



Be'HaAlotecha ~ In The Lifting Up
Beit Emet Congregation ~ Vancouver, WA
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As with all the *parashot*, Torah Portions, this week's covers a large amount of information. There are numerous points to study and pictures to see. Let's begin in **Bemidbar 8:1-4**; **And YHVH spoke to Mosheh, saying, "Speak to Aharon, and say to him, 'When you set up the lamps, let the seven lamps give light in front of the lampstand.'" And Aharon did so. He set up the lamps to face toward the front of the lampstand, as YHVH commanded Mosheh. 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 YHVH had shown Mosheh, so he made the lampstand.** This is where the name of our *parsha* comes from. We read, "**When you set up**"; but what it really says is "**be'ha alotecha**" or "**in the lifting up**" of the lamps, "**let the seven lamps give their light in the front of the lampstand**".

First, we need to understand the "**lampstand**" or "**menorah**". Bear with me for a few minutes here. I am not going to give a teaching on the menorah and its lamps. I just want us to understand the basics for the context of this chapter. **Verse 4 in Chapter 8** briefly describes the "**lampstand**"; **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 YHVH had shown Mosheh, so he made the lampstand.**

It is a work of beaten gold from its base to its blossoms. From its foundation to its fruit; in every way it has been beaten, tested. Gold, as we've learned represents the love Yahweh has for us. This "**lampstand**" represents the light of His love for us; beaten and proven. The Hebrew word "**menorah**", Strong's #4501, means "**lampstand**" and is spelled "mem-nun-vav-reish-hey". The numeric value of "**menorah**" is 301 which equals to "**forgive**". It is from the root word "**manowr**" meaning "**beam**" or "**yoke**", as used in plowing and supporting. So this lampstand is not the light in and of itself. It supports, or lifts up, the light or lamps.

So then, what are the "**lamps**" or "**niyr**" in the Hebrew? "**Niyr**" (nun-yud-resch), Strong's #5216, means "**lamp**", "**bearer of light**", as the prophet told Yarob'am in **1 Melekim 11:35-36**; **'And I shall take the reign out of his son's hand and give it to you, the ten tribes. And to his son I give one tribe, so that My servant Dawid shall always have a lamp before Me in Yerushalayim, the city which I have chosen for Myself, to put My Name there.'** Yahweh gave the tribe of Levi to Rehab'am so that there would always be a bearer of the "**Light**" in Jerusalem, for David's sake.

OK, the seven "**lamps**" give "**light**" in front of the "**lampstand**". Now, "**light**" here is the word "**ohr**", Strong's #215, spelled "aleph-yud-reish", which means to "**illuminate**", "**enlighten**" or "**shine upon**". Remember aleph=Master, yud=hand and reish=beginning. So, the *Master's Hand* was at the *beginning*. What happened at the beginning? **B'reshith 1:1-4**; **In the beginning Elohim created the heavens and the earth. And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.**

The earth was formless and empty, and darkness was on the face of the deep. In Hebrew it reads "**darkness was against the face (paniym) of the deep**". So then, the Spirit of Yahweh

moved against, or on the **paniyim** of the waters and said, "Let **Light** come to be". The light then illuminated the face of the waters. Yahweh brought forth the Light to illuminate the water. What's the water? His Word.

It's interesting that here in **Bemidbar 8:1-4** we have the "**lamps**" giving "**light**" in front of the "**lampstand**". Here, again, we see in the Hebrew, "**muwl paniym**", "**against**" or "**in**" the "**face**" of the "**lampstand**". The "**light illuminates the face of the lampstand**". Are you still with me?

The "**Lampstand**" that supports or bears the "**lamps**", this beaten work of pure gold (Yahweh's love for us) is Yahshua. So, what, or who, then are the "**lamps**" that "**illuminate**" the face of the "**Lampstand**"? The answer beings with **Yeshayahu 11:1-3a**; **And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit. The Spirit of YHVH shall rest upon Him – the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of YHVH, and shall make Him breathe in the fear of YHVH.**

Yahshua bears the seven Spirits of Yahweh, or the seven attributes of Ruach HaKodesh. #1 being the Spirit of Yahweh (Who He is). And, 2-7 being What He is; Wisdom, Understanding, Counsel, Might, Knowledge and the Fear (awesomeness) of YHVH. These are so much a part of Yahshua that He literally breathes in the "fear" or "awesomeness" of Yahweh. Seven is the number of "completion". Ruach HaKodesh is "**full**", "**complete**" and lacks nothing, which testifies to His perfection.

Just as the "**lamps**" give "**illumination**" to the face of the "**Lampstand**", so Ruach HaKodesh (**Seven Spirits of Yahweh**) gives "**illumination**", or "**bears witness**" of the "**Lampstand**" (**Yahshua**). I **Yohanan 5:5-12** tells us; **Who is the one who overcomes the world but he who believes that Yahshua is the Son of Elohim? This is the One that came by water and blood: Yahshua Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. Because there are three who bear witness: the Spirit, and the water, and the blood. And the three are in agreement. If we receive the witness of men, the witness of Elohim is greater, because this is the witness of Elohim which He has witnessed concerning His Son. The one who believes in the Son of Elohim has the witness in himself, the one who does not believe Elohim has made Him a liar, because he has not believed the witness that Elohim has given concerning His Son. And this is the witness: that Elohim has given us everlasting life, and this life is in His Son. He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life.**

Now, if you read Revelation with this perspective, you get a whole new look at the seven lampstands, Yahshua's presence in the seven assemblies of Asia Minor. I read an interesting thought on this last night. One brother wrote concerning this, that the seven assemblies represented Yahshua's presence at work on the seven continents of the earth in the latter days.

One last thought on this before we move on. Yahshua said of Himself in **Yohanan 8:12**; **Therefore Yahshua 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."** And, in **Yohanan 9**, after He heals the blind man, Yahshua says in **verse 3**; **"While I am in the world, I am the light of the world."** But, He tells us in **Mattityahu 5:14-16**; **"You are the light of the world. It is impossible for a city to be hidden on a mountain. 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. Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.** Just like Ruach haKodesh and Yahshua, who "**illuminate**" the Face of Yahweh in the House where He dwells (the world and in us), we are to live lives of service so that our "**light**", Him in us, shines or illuminates His Face before men; that they would see it and praise Yahweh.

This takes us right back to our *parsha*. It was Aharon, the Kohen HaGadol (High Priest) and his sons, who attended to service of the “**lamps**” and the “**lampstand**”. Just as it is today, our High Priest has shown us how; and we, as priests, are to make sure that our “**light**” is always illuminating the “**face**” of Yahshua, the “**Lampstand**” to the world.

Now, as we read through this chapter at Torah study the other evening, we pondered the idea of Aharon being commanded to “**lift-up**” and “**wave**” the Levite men and actually doing it, as Bemidbar / Numbers 8:5-14 says; **And YHVH spoke to Mosheh, saying, “Take the Lewites from among the children of Yisra’el, and you shall cleanse them, and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves, 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. And you shall bring the Lewites before the Tent of Meeting, and you shall assemble all the congregation of the children of Yisra’el. And you shall bring the Lewites before YHVH, and the children of Yisra’el shall lay their hands on the Lewites, and Aharon shall wave the Lewites before YHVH, a wave offering from the children of Yisra’el – so shall they be for doing the service of YHVH. And the Lewites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as a burnt offering to YHVH, to make atonement for the Lewites. And you shall have the Lewites stand before Aharon and his sons, and then wave them, a wave offering to YHVH. Thus you shall separate the Lewites from among the children of Yisra’el, and the Lewites shall be Mine.”**

OK, there are a number of very important things to look at here. First Moshe and Aharon (the Torah and the High Priest) are to take the Levites from among the Children of Yisra’el. Now, the Levites were one of the tribes. But, they were to be separate from the rest.... chosen ones, from out of the chosen. Then, they were to cleanse the Levites; first, by “**nazah mayim chatta’ah**”. They were to literally “**spatter**” them with the water of the “**sin offering**”. This wasn’t a passive sprinkle. It was very dramatic.... Bam! This is the same water used by the priests to wash the “**entrails**” (remember, the **inward parts**, our *seat of consciousness*) before it was placed upon the altar. They were to cleanse themselves and shave their entire body. Why? This was to make themselves as “**babies**” or “**new-borns**”. We’ll see just why in a minute.

Next, they were brought before the whole congregation of the Children of Yisra’el. There, in the presence of all, they were “**waved**”, lifted up and offered to Yahweh in His service forever. So, Aharon actually “**lifted-up**” and “**waved**” 22,000 men of the Tribe of Levi, one month old and above. The little guys were easy; but, the older ones? Oy Vey. This is actually part of the meaning of the title to this *parsha*. “**Be’ha Alotecha**”, “*bet-hey-ayin-lamed-tav-khaf*”, literally means “**in the lifting up**”. Now, it appears in verse 2 in regards to lifting up, or setting up, the menorah in the Mishkan, or Tabernacle, as we read. And, it is also reflected in the “**lifting up**” of the Levites by Aharon and then “**waving**” them as a “**wave offering**”, or a “**tenuwphah**” before Yahweh. The word for “**before**” here is “**paniyim**” or literally “**before the face**” of Yahweh. Now, I’m not going into a big thing on this today. We covered it pretty well last year; and I have much to cover today.

But, I did want to share something really great about this idea of a “**wave offering**” or “**tenuwphah**” if I may. Watch and see what it points to later in the teaching. “**Tenuwphah**”, “*tet-nun-vav-fey-hey*” comes from the root word “**nuwph**” which means “**to swing**” or “**wave in the air**”. Hebrew is a picture language. So, the meanings of the letters tell a story that fits our scenario. “**Tet**” is the “**basket**” and means to “**surround**”. “**Nun**” is the “**fish**” and means the “**kingdom**”. “**Vav**” is the “**hook**” and means to “**secure**”. “**Fey**” is the “**mouth**” and means to “**spread**”. And, “**hey**” is a “**man with his arms raised**” and means to “**reveal**” or “**that which is revealed**”. So, our picture in this is, the basket of fish with the hook is “**the kingdom surrounded and secure**” and “**with the mouth, the revelation is spread**”. This really fits in that Yahweh chose

the Levites and set them apart to secure, carry and do the service of the set-apart things of the kingdom and, after B'nei Yisra'el came into the Land, they were to teach and reveal His Word in Yisra'el. Now remember, in Gematria, the 22,000 represents 22 magnified. 22 is the numeric value of "**b'yada**" or "**in His hand**" and "**ha zachah**" or "**the offering**". So, this 22,000 were the "**offering**" by "**the hand**" of Aharon. Baruch HaShem Yahweh! It all fits. I just love this stuff.

There's just one more thing I want to share on this "*waving*" thing; and that's that there's science to it. As I was perusing the net in search of neat things regarding this *parsha*, I ran into a website, by a guy named Bill, that covers a diverse, yet interesting bunch of thoughts and ideas. But, in this mix, he had some thoughts on "*wave offerings*" or all things. Bill had this to say, "There are numerous references in the Old Testament to Wave Offerings. It was part of the instructions to Moses; to make a wave offerings. Exodus 29:24 and Leviticus 7:30 as well as Number 6:20 put it this way. And the priest shall wave them for a wave offering before *Elohim*." What could that mean, a wave offering to the Lord. Obviously it had to mean more than someone standing with arms flailing in the air. From his book *Schrödinger's Kittens and the Search for Reality*, physicist John Gribbins speaks of the interaction of photons and electrons between the universe and the earth and his description is extremely interesting in light of the Biblical scripture we just reviewed."

Gribbins description: "*It works like this. When an electron vibrates, it attempts to radiate by producing a field which is a mixture of a retarded wave going into the future and an advanced wave going into the past. The emitter can be considered to produce an offer wave which travels to the absorber. The absorber returns a confirmation wave to the emitter and the transaction is completed with a handshake across space and time.*"

Bill goes on to add; "Consider *Elohim* as the emitter and you as the absorber. A wave offering comes to you and you make a wave offering back and contact is made between heaven and earth."

OK, so then, the Children of Yisra'el laid their hands on the Levites. Remember, they actually bore some of their weight on them in order to identify with them. Then the Levi'im laid their hands upon the bulls to be offered; one as a "**chatta'ah**", or "**sin offering**" and the other as a burnt offering, an "**olah**" or "**ascension**" unto Yahweh. I don't know about you; but, when I read these things now, I see these very dramatic pictures, in this case, of the Levites being lifted up unto Yahweh at the shouts of the people praising Elohim. And, I see Aharon and his sons offering these bulls and the fire of the altar with its smoke rising higher into the sky. What an awesome thing to have experienced.

They were then able to go into the Tent of Meeting and do their service within the Dwelling Place; which was to take down, move and set up the Tabernacle while in the wilderness. Within the Levi'im, the sons of Qeath, were to move the most set-apart objects and utensils. However, they were not to see any of these objects. The Kohen, or sons of Aharon were in charge of taking down and covering the Ark and the rest of the most set-apart objects. This insured that even those who are in service to Yahweh (ministry if you will) are still only allowed into the "most set-apart" place (Kodesh Kodeshim) through the High Priest. We serve Elohim; but we still are capable of sin (and do sin) and thus not allowed to just walk in on the Set-apart, Most High. Even as a kingdom of priests, we still are allowed access and service only through our High Priest, Yahshua.

The Levites are now set-part. "**They are Mine**", says Yahweh. The beginning of **verse 16** says it in an unusual way; "**For they are given ones, given to Me from among the children of Yisra'el.**" They are "**given**" ones. The Hebrew word here is "**natan**", "nun-tav-nun". Remember "**nun**" means "**fish**" or "**kingdom**" or "**the one who rules the kingdom**" and "**tav**" is a "**sign**" (as an engraved mark). These can mean several things. In this context, I see "nun-tav-nun" as these "**fish**" (Levi) as being a "**sign**" to the *rest of the fish* (or **kingdom**); especially since we'll

see in a minute and in the weeks to come that the Levites' charge was to teach the Torah, or perhaps better said, "give the illumination of the Word to the people". "**Natan**" is Strong's #5414, meaning "**given**", "**consecrated**", "**dedicated**"; but also "**extended**" or "**stretched**" which certainly applies to those "**chosen**" or "**called out**" for His service.

Verse 16 goes on to say; "**I have taken them for Myself instead of all who open the womb, the first-born of all the children of Yisra'el.**" This is why the shaving of the bodies; to symbolize the newborn or "**first-born**". Since the incident with the golden calf and the Levites stand with Moshe and Yahweh, He set them apart for service in place of the "**first-born**". He said the "**first-born**" are still His. But, He provided a way of redemption (5 shekels of silver) for the first-born of each house. Remember, Yahweh had Moshe tell Pharaoh in **Shemot 4:22-23**; "**And you shall say to Pharaoh, 'Thus said YHVH, 'Yisra'el is My son, My firstborn, so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.'**" He redeems His "**first-born**", kol Yisra'el. But, Levi shall serve Yahweh in a special way. Remember, "**Levi**", Strong's #3878, means "**joined to**" and spelled "lamed-vav-yud", the letters mean "**the shepherd's staff, the connection, is in his hand**". The numeric value of "**Levi**" is 46, which equals "**Elohe**" or "**Elohim of**" and "**Ameh**" or "**My people**".

Verses 18 - 19 say; "**And I have taken the Lewites instead of all the first-born of the children of Yisra'el. And I have given the Lewites as a gift to Aharon and his sons from among the children of Yisra'el, to do the service of the children of Yisra'el in the Tent of Meeting, and to make atonement for the children of Yisra'el, that there be no plague among the children of Yisra'el when the children of Yisra'el come near the set-apart place.**" The Levites were given (**natan**) to Aharon and the Priesthood.

Yahshua echoed this in His prayer in **Yohanan 17:9-24**; "**I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I have been esteemed in them. And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, so that they might be one, as We are. 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. And now I come to You. And I speak these words in the world, so that they have My joy completed in them. I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. I do not pray that You should take them out of the world, but that You keep them from the wicked one. They are not of the world, as I am not of the world. Set them apart in Your truth – Your Word is truth. As You sent Me into the world, I also sent them into the world. And for them I set Myself apart, so that they too might be set apart in truth. And I do not pray for these alone, but also for those believing in Me through their word, so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. And the esteem which You gave Me I have given them, so that they might be one as We are one, I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me. Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world.**"

You, me, **we**, were chosen. Because we believed, we were "**given**" (**natan**), "**dedicated**" and, yes at times, "**stretched**" for His service. As we read in **Bemidbar 8:21-22**; "**And the Lewites cleansed themselves and washed their garments, and Aharon waved them, a wave offering before YHVH, and Aharon made atonement for them to cleanse them. Then after that the Lewites went in to do their service in the Tent of Meeting before Aharon and his sons as YHVH commanded Mosheh concerning the Lewites, so they did to them.**" To this

end, let us cleanse ourselves, wash our garments and allow our High Priest to wave us, set us apart, before Yahweh for His service in His Dwelling Place.

Chapter 8

finishes by saying that this applies to Levites from 25 and up. The number 25 in Scripture equals "**yahi**" which means "**let there be**", a variation of "**hayah**" meaning "**created**", also "**Abihu**" or "**He is my father**". The implication here is that from his creation, Levi was set-apart by his **Father (Yahweh)**. 25 is also the number 5 squared; five being the number of "**chesed**" or "**mercy**". The rabbis teach that 25 represents multiplied mercies. Next, we're told that after their active service, the physical stuff, they retire at 50. Fifty is numeric value of "**kol**" which is "**all**" or "**everything**" and is the number of "**Yovel**" or "**jubilee**". Fifty is also the numeric value of the letter "**nun**" which is the "**kingdom**". So, the Levites, in the Yovel" or "Jubilee Year", retire. Then in **verse 26** Yahweh says; "**.... but they shall attend with their brothers in the Tent of Meeting, to guard the duty, but shall do no service. Thus you shall do to the Levites regarding their duties.**" Even after retirement, they are to "**guard the duty**" with their brothers. In the Hebrew, the phrase here is "*sharath achim ohel mo'ed shamar mishmereth v'abad avad*". Or, according to the DHV (Dyslexic Hebrew Version) "*but shall minister in the Tent of Appointment (Set-apart Gatherings), to "observe", "keep safe" and "teach" the "ordinances" or "injunctions", and work no work*". So, the Levites were never excused from attending, guarding and teaching the Torah to their brethren.

All of this, as called out by Yahweh, was done at the hand of Aharon, the **Cohen Ha Gadol**, the High Priest. After all, this was a picture of things to come. As we take a glimpse at part of the Haftorah reading this week in **Zekaryah 3:1-9**; **And he showed me Yehoshua the high priest standing before the messenger of YHVH, and Satan standing at his right hand to be an adversary to him. And YHVH said to Satan, "YHVH rebuke you, Satan! YHVH who has chosen Yerushalayim rebuke you! Is this not a brand plucked from the fire?" And Yehoshua was dressed in filthy garments, and was standing before the messenger. And He answered and spoke to those who stood before Him, saying, "Remove the filthy garments from him." And to him He said, "See, I have removed your guilt from you, and shall put costly robes on you." And I said, "Let them put a clean turban on his head." Then they put a clean turban on his head, and they put garments on him. And the messenger of YHVH stood by. And the messenger of YHVH witnessed to Yehoshua, saying, "Thus said YHVH of hosts, 'If you walk in My ways, and if you guard My duty, then you shall also rule My house, and also guard My courts. And I shall give you access among these standing here.**

'Now listen, Yehoshua the high priest, you and your companions who sit before you, for they are men of symbol. For look, I am bringing forth My Servant – the Branch. See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,' declares YHVH of hosts, 'and I shall remove the guilt of that land in one day.

Aharon was the picture of Yahshua, our High Priest, Who took on the filth of our idolatry and sin. Who, at His appearance will be clothed in clean white garments, royal robes and the clean turban of the High Priest on His head. And, if we skip ahead here, just a little, we read in **Zekaryah 6:10-15**; **"Receive the gift from the exiles, from Heldai (the worldly), Tobiyah (pleasing to Yahweh), and Yedayah (for whom Yahweh cares), who have come from Babel (confusion). Then you shall go the same day and enter the house of Yoshiyah (whom Yahweh heals) son of Tsephanyah (whom Yahweh hid). And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua (Yahshua) the son of Yehotsadaq (literally, Yahweh is Righteousness), the high priest, and shall speak to him, saying, 'Thus said YHVH of hosts, saying, "See, the Man whose name is the Branch! And from His place He shall branch out, and He shall build the Hekal (Temple) of YHVH. It is**

He who is going to build the Hekal of YHVH. It is He who is going to bear the splendor. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both," ' while the crown is for a remembrance in the Hekal of YHVH to Helem (endurance), and to Tobiyah (pleasing to Yahweh), and to Yedayah (for whom Yahweh cares), and to Hen (favored) son of Tsephanyah (whom Yahweh hid). And those who are far away shall come and build the Hekal of YHVH. And you shall know that YHVH of hosts has sent Me to you. And this shall be, if you diligently obey the voice of YHVH your Elohim."

And, Yahweh did this for us, you and me, as Shimon Kepha says in two verses I use a lot, in **Kepha Aleph / 1st Peter 2:9-10**; ***"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 marvelous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion."***

For as priests under our Cohen HaGadol, Yahshua HaMoshiach it will be as the prophet Yeshayahu / Isaiah said in **Yeshayahu 66:20-22**; ***"And they shall bring all your brothers as an offering to YHVH out of all the gentiles, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yerushalayim," declares YHVH, "as the children of Yisra'el bring an offering in a clean vessel into the House of YHVH. And from them too I shall take for priests – for Lewites," declares YHVH. For as the new heavens and the new earth that I make stand before Me," declares YHVH, "so your seed and your name shall stand."***

Baruch HaShem Yahweh !