was never used in reference to the tribes of other nations.

LXX related word(s)

G444 anthropos , G758 archon , G956 belos , G1218 demos , G2218 zugos , G2923 krites , G3056 logos , G3148 mastix , G3809 paideia , G4127 plege , G4464 rhabdos , G5443 phule

Total KJV Occurrences: 190

tribes, 84: [Gen 49:16](#), [Gen 49:28](#), [Exo 24:4](#), [Exo 28:21](#), [Exo 39:14](#), [Num 36:2-3](#) (2), [Deu 1:13](#), [Deu 1:15](#) (2), [Deu 5:23](#), [Deu 12:5](#), [Deu 12:14](#), [Deu 16:18](#), [Deu 18:5](#), [Deu 29:10](#), [Deu 29:21](#), [Deu 31:28](#), [Deu 33:5](#), [Jos 3:12](#), [Jos 4:5](#), [Jos 4:8](#), [Jos 7:14](#), [Jos 7:16](#), [Jos 11:23](#), [Jos 13:7](#) (2), [Jos 18:2](#), [Jos 21:16](#), [Jos 23:4](#), [Jdg 20:1-2](#) (3), [Jdg 20:10](#), [Jdg 20:12](#), [Jdg 21:5](#), [Jdg 21:8](#), [Jdg 21:15](#), [1Sa 2:28](#), [1Sa 9:21](#), [1Sa 10:19-20](#) (2), [1Sa 15:17](#), [2Sa 5:1](#), [2Sa](#)

7:7, 2Sa 15:2, 2Sa 15:10, 2Sa 19:9, 2Sa 20:14, 2Sa 24:2, 1Ki 8:16, 1Ki 11:31-32 (2), 1Ki 11:35, 1Ki 14:21, 1Ki 18:31, 2Ki 21:7, 1Ch 27:16, 1Ch 27:22, 1Ch 28:1, 1Ch 29:6, 2Ch 6:5, 2Ch 11:16, 2Ch 12:13, 2Ch 33:7, Psa 78:55, Psa 105:37, Psa 122:4 (2), Isa 19:13, Isa 49:6, Isa 63:17, Eze 37:19, Eze 45:8, Eze 47:13, Eze 47:21-22 (2), Eze 48:1, Eze 48:19, Eze 48:23, Eze 48:29, Eze 48:31, Hos 5:9, Zec 9:1

tribe, 57: Num 4:18, Num 18:2, Num 32:33, Deu 1:23, Deu 3:13, Deu 10:8, Deu 18:1, Deu 29:8, Deu 29:18, Jos 3:12 (2), Jos 4:2, Jos 4:4, Jos 4:12, Jos 7:14, Jos 7:16, Jos 13:6-7 (2), Jos 13:14, Jos 13:29, Jos 13:33, Jos 18:4, Jos 22:7 (2), Jos 22:9-11 (3), Jos 22:13, Jos 22:15, Jos 22:21, Jdg 18:1, Jdg 18:19, Jdg 18:30, Jdg 20:12, Jdg 21:3, Jdg 21:6, Jdg 21:17, Jdg 21:24, 1Sa 9:21, 1Sa 10:20-21 (2), 1Ki 11:13, 1Ki 11:32, 1Ki 11:36, 1Ki 12:20-21 (2), 2Ki 17:18, 1Ch 5:18, 1Ch 5:23, 1Ch 5:26, 1Ch 12:37, 1Ch 23:14, 1Ch 26:32, 1Ch 27:20, Psa 78:67-68 (2), Eze 47:23

rod, 34: Exo 21:20, Lev 27:32, 2Sa 7:14, Job 9:34, Psa 2:9 (2), Psa 23:4, Psa 74:2, Psa 89:32, Psa 125:3, Pro 10:13, Pro 13:24, Pro 22:8, Pro 22:15, Pro 23:13-14 (2), Pro 26:3, Pro 29:15, Isa 10:4-5 (2), Isa 10:15, Isa 10:24, Isa 11:4, Isa 14:29, Isa 28:27, Isa 30:31, Jer 10:16, Jer 51:19, Lam 3:1, Eze 20:37, Eze 21:10, Eze 21:13, Mic 5:1, Mic 7:14

sceptre, 9: Gen 49:10, Num 24:17, Psa 45:6 (2), Isa 14:5, Eze 19:14, Amo 1:5, Amo 1:8, Zec 10:11

staff, 2: 2Sa 23:21, 1Ch 11:23

correction, 1: Job 37:13

darts, 1: 2Sa 18:14

pen, 1: Jdg 5:14 (2)

sceptres, 1: Eze 19:11

H5186 natah KJC:238 lots of meanings

נטה

Strong's A primitive root; to *stretch* or spread out; by implication to *bend* away (including moral deflection); used in a great variety of applications: - + afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield.

WordStudy: A verb meaning to stretch out, to extend; to pay attention. It is used often of simply extending or stretching out something: a hand, an arm is extended or a staff or javelin is pointed ([Exo 6:6](#); [Exo 7:5](#), [Exo 7:19](#); [Exo 9:22-23](#); [Exo 10:12-13](#), [Exo 10:21-22](#); [Jos 8:18](#)). It indicates spreading sackcloth for mourning ([2Sa 21:10](#)). The Lord extends His arm or hand to deliver His people ([Exo 6:6](#); [Deu 4:34](#); [Jer 32:21](#)); or to bring judgments on them and the nations ([Isa 5:25](#); [Isa 23:11](#); [Eze 6:14](#)). The idiom, to stretch out one's hand against someone, means to act in a hostile manner toward that person ([Job 15:25](#)). It is used of setting up a tent or tabernacle, stretching it out ([Gen 12:8](#); [Gen 26:25](#); [Exo 33:7](#); [2Sa 6:17](#); [2Sa 16:22](#)). The Lord has stretched out the sky, the firmament of the heavens ([Jer 10:12](#)). It is used of God stretching out a plumb line in judgment ([2Ki 21:13](#)). It describes in its passive forms something stretched out, e.g., wings ([Isa 8:8](#)), used figuratively. It is used figuratively of establishing a people, stretching out a tent ([Jer 10:12](#)). It has the sense of turning something, inclining to: Balaam's ass turned aside ([Num 22:23](#)); it is used of a person turning aside ([2Sa 2:19](#)). It has the figurative sense of inclining one's heart and mind a certain way, of giving attention: of turning from being loyal ([1Ki 2:28](#)); turning from righteousness or justice ([Exo 23:2](#); [1Sa 8:3](#)); or preventing it ([Pro 18:5](#)). It is used of turning one's heart (mind) in a certain direction ([1Sa 14:7](#)); of being loyal ([Jos 24:23](#)); it means to turn, to show love (*hesed*) to someone ([Ezr 7:28](#)). It describes the apostasy of Solomon's heart turning after other gods and foreign women in his old age ([1Ki 11:2](#), [1Ki 11:4](#)). It is used of iniquities and sin thrusting away, turning away the good benefits of God from His people ([Jer 5:25](#)). Finally, there are those who turn aside, away, in context to twisted, crooked ways ([Psa 125:5](#)).

LXX related word(s) , [G138](#) haireo , [G142](#) airo , [G864](#) aph ikneomai , [G906](#) ballo , [G941](#) bastazo , [G1911](#) epi ballo , [G2476](#) histemi , [G2708](#) kata cheo , [G4160](#) poieo , [G4531](#) saleuo , [G4732](#) stereoo , [G5294](#) hupo tithemi , [G5308](#) hupselos , [G5312](#) hupsoo , [G635](#) apo planao , [G851](#) aph aireo , [G1294](#) dia strepho , [G1576](#) ek kleio , [G1869](#) ep airo , [G1914](#) epi blepo , [G2116](#) euthuno , [G3846](#) par ballo , [G4105](#) planao , [G1587](#) ek leipo , [G1620](#) ek tithemi , [G1863](#) ep ago , [G4337](#) pros echo , [G1614](#) ek teino , [G1578](#) ek klino , [G2827](#) klino , [G4078](#) pegnumi

Total KJV Occurrences: 238

stretched, 47: [Exo 8:6](#) (2), [Exo 8:17](#), [Exo 9:23](#), [Exo 10:13](#), [Exo 10:22](#), [Exo 14:21](#), [Exo 14:27](#), [Deu 4:34](#), [Deu 5:15](#), [Deu 7:19](#), [Deu 9:29](#), [Deu 11:2](#), [Jos 8:18-19](#) (2), [Jos 8:26](#), [1Ki 8:42](#), [2Ki 17:36](#), [1Ch 21:16](#), [2Ch 6:32](#), [Job 38:5](#), [Psa 136:12](#), [Pro 1:24](#), [Isa 3:16](#), [Isa 5:25](#) (2), [Isa 9:12](#), [Isa 9:17](#), [Isa 9:21](#), [Isa 10:4](#), [Isa 14:26-27](#) (2), [Isa 23:11](#), [Isa 42:5](#), [Isa 51:12-13](#) (2), [Jer 6:4](#), [Jer 10:12](#), [Jer 32:17](#), [Jer 32:21](#), [Jer 51:15](#), [Lam 2:8](#), [Eze 1:22](#), [Eze 16:27](#), [Eze 20:33-34](#) (2), [Zec 1:16](#)

stretch, 28: [Exo 7:5](#), [Exo 7:19](#), [Exo 8:5](#), [Exo 8:16](#), [Exo 9:22](#), [Exo 10:12](#), [Exo 10:21](#), [Exo 14:16](#), [Exo 14:26](#), [Jos 8:18](#), [2Ki 21:13](#), [Isa 31:3](#), [Isa 34:11](#), [Isa 54:2](#), [Jer 6:12](#), [Jer 10:20](#), [Jer 15:6](#), [Jer 51:25](#), [Eze 6:14](#), [Eze 14:9](#), [Eze 14:13](#), [Eze 25:7](#), [Eze 25:13](#), [Eze 25:16](#), [Eze 30:25](#), [Zep 1:3-4](#) (2), [Zep 2:13](#)

turn, 17: [Num 20:17](#), [Num 22:22-23](#) (2), [Num 22:26](#), [1Sa 14:7](#), [2Sa 2:21](#), [1Ki 11:2](#), [Psa 125:4-5](#) (2), [Pro 4:27](#), [Isa 10:2](#), [Isa 29:21](#), [Isa 30:11](#), [Lam 3:35](#), [Amo 2:7](#), [Amo 5:12](#), [Mal 3:5](#)

aside, 16: [Num 22:23](#), [1Sa 8:3](#), [2Sa 2:21](#), [2Sa 3:27](#), [2Sa 6:10](#), [1Ch 13:13](#), [Psa 125:5](#), [Isa 10:2](#), [Isa 29:21](#), [Isa 30:11](#), [Isa 44:20](#), [Jer 14:8](#), [Lam 3:35](#), [Amo 2:7](#), [Amo 5:12](#), [Mal 3:5](#)

turned, 16: [Gen 38:1](#), [Gen 38:16](#), [Num 20:21](#), [Num 22:23](#), [Num 22:33](#) (2), [1Sa 8:3](#), [2Sa 2:19](#), [1Ki 2:28](#) (2), [1Ki 11:3-4](#) (2), [1Ki 11:9](#), [Job 31:7](#), [Isa 44:20](#), [Jer 5:25](#)

incline, 15: [Jos 24:23](#), [1Ki 8:58](#), [Psa 17:6](#), [Psa 45:10](#), [Psa 49:4](#), [Psa 71:2](#), [Psa 102:1-2](#) (3), [Psa 119:36](#), [Psa 141:4](#), [Pro 4:20](#), [Isa 37:17](#), [Isa 55:3](#), [Dan 9:18](#)

inclined, 13: [Jdg 9:3](#), [Psa 116:1-2](#) (2), [Psa 119:112](#), [Pro 5:13](#), [Jer 7:24](#), [Jer 7:26](#), [Jer 11:8](#), [Jer 17:23](#), [Jer 25:4](#), [Jer 35:14-15](#) (2), [Jer 44:5](#)

down, 8: [Num 21:14-15](#) (2), [2Ki 19:16](#), [2Ki 20:10](#), [Psa 17:11](#), [Psa 31:2](#), [Psa 86:1](#), [Pro 22:17](#)

pitched, 8: [Gen 12:8](#), [Gen 26:25](#), [Exo 33:7](#), [Jdg 4:11](#), [2Sa 6:17](#), [1Ch 16:1](#) (2), [2Ch 1:4](#)

bow, 6: [2Ki 19:16](#), [Psa 31:2](#), [Psa 86:1](#), [Psa 144:5](#), [Pro 5:1](#), [Pro 22:17](#)

spread, 6: [Gen 33:19](#), [Gen 35:21](#), [Num 24:6](#), [2Sa 16:22](#), [2Sa 21:10](#), [Jer 43:10](#)

stretcheth, 6: [Job 15:25](#), [Job 26:7](#), [Isa 40:22](#), [Isa 44:13](#), [Isa 44:24](#), [Zec 12:1](#)

bowed, 5: [Gen 49:15](#), [Jdg 16:30](#), [2Sa 19:14](#), [2Sa 22:10](#), [Psa 18:9](#)

decline, 3: [Exo 23:2](#), [Psa 119:157](#), [Pro 4:5](#)

declined, 3: [Job 23:11](#), [Psa 44:18](#), [Psa 119:51](#)

outstretched, 3: [Deu 26:8](#), [Jer 27:5](#) (2)

wrest, 3: [Exo 23:2](#), [Exo 23:6](#), [Deu 16:19](#)

bowing, 2: [Psa 17:11](#), [Psa 62:3](#)

carried, 2: [2Sa 6:10](#), [1Ch 13:13](#)

declineth, 2: [Psa 102:11](#), [Psa 109:23](#)

extended, 2: [Ezr 7:28](#), [Ezr 9:9](#)

pervert, 2: [Deu 24:17](#), [Pro 17:23](#)

turneth, 2: [Pro 21:1](#), [Jer 14:8](#)

afternoon, 1: [Jdg 19:8](#) (2)

apply, 1: [Pro 2:2](#)

away, 1: [Psa 27:9](#)

deliver, 1: [Job 36:18](#)

extend, 1: [Isa 66:12](#)

go, 1: [2Ki 20:10](#)

goeth, 1: [Num 21:15](#)

gone, 1: [Psa 73:2](#)

intended, 1: [Psa 21:11](#)

laid, 1: [Hos 11:4](#)

lay, 1: [Amo 2:8](#)

let, 1: [Gen 24:14](#)

offer, 1: [1Ch 21:10](#)

overthrow, 1: [Pro 18:5](#)

perverted, 1: [1Sa 8:3](#)

perverteth, 1: [Deu 27:19](#)

prolong, 1: [Job 15:29](#)

put, 1: [Psa 27:9](#)

showed, 1: [Gen 39:21](#)

spreadeth, 1: [Job 9:8](#)

stretchedst, 1: [Exo 15:12](#)

stretchest, 1: [Psa 104:2](#)

yield, 1: [Pro 7:21](#)

Thought Tools
Need a Miracle in Your Life?
Grab a Stick!

April 7th, 2009

13th day of Nisan, 5769

Volume II Issue #15

Editors Note: We are excited to be celebrating Passover, which begins at sunset tomorrow. In honor and observance of this Jewish holyday, our offices will be closed this week on Thursday and Friday and on Wednesday and Thursday of next week. Thought Tools will be delivered today and next Tuesday.

Imagine that in the middle of a detective story you are enjoying, this sentence appears:

"The butler entered the library and was horrified to find the body of his master lying motionless in a pool of blood."

If your eye skipped over that sentence, the rest of the novel would make no sense. Similarly, a software developer would never ignore even one line of code in a complex program. Details matter in mystery novels and in computer software.

Details matter just as much in your Bible study adventures. Allow me to present an example. Early in the book of Exodus, God appears to Moses at the Burning Bush and assigns him the mission of launching the Exodus by returning to Egypt. Consider these verses:

*Moses answered, "What if they do not believe me or listen to me and say, 'HaShem did not appear to you?'"
Then HaShem said to him, "What is that in your hand?" And he said, "A staff."*

(Exodus 4:1-2)

This introduces us to a stick which becomes quite famous. Yet, surely God could just as easily have performed the miracles of the Exodus without any sticks. Had the entire account never have mentioned a stick, none of us would have inquired, "I wonder why there was no stick in that story." Still, the stick played a role in many of the plagues and helped to split the Red Sea.

In all these instances, the Hebrew word for this stick or rod is:

MaTeH

There are many other instances of a staff or rod mentioned in Scripture. Here are two examples:

Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

(Psalms 23:4)

Those who spare the staff hate their children, but those who love them are careful to discipline them.

(Proverbs 13:24)

In these examples, the Hebrew word for the rod or staff is:

SHeVeT

Ancient Jewish wisdom emphasizes something important: Both these two Hebrew words, MaTeH and SHeVeT, not only mean sticks but they also mean groups of people and are the two words used for “tribe” as in the twelve tribes of Israel. Thus, in Hebrew, the word for a kind of stick also refers to a group of people.

But wait! The same is true in English isn't it? Staff means a kind of stick but it also means a group of people. For instance, Admiral Michael Mullen is the Chairman of the Joint Chiefs of Staff.

And here is another word for a kind of stick—CLUB. Again, we see a kind of stick which also means a group of people. For instance, he was denied entry to the exclusive club.

It is fascinating that the words for a stick with which you can beat people are also the words for a gathering of people. Somehow, rooted in the Lord's language, is the idea that a group of people, just like sticks, can also inflict injury. Well anyone who has actually been denied entry into a club knows just how hurtful a group of people can sometimes be.

However, the story of Exodus tells us how a stick can work miracles too. The stick of Exodus served as an extension to the arms of Moses and Aaron and punished the Egyptians. It also struck a rock and brought forth water. Just like that stick, a group of people can work miracles too.

When you form friendships and develop groups of people around you, you participate in enormous potential; potential for help and healing but also potential for hurt and harming. If some aspect of your life seems stalled and you feel the need for a miracle, one important step is get yourself a stick, a club, or a staff. In other words, find a few new friends. Join a group. Do whatever it takes to increase the number of humans you are connected to. And if your group ever seems to turn into a snake, as groups of people can sometimes do, grab that snake and turn it back into something good. The miracle power of a group is astonishing.