



Be'HaAlotecha ~ In The Lifting Up

Bemidbar 8:1 – 12:16

Beit Emet Congregation ~ Vancouver, WA

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This week's *parsha*

has much to teach kol Yisra'el in these final days of the Diaspora. In fact, we've been learning together so many things that Yahweh is opening our eyes to. Things totally unseen by the eyes of Ephraim in nearly 2730 years. It's as if we were born blind. In fact, today I am compelled to open this teaching, not from the Torah verses; but from the Brit Chadashah. We need to understand what's going on here. Let's take a moment and look at one of Yahshua's miracles in **Mark 8:22-26**; *And He came to Beyth Tsaida, and they brought a blind man to Him, and begged Him to touch him. And taking the blind man by the hand He led him out of the village. And having spit on his eyes, laying hands on him, He asked him, "Do you see at all?" And he looked up and said, "I see men like trees, walking." Then He placed His hands on his eyes again and made him look up. And he was restored, and saw all clearly. And He sent him away to his home, saying, "Do not go into the village."* Some translations, including the HRV and KJV include *"and tell no man in the village"* because it appears this way in the Greek and in some Aramaic manuscripts.

Now first of all, Yahshua comes to **Beth Tsaida**, or **"House of Fish"**. Beth Tsaida is on the shore of Lake Kinnereth (Sea of Galilee) in the Northern Kingdom. Fish, as you may know, represent the Kingdom within the nations. Remember how Ya'acov blessed Yosef and his sons in **B'reshith 48:15-16**; *And he blessed Yoseph, and said, "The Elohim before whom my fathers Avraham and Yitzaq walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Avraham and Yitzaq. And let them increase to a multitude in the midst of the earth."* He asked for the "Malak YHVH" (remember last week), or Yahshua to bless the youths and let the name Yisra'el be called upon them and let them increase to a multitude in the midst of the earth. Multitude here is the Hebrew word **"rob"** which also equates to a *"teeming multitude as fish"*. So here, Yahshua is brought one of these fish (blind) from out of the House of Fish. What does He do? He first takes the blind fish out of the village. He "calls out" this chosen one from among the teeming multitude. Then Yahshua spit on his eyes and lays hands on him. When a mother bird feeds her young in the nest, what does she do? She regurgitates, or spits, nourishment into her young. El Shaddai (El is Sufficient) represents His nourishing us. Blindness is cured by the Word of Elohim. As Yahshua lays hands on him, remember how in the "laying on of hands" one identifies with the person or offering he lays his hands on, He identifies with this man. Then He asks him if he sees at all. A curious question to ask; it seems to assume that he may not yet be totally healed. The man said that he saw **"men as trees walking"**. In the Aramaic is says *"sons of men as trees walking"*. This is a euphemism for righteous. He saw the sons of men as righteous. Then Yahshua placed His hands on the man's eyes again and he was

restored and saw **all** clearly.

Why did it take a second touch? Was Yahshua new to this miracle thing and took a “warm-up” touch first? *Probably not.* You see, when Yahshua touched us the first time, when we first accepted His sacrifice, we saw righteousness. But, we didn’t understand it; because we didn’t see it clearly. We looked to men (pastors, etc.). In Scripture, trees represent the righteous, or appearance of righteousness. We saw “through a glass darkly”. But now, Yahshua is touching our eyes a second time and making us look up. We’re beginning to see with clarity, what His righteousness is all about; through Torah.

But, why would Yahshua tell this man not to go back to the village, or tell no man of the village? Because, all the fish are blind. Friends, you can’t go back to where you came from. Don’t go back to the church to “witness” to those there. You’ll find your own eyesight getting dimmer. Once you come into light, stay there. Let Yahshua go into the village and bring out the blind fish. After all, experience has and is teaching us that His “chosen” are just that; His chosen. He calls out whomever He will. You can be the witness to your old friends and family. But, not back in their village. When you walk in the light, you testify of the light to men.

So now, I hope you understand why that hunger for Torah, for Truth, for Yahweh burns within you. And, why all of sudden you “get it”. With that said, 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 your lifting up*” the lamps, “*let the seven lamps give their light in the front of the lampstand*”.

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. There are several fine books and teachings on the subject. 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 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 “*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? “Niyir” (nun-yud-resh), 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 Yerushalayim, 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 (*paniyim*) 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 another 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.

Next we read the dedication of the Levites (Levi'im) in **Bemidbar 8:5-26**; ***And YHVH spoke to Mosheh, saying, "Take the Levites 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 Levites before the Tent of Meeting, and you shall assemble all the congregation of the children of Yisra'el. And you shall bring the Levites before YHVH, and the children of Yisra'el shall lay their hands on the Levites, and Aharon shall wave the Levites before YHVH, a wave offering from the children of Yisra'el – so shall they be for doing the service of YHVH. And the Levites 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 Levites. And you shall have the Levites stand before Aharon and his sons, and then wave them, a wave offering to YHVH. Thus you shall separate the Levites from among the children of Yisra'el, and the Levites shall be Mine. Then after that the Levites shall go in to do service in the Tent of Meeting, when you have cleansed them and waved them as a wave offering. For they are given ones, given to Me from among the children of Yisra'el. I have taken them for Myself instead of all who open the womb, the first-born of all the children of Yisra'el. For all the first-born among the children of Yisra'el are Mine, both man and beast. On the day that I smote all the first-born in the land of Mitsrayim I set them apart unto Myself. And I have taken the Levites instead of all the first-born of the children of Yisra'el. And I have given the Levites 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.” Thus Mosheh and Aharon and all the congregation of the children of Yisra'el did to the Lewites according to all that YHVH commanded Mosheh concerning the Lewites, so the children of Yisra'el did to them. 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. And YHVH spoke to Mosheh, saying, “This applies to the Lewites: From twenty-five years old and above let him come into active service in the service of the Tent of Meeting, and at the age of fifty years they retire from active service of the service, and serve no more, 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 Lewites regarding their duties.”

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. And, 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 Qehath, 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-apart. “*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 **“nathan”**, “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”*. **“Nathan”** 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 Levites instead of all the first-born of the children of Yisra’el. And I have given the Levites 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 (**nathan**) to Aharon, 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**” (*nathan*), “**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**” and “**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 the letter “**nun**” which is the “**kingdom**” (also the fish in the kingdom). Fifty is also the numeric value of “**kol**” which is “**all**” or “**everything**” and is the number of “**Yovel**” or “**jubilee**”. 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 Lewites 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 with their brethren.

I think many of you know where I’m going with this. Shimon Kepha said in **Kepha Aleph 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.**” 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.”**

May we, as priests and Levites, always guard His commands and teach men so, in order that we might be called “great” in the Kingdom, as Mattityahu 5:19 says. In the end of days, and I believe we’re really close, let us be those whom **Revelation 14:1-5**; **And I**

looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His Father's Name written upon their foreheads. And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps. And they sang a renewed song before the throne, and before the four living creatures, and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth. They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb. And in their mouth was found no falsehood, for they are blameless before the throne of Elohim. And Verse 12; Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of Yahshua.