

# 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**

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!

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!”

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.

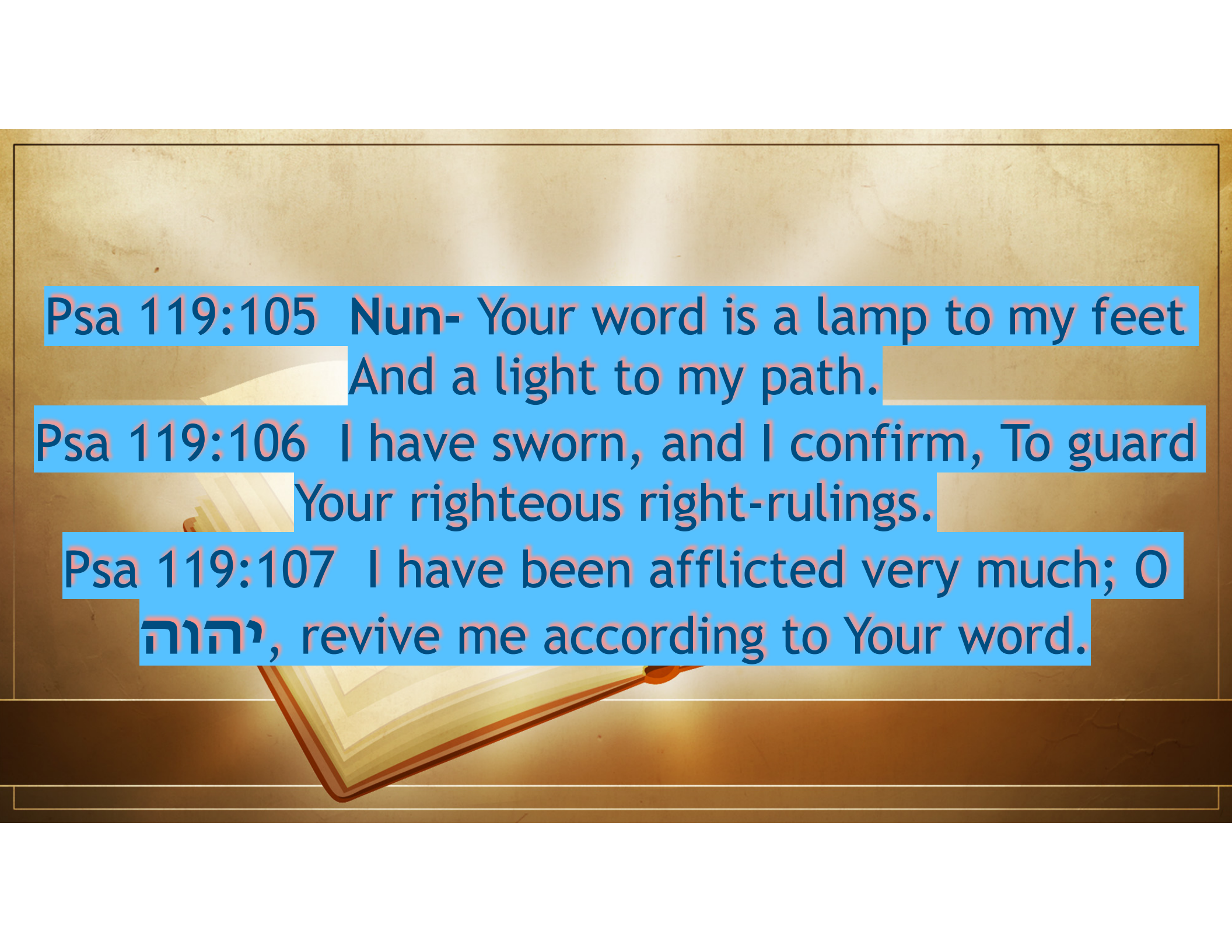
Oil, in Scripture, is often used to represent the symbolic picture of the presence and anointing of His Spirit.



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.

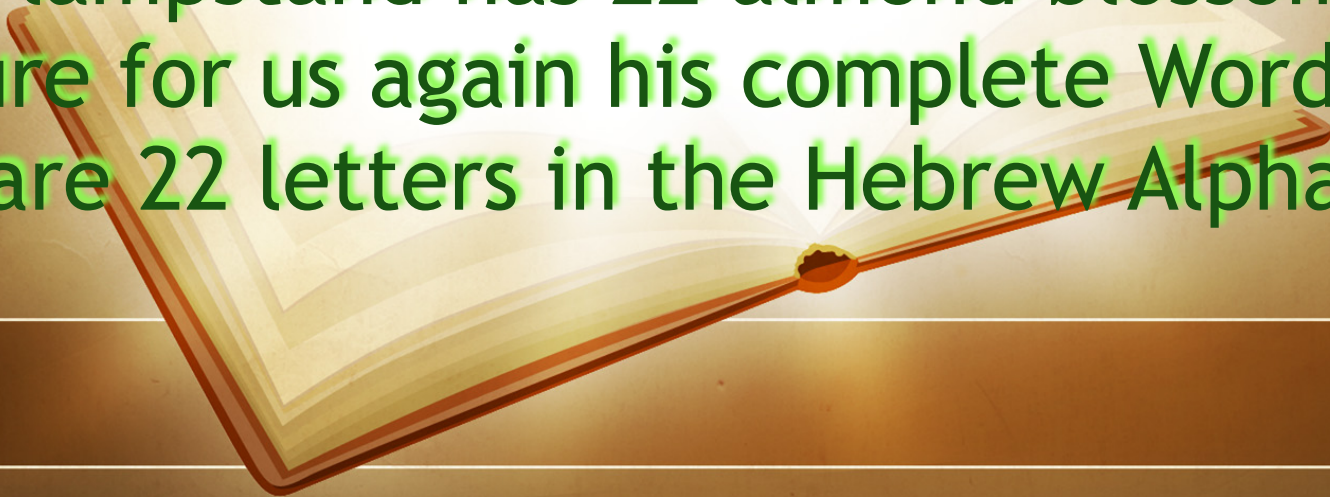


Psa 119:111 Your witnesses are my inheritance  
forever, For they are the joy of my heart.

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!

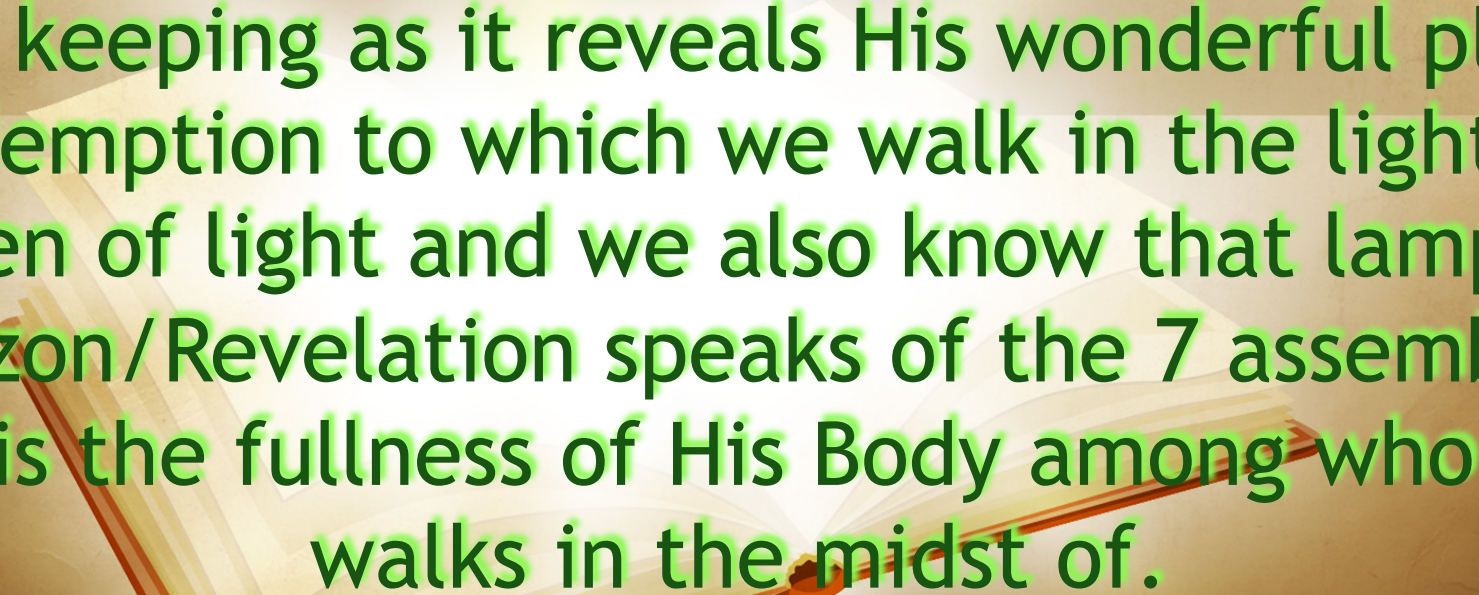




# The Lamp-stand



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.



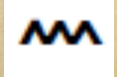
The Hebrew word for lamp-stand, is מְנוּרָה menorah (men-o-raw')- Strong's H4501 which simply means lamp-stand; however, what we realize, and recognize, is that the Lamp-stand speaks of Messiah being the 'branch' with us being the branches, as also pictured through the parable of the vine and the branches,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

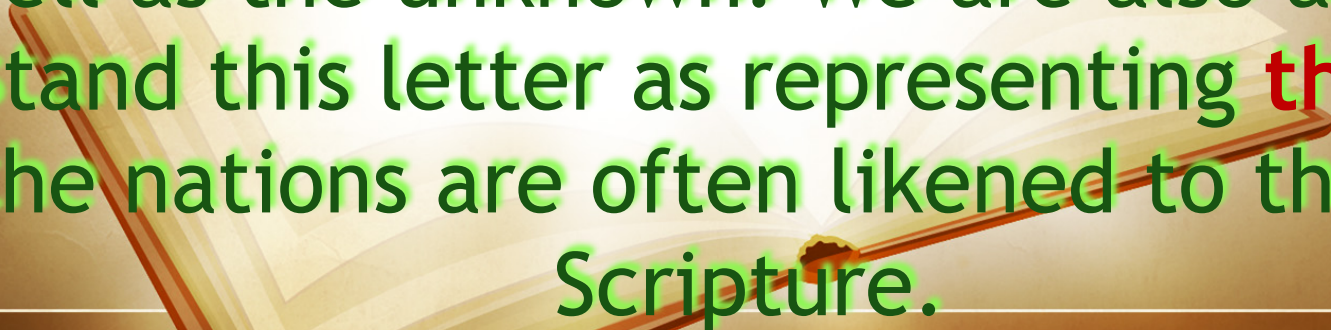
When one looks at the 'early script' with the pictographic symbols of this word 'menorah', we see a wonderful illustration of the work of Messiah!

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




Mem - מ


The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.



Nun - נ:


This is the letter 'nun' (נ), which in the ancient text is pictured as , which is a 'sprouting 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.

## Waw-Vav - ו

The ancient pictographic form of this letter is , which is a **peg** or **'tent peg'** or nail, which was used for securing or tying the tent or other items.


The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

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.

## Hey - ה

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.



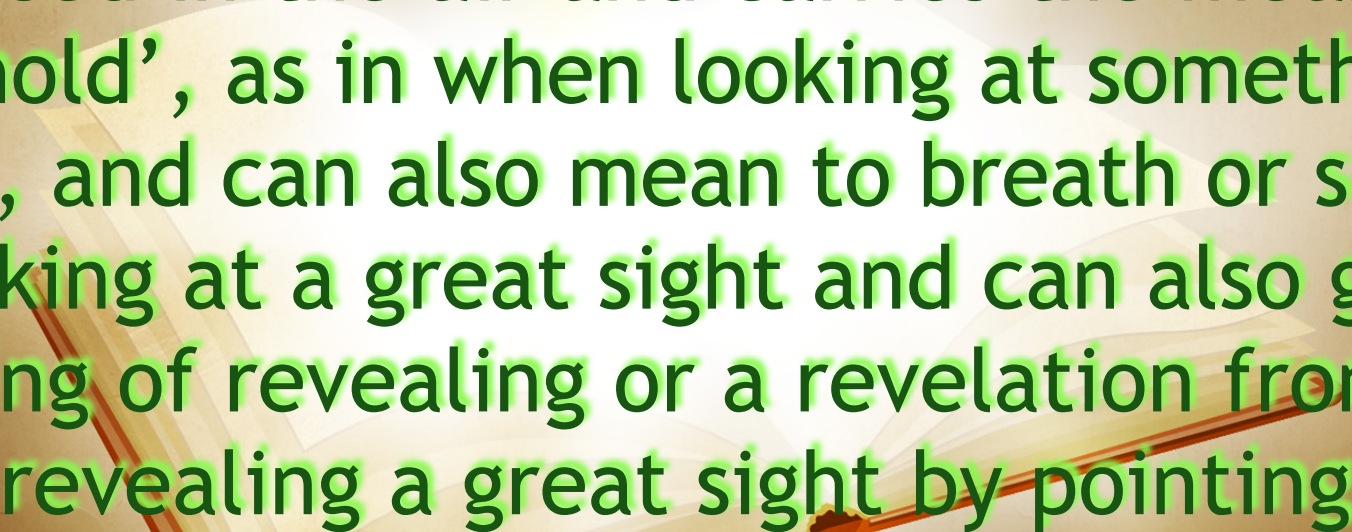
When we look at these letters, we can see an awesome picture of how the Lampstand clearly speaks of Messiah, our High Priest and Head of the Body. In the Hebraic mind-set 'water' represents not only physical water but also chaos from the storms of the sea.

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!**

The Lamp-stand was made according to the pattern that was shown to Mosheh and we see too that Messiah only did that which He was instructed to do, according to the Word of Elohim!



# Cleansing of the Levites


Num 8:5 And יהוה spoke to Mosheh, saying,

Num 8:6 “Take the Lěwites from among the children of Yisra’ěl, and you shall cleanse them,



Num 8:7 and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves,

Num 8:8 and shall take a young bull with its grain offering of fine flour mixed with oil, while you take another young bull as a sin offering.





# Cleansed:

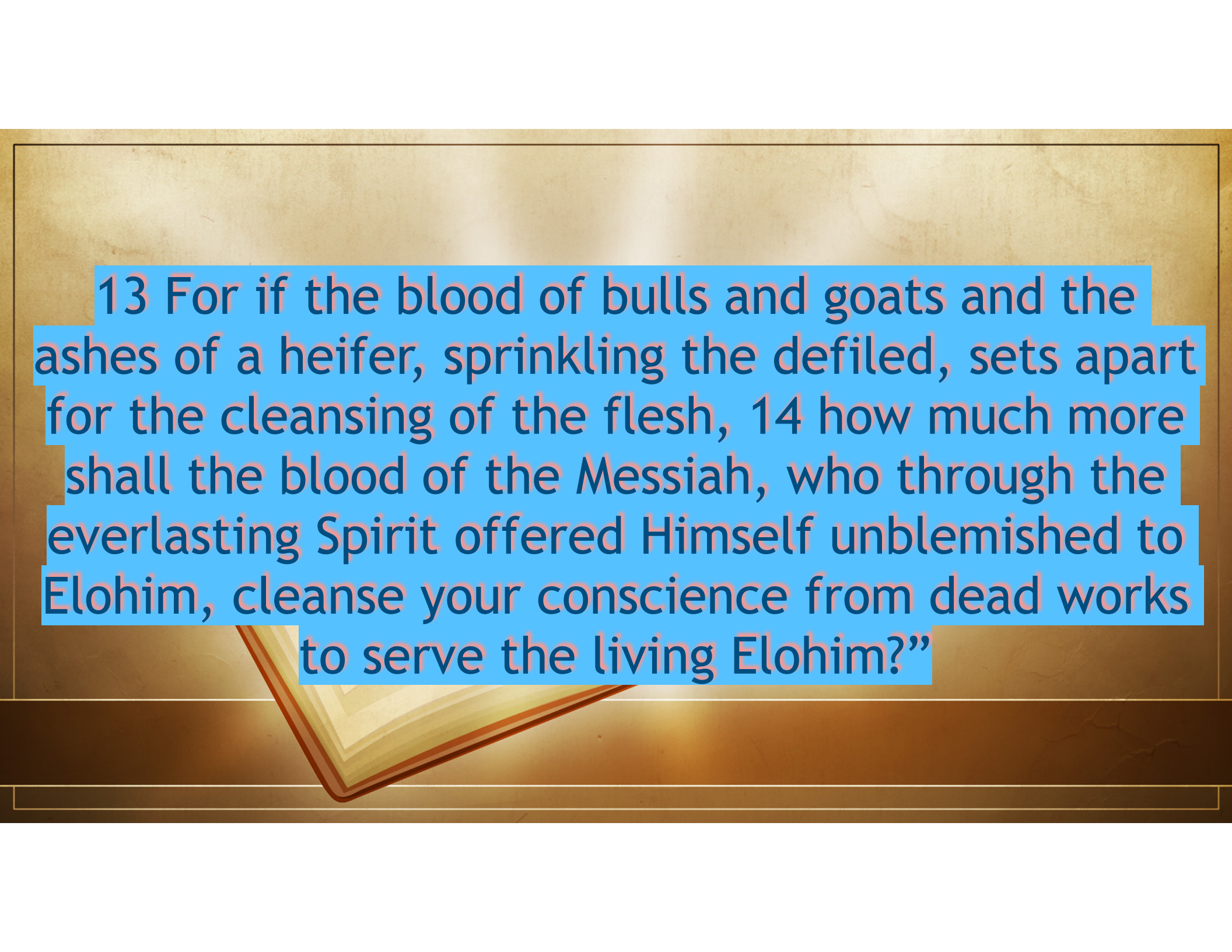
In verse 6 the Hebrew word that is translated as 'cleanse' comes from the root word טָהַר *taher* (taw-hare')- H2891 and means the following: "to be clean; to cleanse; purify" made clean", "properly to be bright; to be pure - that is physically sound, clear, unadulterated, morally innocent", "to be purged, purify, to declare something or someone clean."

It is His word that makes us clean as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean - really clean - by His Blood!

This Word טָהַר **taher H2891** is also used in **Wayyiqra/Leviticus 16:19** where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times. The number 7, as we know, signifies perfection and so there is a perfect cleansing, and our perfect reconciliation is by the Blood of **יהושע!**

We, as a set-apart and royal priesthood, now have a responsibility to cleanse ourselves through the cleansing which He has provided.

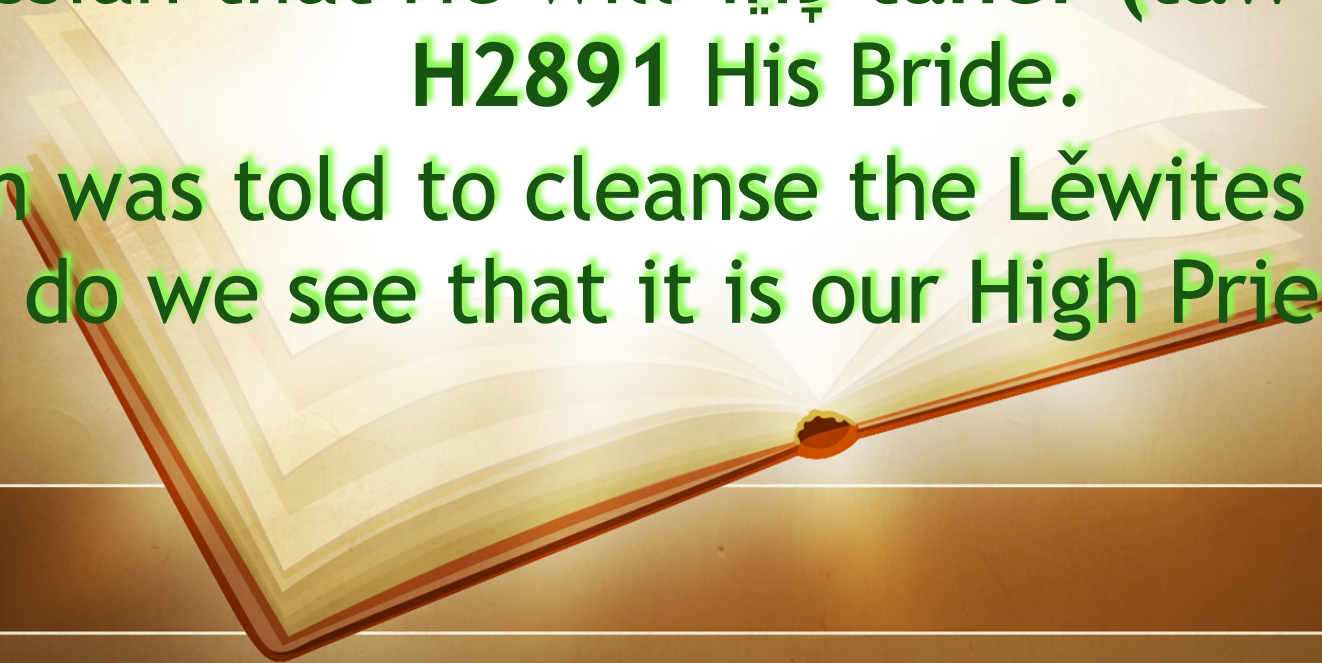
Ib'rim/Hebrews 9:11-14 “But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.



13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?”

It is through the one-time atoning sacrifice of  
Messiah that He will טָהַר taher (taw-hare')-  
H2891 His Bride.

Aharon was told to cleanse the Lěwites and so too  
do we see that it is our High Priest, י



The word טָהַר **taher** (taw-hare')-H2891 carries great insight for us as we understand that a derivative of this word is טְהוֹרָה **tahorah** (toh-or-aw')- Strong's H2893 which means, '*cleansing, purifying*'.

As we look at the Hebrew word טְהוֹרָה **tahorah** (toh-or-aw')- Strong's H2893 we see a wonderful picture in this word alone that speaks of our need to come to Messiah who cleanses us from all sin. Why I say this is because when we look at the ancient symbols of these letters, we get a clearer picture of this very message of this Torah of cleansing contained in just one word!

This word טְהוֹרָה tahorah - Strong's H2893 - read from right to left - are the letters: ט -tet; ה -hay; ר -resh; ה -hay, and when you see this word, as written in the ancient pictograph script, we see the message very clearly - let me show you:  
The original pictograph of these letters are as follows:



Tet - v:

The original pictograph for this letter is , which is 'a **container made of wicker or clay**'.


Containers were a very important item among the nomadic Hebrews.

They were used for storing grains and other items. Wicker baskets were used as nets for catching fish.

The meanings of this letter are '**basket, vessel, contain, store, clay vessel**'.




Hey -ה:

The original pictograph for this letter is , which is 'a man standing with his arms raised out'. The Modern Hebrew and original name for this letter is "hey".

The meaning of the letter is 'behold, look, breath, sigh' and 'reveal or revelation' from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of 'surrender' as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Resh - ר:

The Ancient picture for this letter is , which is 'the head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

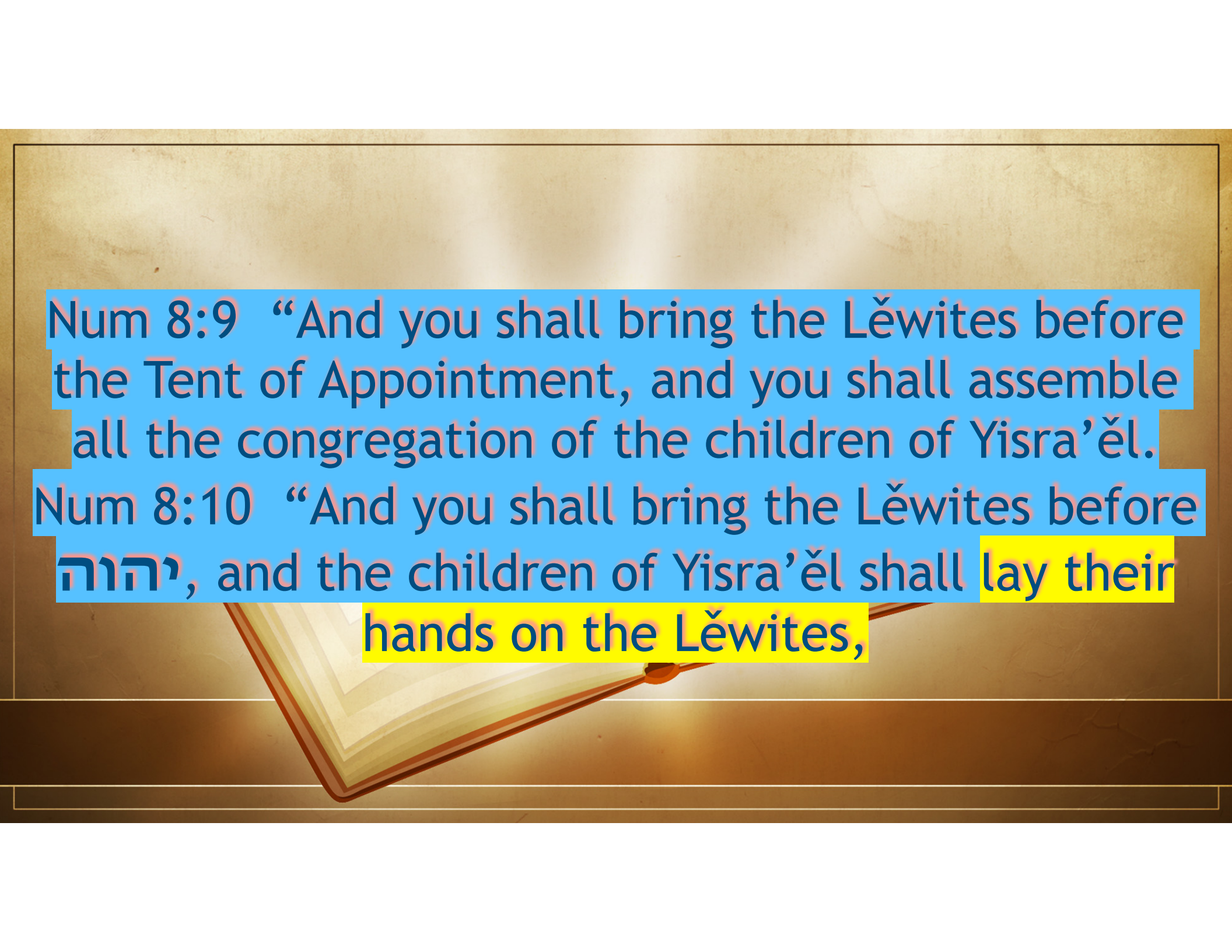
Now, in terms of the cleansing we have in the Blood of Messiah, we see through this pictograph lettering of טְהַרָה

**tahorah - Strong's H2893** the following message:  
We, as 'clay baskets' come and surrender to Him,  
and 'raise our hands' in acknowledgement of His  
perfect atonement and confess our sins/  
lawlessness before our 'Head' and High Priest,  
**יהושע** Messiah; and put our lives into the hands of  
Him who 'lifts us up' from the miry clay and  
makes us clean and purifies us from all  
unrighteousness!

Qorintiyim Bet/2 Corinthians 4:7 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us”

Yirmeyahu/Jeremiah 18:6 “O house of Yisra’ěl, am I not able to do with you as this potter?” declares יהוה.  
“Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra’ěl!”

Iyob/Job 10:9 “Remember, please, that You have made me like clay. And would You turn me into dust again?”



Num 8:9 “And you shall bring the Lěwites before the Tent of Appointment, and you shall assemble all the congregation of the children of Yisra’ěl.

Num 8:10 “And you shall bring the Lěwites before יהוה, and the children of Yisra’ěl shall lay their hands on the Lěwites,