

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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



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



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!”

At the top of the shaft, and on each of the six branches, was a bowl which held oil and a wick. The oil came from olives, and was extracted from the fruit by crushing, as we have discussed in previous Torah portions. Again, we are reminded of **יהושע's** suffering.

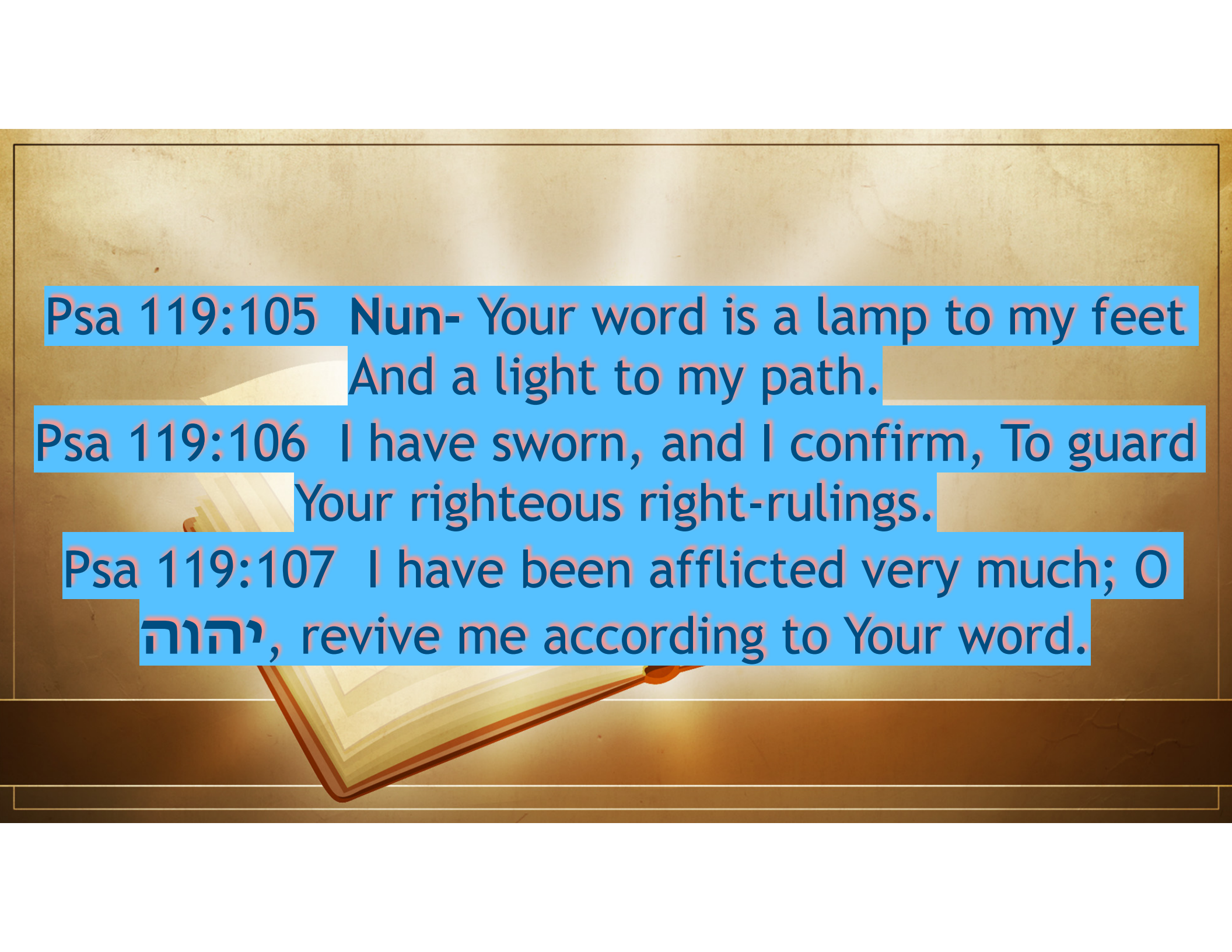
Oil, in Scripture, is often used to represent the symbolic picture of the presence and anointing of His Spirit.



Here it shows you that when you are “crushed” and allow the Spirit to fill and use you, it brings out the best in you, so that you can shine the Light of His presence.

The Lampstand was the only source of light in the Set-Apart Place. יהוה had commanded Mosheh to make it so that the lamps would point toward the Table of Showbread.

The Menorah also pictures for us the Word as it says in:



Psa 119:105 **Nun-** Your word is a lamp to my feet
And a light to my path.

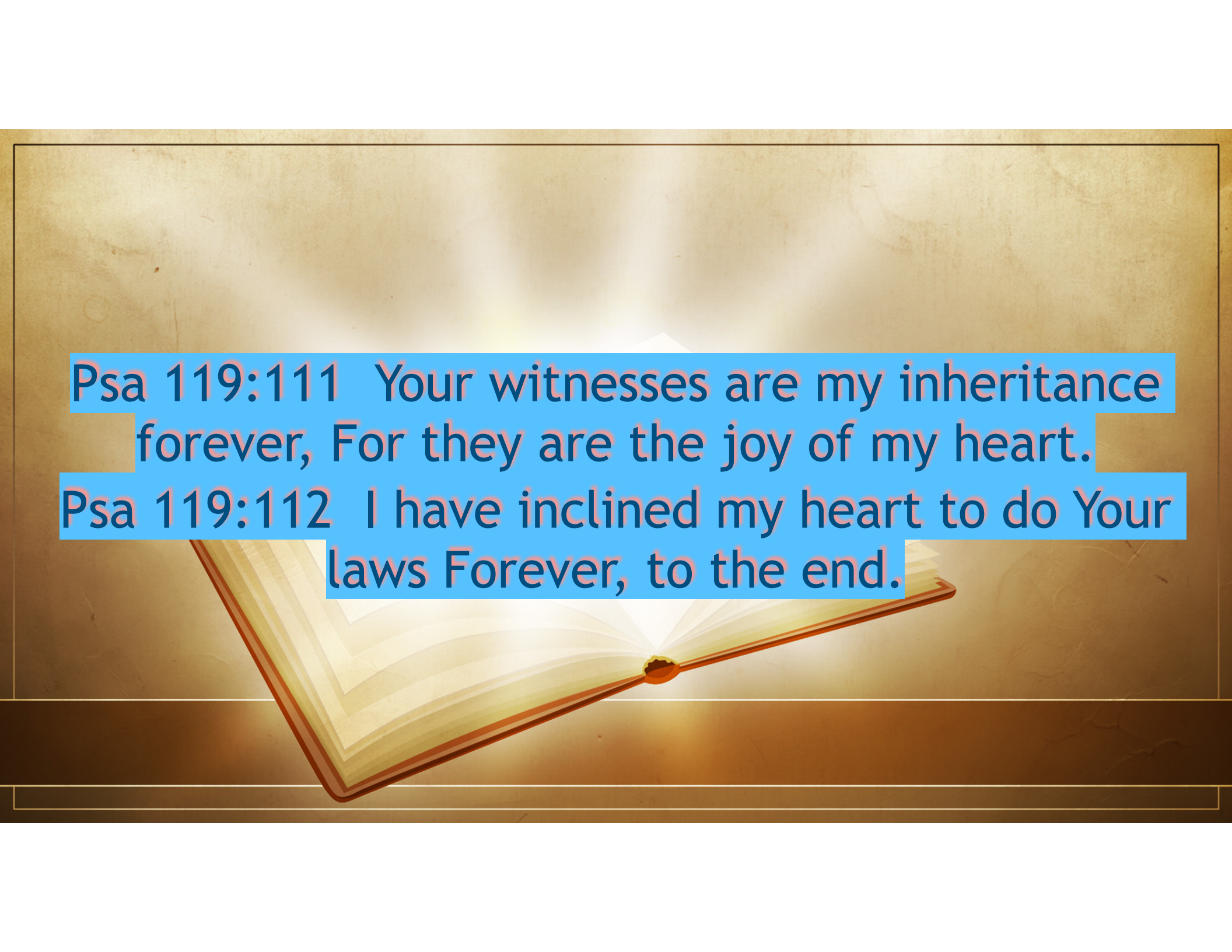
Psa 119:106 I have sworn, and I confirm, To guard
Your righteous right-rulings.

Psa 119:107 I have been afflicted very much; O
יהוה, revive me according to Your word.

Psa 119:108 Please accept the voluntary offerings
Of my mouth, O יהוה, And teach me Your right-
rulings.

Psa 119:109 My life is in my hand continually, And
Your Torah I have not forgotten.

Psa 119:110 The wrong have laid a snare for me,
But I have not strayed from Your orders.

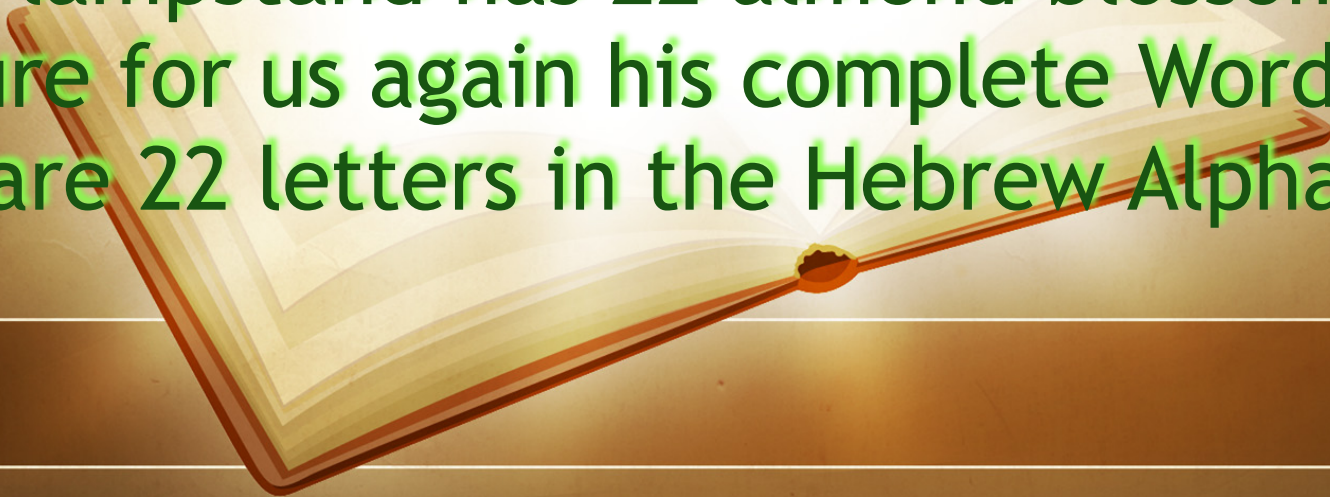


Psa 119:111 Your witnesses are my inheritance
forever, For they are the joy of my heart.

Psa 119:112 I have inclined my heart to do Your
laws Forever, to the end.

And so, His Word gives us direction, without which we are lost and unable to come into His presence and eat with Him!

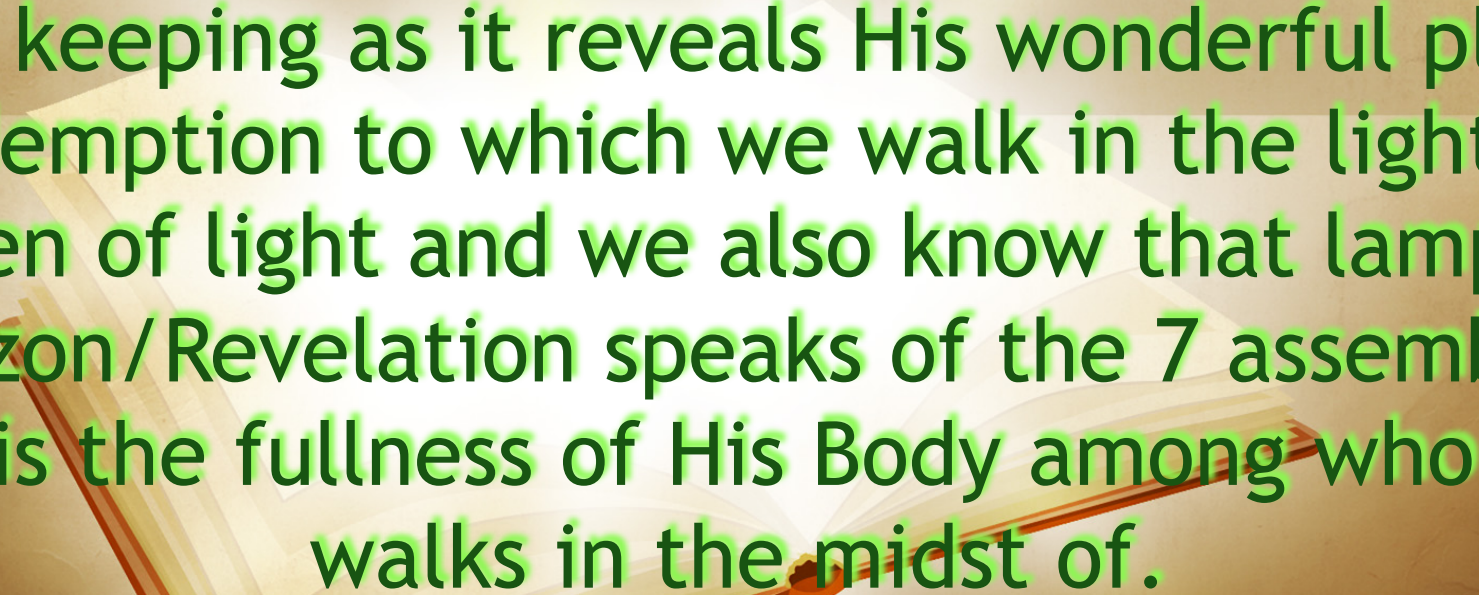
The lampstand has 22 almond blossoms which picture for us again his complete Word as there are 22 letters in the Hebrew Alphabet!





The Lamp-stand

The 7 lights of the Menorah also picture for us the 7 Feasts of יהוה that is critical for us as His Body to be keeping as it reveals His wonderful plan of redemption to which we walk in the light as children of light and we also know that lampstand in Hazon/Revelation speaks of the 7 assemblies - that is the fullness of His Body among whom He walks in the midst of.



The Hebrew word for lamp-stand, is מְנוּרָה menorah (men-o-raw')- Strong's H4501 which simply means lamp-stand; however, what we realize, and recognize, is that the Lamp-stand speaks of Messiah being the 'branch' with us being the branches, as also pictured through the parable of the vine and the branches, and without Him we are unable to bear fruit or shine the light of His truth.

When one looks at the 'early script' with the pictographic symbols of this word 'menorah', we see a wonderful illustration of the work of Messiah!

In the early script the Hebrew word מְנוּרָה menorah - Strong's H4501 looks like this (remember that Hebrew reads from right to left):

𐤎 𐤍 𐤅 𐤊 𐤌

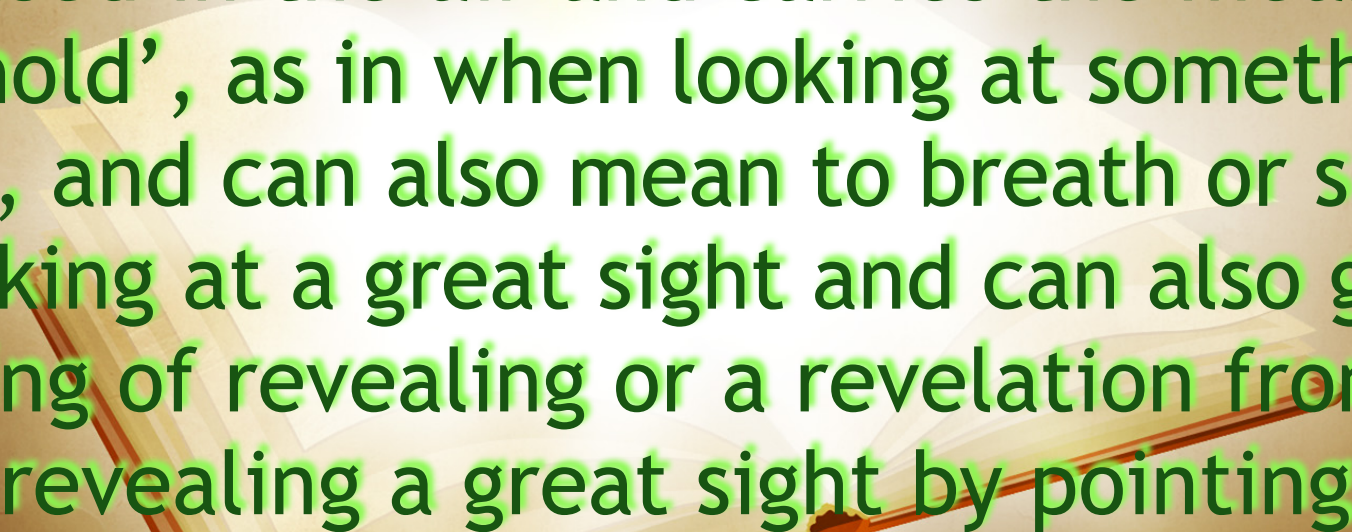
When we look at these letters, we can see an awesome picture of how the Lampstand clearly speaks of Messiah, our High Priest and Head of the Body. In the Hebraic mind-set 'water' represents not only physical water but also chaos from the storms of the sea.

To the Hebrews the sea was a feared and unknown place, for this reason this letter 'mem' is used as a question word, who, what, when, where, why and how, in the sense of searching for an unknown.

The letter **‘Nun’** - the sprouting seed 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.

The **‘waw’-‘Vav’** in representing a ‘tent peg’ or a nail or hook and has the meaning ‘to secure or add’.

The **‘resh’** is a picture of a head of a man which speaks of headship or beginning or first.



The **'hey'** is pictured as a man with his hands raised in the air and carries the meaning of 'behold', as in when looking at something very great, and can also mean to breath or sigh, when looking at a great sight and can also give the meaning of revealing or a revelation from the idea of revealing a great sight by pointing it out.

When putting the construct of these pictures together in understanding the work and ministry of **יהושע** Messiah, our High Priest, we can see the following being declared through the power and presence of the Lamp-stand in the Set-Apart Place:



OUT OF THE CHAOS, A SEED SHALL SPRING FORTH, THE SON WHO IS THE APPOINTED HEIR OF ALL, WHO BY HIS DEATH AND RESURRECTION HAS SECURED FOR US THE COVENANTS OF PROMISE TO WHICH WE HAVE BEEN ADDED THROUGH HIS BLOOD, AND MESSIAH, OUR HEAD, IS THE BEGINNING AND BEHOLD WE FIX OUR EYES ON HIM AS WE AWAIT FOR THE REVELATION OF OUR MASTER יהושע MESSIAH - THE LIGHT OF THE WORLD!

Miriam and Aaron Oppose Moses

Num 12:1 Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman.

Num 12:2 And they said, “Has יהוה spoken only through Mosheh? Has He not also spoken through us?” And יהוה heard it.

Num 12:3 And the man Mosheh was very humble, more than all men who were on the face of the earth.

Num 12:4 And suddenly יהוה said to Mosheh, and Aharon, and Miryam, “You three, come out to the Tent of Appointment!” So the three came out.

Num 12:5 And יהוה came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward.

Num 12:6 And He said, “Hear now My words: If your prophet is of **יהוה**, I make Myself known to him in a vision, and I speak to him in a dream.

Num 12:7 “Not so with My servant Mosheh, he is trustworthy in all My house.

Num 12:8 “I speak with him mouth to mouth, and plainly, and not in riddles. And he sees the form of **יהוה**. So why were you not afraid to speak against My servant Mosheh?”

Num 12:9 And the displeasure of יהוה burned against them, and He left.

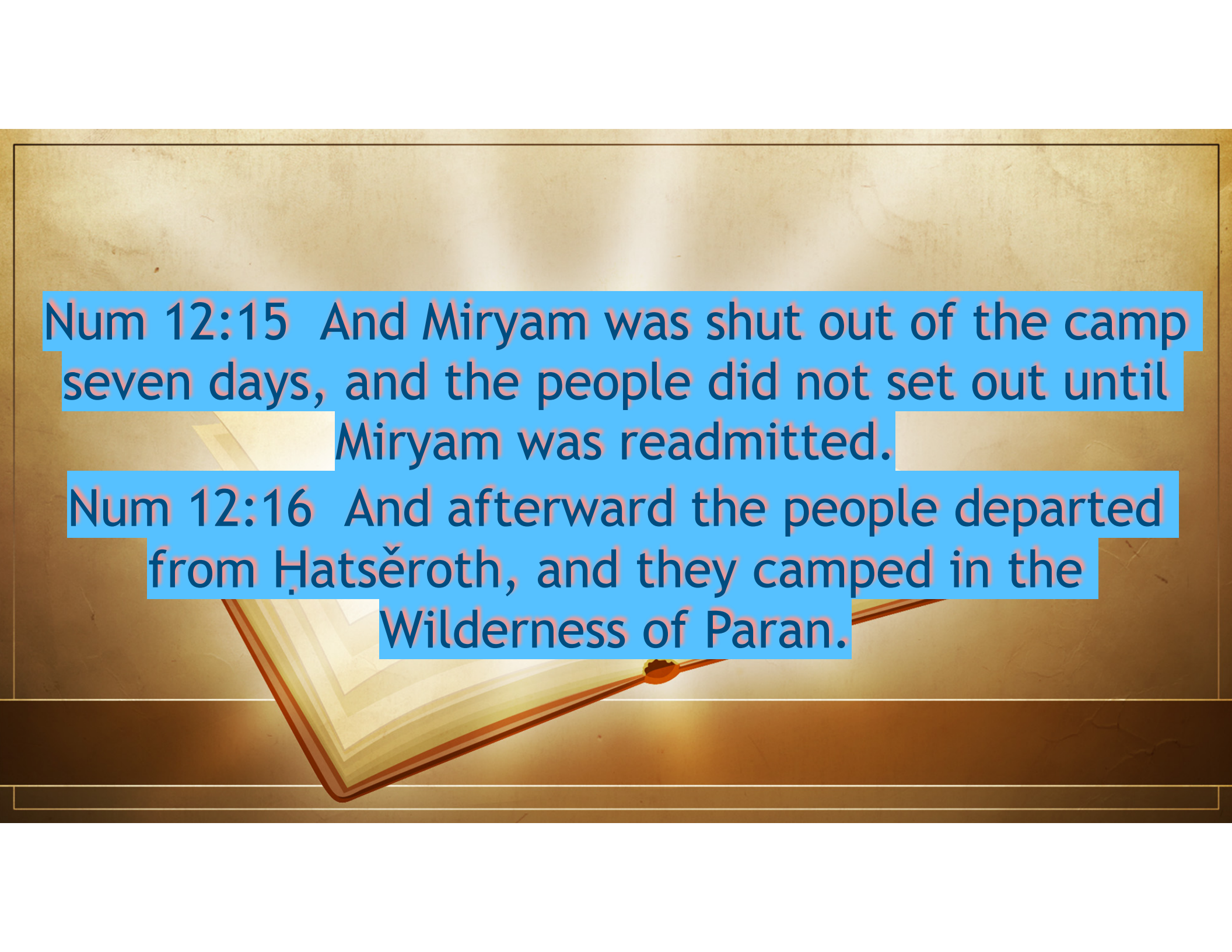
Num 12:10 And the cloud turned away from above the Tent, and look: Miryam was leprous, as white as snow! And Aharon turned toward Miryam, and look: a leper!

Num 12:11 And Aharon said to Mosheh, “Oh, my master! Please do not hold against us the sin in which we have done foolishly and in which we have sinned.

Num 12:12 “Please do not let her be as one dead when coming out of his mother's womb, with his flesh half consumed!”

Num 12:13 And Mosheh cried out to יהוה, saying,
“O Ęl, please heal her, please!”

Num 12:14 And יהוה said to Mosheh, “If her
father had but spit in her face, would she not be
ashamed seven days? Let her be shut out of the
camp seven days, and after that let her be
readmitted.”



Num 12:15 And Miryam was shut out of the camp seven days, and the people did not set out until Miryam was readmitted.

Num 12:16 And afterward the people departed from Hatséroth, and they camped in the Wilderness of Paran.

CHAPTER 12

Miryam and Aharon speak against Mosheh

The main complaint that Miryam and Aharon had against Mosheh was the fact that he had married a Kushite woman.

It is not very clear who this Kushite woman was, and it certainly was not forbidden for them to marry a Kushite as they were told to not intermarry with the nations in Kena'an.

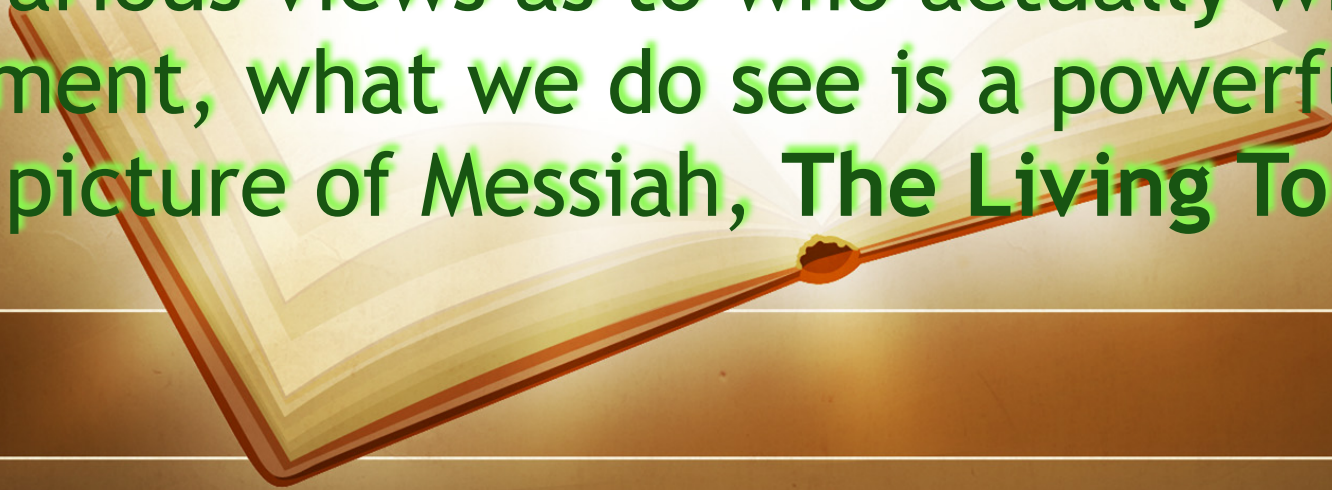
The fact that Miryam is mentioned first here, may be that she was the chief instigator of their complaint against Mosheh.

When looking at the meaning of their names, we can see a clear picture being portrayed:

Miryam means 'rebellion' and Aharon is 'light bringer' - there was rebellion against the light bringer!

Mosheh, the humblest man on the earth, does not answer back - however יהוה does.

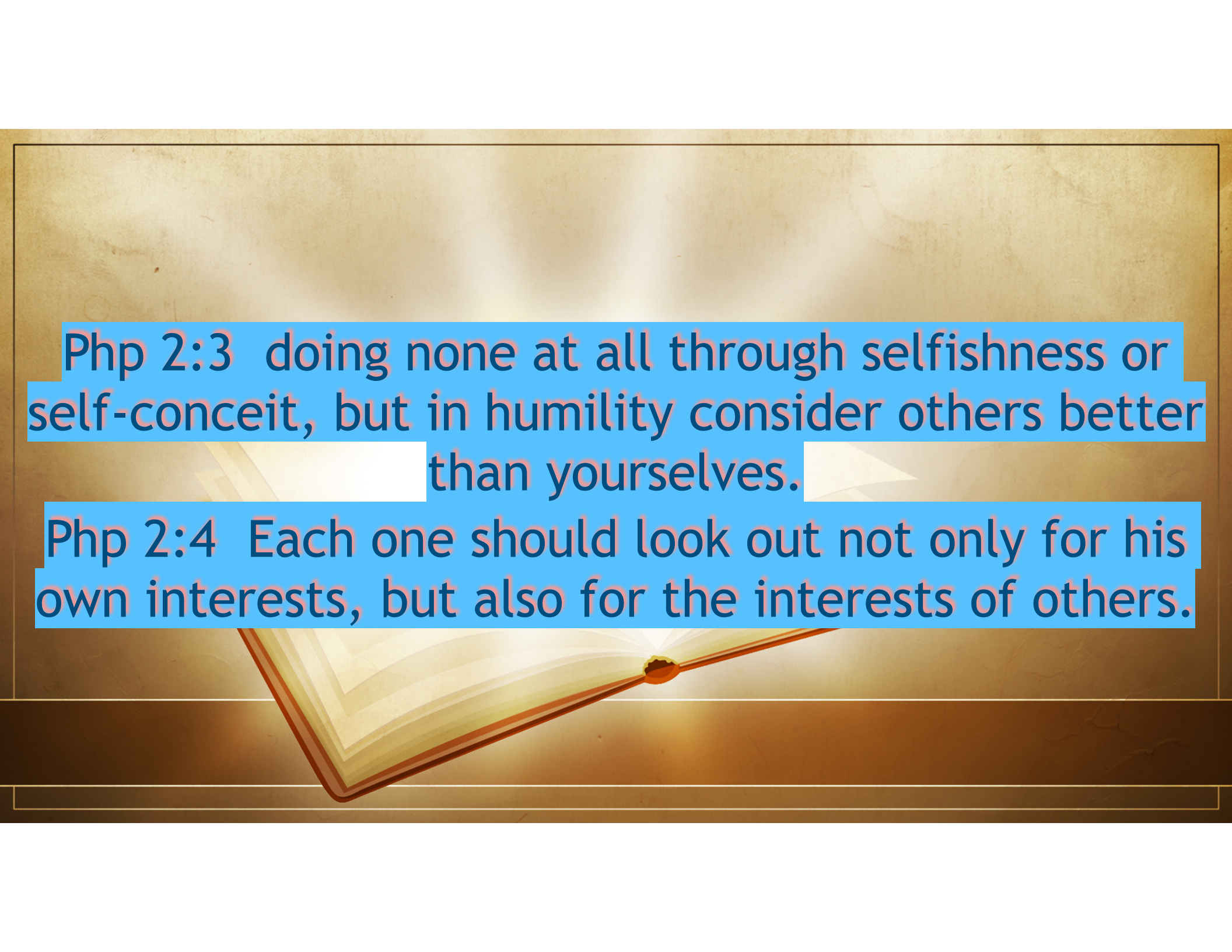
In verse 2 many may find it quite amusing that Mosheh would write of himself that he was the humblest man on the earth, and while there may be various views as to who actually wrote this statement, what we do see is a powerful shadow picture of Messiah, **The Living Torah:**



Christ's Example of Humility

Php 2:1 If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion,

Php 2:2 make my joy complete by being of the same mind, having the same love, one in being and of purpose,



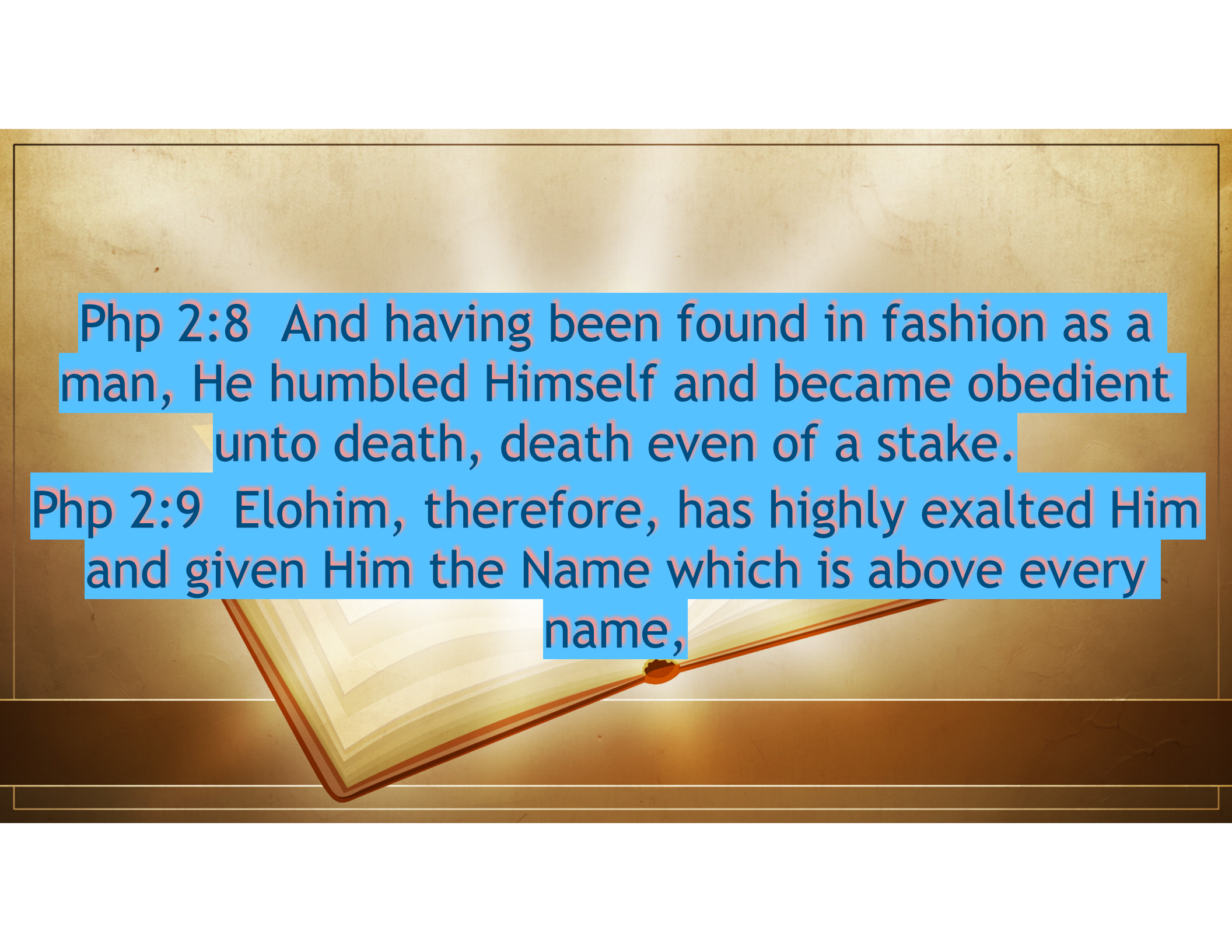
Php 2:3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.

Php 2:4 Each one should look out not only for his own interests, but also for the interests of others.

Php 2:5 For, let this mind be in you which was also
in Messiah **יהושע**,

Php 2:6 who, being in the form of Elohim, did not
regard equality with Elohim a matter to be
grasped,

Php 2:7 but emptied Himself, taking the form of a
servant, and came to be in the likeness of men.



Php 2:8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

Php 2:9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name,

Php 2:10 that at the Name of **יהושע** every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

Php 2:11 and every tongue should confess Isa 45:23 that **יהושע** Messiah is Master, to the esteem of Elohim the Father.

What we can also learn from this statement of being humble is how we too must conduct ourselves in a manner showing great humility in all we do:

Pilipiyim/Philippians 2:3 “doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.”

Kěpha Aleph/1 Peter 5:5-7 “In the same way, you younger ones, be subject to elders. And gird yourselves with humility toward one another, for “Elohim resists the proud, but gives favour to the humble.” 6 Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time, 7 casting all your worry upon Him, for He is concerned about you.”

Mikah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”

The Hebrew word that is translated as 'humble' comes from the noun עָנָו anav (aw-nawv')- Strong's H6035 which means, '*poor, afflicted, humble, meek*' and is a derivative of the root verb עָנָה anah (aw-naw')- Strong's H6031 and means, '*to be bowed down, afflicted, humbled*'.

This carries the understanding of being '*grounded*' as well as the ability to '*pay close attention*' and open one's ears to hear!

It carries the concept of denying oneself and submitting to Elohim as you understand and are aware of one's status before an Almighty Elohim!

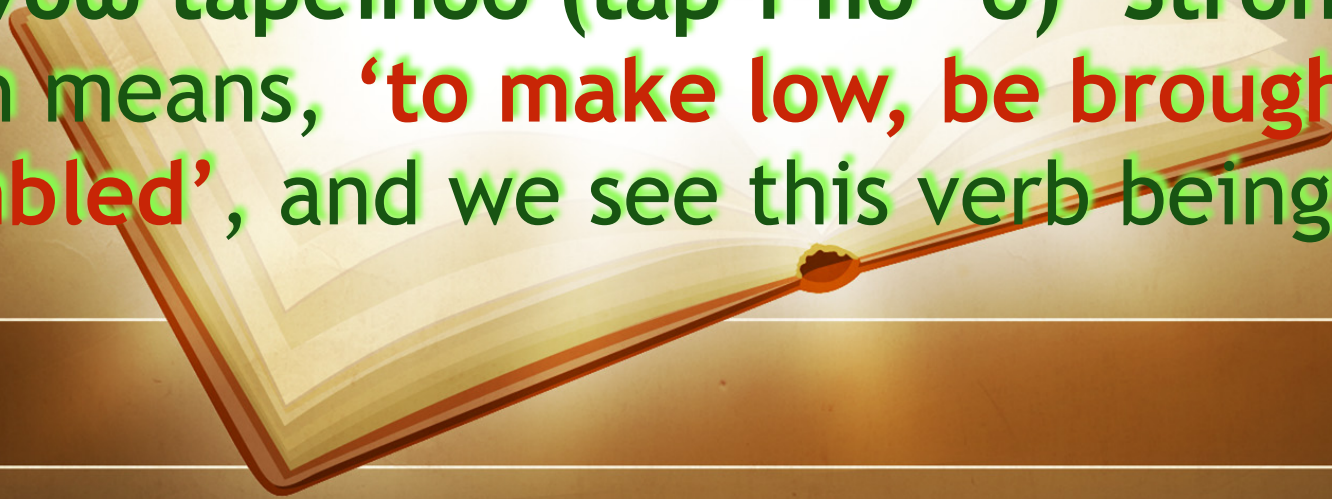
The Greek word that is used here in the LXX (Septuagint) is the adjective **πραῦς** **praus** (prah-ooce')- Strong's **G4239** which means, '**gentle**', which is used in:

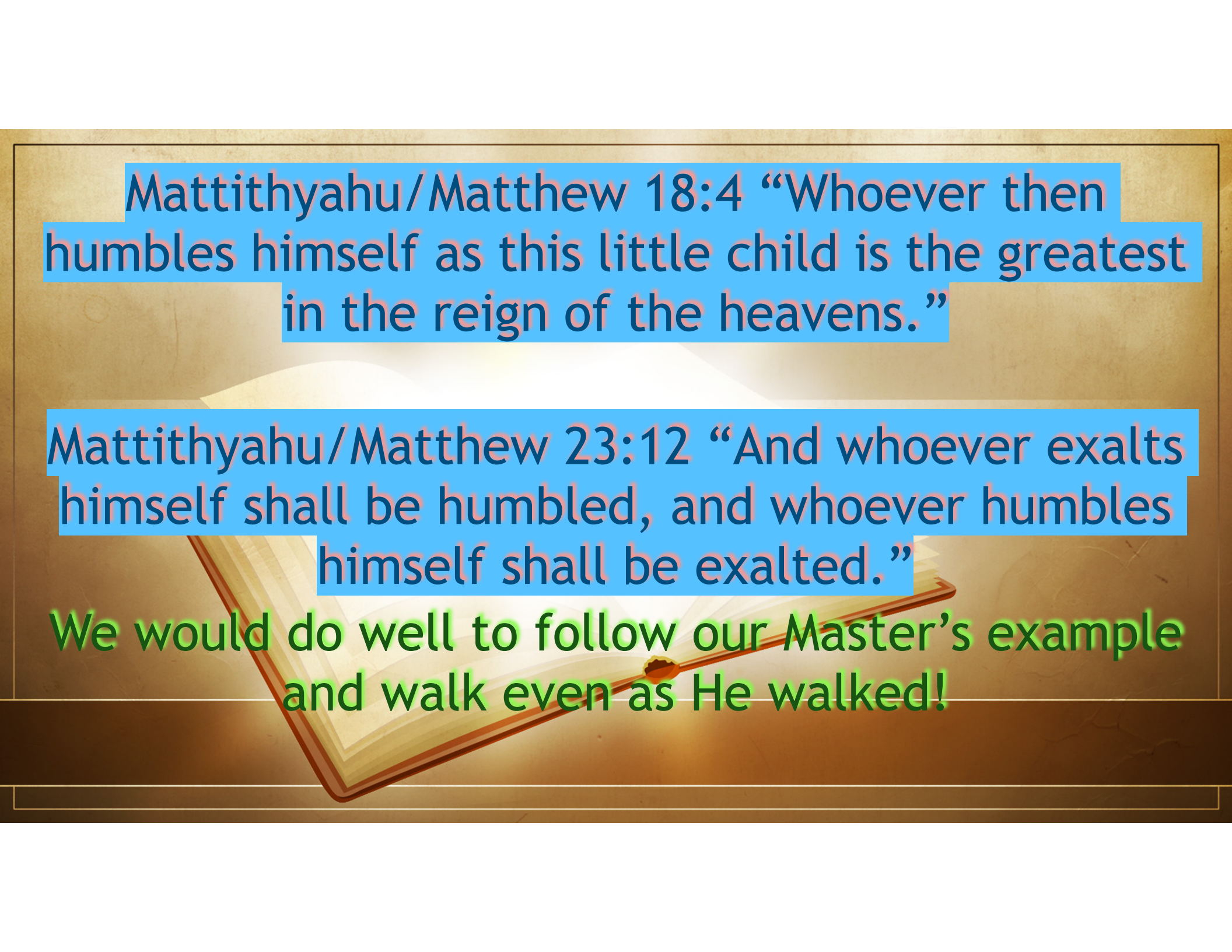
Mattithyahu/Matthew 5:5 “Blessed are the meek, because they shall inherit the earth.”

Mattithyahu/Matthew 21:5 “Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”

Our Master came to us in meekness, as He humbled Himself!

The Greek word that is translated as 'humbled' in Pilipiyim/Philippians 2:8 comes from the verb ταπεινῶω tapeinoō (tap-i-no'-o)- Strong's G5013 which means, **'to make low, be brought low, be humbled'**, and we see this verb being used in:

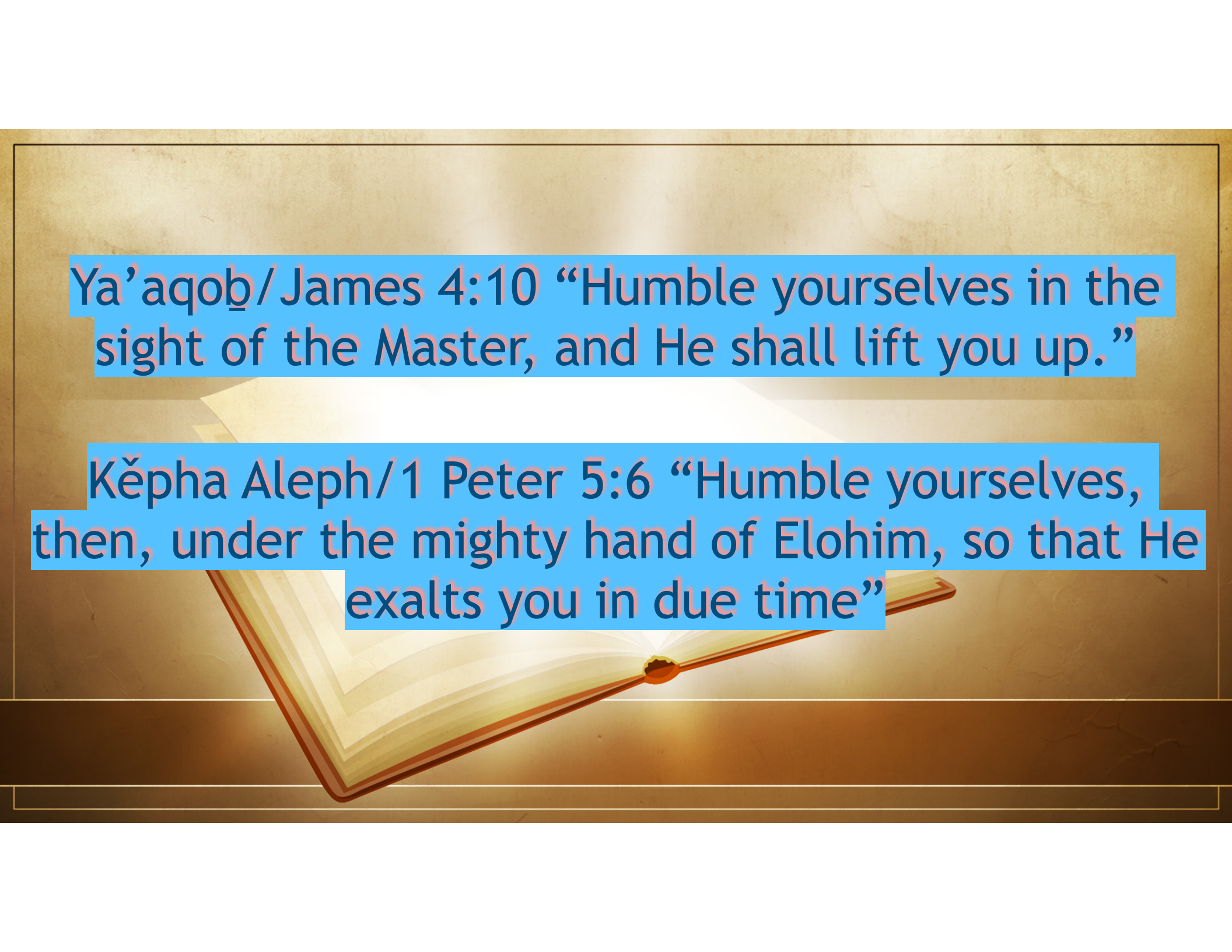




Mattithyahu/Matthew 18:4 “Whoever then humbles himself as this little child is the greatest in the reign of the heavens.”

Mattithyahu/Matthew 23:12 “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

We would do well to follow our Master's example and walk even as He walked!

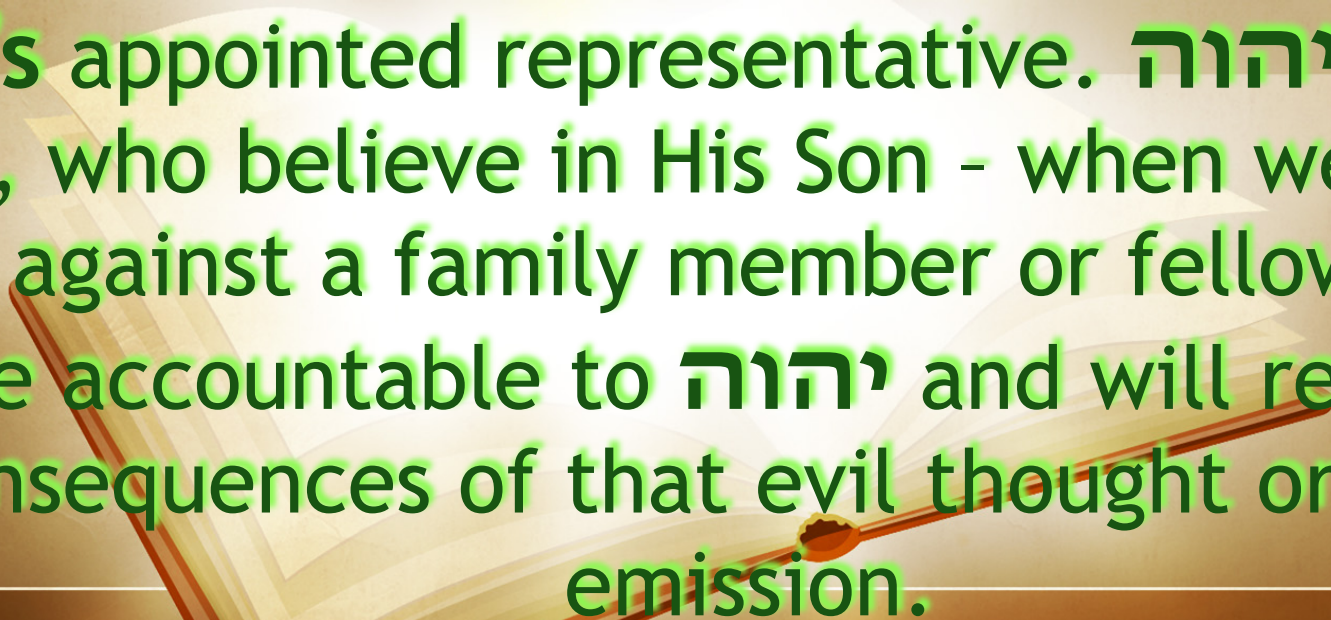


Ya'aqob/James 4:10 "Humble yourselves in the sight of the Master, and He shall lift you up."

Kěpha Aleph/1 Peter 5:6 "Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time"

This Greek word comes from the primitive root word ταπεινός tapeinos (tap-i-nos')- Strong's G5011 which means, 'low lying, low in spirit, depressed, humble', and is used in the following verses:

Mattithyahu/Matthew 11:29 "Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings."



Miryam and Aharon were not only speaking badly about Mosheh, but about **יהוה** too, as Mosheh was **יהוה's** appointed representative. **יהוה** is in each of us, who believe in His Son - when we think or speak against a family member or fellow man, we are accountable to **יהוה** and will reap the consequences of that evil thought or verbal emission.

Miryam and Aharon allowed pride to cause them to stumble and clearly did not walk in meekness as Mosheh did!

It may seem that Miryam received a harsher punishment than Aharon, as she was the one who turned leprous, yet what we must not forget, is that Aharon was the high priest and therefore, was not to become ceremonially unclean for anything, and as high priest, he represented the people of Yisra'el to Elohim, and must always be available to minister in that manner and so, Miryam was struck, not because she was a woman or because her sins were more, but that יהוה would not deprive the people of the high priest's ministry.