

Parasha 36: Beha'alotekha (When You Set Up) Bamidbar/Numbers 8:1-12:15

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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This week's parasha, like last week's, is full of a *'number of important experiences'* which Am Yisrael are about to go through. As we brought out before, much of last week's parasha is *'placed prior to this week in its timing'*. It, in fact, *'didn't happen in actual time'* till where we are now. So, let's remember our *'Hebraic concept'* of time:

Ein Mukdam O Me-Uchar B'Torah...
There is no 'before' and 'after' in Torah

TIME IN TORAH IS RELATIVE. The most important thing is we *'grasp the thoughts'* that YHWH wants us to *'see and understand'* now. We must remember the order in YHWH's *'process'* of bringing us to the *'understanding of His ways'*. First *'revelation, then understanding'*. This week, we are moving toward a *'most decisive turn of events'*, which will carry *'dire consequences'* for YHWH's nation. In light of this, we have the *'admonition'* given to us by Rav Sha'ul in his letter to the Corinthian assembly. It brings *'all of the Torah'* into a very *'present perspective'*.

"Now, these things happened to those ones as moftim (examples), but it was written for our admonition, to whom the Kitzei HaOlamim [End of The Ages] has come."
(1 Corinthians 10:11 OJB- definitions mine)

We are to *'learn from all the experiences'* that Yisrael of old went through as recorded in the Torah. **IT'S ALL THERE TO GIVE US WISDOM TO WALK AS THEY DID.** When they were *'obedient and victorious, as well as in their failures'*. All aspects of their *'experiences'* are there for us to *'learn from'*. They are *'recorded'* for us to *'internalize each lesson'*. It is especially important for those of us who are living at the *'close of this age'*. **MASHIACH IS COMING... AGAIN!** The *'final wrap'* of YHWH's *'redemptive purpose'* for this *'present age is about to be experienced by all of mankind'* present on this earth. It will be *'perilous times'* for all. Yet, those of us who have been given *'grace to see and take part in this final restoration of the Whole House of Yisrael'*, it holds an even more profound meaning.

All Yisrael, in the *'first generation'*, who came out of Mitzrayim/Egypt **DID NOT** pass through the *'preparation stages necessary in order to qualify to enter the Land of Promise'*. Almost an *'entire generation'* of the B'nei Sons/Children of Yisrael was lost **BECAUSE OF THEIR CHOICES**. Yehoshua/Joshua and Kaleb/Caleb were the only ones that made it through! I am afraid, that many in this *'latter day restoration'* are making some *'very perilous choices'* also. Beloved, we are **NOT** *'going to be qualified somewhere down the road'* in what we are experiencing. **WE ARE BEING QUALIFIED RIGHT NOW!** Just because we *'know and think we understand about the restoration of the Whole House of Yisrael'* is not enough. Just because we have been walking this way for two, five, ten years or more doesn't *'give us a guarantee'* that

we will make it into the 'final realization of YHWH's eternal purpose'. Listen to the words of YHWH spoken through the navi/prophet Yechezk'el/Ezekiel,

“As I live, saith Adonoi Hashem [Master YHWH], surely with a yad chazakah [mighty hand], and with an outstretched zero'a [arm], and with chemah (fury) poured out, will I rule over you;

And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a yad chazakah [mighty hand], and with an outstretched zero'a [arm], and with chemah (wrath) poured out.

And I will bring you into the MIDBAR [WILDERNESS] OF THE PEOPLES, and there will I execute judgment with you face to face.

Just as I judged avoteichem [your fathers] in the midbar [wilderness] of the Eretz Mitzrayim [Land of Egypt], so will I enter into judgment with you, saith Adonoi Hashem. [Master YHWH]

And I will cause you to pass under the shevet (rod), and I will bring you into the bond of the brit (covenant);

And I will PURGE OUT FROM AMONG YOU THE REBELS AND THE POSH'IM [TRANSGRESSORS] AGAINST ME; I will bring them forth out of the country where they sojourn as gerim [strangers], AND THEY SHALL NOT ENTER INTO ERETZ YISROEL [Land of Yisrael]; and ye shall know that I am Hashem [YHWH].” (Yechezk'el/Ezekiel 20:33-38 OJB-emphasis/definitions mine)

We must 'study the Torah' in order to 'learn the ways of YHWH'. The experiences of Yisrael of old are there for us. What we are about to see Yisrael do in our present Torah parasha, should be **PAID CLOSE ATTENTION TO**. It could make the difference between our being 'qualified to return home to The Land' or like so many in the Torah find that our 'greatest adversary' is NOT the devil. **IT IS YHWH HIMSELF!** He has 'set the rules'. He 'loves us and is patiently merciful', giving us time to work things out in our lives. But, like a True Shepherd, He **WILL NOT** let those infested with 'spirits of rebellion and evil intentions' go without His dealings. No matter 'how well hidden' they are beneath the thick coat of 'seeming righteousness'. He will expose them ****[cause us to 'pass under the rod']** for the 'sake of the rest of the flock'. The 'house of Yosef-Ephraim' is presently in the 'wilderness of the nations'. A 'physical place of spiritual import'. YHWH, by His HaRuach Hakodesh/His Spirit of Holiness, spoke to my heart a while ago: **REBELLION IS IN THE VERY DNA OF EPHRAIM!** We need a 'reverential awe of the deceitfulness of sin'. (Ivrim/Hebrews 3:13) We also need a 'reverential fear of the deceitfulness of our own heart'. (Yirmeyahu/Jeremiah 17:9) Only by **DAILY** picking up the 'execution stake' AND 'denying our soul-life' will we 'make it through to the fullness of our inheritance'. (Luke 9:23-24) **WE HAVE THE TORAH. WE HAVE YHWH AND HIS HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS. WE HAVE ALL THINGS THAT PERTAIN TO LIFE AND GODLINESS.** (Kefa Beit/11 Peter 1:3) May Abba YHWH be merciful to bring us through to the end, to the praise of the glory of His grace. Amein!

Understanding the Menorah

*“And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto Aharon and say unto him, when thou set up the Nerot (lamps), the seven Nerot (lamps) shall cast light in front of the Menorah.*

And Aharon did so; he set up the Nerot (lamps) thereof to give light in front of the Menorah, as Hashem [YHWH] commanded Moshe.

And the Menorah was made thus of hammered zahav [gold], from its base unto its flower was it hammered out; according unto the mar'eh (pattern) which HaShem [YHWH] had shown Moshe, so he made the Menorah.” (Bamidbar/Numbers 8:1-4 OJB- definitions mine)

We have already looked at the 'Menorah' in our Torah parasha from the sefer/book of Shemot/Exodus called 'Terumah'. So, what I would like to do here is go a little different way than just to 'examine the make-up of the Menorah'. We already know that the 'Menorah' is first, the most notable symbol of the nation of Yisrael today. Second, we have come to realize that the 'Menorah is a picture of our blessed Mashiach Yehoshua/Yeshua' Himself.

“Then again he spoke to them, saying, Ani Hu HaOhr HaOlam Haze [I am He the Light of the Present world]. The one following me will never walk in choshech [darkness], but will have the Ohr HaChayyim [the Light of the Life].” (Yochanon/John 8:1 OJB- definitions mine)

Every 'Jewish ear' that heard the Master's voice knew what He meant. Even as when He said that He was 'The Way, The Truth and The Life'. (Yochanon/John 14:6) They knew that He was 'making a reference to the three compartments of the holy Heikhal/Temple'. Rebbe Yeshua was stating, **HE WAS THE TEMPLE!** He was stating the same in the above. The 'Menorah' was known as 'The Light of the World'. Our Master was revealing that **HE IS THE MANIFESTATION OF THE MENORAH TO THIS WORLD!**

The title of our Torah parasha is, 'Beha'alotekha' which means: 'When You Set Up or Lift Up'. Our previous Torah parasha, 'Naso', has the same 'basic meaning'. Yet, here in our 'present parasha, the 'root word' contained in 'Beha'alotekha' is the word 'alah'. It means 'to go up, ascend'. It is the word from which we get 'aliyah meaning, to go up', but also 'to return'. It is used in calling those who are to 'come up and read the Torah parasha on the weekly Shabbat celebration' in congregations all over the world. It too is the word used by Brother Yehudah/Judah for their 'return to The Land of Yisrael' to live from the Diaspora/Exile among the nations. For those of us who are of the 'scattered, outcast house of Yosef-Ephraim', it is YHWH's promise to us in the TaNaKh/Hebrew Scriptures of the day when we will also **RETURN TO THE LAND!**

What is it that we are being 'instructed to lift up' here in our Torah parasha? **IT IS THE MASHIACH! HE IS THE MENORAH.** His 'placement in the Mishkan/Tabernacle', and later the 'Heikhal/Temple' is very interesting. In fact, the wording is quite peculiar.

The Placement Of The Menorah

“And Aharon did so; he set up the Nerot (lamps) thereof to give light IN FRONT OF THE MENORAH, as Hashem [YHWH] commanded Moshe.” (Bamidbar/Numbers 8:3 OJB- emphasis/definitions mine)

Notice, in the above verse, the 'emphasized portion'. The 'light' was set in such a way that it was to shine **IN FRONT OF THE MENORAH.** Each of the 'six lamps' had their wicks 'turned inward toward the center lamp'. This 'center lamp' is known as the 'shemash or servant'. It is this 'middle lamp' that is used to 'light the other lamps' on the stand. It is the picture of YHWH's 'Abed/Servant'... **THE MASHIACH!**

Now, there was no *'natural light'* within the *'middle compartment'* known as *'The Holy Place'*. The Menorah *'provided the light'* there. As the lamps burned, the light would fill that room. They were *'turned in toward the shemash/servant lamp'*. As a result, *'all their light was cast in its direction'*. It made the light of the lamps *'appear echad/one'*. The Menorah, which was *'set up on the south side'* of the Mishkan/Tabernacle in the *'Holy Place'*, caused its *'light to shine'* over on the *'Table of Shewbread'* on the north side. This *'bread'* is known as the *'L'chem Paniym... Bread of the Presence'* or more literally... *'Bread of the Face'*. This bread was *'the twelve loaves that were placed on the table'*, representing the *'twelve tribes of Yisrael'*. Am Yisrael was to be *'set apart as distinct from all other nations'* because they bore the *'Presence, literally, the Face of their Elohim/Mighty One'* in their midst. Yet, even in this, we must ask: **IS THE LIGHT THE REAL REASON FOR THE MENORAH BEING PLACED IN THE HOLY PLACE?**

The Menorah And The Eyes Of YHWH

To answer the above question, we will need to go to our HafTarah portion in the *'Nevi'im/Prophets'* of the TaNaKh/Hebrew Scriptures and look.

"Hear now, O Yehoshua the Kohen HaGadol [Joshua the High Priest], thou, and thy fellows that sit before thee, for they are Anshei Mofet (men of portent); for, hinei [behold], I will bring forth Avdi Tzemach [My Servant, the Branch i.e., Moshiach Ben Dovid Yehoshua; Moshiach the new "Joshua" Isa 49:8].

For hinei [behold] the even (stone) that I have set before Yehoshua [Joshua]; upon one even (stone) shall be shivah einayim (SEVEN EYES); hineni [behold], I will engrave the inscription thereof, saith Hashem Tzva'os [YHWH of Hosts], and I will remove the avon (iniquity, guilt) of that land in Yom Echad [One Day].

In Yom HaHu [In that Day], saith Hashem Tzva'os [YHWH of Hosts], shall ye invite every man his neighbor under the vine and under the fig tree." (Zecharyah/Zechariah 3:8-10 OJB-emphasis/definitions mine)

YHWH says through the navi/prophet Zecharyah/Zechariah, that He is *'going to bring forth His Avdi Tzemach/My Servant the Branch'*. This is a *'Messianic metaphor'* of the coming of the Mashiach. It is a *'recognized reference among the Sages of Yisrael'*, that this **BRANCH** is the promised **MASHIACH!** We are further told, this *'Branch'* is likened to a **STONE** and that this **STONE HAS SEVEN EYES!** Now, with this in mind, it is interesting to note the *'construction of the Menorah'*. In Shemot/Exodus chapter twenty-five we are told,



"And thou shalt make a Menorah of zahav tahor [pure gold]; hammered out shall the Menorah be made; its base, its shaft, and its cups, its knobs, and its blossoms, shall be of the same.

And six branches shall come out of the sides of it; three branches of the menorah out of the one side, and three branches of the menorah out of the other side;

Three cups engraved with almonds on the one branch, a knob and a flower; and three cups made like almonds in the other branch, with a knob and a flower; so for the six branches that come out of the Menorah.

And on the Menorah, shall be four cups engraved like almonds, its knobs and its flowers.

And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the Menorah.

Their knobs and their branches shall be of the same; all of it shall be one hammered out work of zahav tahor [pure gold].” (Shemot/Exodus 25:31-36 OJB- emphasis/ definitions mine)

***Click link below to see illustration of the Mishkan/Tabernacle...*

Mishkan/Tabernacle Diagram

We are not going in-depth on this, but I wanted to draw your attention to the ‘cups’ at the top of each branch. I emphasized the word ‘almond’ because that is what these ‘cups are shaped like’. The word for ‘almond’ in Hebrew is ‘shaked/shaw-keid’- (דקש- dalet-quf-shin- read right to left). In Yirmeyahu/Jeremiah 1:12, YHWH makes a ‘small play on this word’ ****[by switching the ‘vowels’, you create another word in Hebrew]** the verb ‘watching, which is shoked/show-keid’. Both words come from the same ‘Hebrew root’.

“Then the LORD [YHWH] said to me, “You have seen well, for I am watching over My word to perform it.” (Yirmeyahu/Jeremiah 1:12 NASB- New American Standard Bible-emphasis/ definitions mine)

So, if you look at the ‘almond shaped cups’ at the top of each branch, they resemble ‘eyes’. On the entire Menorah there are a ‘total of twenty-two (22) almonds’. ****[There are twenty-two (22) letters in the Hebrew AlefBet proper]** The ‘seven almond shaped cups on top of the branches’ have eyes’ that seem to be open. These ‘seven eyes’ also answer to the ‘seven spirits’ of YHWH spoken of in ‘Hitgalut/Revelation 4:5 and identified in Yeshayahu/Isaiah 11:2’. ****[YHWH manifests Himself through His HaRuach HaKodesh/The Spirit of His Holiness as the ‘ruach of wisdom and understanding, the ruach of counsel and strength, and the ruach of knowledge and fear of YHWH’]**

With this in mind, just imagine what it must have been like to be in the ‘Holy Place within the Mishkan/Tabernacle’. Aharon, having ‘entered through the first curtain into that second compartment’, would have ‘stepped forward’ until he was standing ‘right in front of the Golden Altar of Incense’. Directly in front of him would be the ‘second curtain’. This was the ‘last curtain’ that separated the ‘Holy Place’ from the ‘third innermost compartment... the Most Holy Place’. Aharon, would then drop the ‘incense on the fiery coals on the Golden Altar’. A ‘plume of smoke’ would arise and begin to make its way ‘over the second curtain into the Most Holy Place’. Now, if you were there, like Aharon, and ‘turned to look back’, do you know what you would see? As the ‘smoke from the incense’ rose up from the ‘Golden Altar’ and began to ‘fill the compartment’, there to your left in the smoky haze, you would see what would ‘appear’ to be **SEVEN FIERY EYES!** The ‘almond shaped cups atop each branch of the Menorah’ having the **APPEARANCE OF EYES!** They are there... **WATCHING OVER** the ‘Table of Shewbread’. **YHWH IS WATCHING OVER HIS NATION... YISRAEL!** The ‘light of His Presence’ enlightens the middle court of the Mishkan/Tabernacle. This is why the ‘twelve loaves of Shewbread’ are called, the ‘Bread of His Presence’. He is ‘watching over it’. **THE BREAD IS US... YISRAEL! HE IS WATCHING OVER US TO PERFORM ALL THE PROMISES HE HAS SPOKEN CONCERNING OUR RESTORATION, RE-GATHERING AND RETURN. HE IS BRINGING US BACK TO THE LAND AS ONE NATION, JUST AS HE PROMISED!**

The Dedication Of The Levi'im

Now, we come to the *'dedication of the Levi'im'*. As we have already discussed, the *'Tribe of Levi'* was given the privilege of *'taking the place of the bechorot/firstborn of Yisrael'* because of their *'faithfulness'* during the incident of the *'Golden Calf'*. The bechorot/firstborn sons were originally intended to be the *'priests of YHWH'*. Instead, it *'became the blessing YHWH gave to the Tribe of Levi'*, specifically, to the *'sons of Aharon'*. All the Levi'im, are being *'prepared to assume their place and service'*. ****[Again, we must remember to make the *'distinction between Levi'im and kohenim'*. All the sons of Levi were *'set apart'* by YHWH to serve when it came to the Mishkan/Tabernacle. Yet ONLY the *'sons of Aharon'*, Levi's grandson, were to be *'kohenim/priests'*. The three actual sons of Levi were Gershon, Kohath and Merari. They were given the responsibility of *'helping the kohenim/priests, sons of Aharon'*, prepare the korban/offerings to be given on the Mizbe'ach/the Bronze Altar. They were also given the responsibility of breaking down/setting up the Mishkan/Tabernacle when the camp moved as YHWH spoke. Yet, ONLY the *'kohenim/priests'*, the sons of Aharon, could minister inside the Mishkan/Tabernacle]**

YHWH commanded Moshe to *'carry out this dedication'* by:

- 1) Having the Levi'im *'sprinkled with the water of purification'*. (This was ***'Mayim Kodesh/Water of Holiness'***, mixed with the ashes of a red heifer)
- 2) Then, the Levi'im were to be *'immersed in Mayim Chayyim/Living Waters'* (a mikvah/pool of ***'flowing water'***) - all of this (1&2) to *'cleanse them from possibly having touched'* something designated as *'unclean'*, defiling them from the *'realm of death'*.
- 3) The Levi'im were then to have the *'hair on their bodies shaved'*. ****[This was in a sense of returning to the purity of a *'newborn'*- a picture of being *'born again'*- a new beginning]**
- 4) Next, *'all the Levi'im'* were to have the hands of the *'Banim/Sons of Yisrael'* laid upon them. This is what is called *'sh'mikhah'*, (***sh'mee-kah***) in Hebrew. It is a *'process of spiritual transference'*. In this case, the role of the *'firstborn'*, who were to have been the *'ones to serve at the Mishkan/Tabernacle'*, is now being *'transferred to the Levi'im and kohenim/priests/the sons of Aharon'*, Levi's grandson.
- 5) Then came a *'very peculiar part'* of the ceremony. All the Levi'im were to be *'lifted up'* by Aharon as a *'tenufah or wave offering'* unto YHWH. Keep in mind, that there were **22,000 LEVI'IM TO BE OFFERED THIS WAY!** Aharon must have had an *'influx of supernatural strength'* to fulfill this instruction!
- 6) Finally, the Levi'im *'laid their hands upon the korbanot/offerings'* of the two bulls. Aharon and his sons, then *'offered the bulls'* before YHWH. One as a *'Chata'at/Sin korban'* and the other as a *'olah/whole burnt offering'* to be a *'kapporah/atonement/covering'* korban/offering for the *'dedication of the Levi'im'*.

After the *'dedication'*, the *'Levi'im were allowed to do the service of the Mishkan/Tabernacle'*. This was *'assisting Aharon and his sons, the *'kohenim/priests'**, in the daily preparation of the animal and grain korbanot/offerings. The Levi'im were *'appointed'* at the age of 25 as *'interns in-training'*. Then, between the ages of 30-50 they began their *'full service'*. When a Levite reached age 50, he was *'no longer to serve'*. Instead, they continued to *'consult and encourage'* the other Levi'im in their service.

The Institution Of The Second Pesach (Pesach Sheini)

Now, in this section, YHWH is 'giving instructions' through Moshe, on Yisrael's 'celebrating the Mo'ed/Appointed Time of Pesach/Passover'. This 'Mo'ed/Appointed Time' was to be on the 'fourteenth day of the first Hebrew month of the year', which is the 'month Aviv'. They were to have this 'celebration' according to the 'instructions' they had been given. But then something happened.

*“And there were certain men, who were teme'im [unclean] by the nefesh (dead body) of an adam [a man], that they could not observe the Pesach on that day; and they came before Moshe and before Aharon on that day;
And those men said unto him, We are teme'im (unclean) by the nefesh [soul-life] of a man; but why should we be kept back, that we may not offer a korban Hashem [YHWH] in its appointed season among the Bnei Yisroel [Sons of Yisrael]
And Moshe said unto them, Stand still, and I will hear what Hashem [YHWH] will command concerning you.” (Bamidbar/Numbers 9:6-8 OJB- definitions mine)*

There were some men who had been made 'tamei/unclean' due to having 'touched a dead body'. In the 'Jewish Traditional Writings/The Talmud' it is said that these were the men who had been tasked with 'carrying the bones of Yosef back to The Land'. Other speculation is, it may have been 'Mishael and Eltzaphan', sons of Aaron's uncle Uzziel. They were called by Moshe to remove the bodies of Nadab and Abihu, after they died in the Mishkan/Tabernacle in the judgement of offering 'strange fire'. Whichever case it was, those involved were nonetheless 'defiled by having touched a dead body'. Regardless, these men 'desired to celebrate' this Mo'ed/Appointed Time. **IT MATTERED TO THEM!** So much so, they 'approached Moshe to inquire about the situation'. We all might 'take a lesson from the passion of these men'. The word in Hebrew for 'passion or intention' is... *kavanah*.

Now notice, Moshe, though he 'held such an important place' among the people of Yisrael, **DID NOT** 'act presumptuously'. YHWH had given **NO INSTRUCTION** about a matter like they were facing. So, Moshe told them he would go and ask YHWH what should be done. This is what YHWH said in return,

*“And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto the Bnei Yisroel [Sons of Yisrael], saying, If any man of you or of your descendants shall be tamei [unclean] by reason of a dead body, or be in a journey afar off, yet he shall observe the Pesach [Passover] unto Hashem [YHWH].
The fourteenth day of the second month [Iyyar] at twilight they shall observe it, and eat it with matzot [unleavened bread] and merorim (bitter herbs).
They shall leave none of it unto boker [morning], nor break any bone of it; according to all the chukkat [ordinance] of the Pesach [Passover] they shall observe it.” (Bamidbar/Numbers 9:9-12 OJB- definitions mine)*

The 'instructions' were given. Those who were 'unable to celebrate' the Pesach/Passover at its 'appointed time', were given a 'second date' to celebrate. (**Pesach Sheini/Second Pesach**) It was to be exactly 'one month later', on the 'fourteenth of the next Hebrew month of Iyyar'. However, this exception was 'specific' and **NOT TO BE TAKEN** as an excuse **NOT TO CELEBRATE** the Pesach/Passover at its 'appointed time'. Those who were neglectful or rebellious were to be

'punished by being cut off' from Yisrael. This meant, they were to be *'removed from the encampment'*. It could also mean the possibility that their life would be *'cut short'* by premature death. Regardless, we may all learn something from this today. **YHWH LOOKS AT THE HEART**. He wants to know that we have *'kavanah/desire to walk before Him in obedience to His Torah instructions'*. He will *'respond in His mercies'*, like He did with these men who had *'kavanah/desire'* to celebrate YHWH's Pesach/Passover as He prescribed. **HEART FELT KAVANAH/PASSION ALWAYS MOVES THE HEART OF YHWH.**

The Secret Of Walking In The Ruach/Spirit

In our next section, *'we learn something very profound'* about following YHWH's leading. YHWH set the *'cloud of His Presence over the Mishkan/Tabernacle'* after it had been set up. When the cloud *'moved, Yisrael broke camp and followed'*. When the cloud *'remained'*, they did the same. No matter *'how long the cloud remained'* in any given place, so did Yisrael. When it *'moved'*, they moved too. Beloved, this is a *'perfect example'* of what it means to be *'led by the ruach/reborn human spirit'* (**Romans 8:14**) in our lives today. It is true, today we can't *'see with our eyes the movement of the cloud'* of YHWH's Presence. However, we do have another *'set of faculties'* within our *'reborn human spirit'* that are just as real. There is a *'secret'* to utilizing these faculties of our *'inner man'*. It is given to us here in our present set of Scriptures.

In most *'translations'* you have these words in verses 18, 20 and 23. It says, ***'At the command of the Lord...'***, then Yisrael would move. The word *'command'* is the Hebrew word *'peh'*. It means *'mouth'*. So, literally, the Hebrew is saying... *'at the mouth'* of YHWH Yisrael moved; and *'at His mouth'* they stopped and camped. What function does the *'mouth'* provide when it comes to communication? **IT SPEAKS!** In verse 23 we are told it was through Moshe that YHWH *'made known His mouth or His word'* to go or stay. Today, we have Someone **GREATER THAN MOSHE** with us, by whom YHWH will communicate. It is YHWH Himself by His HaRuach HaKodesh/The Spirit of His Holiness. He is *'speaking within our own reborn ruach/human spirit'*! How many times in the *'sefer/book of Hitgalut/Revelation'* do you have these words spoken: *'Let him who has an ear to hear, hear what the Ruach/Spirit is saying'*? It's not the *'two ears on the side of our natural head'* that is being spoken of. **NO! IT'S THE EARS OF OUR INNER MAN, OUR REBORN HUMAN SPIRIT.** Listen to the writer of Ivrim/Hebrews.

"But solid okhel [food] is for the mevugarim (mature ones, adults), THE ONES WHOSE KEILIM (FACULTIES) HAVE BEEN TRAINED BY PRACTICE for distinguishing both HaTov [The Good] and HaRah [The Evil]." (Ivrim/Hebrews 5:14 OJB- *emphasis/definitions mine*)

Beloved, we must **PRACTICE** using our **REBORN HUMAN RUACH/SPIRIT. WE MUST TRAIN OUR SPIRITUAL SENSES DAILY BY USING THEM.** Our *'inner man, our ruach/reborn human spirit, has eyes, ears, thoughts and feelings'*. ****[These are not the same as the *'physical organs'* of our bodies or *'emotions'* of our soul]** It is a whole *'set of other faculties'* designed by YHWH to *'help us navigate'* through our life and serve Him. We were created to be *'multi-dimensional'*. We can **IF** we *'practice using our ruach/spirit'*. The best way to begin is by putting what YHWH has *'already said into our mind and heart'*. The more we *'meditate'* on His **WRITTEN WORD**, the more *'accustom'* we will become to His **PRESENT TENSE PROCEEDING WORD** when it comes to our *'ruach/spirit'*.

M'lekh/King David said,

“Thy word have I hid in mine heart, that I might not sin against thee.” (Tehillim/Psalms 119:11 KJV- King James Version)

The ‘book of Mishle/Proverbs’ says of the ability of YHWH’s Word in our heart,

***“My son, keep thy father’s commandment, and forsake not the law [torah] of thy mother:
Bind them continually upon thine heart, and tie them about thy neck.
When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou
awakest, it [the commandment; the Torah... the Word] SHALL TALK WITH THEE.”
(Mishle/Proverbs 6:20-22 KJV- King James Version- emphasis/definitions mine)’***

YHWH’s ‘mouth’ is **IN YOUR REBORN HUMAN SPIRIT! YOU CAN HEAR HIM WHEN HE SPEAKS**. You just have to ‘practice’. Yisrael knew the cloud was moving when YHWH’s ‘mouth, His proceeding Word came forth’ through His servant Moshe. Today, we can ‘know when the cloud of YHWH’s Presence is moving or stopping’ also by His **MOUTH**. When He **SPEAKS** from ‘within our reborn human ruach/spirit’... by the ‘indwelling of His HaRuach HaKodesh/The Spirit of His Holiness’.

The Sounding Of The Silver Trumpets

Now, here in chapter ten, the ‘tribes of Yisrael’ are about to move out from Mt. Sinai. YHWH ‘gives instructions’ on the use of the ‘silver trumpets’. They were to be sounded ‘two at a time to gather the people’ for assembly. If only ‘one was sounded’, then it was a call ‘just for the leaders’ to come. The ‘soundings of the silver trumpets’ had different meanings. The ‘tekia’ sound was a ‘long blast’. This was the sound used when ‘calling an assembly’, either of the ‘people or the leaders’. A ‘teruah’ was the sounding of at least ‘nine quick blasts’. It was used when YHWH began to ‘move the cloud of His Presence’ so Yisrael would break camp and follow.

In ‘times of war’, the silver trumpets were sounded for a ‘special reason’. It was to be as a ‘remembrance/memorial’ before YHWH, and for ‘Yisrael’s deliverance from their enemies’. The rabbis also say that when ‘disaster strikes a community, family or person’, that the silver trumpets should be ‘sounded for YHWH’s deliverance’.

“And if ye go into milchamah (battle) in your land against the enemy that oppresseth you, then ye shall sound a blast on the tzotzerot [silver trumpets]; and ye shall be remembered before Hashem Eloheichem [YHWH your Mighty One], and ye shall be saved from your enemies.” (Bamidbar/Numbers 10:9 OJB- definitions mine)

According to our Torah parasha here, this is the point where YHWH began to ‘cause the Anan/Cloud to begin to move’. It was the twentieth day, of the second month, of the second year. **(Bamidbar/Numbers 10:11)** Yisrael ‘moves out into the midbar/wilderness’ from Mt. Sinai and ‘sets up camp’ at Paran. Now, keep this in mind. Paran was the place that ‘Yishma’el’, Abraham’s son by Hagar, had gone to live. **(B’resheet/Genesis 21:20-21)** It bordered the Negev desert in Cana’an and the land of Edom. **THIS IS HOW CLOSE YISRAEL WAS TO THE LAND OF PROMISE!** This understanding will have a ‘profound impact’ in just a short time ahead in our forthcoming Torah portions.

Chobab/Hobab Moshe's Father-in-law?

*“And Moshe said unto Chovav ben Reuel the Midyani [**the Midianite**], Moshe's khoten (father-in-law), We are traveling unto the place of which Hashem [YHWH] said, I will give it you: Come thou with us, and we will do thee good; for Hashem [YHWH] hath promised to you [**good**] concerning Yisroel.” (Bamidbar/Numbers 10:29 OJB- **definitions mine**)*

I would like to take a moment to comment briefly on this section. We are not going to spend much time on this, because we need to move on to the rest of our parasha. However, since it is here, I will make a few comments.

It seems, that 'Chobab/Hobab', who is 'identified' here as being the 'son of Reu'el', and as Moshe's father-in-law (**Reu'el is also referred to as Yitro/Jethro, which is also a 'royal title'**), is about to leave and return back to Midian. We don't have much of a story line of 'Chobab/Hobab' and there is 'some confusion' among Jewish, as well as Christian commentators, as to his 'identity'. First, Chobab/Hobab is 'clearly identified' here in our parasha as the 'son of Reu'el'. This, in turn, would make him Moshe's 'brother-in-law'. Yet, in the book of Shoftim/Judges, 'Chobab/Hobab' is said to be Moshe's 'father-in-law'? How can that be?

I believe the 'simple explanation' is that the word 'khoten' in Hebrew, which is 'translated' as 'father-in-law', is a rather 'ambiguous word'. It, in fact, has no 'definite meaning' in Hebrew as to being precisely that of 'father-in-law' alone. It literally means, 'one related by marriage'. Therefore, it could mean 'any type of male in-law'. (**eg. brother-in-law, father-in-law...etc.**) Therefore, the reference in Shoftim/Judges 4:11, which refers to 'Chobab/Hobab' as Moshe's 'father-in-law', is most likely an 'error in translation'. It should 'more accurately be translated' as, 'brother-in-law' as it appears in our parasha.

Along the same lines, when 'Yitro/Jethro' is introduced to us in Shemot/Exodus 2:18 he is called 'Reu'el'. The name means 'Friend of God/The Mighty One'. However, in Shemot/Exodus 3:1 he is introduced as 'Yithro/Jethro'. The name means, 'his abundance'. Yet, it can also mean, 'his Excellency'. In this same verse, 'Yithro/Jethro' is also said to be the 'priest of Midian'. The reason this is important is, in the 'culture of that day' many times Arabic rulers were both 'kings and priests'. In that light, Moshe's 'father-in-law', as a 'ruler in Midian', could very well have been both a 'king and priest'. So, his 'actual name' would be 'Reu'el'. Yithro/Jethro would be his 'title... his Excellency'. So, if this is true, then in the verse from Shoftim/Judges, it makes more sense for 'Chobab/Hobab' to be Moshe's 'brother-in-law'. Why? Because as we are about to see, if 'Chobab/Hobab' were Moshe's 'father-in-law' and he was indeed also 'Yithro/Jethro, the priest of Midian', then the possibility of his being able to 'remain with Moshe and Am Yisrael' was very slim. The duties of being both 'king and priest' would have made it difficult, if not impossible, to leave that responsibility.

Secondly, we are not told the 'outcome of Moshe and Chobab's/Hobab's decision' about his staying with Am Yisrael. It appears that 'Chobab/Hobab is intent on leaving', but Moshe very clearly is 'urging him to go' with Yisrael into Canaan. We do have a 'clue' as to what may have happened from the reference spoken above in the 'sefer/book' of Shoftim/Judges. The 'Kenites' were a people of the 'Land of Canaan'. Chobab/Hobab seems to have a 'familial connection' with them. The fact that the 'Kenites' are spoken of as 'descendants of Chobab/Hobab', I believe, gives us 'pretty good evidence' to believe that due to Moshe's persistence, 'Chobab/Hobab' **DID**

COME WITH YISRAEL into Cana'an. It seems he went there, had a family, and his descendants *'continued to live there'*.

This should not be something we spend much time arguing over at all. I simply wanted to *'offer this thought'*, since Chobab/Hobab is referenced in our parasha. What I have alluded to here is simply a *'plausible explanation'* for what some point to as an *'instance'* where Scripture, supposedly, contradicts Scripture. This as we know, according to the *'laws of biblical hermeneutics'* ****[the rules by which written works are interpreted] IS NOT** a possibility. Let's move on.

Further Insights Into Bamidbar/Numbers 10:35-36

“And it came to pass, when the Aron [the Ark] set out, that Moshe said, Rise up, Hashem [YHWH], and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, Hashem [YHWH], unto the countless thousands of Yisroel.” (Bamidbar/Numbers 35-36 OJB- definitions mine)

The above two verses are *'very important'* for numerous reasons. As we learned in last week's parasha, many of the *'Sages of Yisrael see these verses as an entire sefer/book in themselves'*! Some have even said that the *'sefer/book of Bamidbar/Numbers'* should be viewed as *'two or even three books'* within itself. One *'very important clue is how these two verses'* appear in the Torah scroll. They have a *'definite peculiar marking'*. The reason for this being instituted by YHWH is to let us know that *'something important'* is being referenced for our understanding.

In the Torah scroll, as we have seen, each of the verses are *'bookended'* by an *'inverted'* Hebrew letter *'nun'*. ****[This is how the 'nun' would normally look.] However, in chapter 10:35 at the 'beginning of the verse and at the end' of vs. 36, it is turned opposite. [The 'inverted nun' is known as a 'nun hafuchah' in Hebrew grammar]** In last week's parasha, we saw the *'positive aspects of this anomaly'*. However, there is also certain *'negative aspects'* that are being implied.

Am Yisrael is beginning a *'downward spiral'* in their walk toward the Land of Promise. It *'begins'* in chapter eleven and *'culminates'* in chapter fourteen. This is when *'ten of the twelve leaders'* return from having reconned The Land. They brought back an *'evil report'*. If they had been *'obedient, believed and spoken'* according to YHWH's promise, then **IMMEDIATELY** following these two verses, Yisrael could have *'gone into The Land'*! They would have begun to *'possess their inheritance'*. Instead, YHWH *'used their own words of doubt and unbelief as a judgment against them'*. They **SAID** they **COULD NOT** go into The Land. So, as a result, they **WOULD NOT!** Thus, begins the terrible, tragic events in chapter eleven of the demise of almost the entire first generation of Yisrael!

Beloved, earlier I said to remember how close Am Yisrael was to The Land here in our parasha. They were *'adjacent to the Negev desert'* where they were encamped in the midbar/wilderness of Paran. Only a *'short distance more'* and they would have *'crossed over the Yarden/Jordan river'*. They could have *'begun their realization of possessing their inheritance'*. Sadly, these *'two verses'* with their *'inverted nuns'*, are **SIGNS** of *'impending failure and judgment'*. How close are we in these *'days of restoration'* to entering afresh into our inheritance? How necessary is it for us *'to remain focused and not be pulled off course'* either by *'doubt and unbelief'* or the *'wiles of the enemy'*? Hasatan (**may his memory be blotted out forever**) is always seeking to *'subtly cause us*

to miss the mark of YHWH's glorious victory' for His Whole House. Let us 'remember these two verses' and their 'inverted nuns'. They are a **SIGN** to do 'all that is in our power' to remain 'faithful and obedient' to the leading of YHWH and His HaRuach HaKodesh/The Spirit of His Holiness.

Am Yisrael Angers YHWH

“And when the people complained, it displeased Hashem [YHWH]; Hashem [YHWH] heard it; His anger was kindled; and the Eish Hashem [the Fire of YHWH] burned among them, and consumed them that were at the edge of the machaneh [camp].

And the people cried unto Moshe; and when Moshe davened [prayed] unto Hashem [YHWH], the eish [fire] was quenched.

He called shem hamakom [the name of the place] Taverah because the Eish Hashem [Fire of YHWH] burned among them.” (Bamidbar/Numbers 11:1-3 OJB- definitions mine)

Am Yisrael had only just set out on their way into the midbar/wilderness to journey toward the 'Land of Promise'. They were only 'three days journey' from Mt. Sinai when the 'cloud stopped'. It was the 'signal' from YHWH, it was 'time to rest'. **THEN... IT STARTED.** The people 'began to complain'. Only, it was not just the 'normal sense of dislike about the conditions and being tired'. It went further than that. The Hebrew word used is the verb, 'anan'. It means, 'to be sorrowful, to complain', but further... 'to mourn'. The 'full implication' of the word is, 'to do so with scorn'. In other words, they were 'blaming' YHWH for what they were experiencing!

This 'ungrateful attitude' caused a couple of very 'intense reactions' from YHWH. The first indication of this is found in the Hebrew of the phrase, 'it displeased YHWH'. It actually reads, 'it was **EVIL** in His ears'. Again, the 'implication is Yisrael's ungratefulness' released within their 'scornful complaining words' was, in reality, a 'manifestation of evil'. Why was it evil? Because, again 'in the Hebrew', the connotation of the word 'ra hara' is transliterated as 'displeased' in most Bible translations. However, it actually means, 'the sound of their words was painful' to YHWH! **LET THAT SINK IN!** When we begin to 'react', because our 'situation or circumstances' don't go just as we planned, there is a 'temptation' to succumb to 'gripping and complaining'. However, our 'attitude' not only 'affects us'. It causes **PAIN TO YHWH!** Why? Because, we are literally **ACCUSING HIM OF BEING EVIL INTENTIONED TOWARD US!**

Secondly, after the people began to 'complain and scorn' YHWH, it caused His anger to be kindled. Again, the Hebrew gives a much more 'intense understanding' of what YHWH was feeling. While the Hebrew word 'af', as a 'verb', does mean 'to be angry', as a 'noun' it can also mean 'nose or nostril'. So, here's the picture. I don't know if you have ever had the experience of cooking over a grill and have the wind suddenly change direction. The smoke from the coals abruptly blows into your face and results in quite a moment of discomfort. The smoke gets in your eyes causing them to water. You take a whiff of the hot smoky air and it makes you cough. It takes a moment or two to recover. Well, that's the picture here. It wasn't just that YHWH was angry without reason at what Am Yisrael had done. The 'smell of their words rose up' into His nostrils and caused Him a 'great deal of discomfort'! Thus, His response, in turn, was quite intense.

The 'fire of YHWH' erupted in judgment and consumed many in the camp. The people cried out for Moshe to pray for them. He did and the fire was stopped. He named that place 'Taverah' (**Tah-vey-rah**) which means, 'Burning'.

Now, there is an apparent further problem. There 'seems to be' a discrepancy in just where this 'fire' actually broke out. Most 'English translations' say it was 'to the uttermost parts or the outskirts' of the camp. So, in that case, it was as though it was only there 'in that vicinity' that the fire erupted. Even the OJB says, 'at the edge of the machaneh/camp'. However, the word for 'where the fire broke out' is the Hebrew word, 'kutseh' (**koot-say**). While it may mean 'end, border, extremity or outskirt'; it may also mean 'whole, as into the whole extremity or whole outskirt'. It was not that the 'edge, border or extremity' was where the fire broke out alone. No, this was 'how far' the fire reached! In other words, **IT WAS EVERYWHERE!** It was 'Moshe's intercession' that brought YHWH's 'mercies to bear'. His 'intercession' caused the 'fire to die down', so that the **WHOLE CAMP** was not consumed.

Who Were The Rabble Who Continued To Incite Am Yisrael?

*“And the rabble that was among them fell a-lusting; and the Bnei Yisroel [Sons of Yisrael] also wept again, and said, If only we had basar [flesh/meat] to eat!
We remember the fish, which we did eat in Mitzrayim [Egypt] at no cost; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;
But now our nefesh [soul-life] is dried up; there is nothing at all, besides this manna, before our eyes.” (Bamidbar/Numbers 11:4-6 OJB- definitions mine)*

Am Yisrael has barely gotten out of one situation, when we find them forging their way into another. We are told it was 'the rabble' that was 'egging them on'. Now, at first glance, you might suppose this 'rabble' to be the 'mixed multitude' that escaped with Am Yisrael when they originally left Mitzrayim/Egypt. (**Shemot/Exodus 12:38**) However, the Hebrew phrase for 'mixed multitude is *erev rav* meaning, mixed or mingled multitude'. This 'rabble' is further identified here in this section of our parasha as, '*pesuf* meaning rabble, malcontents, rebellious'. In the 'Hebrew', the word has the 'connotation that they desired to inflict their attitude on those around them'. Which they seemingly were quite good at doing. So, I believe the Torah is showing us this 'rabble' was indeed 'another subset of malcontents' within Yisrael at the time. It was not enough for them alone to be malcontent. The 'spirit of rebellion' driving them also sought to 'infect' others around them with that spirit too.

Am Yisrael had already been 'echoing the voice of this discontent'. All they could remember about Mitzrayim/Egypt was the 'free fish' they used to like to eat and the 'vegetables'. Of course, the 'bondage and suffering' they also endured was 'conveniently forgotten'. Now, all that was left was this 'manna'. What, no meat... just 'manna'? What was that anyway? This is the only place in the Torah where a description of the 'manna' is given.

*“Now the manna was like coriander seed, and its appearance like that of bdellium.”
(Bamidbar/Numbers 11:7 NASB- New American Standard Bible)*

The word 'manna' in Hebrew literally means... 'what is it'? Its 'appearance' was apparently not something easily identified. It wasn't like what they were used to eating back in Mitzrayim/Egypt.

We are simply told it was like *'coriander seed'* and it had the *'appearance of bdellium'*. Now, some have thought the latter to be some sort of mineral. It is not. In fact, it had the *'appearance of the color of a tree resin'* which was like that of a *'whitish pearl'*. Regardless, it apparently quickly lost its appeal.

Forget the fact that the *'manna'* was there for them and *'fresh every morning'*. It could be prepared in *'many ways including being baked'*. The rabbis say it was the *'attitude'* of those Yisraelites who gathered it that *'determined its taste'*! For those who gathered with *'thankful, joyful hearts it tasted sweet like honey'*! In Tehillim/Psalms 78:25 *'manna is called angels bread'*. But, for those who gathered with *'complaining and ungrateful attitudes, it tasted bland even bitter'*! These events were about to be responsible for the next *'bitter taste'* of discipline Am Yisrael was edging toward.

Both YHWH And Moshe Are Displeased With Am Yisrael

Moshe could *'hear the people of Yisrael'* all through the camp *'complaining'*, because they had no meat to eat. They *'despised the provision'* of YHWH for the *'manna'*. **YHWH HEARD IT** and He was *'greatly displeased'*. **MOSHE HEARD IT TOO**. He too was displeased. He *'cried out'* to YHWH in *'heartfelt desperation'*. The *'weight of responsibility'* of overseeing this people was almost *'too much to humanly bear'*. In response, YHWH answered him,

"Then יְהוָה [YHWH] said to Mosheh, "Gather to Me seventy men of the elders of Yisra'el, whom you know to be the elders of the people and officers over them. And bring them to the Tent of Meeting, and let them stand there with you.

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." (Bamidbar/Numbers 11:16-17 The Scriptures 1998- definitions mine)

YHWH tells Moshe first, that He is going to *'help him bear the load of dealing with the people'*. He *'instructs'* him to go and *'choose seventy men who were truly considered elders of the people'*. ****[YHWH's standard is a 'plurality of leadership', not a 'one man' responsibility]** Then, He would *'take of the anointing'* of His HaRuach HaKodesh/The Spirit of His Holiness which rested upon Moshe and *'distribute it upon those seventy elders'*. In turn, by this *'anointing, they would be equipped'* to help him *'bear the weight'* of dealing with the needs of Am Yisrael. YHWH, then told Moshe, *'speak a word of impending judgment'* to Yisrael.

"And say thou unto the people, set yourselves apart as kodesh [holy] against tomorrow, and ye shall eat basar [flesh/meat]; for ye have wept in the ears of Hashem [YHWH], saying, Who shall give us basar [flesh/meat] to eat? For it was well with us in Mitzrayim [Egypt]; therefore, Hashem [YHWH] will give you basar [flesh/meat], and ye shall eat.

Lo (not) ye shall eat one day, nor two days, nor five days, neither ten days, nor twenty days; But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that meastem (ye have rejected) Hashem [YHWH] Who is among you, and have wept before Him, saying, Why came we forth- out of Mitzrayim [Egypt]?" (Bamidbar/Numbers 11:18-20 OJB- definitions mine)

Sometimes, the way YHWH disciplines us is **BY GIVING US WHAT WE WANT!** When that happens, we *'get what we want'*, **BUT...** and that's a **BIG CONJUNCTION...** most times, it is **MORE** than we ever bargained for! YHWH would make sure that Yisrael got what it was **CRAVING**. However, when the meat came, it would not only be *'enough for a few days'*. **THEY**

WOULD EAT MEAT FOR A FULL MONTH. It would be more than enough, even until it was **VOMITED UP AND CAME OUT OF THEIR VERY NOSTRILS.** Am Yisrael would loathe meat before it was over.

YHWH Gives His HaRuach HaKodesh To The Seventy Elders

“And Hashem [YHWH] came down in an Anan [cloud], and spoke unto him, and took of the Ruach Hakodesh [Spirit of YHWH’s Holiness] that was upon him, and gave [Him] unto the seventy Zekenim [Elders]; and it came to pass, that, when the Ruach Hakodesh [Spirit of YHWH’s Holiness] rested upon them, they prophesied, but did not continue.

But there remained two of the anashim [men] in the machaneh [camp], the shem [name] of the one was Eldad, and the shem [name] of the other Medad: and the Ruach Hakodesh [Spirit of YHWH’s Holiness] rested upon them; and they were of them that were listed, but went not out unto the Ohel [Moed/Tent of Meeting]; and they prophesied in the machaneh [camp]. And there ran a young man, and told Moshe, and said, Eldad and Medad do prophesy in the machaneh [camp].

And Yehoshua Ben Nun, the mesharet [servant of] Moshe, one of his chosen young men, answered and said, Moshe adoni [Master], forbid them.

And Moshe said unto him, Are you jealous for my sake? IF ONLY KOL AM HASHEM [ALL THE PEOPLE OF YISRAEL] WERE NEVIIM [PROPHETS], and that Hashem [YHWH] would put His Ruach [Spirit] upon them [see Yoel 2:28 (3:1)]!”

(Bamidbar/Numbers 11:25-29 OJB- emphasis/definitions mine)

YHWH comes to Moshe and takes ‘some of the anointing’ of His HaRuach HaKodesh/The Spirit of His Holiness and places ‘a measure’ upon the seventy Elders. **IMMEDIATELY** there was a ‘supernatural reaction that manifested’. The seventy Elders **BEGAN TO PROPHECY!** The end of the verse says that afterward, ‘they (**the seventy**) prophesied’, **BUT DID NOT CONTINUE.** There are other ‘Biblical translations’, including the ‘Aramaic Targum Yonatan/Jonathan’ that makes the ‘latter phrase read quite differently’. From these it appears, the ‘seventy Elders’ did, in fact, **CONTINUE TO PROPHECY** after YHWH’s HaRuach HaKodesh/The Spirit of His Holiness initially came to ‘rest upon them’. The phrase in Hebrew that lends itself to this is, ‘ve’lo yasafu’. However, there is a ‘technical element within the Hebrew itself’ that fails to exactly convey ‘how this phrase should be understood’. Now, I am by no means a ‘Hebrew scholar’. I have through the years ‘come to understand’ a lot of the ‘intricacies of Hebrew idioms, words, phrases, how they are applied’ including the much-neglected element of understanding of Hebrew ‘grammatical principles’. Yet, with all of those ‘technical considerations’, sometimes one must still learn ‘where to draw the line’. In this instance, I must concede, that there are ‘ample ways in which both transliteration’s work’. I used to ‘hold to the latter idea’ that the seventy ‘continued to prophesy after the anointing came to rest upon them’... **INDEFINITELY.** But, after much ‘personal investigation and the realization’ that many other ‘Hebrew scholars’ both Jewish and Christian have ‘no clear view’ as to which understanding is best, I have acquiesced. I believe the ‘real point’ to be had is **NOT** ‘how long’ the event lasted, ‘once or continuous’, but rather just **THAT IT HAPPENED!** In a way, I think YHWH may have ‘allowed the manifestation’ of His HaRuach HaKodesh/The Spirit of His Holiness to happen for ‘Moshe himself’, as much as for the ‘seventy Elders, including Am Yisrael’.

You can understand how *'discouraged Moshe was due to the weightiness of having to bear'* with all Am Yisrael's disputes, questions, emotions... etc., day in and day out. The dialogue he had with YHWH earlier in **Bamidbar/Numbers 11:11-15** *'witnesses to that'*. He begs YHWH to kill him outright, if this is what he must face from this point forward! Moshe was *'simply at the end of himself'*... **DONE!** That's when YHWH told him, *'gather the seventy men'* who were considered elders from among all Am Yisrael. When Moshe had done so, then YHWH *'came down and took from him a measure of the anointing'* he had and placed this *'upon those 70 men'*. The result? They *'erupted in a divine manifestation'* of power! That event *'brought great comfort'* to Moshe. The *'weight he had borne alone'* was now *'being distributed'* among those seventy Elders. The *'manifestation of YHWH's anointing by the gift of prophesy was evidence'* that YHWH had *'equipped him and the leadership to fulfill their call'* to lead Am Yisrael forward. One of the results of the *'manifestation of the gift of prophesy is... comfort'*.

The word in Hebrew for *'prophesied is... naba'*. It means, *'to speak or sing by the power of divine inspiration'*. This *'prophesying'* was not in the *'sense of foretelling'*, but in the *'sense of forthtelling'*. The *'root'* of the word *'naba'* means, *'to flow to boil over'*. It is a *'picture'* of the *'manifestation of the gift being effortless'* through the one whom the prophesying is being done. It is **NOT SOMETHING WORKED UP** by *'mental or emotional effort'*. It is something **DONE TO THEM**, as YHWH, through His HaRuach HaKodesh/The Spirit of His Holiness, *'rests upon them and fills them'*. The *'overflow is a joyous expression in speech or song that gives glory'* to YHWH. Its effect is to *'exhort, edify and comfort'* those who are hearing the message. **(1 Corinthians 14:3)**

Eldad And Medad

Now, there were *'two other men'* in the camp who were among the leaders. One by the name of *'Eldad'* and the other by the name of *'Medad'*. These two men were heard to be *'prophesying'* also. Yet, they were not present with the seventy chosen by Moshe. We may wonder where these two guys came from, and why they were *'involved in the prophesying'* if they weren't among the Elders from the camp? Well, one possibility is found in the *'Jewish Traditional Writings'* of the Talmud. There we are told that it was Moshe's desire to have *'six men from each of the tribes'* to represent Am Yisrael as Elders. However, that would have made 72 men to assume the role as Elders. Moshe acquiesced to YHWH, allowing *'Eldad and Medad to be left over'* by drawing lots. As a result, they *'stayed in the camp'* while the others were taken by Moshe to be presented to YHWH at the Mishkan/Tabernacle.

If this is indeed true, then we can see the *'mercies of YHWH'*. It tells you something about the *'hearts of these two men'*. With all the *'grumbling and complaining'* going on in the camp already, it would have been easy enough to *'fall into that same dark spirit'*. Yet, these two men, apparently refrained from being *'drawn into the fray'*. The name *'Eldad'* means: *'Whom Elohim loves'*. The name *'Medad'* means: *'One who loves'*. I think we may have found the *'secret that kept these two men from being infected by the spirit of rebellion'* permeating the camp at present. YHWH honored their heart and humility. Though they were not allowed to go with the other men to be counted among the Elders, *'they remained humble'*. They **CHOSE** not to be *'embittered'* at apparently being passed over. Because they chose the **HIGH GROUND** when faced with a personal **LOW** situation, YHWH honored them. They could share in the *'same blessing'* the seventy received, though at the same time **NOT BEING** included physically with them!

One of the reasons that YHWH allowed this *'manifestation of His power'* through His HaRuach HaKodesh/The Spirit of His Holiness was a further *'act of His mercies'*. The people must have had a moment to pause as all this was happening. The *'present-preceding word of YHWH'* was resounding all around the camp. It would be interesting to know just what was being said, not only by Moshe, but by the seventy Elders of Yisrael including Eldad and Medad. It was more than likely a *'united call to make teshuvah/repentance and turn back to YHWH with all their heart'*. A *'seventy voice choir of prophetic utterance'* with the two added voices of Eldad and Medad as *'witness'*. There was a *'united call'* resounding to *'turn from the spirit of rebellion'* overrunning the camp, to a *'broken spirit and a broken and a contrite heart of humility'* to YHWH. **(Tehillim/Psalms 51:17)**

Now, a young man ran out of the camp where *'Eldad and Medad were busy prophesying'*, to tell Moshe what was going on. Yehoshua/Joshua heard it and urged Moshe to stop them. But here, you can get a *'fresh look into the meekness'* which YHWH had *'worked into'* this servant of His. This was Moshe's reply,

***"And Moshe said unto him, Are you jealous for my sake? If only kol Am Hashem [all the People of YHWH] were neviim [prophets], and that Hashem [YHWH] would put His Ruach [Spirit] upon them."* (Bamidbar/Numbers 11:29 OJB- definitions mine)**

The Judgment Begins

The latter verses of this chapter tell us of the *'judgment'* that fell upon Am Yisrael. Four times in the book of Shemot/Exodus YHWH tells Yisrael they are an *'Am Kesheh Oref/Stiff Necked, Stubborn People'*. **(Shemot/Exodus 32:9; 33:3, 5; and 34:9)** We can see this no clearer than right here before our eyes in our present portion. YHWH, in His mercies, has given Am Yisrael every opportunity to stop and turn before He releases the judgment. He has warned them, but their hearts are *'completely given over to their lust for meat'*. The *'manna'*, YHWH had so graciously provided meant nothing. So, now it begins.

YHWH *'caused a wind'* to begin to blow from the sea. Quail were driven by the wind and blown toward the camp of Yisrael. The birds began to fall all around the camp for a *'day's journey'* in every direction. The quail began to pile up until they were almost three feet deep! The people worked for almost two days to gather them! There was so much quail that the Yisraelites who *'gathered least'*, were said to have *'gathered ten homers'*. ****[This is not an 'omer' which is a smaller amount of dry measure. One 'homer' equals 6 'bushels']** So, that would mean the *'least amount gathered'* by each person would be **60 BUSHELS OF QUAIL!**

The excitement of what was gathered was short lived. While the meat was *'still in their mouth'*, even before they had managed to chew it up, YHWH struck the people with a great plague. In fact, the *'Hebrew word for plague'* used here is, *'makkah'*. It means, *'a great slaughter or wounding'*. The *'name of the place'* was called *'Kivrot Hata'avah or Graves of Lust'*.

Beloved, we can either be *'guided by the leading of YHWH'* by His HaRuach HaKodesh/The Spirit of His Holiness or be *'driven by our belly, our appetites'*. The latter gets us *'what we are lusting after'*, **BUT** the *'price is way costlier'* than we could ever have imagined. Sometimes, the *'provision'* of YHWH may not be as flashy as we thought it would be. **BUT IT WILL GET US TO THE PLACE YHWH INTENDS.** A *'thankful heart is a heart that has learned to be content'*

in whatever situation it may find itself. (**Philippians 4:11**) All that really matters is **YHWH IS GLORIFIED**.

Life And Death In The Power Of The Tongue

“Mavet [death] and chayyim [life] are in the power of the lashon [tongue], and they that love it shall eat the p’ri (fruit) thereof.” (Mishle/Proverbs 18:21 OJB- definitions mine)

Now, we come to the last section of our Torah parasha. Before we look at it, let me first of all make a couple of comments. We have already seen the ‘two judgments’ that Am Yisrael has suffered leading up to this point. One ‘defining factor’ in both, and in what we are about to look at is, they all have to do with the ‘mouth and use of the tongue’. **YOU WOULD THINK, AFTER ALL YISRAEL HAD ALREADY EXPERIENCED THEY WOULD HAVE BEEN A ‘LITTLE MORE DISCERNING’ ABOUT WHAT THEY HAD TO SAY. HOWEVER, I BELIEVE, THOSE INVOLVED PROBABLY FELT ‘JUSTIFIED’ ABOUT WHAT THEY WERE SAYING. MAYBE IN A WAY, THOSE INVOLVED FELT IT WAS A ‘CORRECT OBSERVATION’ OF THEIR BROTHER MOSHE’S BEHAVIOR. AFTER ALL, THEY WERE LEADERS TOO!** Therefore, to them, what they were doing wasn’t on the ‘same level of sinfulness’ as the other situations which had just occurred in the camp. However, ‘justified or not’, they are about to find out what YHWH thinks of their ‘secretive meeting’.

As I’ve said, all ‘three previous situations’ revolved around the ‘use of the tongue’. Just as our above Scripture admonishes: **DEATH AND LIFE ARE WITHIN THE POWER OF THAT SMALL MEMBER OF THE PHYSICAL BODY**. The Jewish description of the ‘misuse and abuse of this member’ is known as ‘lashon hara or the evil tongue’. Our words can ‘build up or tear down’. Our words can ‘heal and cleanse or they can push people to do evil things and defile’. I hope we are ‘paying attention’ here. There will be more of this kind of thing ahead soon for Am Yisrael. We, in our ‘present day’, will find ourselves in situations just like what we are reading about here. May YHWH ‘give us grace to learn by example and **NOT** by the bitterness of experience’.

We find here, that Miryam and Aharon were ‘alone in the tent’ when the conversation unfolded. They were not out among the people. They were alone... or **AT LEAST THEY THOUGHT THEY WERE!** The catalyst that started things off was Moshe’s choice of a wife. This, then, led to the ‘real subject’ at the heart of the discussion. ‘What made Moshe so special? What about us? So, our brother is a prophet. Has YHWH only spoken through Him? Has He not spoken through us also?’ That is when we read these ‘fateful words’ in our Torah text,

“... AND HASHEM [YHWH] HEARD IT.” (Bamidbar/Numbers 12:2b OJB- emphasis mine/definitions mine)

Beloved, when it comes to this type of ‘seemingly innocent behavior’, we see from YHWH’s reaction that it is of **GREAT OFFENSE** to Him. **HE HEARD THEM!** They were in a tent. No one else was privy to the situation. Miryam herself was considered a ‘neviah/prophetess’ among Am Yisrael. Her position ‘seemingly’ granted her the right to make such an ‘evaluation of her brother’. After all, they were not ‘spreading things among the people’ like the rabble had. This was between two people, leaders in fact, who in their eyes had equal standing with their brother. ****[Please note: When it comes to leadership, all may be ‘equally anointed’ to serve in their**

'individual capacities'. But... all are not 'equal in their responsibility' before YHWH in His 'governmental anointing' of their office. There is always 'a leader' among the leaders. Even GM understands this principle. They only put ONE steering wheel in the car!]

It is the conjecture of many commentators, both Jewish and Christian, the *'real offense'* at hand was Moshe's *'handling of his own relationship'* with his wife, Tzipporah. He had *'sent her away'*, instead of *'keeping the family unit together'*. The use of the term, *'Kushite (literally... Ethiopian) woman'*, was a *'euphemism'* of that day. It *'alluded'* to the fact that *'Kushite women'* who were *'dark skinned'*, were also *'known for their beauty'*. It was a means of *'distinguishing a beautiful woman as a compliment'* in that day. It wasn't a statement *'meant to be taken literally'* concerning the *'particular color'* of their skin. Moshe had *'only married one woman'* and she was apparently *'very attractive'*, as the *'Kushite euphemism'* was intended to imply. ****[You can see this same thought in Amos 9:7, where the 'sons of Yisrael' are referred to as the 'sons of Kush/Ethiopia'. The intended meaning is, just as the 'sons of Kush' are distinguished 'among the nations', so the 'sons of Yisrael' are distinguished from among all the other nations as YHWH's 'choicest nation']**

Miryam and Aharon were using Tzipporah as a *'means to get at the real reason'* for their conversation. It apparently *'wasn't justification'* in YHWH's sight though. They were *'touching His anointed, His beloved servant' (Tehillim/Psalms 105:15)* and it was, in fact, a *'subtle form'* of a much more *'serious sin'... REBELLION!* Because of Moshe's *'meekness'*, he probably wouldn't have *'attempted to defend himself'* between his brother and sister. However, **YHWH WOULD!** His *'response was immediate and forthright'*. What had been done by Miryam (**Aharon while involved was not the instigator**) was worthy of death. The use of the *'supernatural outbreak'* on the skin of *'tzara'at'*, which we studied back in the sefer/book of Vayikra/Leviticus, was also known as *'the walking death'*. It made YHWH's point about *'lashon hara in two ways'*. It showed that He will not *'tolerate such misuse and abuse of the tongue'* among His people. **EVEN THOSE IN LEADERSHIP!** It also was a means by which the *'reverential awe'* of YHWH might be *'brought to view in the hearts'* of Am Yisrael. What Miryam and Aharon were guilty of was *'rebellion'*. ****[Touching YHWH's delegated authority is the same as TOUCHING HIM!]** Miryam, the *'instigator'*, would serve as a *'living testimony'*. As an *'M'tzora/Afflicted One'*, all Yisrael could *'look upon her, see and remember': DO NOT SPEAK EVIL IN THE CAMP.*

When YHWH left, the *'weight of what had been done was painfully clear'*. Miryam stood there *'completely covered in the tzara'at'*. It meant, if you remember from our previous study, that she was *'considered to be clean'*, because the *'tzara'at had run its full course'*. So, while she was *'completely covered and no longer contagious'* because the *'effects'* of the affliction were still visible, she could **NEVER BE COMPLETELY AT REST.** The *'symptoms'* could flare back up at any time. Aharon cried out to Moshe, to beg YHWH not to leave their sister like this. He did, and YHWH relented, but still required that she be *'put out of the camp for seven days'*. At the end of that time, the *'tzara'at'* would be removed and Miriam could be *'received back into the camp'*.

As a result, the *'entire nation was brought to a halt during the process'* of Miryam's deliverance. Yes, she was *'restored'*. Blessed be our YHWH for His mercies and longsuffering. However, it was a *'time of lost progress'* for the whole nation! Beloved, may we let what we are seeing here *'sink deep down inside'* our hearts. I believe many *'individuals and congregations suffer from the sins'* associated with lashon hara/the evil tongue. Spiritual progress is halted. Physical effectiveness in *'fulfilling the vision'* YHWH has given to *'congregations and ministries'* are

constantly being set back. Some may recover in time. Others may **NEVER FULFILL THEIR PURPOSE!** How great an effect such a *'little member of the human body'* can have when allowed to be the *'instrument, literally, a weapon of unrighteousness'*. (**Romans 6:13- the tongue unrestrained may become a 'weapon of unrighteousness'**. ****literal translation**) May YHWH give us *'ears to hear and a heart to receive'* what He is saying through His Torah today. Amein!

We say the following blessing as we continue each week's study of Torah...

Chazak u'Barukh...
Strength and Blessing!

****Click the link below to listen to the mp3 audio-reading of our parasha**

Parasha 36: Beha'alotekha/When You Set Up