

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#36 B'ha'alotkha (בְּהֶעֱלִיתָ) –
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)

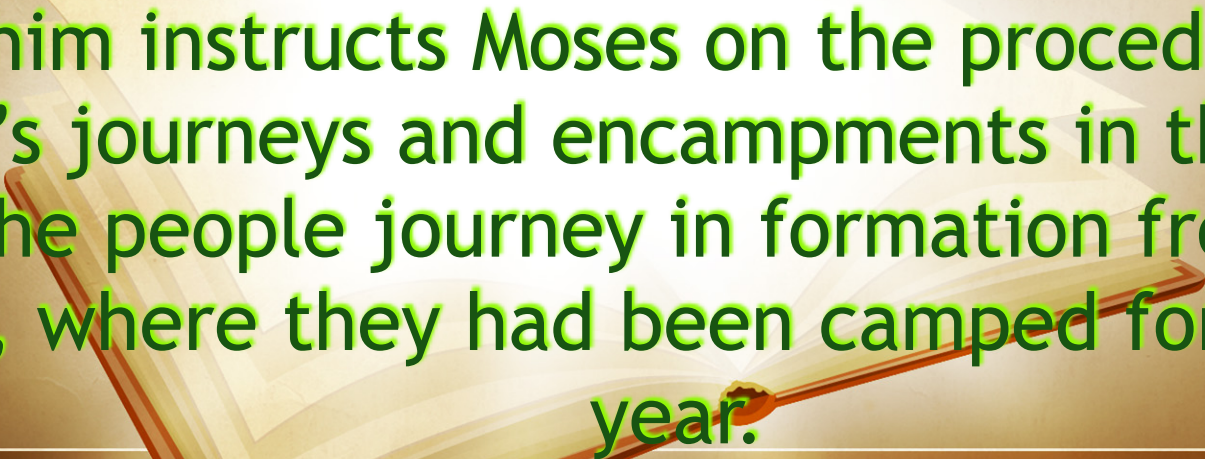
A “Second Passover” is instituted in response to the petition “Why should we be deprived?” by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure.

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'alotheḱa 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 אָלַח 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!



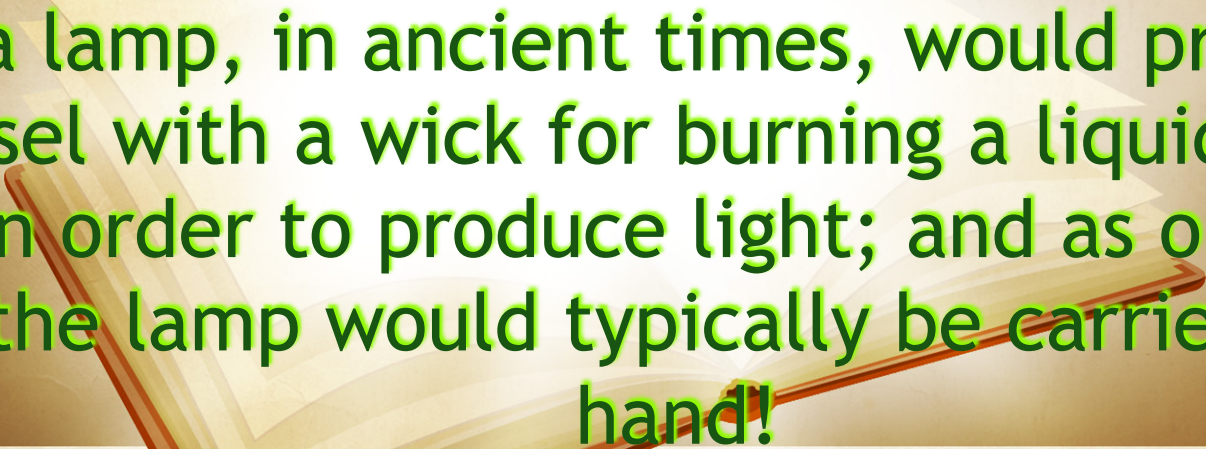
The Greek word that is translated as 'light' in Mattithyahu/Matthew 5:14 is φῶς phōs (foce)-Strong's G5457 which means, 'light, fire' which comes from the word φαός phaos which means, 'to shine or make manifest, especially by rays'. This Greek word is used in the LXX (Septuagint - Greek translation of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

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

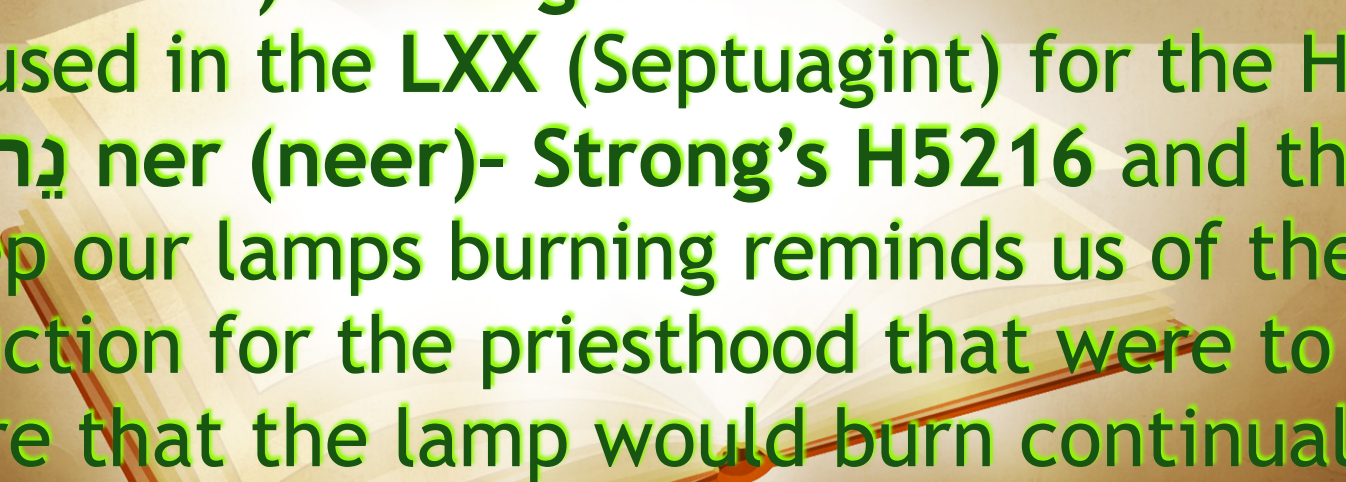
The Hebrew word that is translated as ‘light’ in this verse is מָאֹר ma’or (maw-ore’)- Strong’s H3974 which means, ‘**a luminary, light, shining**’, and comes from the root word אָרָר or (oor) - Strong’s H215 meaning, ‘**to be or become light, give light, shine**’.

The Hebrew word that is used here for ‘lamp’ is נֵר
ner (neer)- 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!

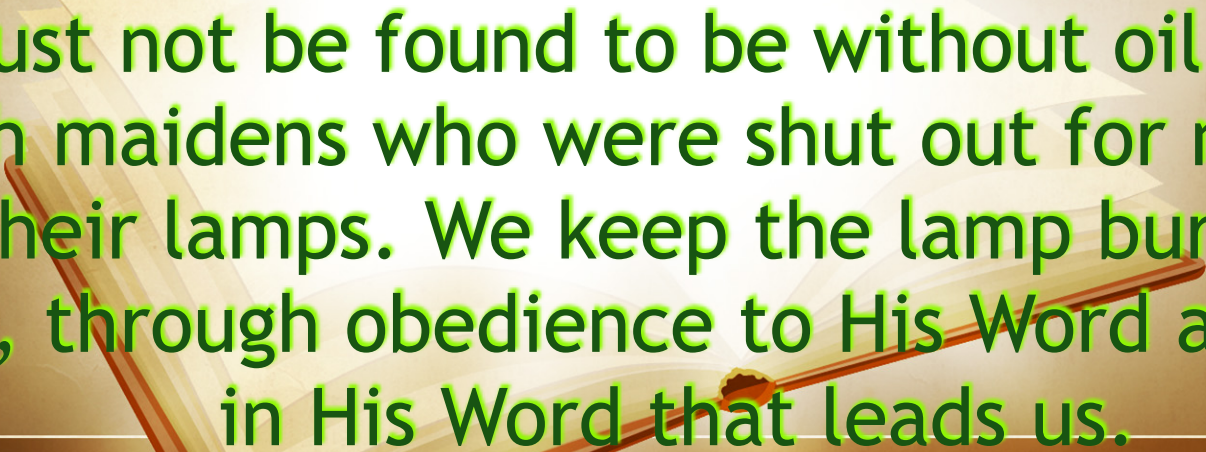


The Greek word that is used in *Mattithyahu/ Matthew 5:15* for 'lamp' is **λύχνος luchnos** (lookh'-nos)- **Strong's G3088** and is the Greek word used in the **LXX (Septuagint)** for the Hebrew word **נֵר ner (neer)**- **Strong's H5216** and this call to keep our lamps burning reminds us of the clear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



There is a responsibility for all of Yisra'ěl (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.

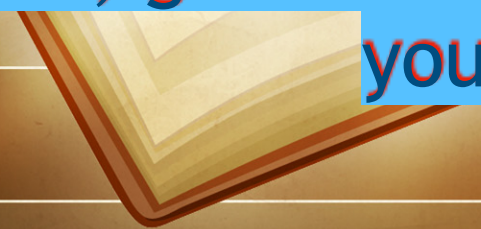
Mat 25:5 “Now while the bridegroom took time,
they all slumbered and slept.

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 “וַיִּקְרָא יְהוָה, 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.

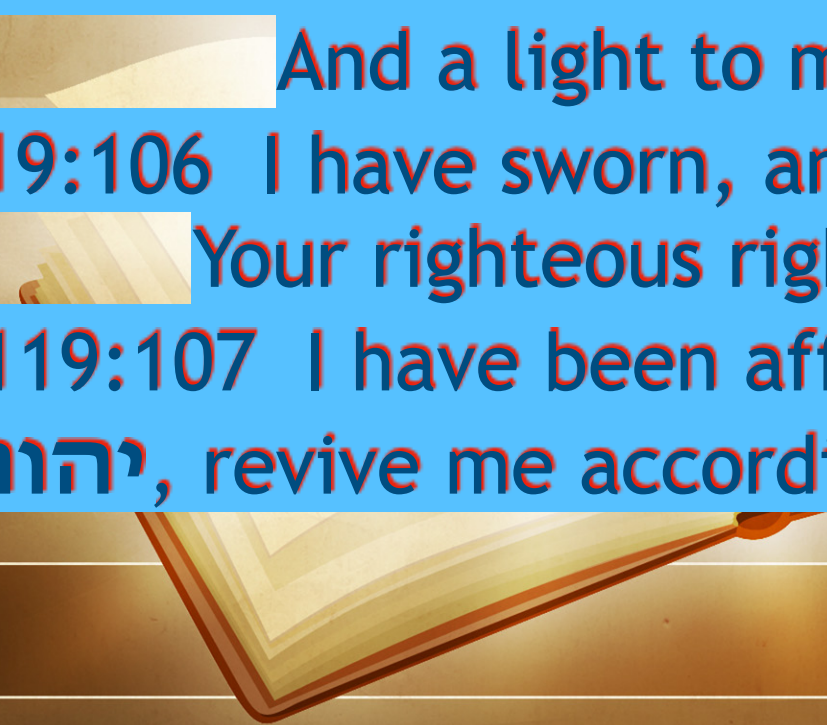
Oil, in Scripture, is often used to represent the symbolic picture of the presence and anointing of His Spirit.



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.

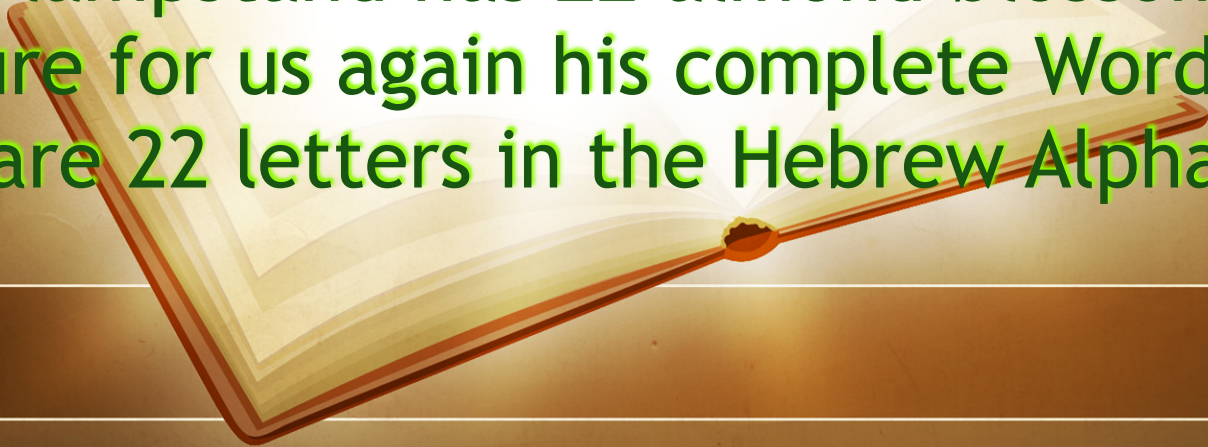
**Psa 119:111 Your witnesses are my inheritance
forever, For they are the joy of my heart.**

**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!

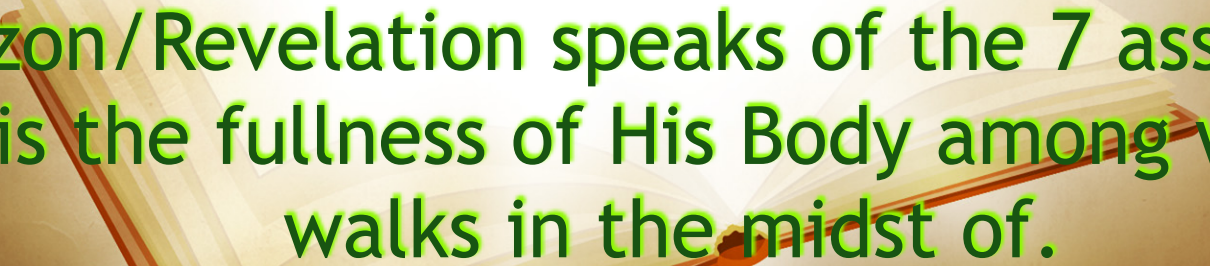
The lampstand has 22 almond blossoms which picture for us again his complete Word as there are 22 letters in the Hebrew Alphabet!





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 '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.


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.

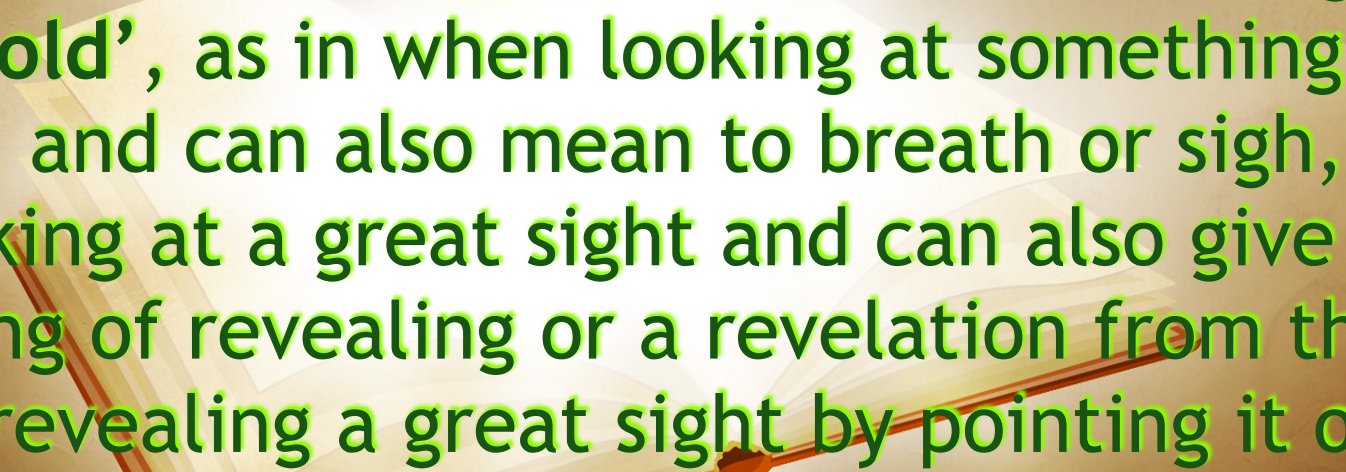
When we look at these letters, we can see an awesome picture of how the Lampstand clearly speaks of Messiah, our High Priest and Head of the Body. In the Hebraic mind-set 'water' represents not only physical water but also chaos from the storms of the sea.

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 Supremacy of Elohim's Son

Ib'rim/Hebrews 1:1 Elohim, having of old spoken in many portions and many ways to the fathers by the prophets, 1:2 “has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages”

Qorintiyim Aleph/1 Corinthians 1:7 “so that you are not lacking in any gift, eagerly waiting for the revelation of our Master יהושע Messiah”

Qorintiyim Aleph/1 Corinthians 1:4 I thank my Elohim always concerning you for the favour of Elohim which was given to you by Messiah יהושע,

1Co 1:5 that in Him you were enriched in all - in every word and all knowledge -

1Co 1:6 as the witness of Messiah was confirmed in you,

1 Cor 1:7 “so that you are not lacking in any gift, eagerly waiting for the revelation of our Master יהושע Messiah”

1Co 1:8 who shall also confirm you to the end,
unreprovable in the day of our Master יהושע
Messiah.

1Co 1:9 Elohim is trustworthy, by whom you were
called into the fellowship of His Son, יהושע
Messiah our Master.

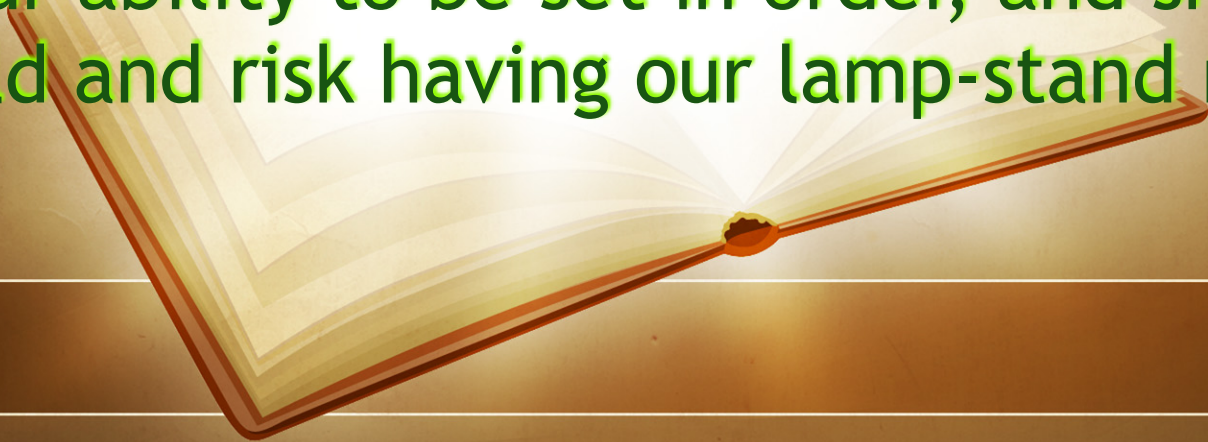
Part of the duty of Aharon was to 'trim' the lamps or 'trim the wicks', which is a duty of setting them in order, as a required maintenance of the lamps that were to continually burn.

This represents for us our need to continually be getting rid of those things in our lives which do not effectively support the efficient burning of the fire, which represents יהוה's presence, that we are to shine forth!



It is Messiah, our High Priest who 'trims' us through His Word and equips us to shine.

If we do not allow His Word to 'trim' us, we may lose our ability to be set in order, and shine, as we should and risk having our lamp-stand removed!



Verse 4 - beaten gold

The Lamp-stand was made of 'beaten work of gold'.

The Hebrew word that is translated as 'beaten work' comes from the root word מִקְשָׁה miqshah (mik-shaw')- Strong's H4749 which means, 'hammered work'.

The assumed root of this word is קָשָׁה qashah (kaw-shaw')-
Strong's H7185 meaning, '*hard, severe, fierce, hard pressed, seem hard, stiffened*'; and what we can see from this, is that, in being made together in Messiah, as a 'beaten work', we recognize that it is not always easy but is often very hard, as we do our utmost to be made into a community and form true unity! Messiah took our 'beating' and by His stripes we are healed and so, the pressures that we face each day we ought to recognize as 'light and momentary troubles', recognizing that while we may be hard pressed, we are not crushed, as Messiah was crushed for our iniquities and therefore, we must allow His Word to 'beat us' into shape and be 'one' in Him!

2Co 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 -

2Co 4:8 being hard pressed on every side, but not crushed; being perplexed, but not in despair;

2Co 4:9 being persecuted, but not forsaken; being thrown down, but not destroyed;

2Co 4:10 always bearing about in the body the dying of the Master **יהושע**, that the life of **יהושע** might also be manifested in our body.

2Co 4:11 For we, the living, are always delivered to death for the sake of **יהושע**, that the life of **יהושע** might also be manifested in our mortal flesh,

2Co 4:12 so that death indeed is working in us, but the life in you.

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 **cleans** them:
Sprinkle water of sin offering on them, and they
shall shave all their body, and shall wash their
garments, and **cleans** 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 'cleansed' 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!**

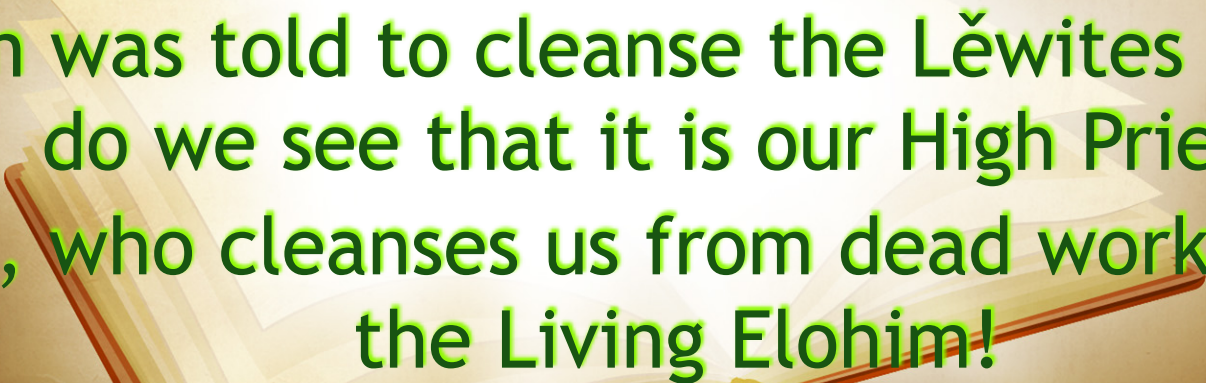
We, as a set-apart and royal priesthood, now have a responsibility to cleanse ourselves through the cleansing which He has provided.

lb'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,
הושע, who cleanses us from dead works to serve
the Living Elohim!



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 **טהרה**

tahorah (toh-or-aw')- 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.

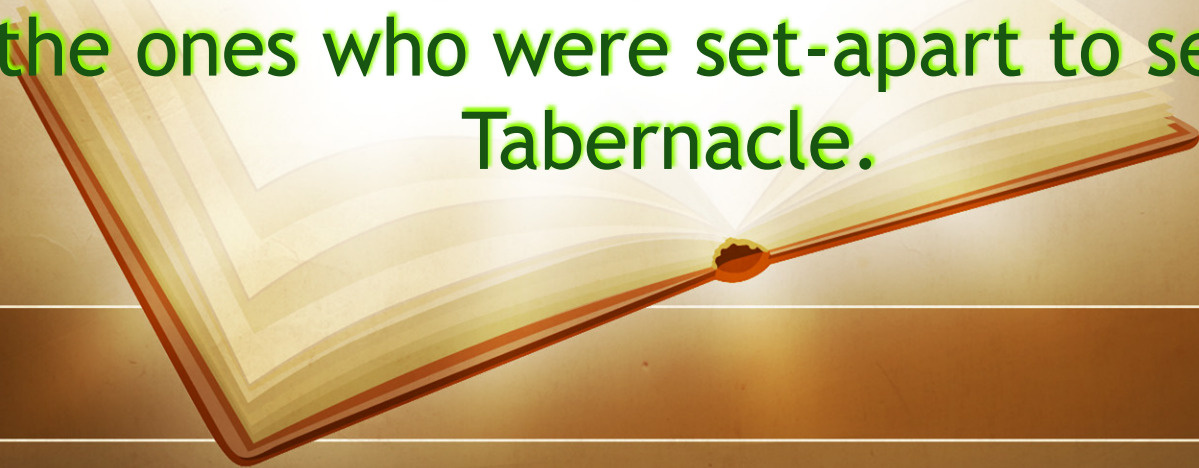
Num 8:10 “And you shall bring the Lěwites before יהוה, and the children of Yisra’ěl shall lay their hands on the Lěwites,

Verse 10 - laying of hands

Normally, the laying on of hands symbolizes the transference of sin or confession, or the identification with another.

It is also symbolic of making a statement, for example, by one who was healthy to one who was sick that, **“May he be as I am”**, and so, the laying on of hands for the sick, is a statement of faith, to declare that the one sick be made well.

Here we see that the nation of Yisra'ěl was to 'lay their hands' on the Lěwites, and so, in this instance, it was a 'transferral', or recognition, of the Lěwites taking the place of the firstborn and being the ones who were set-apart to serve in the Tabernacle.



This was done at the instruction of יהוה, and so, we see too today, that those who have been set-apart and called by יהוה have, through the laying on of the hands of the elders and congregation, been set-apart to יהוה for service that He has called for, and the laying of hands, symbolizes the acknowledgement of the position of service that the Lěwite and priest has been called into and, by the laying of hands of the congregation, they are also committing, by their acknowledgement, to not neglect to support the Lěwites in their midst.

While we are all called a chosen, set-apart and royal priesthood in Messiah, we too must recognize those whom יהוה has set-apart for service, for which the rest of the body is responsible to support.

The 'Lěwites and priests' today, if you will, are those whom יהוה has called, and who teach the body the difference between the set-apart and the profane, and between the clean and the unclean, as well as the importance of a proper Sabbath keeping and the keeping of the Feasts of יהוה.

Timotiyos Aleph/1 Timothy 5:22 “Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean.”

The results of laying hands on anyone hastily, can be devastating, as we see many groping around in the dark today, as they follow blind guides. You get what you ask for!

Here we see that Yisra'ěl, by acknowledging the fact that the Lěwites had been called and set-apart by יהוה, laid their hands on them.

Num 8:11 and Aharon shall wave the Lěwites before יהוה, a wave offering from the children of Yisra'ěl - so shall they be for doing the service of יהוה.

Num 8:12 “And the Lěwites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as an ascending offering to יהוה, to make atonement for the Lěwites.

Num 8:13 “And you shall have the Lěwites stand before Aharon and his sons, and then wave them, a wave offering to יהוה.

Verse 11 - The wave offering

Aharon was required to 'wave' the Lěwites before יהוה, as a 'wave offering' from the children of Yisra'ěl.

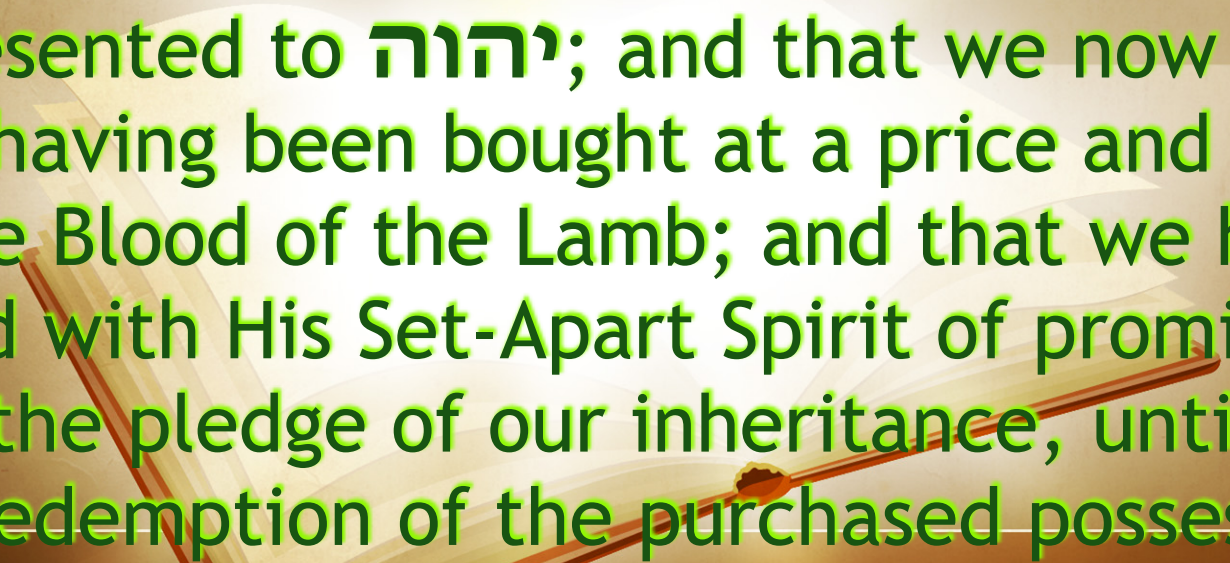
The Hebrew word for 'wave offering' is תְּנוּפָה tenuphah (ten-oo-faw')- Strong's H8573 and means, 'a swinging, waving, offering' and comes from the root word verb - נָפַח nuph (noof)- Strong's H5130 which is translated in this verse as 'wave' and its fuller meaning is to, 'move to and fro, shake back and forth, sprinkle, wave' and its essence carries the broader meaning 'to present'.

We see that it was Aharon who was to wave the
Lěwites and therefore, the Lěwites were
‘presented’ to יהוה, by the high priest.

The logistics behind this event is not 100% certain,
as there were over 8000 Lěwites, however, what we
see here, as a shadow picture of Messiah, is that He
is our High Priest who presents us before יהוה, as
a set-apart priesthood, and we see this picture, of
the fullness of the body being ‘waved’ before
יהוה, by the High Priest on Shabuoth, when the
two loaves of bread are waved on Shabuoth!

In Messiah, we are presented as set-apart priests,
who have been cleansed and equipped to serve -
and we are now His!

The wave offering, in a figurative way, pictures for
us that of giving it, or releasing it, fully to יהוה;
and this carries great significance for us, as we too
need to realize that our lives are to be lifted up,
as a wave offering before יהוה;

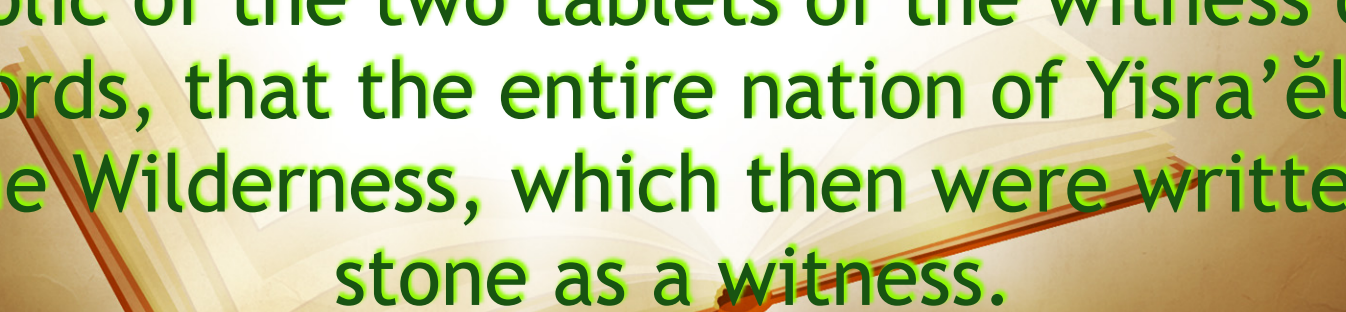


and that includes everything we have, as we lift up our hands, in the declaration that all we have is presented to **יהוה**; and that we now belong to Him, having been bought at a price and betrothed by the Blood of the Lamb; and that we have been sealed with His Set-Apart Spirit of promise, who is the pledge of our inheritance, until the redemption of the purchased possession!

Qorintiyim Bet/2 Corinthians 1:21-22 “But He who establishes us with you in Messiah and has anointed us is Elohim, 22 who also sealed us, and gave the Spirit in our hearts as a pledge.”

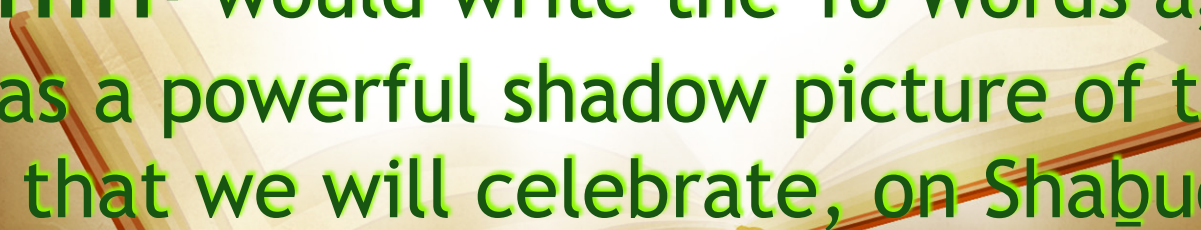
At Shabuoth the High Priest took two loaves of bread and waved it before יהוה as a wave offering.



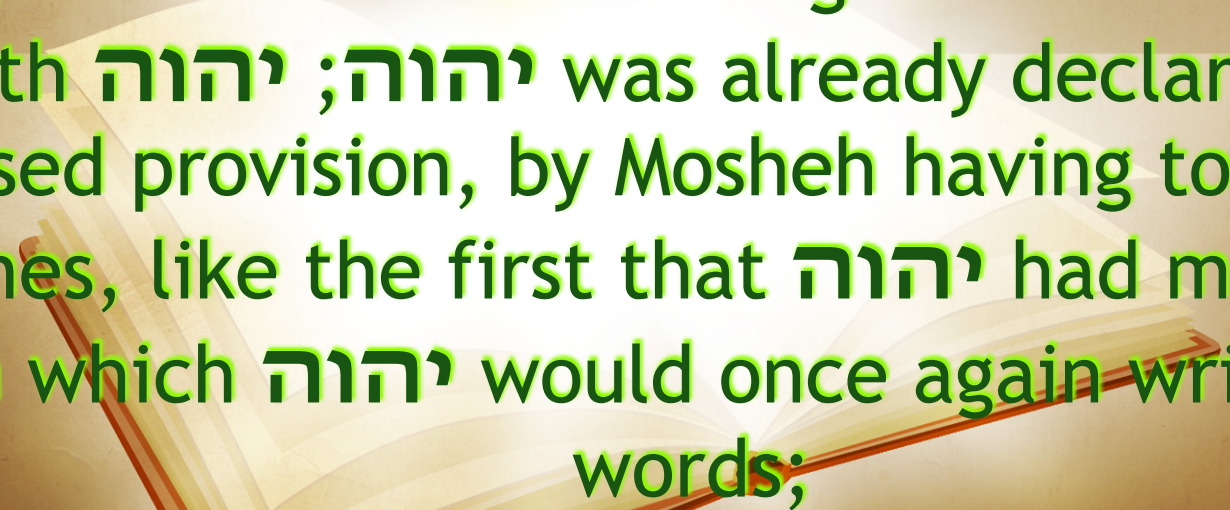


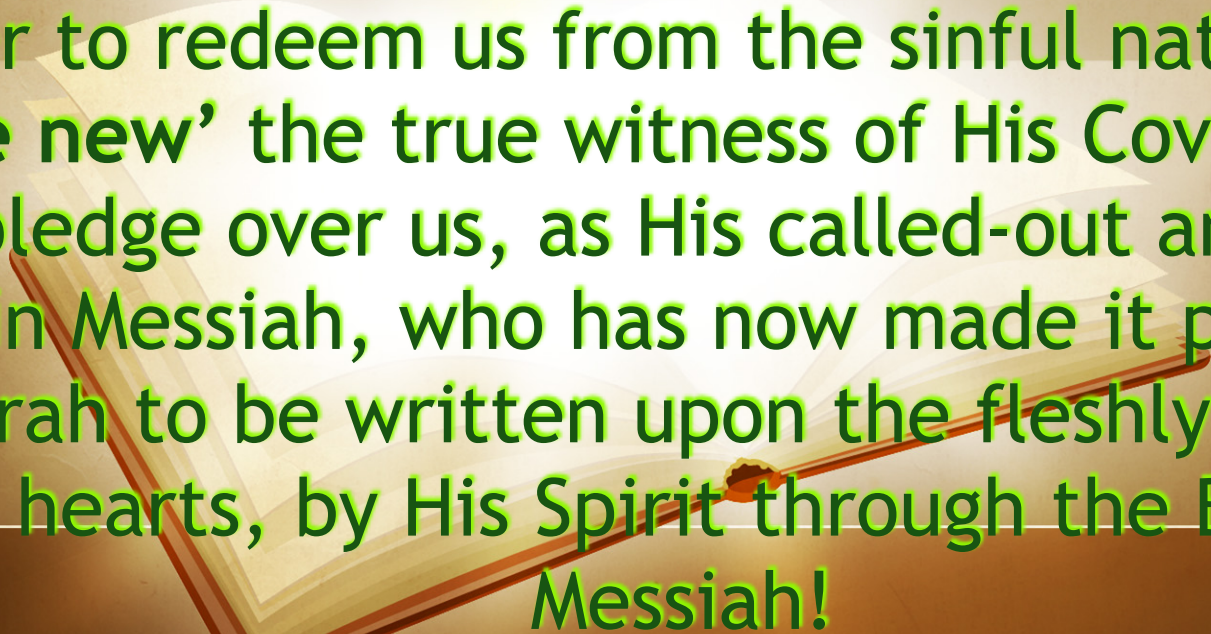
The two loaves of Bread symbolically represent the two Houses of Yehudah and Yisra'ěl being brought together, as one, in the Hands of our Redeemer, High Priest and King, and it is also symbolic of the two tablets of the witness of the Ten Words, that the entire nation of Yisra'ěl heard in the Wilderness, which then were written on stone as a witness.

With the first two stones having been broken by Mosheh, when he came down and saw the perverted worship in the camp, he was required to make two new stones, like the first, upon which יהוה would write the 10 Words again. This was a powerful shadow picture of the renewal that we will celebrate, on Shabuoth!



With Yisra'ĕl, a called out, chosen and betrothed
Bride, who broke her marriage vows and covenant
with יהוה; יהוה was already declaring His
promised provision, by Mosheh having to make two
stones, like the first that יהוה had made and
upon which יהוה would once again write His 10
words;

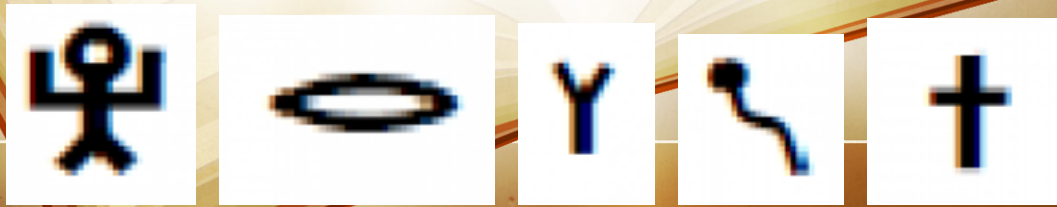




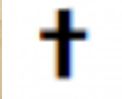
prophetically declaring that the very Word of Elohim would be made flesh and come down, to be broken for us, taking on the form of the flesh, in order to redeem us from the sinful nature, and ‘make new’ the true witness of His Covenant seal and pledge over us, as His called-out and chosen Bride in Messiah, who has now made it possible for His Torah to be written upon the fleshly tablets of our hearts, by His Spirit through the Blood of Messiah!

The 'wave offering' celebrates the promise of renewal or rather the making of a renewed covenant.


In the ancient pictographic script, the Hebrew word תְּנוּפָה **tenuphah** (ten-oo-faw')- Strong's H8573 which means, '**wave offering**', looks like this:




Taw/Tav - ת:

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ĕl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘tav’** - the beginning and the end of all creation!


Nun - נ:

The ancient pictographic script has this letter pictured as , which pictures 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, and can carry the meaning of **'new life or renewal, rebirth'**.

Waw/Vav - ו:


This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying down of 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**'.

Pey - پ:

This is the letter 'pey', which is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established -

'The Spoken Word'!

Hey - ה:

The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. This word can also mean **“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!

Therefore, we can see that this wave offering of the two loaves is a proclamation of that which has been renewed, made new, and by the rendering of these pictures, we can see that it declares to us:

THE COVENANT OF LIFE HAS BEEN SECURED BY THE REVEALED WORD WHO IS TO BE PRAISED,

or:

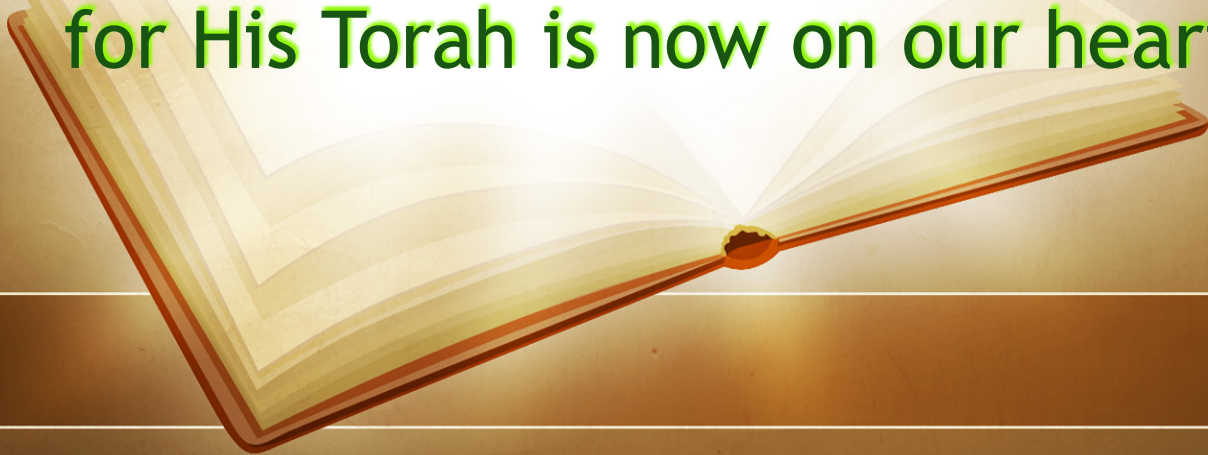
BEHOLD THE SEAL OF THE COVENANT THAT IS RENEWED AND SECURED BY THE WORD WHO WAS LIFTED UP AND WHO IS TO BE PRAISED!

Or:

BEHOLD THE COVENANT HAS BEEN RENEWED AND WE HAVE BEEN ADDED AND SECURED BY THE REVEALED WORD WHO IS TO BE PRAISED!

Yirmeyahu/Jeremiah 31:31-33 “See, the days are coming,” declares יהוה, “when I shall make a new covenant with the house of Yisra’ĕl and with the house of Yehudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה. “For this is the covenant I shall make with the house of Yisra’ĕl after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.”

These verses are quoted in **lb**'rim/Hebrew 8, and what we celebrate today, is this very promise that has been given to us by **יהוה**, our Mighty Elohim - for His Torah is now on our hearts.



Heb 8:1 Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens,

Heb 8:2 and who serves in the set-apart place and of the true Tent, which יהוה set up, and not man.

Heb 8:3 For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer.

Heb 8:4 For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah,

Heb 8:5 who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, “See that you make all according to the pattern shown you on the mountain.” Exo 25:40.

Heb 8:6 But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises.

Heb 8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

Heb 8:8 For finding fault with them, He says, “See, the days are coming,” says יהוה, “when I shall conclude with the house of Yisra’ēl and with the house of Yehudāh a renewed covenant,


Heb 8:9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them,” says יהוה.

Heb 8:10 “Because this is the covenant that I shall make with the house of Yisra’ĕl after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people.

Heb 8:11 “And they shall by no means teach each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ because they all shall know Me, from the least of them to the greatest of them.

Heb 8:12 “Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.”

Heb 8:13 By saying, ‘renewed,’ He has made the first old. Now what becomes old and growing aged is near disappearing.



These verses are quoted in **Ib'rim/Hebrew 8**, and what we celebrate today, is this very promise that has been given to us by **יהוה**, our Mighty Elohim - for His Torah is now on our hearts.

At Mount Sinai 3000 died as a result of rebellion and on Shabuoth/Pentecost at Mount Tsiyon, and the renewal of the Covenant, sealed by the outpouring of the Spirit, 3000 were added to the number of the body that day - a complete restoration of death to life, that His Word proclaims for us who call upon His Name and guard to do His commands!

Num 8:14 “Thus you shall separate the Lěwites from among the children of Yisra’ěl, and the Lěwites shall be Mine.

Num 8:15 “Then after that the Lěwites shall go in to do service in the Tent of Appointment, when you have cleansed them and waved them as a wave offering.

It was through these instructions, given by יהוה through Mosheh to Aharon, that the Lěwites were separated unto יהוה. We recognise how Messiah fulfilled all the requirements of the Torah, in order to cause us to be a people separated unto יהוה! The word used for separate, in the Hebrew, is בָּדַל badal (baw-dal')- Strong's H914 and means, 'to be divided, sever, separate, came over, make a distinction'.

When we are separated from the world, we are to make a clear distinction between that which is of the world and that which is of Elohim and our lives should clearly shine that distinction.

Although we are in the world, we are not of the world and so, we are to cut out those things of darkness from our lives that have no place in the light of His Truth.

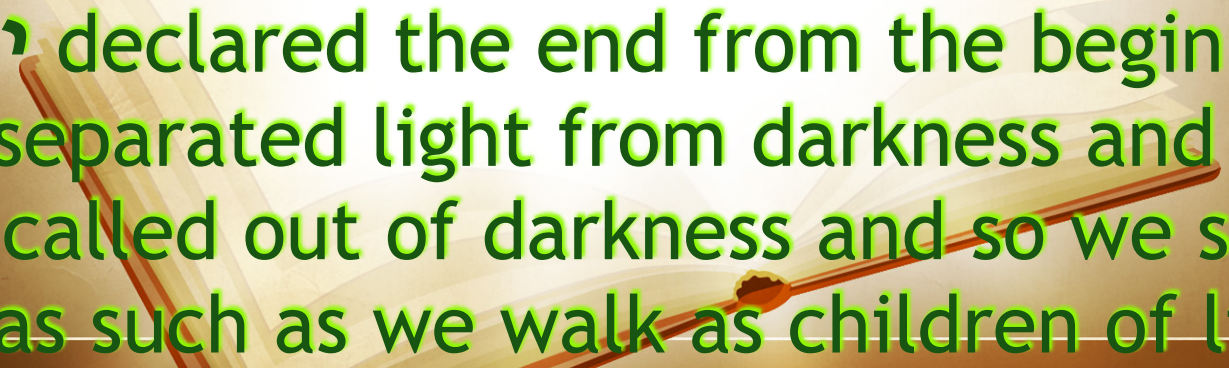
The first time that this root word בָּדַל badal (baw-dal')- Strong's H914 is used, in Scripture, is right back in:

Berēshith/Genesis 1:4 “And Elohim saw the light, that it was good. And Elohim **separated** the light from the darkness.”

Elohim separated the light from the darkness!!

Kěpha Aleph/1 Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light.”

יהוה declared the end from the beginning - He has separated light from darkness and we have been called out of darkness and so we should live as such as we walk as children of light:



Eph'siyim/Ephesians 5:8 "For you were once darkness, but now you are light in the Master. Walk as children of light"

In learning to walk as children of light, we see that this word **בָּדַל** **badal** (baw-dal')- Strong's H914 is also used in:

Wayyiqra/Leviticus 10:10 "so as to make a **distinction** between the set-apart and the profane, and between the **unclean and the clean**"

Wayyiqra/Leviticus 11:47 "to make a **distinction** between the **unclean and the clean**, and between the living **creature that is eaten and the living creature that is not eaten.**"

It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!

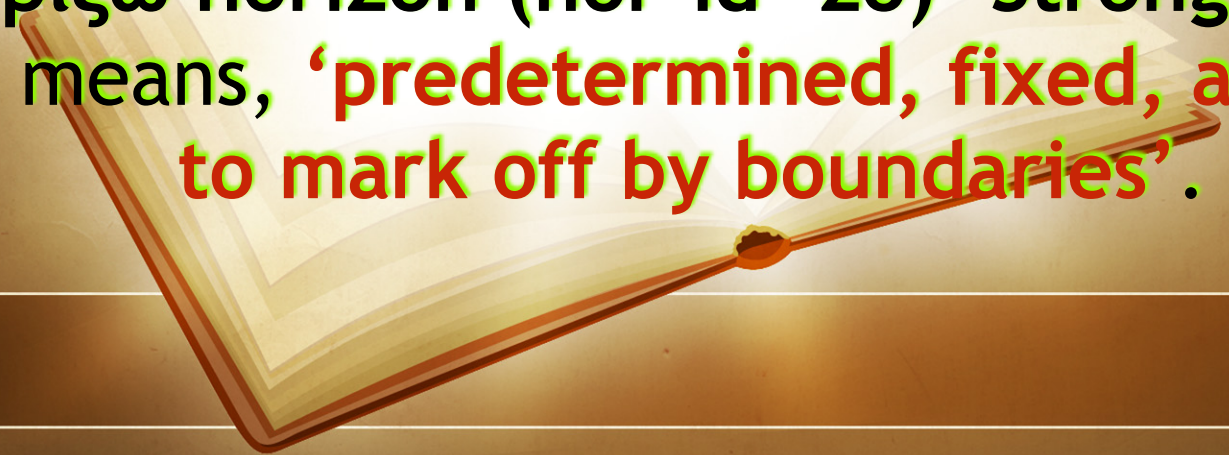
Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

Being separated involves a 'coming out' from among that which is foreign and contrary to the Torah and the ability to properly separate oneself from that which is common or profane!

The Greek word used here for 'separate' is ἀφορίζω aphorizō (af-or-id'-zo)- Strong's G873 which means, **'to mark off by boundaries, ostracize, separate, set-apart'** and comes from the two words:

1 - ἀπό apo (apo')- Strong's G575 which is a preposition and primitive particle, meaning, **'from, away from, against'** and

2 - ὀρίζω horizon (hor-id'-zo)- Strong's G3724 which means, **'predetermined, fixed, appointed, to mark off by boundaries'**.



What is very clear, throughout Scripture, is that we are called to come out and be separate.

If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה will 'separate' from the congregation!

We must be serious and be sure that we have and continue to separate ourselves and be committed to not touch what is unclean, and recognize that even our marriages are not to be mixed with the nations:

Qorintiyim Bět/2 Corinthians 6:14 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?”

When we are confidently committed to walking in obedience then we will ensure that we are ‘separated’ from darkness, even while we sojourn here amidst a dark world, that our path of walking in righteousness is like the light of dawn, that shines ever brighter unto the perfect day.

Num 8:16 “For they are given ones, given to Me from among the children of Yisra’ěl. I have taken them for Myself instead of all who open the womb, the first-born of all the children of Yisra’ěl.



Verse 16 - we are wholly given over to Him

In verse 16 we see the term - 'given ones' which in the Hebrew is נְתִינִים Nethinim - plural of the root word נָתַן Nathan (naw-than')- Strong's H5414 which means, **'to give, put, set, appointed, delivered, given, placed'**.

We have been delivered and appointed to serve our Master and Saviour, given to Him - for He has chosen us!

Num 8:17 “For all the first-born among the children of Yisra’ěl are Mine, both man and beast. On the day that I struck all the first-born in the land of Mitsrayim I set them apart unto Myself.


Num 8:18 “And I have taken the Lěwites instead of all the first-born of the children of Yisra’ěl.



Verse 17-18 - Lěwites taken instead of the first born!

In Mitsrayim, all the first born who did not have the blood of the Pěsaḥ Lamb on their doorposts were killed, and the firstborn of those houses of Yisra'ěl who had the covering of the Pěsaḥ Lamb on their doorposts and were passed over, were set-apart for יהוה, and He then took the tribe of Lěwi to replace the firstborn among all the children of Yisra'ěl, in order to set-apart a priesthood that would serve in the Tabernacle and perform the duties of the service unto Elohim on behalf of the entire nation!

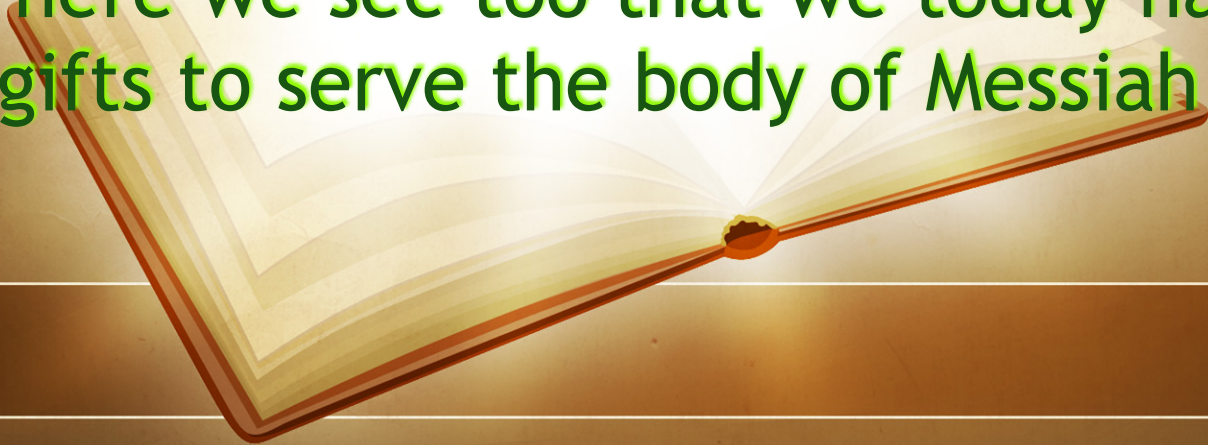
Num 8:19 “And I have given the Lěwites as a gift to Aharon and his sons from among the children of Yisra’ěl, to do the service of the children of Yisra’ěl in the Tent of Appointment, and to make atonement for the children of Yisra’ěl, that there be no plague among the children of Yisra’ěl when the children of Yisra’ěl come near the set-apart place.”

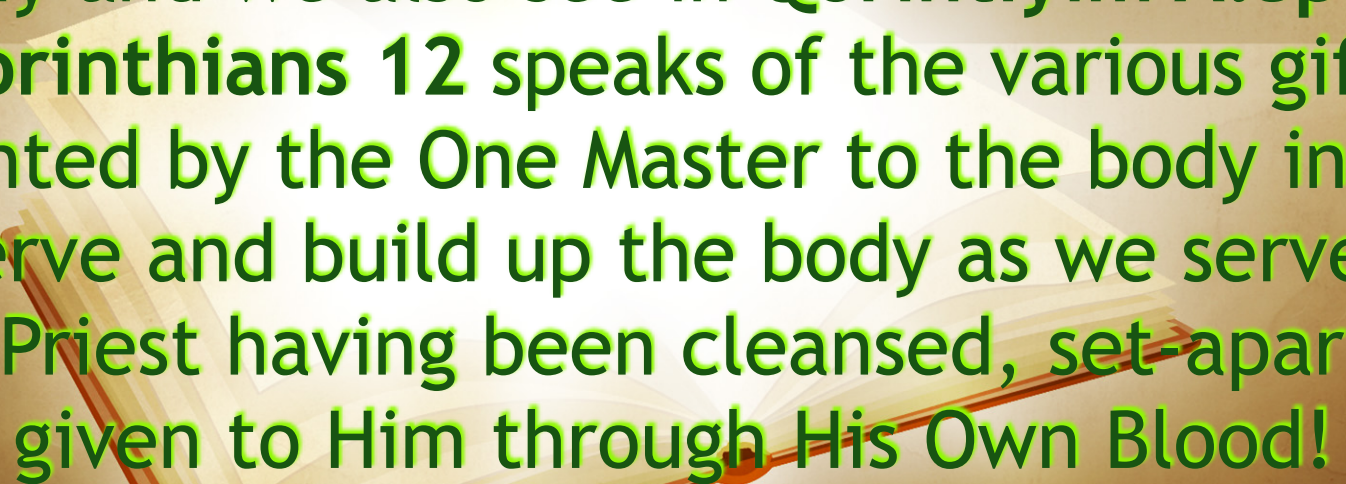


Verse 19 - given as gifts to the High Priest

The Lěwites were given as gifts to Aharon and his sons to do the service of the children of Yisra'ěl.

And here we see too that we today have been given gifts to serve the body of Messiah (Yisra'ěl)!





Eph'siyim/Ephesians 4 speaks of how **יהושע** has appointed certain gifts to serve and mature the body and we also see in Qorintiyim Aleph/1 Corinthians 12 speaks of the various gifts appointed by the One Master to the body in order to serve and build up the body as we serve our High Priest having been cleansed, set-apart and given to Him through His Own Blood!

The age for active service for the Lěwites was from 25 - 50 years old.

The service and duties of the priesthood was from 30 years old and so we see here that there would be 5 years preparation of active duty before a Lěwite could enter into the service of the priesthood.

We must always realize that all priests were Lěwites, but not all Lěwites were priests! What is also a very powerful prophetic shadow picture being given here, in this verse 19, in regards to the Lěwites being 'given' to Aharon, as a gift to do service, is that we see how we, as a called - out, chosen and set- apart priesthood, have been 'given' to our Master, High Priest and King!

When **יהושע** Messiah was praying to the Father (as a clear means of instructing us), He expressed that all that were given to Him were not lost, except the son of destruction:

Yohanan/John 17:12 “When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled.”

As a ‘type’, the Father gave Messiah all of us in order to serve the body!

When יהושע Messiah was arrested, those who came to arrest Him fell backwards at His words declaring that He is the I AM.

Yohanan/John 18:8-9 “יהושע answered, “I said to you that I am. If, then, you seek Me, allow these to go,” 9 in order that the word might be filled which He spoke, “Of those whom You have given Me, I have lost none.””

In our Master, **יהושע** Messiah, the priesthood is guarded and watched over, and stands securely footed to serve!

Verse 21 - The Lěwites cleansed themselves and washed their garments!

Before Aharon **'waved'** the Lěwites we take note of a very important action that the Lěwites did, as they cleansed themselves and washed their garments! This is a powerful lesson for us to recognize as we see that we all have an individual responsibility to cleanse ourselves and make sure our garments and kept clean!

The Hebrew word that is translated as ‘and cleansed themselves’ is written as וַיִּתְחַטְּאוּ - vayyithḥatteu and comes from the primitive root verb חָטָא ḥata (khaw-taw’)- Strong’s H2398 which means, **‘to miss the mark, do wrong, incur guilt, fail to reach’** and can also mean, **‘cleansed, purified, purify oneself’**.

It is written in the ‘hithpael verb tense’, which renders the reflexive action, which can render the meaning, **‘to purify oneself from uncleanness’**.

What we can clearly see, being written here, is that the Lěwites cleansed themselves from all that is wrong and this pictures for us a wonderful lesson on putting off all falsehood and defilement of the flesh, in order to walk in set-apartness and serve in Spirit and Truth!

The Hebrew word that is translated as 'wash' comes from the root word **כָּבַס** **kab̄as** (kaw-bas')- Strong's H3526 which carries the meaning **'washing by treading or wash by the trampling of the feet'** and carries the picture of washing one's garments.

This is different to the word used in referring to the washing of the hands and feet of the priests that was to be done at the bronze laver, which is the word **רָחַץ** **raḥats** (raw-khats')- Strong's H7364 and means **'to wash, wash off, bathe, wash away'**.



The root word **כָּבַס** **kabās** (kaw-bas')- Strong's H3526 is written here in the 'piel verb tense', which expresses an intensive or intentional action and highlights the clear intent of the Lěwites who washed their garments and this highlights for us the kind of intent and urgency that we, as a called-out and set-apart royal priesthood, should have, in getting cleaned up in order to serve!

This word קָבַס kabas (kaw-bas')- Strong's H3526 is used in a call to a backsliding city to wash their hearts, in:

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

This ‘washing’ that is called for here, is for a washing of one’s garments that have been defiled by sin, and we see the word קָבַס kabas (kaw-bas')- Strong's H3526 used in:



Tehillim/Psalm 51:2 “Wash me completely from my guilt, and cleanse me from my sin.”

Tehillim/Psalm 51:7 “Cleanser me with hyssop, and I am clean; wash me, and I am whiter than snow.”

This was a Psalm that Dawid wrote after he was confronted by Nathan the prophet, after Dawid had sinned by going into Bathsheba and committing adultery.

This word **כָּבַס** **kabas** (kaw-bas')- Strong's H3526 is used in the words that Mosheh was told to speak to Yisra'el in preparation for them being ready to hear Elohim when He would come down upon the Mountain:

Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”

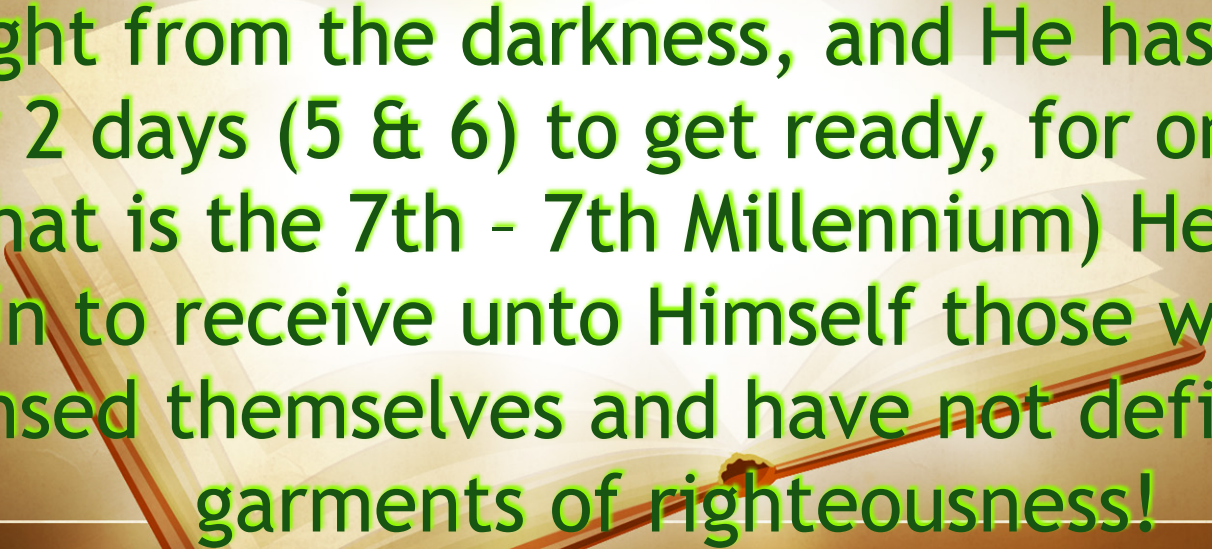
Shemoth/Exodus 19:14 “And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.”

In the call of repentance, given to the assembly in Sardis, we see the words of our Master telling them:

Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”

We are to keep our garments clean, as we guard the Torah that Elohim has put on our hearts, and in understanding the instructions given through Mosheh, we are also able to see that Yisra'el has been given 2 days to get ready, for on the 3rd day our Master and Elohim is coming!

יהושע Messiah, The Light of the world, came on the 4th day (4th Millennium), in order to separate the light from the darkness, and He has given His body 2 days (5 & 6) to get ready, for on the 3rd day (that is the 7th - 7th Millennium) He is coming again to receive unto Himself those who have cleansed themselves and have not defiled their garments of righteousness!



Ya'aqob/James makes a clear call for sinners to wash their hands and hearts:

Ya'aqob/James 4:8 “Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!”

This call to get cleaned up, is a call to wash the heart - that is, the inwards thoughts and intentions and ways of man, and not to simply put on an outward appearance of cleanliness that the religious lawbreakers do:

Lugas/Luke 11:39-40 “And the Master said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness. 40 “Mindless ones! Did not He who made the outside make the inside also?”

It is a heart thing - and those who fear Elohim and walk humbly before Him as they guard to do all that He commands shall be blessed:

Mishlě/Proverbs 28:14 “Blessed is the man who always fears Elohim, but he who hardens his heart falls into evil.”

A hardened heart is a picture of one who stubbornly refuses to submit to walking in obedience to the Torah that leads to life, while holding fast to vain and empty traditions that lead to destruction!

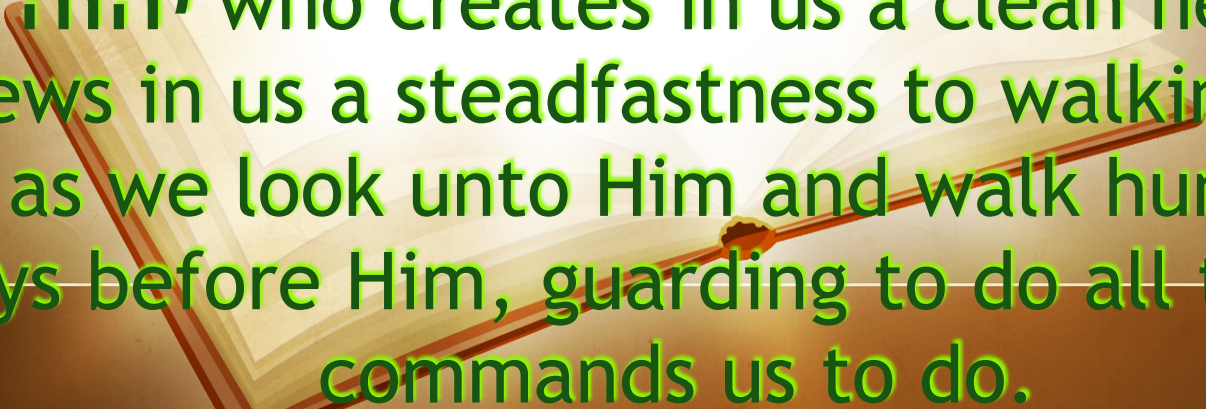
Mishlě/Proverbs 10:8 “The wise in heart accepts commands, but one with foolish lips falls.”

In his cry of repentance Dawid cried out:

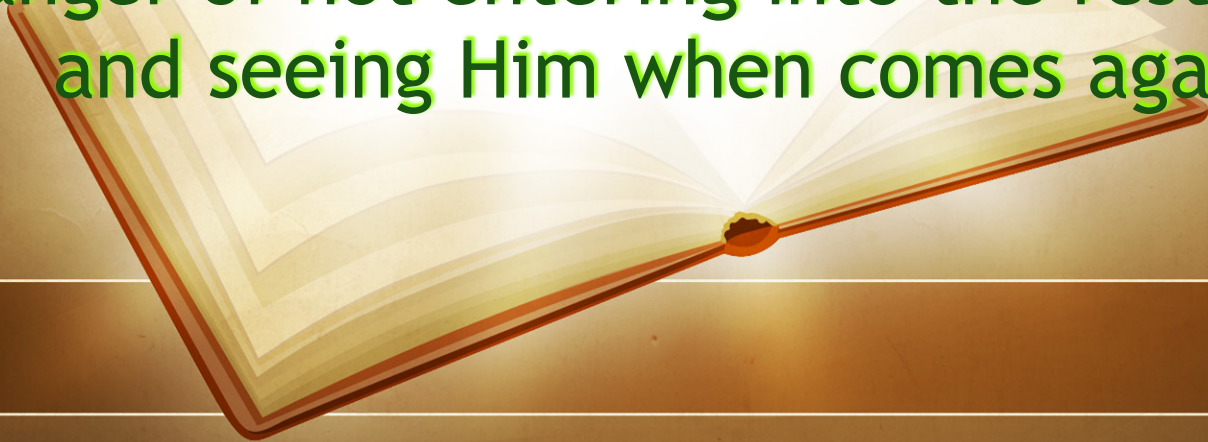
Tehillim/Psalm 51:10 “Create in me a clean heart,
O Elohim, and renew a steadfast spirit within me.”

Mattithyahu/Matthew 5:8 “Blessed are the clean
in heart, because they shall see Elohim.”

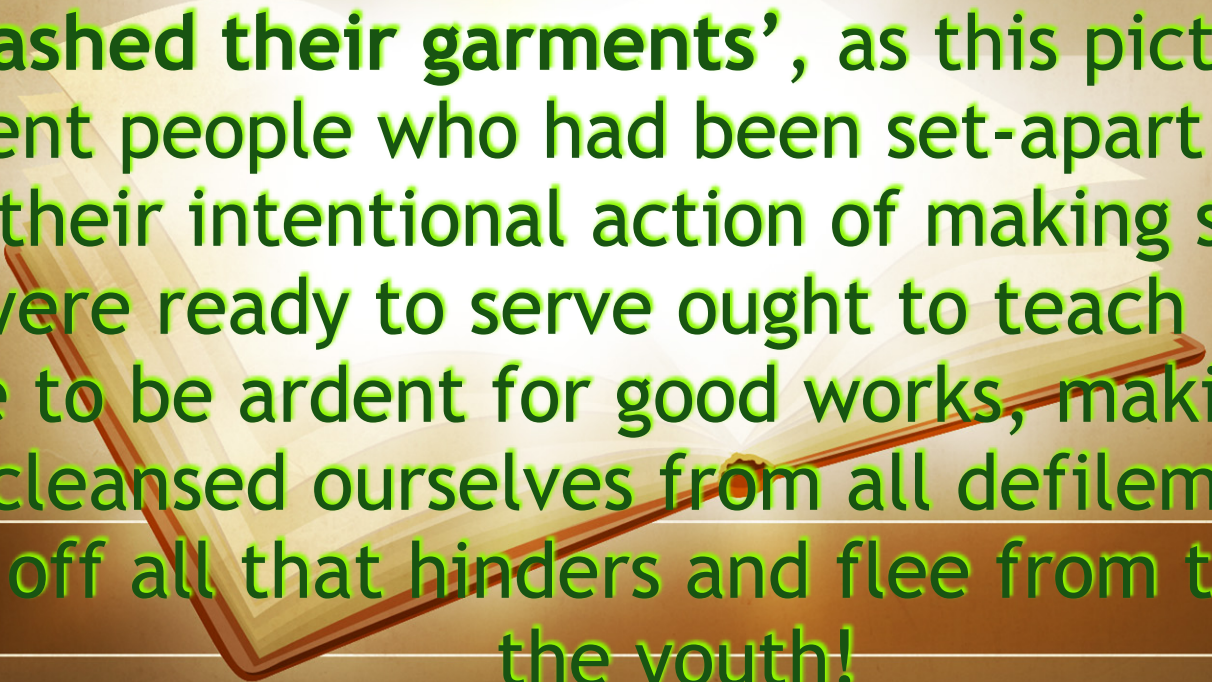
It is יהוה who creates in us a clean heart and
renews in us a steadfastness to walking in His
Truth, as we look unto Him and walk humbly in His
ways before Him, guarding to do all that He
commands us to do.



Any form of compromise to the Truth, no matter how 'small' or 'insignificant' it may seem, simply corrupts the heart and begins to harden, and risks the danger of not entering into the rest of Elohim and seeing Him when comes again.



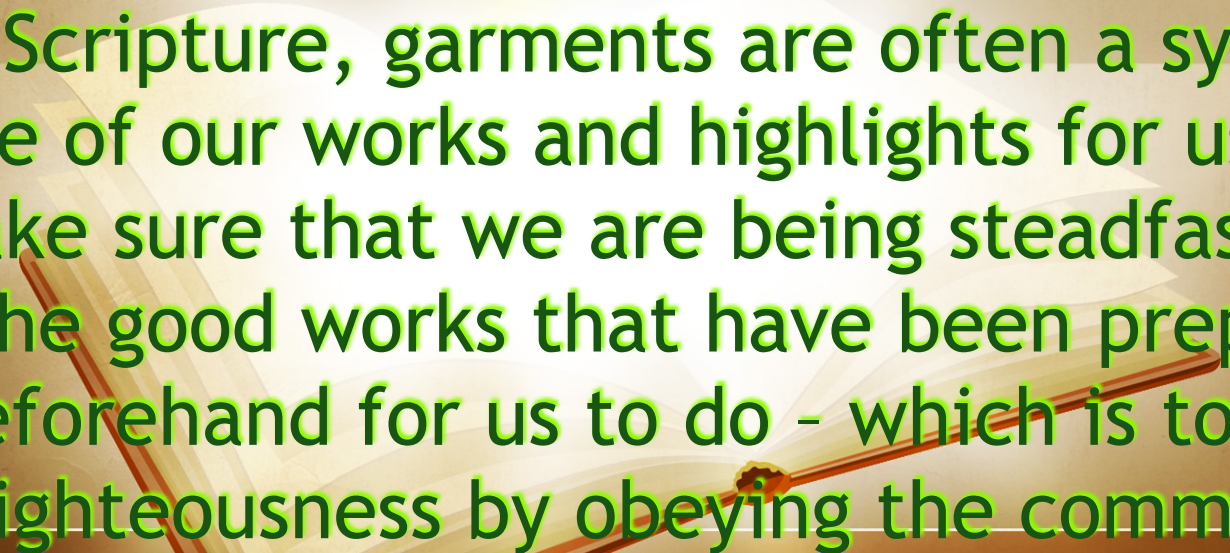
Why I am highlighting these verses, in regard to **‘cleansing and hearts’**, is to simply show the very important lesson we can take from the obedient action of the **Lěwites** who **‘cleansed themselves and washed their garments’**, as this pictures for us an ardent people who had been set-apart for service and their intentional action of making sure that they were ready to serve ought to teach us how we too are to be ardent for good works, making sure we have cleansed ourselves from all defilement as we **throw off all that hinders and flee from the lusts of the youth!**



The Hebrew word that is translated as 'garments' comes from the root word **בָּהַג** begged (behg'-ed)-Strong's H899 which means, '**garment, covering, treachery, to deceive**' and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

Having been cleansed by the Blood of Messiah,
through our immersion in His Name, we are to
keep our garments clean!

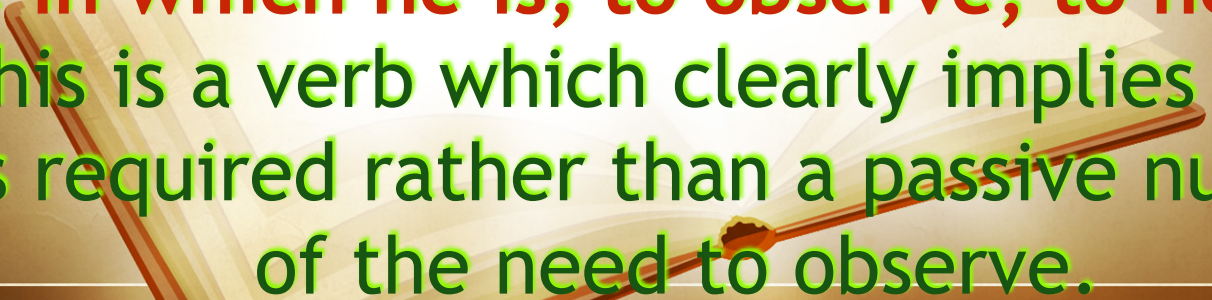
In Scripture, garments are often a symbolic
picture of our works and highlights for us the need
to make sure that we are being steadfast in doing
the good works that have been prepared
beforehand for us to do - which is to guard
righteousness by obeying the commands!



Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”

Hazon/Revelation 3:18 “I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.”

Hazon/Revelation 16:15 “See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.”

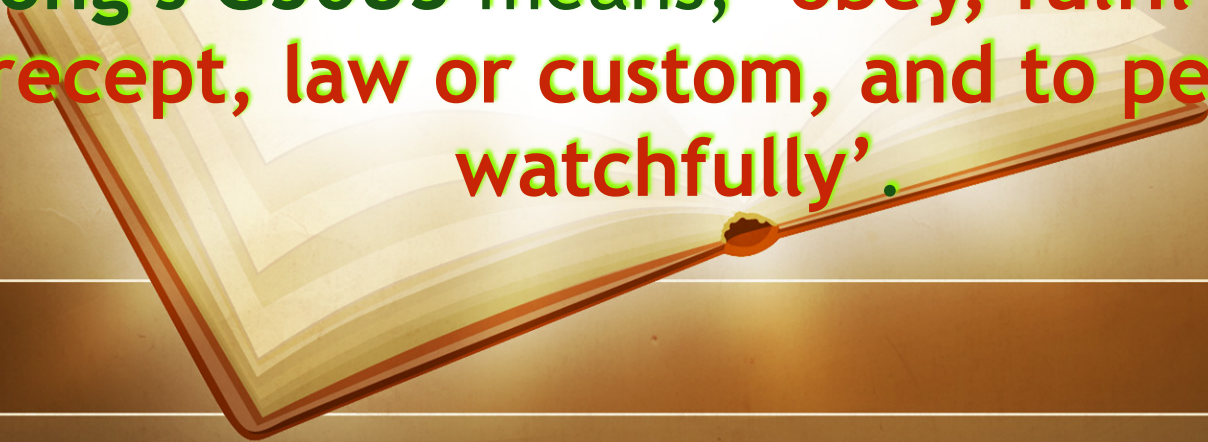


The Greek word that is translated as 'guarding' in the above verse is τηρέω tēreō (tay-reh'-o)- Strong's G5083 which means, **'to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast'**, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word **τηρός tēros** which is a ‘guard’, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word **τηρέω tēreō** (tay-reh’-o)-

Strong’s G5083 means, ‘obey, fulfil a duty, precept, law or custom, and to perform watchfully’.



To guard one's garments, implies an active obedience to staying awake and being properly dressed in righteousness and keep our garments clean!

One of the things a leper would have to do, in the cleansing process, is to 'destroy his garments' and so too, do we need to 'destroy' our 'old' self and 'put on Messiah':

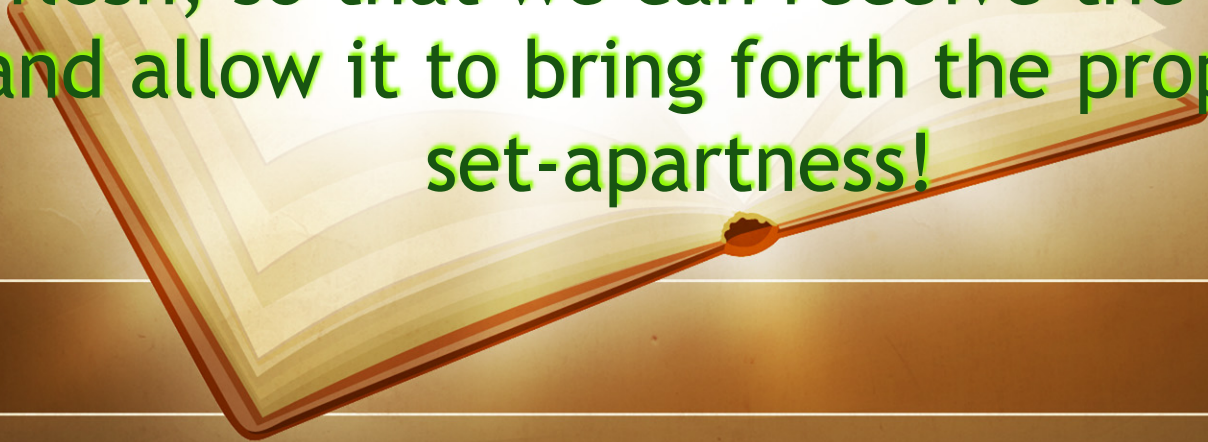
Romiyim/Romans 13:12-14 “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”

The Greek word that is translated as 'put off' comes from the verb ἀποτίθημι apotithēmi (ap-ot-eeth'-ay-mee)- Strong's G659 which means, **'lay aside, put off, lay down, cast off'**.

In Ya'aqob this word is translated as 'put away':

Ya'aqob/James 1:21-22 "Therefore **put away** all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 And become doers of the Word, and not hearers only, deceiving yourselves."

What is abundantly clear in Scripture is that in order to be proper hearers and doers of the Word, and be on guard against deception, is that we have to first put off the former corruption of the sinful flesh, so that we can receive the implanted Word and allow it to bring forth the proper fruit of set-apartness!




The proper putting off and putting on, is a clear instruction we see being given to us in Scripture, and in order to properly put on the armour of light we must put off all darkness

It is through immersion after repentance, that we die to self and put off the old and are made alive in Messiah and put on the new:

Galatians 3:27 “For as many of you as were immersed into Messiah have put on Messiah.”

Eph'siyim/Ephesians 4:21-24 “if indeed you have heard Him and were taught by Him, as truth is in **יהושע**: that you put off - with regard to your former way of life - the old man, being corrupted according to the desires of the deceit, and to be renewed in the spirit of your mind, and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.”

Qolasim/Colossians 3:8-10 “But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. Do not lie to each other, since you have put off the old man with his practices, and have put on the new one who is renewed in knowledge according to the likeness of Him who created him”



With the Lěwites having cleansed themselves and washed their garments we can see a prophetic shadow type picture of that which we are commanded to do when we are called out of darkness as we respond to the voice of our Master - and that is to repent and be immersed!

For then we can be properly 'waved' and accepted by our Master and Elohim as He, our High Priest, lifts us up and causes us to be a set-apart priesthood that is now ready to serve in purity and perfection, for our High Priest has made atonement for us in order to cleanse us!

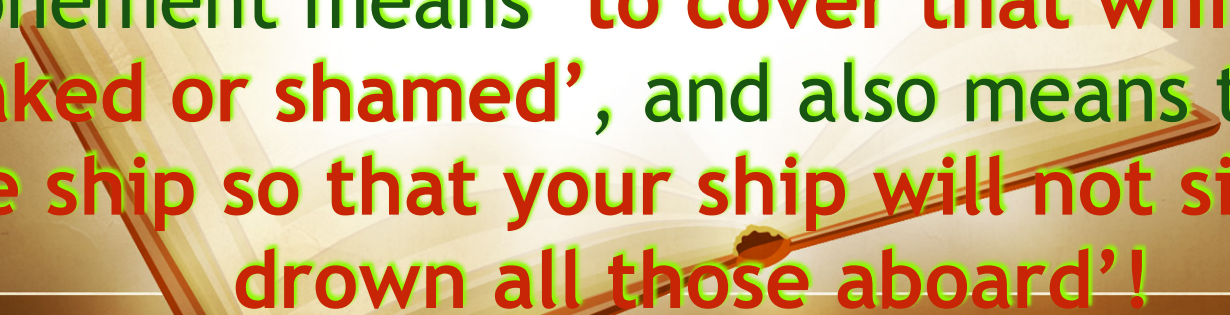
After having cleansed themselves, Aharon waved the
Lěwites as a waver offering before יהוה and made
atonement for them to cleanse them, causing them to be
ready to serve, which we see in verse 22, which tells us
that the Lěwites went in to do their service in the Tent of
Appointment!

The Hebrew word that is translated as ‘made
atonement’ comes from the root word כָּפַר kaphar (kaw-
far’)- Strong’s H3722 which means: **‘to cover over,
pacify, make propitiation, atone’**, and it is from this
root verb that we get the Hebrew word for ‘atonement’,
which is כִּיפּוּר kippur (kip-poor’)- Strong’s H3725.

As a noun, it can also carry the meaning of ‘a ransom’, ‘gift’, or ‘to secure favour’.

It literally means to ‘cover over’ or ‘smear with pitch’ as in the sealing of a ship.

Therefore, כַּפַּר kaphar (kaw-far’)- Strong’s H3722 or atonement means ‘to cover that which is bare or naked or shamed’, and also means to ‘smear the ship so that your ship will not sink and drown all those aboard’!



As one recognizes the atonement that our Master has made for us, we can fully understand that we are covered and cleansed!

The root word כָּפַר kaphar (kaw-far')- Strong's H3722 also means to ransom - and so we know that יהושע has paid our ransom and atoned for us. It also means to reconcile with someone who has the power of death over you, and to pacify the one who has the power to do you harm! We must realize that the punishment for sin is death, and no sin goes unpunished.

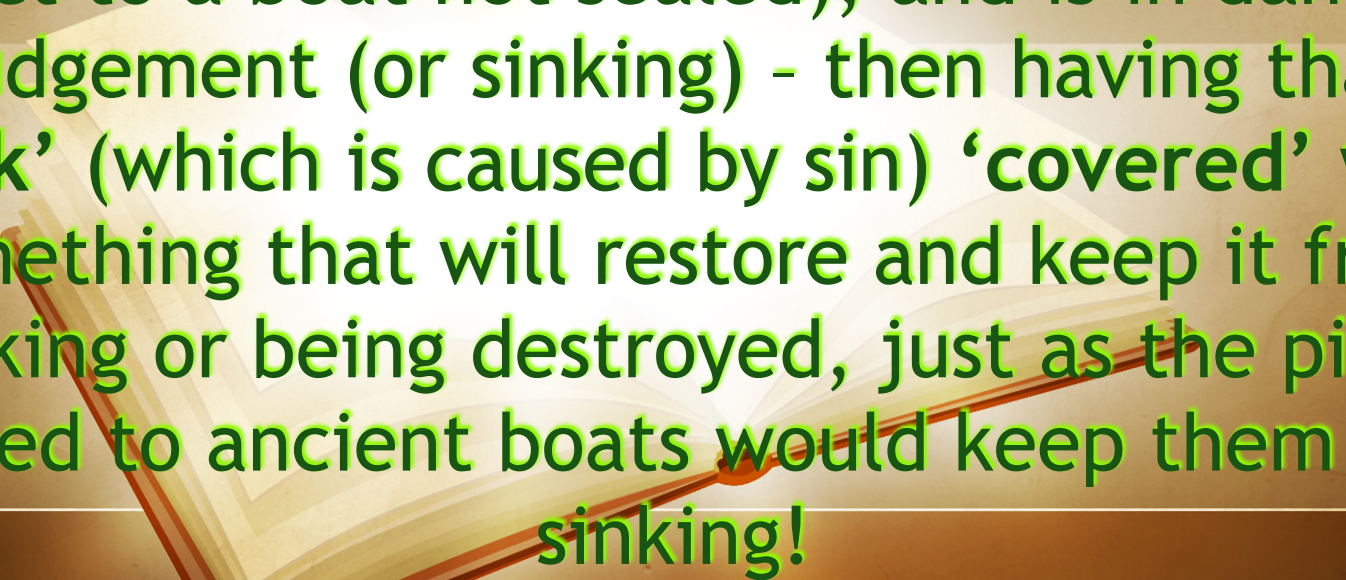
Through the Atonement of **יהושע** for our sins we are reconciled to the One who has the power to put us to death!

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, the root word **כָּפַר** kaphar (kaw-far')- Strong's H3722, is used 16 times in Wayyiqra/Leviticus 16 and 48 times in the entire book!

However, of these 48 times we take note that it is used 39 times in Wayyiqra/Leviticus in regards to the specific description of the priestly service and sacrificial system, where the other times are descriptive regulations in regard to the instructions for the Day!


This alone, is a wonderful representation for us - for it was the exact number of stripes that יהושע took across His back (39) - and so, we can clearly see how it is by His stripes that we are healed!!!

By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!



Scripture clearly teaches us that atonement involves something which is ‘lacking’ (or leaking in respect to a boat not sealed), and is in danger of judgement (or sinking) - then having that ‘lack’ (which is caused by sin) ‘covered’ with something that will restore and keep it from sinking or being destroyed, just as the pitch applied to ancient boats would keep them from sinking!

It is only by the favour and loving-kindness granted by יהוה, who has the power of life and death over us, that His liberal smearing or covering us inside and out, that is the covering of the soul of man with His favour and loving-kindness through the blood of יהושע, our High Priest, that man can be kept from sinking in a relationship with His Creator.




When we look at the ancient pictographic script's rendering of the words for כִּפָּר 'kippur' H3725, כָּפַר 'kaphar' H3722 and כֹּפֶר 'Kopher' H3724 we are able to see a powerful picture of the way which our Master Himself opened up for us to be One with Him!


In the ancient pictographic script, we see the following picture for these three words:




Kaph - קָ:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

Pey - פ:

This is the letter 'pey', which is pictured as , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

Resh - ר:

The ancient script has this letter 'resh' 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.**

This letter can mean **'top'** - as in the top or head of a body; and **'chief'** - as in head of a tribe or people, as well as the one who rules the people.

When we consider the significance of these pictures that render the words כִּפָּר 'kippur' H3725, כָּפַר 'kaphar' H3722 and כֹּפֶר 'Kopher' H3724 we are able to clearly recognize the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

**THE OPEN HAND THAT
OPENED THE WAY TO THE
HEAD!**



Our Master revealed His open Hand and took the nails in His Hands for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!

When I see the rendering of these pictures, with regards to Yom Kippur, I am reminded of the encounter that T'oma had with Messiah, in:

Yohanan/John 20:26-29 “And after eight days His taught ones were again inside, and T’oma with them.

יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!” 27 Then

He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side

- and do not be unbelieving, but believing.” 28 And

T’oma answered and said to Him, “My Master and my

Elohim!” 29 יהושע said to him, “T’oma, because you

have seen Me, you have believed. Blessed are those

who have not seen and have believed.”

At the sight of the open hand of the Master, T'oma instantly recognized that יהושע is the only One True Master and Elohim and that by His death and resurrection, His revealed hand opened the way for us to be joined to Him, our Head!

Verse 22 - Service!

Having been washed, cleansed and atoned for, the Lěwites went in to do their service!

This teaches us how we, as a royal and set-apart priesthood, have been cleansed and set-apart to serve!

The Hebrew word that is translated as 'service' in verse 40 comes from the root word עֲבֹדָה *abodah* (ab-o-daw')- Strong's H5656 meaning, 'service, labour, servitude, ministry' and comes from the word - עָבַד *abad* (aw-bad')- Strong's H5647 which means, 'to work, serve, become slaves, cultivate, perform, serve, worship'; and the word for a servant is עֶבֶד *ebed* (eh'-bed)- Strong's H5650 meaning, 'servant, slave, bondservant', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה:

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ěl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.”


The equivalent Greek word for ‘servant’ is δοῦλος doulos (doo’-los)- Strong’s G1401 and is translated as, ‘**slave, servant, bondservant, bondslaves - both men and women**’, and is used repeatedly throughout the Renewed Writings (N.T.).

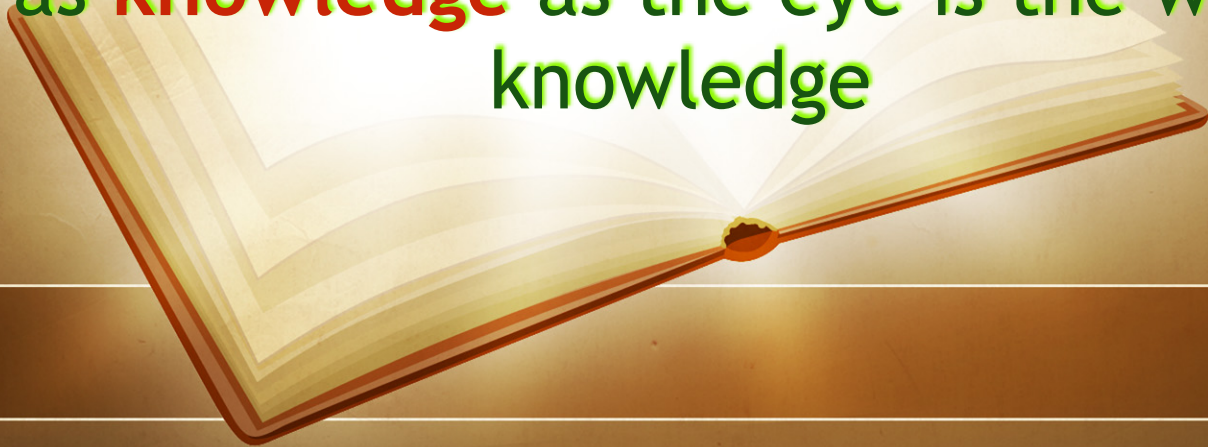
The Hebrew word עֲבַד ebed (eh'-bed)- Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד abad (aw-bad')- Strong's H5647 and carries the understanding of **‘expending considerable energy and intensity in performing a task or function’** - in other words - **‘giving it your all’!**

In the ancient pictographic script, the word עֲבַד ebed - Strong's H5650 is pictured as:




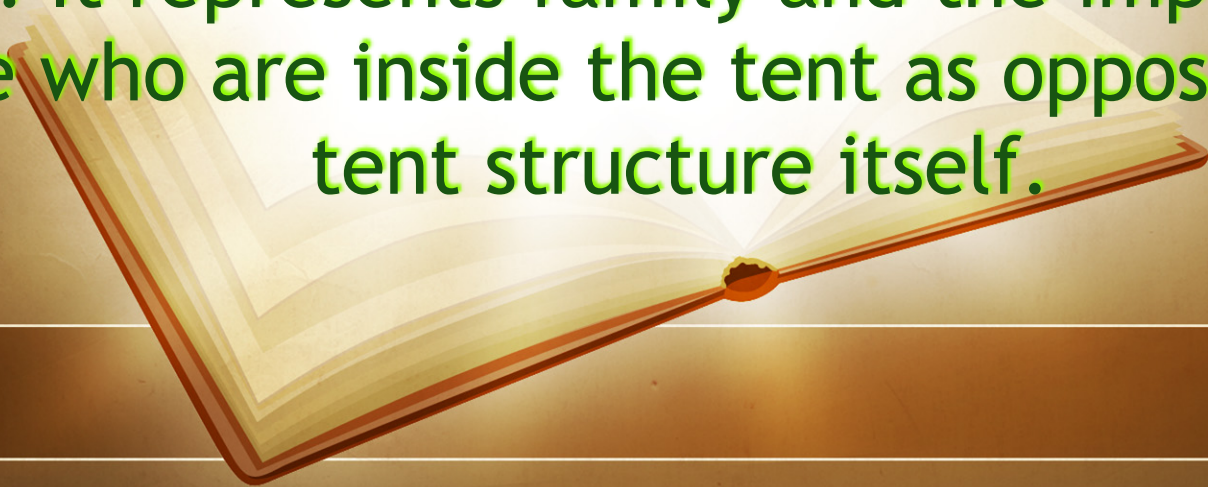
Ayin - א:

The original pictograph for this letter is  and represents the idea of **seeing and watching**, as well as **knowledge** as the eye is the window of knowledge

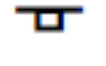


Beyt - בֵּית:

The ancient script has this letter as , which pictures a **tent floor plan** and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Dalet - ט:

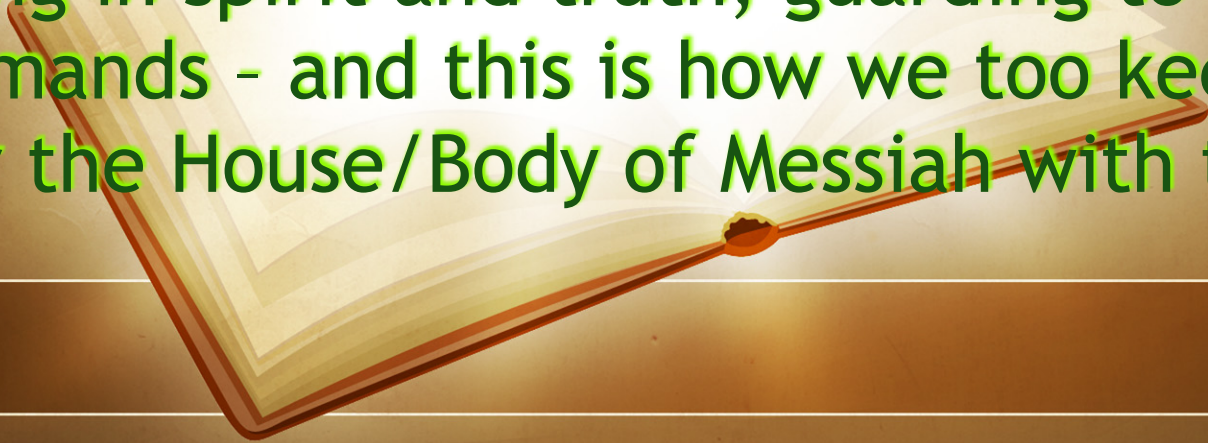
The ancient script has this letter as , which is a **'tent door'**. It can also have the meaning of a **back and forth movement**, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is **'the Door'**, for we only are able to have access into the Kingdom through Him!

When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES AT THE
DOOR OF THE HOUSE**



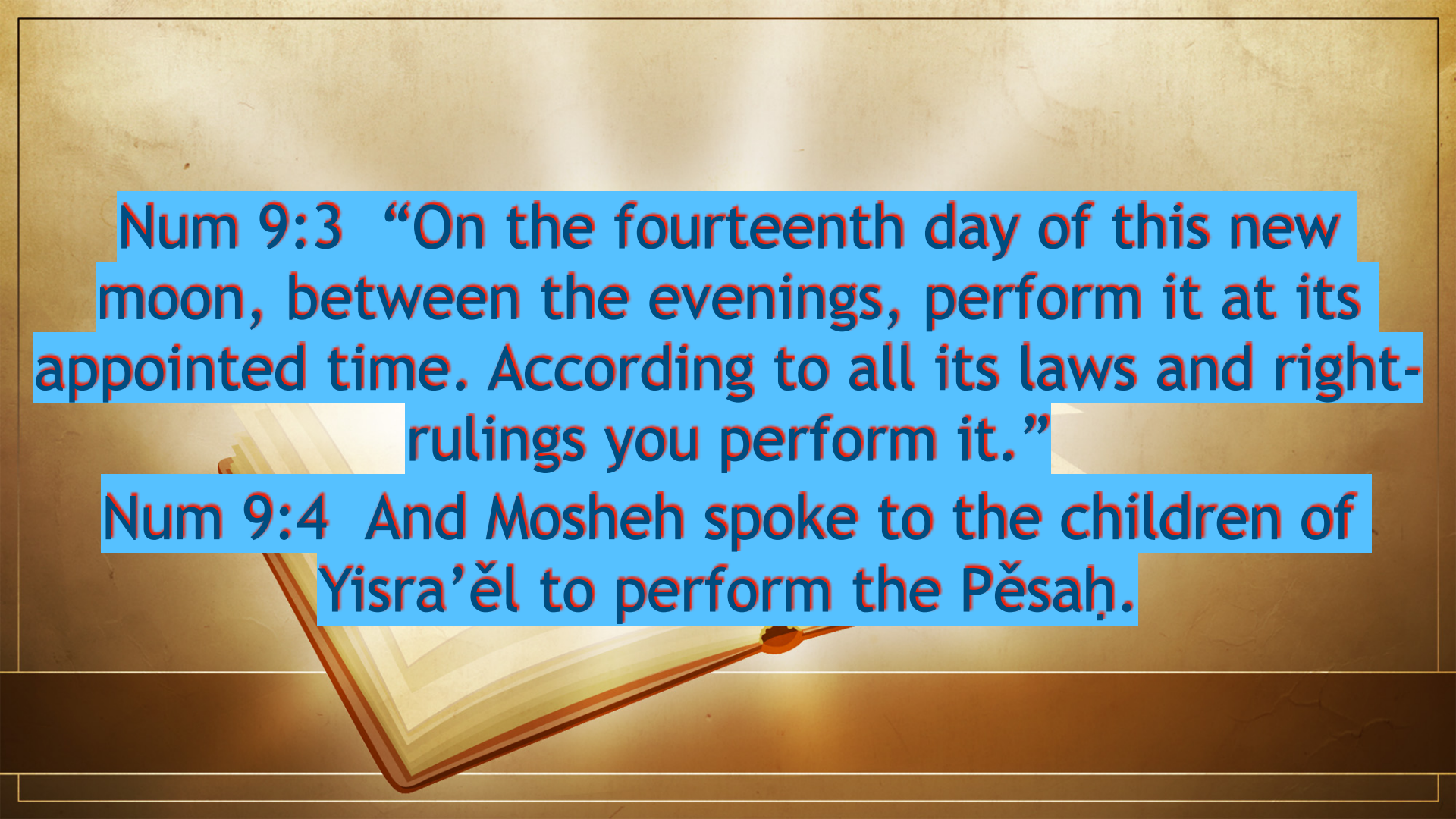
This is what our Master calls us to do; and when we consider that **יהושע** Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah with true joy!



The Passover Celebrated

Num 9:1 And יהוה spoke to Mosheh in the Wilderness of Sinai, in the first new moon(a) of the second year after they had come out of the land of Mitsrayim, saying, Footnote: (a)Or a month.

Num 9:2 “Now, let the children of Yisra’ël perform the Pěsaḥ at its appointed time.



Num 9:3 “On the fourteenth day of this new moon, between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it.”

Num 9:4 And Mosheh spoke to the children of Yisra'el to perform the Pěsaḥ.

Num 9:5 So they performed the Pěsaḥ on the fourteenth day of the first new moon, between the evenings, in the Wilderness of Sinai. According to all that יהוה commanded Mosheh, so the children of Yisra'ěl did.

Num 9:6 But there were men who were defiled for a being of a man, so that they were not able to perform the Pěsaḥ on that day. So they came before Mosheh and Aharon that day,


Num 9:7 and those men said to him, “We are defiled for the being of a man. Why are we withheld from bringing near the offering of יהוה at its appointed time among the children of Yisra’ĕl?”

Num 9:8 And Mosheh said to them, “Wait, let me hear what יהוה commands concerning you.”

Num 9:9 And יהוה spoke to Mosheh, saying,


Num 9:10 “Speak to the children of Yisra’ěl, saying, ‘When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Pěsaḥ of יהוה.

Num 9:11 On the fourteenth day of the second new moon, between the evenings, they perform it - with unleavened bread and bitter herbs they eat it.




Num 9:12 They do not leave of it until morning, and they do not break a bone of it. According to all the laws of the Pěsaḥ they perform it.

Num 9:13 But the man who is clean and is not on a journey, and has failed to perform the Pěsaḥ, that same being shall be cut off from among his people, because he did not bring the offering of יהוה at its appointed time - that man bears his sin.



Num 9:14 And when a stranger sojourns among you, then he shall perform the Pěsaḥ of יהוה. He shall do so according to the law of the Pěsaḥ and according to its right-ruling. You have one law, both for the stranger and the native of the land.' ”



The Cloud Covering the Tabernacle

Num 9:15 And on the day that the Dwelling Place was raised up, the cloud covered the Dwelling Place, the Tent of the Witness. From evening until morning it was above the Dwelling Place like the appearance of fire.

Num 9:16 Thus it was continually: the cloud covered it by day, and the appearance of fire by night.

Num 9:17 And whenever the cloud was taken up from above the Tent, after that the children of Yisra'ěl would depart. And in the place where the cloud dwelt, there the children of Yisra'ěl would camp.

Num 9:18 At the mouth of יהוה the children of Yisra'ěl departed, and at the command of יהוה they camped. They remained camped as long as the cloud dwelt above the Dwelling Place.

Num 9:19 Even when the cloud lingered many days above the Dwelling Place, the children of Yisra'ěl guarded the Charge of יהוה, and did not depart.

Num 9:20 And so it was, when the cloud was above the Dwelling Place a few days: according to the mouth of יהוה they camped, and according to the mouth of יהוה they would depart.

Num 9:21 And so it was, when the cloud dwelt only from evening until morning: when the cloud was taken up in the morning, then they departed. Whether by day or by night, whenever the cloud was taken up, they departed.

Num 9:22 Whether two days, or a new moon(a) or a year that the cloud lingered above the Dwelling Place to dwell upon it, the children of Yisra'el camped, and did not depart. But when it was taken up, they departed. Footnote: (a)Or a month.

Num 9:23 At the mouth of יהוה they camped, and
at the mouth of יהוה they departed. They
guarded the Charge of יהוה, at the mouth of יהוה
by the hand of Mosheh.



CHAPTER 9

Pěsaḥ/Passover

Here we see the clear command given to keep the Pěsaḥ/Passover.

This was the second year after they had come out of Mitsrayim and the first Pěsaḥ/Passover that would be kept in the Wilderness.

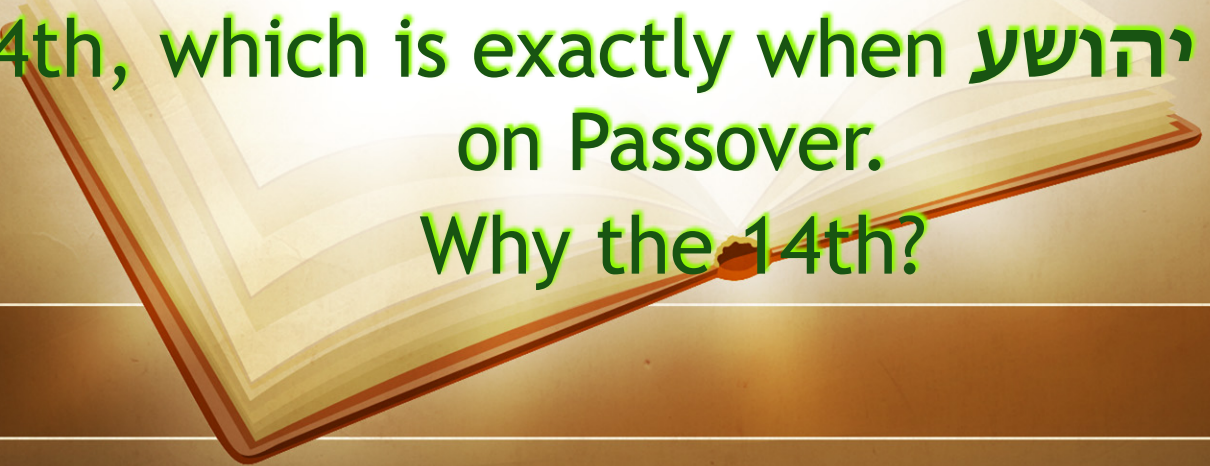
Between the evenings:

The Hebrew root word for “evening” is עֶרֶב ereb (eh'-reb)- Strong's H6153 meaning, 'evening, twilight, sunset' and from the root carries the idea of the time of day when it is becoming or growing dark (sunset/dusk), so it is done between the time we can first notice the decline of daylight and the time daylight transitions into night at sunset and so between the evenings can be better translated as between the sunsets which is a wonderful proof text for us as to the beginning and end of day - from sunset to sunset.

Here, the Pěsaḥ is as the 14th of the month is fading into the 15th.

By the time of the second Temple, it was offered between the first and second evening oblation, which translates to the ninth hour (3:00 p.m.) on the 14th, which is exactly when יהושע was slain on Passover.

Why the 14th?



The way to write the number 14 in Hebrew (יד) is with the letters yod (10) י and dalet (4) ד, which spell the word for “hand” H3027 (yawd)- ידַ yad.

Indeed, יהוה had said He would stretch out His hand over Mitsrayim -

Shemoth/Exodus3:20 “And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.”

- and lay His hand on it -

Shemoth/Exodus 7:4 “And Pharaoh is not going to listen to you, and I shall lay My hand on Mitsrayim, and bring My divisions and My people, the children of Yisra’ēl, out of the land of Mitsrayim by great judgments.”

The Pěsaḥ/Passover lamb was therefore to be kept until the fullness of יהוה's hand (Messiah) comes. יהושע, thus, is the one who strikes Mitsrayim down!

All the assembly of the congregation shall slay it - we are all guilty for His death, yet He lay down His own life showing His intense love for us - taking our sin upon Himself. He died because of our sinfulness.

He took our sins upon Himself and died our death.

He is the Pěsaḥ/Passover Lamb. He is our redemption. No other sacrifice is needed for our sins. It is finished.

So, when do we eat the Pěsaḥ meal?

The Meal is eaten at the beginning of the 15th which starts the Feast of Matzot/Unleavened Bread - Shemoth/Exodus

12:8 confirms this for us:

“And they shall eat the flesh on that night, roasted in fire - with unleavened bread and with bitter herbs they shall eat it.”

On that night is referring the 15th of the 1st month (in the month the barley is Abib), which marks the beginning of the Feast of Matzot (Unleavened Bread). When the Lamb has been prepared on the 14th then after sunset, which starts the new day of the 15th we have the Pěsaḥ/Passover Meal.

For the laws of the Pěsaḥ, we are told in:

Shemoth 12:43-49 “And יהוה said to Mosheh and Aharon, “This is the law of the Passover: No son of a stranger is to eat of it, 44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. 45 “A sojourner and a hired servant does not eat of it. 46 “It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. 47 “All the congregation of Yisra’ěl are to perform it. 48 “And when a stranger sojourns with you and shall perform the Passover to יהוה, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. 49 “There is one Torah for the native-born and for the stranger who sojourns among you.”

יהוה makes it very clear to Mosheh who may or may not eat this remembrance meal.

This is not a night where we invite guests who are not of the family of Messiah and have a great big party with people who do not walk the Torah walk of faith! A foreigner or a temporary resident or a hired worker are those people who reflect hearts that are not interested in serving the Elohim of Yisra'ěl and have no right to eat of this meal!

This is not the meal to be 'reaching out to the nations' so to speak - this is for the House of Yisra'ěl!

Those who may eat of it are all slaves, aliens and native born who desire to serve and walk in the ways of יהוה and are those with circumcised hearts, who have put aside their own desires, to embrace and follow after the Elohim of Abraham, Yitshaq and Ya'aqob, and have entered into a covenant relationship with יהוה by faith. Circumcision is not the actual covenant itself; it is the sign of the Covenant as we see in Berěshith/ Genesis 15 and 17.

Circumcision was given thirteen years after Abraham received the Covenant of יהוה by faith.

There is much debate today, regarding circumcision and eating the Pěsaḥ meal and although I will not proceed into covering all the aspects of circumcision, the fact remains that it is very clear, according to Scripture, that circumcision, for us who are to be grafted into the body of Messiah, is that of the heart and is done not by the hands of men, but from above.

As one carefully studies the accounts in Ma'asei/Acts and the writings of Sha'ul, that clearly explains and outlines the basis of circumcision of the heart, we can be pretty sure that both Timotiyos, who got physically circumcised, as well as Titos, who did not, would have both eaten the Pěsaḥ Meal each year!

Our immersion in the Name of יהושע is the point where we receive the circumcision of the heart; and therefore, only those who have been immersed in the Name of יהושע may eat the Pěsaḥ Meal!


The fact that our circumcision of the heart is done at our immersion in the Name of our Mater, does not do away with this Torah, as some erroneously suggest, but rather fully submits to the clear requirements as set out in the Torah.

Qolasim/Colossians 2:11-12 “In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, 12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.”

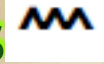
The term 'be circumcised' is written from this root as follows - הַמּוֹל - 'himol', and as you will notice it has the letter 'ה' - 'hey' added to the front of this root word, and in the ancient script would look as follows:

The image shows four Hebrew characters in an ancient, stylized script. From left to right, they are: the letter Het (ה), the letter Mem (מ), the letter Lamed (ל), and the letter Mem with a hook (מּ). These characters are displayed on a white rectangular background that is placed over an illustration of an open book.


Hey - ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. 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!


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. This also carries for us the picture of **washing**, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

Vav - ו:

The ancient pictographic form of this letter is , 'a peg' or 'tent peg', 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'.


Lamed - לָ:

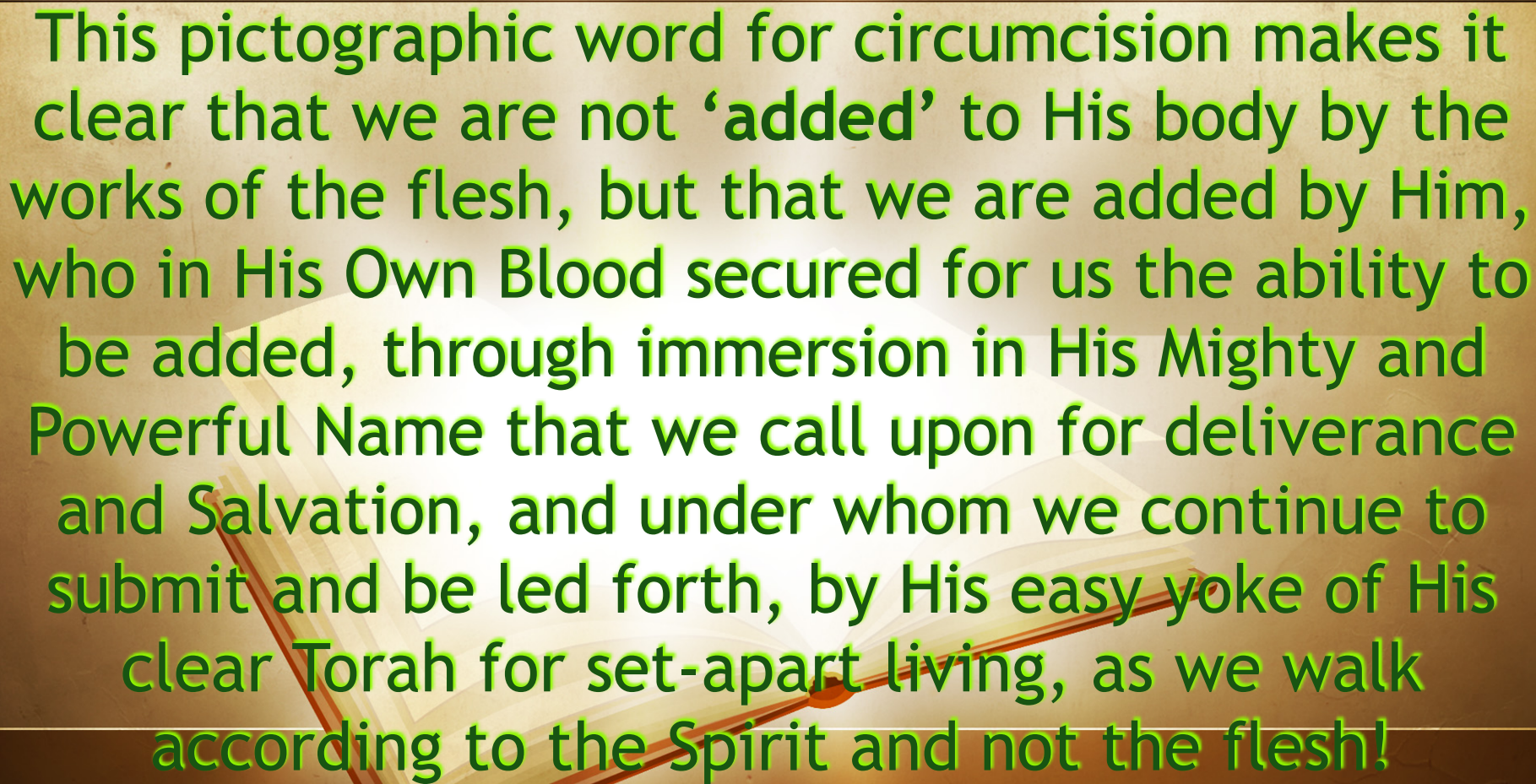
The ancient script has this letter pictured as , which is a **'shepherd's staff'**, representing **'authority'** and can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Now, when we begin to understand the perfect work of Messiah, who by His Blood has given us access into the Covenants of promise we can indeed see through these pictographic letters how we have received a circumcision done, not with the hands of men, but from above!

This word, or phrase, **'be circumcised'**, as pictured in these original pictographic symbols, can certainly point toward the SEED, and render for us the following:

**BEHOLD AND LOOK TO HIM, WHO
THROUGH OUR IMMERSION (PASSING
THROUGH THE WATERS) IN HIM, ARE
SECURED AND BROUGHT NEAR TO THE
COVENANTS OF PROMISE, IN WHICH
WE SUBMIT UNDER HIS HAND AND ARE
LED BY HIM, OUR GOOD SHEPHERD**





This pictographic word for circumcision makes it clear that we are not 'added' to His body by the works of the flesh, but that we are added by Him, who in His Own Blood secured for us the ability to be added, through immersion in His Mighty and Powerful Name that we call upon for deliverance and Salvation, and under whom we continue to submit and be led forth, by His easy yoke of His clear Torah for set-apart living, as we walk according to the Spirit and not the flesh!

The is one Torah for both the stranger and native born!

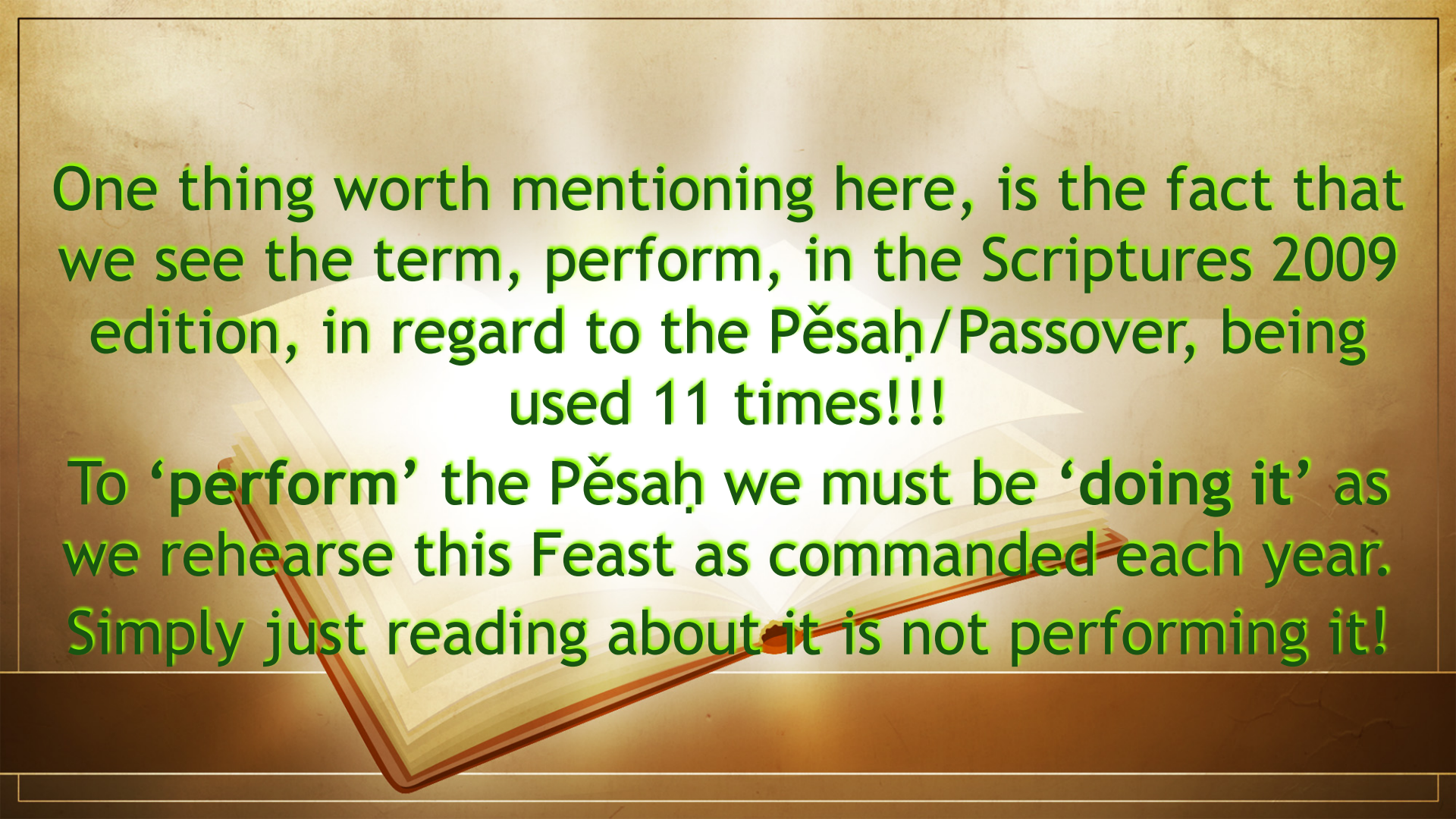
There are twisted teachings today, that say that only the **'Jews'** have to keep the Torah, and yet still other say that anyone who is not a Jew and wishes to follow the Torah, may not, as they are only allowed to follow, what is called the **"Noahide laws"**

There are not different set of instructions for different groups of people who are all desiring to follow Elohim!!!

There is ONE Torah and it applies to all who believe in the Elohim of Abraham, Yitshaq and Ya'aqob.

The erroneous teaching that 'the Torah has been done away with', as claimed under the ridiculous banner of a false grace message, is a big fat lie!

ONE Torah - His Word is eternal - Heaven and earth will pass away - but His Word remains!!! Not one stroke of the pen shall by no means pass away until all be done!



One thing worth mentioning here, is the fact that we see the term, perform, in the Scriptures 2009 edition, in regard to the Pěsaḥ/Passover, being used 11 times!!!

To ‘perform’ the Pěsaḥ we must be ‘doing it’ as we rehearse this Feast as commanded each year. Simply just reading about it is not performing it!

The Hebrew word that is translated as 'perform', comes from the root word אָשָׂה asah (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate', which I think is very fitting, as it is truly a great 'joy' TO DO the laws and right-rulings as prescribed!

So many today, think that it is a huge burden to do what is commanded, yet that is so far from the truth - when we diligently observe and guard to do all He commands us to do - it is a great joy and a delight and not heavy at all!

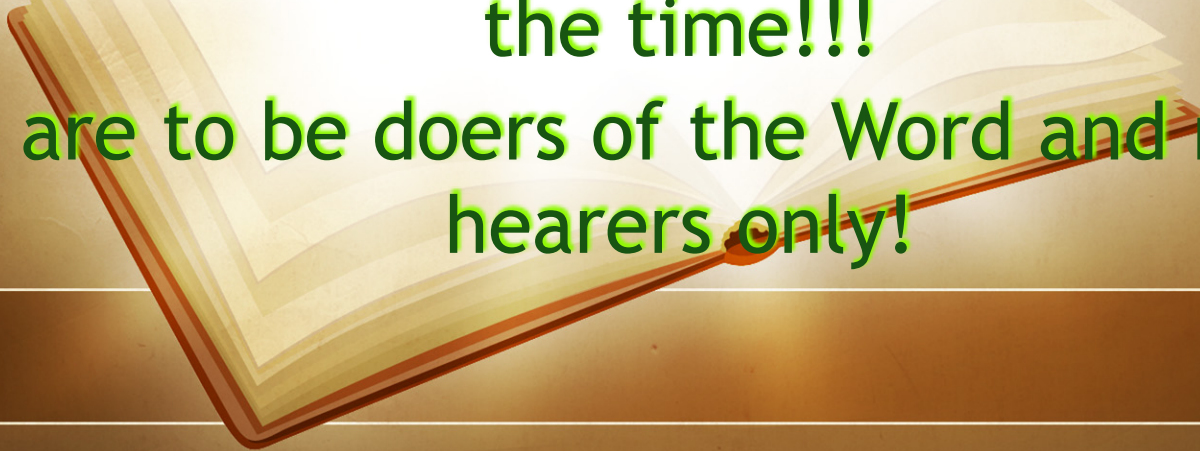
A derivative of this root word עָשָׂה asah (aw-saw')- Strong's H6213 is the word מַעֲשֵׂה ma'aseh (mah-as-eh')- Strong's H4639 and means **'a deed, work or acts, accomplishments'**.

The Acts of the Apostles speaks of the deeds or acts of that which the Apostles did and records their **'acts'** of obedience.

Our obedience, in **'doing'** or **'performing'** this Feast, should be evidenced with great commitment and joy!

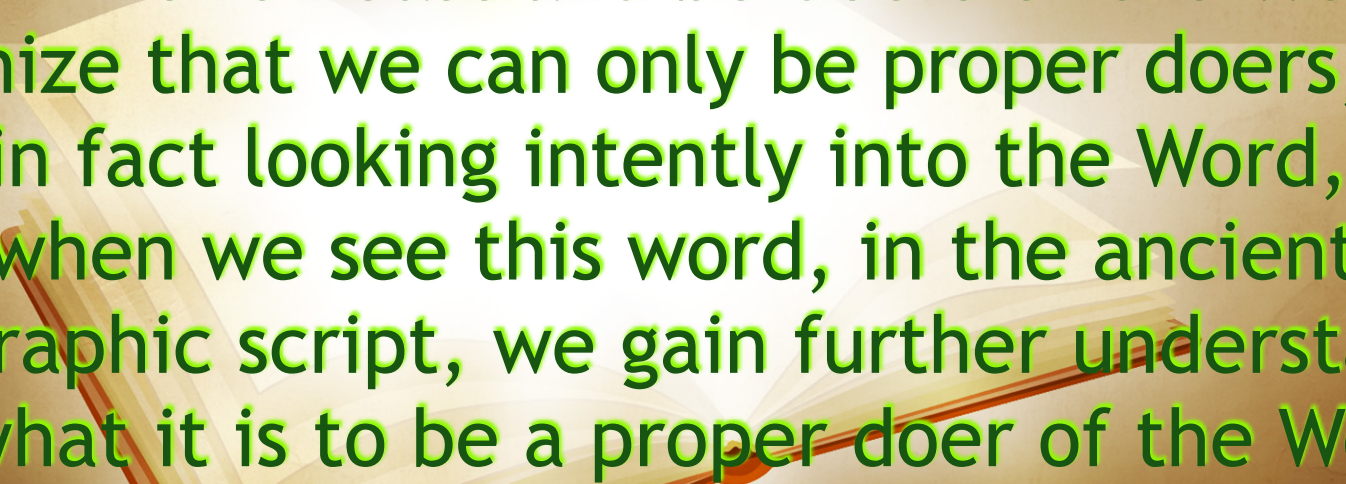
We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

We are to be doers of the Word and not just hearers only!



Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

As we consider this root verb word עָשָׂה *asah* (aw-saw')- Strong's H6213, in terms of our need to 'perform' this Feast and be doers of the Word, we recognize that we can only be proper doers, if we are in fact looking intently into the Word, and when we see this word, in the ancient pictographic script, we gain further understanding of what it is to be a proper doer of the Word!




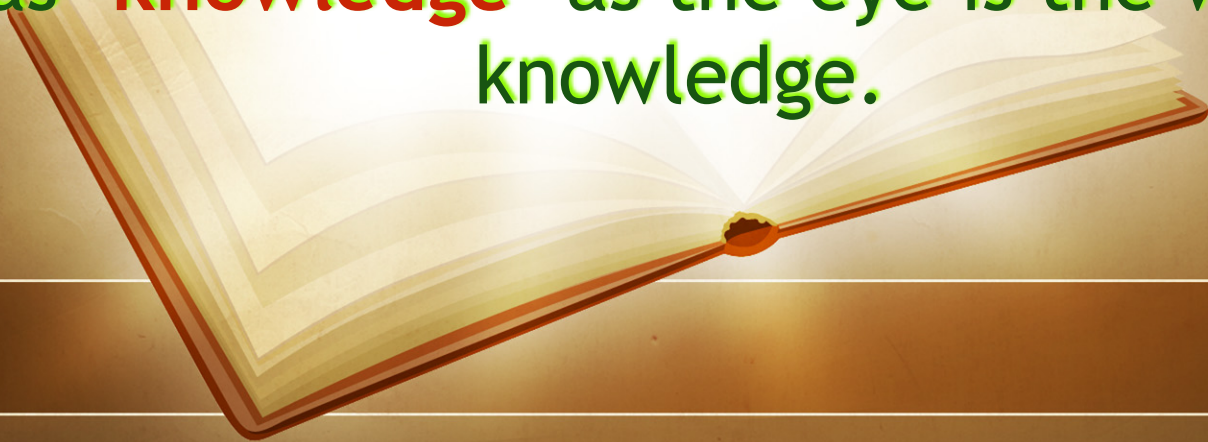
In the ancient pictographic script, the verb עָשָׂה
asah (aw-saw')- Strong's H6213 which means, 'to
do, work, make, produce, to act with effect, to
observe, to bring about, institute, celebrate'
looks like this:




𐤀 𐤍 𐤅

Ayin - א:


The original pictograph for this letter is:  and represents the idea of '**seeing and watching**', as well as '**knowledge**' as the eye is the window of knowledge.

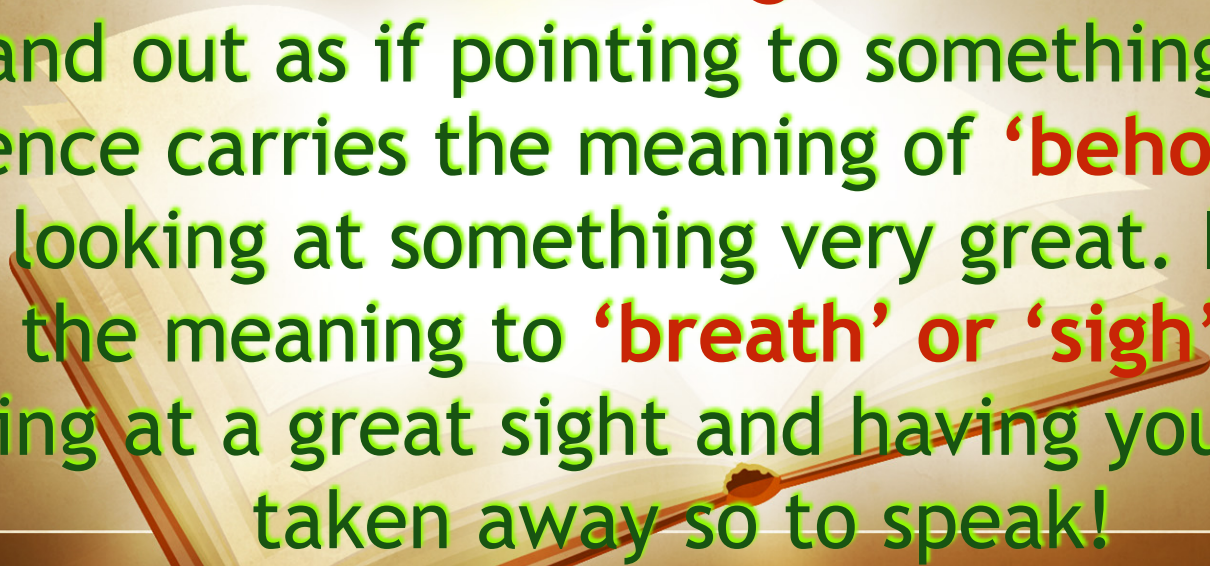


Sin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

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, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

When looking at this word **אָשָׁח** **asah** in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture, we can see the meaning of:

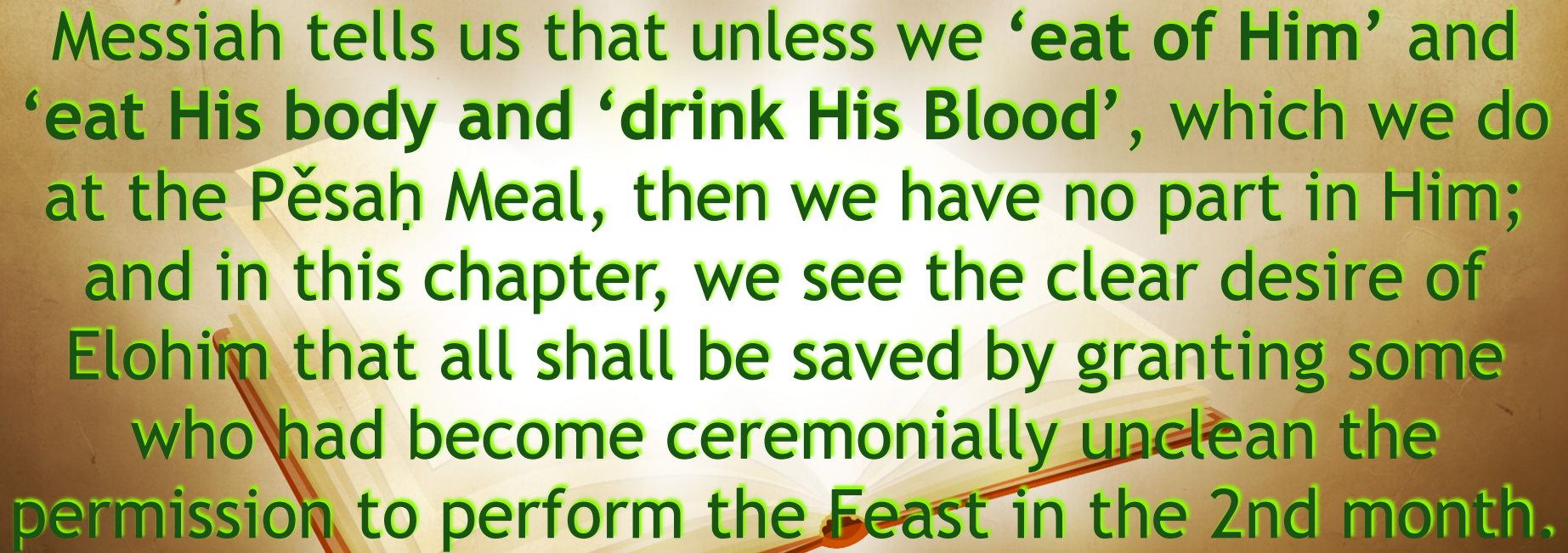
**LOOKING AT THE WORD THAT
HAS BEEN REVEALED!**



This teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

In this chapter, we see that there were some who were defiled by a being and could not perform the Pěsaḥ and were granted the ability to do it the following month.

This is a wonderful picture of the mercy of יהוה, as we recognize the seriousness of this Feast, being the Feast that starts the cycle of Feasts and if you do not start a race right, then how can one continue correctly according to the rules?



Messiah tells us that unless we ‘eat of Him’ and ‘eat His body and ‘drink His Blood’, which we do at the Pěsaḥ Meal, then we have no part in Him; and in this chapter, we see the clear desire of Elohim that all shall be saved by granting some who had become ceremonially unclean the permission to perform the Feast in the 2nd month.

We see the application of this ruling being applied in **Dibre haYamim Bět/2 Chronicles 30**, when the Temple had been cleansed and the service of the House of יהוה had been restored, during the reign of Hizqiyahu, and they had taken counsel to perform the Pěsaḥ in the second month, because not enough priests had set themselves apart.

They were so committed that they took counsel to perform another seven days after the 7 days required for Matzot!

What we recognize today, is that we have a High Priest who continually intercedes for us and when we become defiled in any way. we can come to Him and confess our sins and He is faithful and just to cleanse us from all unrighteousness, enabling us to draw near with a clear conscience and a pure and undefiled heart.

Having said that we take careful note that there is therefore no excuse for anyone to not partake of and perform the Pěsaḥ to יהוה at its appointed time each year, as we do not need to wait 7 days for our cleansing, in order to perform what is required!



THE CLOUD

Verse 15-22 we see the word cloud being used 11 times, and in a nutshell this section is making it very clear that Yisra'el only departed at the command of יהוה and they stayed put at the command of יהוה.

The repetition of this is evident here and emphasizes the critical need for us to be a people who go, when He says go and stay, when He says stay!

All too often today people 'come and go', as they please, and do not think to seek יהוה and hear His voice and, in the process, often find themselves in a position of doubt and fear and get frustrated as they lose their peace.

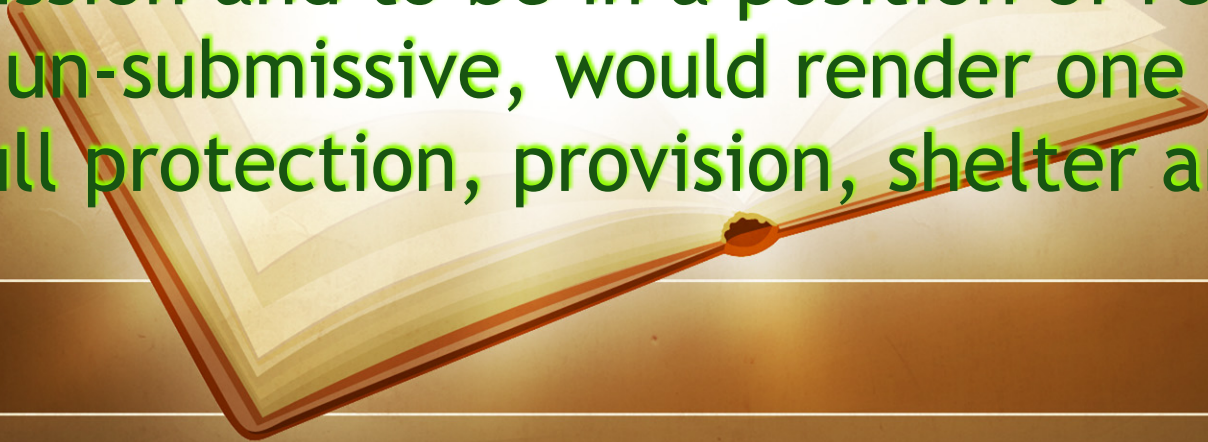
Often, people will 'jump the gun', so to speak, and rush into something when they should have waited, or on the other hand, they just do not get off their behind and move forward, when they should and, as a result, stay stuck in the error of their own ways.

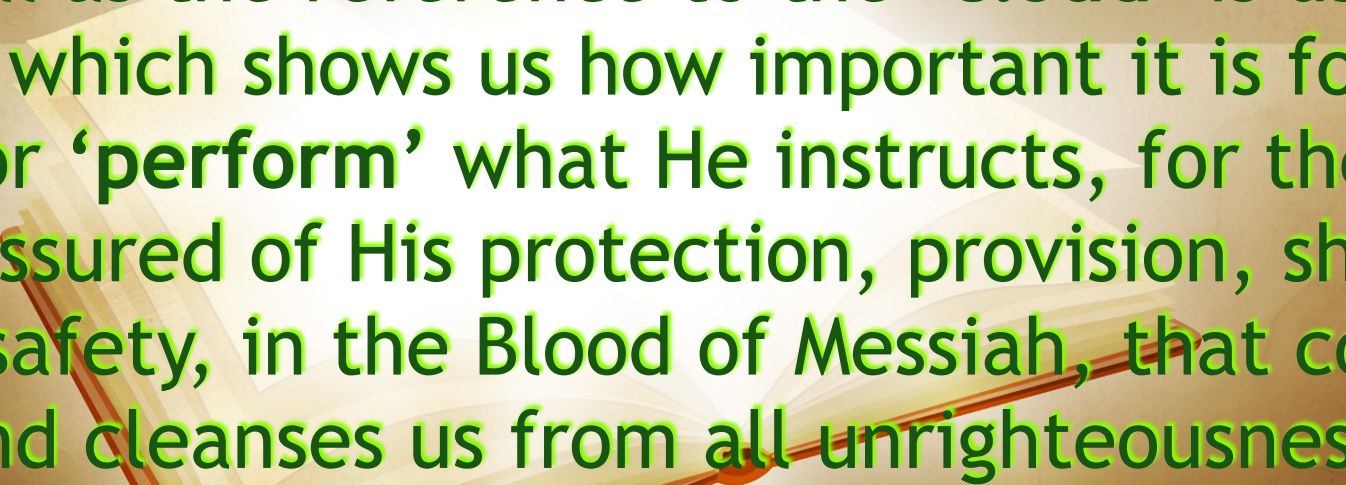
The Hebrew root word for 'cloud' is עָנָן anan (aw-nawn')- Strong's H6051 and simply means 'a cloud' or 'visible mass, usually of condensed water vapor in the atmosphere, relatively dense enough to block light'.

The cloud was not only represented the very presence of יהוה, but also represented what His presence brings!

When we are 'under' His cloud and authority, we are covered and protected.

The cloud, or covering, represents how His presence brings protection, provision, shelter and safety, and to move or stay whenever the cloud did not, is a picture of rebellion and lack of submission and to be in a position of rebellion or to be un-submissive, would render one outside of His full protection, provision, shelter and safety.





What is interesting to take note of, is how the fact that both the instruction to ‘perform the Pěsaḥ’ as well as the reference to the ‘cloud’ is used 11 times, which shows us how important it is for us to ‘do’ or ‘perform’ what He instructs, for then we are assured of His protection, provision, shelter and safety, in the Blood of Messiah, that covers and cleanses us from all unrighteousness.

Verse 23 - at the mouth of יהוה - by the hand of Mosheh

As 'by the hand of Mosheh' pictures for us the Torah (instructions) of יהוה, we can see that our ability to go when we need to go and stay when we need to stay becomes more apparent and surer, when we walk in the Torah and heed to guard all the commands of Elohim.

In doing this, we will find ourselves sojourning under the sure protection of the Blood of Messiah as we walk in Him, the Living Torah, guarding to do all He commands!

The Silver Trumpets

Num 10:1 And יהוה spoke to Mosheh, saying,

Num 10:2 “Make two silver trumpets for yourself, make them of beaten work. And you shall use them for the gathering of the congregation and for breaking camp.



Num 10:3 “And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Appointment.

Num 10:4 “And if they blow one, then the leaders, the heads of the thousands of Yisra’ēl, shall gather to you.

Num 10:5 “And when you blow a shout, the camps that lie on the east side shall depart.

Num 10:6 “And when you blow a shout the second time, then the camps that lie on the south side shall depart - they blow a shout for them to depart.

Num 10:7 “And when the assembly is to be assembled, you blow, but do not shout.

Num 10:8 “And the sons of Aharon, the priests, blow with the trumpets. And it shall be to you for a law forever throughout your generations.

Num 10:9 “And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before יהוה your Elohim, and you shall be saved from your enemies.”



Num 10:10 “And in the day of your gladness, and in your appointed times, and at the beginning of your new moons, you shall blow the trumpets over your ascending offerings and over your slaughterings of peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה your Elohim.”

Israel Leaves Sinai

Num 10:11 And it came to be on the twentieth day of the second new moon, in the second year, that the cloud was taken up from above the Dwelling Place of the Witness.

Num 10:12 And the children of Yisra'el departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran.

Num 10:13 Thus they departed the first time, according to the mouth of יהוה by the hand of Mosheh.

Num 10:14 And the banner of the camp of the children of Yehudah departed first according to their divisions. And over their army was Nahshon, son of Amminadab.

Num 10:15 And over the army of the tribe of the children of Yissaskar was Nethan'ěl, son of Tsu'ar.

Num 10:16 And over the army of the tribe of the children of Zebulun was Eliyab, son of Hēlon.

Num 10:17 And the Dwelling Place was taken down. And the sons of Gērshon and the sons of Merari departed, bearing the Dwelling Place.

Num 10:18 And the banner of the camp of Re'ubēn departed according to their divisions. And over their army was Elitsur, son of Sheděy'ur.

Num 10:19 And over the army of the tribe of the children of Shim'on was Shelumi'ěĭl, son of Tsurishaddai.

Num 10:20 And over the army of the tribe of the children of Gađ was Elyasaph, the son of De'u'ěĭl.

Num 10:21 And the Qehathites departed, bearing the set-apart objects, while the Dwelling Place was set up before they came.

Num 10:22 And the banner of the camp of the children of Ephrayim departed according to their divisions. And over their army was Elishama, son of Ammihud.

Num 10:23 And over the army of the tribe of the children of Menashsheh was Gamli'ěl, son of Pedahsur.

Num 10:24 And over the army of the tribe of the children of Binyamin was Abidan, son of Gid'oni.


Num 10:25 Then the banner of the camp of the children of Dan, which formed the rear guard of all the camps, departed according to their divisions. And over their army was Aḥi'ezer, son of Ammishaddai.

Num 10:26 And over the army of the tribe of the children of Asher was Paḡ'i'el, the son of Okran.

Num 10:27 And over the army of the tribe of the children of Naphtali was Ahira, the son of Enan.

Num 10:28 Such was the order of setting out of the children of Yisra'ěl, according to their divisions, when they departed.

Num 10:29 And Mosheh said to Hōbāb, the son of Re'u'ěl the Midyanite, Mosheh's father-in-law, "We are setting out for the place of which יהוה said, 'I give it to you.' Come with us, and we shall do good to you, for יהוה has spoken good concerning Yisra'ěl."



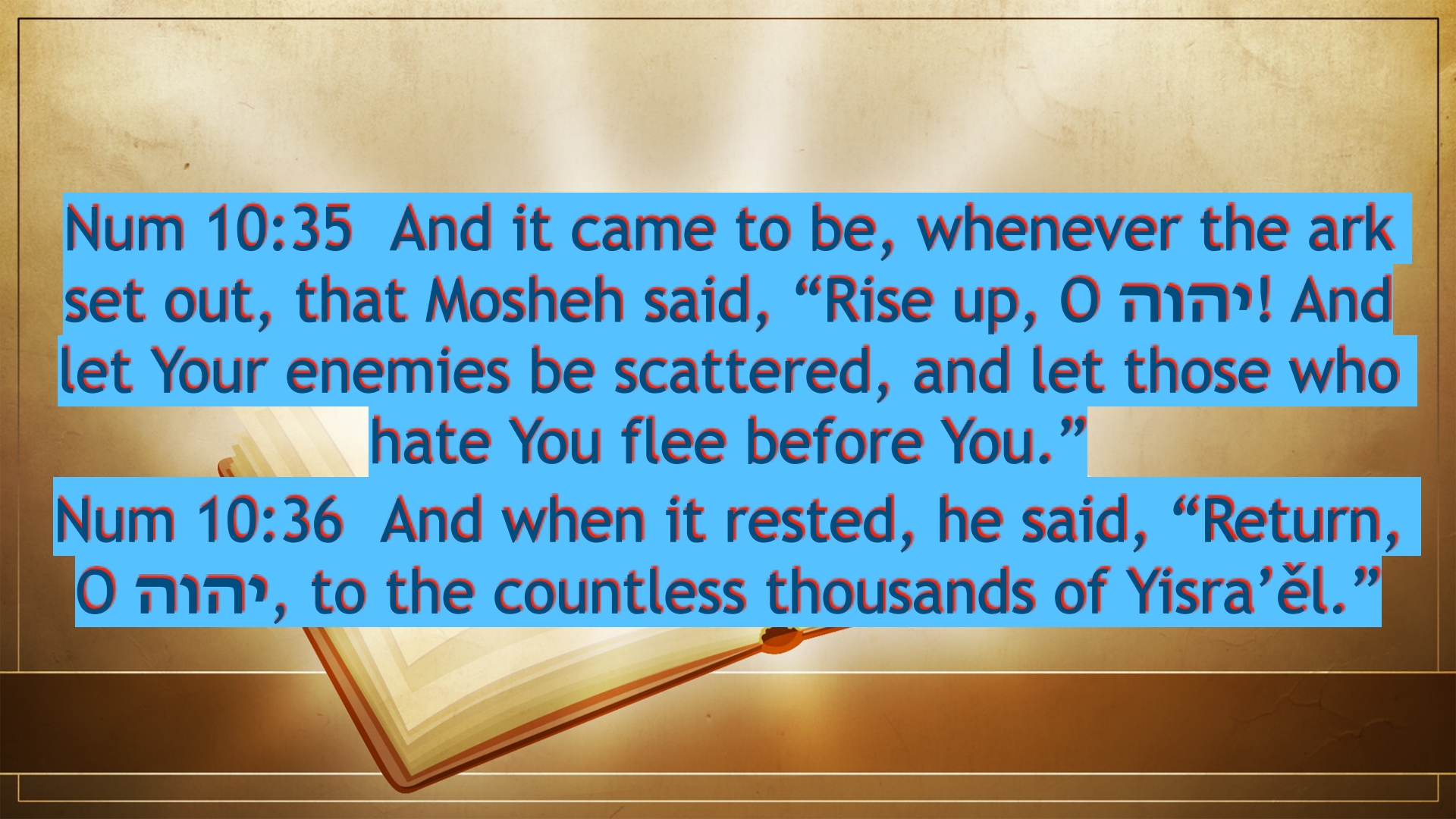
Num 10:30 And he replied to him, “I am not going, but I am going to my own land and to my relatives.”

Num 10:31 Then he said, “Please do not leave us, because you know how we are to camp in the wilderness, and you shall be our eyes.”

Num 10:32 “And it shall be, when you go with us, then it shall be that whatever good יהוה does to us, the same we shall do to you.”

Num 10:33 So they set out from the mountain of יהוה on a journey of three days. And the ark of the covenant of יהוה went before them for the three days' journey, to seek out a resting place for them.

Num 10:34 And the cloud of יהוה was above them by day when they went out from the camp.



Num 10:35 And it came to be, whenever the ark set out, that Mosheh said, “Rise up, O יהוה! And let Your enemies be scattered, and let those who hate You flee before You.”

Num 10:36 And when it rested, he said, “Return, O יהוה, to the countless thousands of Yisra’ĕl.”

CHAPTER 10

Verse 1 - silver trumpets

Silver, in Scripture, is often used as a picture of redemption, which ultimately is brought about by the price of blood:

Wayyiqra/Leviticus 17:11 “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.”

Silver is used in Scripture as redemption money.

It speaks of the price **יהושע** has paid for us. Silver was used in service of the Tent of Meeting for the Atonement of Yisra'ěl as a remembrance before **יהוה**.

Shemoth/Exodus 30:16 “And you shall take the silver for the atonement from the children of Yisra'ěl, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'ěl for a remembrance before **יהוה**, to make atonement for yourselves.”

The tabernacle stood upon sockets of silver.

Both Yosēph and יהושע were sold for silver.
Yehudāh was paid off in silver as the Scriptures
said.

Silver is understood as representing redemption
money.

Silver is symbolic of the redemption that comes
through יהושע Messiah and Him alone.

It prefigures the preciousness of Messiah as the
ransom for sinners.

Silver also speaks of service and the giving of oneself - ultimately reflecting the perfect work of Messiah:

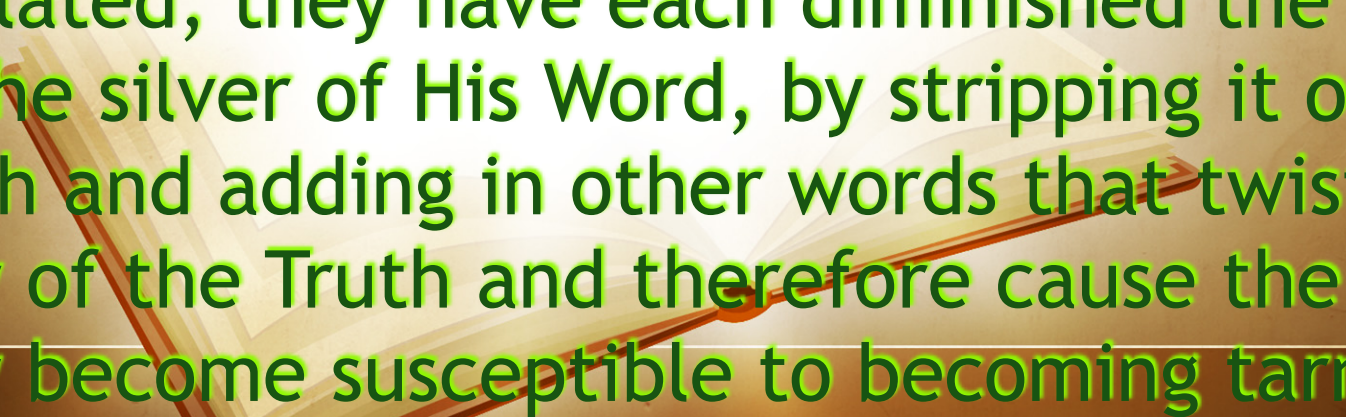
Marqos/Mark 10:45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”

We also see another wonderful picture of the symbolism of silver:

Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

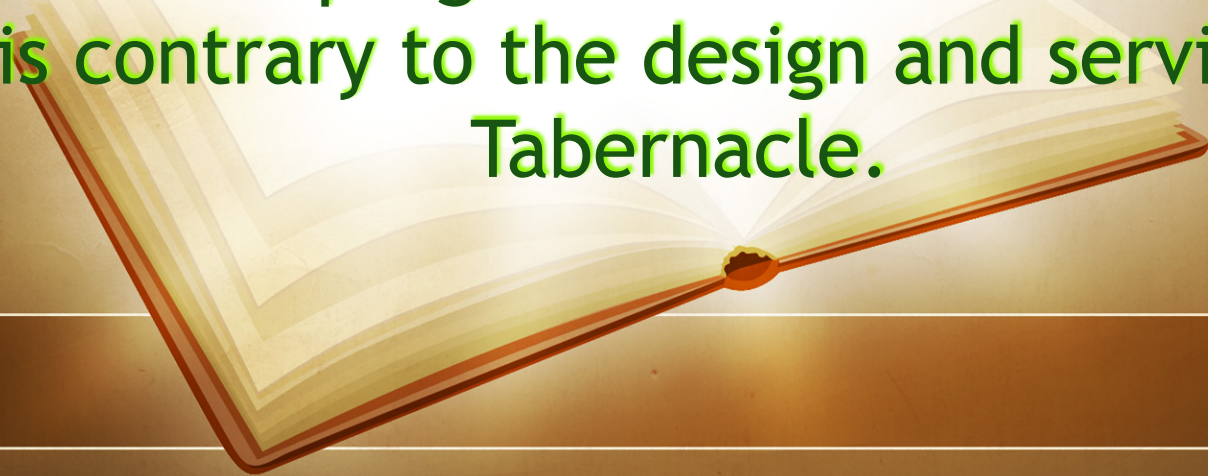
The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

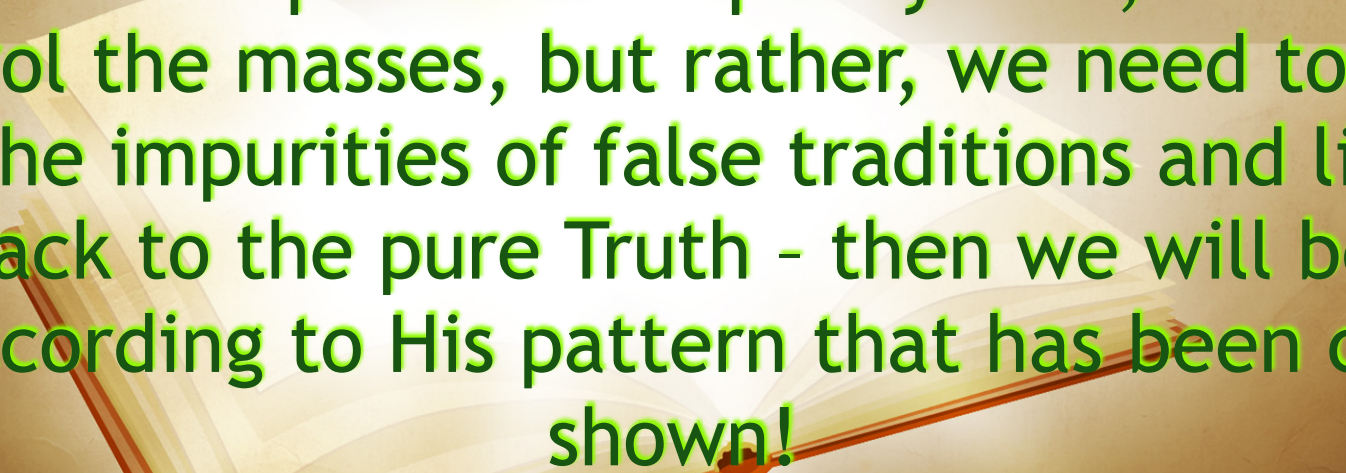
When looking at this verse above, the concept of silver - pure silver - and the words of יהוה being clean struck me in a major way as to what we see happening today! His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally - there are no other metals therein and this is just what His Word is to us - it is unadulterated truth.



Sadly, we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished.

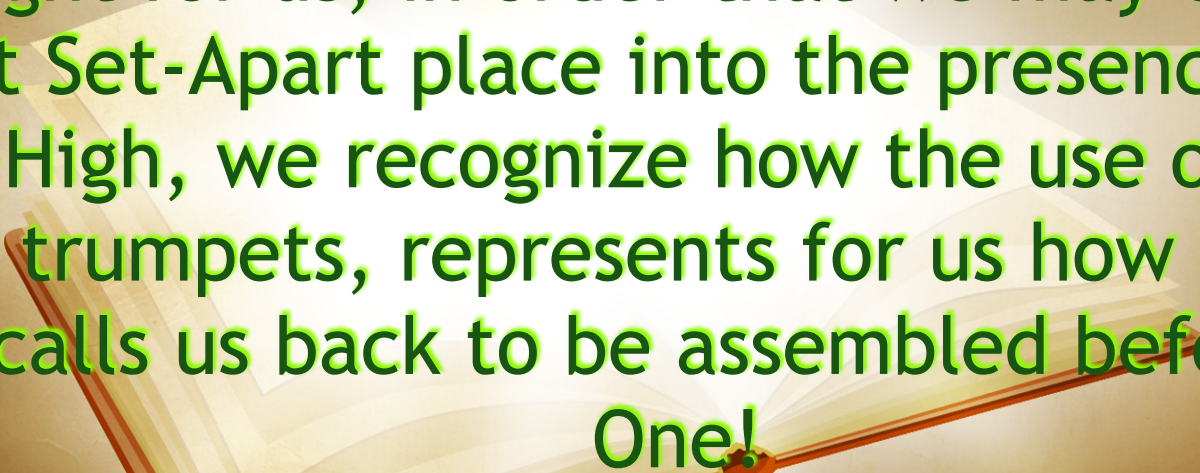
When this happens, more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programs and formulas of worship that is contrary to the design and service of the Tabernacle.





For us to be a Tabernacle for His Spirit to dwell in the midst of, we cannot have a tarnished Word that has manipulated the purity of it, in order to control the masses, but rather, we need to strip away the impurities of false traditions and lies and turn back to the pure Truth - then we will be built up, according to His pattern that has been clearly shown!

Understanding that silver pictures the Word and the redemptive price that the Word made flesh brought for us, in order that we may enter the Most Set-Apart place into the presence of the Most-High, we recognize how the use of the two silver trumpets, represents for us how the Living Word calls us back to be assembled before Him as One!



We see the instructions given here for distinctive sounds - when both were blown the entire assembly would gather and when one was blown then only the leaders would assemble.

Whenever they would blow a shout, the camps from the east would begin to depart.

At the blowing they would assemble and at the shout they would 'shout'.

The needed to take heed of the different sounds, as it was critical to being able to responding correctly, and we see that Sha'ul says, in:

Qorintiyim Aleph/1 Corinthians 14:8 “For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?”

This is a clear instruction that ought to cause us to take very careful heed of knowing the trumpet sound of the instructions of יהוה, for if you hear a distinct sound you will prepare, but if you hear one you do not know then you will not prepare.

I believe this has a two-fold application, both in the positive and negative.

From a positive aspect, knowing the instructions (Torah) of יהוה and meditating day and night in them, will cause us to recognize the clear distinct sound of His call as well as dispel any sounds that are not of Elohim, while, on a negative note, those who do not know His Torah will not recognize the true call.

For instance, when יהושע speaks of the end times, in:

Mattithyahu/Matthew 24:23-26 “If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe. 24 “For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones. 25 “See, I have forewarned you. 26 “So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.”

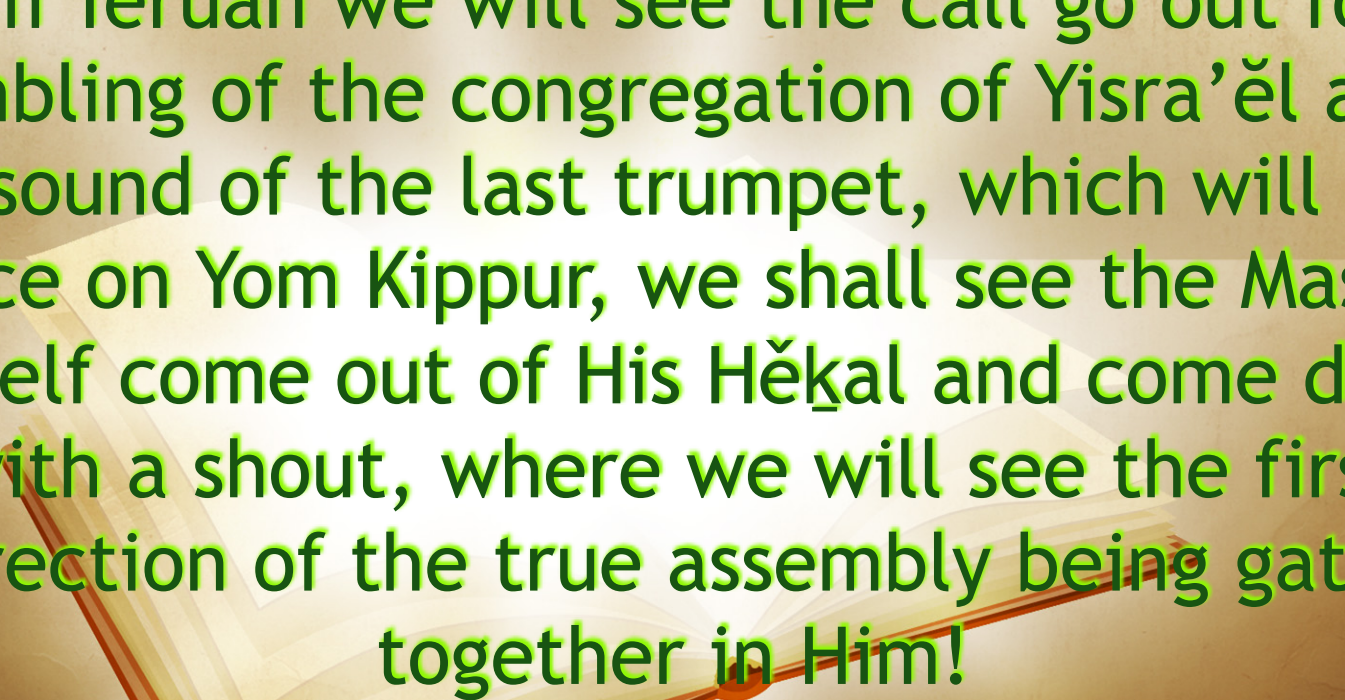
Many who do not know the distinct sound of the pure instructions of the Torah will not be able to distinguish between the distinct sound of His coming and that of the false blasts of the enemy!

We are to sound the Trumpets at the appointed times, at the beginning of the months and whenever we want to blow, for a rejoicing in His good mercy and love; as this blowing, is always as a remembrance for us before Elohim, that we have been bought at a price and redeemed by the Blood of Messiah!

It is at the sound of the Trumpet, that we will be called to assemble and be gathered unto Messiah:

Qorintiyim Aleph/1 Corinthians 15:52 “in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

Tas'loniqim Aleph/1 Thessalonians 4:16 “Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.”



At Yom Teruah we will see the call go out for the assembling of the congregation of Yisra'ěl and at the sound of the last trumpet, which will take place on Yom Kippur, we shall see the Master Himself come out of His Hěkal and come down, with a shout, where we will see the first resurrection of the true assembly being gathered together in Him!

The two silver trumpets can also be significant in picturing the two witnesses as well as the two groups of the people of Elohim coming together to be a mouthpiece like a trumpet in blowing the call to return and assemble.

The Torah and the Prophets being proclaimed as having been revealed through the life, death and resurrection of Messiah, is the Trumpet call to repentance and to be assembled as a body in unity, preparing to receive Her King!


We are to be a proclaiming people, sounding the call to assemble, and at the same time giving the call to be armed with the full armour of Elohim and ready to stand!

The Hebrew word for 'silver' is **כֶּסֶף** keseph (keh'-sef)- Strong's H3701 which is translated as, 'silver, money, purchase price' and comes from the root word **כָּסַף** kasaph (kaw-saf')- Strong's H3700 which means, 'to long for, eager, shame'.

The Hebrew word for 'silver' - כֶּסֶף *keseph* is
pictured in the Early Script as:




Kaph - קָפָה:


The ancient form of this letter is pictured as  - which is an **open palm of a hand**. The meaning behind this letter is to **bend and curve** from the shape of a palm as well as to **tame or subdue** as one has been bent to another's will (under their hand), as an open hand symbolizes **submission**. This also can picture for us a palm or palm branch from the curyed palm shape.

Samech - ס:

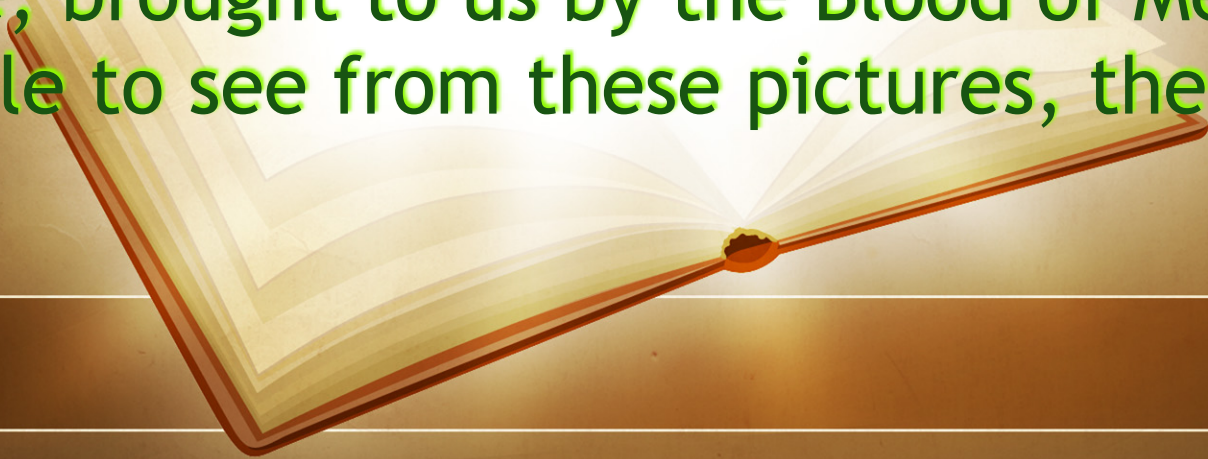
The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.

This letter is pictured as  - which is a thorn, and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

Pey - פ:

This letter in the ancient script is pictured as , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with **edges or boundaries**. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

When we consider these 3 letters in the understanding of the word 'silver', when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:



**THE OPEN HAND OF ELOHIM, AS
REVEALED TO US THROUGH יהושע
MESSIAH, WAS PIERCED FOR OUR
TRANSGRESSION AND TOOK THE THORN
(SIN) UPON HIMSELF, HAVING BEEN
NAILED IN HIS HANDS AND FEET,
BECOMING A SHIELD TO THOSE WHO
CALL UPON HIM AND GRAB HOLD OF HIS
COMMANDS, AS SPOKEN IN HIS WORD!**

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim.

T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

Yohanan/John 20:27-29 “Then He said to T’oma,
“Bring your finger here, and see My hands. And
bring your hand and put it into My side - and do
not be unbelieving, but believing.” 28 And T’oma
answered and said to Him, “My Master and my
Elohim!” 29 יהושע said to him, “T’oma, because
you have seen Me, you have believed. Blessed are
those who have not seen and have believed.”

Our True redemption is in **יהושע** Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

The Trumpet sound of the silver trumpets is a clear picture for us to be **'hearing'** the Word of Elohim, as well as proclaiming the Besorah, that is the Good News of our Redeemer and King, **יהושע** Messiah, as we faithfully gather as commanded as well as stand and fight the good fight of the belief!

Verse 10 - Blow the trumpets!

Here we can see how we are called to 'blow' the shofar of the day of our gladness, and on the Appointed Times (Feasts) of יהוה, as well as on the new moons, and over all our ascending offerings!



In a nutshell, when we understand that the blowing of the two trumpets was to gather the children of Yisra'el, we are able to see how important it is for us to gather on the Sabbaths, Feasts and New Moons, and sound the Trumpet!

While we may not be able to have 2 silver trumpets, we can blow the shofar, as we sound the blowing of the shofar with great joy in giving a clear sound of victory and rejoicing, we have in our Redeemer!

We are also given a clear call to blow, in:

Tehillah/Psalm 81:3 “Blow a shophar in the New moon, in the covering for the day of our festival.”

We should be ‘**blowing**’ the sound of rejoicing on a continual basis!

The words of this Tehillah, highlight for us a clear call to blow the shofar on the new moons and the Appointed Times of our Master.

The Hebrew root word that is translated here as 'covering' is: כֶּסֶה *kese* (keh'-seh)- Strong's H3677 which means 'full moon' or 'the full covering of the moon' - that is, when it is fully illumined and we are able to clearly understand this, as we see that this word is also used in:

Mishlě/Proverbs 7:20 "He took a bag of silver with him; He comes home on the day of the covering."

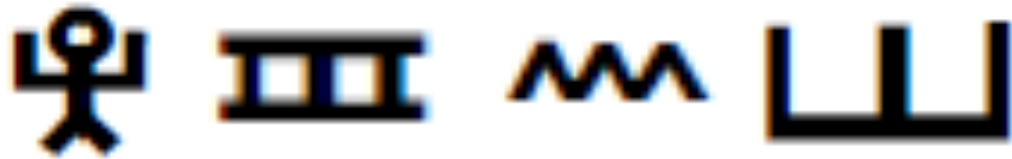
This is a wonderful pointer to our Messiah coming to be united with His Bride for Sukkot/Tabernacles which begins on the 15th of the 7th month (which is the full moon).

So, this **‘covering’** that is being described here, in terms of when we blow a shofar, is when the moon is fully covered with light. Some are erroneously teaching today that this is a reference to a **‘dark moon’** or **‘conjunction’**, claiming that the moon is covered or hidden.

This cannot be the case, especially when understanding that our Husband is coming home, to booth with us, on Sukkoth, which begins on the 15th of the 7th month, when the moon is fully covered with light!


The Hebrew word that is translated as 'gladness', as in 'the day of your gladness' comes from the root word **שִׂמְחָה** simḥah (sim-khaw')- Strong's H8057 which means, **'joy, gladness, delight, festival, pleasure'**, and this comes from the primitive root verb **שָׂמַח** samah (saw-makh')- Strong's H8055 and means, **'to rejoice, be glad, be joyful, delight in and be elated'**, and can also carry the meaning **'to brighten up'**, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script, this word שִׁמְחָה
simḥah (sim-khaw')- Strong's H8057 looks like
this:




𐤎 𐤍 𐤒 𐤑

Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.


This can give us the meaning of **WORD or Words.**

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.

This also carries for us the picture of **washing**, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

Het - ה:

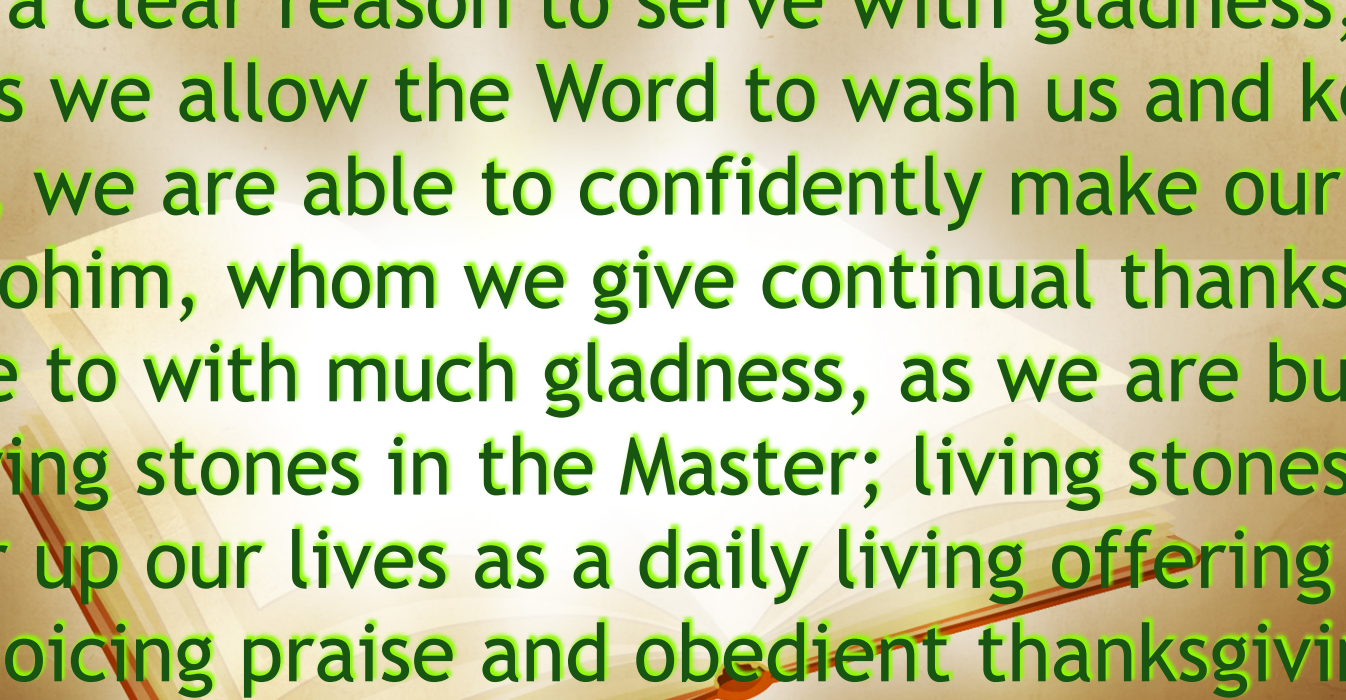
The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'SEPARATION', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Hey - ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. 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!

When looking at this word in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice as we recognize the following:

**BEHOLD, THE WORD THAT
WASHES US HAS SEPARATED
US AND SECURED US AND IS
TO BE PRAISED!**



This is a clear reason to serve with gladness, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we give continual thanks and praise to with much gladness, as we are built up as living stones in the Master; living stones that offer up our lives as a daily living offering with rejoicing praise and obedient thanksgiving!

The Hebrew word used for ‘appointed times’ is מועֲדֵי - ‘mo’edi’, which is the plural of the root word מועֵד moed (mo-ade’)- Strong’s H4150 which means, ‘**appointed time, place or meeting**’, and this speaks of the commanded Feasts of יהוה, as commanded in Wayyiqra/ Leviticus 23, which includes the weekly Sabbath!

The Hebrew wording for the phrase that is translated as, ‘and at the beginning of your new moons’, is written as follows: **וּבְרָאשֵׁי הַחֲדָשִׁים** - ‘ubra’ashey ḥad’sheyk_{em}’ and this comes from the two root words:

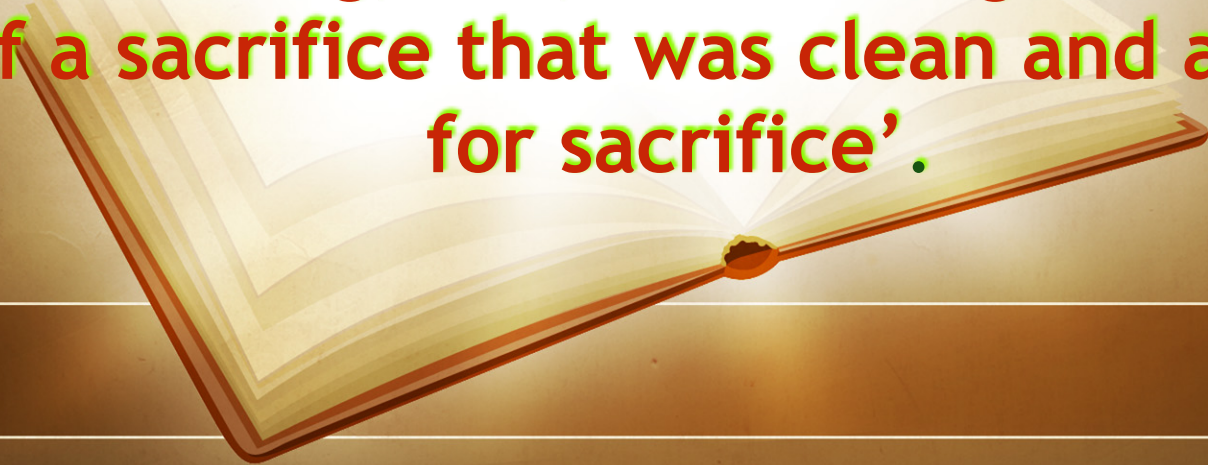
- 1) - **רֹאשׁ** rosh (roshe)- Strong’s H7218 and means, ‘head, beginning, best thing, census, chief, first, top’, and
- 2) - **חֹדֶשׁ** ḥodesh (kho’-desh)- Strong’s H2320 - ‘month, new moon, renewal’

The command given here, is to ‘blow’ on these days, and the Hebrew word for ‘blow’ is תָּקַע taqa (taw-kah’)- Strong’s H8628 means, ‘to thrust, clap, give a blow, blast, to strike or pledge oneself’.

This word is often used in describing the ‘blast’ or ‘blow’ of the trumpet call, and in terms of praise we are able to see how we are to blow the shofar in praise!



The 'ascending offering' in the Hebrew is עֹלָה (olah (o-law')- Strong's H5930 and means, 'whole burnt offering, i.e., an offering of the entire part of a sacrifice that was clean and acceptable for sacrifice'.



The 'olah offering' represents a 'giving totally of oneself' to יהוה, just as Messiah offered up His Body as an 'olah offering', so too are we to offer our bodies as a living sacrifice and our lives are to be given totally up unto service and worship to יהוה.

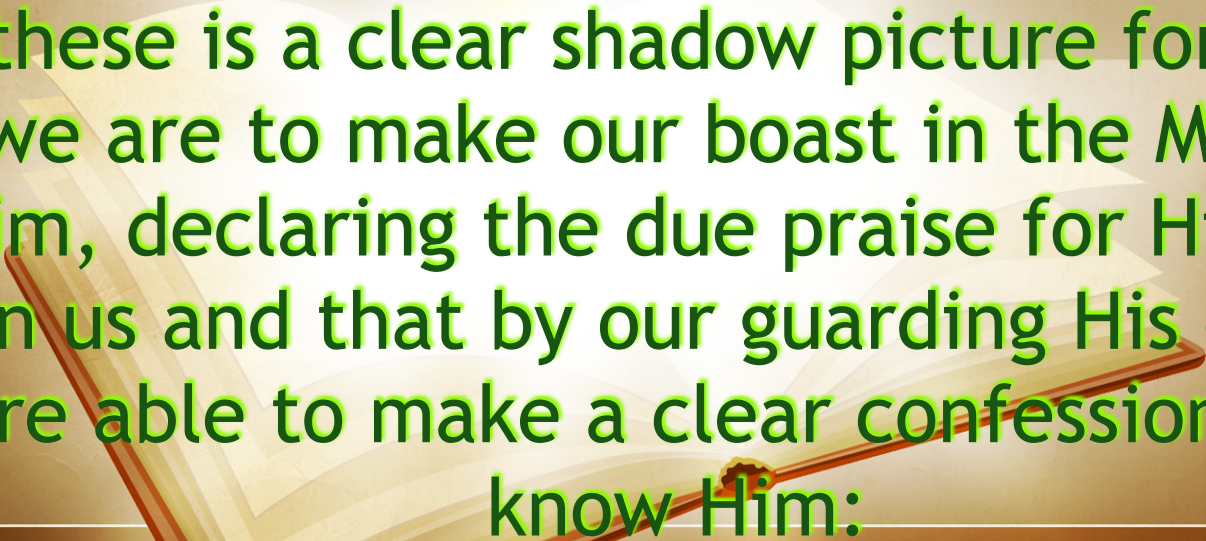
This instruction was to be given to the congregation - in other words the congregation was to totally be moved away from the tents of the wicked and be given totally up to יהוה.

The Hebrew word that is translated here as ‘peace offerings’ is שְׁלָמִים ‘shelemim’ which is the plural of the root word שָׁלַם shelem (sheh’-lem)- Strong’s H8002 which means, ‘a sacrifice for alliance or friendship, peace offering’ and in turn this comes from the primitive root verb שָׁלַם shalem (shaw-lam’)- Strong’s H7999 meaning, ‘to be complete or sound, finished, fully repay, make and end, make full restitution’.

This certainly carries such a wonderful picture for us, as we dig into the meaning of these words, for they all declare the great and full restitution that Messiah has done for us so that we may be complete and sound in Him!

This offering was brought as a freewill offering in thanksgiving for peace, friendship and fellowship that was experienced with יהוה, and His faithfulness to fulfil the Covenant.

It was a volunteer gift to bless יהוה or offered as praise to Him. Our command to blow the trumpet over these is a clear shadow picture for us about how we are to make our boast in the Master and Elohim, declaring the due praise for His mighty work in us and that by our guarding His commands we are able to make a clear confession that we know Him:



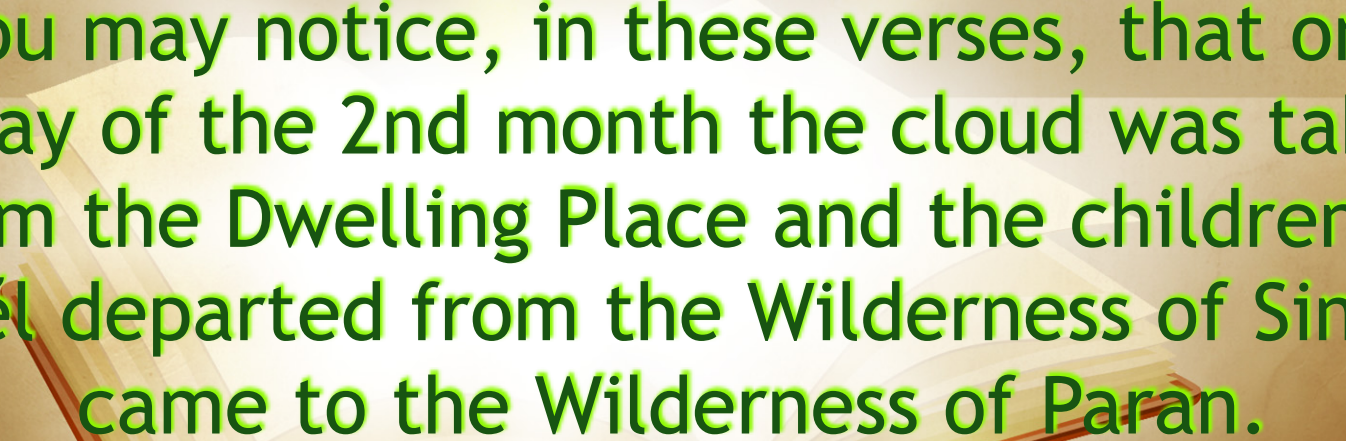
Yirmeyahu/Jeremiah 9:23-24 “Thus said **יהוה**,
“Let not the wise boast in his wisdom, let not the
mighty boast in his might, nor let the rich boast in
his riches, 24 but let him who boasts boast of this,
that he understands and knows Me, that I am
יהוה, doing kindness, right-ruling, and
righteousness in the earth. For in these I delight,”
declares **יהוה**.”

As we guard to keep His Appointed Times and carry the joy of His presence, we are able to faithfully make the bold proclamation of His Redemptive work over our lives!



Verse 11 - 12

As you may notice, in these verses, that on the 20th day of the 2nd month the cloud was taken up from the Dwelling Place and the children of Yisra'el departed from the Wilderness of Sinai and came to the Wilderness of Paran.



Those men who were defiled and unable to perform the Pěsaḥ, in the first month and were permitted to perform it in the second month, clearly did not have another 7-day Feast of Matzot, but would have kept Matzot with the rest of the assembly, in the 1st month and only performed the Pěsaḥ Meal here in the second; as we see that by leaving on the 20th of the second month, it would have only been the 6th day after the Pěsaḥ Meal eaten by those who had been defiled.

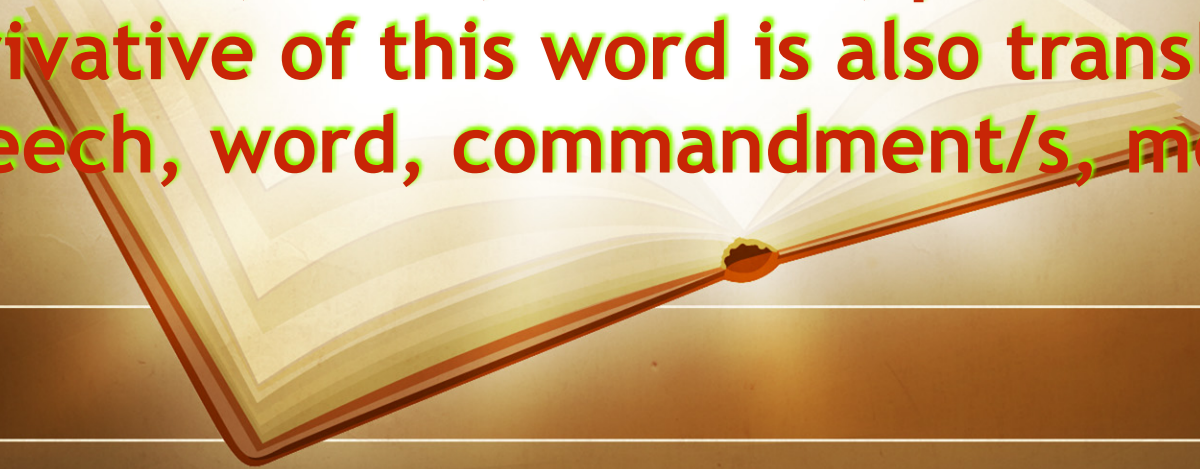
From the Wilderness of Sinai - מִמִּדְבַּר סִינַי -
mimmiḏbar siynai

This comes from the two root words:

1) מִדְבַּר miḏbar (mid-bawr')- Strong's H4057
which means, **wilderness/pasture/uninhabited
land** and can also mean **'mouth'**.



This word comes from the primitive root - דָּבַר -
dabar (daw-bar')- Strong's H1696 meaning, 'to
speak, command, counsel, declare, proclaimed,
converse, warn, threaten, promise' and a
derivative of this word is also translated as
'speech, word, commandment/s, message'.



2) סִינַי Sinai (see-nah'-ee)-Strong's H5514 =
"thorny".

The use of the letter 'mem' - מְ - at the beginning of the word מִדְּבָר midbar is a preposition which comes from the root word מִן min (min)- Strong's H4480 which render the meaning, 'from, out of, by, by reason of, as a result of, according to' and denotes the place from which the departed from.

We also know that, in Hebrew, the word that is translated as 'In the Wilderness' is **בְּמִדְבָּר** Bemidbar and it is 'in the Wilderness' that **יהוה** is able to speak clearly to us and reveal His good, pleasing and perfect will. Many important events occurred at Mt Sinai:

In **Shemoth/Exodus 19** we see how Yisra'el move from Rephidim to the Wilderness of Sinai and camped before the mountain and as we all know; this is where the Torah was given.

They spent at least a year here hearing the Torah.

In Shemoth/Exodus 19 they said, 'we do', in accepting the marriage covenant with יהוה before even hearing any of the conditions of the marriage covenant. This is the Hebrew mind-set as opposed to the Greco-western mind-set.

We choose to obey יהוה and all His Torah, even though we may not understand everything, but are willing to be taught and walk in it, guarding to do all that is written therein.

We do not need bullet pointed agendas and lengthy explanations as to why we should or shouldn't - we learn in the doing!

It was at the “**thorny place**“, they received the Torah, which was meant to “**prick**” their hearts in advance to keep their minds off their greedy desires.

They set out from the wilderness of Sinai and the cloud dwelt in the Wilderness of Paran, which means ‘**place of caverns**’ and speaks of being protected and safe and is the whole region of what is known today as the Sinai Peninsula and what we see being wonderfully pictured here is this:

The children of Yisra'el had just spent a year at Mount Sinai and were, for the first time, departing 'according to the mouth of יהוה by the hand of Mosheh'.

The Wilderness of Sinai is, in fact, stop number 11 on their journey, however, this was the first time they had departed, after receiving the Torah and the Marriage Covenant; and now, equipped with the very Word of יהוה by the hand of Mosheh, they could now go forward as a betrothed Bride, under the cloud of His sure protection as they journey through the Wilderness!

Verse 14-28 - order of departure:

We are given clear instructions as to the order of departure, which would be done as follows:

EAST SIDE FIRST TO DEPART

1 - Yehudāh (yeh-hoo-daw')- יהודה - Strong's H3063 - 'praised'

- Naḥshon (nakh-shone')- נַחֲשׁוֹן - Strong's H5177 - 'enchanter, wizard, whisperer'

- son of Amminadab (am-mee-naw-dawb')-

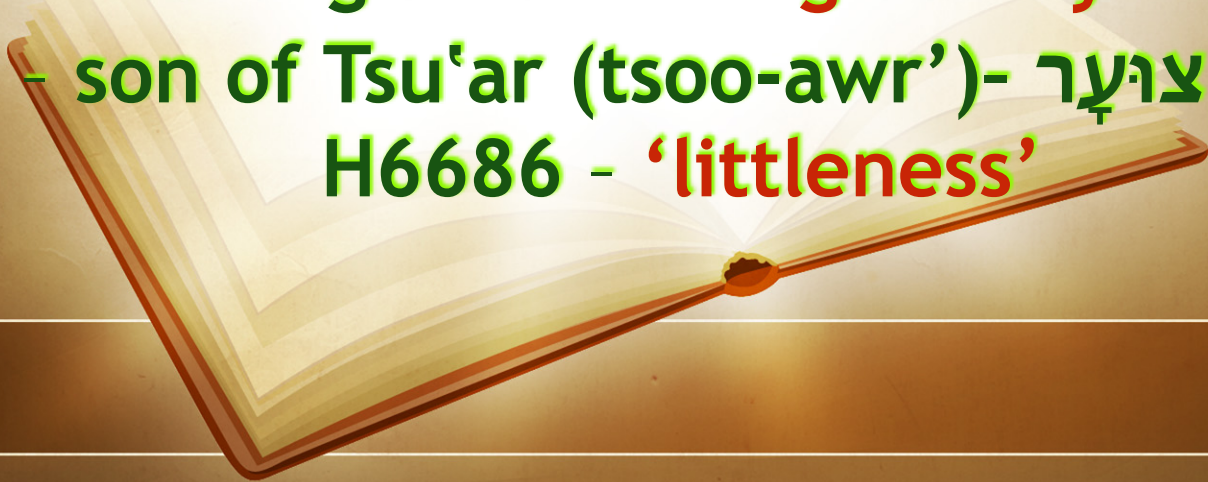
עַמִּינָדָב - Strong's H5992 - 'my relatives are generous'

2 - Yissaskar (yis-saw-kawr')- יִשָּׁשְׁכָר - Strong's
H3485 - 'there is recompense'

- Nethaně'l (neth-an-ale')- נְתַנְאֵל -

Strong's H5417 - 'given by Ĕl'

- son of Tsu'ar (tsoo-awr')- צוּעָר - Strong's
H6686 - 'littleness'



3 - Zebulun (zeb-oo-loon')- זְבוּלוֹן - Strong's
H2074 - 'exalted'

- Eliyab (el-ee-awb')- אֵלִיָּאָב - Strong's
H446 - 'My Elohim is Father'

- son of Həlon (khay-lone')- חֵלֹן - Strong's
H2497 - "strength"



GĚRSHON AND MERARI - BEARING THE DWELLING PLACE SOUTH SIDE

4 - Re'ubĕn (reh-oo-bane')- רְאוּבֵן - Strong's
H7205 - **'behold a son'**

- Elitsur (el-ee-tsoor')- אֶלִּיצוּר - Strong's
H468 - **'My Elohim is a Rock'**


- son of Shedĕy'ur (shed-ay-oor')- שְׂדֵיאוּר
- Strong's H7707 - **'starter of light'**.

5 - Shim'on (shim-one')- שִׁמְעוֹן - Strong's H8095

- 'heard'

- Shelumi'ěl (shel-oo-mee-ale')- שְׁלֵמִי'אֵל -
Strong's H8017 - 'Ēl is my peace'

- son of Tsurishaddai (tsoo-ree-shad-dah'-
ee)- צוּרֵי־שָׁדָי - Strong's H6701 - 'The Almighty is
my Rock'



6 - Gad (gawd)- טַגַּד - Strong's H1410 - 'troop'
- Elyasaph (el-yaw-sawf)- אֶלְיָסָפ - Strong's
H460 - 'Ēl has added'
- son of De'u'ěl (deh-oo-ale')- דְּעוּאֵל -
Strong's H1845 - 'known of Ēl'



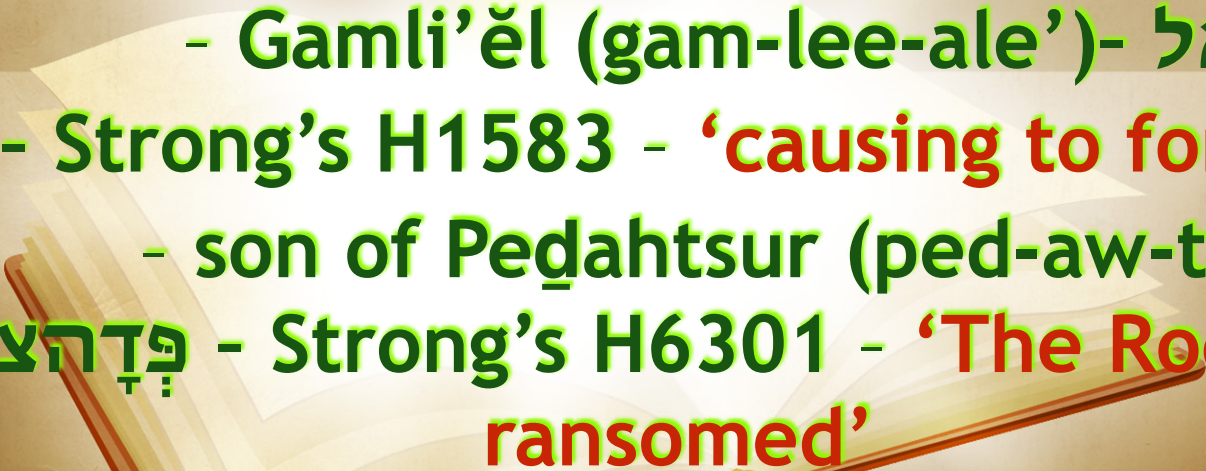
QEHATHITES - BEARING THE SET-APART OBJECTS

WEST SIDE

7 - Ephrayim (ef-rah'-yim)- אֶפְרַיִם - Strong's
H669 - 'doubly fruitful'

- Elishama (el-ee-shaw-maw')- אֶלִישָׁמָע -
Strong's H476 - 'Ēl has heard'

- son of Ammihud (am-mee-hood')-
עַמִּיהוּד - Strong's H5989 - 'my kinsman is
majesty'

- 
- 8 - Menashsheh (men-ash-sheh')- מְנַשֶּׁה -
Strong's H4519 - 'causing to forget'
- Gamli'ěl (gam-lee-ale')- גַּמְלִיאֵל
- Strong's H1583 - 'causing to forget'
- son of Pedahsur (ped-aw-tsoor')-
פְּדָהצוּר - Strong's H6301 - 'The Rock has
ransomed'

9 - Binyamin (bin-yaw-mene')- בְּנֵי־מִיִן - Strong's

H1144 - 'son of the right hand'

- Abidan (ab-ee-dawn')- אֲבִידָן - Strong's

H27 - 'my father is judge'

- son of Gid'oni (ghid-o-nee')- גִּדְעֹנִי -

Strong's H1441 - 'my woodcutter'



NORTH SIDE

10 - Dan (dawn)- דָּן - Strong's H1835 - 'judge'

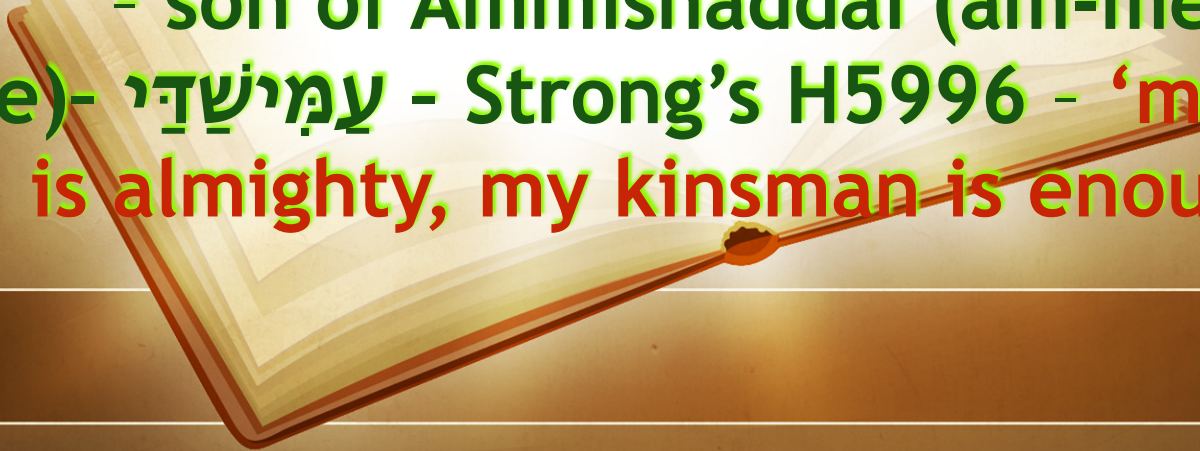
- Ahi'ezer (akh-ee-eh'-ze)- אַחִיעֶזֶר -

Strong's H295 - 'my brother is help'

- son of Ammishaddai (am-mee-shad-

dah'ee)- אֶמִישַׁדַּי - Strong's H5996 - 'my kinsman

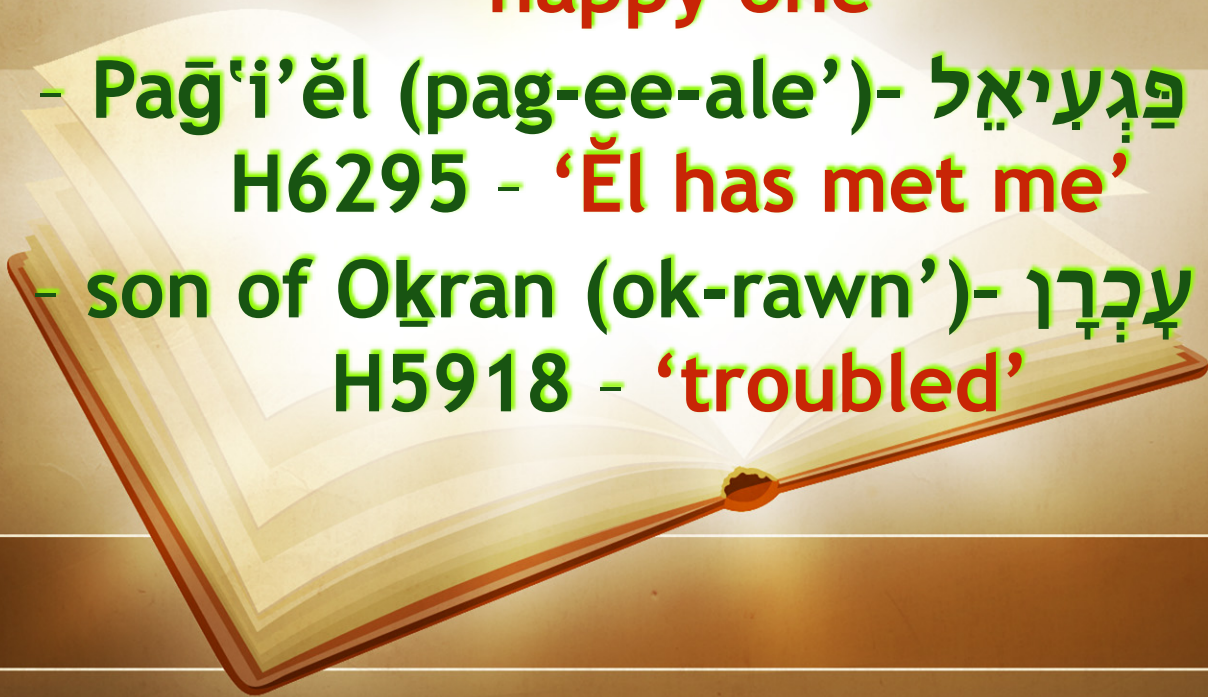
is almighty, my kinsman is enough'



11 - Ashēr (aw-share')- אֲשֶׁר - Strong's H836 -
'happy one'

- Paḡ'i'ēl (pag-ee-ale')- פֶּגַעִי אֵל - Strong's
H6295 - **'Ĕl has met me'**

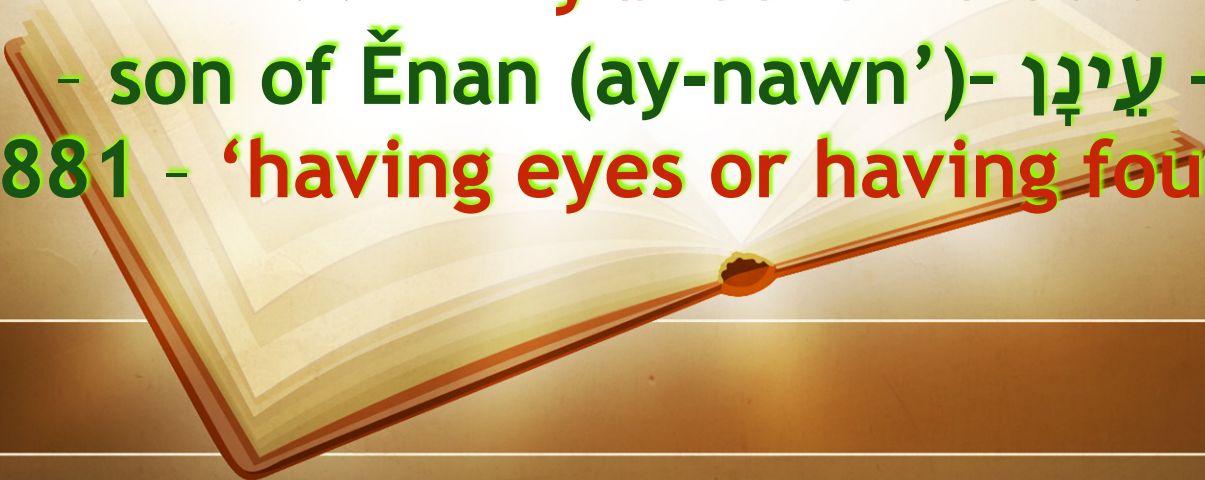
- son of Okran (ok-rawn')- עֶכְרָן - Strong's
H5918 - **'troubled'**



12 - Naphtali (naf-taw-lee')- נַפְתָּלִי - Strong's
H5321 - 'wrestling'

- Ahira (akh-ee-rah')- אַחִירָע - Strong's
H299 - 'my brother is evil'

- son of Ĕnan (ay-nawn')- עֵינָן - Strong's
H5881 - 'having eyes or having fountains'



A wonderful picture that we can see, in this prescribed order of departure, is that the banner of the camp of Yehudāh was to go first and the banner of the camp of Dan last.

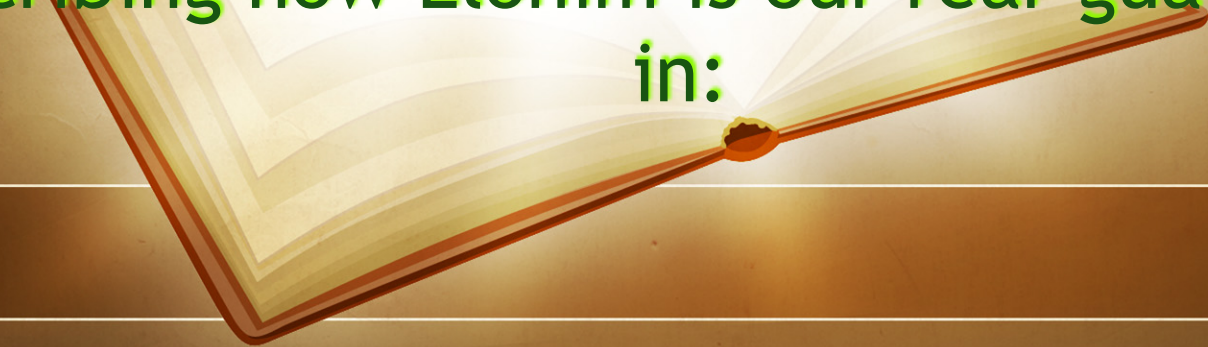
With Yehudāh meaning, **‘praised’** and Dan meaning, **‘judge’**, we see how this can apply to our lives, as we sojourn here, in our **‘wilderness journey’**, so to speak.

We are to always go forth in praise, and rejoice, as we walk in His orders and instructions, for then we will be hemmed in by His righteous right-rulings and just judgement.

When we continually offer up our praise to Elohim then He, the Righteous Judge, has got our back, so to speak, as He goes before us and He is our rear guard! In the call to **'come out and be clean'**, we take note of the sure promise of Elohim being the one who goes before us, as He is the One to be praised, as well as the full assurance that He protects us as He is our rear guard.

In verse 25 we are told that the banner of the camp of Dan formed the rear guard for all the camps and the Hebrew word that is translated as 'rear guard' comes from the root word אָסַף asaph (aw-saf')- Strong's H622 which means, 'to be gathered, assemble, to be brought in or into (association with others), to gather to one's fathers, put together, rear guard'.

Here, it is written in the **‘piel verb tense’**, which usually expresses the intensive or intentional action and can carry the meaning of, **‘gather in, rear guard’** and this is the same root that is used, in describing how Elohim is our rear guard, as seen in:



Yeshayahu/Isaiah 52:11-12 “Turn aside! Turn aside!

Come out from there, touch not the unclean.

Come out of her midst, be clean, you who bear the vessels of יהוה. For you shall not come out in haste, nor go in flight. For יהוה is going before you, and the Elohim of Yisra'ël is your rear guard.”

In His gathering us to Himself, Elohim not only goes ahead to fight for us but He has our backs too and protects us from that which we have been called out from - as long as we stay in Him and ‘keep formation’, so to speak!!!

The People Complain

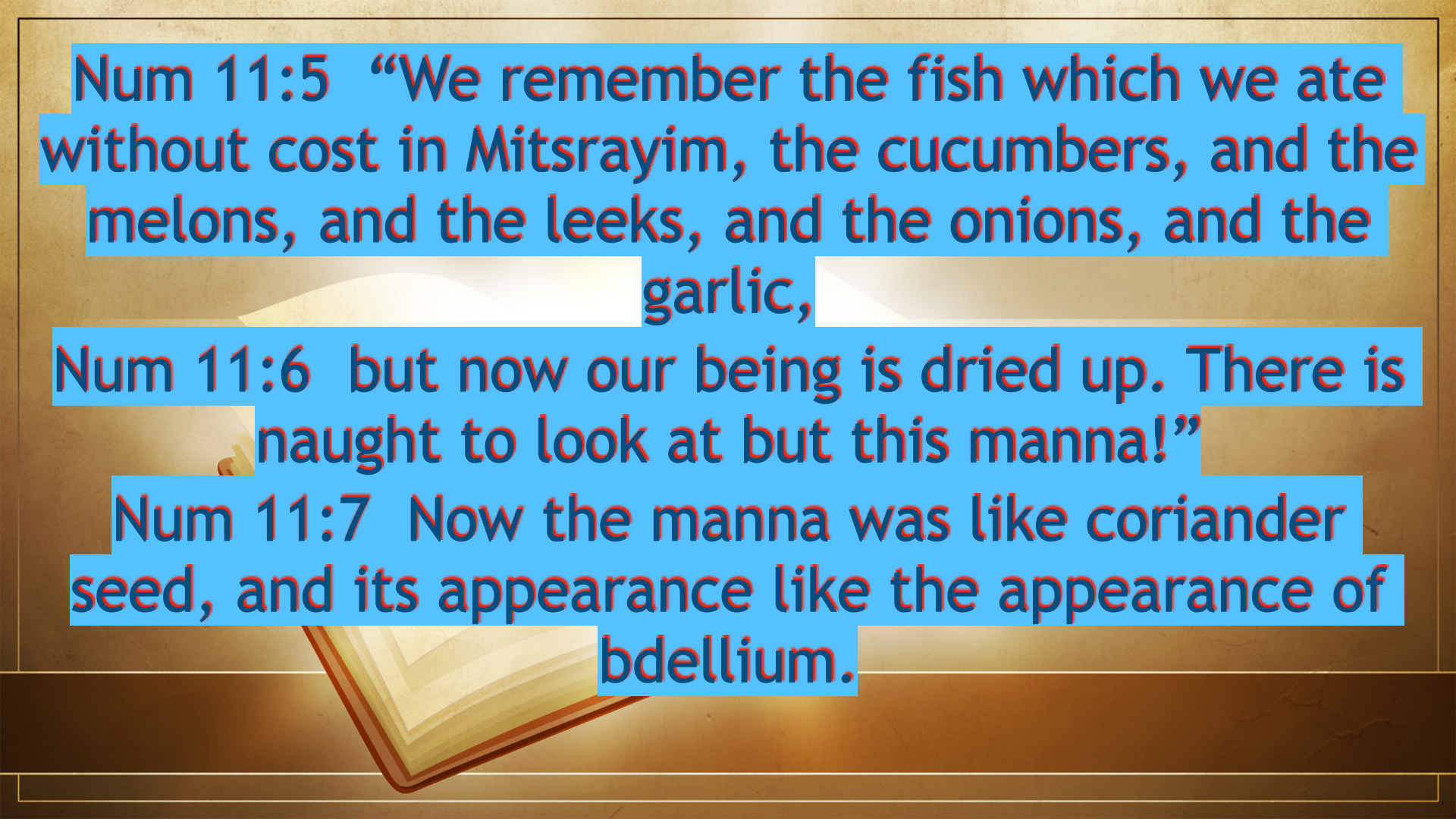
Num 11:1 And it came to be, when the people were as complainers, it was evil in the ears of יהוה. And יהוה heard it, and His displeasure burned. And the fire of יהוה burned among them, and consumed those in the outskirts of the camp.

Num 11:2 And the people cried out to Mosheh, and Mosheh prayed to יהוה, and the fire died down.



Num 11:3 Then he called the name of the place Tab'erah, because the fire of יהוה had burned among them.

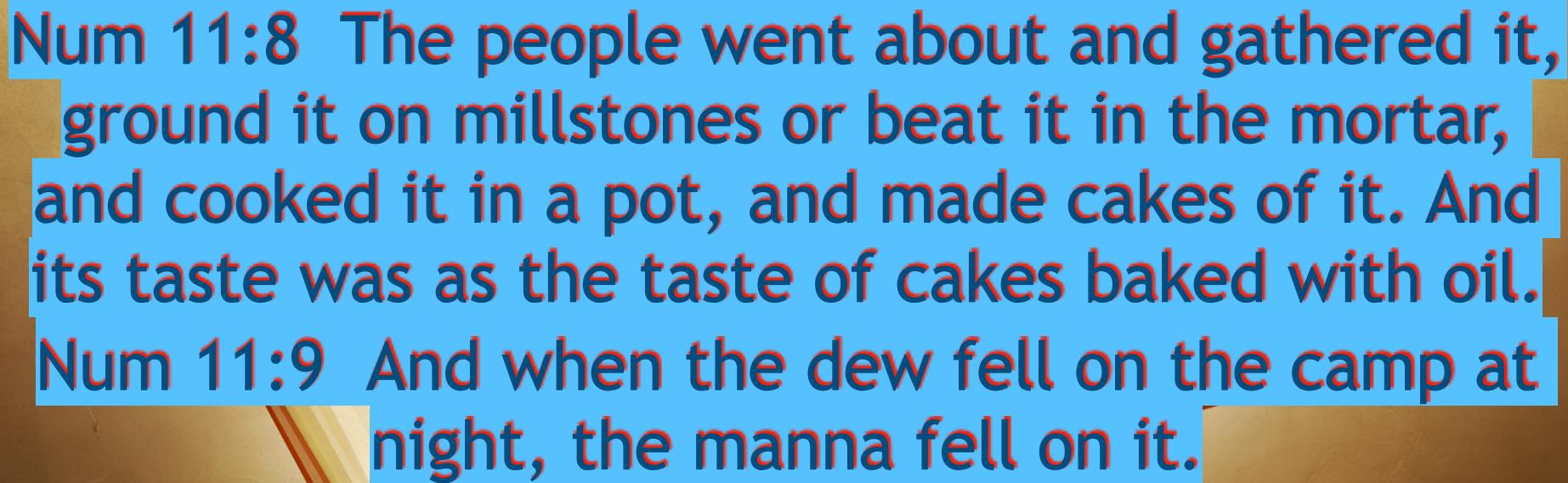
Num 11:4 And the mixed multitude who were in their midst lusted greatly, so the children of Yisra'el also wept again and said, "Who is giving us meat to eat?"



Num 11:5 “We remember the fish which we ate without cost in Mitsrayim, the cucumbers, and the melons, and the leeks, and the onions, and the garlic,

Num 11:6 but now our being is dried up. There is naught to look at but this manna!”

Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.



Num 11:8 The people went about and gathered it, ground it on millstones or beat it in the mortar, and cooked it in a pot, and made cakes of it. And its taste was as the taste of cakes baked with oil.

Num 11:9 And when the dew fell on the camp at night, the manna fell on it.

Num 11:10 And Mosheh heard the people weeping throughout their clans, each man at the door of his tent. And the displeasure of יהוה burned exceedingly. And in the eyes of Mosheh it was evil,


Num 11:11 so Mosheh said to יהוה, “Why have You done evil to Your servant? And why have I not found favour in Your eyes, to put the burden of all these people on me?”

Num 11:12 “Was it I who conceived all these people? Was it I who brought them forth, that You should say to me, ‘Carry them in your bosom, as the foster father carries a nursing child,’ to the land which You swore to their fathers?”

Num 11:13 “Where am I to get meat to give to all these people? For they weep before me, saying, ‘Give us meat to eat.’”

Num 11:14 “I am unable to bear all these people alone, because the burden is too heavy for me.

Num 11:15 “And if You are doing this to me, kill me - please kill me, if I have found favour in Your eyes, and let me not see my evil!”



Elders Appointed to Aid Moses

Num 11:16 Then יהוה said to Mosheh, “Gather to Me seventy men of the elders of Yisra’ĕl, whom you know to be the elders of the people and officers over them. And bring them to the Tent of Appointment, and let them stand there with you.

Num 11:17 “And I shall come down and speak with you there, and shall take of the Spirit that is on you, and put on them. And they shall bear the burden of the people with you, so that you do not bear it yourself alone.

Num 11:18 “And say to the people, ‘Set yourselves apart for tomorrow, and you shall eat meat, because you have wept in the hearing of יהוה, saying, “Who is giving us meat to eat? For it was well with us in Mitsrayim.” And יהוה shall give you meat, and you shall eat.

Num 11:19 You are going to eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

Num 11:20 but for a new moon(a) of days, until it comes out of your nostrils and becomes an abomination to you, because you have rejected יהוה who is among you, and have wept before Him, saying, “Why did we come up out of Mitsrayim?” ’ ” Footnote: (a)Or a month.

Num 11:21 And Mosheh said, “The people in whose midst I am are six hundred thousand men on foot, and You, You have said, ‘I give them meat to eat for a new moon(a) of days.’ Footnote: (a)Or a month.

Num 11:22 "Could flocks and herds be slain for them, to be sufficient for them? Or could all the fish of the sea be gathered together for them, to be sufficient for them?"

Num 11:23 And יהוה said to Mosheh, "Is the arm of יהוה too short? Now see whether My word meets you or not!"

Num 11:24 And Mosheh went out and spoke to the people the words of יהוה, and he gathered the seventy men of the elders of the people and placed them around the Tent.

Num 11:25 And יהוה came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders. And it came to be, when the Spirit rested upon them, that they prophesied, but did not continue.

Num 11:26 However, two men had remained in the camp. The name of one was Eldad, and the name of the other Měydaq. And the Spirit rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp.

Num 11:27 And a young man ran and informed Mosheh, and said, “Eldad and Měydaq are prophesying in the camp.”

Num 11:28 And Yehoshua son of Nun, Mosheh's assistant from his youth, answered and said, "Mosheh my master, forbid them!"

Num 11:29 Then Mosheh said to him, "Are you jealous for my sake? Oh, that all the people of יהוה were prophets, that יהוה would put His Spirit upon them!"

Num 11:30 And Mosheh returned to the camp, both he and the elders of Yisra'ěl.

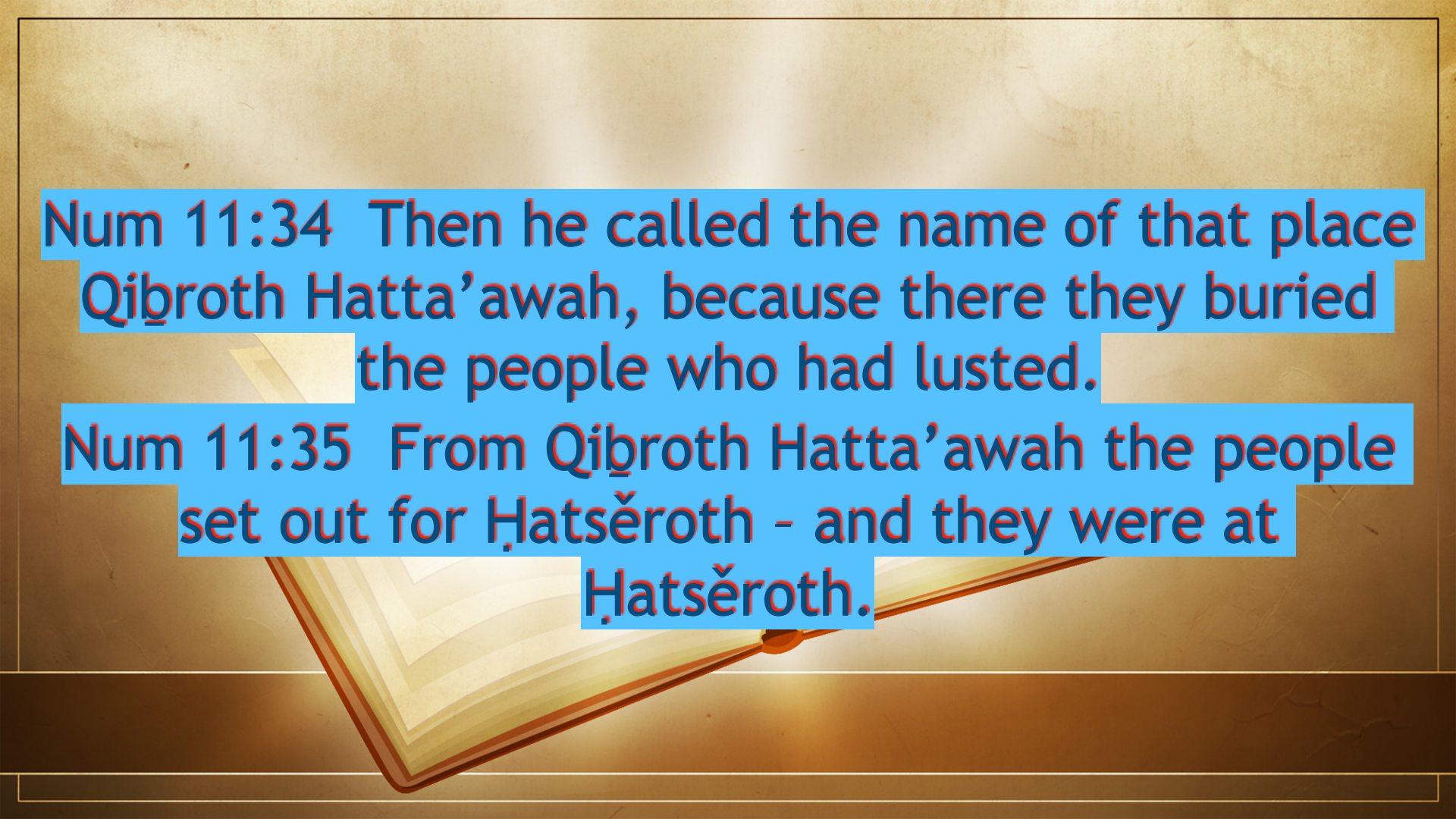
Quail and a Plague

Num 11:31 And a wind went forth from יהוה, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.



Num 11:32 And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who had least gathered ten homers. And they spread them out for themselves all around the camp.

Num 11:33 The meat was still between their teeth, before it was chewed, and the wrath of יהוה burned against the people, and יהוה struck the people with an exceeding great plague.



Num 11:34 Then he called the name of that place Qibroth Hatta'awah, because there they buried the people who had lusted.

Num 11:35 From Qibroth Hatta'awah the people set out for Hatsěroth - and they were at Hatsěroth.

CHAPTER 11

The people had just left the Wilderness of Sinai and went on a three-day journey and came to a place of rest after having received great promises from Elohim, and it is at this point that they started to complain. They had been a year at Mount Sinai, and had received instructions on worship and the specific places each tribe was to camp as they travelled. They were now, after a three-day hike, not happy with their situation. What was there to complain about?

After all, they were in the sure and safe care of יהוה and there was order, as instructed by יהוה. There are no specific details given as to what they were murmuring about, however the words were expressive of their discontentment with the difficulties that were connected to their travel through the Wilderness.

Sound familiar?



How true it is today, that we see the same kind of complaining from many believers in their walk, complaining because of some of the difficulties they have to face as they embark on their pilgrim journey?

The children of Yisra'el were perhaps a little resentful that they had to move, at what seemed to be such a short notice, and felt that they did not have time to plan to leave after having pretty much become settled in their camping arrangements etc.

The fact that no reason is given for why they complained is a great lesson for us in telling us that we should stay away from all forms of complaining and grumbling.

The Hebrew word that is translated as ‘complain’ comes from the root word אָנַן anan (aw-nan’)- Strong’s H596 and means “**complain, murmur**” and is already a primitive root word having no other word as its root; suggesting to us the clear truth that any complaining or murmuring is groundless and should not be found in our lives at all!

We do however see what the murmuring and complaining led to - and that was to murmur and moan about what it was like when they were back in Mitsrayim; and guess what - they actually preferred what they had under enslavement to man as opposed to the provision of Elohim in walking in the Torah of Freedom.

What caused them to complain, was their blindness toward יהוה's provision.

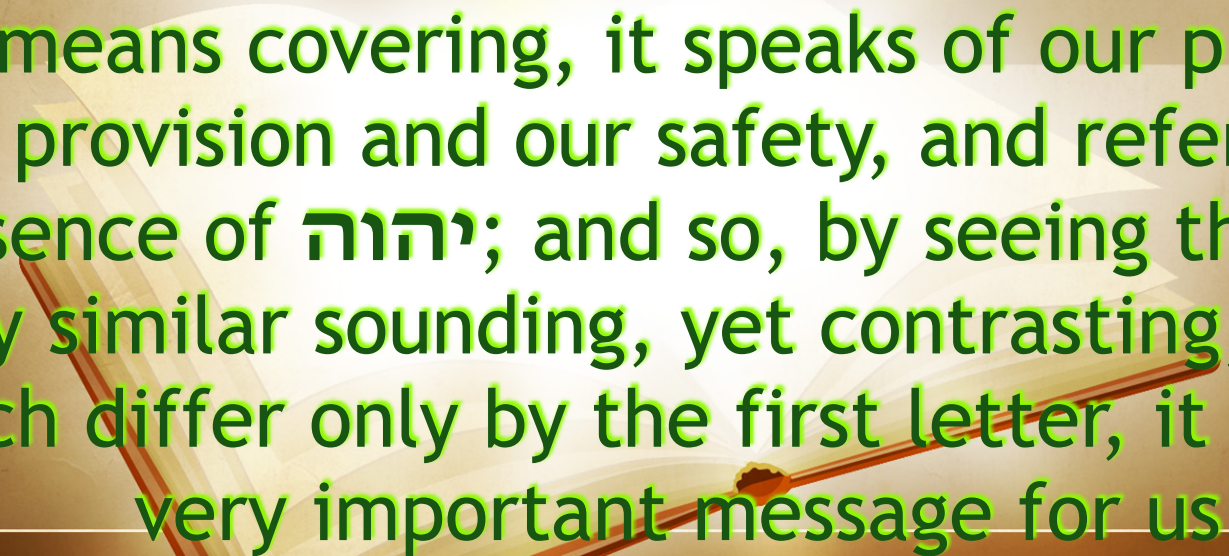
יהוה had heard their murmuring - Mosheh may not have, but יהוה did!

We must remember that יהוה is acquainted with the 'secret' worries and the murmurings of the heart, even though they may be industriously hidden from man!

This word אָנָן anan (aw-nan')- Strong's H596 has a very similar phonetic sound to the word that we have already mentioned in the Torah portion, and that is the word עָנָן anan (aw-nawn')- Strong's H6051 meaning, 'a cloud, cloud mass, heavy mist'.

Two very similar 'sounding' words yet very different indeed!

In understanding that the Hebrew word for cloud also means covering, it speaks of our protection and provision and our safety, and refers to the presence of **יהוה**; and so, by seeing these two very similar sounding, yet contrasting, words, which differ only by the first letter, it speaks a very important message for us.



The word for 'cloud/covering' begins with an ע 'ayin' and the word for 'complain' begins with the letter א 'aleph' -. When people try to assume their own covering - their own ways and means of provision and care - they will always come up short and never be satisfied and will always complain!

What does complaining reveal?
It simply reveals ingratitude for יהוה's care!

This word אָנָן anan (aw-nan')- Strong's H596 is only used twice in Scripture, here in Bemidbar/ Numbers 11:1 and in:

עֵקָה/Lamentations 3:39 “What? Should mankind complain, a living man, because of his sins?”

Most seem to grumble and murmur when they are in the wrong!




Here the Yisra'ēlites had all they need, and more than that they had the presence of יהוה in their midst!

They neglected His covering and sought their own in terms of pleasures they would rather have had and so they ended up complaining about what they didn't have; they complained about what they used to have and they also complained about what they had at the time!

Have you ever found yourself complaining like this?

You don't have what you want, you don't have what you used to have and you don't like what you have now - does this sound familiar to some?

The danger and problem with complaining is that it is contagious! Your complaining will affect and even infect others into complaining and before you know it can end up like we have just read - a mixed multitude of grumblers lusting for selfish pleasure!



Sha'ul tells us in:

Pilipiyim/Philippians 2:14-15 “Do all matters without grumblings and disputings, 15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world”

Don't grumble and complain, for then you cannot shine as true lights in the world!

The Greek word that is translated here as ‘grumblings’ comes from the root word γογγυσμός goggusmos (gong-goos-mos’)- Strong’s G1112 which is a noun that means, ‘a muttering, murmuring, complaint, grumbling’ which comes from the verb γογγύζω gogguzō (gong-good’-zo)- Strong’s G1111 which means, ‘to mutter, murmur, grumble, complain’.

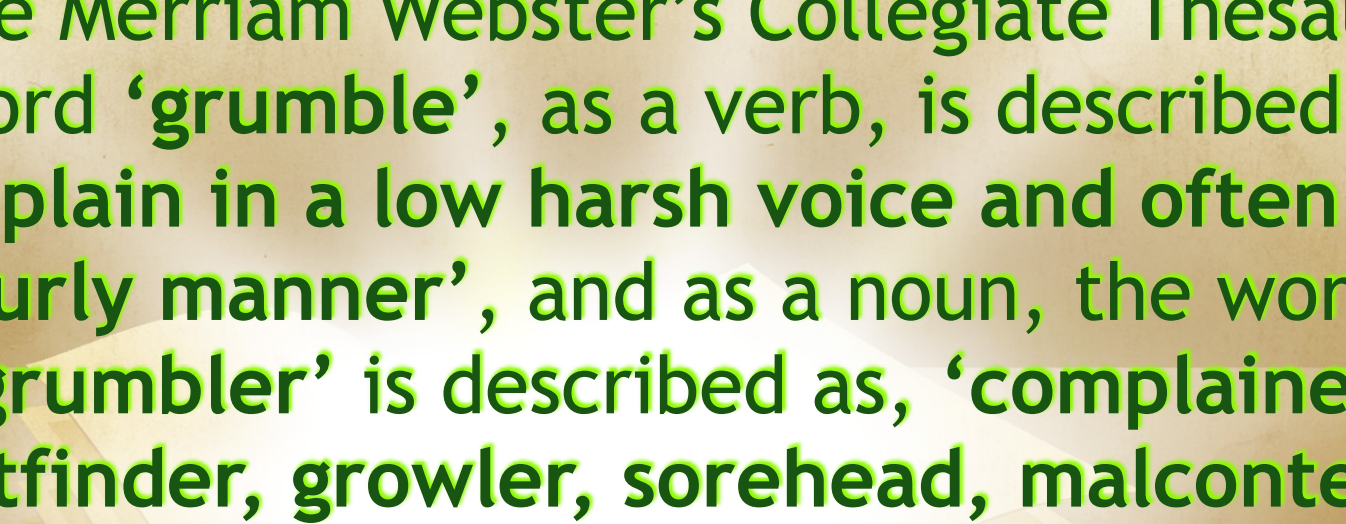
This verb is an onomatopoeic word that is derived from the sound made when murmuring or muttering in a low and indistinct voice, with the idea of complaining.

An onomatopoeic word is a word that is formed in an imitation of a natural sound.

An example of such a word is the word 'buzz', which is an onomatopoeic word that is used to describe the sound of bees.

Why I mention this, is to simply highlight that the Greek word that was formed to describe grumbling was done so as an imitation of what grumbling sounds like, as it is done **'under one's breath'**, so to speak, and is not usually intended to be something that is done as a proper approach to dealing with an issue.

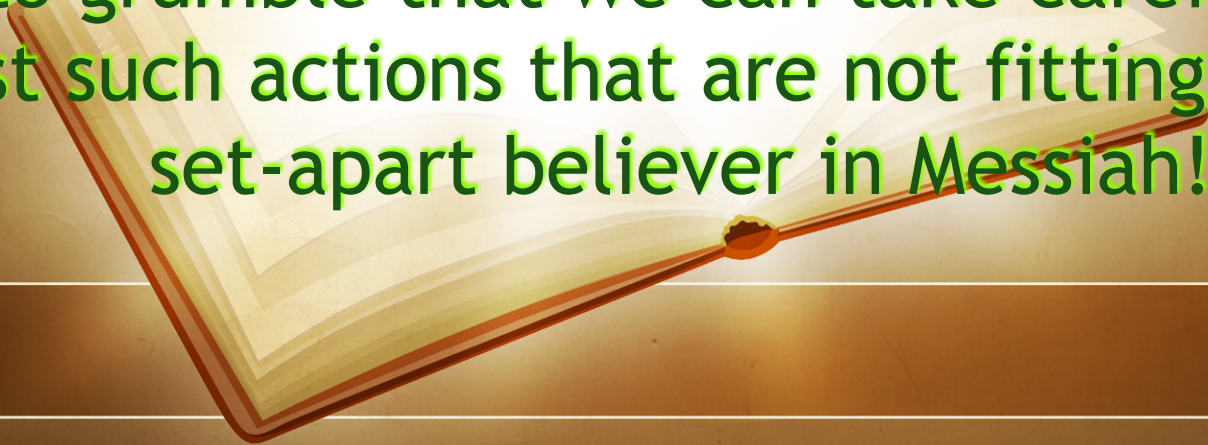
According to the Merriam Webster's Collegiate Dictionary, the word **'grumble'** is described as follows: **'to mutter in discontent'** and **'to growl or rumble'**.

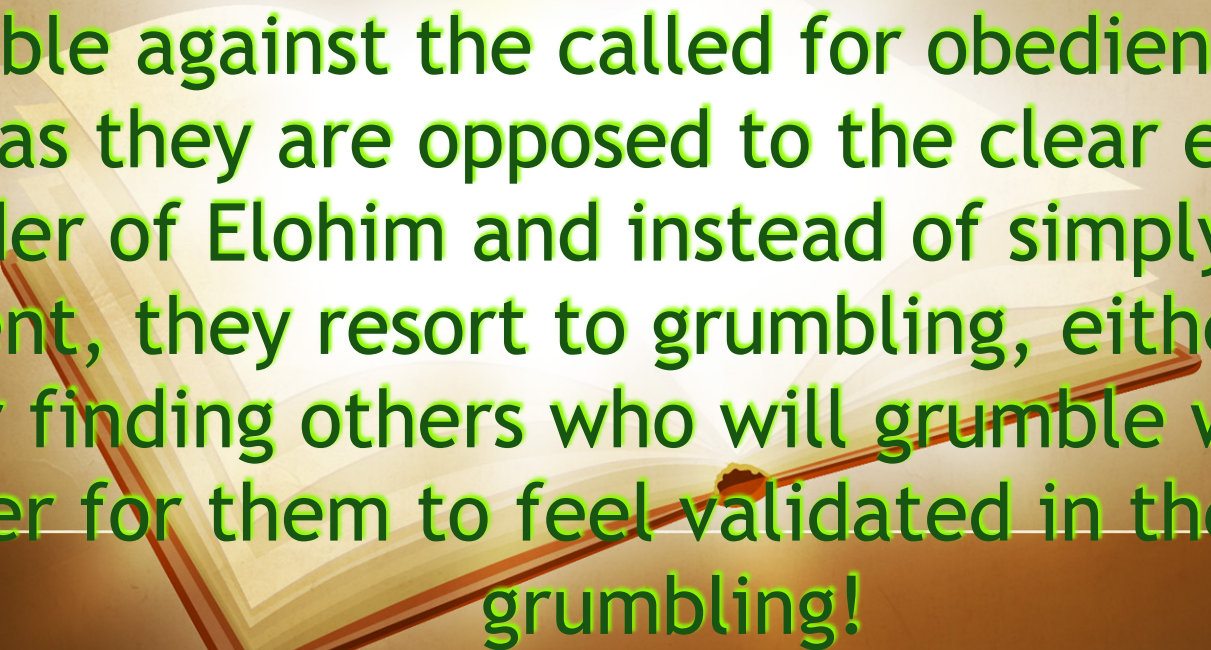


In the Merriam Webster's Collegiate Thesaurus, the word 'grumble', as a verb, is described as 'to complain in a low harsh voice and often in a surly manner', and as a noun, the word 'grumbler' is described as, 'complainer, faultfinder, growler, sorehead, malcontent'.

A 'malcontent' is understood as being one who is in active opposition to an established order or one who bears a grudge from a sense of grievance or thwarted ambition.

I hope you are able to see why I am giving you all these definitions, in regard to grumbling or being a grumbler, for it is when we can get a better understanding of what it means to be a grumbler or to grumble that we can take careful heed against such actions that are not fitting for a true set-apart believer in Messiah!





As we consider what a grumbler is, we take note that grumbling is often done as a result of rebellion against authority and many today grumble against the called for obedience in the Word, as they are opposed to the clear established order of Elohim and instead of simply being obedient, they resort to grumbling, either on their own or finding others who will grumble with them, in order for them to feel validated in their wicked grumbling!

The Greek word that is translated as ‘disputings’ in Pilipiyim/Philippians 2:14 comes from the root word διαλογισμός dialogismos (dee-al-og-is-mos’)- Strong’s G1261 which means, ‘**reasonings, arguments, disputing, speculations**’.

The Greek word that is translated as ‘without’ comes from the word χωρίς chōris (kho-rece’)- Strong’s G5565 which means, ‘**without, besides, independent, separate, apart**’.

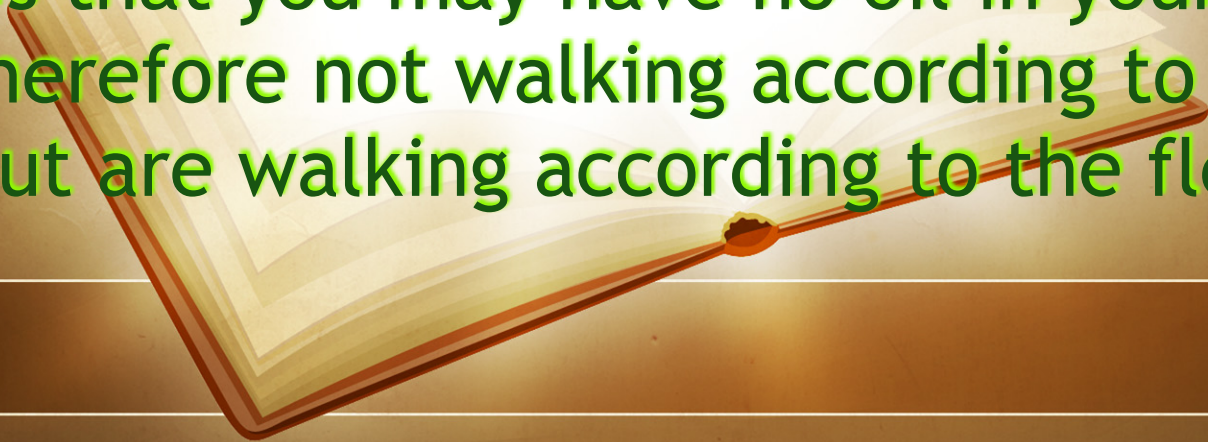
Sha'ul makes it clear, here in his letter to the Philippians, that we are to do ALL without grumbling or disputings!!!

The Greek word that is used here for 'all' is $\pi\acute{\alpha}\varsigma$ pas (pas)- Strong's G3956 meaning, 'all, everything, continually, every kind, everyone' and what 'all' entails is literally just that - ALL - everything!!!


As we pause to consider these words, let me ask you if you adhere to this very clear instruction and teaching or do you find that, while you do your best to not grumble and dispute with others, to not do so, in ALL matters, is something that you have fallen short of?

Sha'ul was earnestly encouraging the believers in Philippi to make sure that they do not grumble, even though they lived in the midst of a crooked and perverse generation, so that they can effectively shine as lights in the world!!!

When you grumble your light does not shine!!!
Think about this for a moment - when you grumble
and your light does not shine it highlights that you
are walking in darkness and not in the Light and
implies that you may have no oil in your lamp and
are therefore not walking according to the Spirit
but are walking according to the flesh!!!



Qorintiyim Aleph/1 Corinthians 10:10-12 “neither grumble, as some of them also grumbled, and were destroyed by the destroyer. 11 And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall.”



Sha'ul reminded the believers in Corinth, what happens to those who do not properly submit to walking in obedience and he lists grumbling along with idolatry, whoring, and the trying of Elohim, as the things that clearly displease יהוה and caused them to be destroyed and unable to enter in to the Promised Land!

Sha'ul reminds us that these are written as examples for us in order to warn us!

The grumblers who grumbled were destroyed by the destroyer!

The Greek word that is translated as 'destroyed' is ἀπόλλυμι apollumi (ap-ol'-loo-mee)- Strong's G622 which means, **'to destroy completely, utterly destroy, put to death'**.

The Greek word that is translated as 'warning' comes from the root word νουθεσία nouthesia (noo-thes-ee'-ah)- Strong's G3559 which means, **'admonition, instruction, warning'** and is understood as being any word of encouragement or reproof which leads to correct behavior.

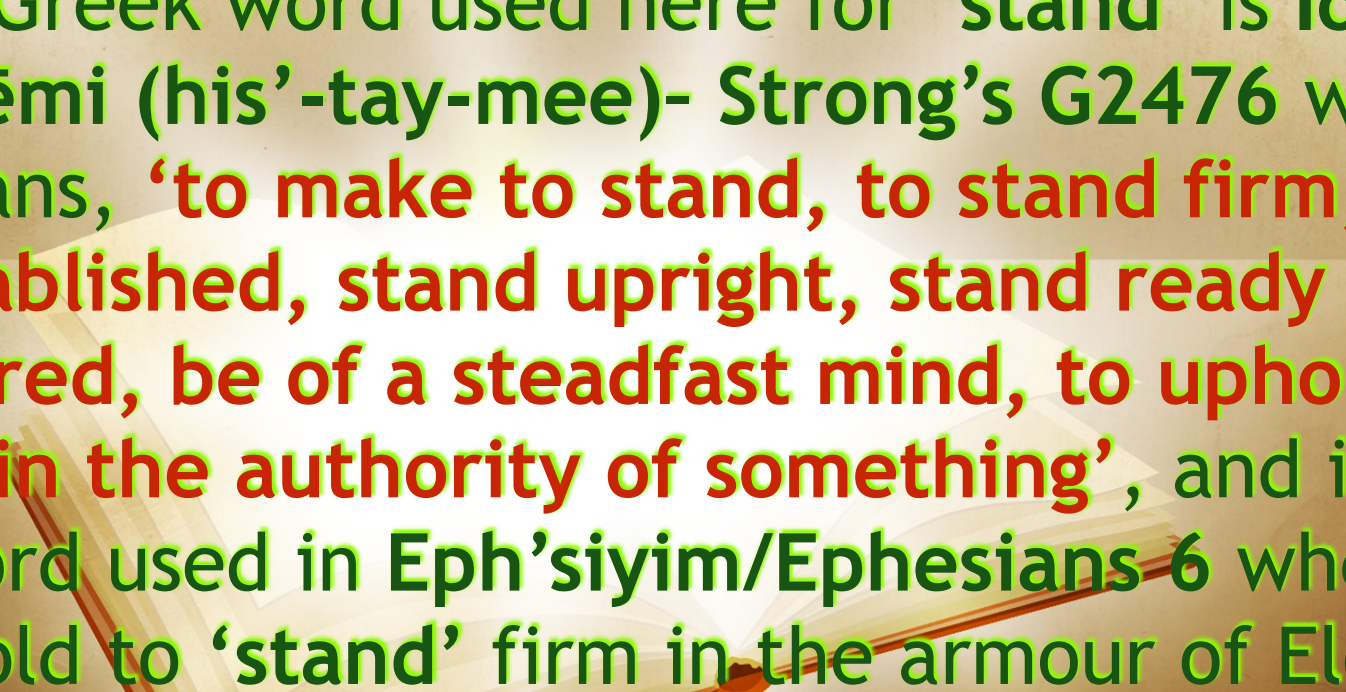
As an instruction, it can carry the understanding of teaching on proper behaviour and belief.

As an admonition, it can be understood as being rebuked for a wrong done and as a warning, it can be used to advise on the consequences of a wrong action.

Perhaps this word can be understood in all 3 ways, to some, as this teaches us what proper and correct behaviour is expected of us, while at the same time, it can bring about a severe rebuke, for any grumbling we have done, as well as bring about a severe warning if grumbling is not stopped!

Along with this instruction, warning and admonition to not grumble, we take note of the clear call to not be wise in our own eyes, as the clear warning is given to anyone who thinks that they are ok and have no need for proper inspection, thinking that they are fine and standing!

When one does not look intently into the mirror of the Word and learn from the Word, thinking that they have no need to be told what to do, they are in danger of falling!



The Greek word used here for 'stand' is ἵστημι histēmi (his'-tay-mee)- Strong's G2476 which means, **'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something'**, and is also the word used in Eph'siyim/Ephesians 6 where we are told to **'stand'** firm in the armour of Elohim.

And so, we can clearly see that this 'standing' is an equipped standing, in that the required dress code (that of righteousness - which is to guard to do all the commands) is adhered to and is functional, in us being a faithful set-apart priesthood that is able, as good stewards with that which He has given us, to stand before our High Priest and King - יהושע Messiah!

The Greek word that is translated as 'falls' is πίπτω pīptō (pip'-to)- Strong's G4098 which means, **'to fall, break down, fail, fallen, be destroyed'**, and what is interesting to take note of here, is that this word is translated, in Sha'ul's letter to the Corinthians, as 'fails', when he explained what love is and said in Qorintiyim Aleph/1 Corinthians 13:8 that "Love never fails"!!!

True love never fails, as we recognize that true love displays a steadfast position of uprightness that guards the commands of Elohim and does not become inefficient in doing so, for love for Elohim is to guard His commands:

Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

To pursue love for Elohim is to run in the way of His commands, and flee all lawlessness and sin and this includes the clear need to make sure that there is no grumbling at all!

In a severe warning, against the wicked ones who pervert the favour of Elohim and deny Messiah and blaspheme like unreasoning beasts, we take note that Yehudah tells us that these are grumblers:

Yehudah/Jude 1:16 “These are grumblers, complainers, who walk according to their own lusts, and their mouth speaks proudly, admiring faces of others for the sake of gain.”

The Greek word that is translated here as 'grumblers' comes from the noun γογγυστής goggustēs (gong-goos-tace')- Strong's G1113 which means, '**murmurer, grumbler**' and comes from the root verb already discussed - γογγύζω gogguzō (gong-good'-zo)- Strong's G1111 which means, '**to mutter, murmur, grumble, complain**'.

The noun γογγυστής goggustēs (gong-goos-tace')- Strong's G1113 is only used here in Scripture and is clearly used to denote one who discontentedly complains against Elohim!

As we look at these words of Yehudah, we are able to recognize some clear characteristics of grumblers being highlighted for us.

Grumblers complain and walk according to their own lusts.



They are proud and are only found to be admiring others when there is something in the relationship for themselves, for they are selfish!

The Greek word that is translated as 'complainers' is μεμψίμοιρος mempsimoiros (mem-psim'-oy-ros)- Strong's G3202 which means, '**complainer, complaining of one's lot, discontent, querulous (habitual complaining)**'. This word describes a person who is discontented and just loves to complain about their lot!

In other words, they are always moaning about their life and how hard it is and fall into the trap of habitually moaning about everything!

Why?

Because they are not walking according to the Spirit but are walking according to their own lusts!



The Greek word that is translated as 'lusts' comes from the root word ἐπιθυμία epithumia (ep-ee-thoo-mee'-ah)- Strong's G1939 which means, **'lust, desire, lust after, desiring what is forbidden, deep desire and longing for, coveting'**; and this comes from the word ἐπιθυμέω epithumeō (ep-ee-thoo-meh'-o)- Strong's G1937 which means, **'desire, covet, lust, seek that which is forbidden'** and is translated as 'lusts' in

Galatyiim/Galatians 5:17 “For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.”

How many of you have found yourself looking at or seeking things that you know you should not!

This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

What happens when you are seeking that which you should not and do not get it? You grumble and complain!

יהוה is gracious to us and we do know that we can take our burdens and complaints to Him:

Tehillah/Psalm 142:2 “I pour out my complaint before Him; before Him I tell my trouble.”

The Hebrew word used here in this Tehillah/Psalm 142 for 'complaint' is שִׁיחַ *siah* (see'-akh)-Strong's H7879 which means, **'complaint, musing, meditation, talk, communication, prayer, babbling'**.

You see we are to be open before Him, bring our complaints to Him, valid complaints that is! However, יהוה *YHWH* is displeased, when we complain about Him or of Him, when, in fact, there is no cause to complain.

The Yisra'ēlites certainly had no cause to complain.

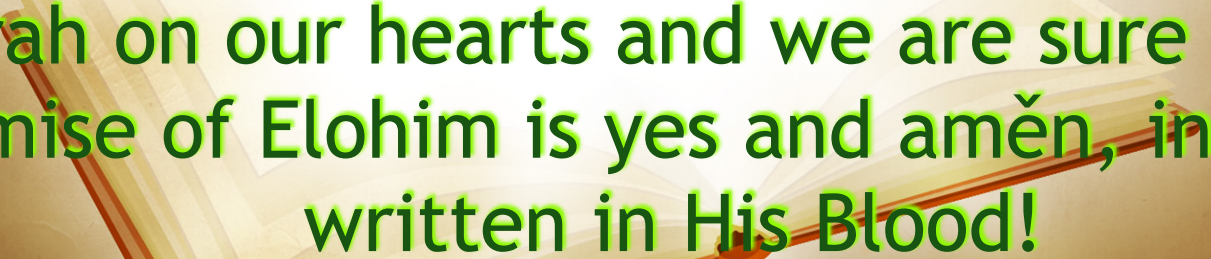
They had been saved by favour, under the 'blood of the Lamb', as the Messenger of death Passed over Mitsrayim.

They had been delivered from the Mitsrians, and washed (immersed), by the crossing through the Sea of Reeds, and they received the Torah at Mount Sinai and were now headed for the Land - what was there to complain about?

Nothing!

The same is true for us, who confess יהושע and יהוה as Saviour.

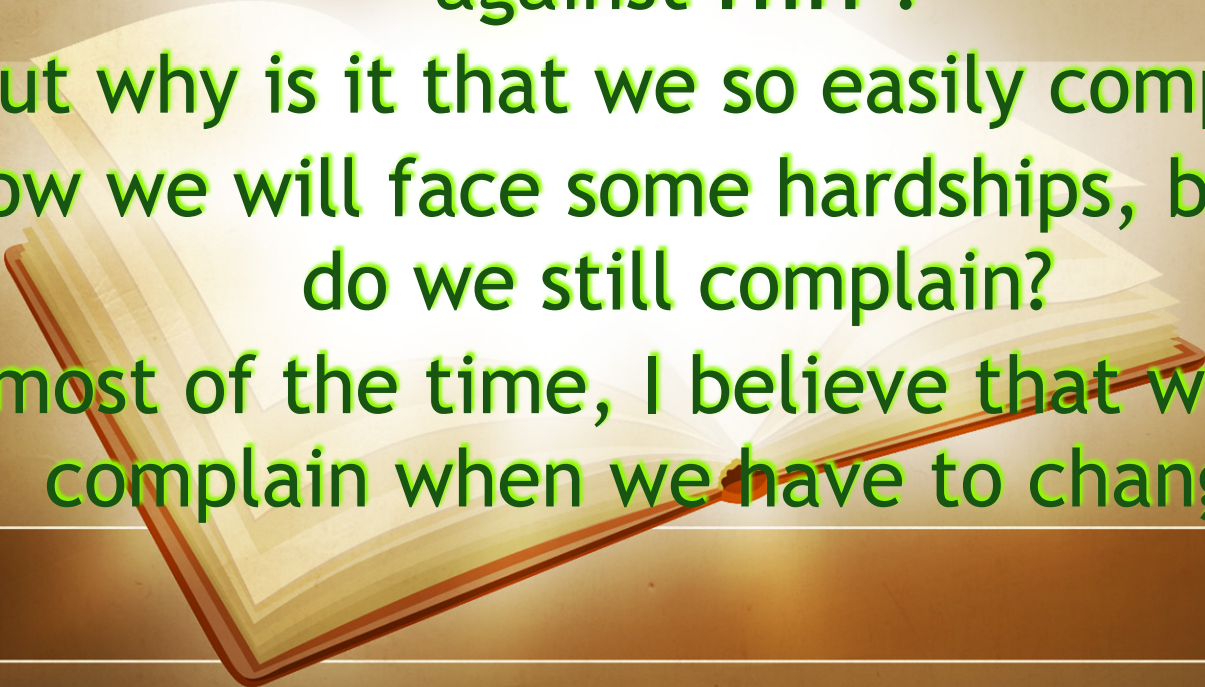
We have been saved by favour (grace) and have been forgiven and healed by the “Blood of the Lamb” - יהושע our Passover Lamb; and being immersed in Him through water, we have received the Set-Apart Spirit, where now, He has written His Torah on our hearts and we are sure that every promise of Elohim is yes and aměn, in יהושע, written in His Blood!



What really do we have to complain about?
Let me tell you - it is a serious thing to complain
against יהוה!

But why is it that we so easily complain?
We know we will face some hardships, but yet why
do we still complain?

Well, most of the time, I believe that we so easily
complain when we have to change!



I mean, if you really want to see what is inside a person - just make some changes for them - you will quickly discover how mature they are.

Let's face it - nobody likes change, yet we need change or else we become stagnant and lifeless.

Without change there can be no growth in our lives!

Yisra'el was complaining about their hardships and were reckoning their journey through the Wilderness as evil, and this angered יהוה.

Timotiyos Aleph/1 Timothy 6:6-8 “But reverence with contentment is great gain. 7 For we brought naught into the world, and it is impossible to take any out. 8 When we have food and covering, we shall be satisfied with these.”

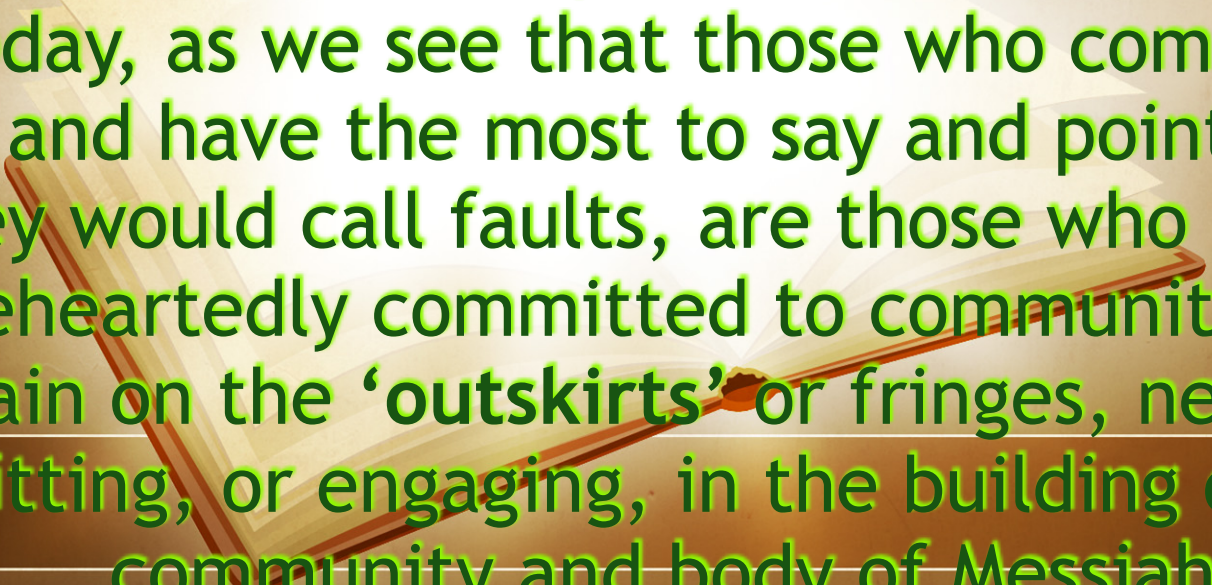
Yisra'ël had the ‘covering’ of the cloud of יהוה as well as the ‘food’ that יהוה supplied through the manna, and they should have been satisfied with these.

Impatience and complaining will keep you from walking in the promises of Elohim, and when you allow yourself to be consumed by a complaining attitude, even the very Word of Elohim - the ‘Hidden Manna’ - will become detestable to you!!!

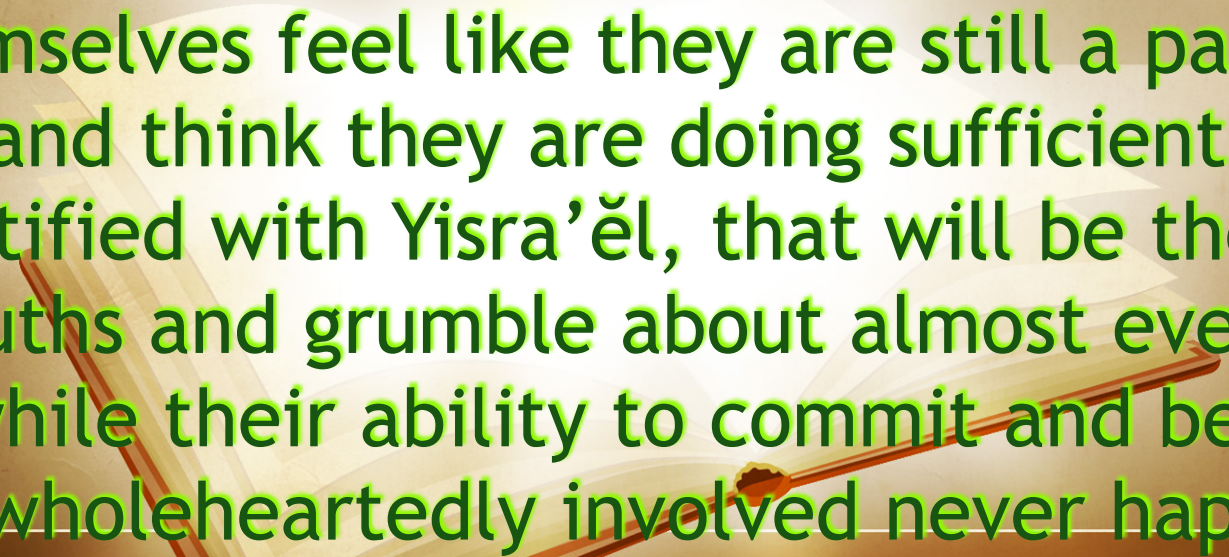
Do not allow that which gives you life, become detestable to you, because of a bad attitude as a result of some hardships!!!

The displeasure of יהוה burned and consumed those in the 'outskirts of the camp'!

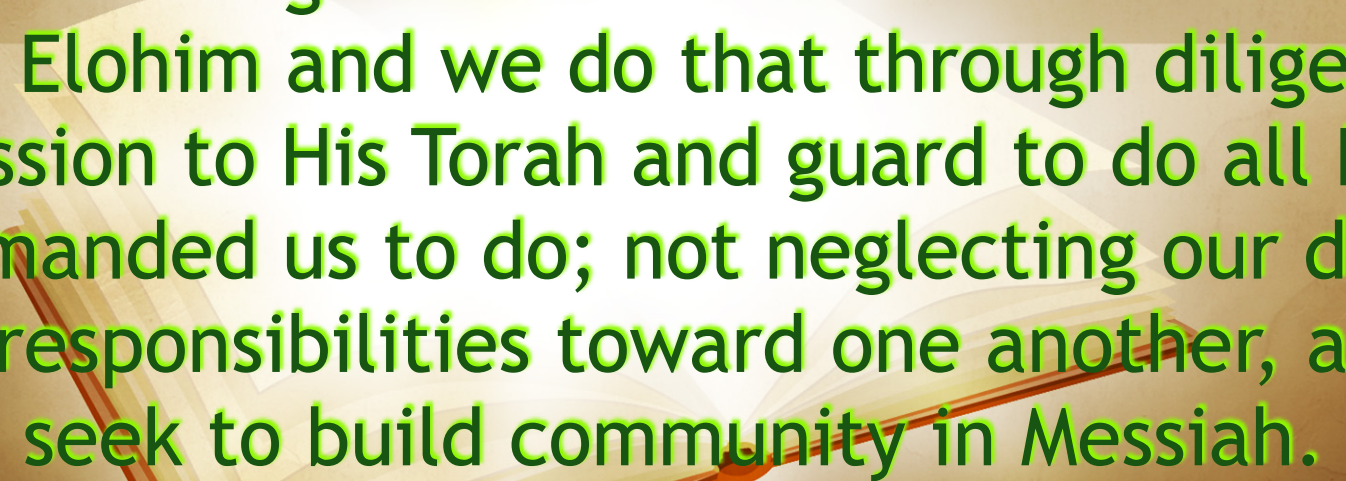




From this judgement of fire being poured out, we can safely assume, from the account of who was consumed, that the majority of the complaining and grumbling must have come from those in the 'outskirts' of the camp; and this is still so true for us today, as we see that those who complain the most, and have the most to say and point out what they would call faults, are those who are not wholeheartedly committed to community, as they remain on the 'outskirts' or fringes, never fully committing, or engaging, in the building of the true community and body of Messiah!



It is always those who do the least, doing what they think is 'just enough', so as to make themselves feel like they are still a part of the body and think they are doing sufficient to still be identified with Yisra'el, that will be the biggest mouths and grumble about almost everything, while their ability to commit and become wholeheartedly involved never happens

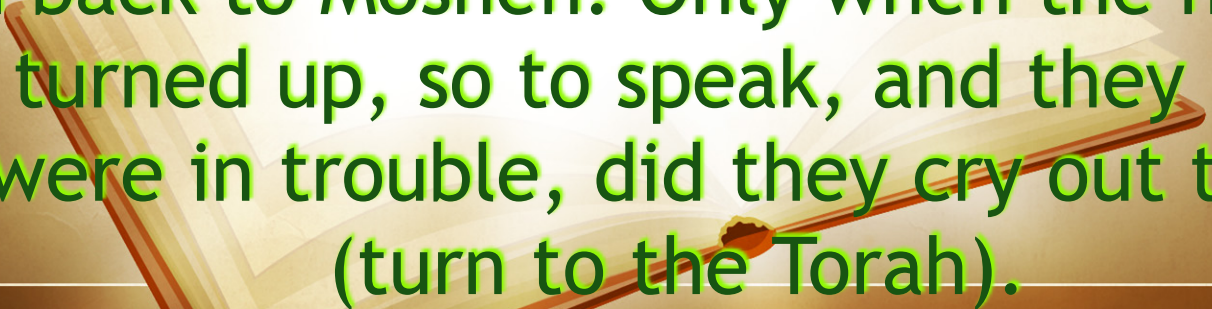


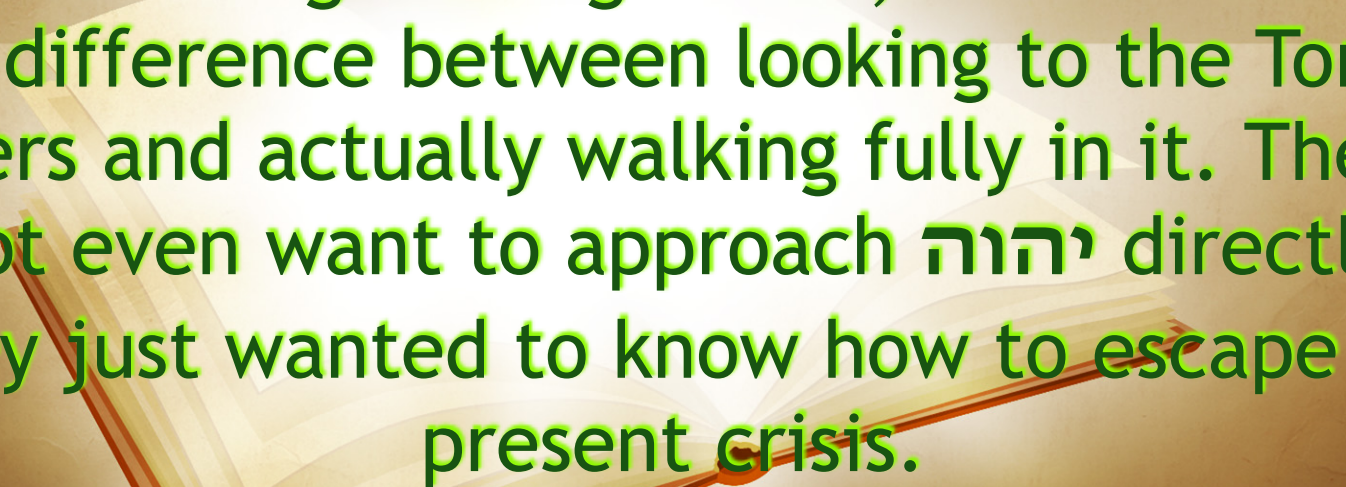
And these are the ones who must take heed to the accounts that we read about here, as they are in danger of being consumed. We are to ‘draw close’ to Elohim and we do that through diligent submission to His Torah and guard to do all He has commanded us to do; not neglecting our duties and responsibilities toward one another, as we seek to build community in Messiah.

Those who neglect to fellowship or who neglect to be 'eating' His Word daily and neglect to gather on Shabbat and the others Feasts, will find themselves being on the outside, and the result of being on the 'outside', is that when you 'stay away' from fellowship, you can never truly engage in the unity that the Spirit of Elohim is working in a community and so, will always feel 'left out' and end up complaining even more, instead of simply submitting - and this is a dangerous place to be!

Verse 2 - They cried out to Mosheh and Mosheh prayed to יהוה and the fire died down!


As soon as they realized that they were in trouble, as those living on the outskirts of the camp had been consumed, they realized that they had to turn back to Mosheh. Only when the heat was really turned up, so to speak, and they knew that they were in trouble, did they cry out to Mosheh (turn to the Torah).





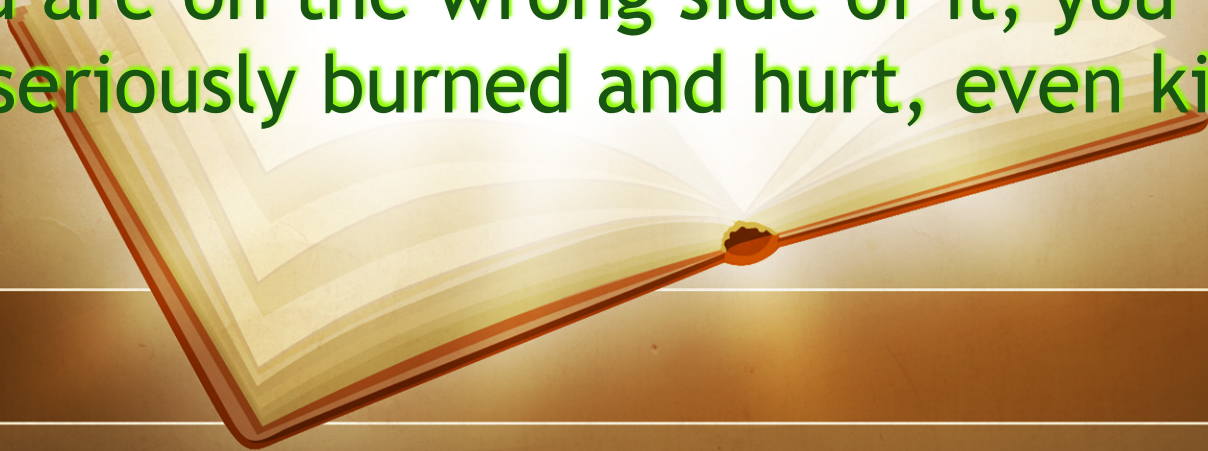
They had remembered what to do in such a crisis, yet they had not really learned the attitudes behind the right things to do, and this was the major difference between looking to the Torah for answers and actually walking fully in it. They did not even want to approach יהוה directly. They just wanted to know how to escape the present crisis.

Today, we see the same thing happening as many people will want to only escape a crisis that they may be going through and will only turn to the Torah to find how to get out of trouble after which they will resort back to doing their own thing. We are to not only to look to the Torah for answers in times of trouble but we are to continually walk in the Torah, having great reverence with contentment!



Verse 3 - place of burning

יהוה is a consuming fire and the fire of יהוה can also be a positive thing; however, like any fire: if you are on the wrong side of it, you will get seriously burned and hurt, even killed.



To people who are not serious about יהוה, His fire can be very frightening and scary, but to us who choose Him, His fire passionately consumes us, as we give our lives daily as a living sacrifice.

The Hebrew place that is called תַּבְעָרָה Tab'ěrah (tab-ay-law')- Strong's H8404 means, 'burning' and comes from the root word בָּעַר ba'ar (baw-ar')- Strong's H1197 which means, 'to burn, consume, kindle, destroy'.

This was one of the three places that Mosheh later mentions as being a place where Yisra'ēl made יהוה wroth:

Debarim/Deuteronomy 9:22 “And at Tab'erah and at Massah and at Qibroth Hatta'awah you made יהוה wroth.”

Massah (mas-saw')- מַסָּה - Strong's H4532 meaning, 'temptation, test, try, prove'.

The phrase Qibroth Hatta'awah (kib-roth' hat-tahav-aw')- קְבֵרוֹת הַתְּאַוָּה - Strong's H6914 means, **“graves of lust”** and comes from the two words,

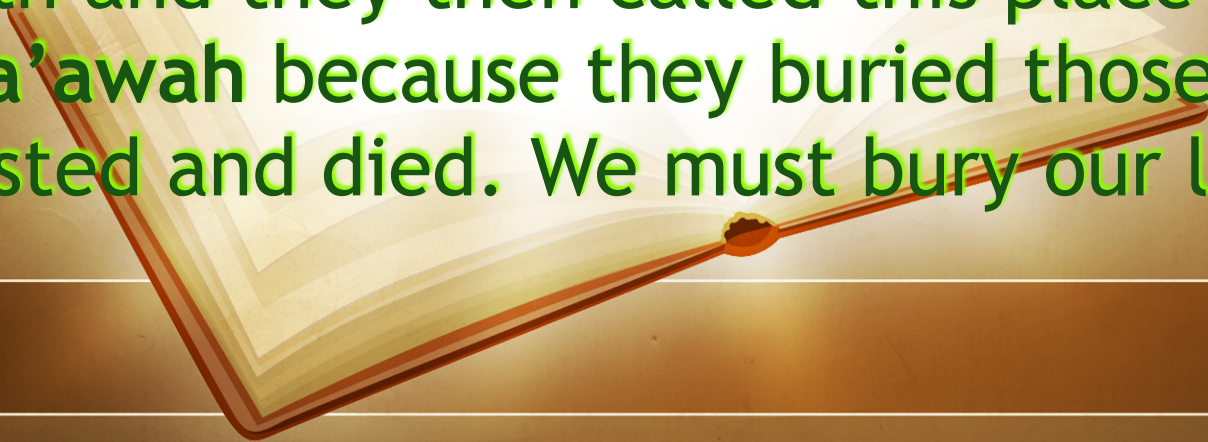
1) קֶבֶר qeber (keh'-ber)- Strong's H6913 meaning, **‘graves, sepulchre’** and

2) תְּאַוָּה taavah (tah-av-aw')- Strong's H8378 meaning, **‘a desire, longing, craving, lusting, intense greed’**.

At these three places, we made יהוה wroth, and I believe that there is a lesson here, with them being mentioned together; and that is - when we have a burning desire or are consumed by temptations that burn in our flesh and we lust after that which is not of Elohim, then we make Him wroth!

Our walk in Messiah certainly must include a death to 'lust'. We must put to death lusts of the flesh.

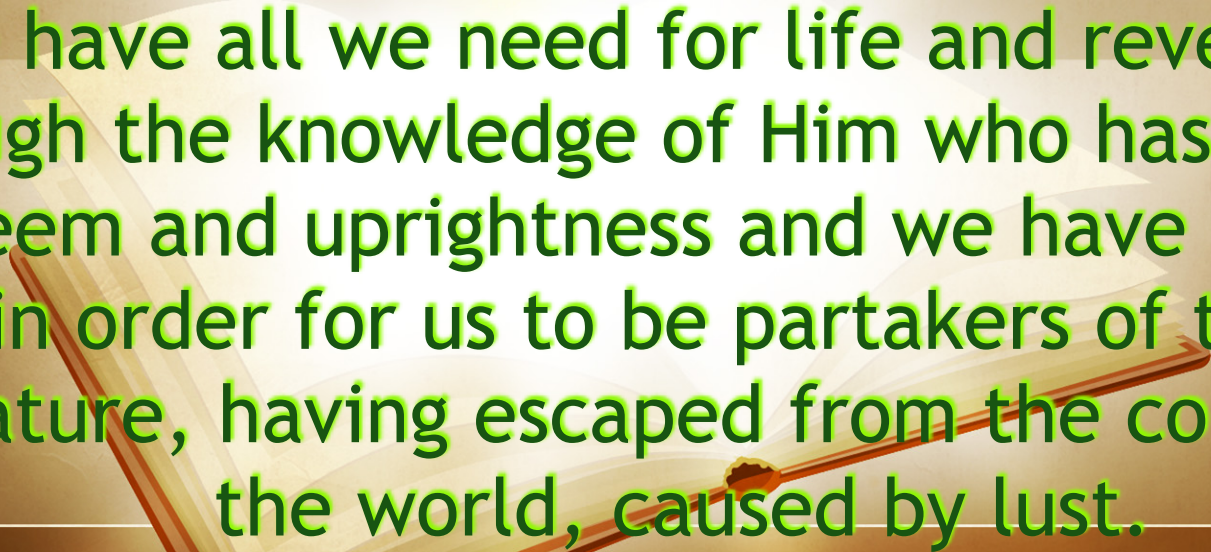
It was here at Qibroth Hatta'awah where the people lusted after meat and יהוה sent quail and the people gathered and gathered and ate and ate and while they were eating יהוה sent a plague in wrath and they then called this place Qibroth Hatta'awah because they buried those who had lusted and died. We must bury our lusts!!!



We can learn from our ancestor's mistakes:

Qorintiyim Aleph/1 Corinthians 10:6 "And these became examples for us, so that we should not lust after evil, as those indeed lusted."

Galatiyim/Galatians 5:16 "And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh."



Kěpha/Peter tells us that we have the Mighty-Like power of יהוה that has been given to us so that we have all we need for life and reverence, through the knowledge of Him who has called us to esteem and uprightness and we have been given these in order for us to be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.

Confirm Your Calling and Election

2Pe 1:3 as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and
uprightness.

2Pe 1:4 Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.

2Pe 1:5 And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge,

2Pe 1:6 to knowledge self-control, to self-control endurance, to endurance reverence,

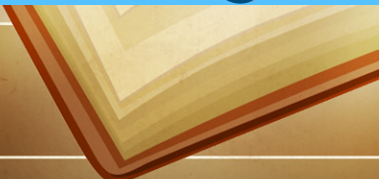
2Pe 1:7 to reverence brotherly affection, and to brotherly affection love.

2Pe 1:8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah.

2Pe 1:9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins.



Yohanan Aleph.1 John 2:15-17 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”

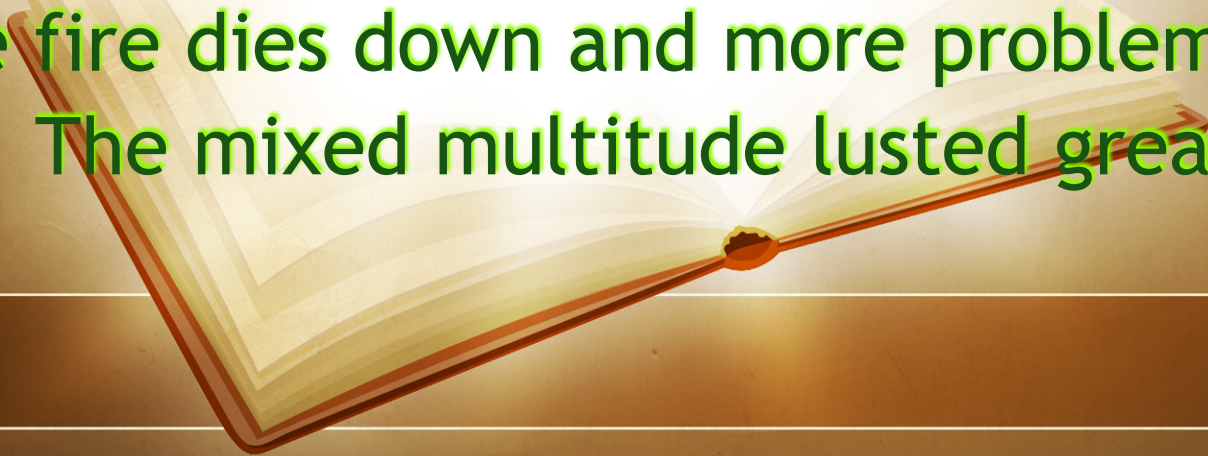


When we truly walk in the desire of Elohim, we must be able to kill any lusts, as lust will only end up killing you if you do not kill it!

Verse 4 - mixed multitude lusted

The fire dies down and more problems arise!

The mixed multitude lusted greatly.



The Hebrew word that is used for the term ‘mixed multitude’ is אֲסַפְסָפִים asaphsaph (as-pes-oof’)- Strong’s H628 which means, ‘**a collection, rabble**’ and we see from this what is being described as we understand what the English word ‘rabble’ means: ‘**disorganised or disorderly crowd of people (mob)**’.

These were the people who lusted - the disorganized and disorderly!

A 'rabble' can refer to a low class of people - people who do not adhere to any rules or maintain any form of standards and here we see that this mixed multitude were a disorderly people who all were seeking their own way, instead of being in the unity and order of יהוה.

The influence of those on the outskirts had affected those within the camp and caused a spirit of lusting after the flesh to arise.

The disorderly or disorganized in any community can bring in the contamination of gossip and slander as well as the need to 'eat other food'.

Craving food other than what יהוה has for us is a direct attack and slander against יהוה. The manna which יהוה provided to us was יהושע, who is the Bread of Life.

It is often those who are unwilling to submit to authority and walk in the true order of the Torah that will tend to always be seeking for alternative teachings (food) and never be satisfied with the nourishment that the Torah brings.

Who is giving us meat to eat?


This was, in one sense, a complaining that they were not getting what Aharon was getting!

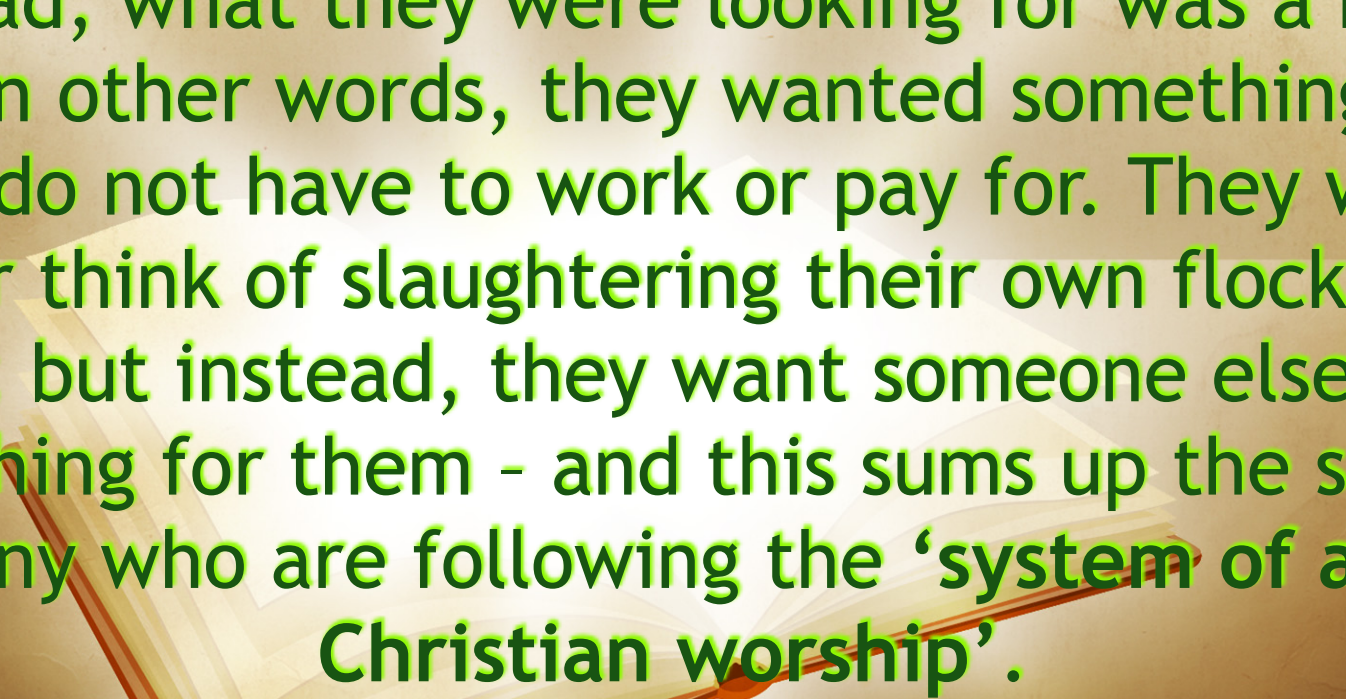
Aharon would be getting to eat of the sacrifices that was given to him and his sons, and the disorderly did not like that. This is a very dangerous attitude to have in our hearts - when we are not satisfied about what we have and lust after what another has!

“Why does Aharon get treated better than we do? It’s not fair!”

If we find these words coming out of our mouths,
we need to check ourselves. Never mind that
Aharon was not allowed to make even one false
move!

We must take careful note that it was not that
they did not have meat! In fact, some tribes had
lots of cattle!





Instead, what they were looking for was a hand-out. In other words, they wanted something that they do not have to work or pay for. They would never think of slaughtering their own flocks and herds; but instead, they want someone else to do everything for them - and this sums up the story of so many who are following the 'system of a false Christian worship'.

The Hebrew word for 'meat' is בָּשָׂר basar (baw-sawr)- Strong's H1320 which means, 'flesh, meat, men, body' and comes from the primitive root verb בָּשַׂר basar (baw-sar)- Strong's H1319 which means, 'to bear tidings, to bring good news, messenger of good news'.

What we can learn from this today, is how, just as the rabble back then wanted food they could stomach, food that they would enjoy, so too, do so many complain and moan over the Truth of the Torah, that they are required to 'eat' and seek after that which is good news to their stubborn ears!

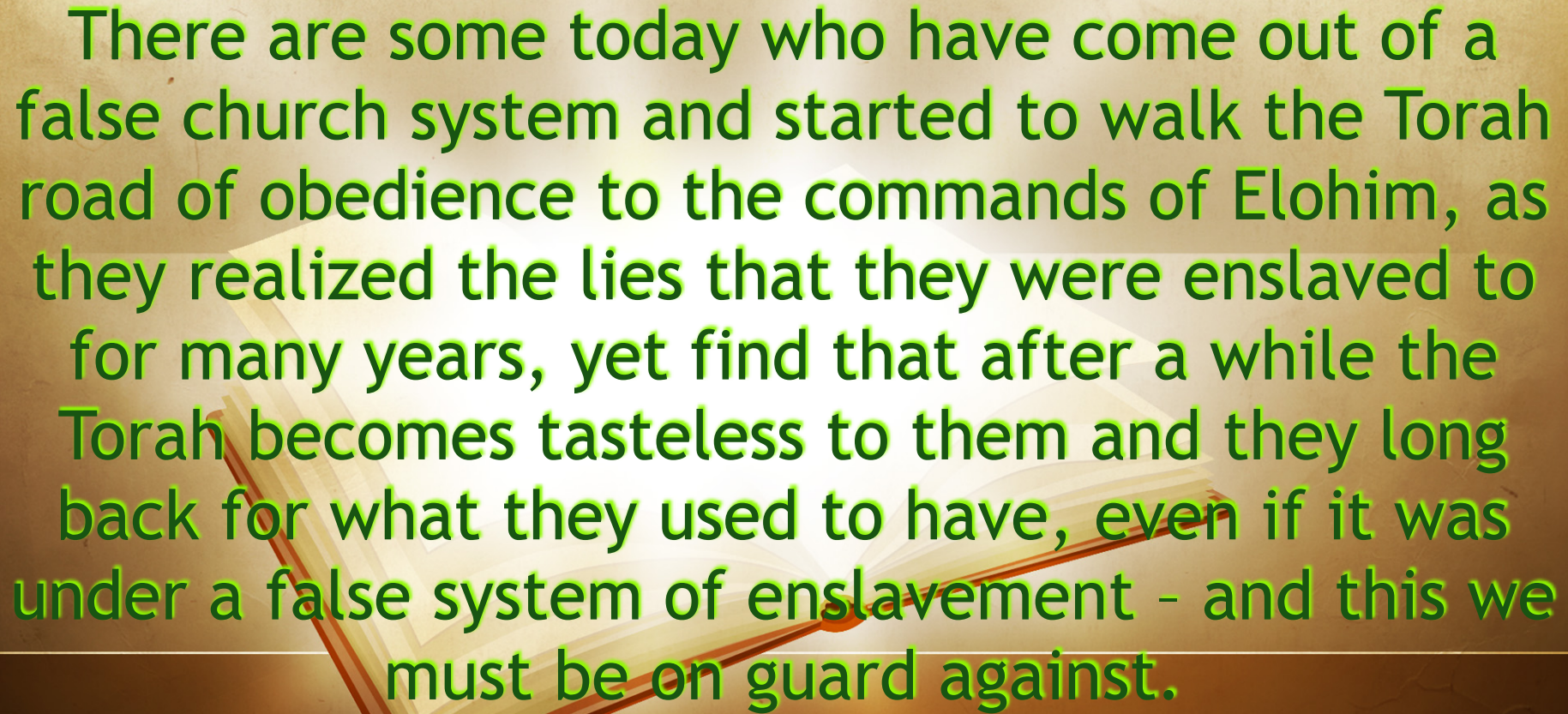
Timotiyos Bet/2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”

Yeshayahu/Isaiah 30:8-10 “And go, write it before them on a tablet, and inscribe it on a scroll, that it is for a latter day, a witness forever: that this is a rebellious people, lying children, children who refuse to hear the Torah of יהוה, who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceits.”

Verse 5 - We remember the food from Mitsrayim!

They were lusting so much after anything other than what was given to them, that they even began to look back and remember the fish, cucumbers, leeks, garlic etc. that they ate in Mitsrayim - without cost they said!

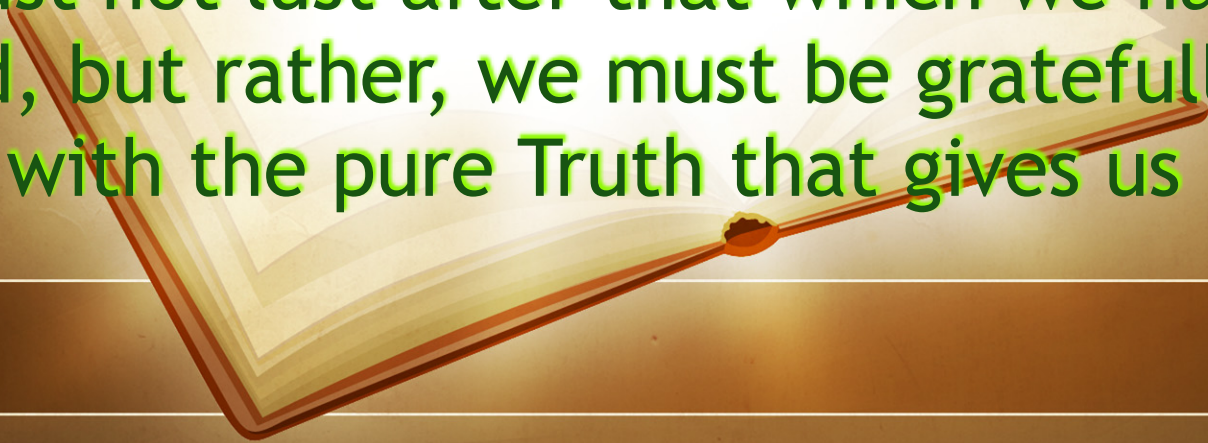
What they forgot to remember was the price of slavery!!!



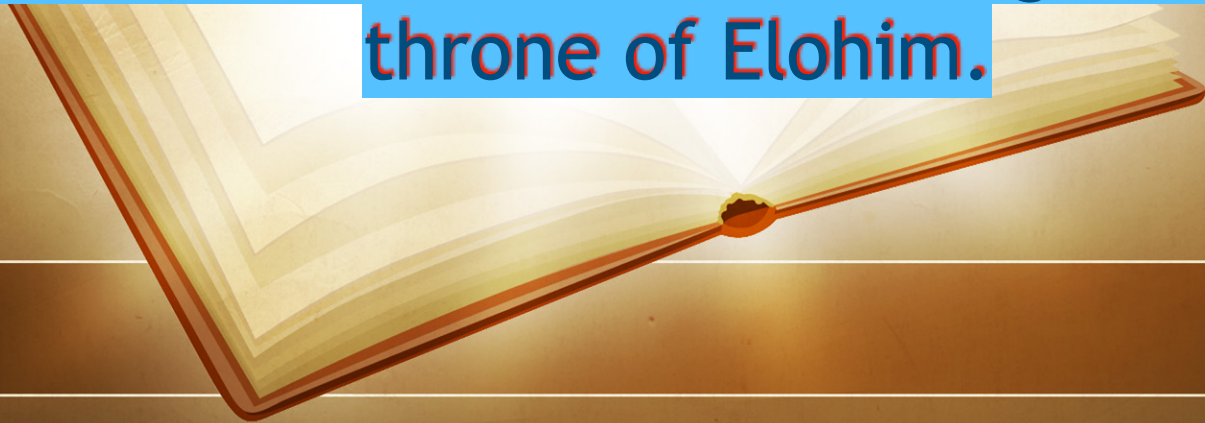
There are some today who have come out of a false church system and started to walk the Torah road of obedience to the commands of Elohim, as they realized the lies that they were enslaved to for many years, yet find that after a while the Torah becomes tasteless to them and they long back for what they used to have, even if it was under a false system of enslavement - and this we must be on guard against.

We must not look back and think that it was better back then.

While there may have been times of great enjoyment and seemingly good nourishment, we must not lust after that which we have left behind, but rather, we must be gratefully satisfied with the pure Truth that gives us life.



Heb 12:2 **looking** to the Prince and Perfecter of our belief, **יהושע**, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.



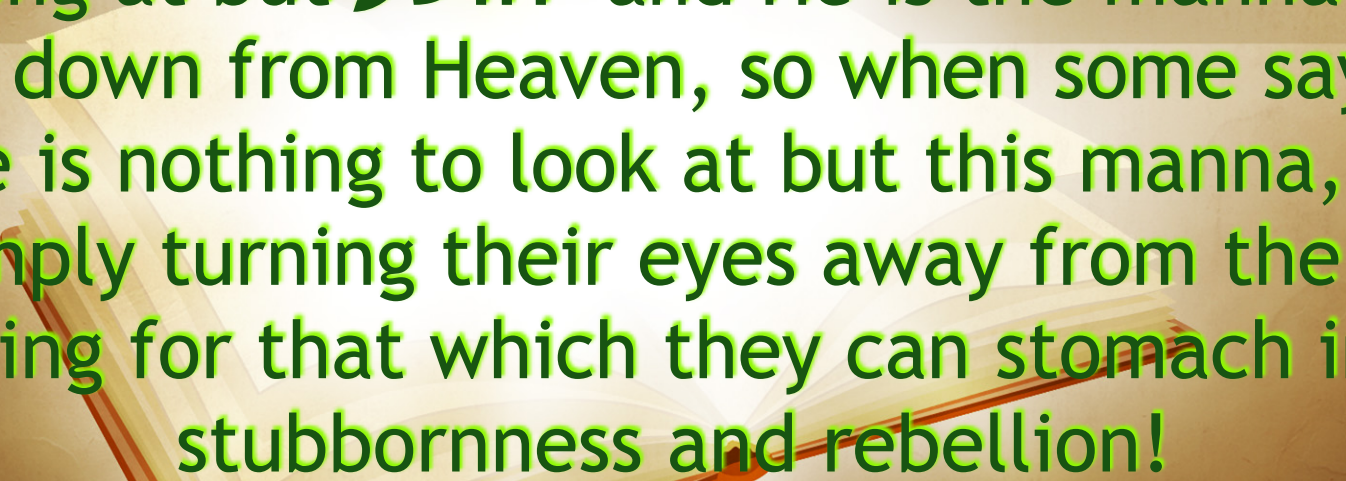
Verse 6 - nothing at all to look at but this manna!

Ib'rim/Hebrews 12:2 tells us that we are to be 'looking' to יהושע, and this word 'looking' is the

Greek word ἀφώραω aphoraō (af-or-ah'-o)-

Strong's G872 and carries the meaning, 'to turn our eyes away from everything else and fix them on something'.





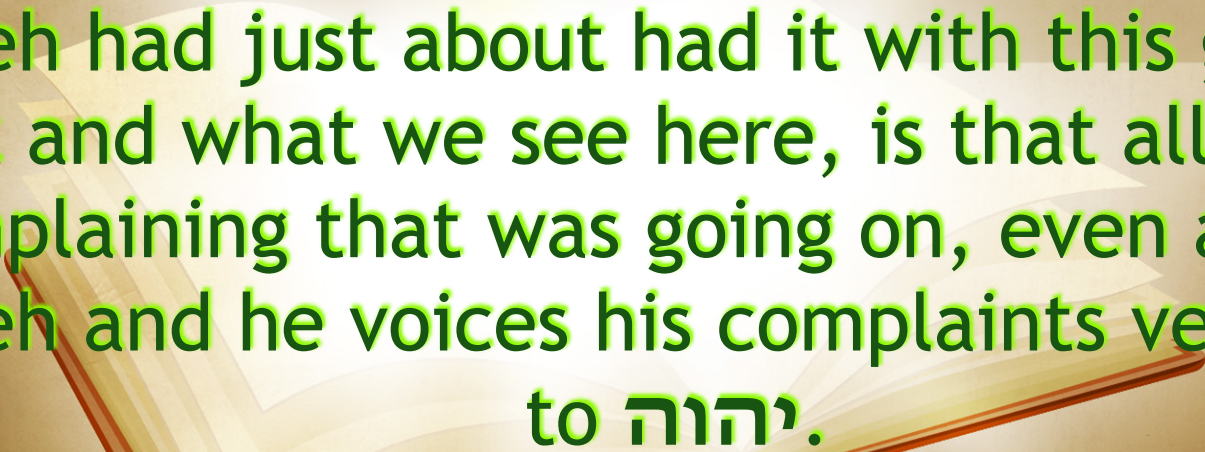
There should be none other that we should be looking at but **יהושע** and He is the manna that came down from Heaven, so when some say that there is nothing to look at but this manna, they are simply turning their eyes away from the Truth, searching for that which they can stomach in their stubbornness and rebellion!

Rejecting the manna is a picture of rejecting the Torah, which ultimately will cause death spiritually, emotionally and or physically. We must not reject the Torah and must not lust after that which the world has to offer:

Yohanan Aleph/1 John 2:16 “Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world.”

**Complaining is contagious!!! - verses 10-15 -
Mosheh complains**

Mosheh had just about had it with this grumbling lot and what we see here, is that all of the complaining that was going on, even affected Mosheh and he voices his complaints very vocally to יהוה.

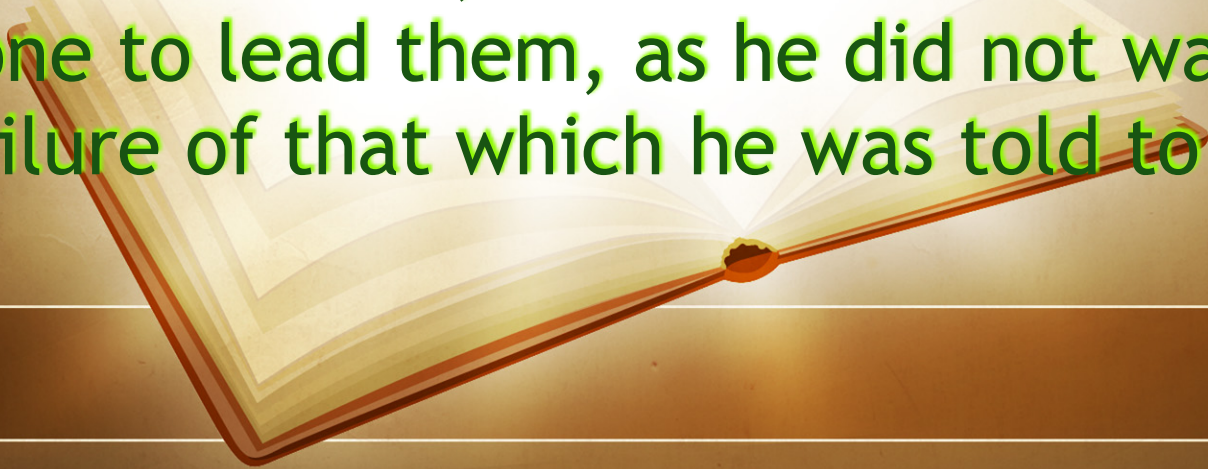


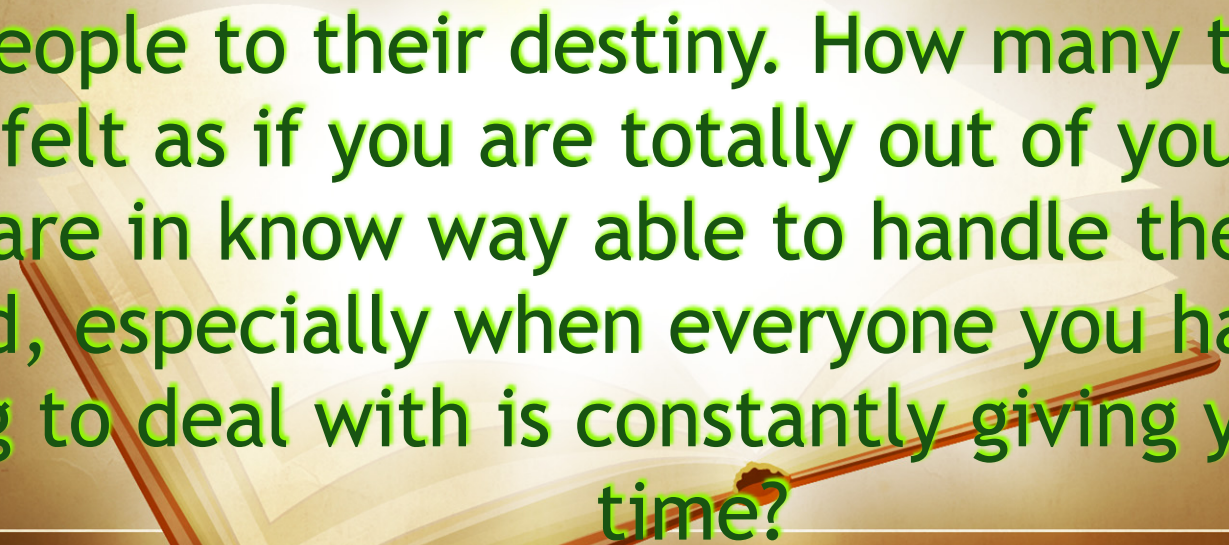
Mosheh did not grumble to someone else, he turned straight to יהוה, and this we can learn from:

Tehillah/Psalm 142:2 “I pour out my complaint before Him; I declare before Him my distress.”

All too often, we may find ourselves complaining to others and, in the process, may contaminate their attitudes by our grumbling, instead of pouring out our complaints before יהוה, and boy, did Mosheh pour out his complaints!

And while he was certainly fed up with the rebellious and ungrateful lot, he still wanted what was best for them, even if he could no longer be the one to lead them, as he did not want to see the failure of that which he was told to carry out.





In other words, he got to the point where he may have had doubt about his ability to actually lead this people to their destiny. How many times have you felt as if you are totally out of your league and are in know way able to handle the tasks at hand, especially when everyone you have been trying to deal with is constantly giving you a hard time?

Pour it out to יהוה - get it off your chest and let Him lead you and give you help.


יהוה had Mosheh bring seventy leaders, officials and elders from the tribes of Yisra'ěl, and then יהוה anointed these men with the same Spirit that was on Mosheh.

You will get what you asked for!



יהוה told them to get ready for He would send them meat to eat - and not just some but loads - loads that they would eat for a whole month until it came out of their nostrils and becomes an abomination to them! And this was a result of rejecting יהוה!!!

This 'sending of the quail' was not a blessing, but was a curse for rebellion and the rejection of the Torah!



When you turn your nose up at the Truth and reject יהוה then you may find yourself getting 'stuffed' on that which you longed for and asked for, to the point of being sickened by it.

Verse 23 - the arm of יהוה is not too short!

While these words to Mosheh regarding the fact that יהוה would do as He has said was in response to Him saying that He would send so much meat for them to eat that they will hate it, we also recognize the clear truth of this very important truth that with יהוה absolutely nothing is impossible!

Luqas/Luke 1:37 “because with Elohim no matter shall be impossible.”

Yeshayahu/Isaiah 59:1 “Look, the hand of יהוה has not become too short to save, nor His ear too heavy to hear.”

Yirmeyahu/Jeremiah 32:17 “Ah, Master יהוה! See, You have made the heavens and the earth by Your great power and outstretched arm. There is no matter too hard for You.”

The Hebrew word that is translated as 'too short' is קָצַר qatsar (kaw-tsar)- Strong's H7114 - 'to be short, shorten, to reap, harvest'.

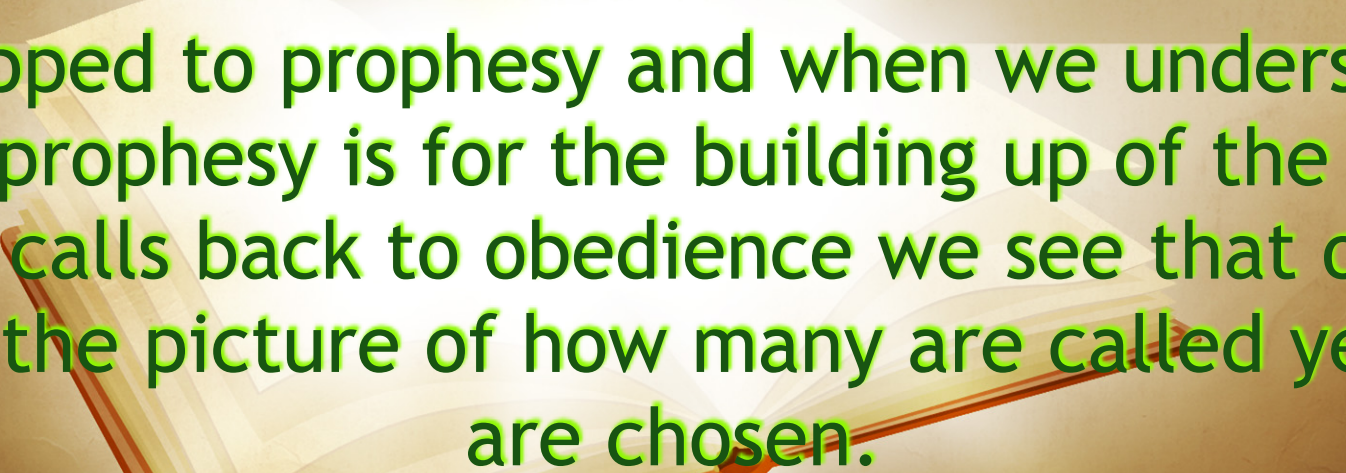
This is very interesting, as we see that this word is also directly linked to that which speaks of reaping or harvest, and so, we see here that יהוה is clearly declaring that His Arm and Hand is not too short to come and reap and gather the harvest, declaring that He is in total control of the earth (that is the field) and is the One who sustains and satisfies His people!

Mosheh then went and called 70 of the elders and יהוה put the same spirit upon them that was upon Mosheh and they prophesied, but did not continue. Two men did however continue to prophesy - Eldad and Měydad:

Eldad - אֶלְדָּד (el-dad')- Strong's H4119 - 'El has loved'

Měydad - מֵיֶדָד (may-dawd')- Strong's H4312 - 'love'.

These two remained in the camp and prophesied - it is a great picture we see here in that those whom El has loved and who walk in love will be equipped to prophesy and when we understand that prophesy is for the building up of the body and calls back to obedience we see that once again the picture of how many are called yet few are chosen.




Many may start out right, but once again it is only two who will continue (a true remnant). These two can also foreshadow the two witnesses which are spoken of in Hazon/Revelation, who also will be rejected by the masses.

A young man reports what these two are doing and Yehoshua, son of Nun, told Mosheh to forbid them and Mosheh states that it would be great if all the people were prophets and that the Spirit of יהוה would be upon them all!

We see a similar picture happening when the disciples of Messiah came to him and told him to stop others who were casting demons out in His Name:


Lukas/Luke 9:49-50 “And Yoḥanan answering, said, “Master, we saw someone casting out demons in Your Name, and we forbade him because he does not follow with us.” 50 But יהושע said to him, “Do not forbid him, for he who is not against us is for us.”

Marqos/Mark 9:38-40 “And Yoḥanan said to Him, “Teacher, we saw someone, who does not follow us, casting out demons in Your Name, and we forbade him because he does not follow us.” 39 And יהושע said, “Do not forbid him, for no one who works a miracle in My Name is able to readily speak evil of Me. 40 “For he who is not against us is for us.”



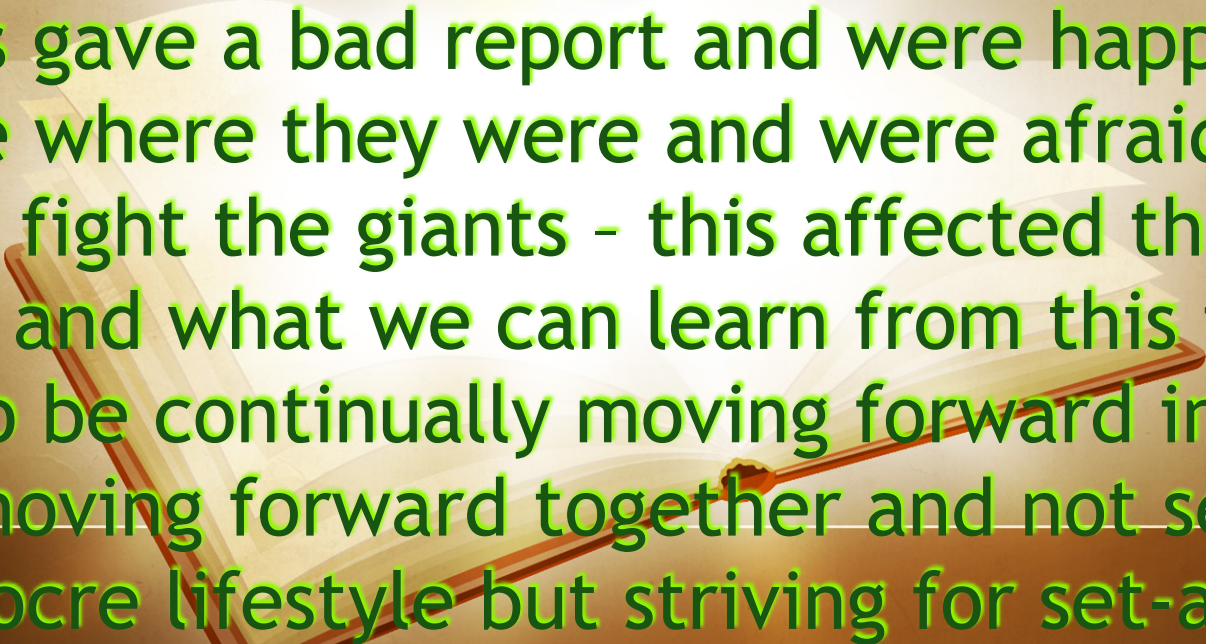
Sha'ul too stated that he desired that all prophesy as this is for the building up of the body:

Qorintiyim Aleph/1 Corinthians 14:5 “Now I wish you all spoke with tongues, but rather that you might prophesy, for he who is prophesying is greater than he who is speaking with tongues, unless he interprets, so that the assembly might receive upbuilding.”



יהוה then brought quail by a strong wind from the ocean and this meat flooded the desert floor. The people who craved this food began to gather and consume it, and while the meat was still between their teeth יהוה caused a severe plague to come over them and they died.

From Qibroth Hatta'awah they set out for H̄atsěroth:
The Hebrew word - חֲצֵרוֹת H̄atsěroth (khats-ay-roth') - Strong's H2698 means, "settlement, village, abode".



It was after leaving this stop and going into the Wilderness of Paran that Mosheh sent out the 12 spies and we know what the result of that was - 10 spies gave a bad report and were happy to just settle where they were and were afraid to go up and fight the giants - this affected the entire camp and what we can learn from this is that we are to be continually moving forward in Messiah, and moving forward together and not settling for mediocre lifestyle but striving for set-apartness.

If we settle into any form of below par living and compromise, we can and will affect others!

We must believe the good report - it is a remnant that will always be willing to stand up and go, let us be a part of that faithful remnant - no matter the giants we face!



Ḥatsēroth means enclosed settlements, or sheepfolds with a narrow opening that widens inside - shaped like a trumpet, which is the root word.

The picture here for us is that at the trumpet's sound, those who died in **יהושע** Messiah will leave their graves (Qibroth), and only our evil desires will be left behind, but also that for us who have died to self and now walk and live in Messiah have left behind all their lust... now we ought to live like it!

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.

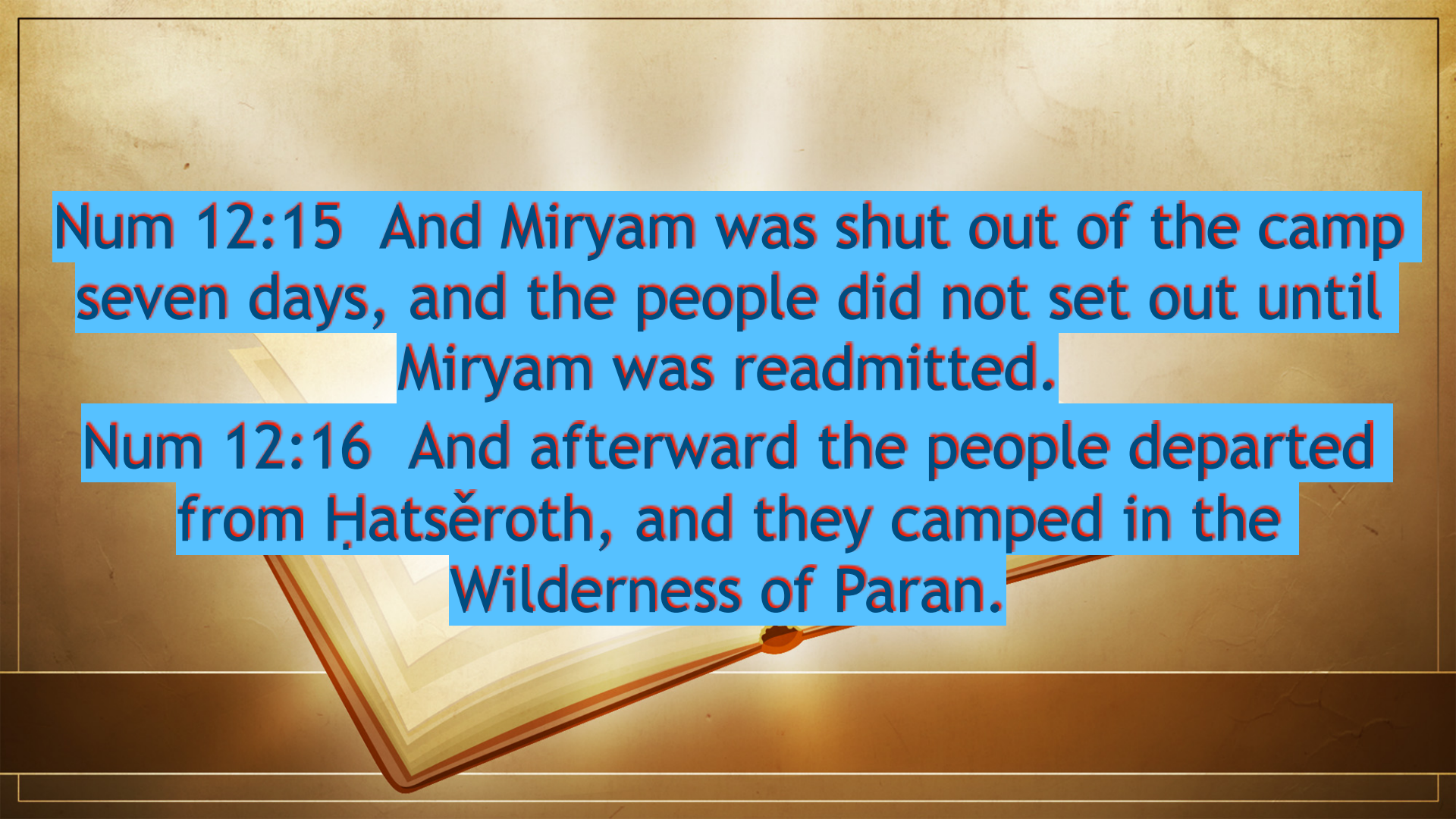
Num 12:10 And the cloud turned away from above the Tent, and look: Miryam was leprous, as white as snow! And Aharon turned toward Miryam, and look: a leper!

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 Ĕl, 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 H₁ats₂eroth, 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.

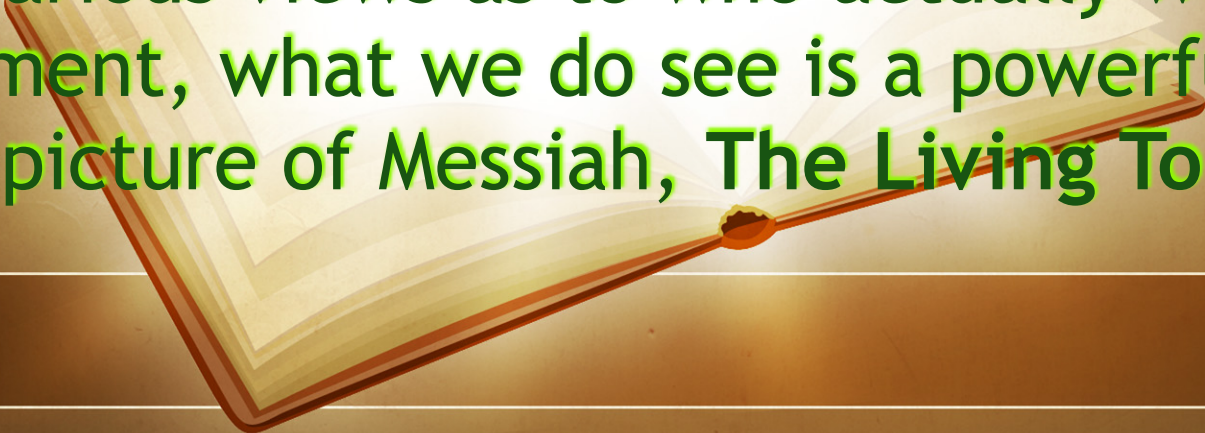
The fact that Miryam is mentioned first here, may be that she was the chief instigator of their complaint against Mosheh.

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.

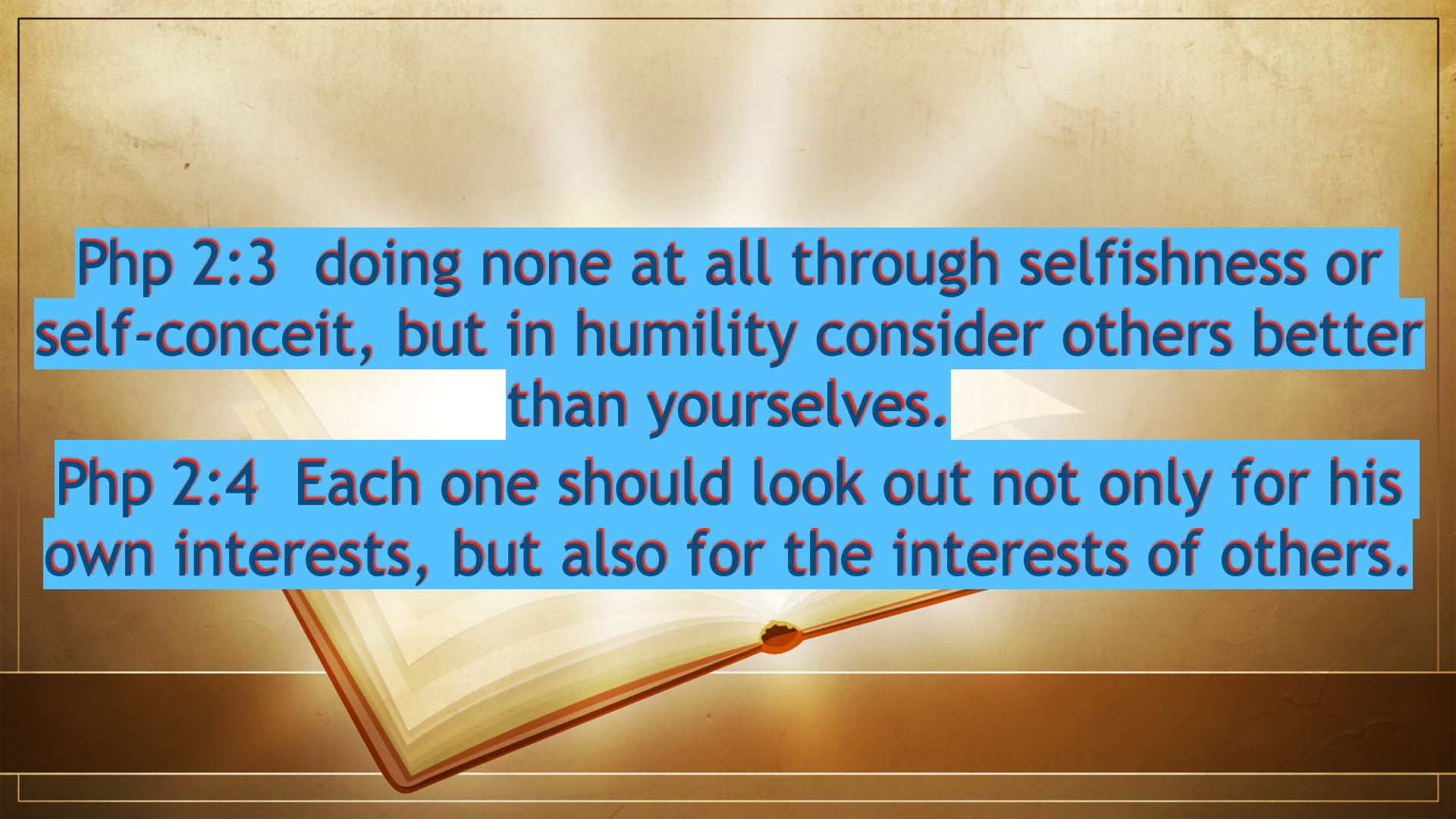
In verse 2 many may find it quite amusing that Mosheh would write of himself that he was the humblest man on the earth, and while there may be various views as to who actually wrote this statement, what we do see is a powerful shadow picture of Messiah, **The Living Torah:**



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,



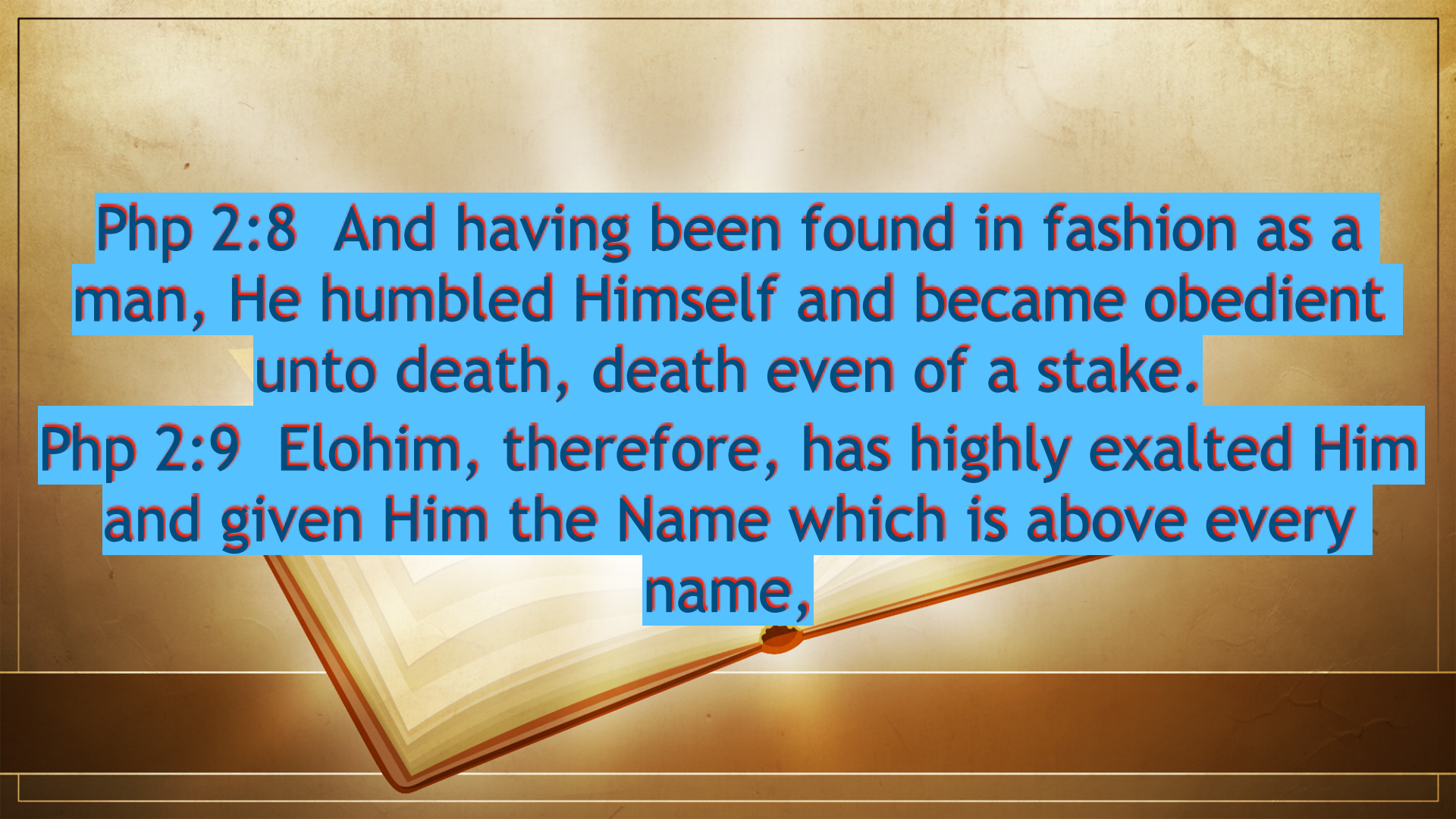
Php 2:3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.

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.”

Miḱah/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!

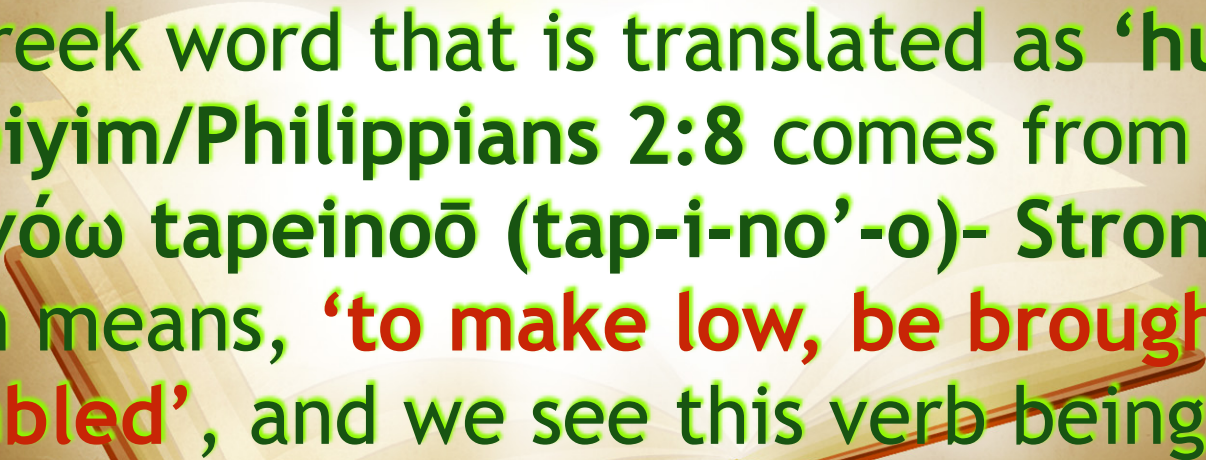
The Greek word that is used here in the LXX (Septuagint) is the adjective πραῦς *praus* (prah-ooce')- Strong's G4239 which means, '*gentle*', which is used in:

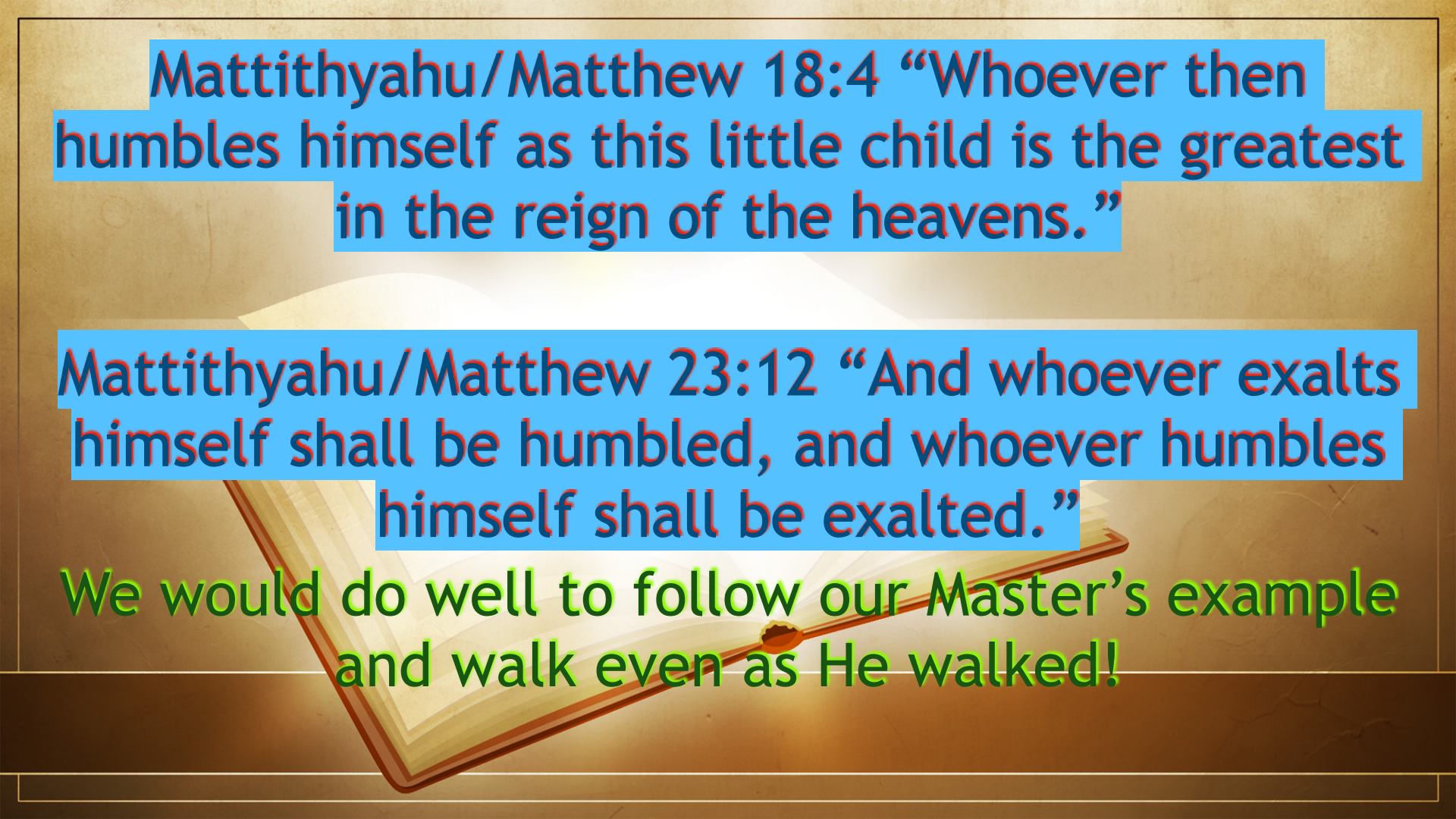
Mattithyahu/Matthew 5:5 “Blessed are the meek, because they shall inherit the earth.”

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 ταπεινῶ 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."

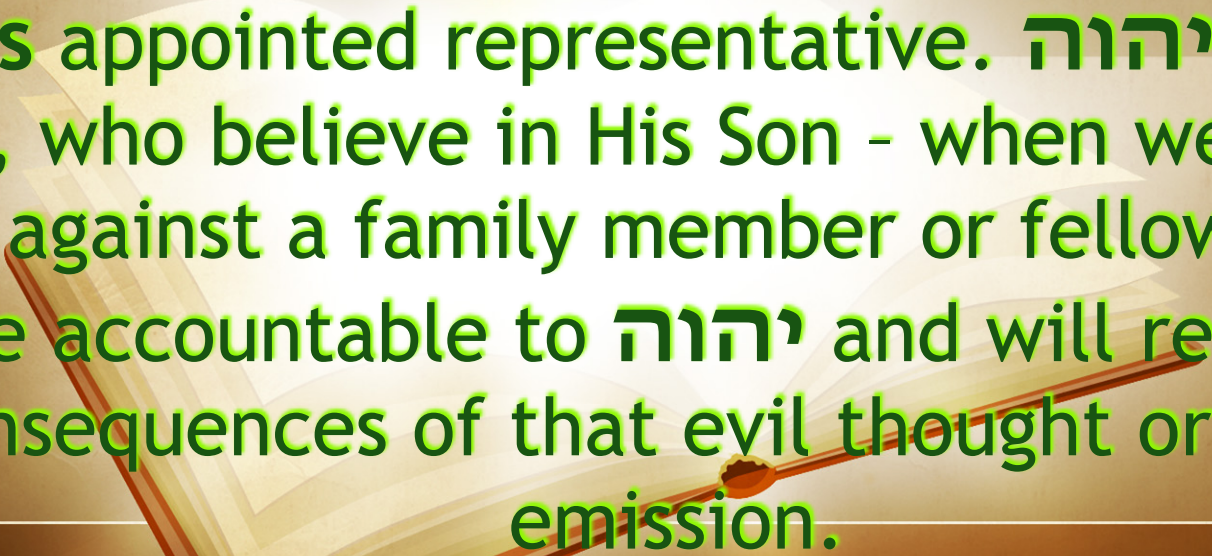
Kěpha Aleph/ 1 Peter 5:6 "Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time"



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.

Mosheh interceded for Miryam and reminded יהוה about what she had done for him when he was a baby in the Nile.

The reference to the picture of spitting in one's face is a picture of not building up a brother's house:

Debarim/Deuteronomy 25:9 “then his brother's wife shall come to him in the presence of the elders, and remove his sandal from his foot, and shall spit in his face, and answer and say, ‘Thus it is done to the man who does not build up his brother's house.’”

Miryam had taken Mosheh back to his mother for feeding, until he was weaned and able to live in Pharaoh's courts, so she certainly was being remembered here by Mosheh for building up his house.”

Although she had protected him as a child, she was now guilty of not building up her brother now, but was rather breaking him down and while this angered **יהוה**, Mosheh interceded for her.

Exodus 2:1-10

As a result of her brother's intervention to יהוה on her behalf, Miryam had a seven-day contamination time outside the camp before her cleansing and return. This was an example for all to see. Even though she repented, she still had to live out the consequences of her sin, being outside the camp for seven days. Miryam died a month later.

What we must realize here, is that Yisra'el waited for Miryam to come back into the camp before they departed - and this shows how one person's sin and rebellion can affect the progression of an entire community.

We are told that we are not to forget these events so as to remind us that we are to be a people who build up each other in Messiah and not break down:

Debarim/Deuteronomy 24:9 “Remember what יהוה your Elohim did to Miryam on the way when you came out of Mitsrayim.”

May we always learn to elevate each other as Mosheh exemplified to us, even when faced with opposition or adversity, and even when it comes from those very close to us.

Romiyim/Romans 15:2 “Let each one of us please his neighbour for his good, to build him up.”

Romiyim/Romans 14:9 “So, then, let us pursue the matters of peace and the matters for building up one another.”

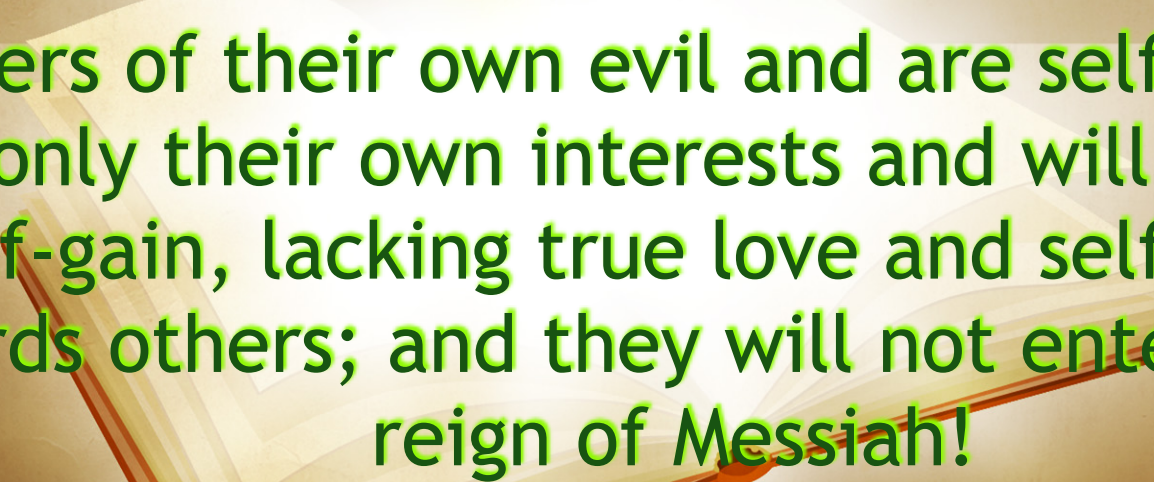
Eph'siyim/Ephesians 4:29 “Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.”

Tas'loniqim Aleph/1 Thessalonians 5:11 "Therefore encourage one another, and build up one another, as indeed you do."

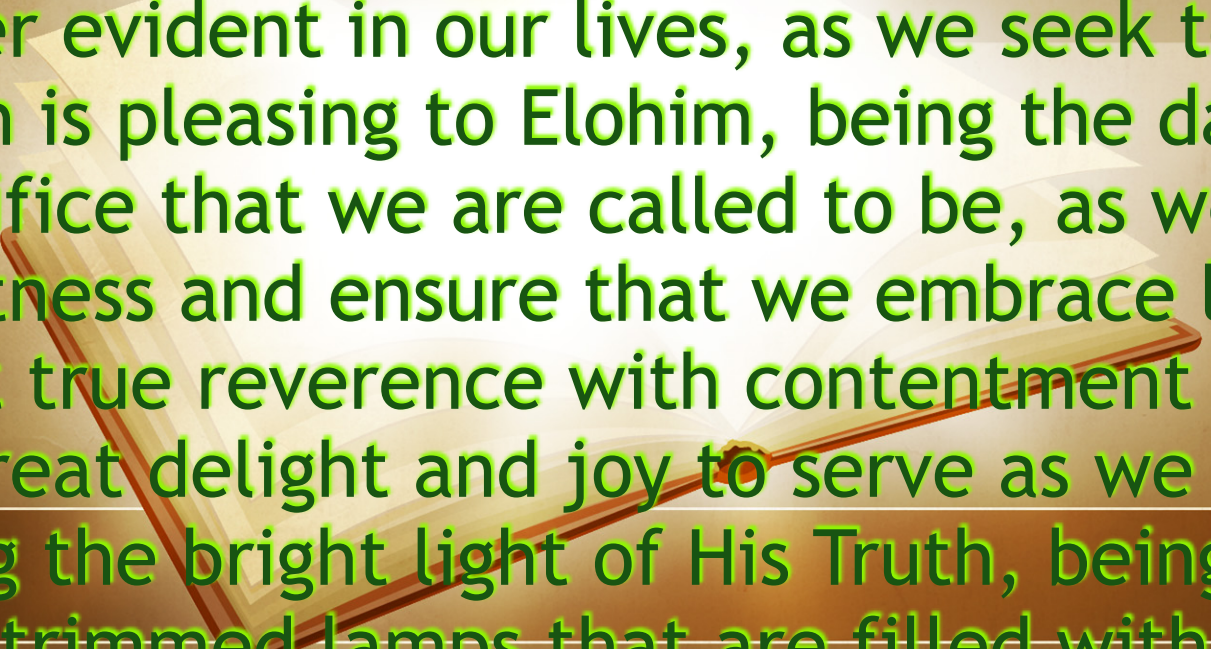
Another vital lesson we can learn from these events, where Miryam and Aharon spoke against Mosheh, is that we are to take care not to speak against those who have been appointed to leadership by Elohim, but rather should listen to them, for it would not be good for anyone who does not do so:

Ib'rim/Hebrews 13:7-8 “Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their behaviour and imitate their belief. 8 יהושע Messiah is the same yesterday, and today, and forever.”

Ib'rim/Hebrews 13:17 “Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”



In summary: Grumblers complain, speak against the established order and authority of Elohim; they do not listen to instruction and are proud boasters of their own evil and are selfish as they seek only their own interests and will use others for self-gain, lacking true love and selfless service towards others; and they will not enter in to the reign of Messiah!



This is a call for the Bride of Messiah to listen up and learn from the warnings that have been given to us, through Scripture, and make sure that all forms of grumbling, murmuring and complaining be no longer evident in our lives, as we seek to do that which is pleasing to Elohim, being the daily living sacrifice that we are called to be, as we pursue apartness and ensure that we embrace lives that reflect true reverence with contentment and find it a great delight and joy to serve as we should, burning the bright light of His Truth, being wise with trimmed lamps that are filled with oil!

The bottom line is this - there is no advantage for those who grumble and rebel against the Authority of Elohim!

