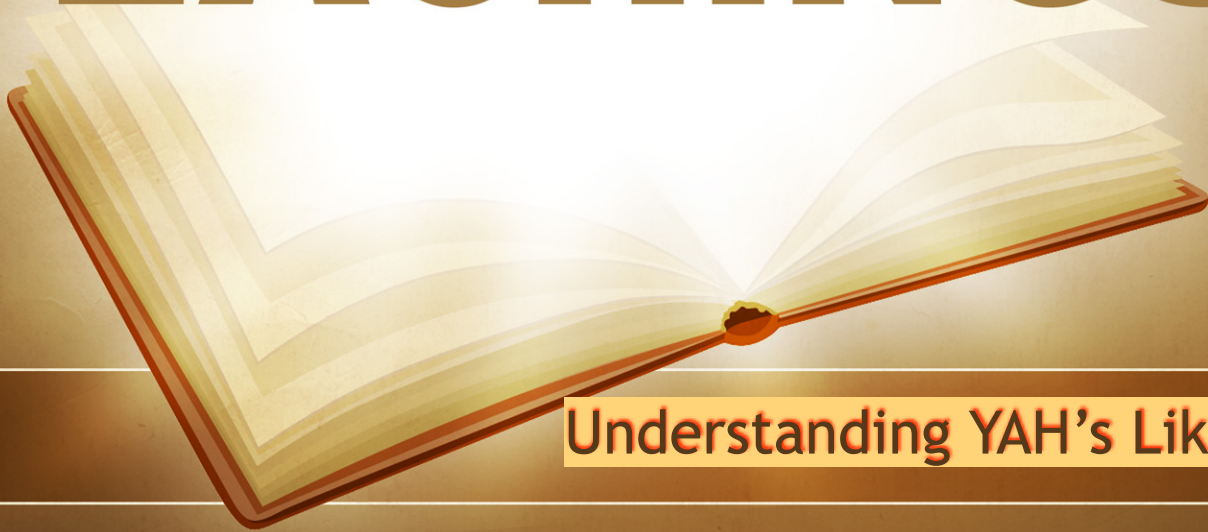


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#36 B'ha'alotkha (בְּהֶעֱלֹתְךָ) — Hebrew for “when you step up,”

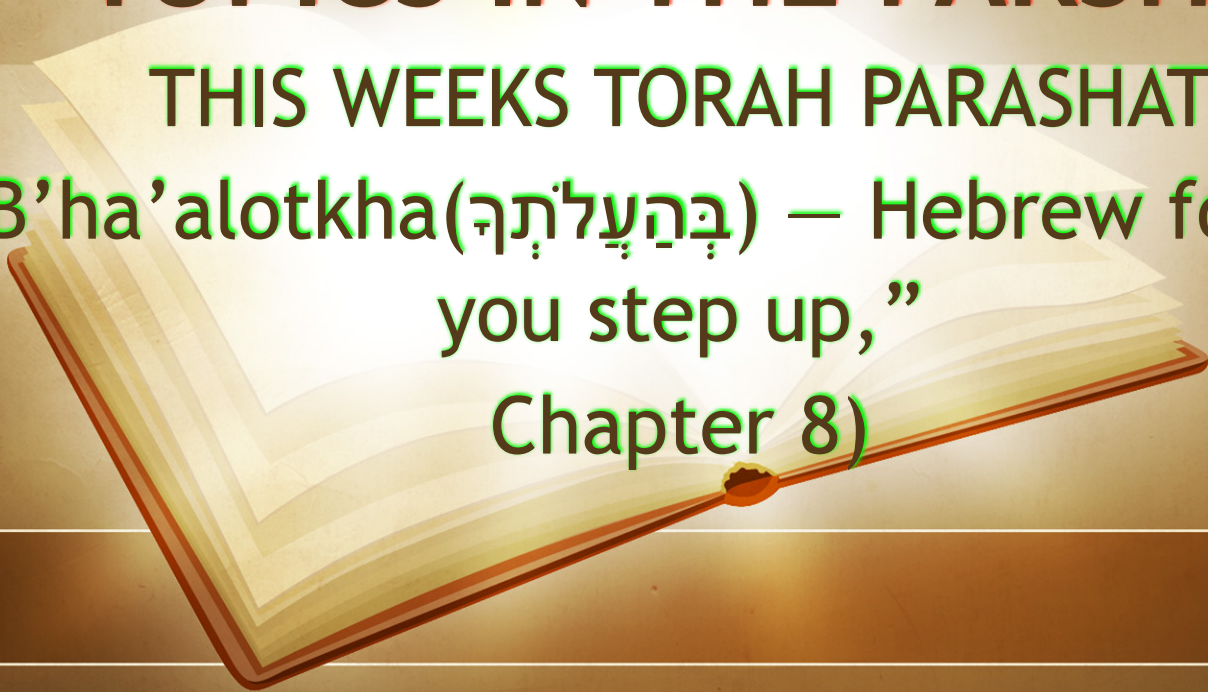


Torah: Numbers 8:1-12:16
Haftarah: Zechariah 2:14-4:7

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

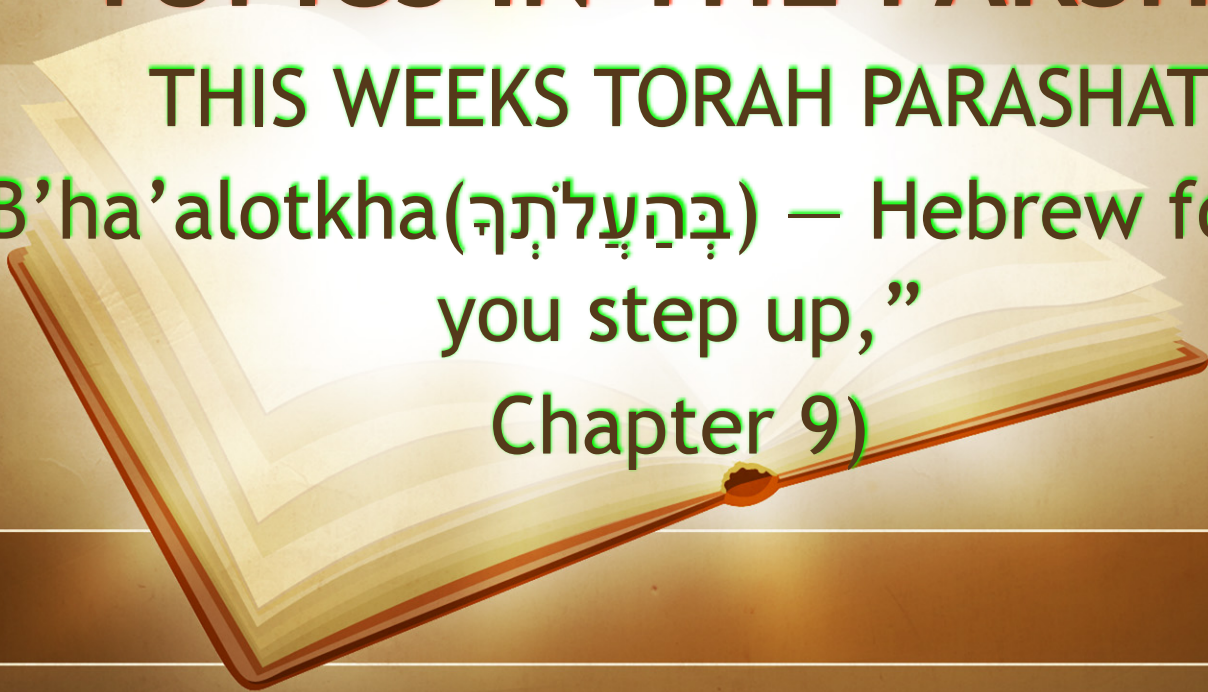
#36 B'ha'alotkha(בְּהֵעֲלֹתְךָ) – Hebrew for “when
you step up,”
Chapter 8)



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

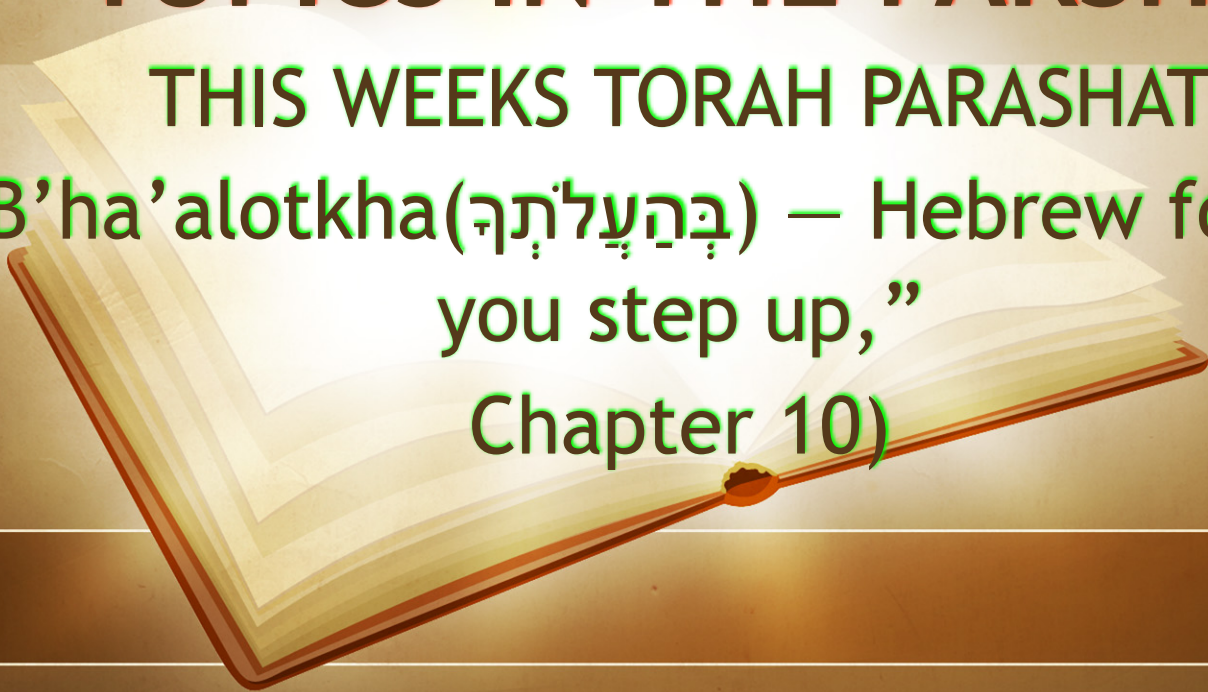
#36 B'ha'alotkha(בְּהֵעָלֹתְךָ) – Hebrew for “when
you step up,”
Chapter 9)



TOPICS IN THE PARSHA

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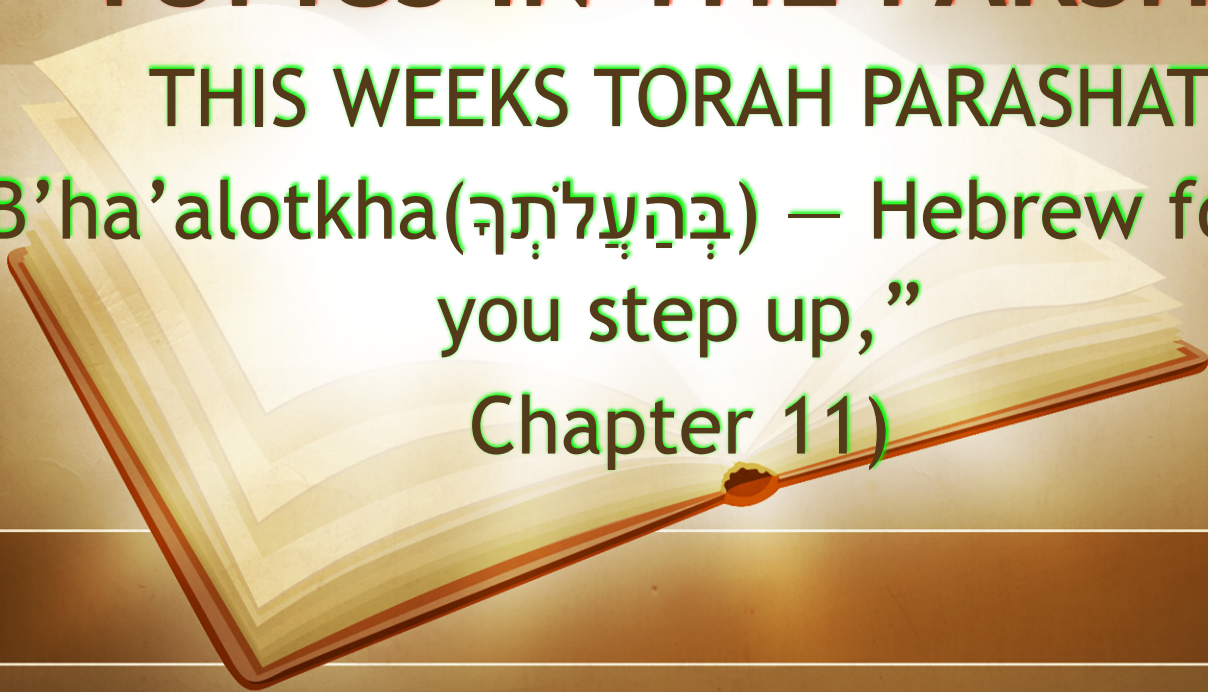
#36 B'ha'alotkha(בְּהֵעֲלֹתְךָ) – Hebrew for “when
you step up,”
Chapter 10)



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

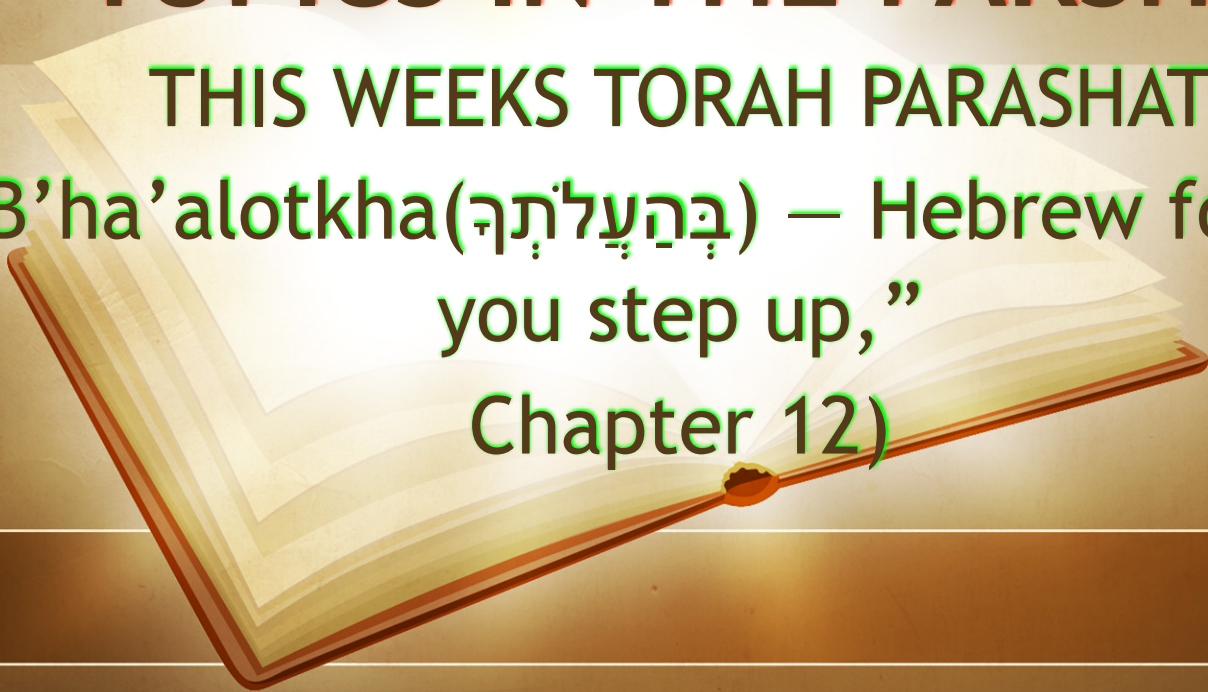
#36 B'ha'alotkha(בְּהֵעֲלֹתְךָ) – Hebrew for “when
you step up,”
Chapter 11)



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#36 B'ha'alotkha(בְּהֵעֲלֹתְךָ) – Hebrew for “when
you step up,”
Chapter 12)



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



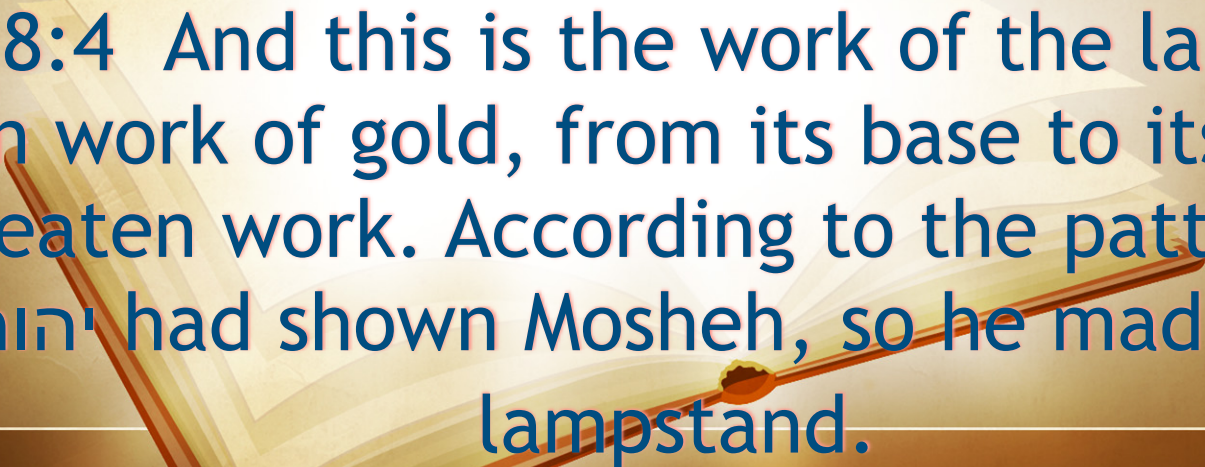
The Seven Lamps

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.

An open book with a small lamp resting on its pages. The book is open, showing its pages, and the lamp is placed on the right page. The background is a textured, light brown surface.

The Hebrew root of the phrase, 'when you ascend' comes from the word עָלָה alah - 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.

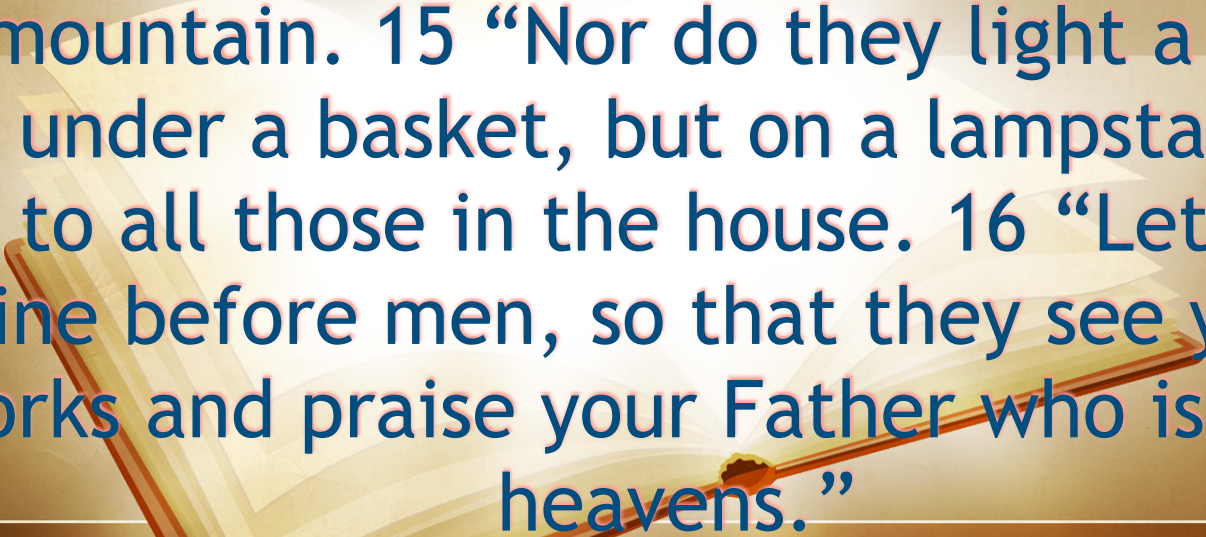
It was the duty of Aharon, the high priest, to set up the lamps as יהוה commanded Mosheh.

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 - Strong's G5457 which means, 'light, fire' which comes from the word φαός phaos which means, 'to shine or make manifest, especially by rays'.

This Greek word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in the following verse:

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

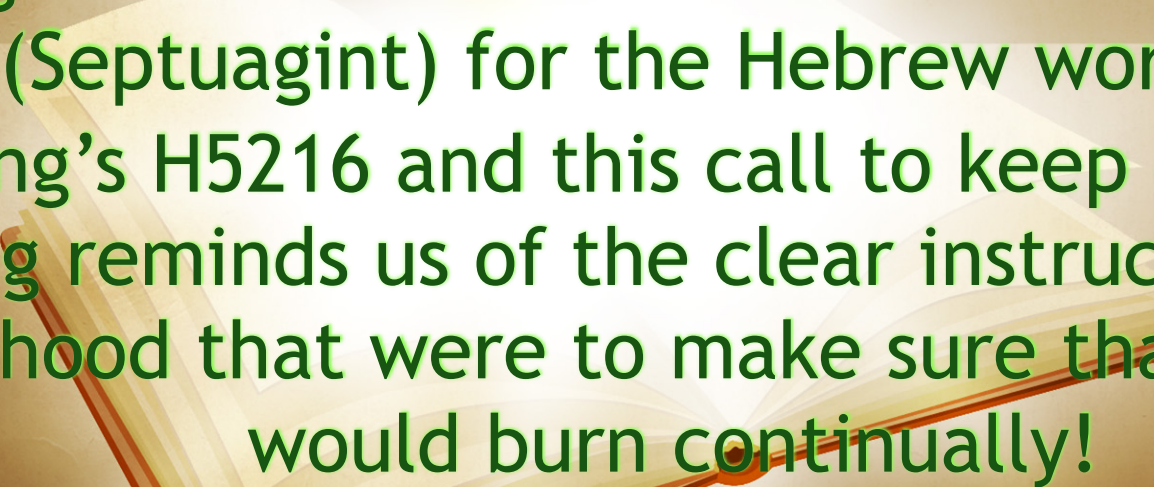
The Hebrew word that is translated as ‘light’ in this verse is מֵאֹר ma’or - Strong’s H3974 which means, ‘**a luminary, light, shining**’, and comes from the root word אֹר or (oor) - Strong’s H215 meaning, ‘**to be or become light, give light, shine**’.

The Hebrew word that is used here for ‘**lamp**’ is נֵר
ner - 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!

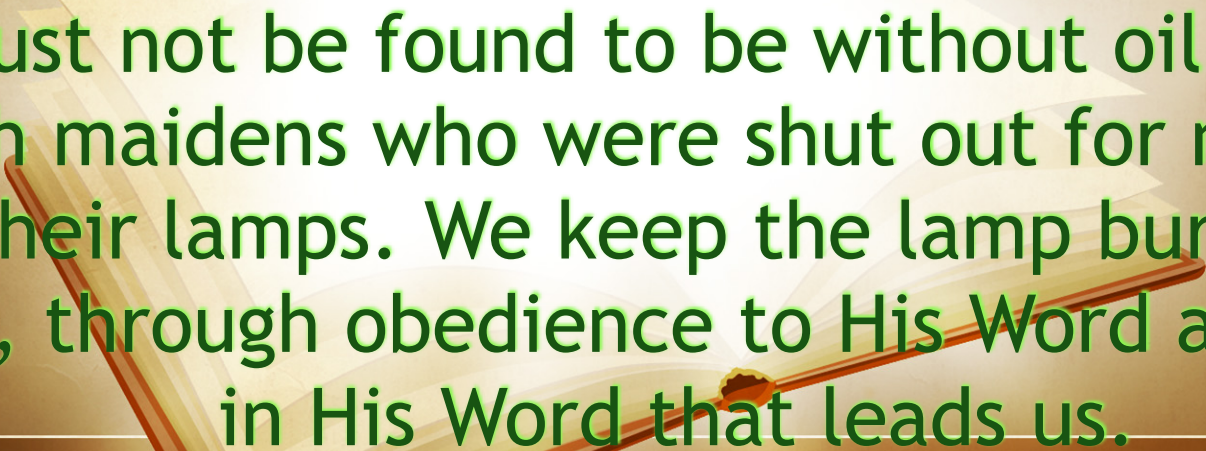


The Greek word that is used in Mattithyahu/
Matthew 5:15 for 'lamp' is λύχνος luchnos -
Strong's G3088 and is the Greek word used in the
LXX (Septuagint) for the Hebrew word נֵר ner -
Strong's H5216 and this call to keep our lamps
burning reminds us of the clear instruction for the
priesthood that were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



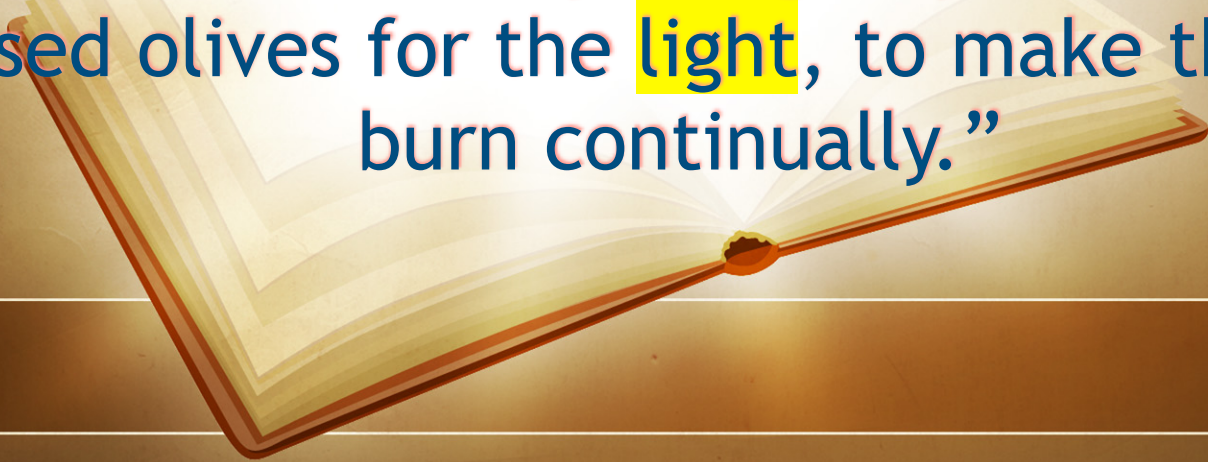
There is a responsibility for all of Yisra'ěl (that includes you and me) to be bringing clear oil and allowing the lamp of His word to continually burn in us.

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


Wayyiqra/Leviticus 24:2 “Command the children
of Yisra’ēl 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
- Strong's H5216 which means lamp, is pictured
as follows:




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.



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, begging 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:

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

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



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

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

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

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

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



The Lampstand

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.

An illustration of an open book with a small oil lamp resting on its pages. The book is open, showing its pages, and the lamp is positioned on the right page. The background is a warm, golden-brown color with a subtle texture.

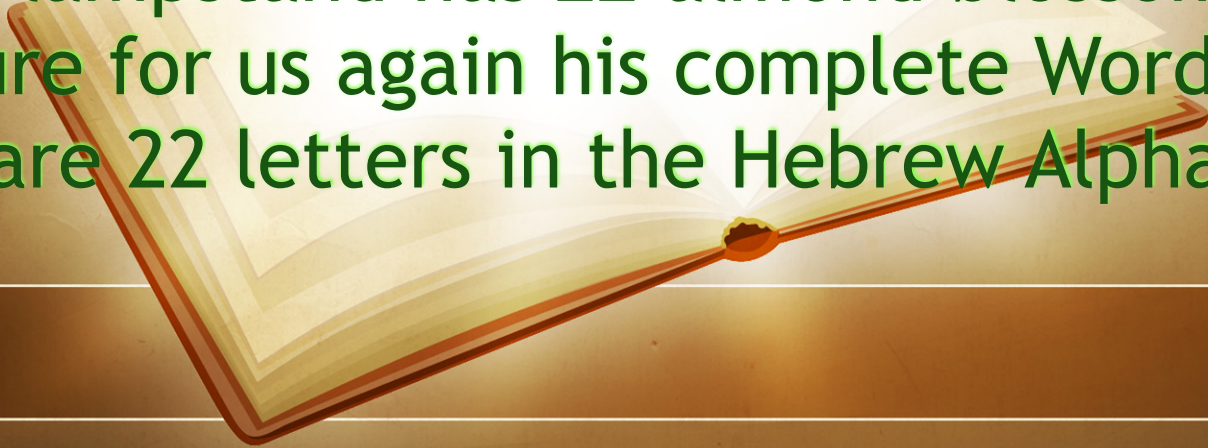
Here it shows you that when you are “crushed” and allow the Spirit to fill and use you, it brings out the best in you, so that you can shine the Light of His presence.

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: Tehillah/Psalm 119: 105 “Your word is a lamp to my feet and a light to my path.”

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

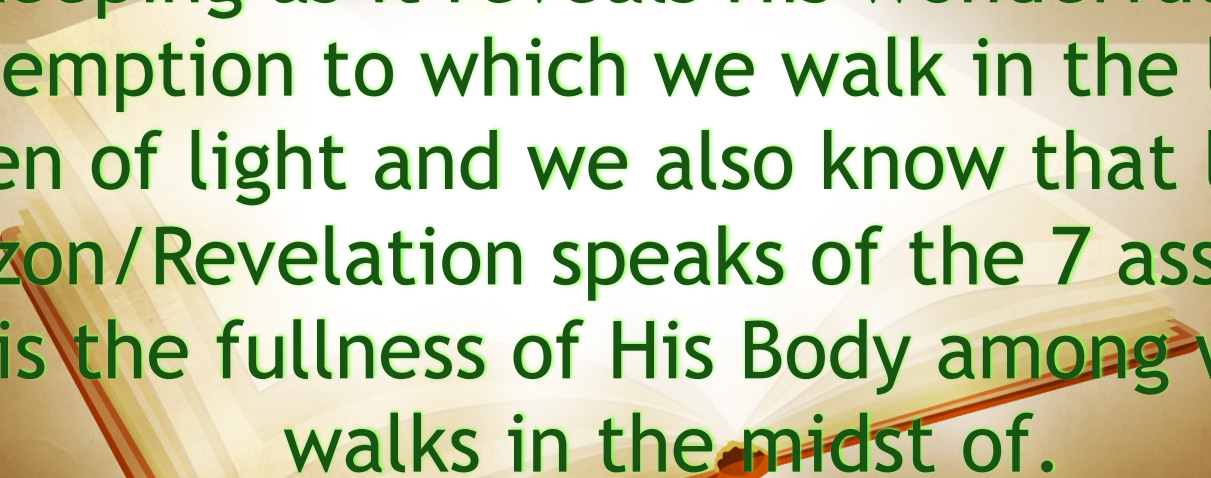
The lampstand has 22 almond blossoms which
picture for us again his complete Word as there
are 22 letters in the Hebrew Alphabet!





The Lampstand

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 lampstand, is מְנוּרָה **menorah** - **Strong's H4501** which simply means lampstand; however, what we realise, and recognise, is that the Lampstand 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 - ך

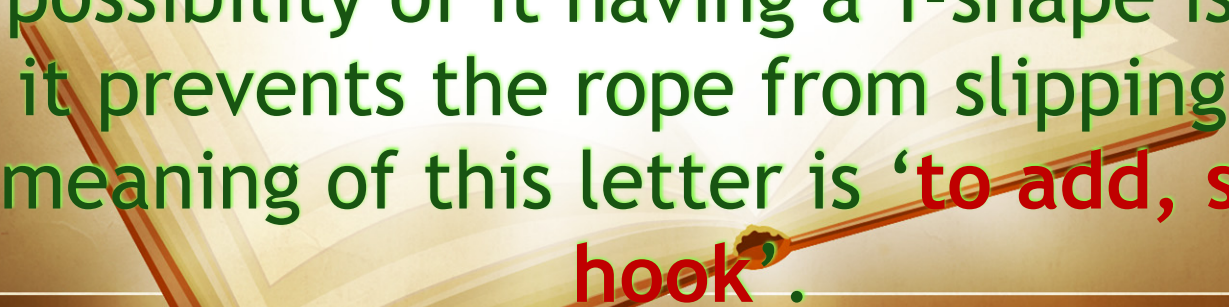
The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**,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

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, begging 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.

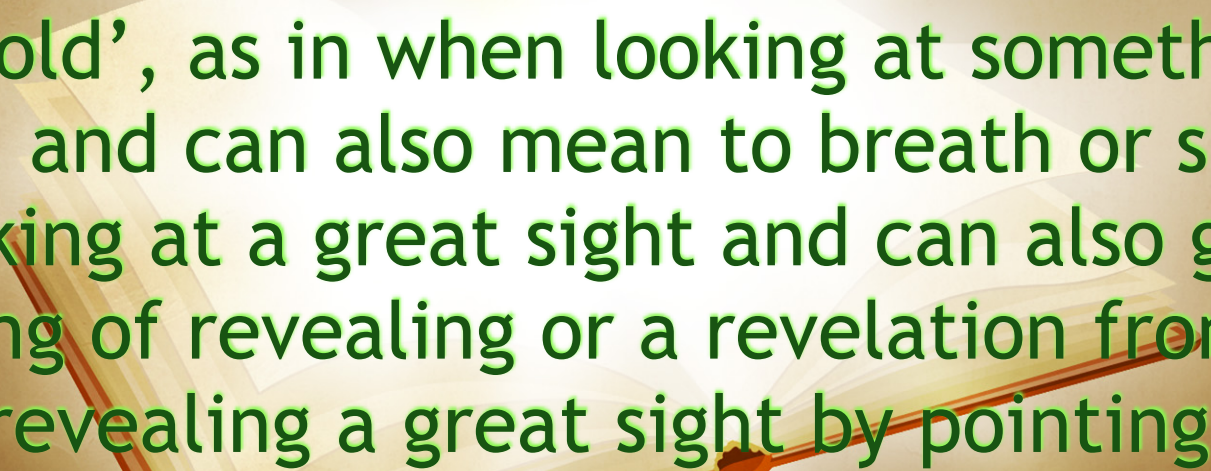
To the Hebrews the sea was a feared and unknown place, for this reason this letter 'mem' is used as a question word, who, what, when, where, why and how, in the sense of searching for an unknown.

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.

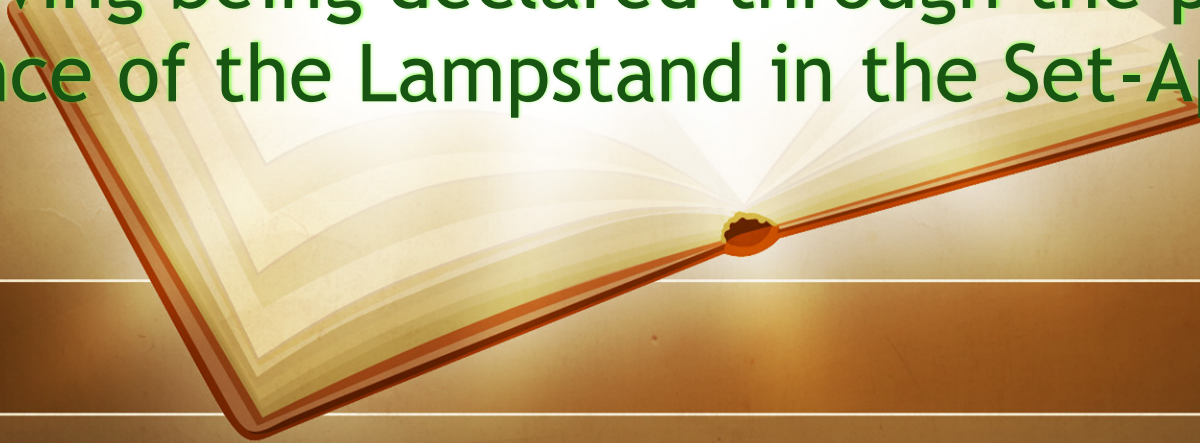
The **‘waw’-‘Vav’** in representing a ‘tent peg’ or a nail or hook and has the meaning ‘to secure or add’.

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.

An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, parchment-like surface in shades of tan and brown, with a subtle, larger-scale pattern.

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 Lampstand 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 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!

