

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#36 B'ha'alotkha (בְּהֶעֱלִיתְךָ) –
Hebrew for “when you ascend,”**



**Torah: Numbers 8:1-12:16
Haftarah: Zechariah 2:14-4:7**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 8)

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 9)

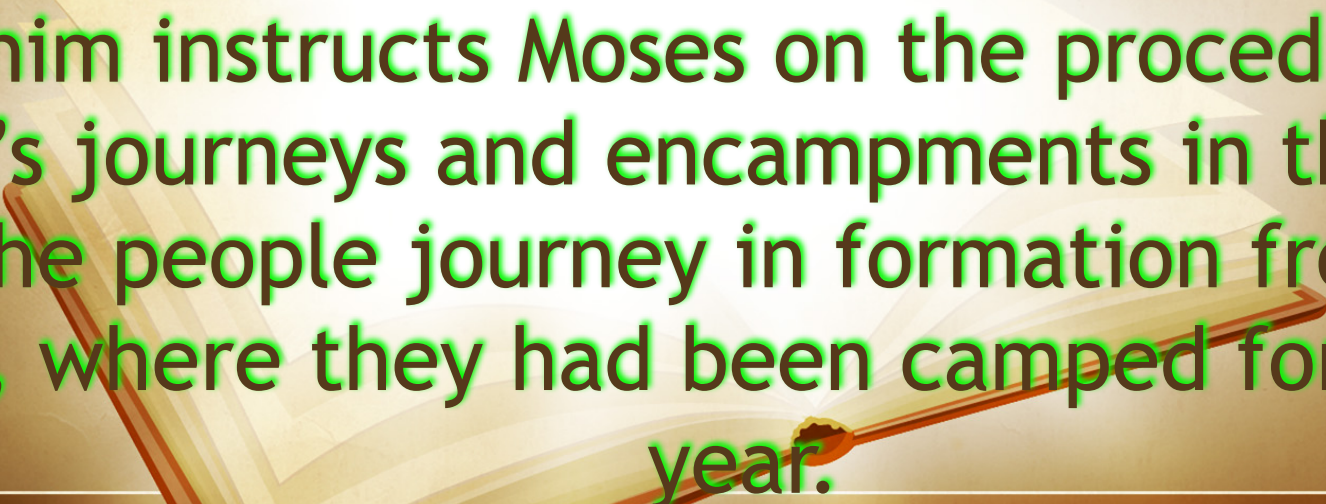
A “Second Passover” is instituted in response to the petition “Why should we be deprived?” by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 10)

Elohim instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 11)

The people are dissatisfied with their “bread from heaven” (the manna), and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he imparts of his spirit, to assist him in the burden of governing the people.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 12)

Miriam speaks negatively of Moses, and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery.



The Name of this week's Torah portion is called:
בְּהַעֲלֹתְךָ beha'alotheḵa which means, 'When you ascend' and was directed toward Aharon the high priest, in his required duty to trim the lamps.



The Seven Lamps

Num 8:1 And יהוה spoke to Mosheh, saying,

Num 8:2 “Speak to Aharon, and say to him, ‘When you ascend to trim the lamps, let the seven lamps give light in front of the lampstand.’ ”

Num 8:3 And Aharon did so. He set up the lamps to face toward the front of the lampstand, as **יהוה** commanded Mosheh.

Num 8:4 And this is the work of the lampstand: beaten work of gold, from its base to its blossoms it is beaten work. According to the pattern which **יהוה** had shown Mosheh, so he made the lampstand.

The Hebrew root of the phrase, 'when you ascend' comes from the word עָלָה alah (aw-law')- Strong's H5927 which carries the meaning of, 'to go up, ascend, climb, offer, exalted'.

Here we see the portion starting with the clear instructions that Aharon had to 'trim' the lamps and let the 7 lamps give light in front of the lampstand.




It was the duty of Aharon, the high priest, to set up the lamps as יהוה commanded Mosheh.

This is a wonderful shadow picture of the duties and work that יהושע our High Priest; in that in His ascending to the heavenly tabernacle He has through His strict obedience to the instructions of the Torah trimmed the lamps and set up the 7 lamps which speak of the fullness of His body as represented through the 7 assemblies.

We also see how it is only through the life, death and resurrection of **יהושע**, who is the light of the world, that we can, as His Body, give the light that is required by the 7 lamps:

Yohanan/John 8:12 “Therefore **יהושע** spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”


Mattithyahu/Matthew 5:14-16 “You are the light of the world. It is impossible for a city to be hidden on a mountain. 15 “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. 16 “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”



These words of our Master, **יהושע** Messiah, are words we need to carefully consider as we earnestly seek to serve Him in Spirit and Truth, making sure that we are shining the light of His Truth continually and consistently, as we do our utmost to properly reflect His Truth in our daily lives before all!

We, as taught ones (disciples) of Messiah, are the light of the world!

This is certainly a wonderful thing indeed, yet comes with a very clear responsibility - and that is to shine continually!



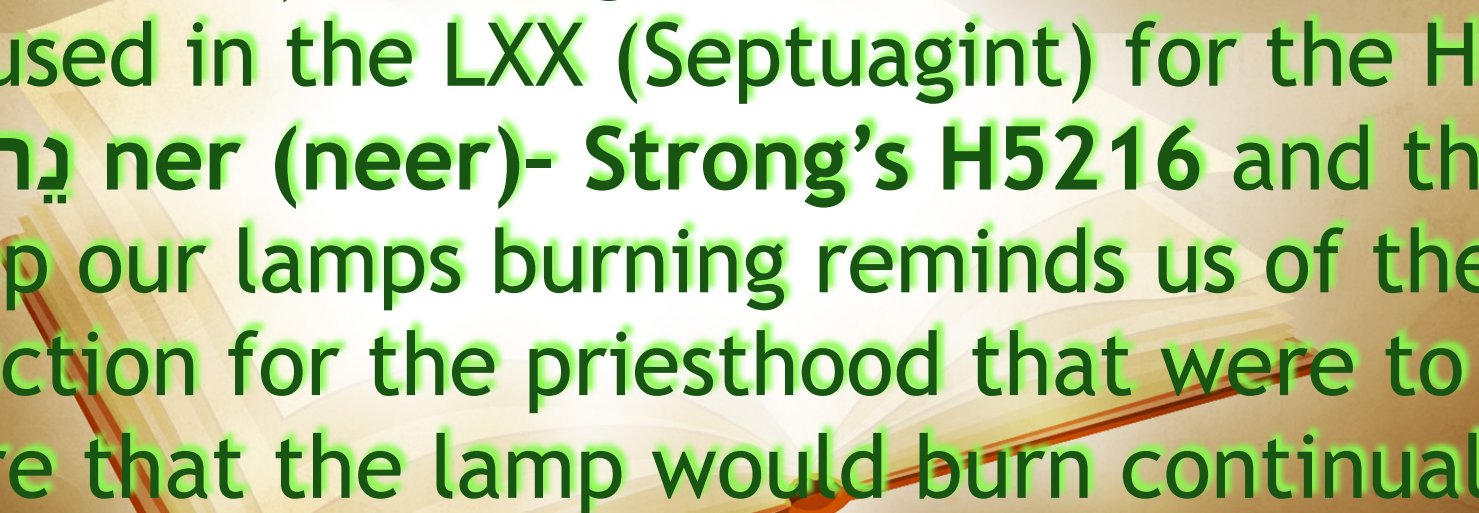
The Greek word that is translated as 'light' in Mattithyahu/Matthew 5:14 is φῶς phōs (foce)-Strong's G5457 which means, 'light, fire' which comes from the word φαός phaos which means, 'to shine or make manifest, especially by rays'. This Greek word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in the following verse:

Shemoth/Exodus 27:20 “And you, you are to command the children of Yisra’ěl to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.”

The Hebrew word that is translated as ‘light’ in this verse is מָאֹר ma’or (maw-ore’)- Strong’s H3974 which means, ‘a luminary, light, shining’, and comes from the root word אָר or (oor) - Strong’s H215 meaning, ‘to be or become light, give light, shine’.

The Hebrew word that is used here for 'lamp' is נֵר (near)- Strong's H5216 meaning, '*lamp, candle, light*'.

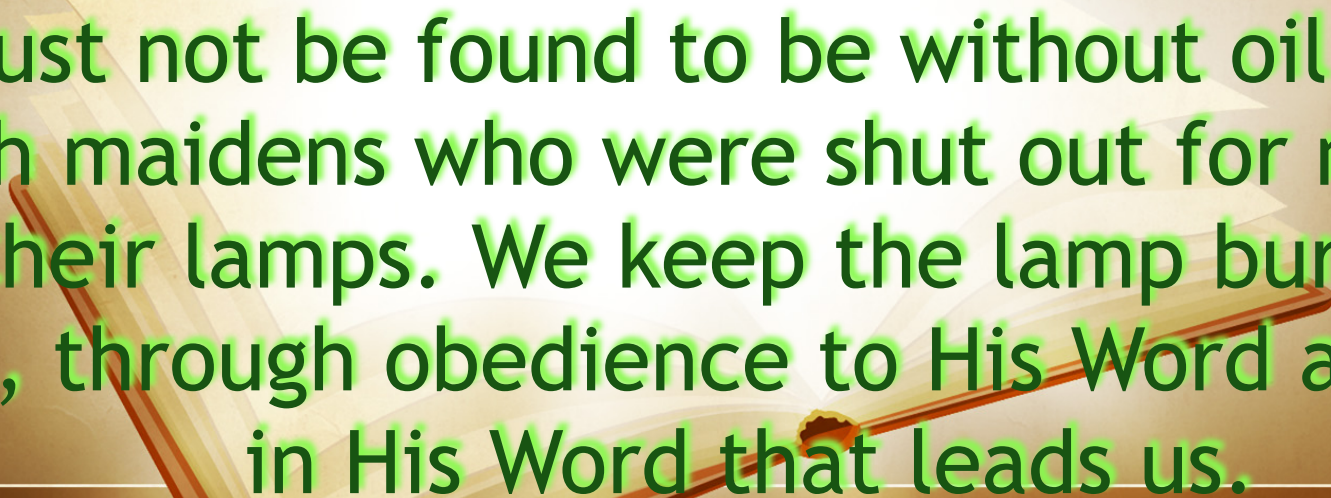
Now, a lamp, in ancient times, would primarily be a vessel with a wick for burning a liquid, such as oil, in order to produce light; and as one would walk the lamp would typically be carried in one's hand!



The Greek word that is used in Mattithyahu/
Matthew 5:15 for 'lamp' is λύχνος luchnos
(lookh'-nos)- Strong's G3088 and is the Greek
word used in the LXX (Septuagint) for the Hebrew
word נֶר ner (neer)- Strong's H5216 and this call
to keep our lamps burning reminds us of the clear
instruction for the priesthood that were to make
sure that the lamp would burn continually!

There is a responsibility for all of Yisra'el (that includes you and me) to be bringing clear oil and allowing the lamp of His word to continually burn in us.

We must not be found to be without oil like the 5 foolish maidens who were shut out for not having oil in their lamps. We keep the lamp burning, so to speak, through obedience to His Word as we walk in His Word that leads us.



The Parable of the Ten Virgins

Mat 25:1 “Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

Mat 25:2 “And five of them were wise, and five foolish.

Mat 25:3 “Those who were foolish, having taken their lamps, took no oil with them,



Mat 25:4 but the wise took oil in their containers with their lamps.

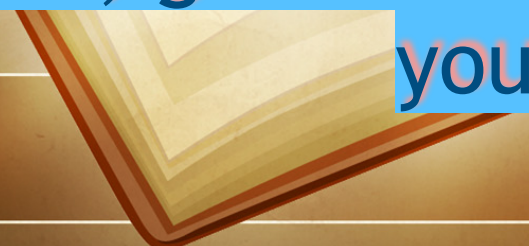
Mat 25:5 “Now while the bridegroom took time, they all slumbered and slept.

Mat 25:6 “And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

Mat 25:7 “Then all those maidens rose up and trimmed their lamps.

Mat 25:8 “And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

Mat 25:9 “But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’



Mat 25:10 “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

Mat 25:11 “And later the other maidens also came, saying, ‘Master, Master, open up for us!’

Mat 25:12 “But he answering, said, ‘Truly, I say to you, I do not know you.’

Mat 25:13 “Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,

The command given in Shemoth/Exodus 27:20 is
seen again in:


Wayyiqra/Leviticus 24:2 “Command the children
of Yisra’ěl that they bring to you clear oil of
pressed olives for the light, to make the lamps
burn continually.”




In the ancient pictographic script, the word נֵר *ner* (neer)- Strong's H5216 which means lamp, is pictured as follows:



Nun - ن:

This is the letter 'nun' (ن), which in the ancient text is pictured as , which is a 'spouting seed', and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

Resh - ר

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

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is who gives us our light and who is our lamp - יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for lamp can have the following meaning:

LIFE IN THE HEAD!

In terms of us seeing these letters being expressed as 'lamp', we are able to clearly identify who gives us our light and who is our lamp - **יהושע** Messiah, who is our Head and is The Seed!

Timotiyos Bět/2 Timothy 2:8 "Remember that **יהושע** Messiah, of the seed of Dawid, was raised from the dead according to my Good News"

Galatiyim/Galatians 3:16 "But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."

We, who are grafted in to Messiah, by His blood, become the seed of Abraham:

Galatians 3:29 “And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.



Through the work of Messiah, we are now 'in Him' set up on a lampstand that is able to shine to all those in the house!

The purpose of the lampstand was to give its light in front of it in order that the table of showbread would be lit.

On the showbread table, we know that there were the 12 loaves, representing the 12 tribes of Yisra'el and the lampstand would bring light to the table within the set-apart place.

It through the work of Messiah, our High Priest, that we are set free from darkness and our eyes are opened, to be set free from sitting in the dark, now having the light of His Truth available for us to walk in, as revealed through His life, death and resurrection and 'ascension'.

Yeshayahu/Isaiah 42:6-7 “ו, יהוה, have called You in righteousness, and I take hold of Your hand and guard You, and give You for a covenant to a people, for a light to the gentiles, 7 to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.”



The Lamp-stand

The Menorah has a base and a shaft with 6 branches attached to the middle shaft - 3 branches on one side and 3 branches on the other and is a picture of how we are joined to Messiah and that we are the branches.

The ornamental knobs, blossoms and almond like flowers, remind us that we are to bear fruit that will last:

Yohanan/John 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”