

Behaalotcha (in your going up) Torah Portion 36 Numbers 8:1-12:16

Background: This Torah portion begins after the Tabernacle had been erected and the tribal leaders had brought their offerings of gold and silver bowls, ladles, incense and animals for sacrifice.

Behaalotcha (בהעלותך) = in your going up, when you kindle

Events in this Torah portion:

- **יהוה** instructed Moses in lighting the Menorah
- **יהוה** stated again that the Menorah is hammered out of gold
- **יהוה** told Moses to purify the Levites
- The Children of Israel shall lean their hands upon the Levites
- The Levites shall lean their hands upon the heads of the bulls
- The Levites shall be a wave offering
- The Levites perform a service for the Children of Israel so there will not be a plague
- Levites are to serve in the Tent of Meeting from 25 to 50 years of age
- **יהוה** instructed in the Passover offering
- **יהוה** said the Passover could be kept in the 2nd month if one was contaminated
- The same law shall be for the proselyte and for the native born
- On the day the Tabernacle was set up, there was a cloud by day and fire by night
- The people would stay as long as the cloud stayed, 2 days, a month or a year
- Make two silver trumpets to call the people or leaders or go to war or for offerings
- The people and the Tabernacle journeyed for the first time in their prescribed order
- Moses father-in-law is asked to journey with Israel
- Israel journeyed 3 days and the Ark was 3 days in front of them
- When the Ark would journey Moses would say "Arise **יהוה** and let your enemies be scattered."
- When the Ark would rest Moses would say "reside tranquilly O **יהוה** among the myriad thousands of Israel."
- The people began to complain and **יהוה**'s wrath burned against them and destroyed many at the edge of the camp.
- The mixed multitude and the Children of Israel began to complain about food.
- Moses was not able to bear the complaints of the people by himself.
- **יהוה** said to gather 70 men of Israel to help lead the people
- **יהוה** said He would give Israel meat for a whole month
- **יהוה** put some of the spirit that was on Moses on the 70 leaders
- Eldad and Medad were in the camp and they prophesied there
- Joshua asked Moses to stop them, but Moses said he wished all the people would be prophets
- A wind blew quail from the sea, two cubits deep and a days journey in all directions
- **יהוה**'s anger flared against those who had been craving meat and killed many
- Miriam and Aaron spoke against Moses and **יהוה** called them to the Tabernacle

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- יהוה said He only speaks clearly to Moses His servant, why were you not afraid to speak against My servant?
- Miriam was afflicted with Tzaraas and was outside the camp for 7 days

Lighting the Lampstand (Menorah)

Numbers 8:1-4 And יהוה spoke to Moses, saying, 2 Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light toward the face of the Lampstand. 3 And Aaron did so; he lit the lamps of it *so as to give light* in front of the Lampstand, as יהוה commanded Moses. 4 And this was the work of the Lampstand, beaten work of gold; to the base thereof, *and* to the flowers thereof, it was beaten work: according to the pattern which יהוה had showed Moses, so he made the Lampstand (Menorah).

Comment: This appears to say that the wicks of the six lamps are to be placed in their oil in such a way that their light is directed to the middle servant lamp. This may mean that the wicks were placed on the side of the oil lamp that is toward the middle lamp. This is called the face which could be a reference to the **Messiah who is the light of the world**. The Menorah was made of pure gold, which is a pure unchanging metal that is a reference to Yeshua. The Menorah was also to be made from **one piece of hammered-out gold**. **This is an odd place to tell us again how the Menorah was made**, instead of just telling Aaron how he was to light it. This also speaks of Messiah in that He was beaten and wounded so that we could perceive **the light of Torah** and live by it. The middle lamp is called the "**shamash**" which means the **servant lamp**. Yeshua was known as the suffering servant. These two verses deserve more investigation. This seems to be an odd way to say this, and that should be a flag to us that there is more to these verses than meets the eye.

Stone Edition Chumash (page 774) says that it was because all the tribes had brought gifts to the Tabernacle and that the Tribe of Levi felt unimportant because they brought nothing. It further stated that the Levites were given understanding that they would save the nation in the future time of the Maccabees. The Hasmoneans family of the Levites, descendants of Aaron's Priestly family, would drive out the Greeks and purify the Temple and the **Menorah would be kindled again** at the time of the first Chanukah.

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Cleansing the Levites

Numbers 8:5-13 :5 And יהוה spoke to Moses, saying, 6 Take the Levites from among the children of Israel, and cleanse them. 7 And this shall you do to them, to cleanse them: sprinkle the water of the **Sin Offering** on them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and **cleanse** themselves. 8 Then let them take a young bull, and its Grain Offering, fine flour mingled with oil, and another young bull you shall take for a **Sin Offering**. 9 And you shall present the Levites before the tent of meeting: and you shall assemble the whole congregation of the children of Israel: 10 and you shall present the Levites before יהוה: and the children of Israel shall lay their hands on the Levites: 11 and Aaron shall **offer** the Levites before יהוה for a Wave Offering, on behalf of the children of Israel, that they may be to do the service of יהוה. 12 And the Levites shall lay their hands on the heads of the bulls: and you offer the one for a Sin Offering, and the other for a Burnt Offering, to יהוה, to make atonement for the Levites. 13 And you shall set the Levites before Aaron, and before his sons, and offer them for a Wave Offering to יהוה.

Wave = to wave, to sprinkle, wave-offering (s#05130 נוף) (noof)

Wave-service = technical term sacrifice, wave-offering (s#08573 תנופה) (ten-oo-faw) from s#05130

Offer = to do, fashion, accomplish, make (s#06213 עשה) (aw-saw)

Sin offering = sin, purification from ceremonial uncleanness (s#02403 חטאת) (khat-tawth) from s#02398 to sin, miss the mark

Cleanse = to be physically/ ceremonially/morally clean (s#02891 טהר) (taw-hore)

Purification of the Levites: This Scripture describes the purification of the Levities in preparation for service in the Tabernacle. They were required to be:

A. Sprinkled with the water of purification. This was the water that was mixed with the ashes of the red heifer. This was the means of purification from the contamination of touching a human corpse.

B. Shave their entire body with a razor

C. Immerse their garments in water

D. All the children of Israel were to lean their hands on the Levities

E. Aaron was to wave the Levities as a wave-service before יהוה

F. The Levites are to lean their hands upon the heads of the bulls

G. They were then required to bring two (2) bulls for sacrifice (bulls are the greatest or most expensive offering that is required)

1. The first bull was for an elevation offering, Olah. This was normally a voluntary offering but here it is commanded.

2. The second bull was for a sin offering. This is in the opposite order from the order the bulls listed in verse 8.

H. Aaron shall wave the Levites as a wave-service before יהוה again.

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It appears that the sins of Israel are being placed on the Levites and the Levites are placing the sins on the two bulls. This is a picture of the substitutionary sacrifice with the Levites acting as intercessors or Priests. They are bringing the sins of the people before יהוה as the Priests would do. This is the first time we see יהוה replacing a man for another. We have seen an animal being substituted for a man and being sacrificed for his sins. יהוה is now showing a picture of the redemptive work of the Messiah in His substitutionary death for our sins.

Levites are taken in place of the firstborn

Numbers 8:14-20 This way shall you separate the Levites from among the children of Israel: and the Levites shall be Mine. 15 And after that the Levites shall go in to do the service of the tent of meeting: and you shall cleanse them, and offer them for a Wave Offering. 16 For they are **presented presented** to Me from among the children of Israel; instead of all that opened the **womb**, even the **firstborn** of all the children of Israel, have I taken them to Me. 17 For all the firstborn among the children of Israel are Mine, both man and beast: on the day that I struck all the firstborn in the land of Egypt I sanctified them for Myself. 18 And I have taken the Levites instead of all the firstborn among the children of Israel. 19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there is not a plague among the children of Israel, when the children of Israel come near to the sanctuary. 20 This Moses did, and Aaron, and all the congregation of the children of Israel, to the Levites: according to all that יהוה commanded Moses concerning the Levites, so did the children of Israel to them.

Womb = womb, womb-man, slave woman (s#07358 רחם) (rekh'-em) from s#07355 to love deeply, to have mercy, affection

First-born = firstborn, chief, eldest (son) (s#01060 בכור g#228) (bek-ore)

Comment: Presented, presented (נתנים נתנים g#650 + 650 = 1300) The total gamatra of both words is 1300. They could be considered the 13th tribe. The double use of this word was also found in Numbers 3:9. This was also in reference to the Levites. The Stone Edition Chumash states that this means that the Levites are to be יהוה's servants forever and that they have the double duty of singing in the Tabernacle and carrying the Tabernacle when Israel traveled to a new site. I believe this may well point to a dual nature of their calling. They will also serve in the Temple during the thousand year reign of Yeshua. The Levites were taken from among the children of Israel because the **first born** of the children of Israel were defiled by the **golden calf incident** and could not come before יהוה to offer sacrifices to atone for their and their family's sins. Also the ones who were saved from death in Egypt were the first born. If the first born had tried to offer sacrifices after the sin of the golden calf, a plague would have come from יהוה that would have killed them just as it did Aaron's two sons. The Levites were not part of the golden calf sin, so יהוה took them to offer sacrifices to Him to atone for the sins of the rest

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of Israel. Aaron had made the golden calf, but when Moses said "who is on **יהוה** side, Aaron and all the Levites returned to obey and stopped the open rebellion of the "mixed multitude."

Many are called but few are chosen.

יהוה mentions "Children of Israel" five times in this one verse. Five is the number for the five books of Torah and also five is the number for grace or favor. Grace or favor was extended to all of Israel and all the world must join with them in the Covenant that was made with Abraham in order to receive that grace. There is no covenant with gentiles only a way for gentiles to join Israel in the Covenant.

Related Scripture: The Renewed Covenant

Jeremiah 31:31-33 Behold, the days come, says **יהוה**, that I will make a New Covenant with the house of Israel, and with the house of Judah: 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although I was a husband to them, says **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people.

Aaron makes atonement for the Levites

Numbers 8:21-26 And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a Wave Offering before **יהוה**; and Aaron made atonement for them to cleanse them. 22 And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons: as **יהוה** had commanded Moses concerning the Levites, so did they to them. 23 And **יהוה** spoke to Moses, saying, 24 This is that which belongs to the Levites: from twenty five years old and upward they shall go in to wait on the service in the work of the tent of meeting: 25 and from the age of fifty years they shall cease waiting on the work, and shall serve no more; 26 but shall minister with their brethren in the tent of meeting, to keep the charge, and shall do no service. This shall you do to the Levites as touching their charges.

Atonement = purge, coat or cover with pitch, atonement (s#03722 **קפר**) (kaw-far)

Stone Edition Chumash (page 777) The previous census only counted the Levites that were to serve in the Tabernacle from the age of thirty (30) to fifty (50). (Numbers 4:2) It is believed that those who were twenty five (25) would work as an apprentice for five years before they would be considered able to serve without supervision. Ramban states however that from the age of twenty five a Levite may volunteer to assist others but when he becomes thirty (30) he is assigned a task. At the age of fifty (50) it is forbidden to carry parts of the Tabernacle but they may continue to guard the Tabernacle.

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Children of Israel keep the Passover in the wilderness

Numbers 9:1-5 And יהוה spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, 2 Moreover let the children of Israel keep the Passover in its appointed season. 3 In the fourteenth day of this month, at evening, you shall keep it in its appointed season: according to all the statutes of it, and according to all the ordinances thereof, shall you keep it. 4 And Moses spoke to the children of Israel, that they should keep the Passover. 5 And they kept the Passover in the first month, on the fourteenth day of the month, at even, in the wilderness of Sinai: according to all that יהוה commanded Moses, so did the children of Israel.

Stone Edition Chumash (page 778) This shows that the Torah is not necessarily in chronological order because the Book of Numbers begins with events that happened in the second month of the second year. This is given out of sequence for some reason.

Related Scripture: Events of Exodus 40 and Numbers 1 are only days apart

Exodus 40:16-21 Thus Moses did according to all that יהוה commanded him, so did he. 17 And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was raised up. 18 And Moses raised up the Tabernacle, and laid its sockets, and set up its boards, and put in its bars, and reared up its pillars. 19 And he spread the tent over the Tabernacle, and put the covering of the tent above on it; as יהוה commanded Moses. 20 And he took and put the Testimony in the Ark, and set the staves on the Ark, and put the mercy-seat above on the Ark: 21 and he brought the Ark into the Tabernacle, and set up the veil of the screen, and screened the Ark of the testimony; as יהוה commanded Moses.

Related Scripture: Tabernacle is set up

Numbers 1:1 יהוה spoke to Moses in the Wilderness of Sinai, in the Tent of Meeting, on the first of the second month, in the second year after their Exodus from the land of Egypt, saying.....

Comment: The Passover was commanded and kept in the second year after the exodus. Some say that the Passover was not kept until they entered the land, but chapter 9:5 seems very clear that they did keep it according to everything that יהוה commanded Moses. However we also know that they did not keep it all the years that they were in the wilderness because we see as they entered the land all the men were circumcised at Gilgal.

Related Scripture: Circumcision in the land

Joshua 5:1-12 And it came to pass, when all the kings of the Amorites, which were beyond Jordan westward, and all the kings of the Canaanites, which were by the sea, heard how that יהוה had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of

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Israel. 2 At that time יהוה said to Joshua, Make knives of flint, and **circumcise** again the children of Israel the second time. 3 And Joshua made knives of flint, and circumcised the children of Israel at the hill of the foreskins. 4 And this is the cause why Joshua circumcised: all the people that came forth out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. 5 For all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the nation, even the men of war which came out of Egypt, were consumed, because they did not hearken to the voice of יהוה: to whom יהוה swore that He would not let them see the land which יהוה swore to their fathers that he would give us, a land flowing with milk and honey. 7 And their children, who he raised up in their stead, those Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. 8 And it came to pass, when they had done circumcising all the nation, that they abode in their places in the camp, till they were whole. 9 And יהוה said to Joshua, This day have I rolled away the reproach of Egypt from off you. therefore the name of that place was called Gilgal, to this day. 10 And the children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. 11 And they ate of the old grain of the land on the morrow after the Passover, unleavened cakes and parched grain, in the selfsame day. 12 And the manna ceased on the following day, after they had eaten of the old grain of the land; neither had the children of Israel manna anymore; but they ate of the fruit of the land of Canaan that year.

Passover in the Second Month

Numbers 9:6-14 And there were certain men, who were unclean by the dead body of a man, so that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day: 7 and those men said to him, We are unclean by the dead body of a man: therefore are we kept back, that we may not offer the oblation of יהוה in its appointed season among the children of Israel? 8 And Moses said to them, Stay ; that I may hear what יהוה will command concerning you. 9 And יהוה spoke to Moses, saying, 10 Speak to the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be on a journey afar off, yet he shall keep the Passover to יהוה: 11 in the second month on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs: 12 they shall leave none of it until the morning, nor break a bone of it: according to all the statute of the Passover they shall keep it. 13 But the man that is clean, and is not on a journey, and forbears to keep the Passover, that soul shall be cut off from his people: because he offered not the oblation of יהוה in its appointed season, that man shall bear his sin. 14 And if a stranger shall sojourn among you, and will keep the Passover to יהוה; according to the statute of the Passover, and according to the ordinance of it, so shall he do: you shall have one statute, both for the stranger, and for him that is born in the land.

Comment: The contamination from a human corpse could have been through carrying Joseph's bones although that would not necessarily been true because they would not have to touch the

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bones. It might have been the death of a relative or even the body of a stranger that they happened to find. It is considered a mitzvah (good deed) to bury a body that is found. Whatever the reason they did not want to be cut off from their people, so they went to Moses to find out what they should do. **יהוה** had directed this to happen so that the need for this second Passover would be provided for them. This could also be a type and shadow of the second exodus when we would need to be cleansed from our defilement so that we could partake of our Passover and then our future Exodus. This is the **Greater Exodus** spoken of in **Psalms 78** and **I Corinthians 10** and **Ezekiel 20**. We can not be cleansed until there are ashes of a Red Heifer that is killed and burned in the prescribed manner and mixed with water as described in Numbers chapter 19.

The Passover in the second month is Pesach sheni (**פסח שני**).

Related Scripture: The Exodus is an example of our future

Jeremiah 23:7-8 Therefore, behold, the days come, says **יהוה**, that they shall no more say, **יהוה** lives, which brought up the children of Israel out of the land of Egypt; 8 But, **יהוה** lives, **which brought up and which led the seed of the house of Israel out of the north country, and from all countries where I had driven them; and they shall dwell in their own land.**

Stone Edition Chumash (page 781) Converts participate equally in the performance of the commandments. Ramban said that **יהוה** only has **one set of rules** that all are commanded to obey.

Decrees = statue, ordinance (s#02708 **חקה**) (khook-kaw)

Stone Edition of Chumash (page 650) Decrees are those commandments that are unfathomable by human intelligence, such as the prohibitions against the consumption of forbidden meat, wearing mixtures of wool and linen, and the laws of removal of contamination. Because these are beyond logic, the verse ends with "I am **יהוה**, your Elohim. These are **יהוה's** decrees and they are not for us to decide whether or not they are worthy of our approval.

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The People only Journeyed when the Cloud was taken up

Numbers 9:15-23 And on the day that the Tabernacle was reared up the cloud covered the Tabernacle, even the tent of the testimony: and at even it was on the Tabernacle as it were the appearance of fire, until morning. 16 So it was always: the cloud covered it, and the appearance of fire by night. 17 And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. 18 At the commandment of יהוה the children of Israel journeyed, and at the commandment of יהוה they encamped: as long as the cloud abode on the Tabernacle they remained encamped. 19 And when the cloud tarried on the Tabernacle many days, then the children of Israel kept the charge of יהוה, and did not journey. 20 And sometimes the cloud was a few days on the Tabernacle; then according to the commandment of יהוה they remained encamped, and according to the commandment of יהוה they journeyed. 21 And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or *if it continued* by day and by night, when the cloud was taken up, they journeyed. 22 Whether it was two days, or a month, or a year, that the cloud tarried on the Tabernacle, abiding on it, the children of Israel remained encamped, and did not journey: but when it was taken up, they journeyed. 23 At the commandment of יהוה they encamped, and at the commandment of יהוה they journeyed: they kept the charge of יהוה, at the commandment of יהוה by the hand of Moses.

Related Scripture: What Israel did in the wilderness is an example to us

1 Corinthians 10:1-11 Moreover, brethren, I would not that you should be ignorant, how all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual food; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Messiah**. 5 But with many of them Elohim was not well pleased: for they were overthrown in the wilderness. 6 **Now these things were our examples**, to the intent we should not lust after evil things, as they also lusted. 7 Neither be idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day twenty three thousand. 9 Neither let us tempt Messiah, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur, as some of them also murmured, and were destroyed of the destroyer. 11 Now **all these things happened to them for examples: and they are written for our admonition, on whom the ends of the world is come.**

Comment: The details of the rebellion and difficulties that Israel went through are written so that we will understand and not make the same mistakes when we leave all the nations where we have been scattered. This time is referred to as the Greater Exodus.

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According to the Word of יהוה / and according to the Word of יהוה

This phrase in Numbers 9:18-23 is repeated in two forms seven (7) times
(על-פי יהוה ועל-פי יהוה gamatra# 216, 222)

Part of this may be showing how the children of Israel were learning to obey the Word of יהוה. They moved or stayed according to the Word of יהוה. The seven times this phrase is used could point to the seven thousand year plan of יהוה to redeem man? The words (את־משמרת) "The responsibility" could point to the judgment that took place after two thousand years and again after six thousand years?

Silver Trumpets

Numbers 10:1-10 And יהוה spoke to Moses, saying, 2 Make two trumpets of silver; of beaten work shall you make them: and you shall use them to call the congregation, and for the journeying of the camps. 3 And when they shall blow them, all the congregation shall gather themselves to you at the door of the tent of meeting. 4 And if they blow with one, then the princes, the heads of the thousands of Israel, shall gather themselves to you. 5 And when you blow an alarm, the camps that lie on the east side shall take their journey. 6 And when you blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. 7 But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm. 8 And the sons of Aaron, the priests, shall blow the trumpets; and they shall be to you for a statute forever throughout your generations. 9 And when you go to war in your land against the adversary that oppresses you, then you shall sound an alarm with the trumpets; and you shall be remembered before יהוה your Elohim, and you shall be saved from your enemies. 10 Also in the day of your gladness, and in your set feasts, and in the beginnings of your months (**New Moons**), you shall blow with the trumpets over your Burnt Offerings, and over the sacrifices of your Peace Offerings; and they shall be to you for a **Remembrance** before your Elohim: I am יהוה your Elohim.

New = beginning, head (s#07218 ראשי) (rosh)

Moons = moons, months (s#02320 חדשכם) (chodesh)

New Moons = first day of new month

Remembrance = memento, act or speak in behalf of (s#02146 זכרון) (zik-rone')

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Two Silver Trumpets

Long blasts = one long blast on trumpet or shofar (s#08628 ותקעו) (tekiah)

Long blast with both trumpets the entire assembly is to come to the entrance of the Tent of Meeting

Long blast of one trumpet the leaders are to come to the entrance of the Tent of Meeting

Short blasts = alarm, signal, sound of tempest, shout (s#08643 תרועה) (ter-oo-aw) This is nine (9) short staccato blasts. This word comes from the root word (s#07321 תרועה) (roo-ah) = to shout, raise a sound, cry out, give a blast; war cry, alarm, battle cry, order to march, shout of triumph, shout in praise, cry out in distress, shout for joy

Stone Edition of Chumash (page 783) The Sages derive **exegetically** that as on Yom Teruah (Rosh Hashanah) each teruah is preceded and followed by a tekiah

Exegesis (from the [Greek](#) 'to lead out') is a critical explanation or of a text, especially a [religious text](#). Traditionally the term was used primarily for exegesis of the [Bible](#); however, in contemporary usage it has broadened to mean a critical explanation of any text, and the term **Biblical exegesis** is used for greater specificity. The goal of Biblical exegesis is to explore the meaning of the text which then leads to discovering its significance or relevance.

Exegesis includes a wide range of critical disciplines: textual criticism is the investigation into the history and origins of the text, but exegesis may include the study of the historical and cultural backgrounds for the author, the text, and the original audience. Other analysis includes classification of the type of [literary genres](#) present in the text, and an analysis of [grammatical](#) and [syntactical](#) features in the text itself.

Long blast, nine short blasts, long blast on the trumpets the camps on the east shall begin to journey

Long blast, nine short blasts, long blast on the trumpets the camps on the south shall begin to journey

Long blast, nine short blasts, long blast on the trumpets the camps on the west shall begin to journey

Long blast, nine short blasts, long blast on the trumpets the camps on the north shall begin to journey

Tekiah

Teruah

Tekiah

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Stone Edition of Chumash (page 781) Breaking Camp:

The people did not break camp immediately after the cloud lifted from the Tabernacle. First the cloud moved from the Tabernacle and hovered over the camp of Judah in a beam-like formation. Then the trumpets would be sounded and Moses would announce "Arise, יהוה and let Your foes be scattered, let those who hate You flee from before You." Then Israel would begin the journey. When it was time to encamp, the cloud would arrange itself over the camp of Judah like a tent. Then Moses would announce "Reside tranquilly, O יהוה among the myriad thousands of Israel." Then the Tabernacle would be erected and the people would camp according to the order and location that יהוה had directed them.

Comment: See the related comment on Numbers chapter ten verses thirty five and thirty six that is related to Jots and Tittles that are related to a prophecy of the work of Messiah.

First Journey in Unity

Numbers 10:11-13 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the Tabernacle of the testimony. 12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. 13 And they first took their journey according to the commandment of יהוה by the hand of Moses.

The Tabernacle and Israel leave Sinai

Numbers 10:11 Second year, second month, twentieth day of the month (2,2,20) the cloud was lifted from the Tabernacle for the first time. The Ark of the Covenant moved out then....

Tekiah Teruah Tekiah
and Judah moved out.....

Look at Camping and Marching order drawings

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The Army of Judah Journeys first

Numbers 10:14-17 And in the first *place* the standard of the camp of the children of Judah set forward according to their hosts: and over his host was Nahshon the son of Amminadab. 15 And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar. 16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. 17 And the Tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the Tabernacle, set forward.

The Army of Reuben Journeyed 2nd, then the Sanctuary

Numbers 10:18-21 And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of Shedeur. 19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. 21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the Tabernacle before they came.

The Army of Ephraim Journeyed 3rd

Numbers 10:22-24 And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud. 23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

The Army of Dan Journeyed 4th

Numbers 10:25-28 And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer the son of Ammishaddai. 26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. 27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. 28 Thus were the journeyings of the children of Israel according to their hosts; and they set forward.

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Moses asked his father-in-law to go with them

Numbers 10:29-32 And Moses said to Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying to the place of which יהוה said, I will give it you: come with us, and we will do you good: for יהוה has spoken good concerning Israel. 30 And he said to him, I will not go; but I will depart to my own land, and to my kindred. 31 And he said, Leave us not, I ask you forasmuch as you know how we are to encamp in the wilderness, and you shall be to us instead of eyes. 32 And it shall be, if you go with us, yes, it shall be, that whatever good

The Ark of the Covenant went before them

Numbers 10:33-36 And they set forward from the mount of יהוה three days' journey; and the Ark of the Covenant of יהוה went before them three days' journey, to seek out a resting place for them. 34 And the cloud of יהוה was over them by day, when they set forward from the camp. 35 And it came to pass, when the Ark set forward, that Moses said, Rise up, יהוה, and let Your enemies be scattered; and let those that hate You flee before You. 36 And when it rested, he said, Return, O יהוה, to the ten thousands of the thousands of Israel.

Stone Edition Chumash (page 787) The Ark went first to protect them from snakes and scorpions that proliferated in that part of the Wilderness.

Jot and Tittle: Matthew 5:17-19 (ref. Monty Judah, Tony Robinson)

Numbers 10:35-36 When the Ark would journey, Moses said, ["Arise, יהוה, and let Your foes be scattered, let those who hate You flee from before You." And when it rested, he would say, "Return, O, יהוה among the myriad thousands of Israel."]

ויסעו מהר יהוה דרך: שלשת ימים וארון ברית-יהוה נסע לפניהם דרך שלשת ימים לתור להם מנוחה: וענן יהוה עליהם יומם בנסעם מן-המחנה:] ויהי בנסע הארון ויאמר משה קומה | יהוה ויפצו איביך וינסו משנאיך מפניך: ובנחו יאמר שובה יהוה רבבות אלפי ישראל:] ויהי העם כמתאננים רע באזני יהוה

Comment: The ך (nun) is the 14th letter of the Hebrew alphabet with a numerical value (gamatra) of Fifty (50). It is a picture of the tail fin of a fish as it quickly swims away. It is

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associated with the quickening of life and also something that is hidden, fish are hidden not easily seen. The letter nun drawn backward would then mean the quickening back to life from the dead. These two verses are separated from the rest of the Torah by two inverted nuns. These letter nuns are turned backward from their normal orientation and spaces are left before and after each of them. These spaces have been interpreted by the sages to mean that this text should be considered as a separate book, equal in wisdom to any of the other books of Torah. This is recorded in the Talmud Shabbos 115b-116a. This then divides the book of Numbers into three parts. The verses from the beginning of the book of Numbers would be considered as one book, these two verses are considered as one book, and the rest of the book of Numbers are considered as a third book. This causes the Torah to have seven books or pillars instead of five. This is related to **Proverbs 9:1**; Wisdom hath builded her house, she hath hewn out her seven pillars. The Torah is considered to be the ultimate source of wisdom, so it must have seven pillars. In a Jewish or Messianic Torah service today, verse thirty five is read before the Torah Scroll is removed from the Ark and verse thirty six is read after the Torah Scroll is placed back in the Ark. The Jewish sages know these verses are of great importance but they do not understand that they are related to the Messiah. Lets consider the following facts:

What we know:

{**Ark** -is related to throne of יהוה}, {**Arise** - is what יהוה does before He destroys His enemies}, {**Return** - is what יהוה does before He dwells with Israel}, {**Two upside down letter nuns** - are related to Quickening from dead (twice)- death}, {**Most important two verses in the Torah** - Must be related to Messiah}, {**Number 50, the gamatra of the letter nun**, - is related to year of Jubilee year & grace}, { **Letter nun is the 14th letter** - three sets of 14 generations from Abraham till Messiah (Matt 1:17)} {**Ark traveled a three (3) days distance** - The number three (3) is related to redemption.}

Put it all together: This is a Messianic prophecy that Yeshua would **go forth** in the world, He would **conquer His enemies** when He **arose from the dead**. They would flee from before Him. He would die in a **Jubilee year**, He would be first born from the dead (1st letter nun), **when He returns** He will dwell with the myriad thousands of Israel (all who are in the Covenant), and the **second nun points to the resurrection of the dead when He returns which will be the 120th Jubilee year 6,000 years from creation.**

Related Scripture: The First Resurrection

Matthew 27:50-53 Yeshua, when He had cried again with a loud voice, yielded up the Spirit. 51 And, behold, the veil of the Temple was torn in two from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the **graves were opened; and many bodies of the saints which slept arose**, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared to many.

Comment: These two verses in Numbers chapter ten are set off by spaces and two upside down letter nuns. See the Stone Edition TANACH page 354 or the Stone Edition Chumash page 786. This may be the **two most important verses in the Scriptures**. This is the plan of יהוה Yeshua to save mankind written in two verses. When the Ark would move Moses would say "arise יהוה and let your enemies be scattered". When Yeshua arose from the dead His enemies were

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scattered. When the Ark returned Moses said "Return and dwell among the myriad thousands of Israel." We are now awaiting the return of Yeshua to return and dwell among the thousands of His people, Israel.

The Transition from life in Base Camp to War: Arise O יהוה and let your enemies be scattered... War was about to begin. The enemies were not only other people but also **demonic forces** that would come against יהוה's people in their **WILDERNESS EXPERIENCE**.

Trouble in the camp

Numbers 11:1-3 And the people were as murmurers, *speaking* evil in the ears of יהוה: and when יהוה heard it, his anger was kindled; and the fire of יהוה burned among them, and devoured the **outermost part of the camp**. 2 And the people cried to Moses; and Moses prayed to יהוה, and the fire abated. 3 And the name of that place was called **Taberah**: because the fire of יהוה burned among them.

The name of the camp that Elohim's fire broke out against them

Taberah = burning (s#08404 תבערה) (tab-ay-law)

Edge of camp (outermost part) - far away from the Tabernacle, the most likely place to complain, as if יהוה could not hear what they were saying about Him. The edge of the camp would be around a mile away. See the drawing of the camp of Israel.

Complaining

Comment: They had turned away from יהוה and looked for things to complain about. It is not that they had needs and wanted יהוה to provide for them, they didn't want to follow Him and they looked for excuses to dislike Him. Before chapter 10:35-36 they were seeking to please יהוה, from this point on the children of Israel turned away from יהוה. Before this time Moses was willing to give his own life for the people, after this time Moses would rather die than lead them. יהוה heard their complaints and יהוה's wrath flared and **fire of Elohim burned against them** and killed many at the edge of the camp

Related Scripture: Evil spirits can return if changes are not made

Matthew 12:43-45 When the unclean spirit is gone out of a man, it walks through **dry places**, seeking rest, and finds none. 44 Then he said, I will return to my house from where I came out; and when he returns, he finds it empty, swept, and garnished. 45 Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of the man is worse than the first. Even so shall it be also to this wicked generation.

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Comment: The enemy came against those who were on the edge of the camp (those who have not embraced יהוה's truth, who have not been strengthened through difficult times and fall away from יהוה. saying "Is יהוה with us or not." **We need wilderness experiences** to build strength so that we can endure the trials that are to come.

In Camp - Out to War:

יהוה has given us these good times where we can seek Him, drink deeply of His word, having our needs met so that we can strengthen ourselves in Him in preparation for the future time when we will not have it so easy. Some will just enjoy having their needs met and will not prepare for the future battle of the ages, The Tribulation. Then when this time does come it will be like the five wise and five foolish virgins. Messiah will say to the five foolish virgins I never knew you. This will come as a shock to them because they thought they knew Him but they had chosen to enjoy the easy times instead of digging into his Word, obeying His commands when it is not what we want to do, learning about Him, learning to trust Him when it looks like things are not going to work out.

Would you follow יהוה if He asked you to?

We are in camp now but the trumpet is about to sound....

Related Scripture:

Psalms 71:12-24: O Elohim, be not far from me: O my Elohim, make haste for my help. 13: Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt. 14: But I will hope continually, and will yet praise You more and more. 15: My mouth shall show forth Your righteousness and Your salvation all the day; for I do not know the number of my days. 16: I will go in the strength of Adonai יהוה: I will make mention of Your righteousness, even of Yours only. 17: O Elohim, You have taught me from my youth: and I have declared Your wondrous works. 18: Now also when I am old and gray headed, O Elohim, forsake me not; until I have showed Your strength to this generation, and Your power to everyone that is to come. 19: Your righteousness also, O Elohim, is very high, who has done great things: O Elohim, who is like You! 20: You, who have showed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth. 21: You shall increase my greatness, and comfort me on every side. 22: I will also praise You with the psaltery, even Your truth, O my Elohim: to You will I sing with the harp, O You Holy One of Israel. 23: My lips shall greatly rejoice when I sing to You; and my soul, which You have redeemed. 24: My tongue also shall talk of Your righteousness all the day long: for they are confounded, for they are brought to shame, that seek my hurt.

Comment: Messiah died at the beginning of the 1st century, Judah was killed or scattered to the world. It has been two thousand years since that time (two, thousand year days). Now we are being brought back to the truth and being prepared to return to the land. At the beginning of the third day we will return to the land and live in His sight.

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Related Scripture: the 7 thousand year plan for man

Hosea 6:1 Come, and let us return to יהוה: for He has torn, and He will heal us; He has smitten, and He will bind us up. 2 **After two days** will He revive us: in the **third day** He will raise us up, and we shall live in His sight.

Comment: Notice that the pronoun "He" is used six times and then the possessive form "His" is used last. This could be pointing to the six thousand years of mankind's rule and then the thousand year reign of Messiah.

Return = turn back, the idea of return to a starting place (שׁוּבָה) (shuvee)

The Mixed Multitude began to complain about food

Numbers 11:4-10 And the mixed multitude that was among them fell to lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 5 We remember the fish, which we ate in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6 but now our soul is dried away; there is nothing at all: we have nothing except this manna to look to. 7 And the manna was like coriander seed, and the appearance was as the appearance of bdellium. 8 The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil. 9 And when the dew fell on the camp in the night, the manna fell on it. 10 And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of יהוה was kindled greatly; and Moses was displeased.

Stone Edition Chumash (page 789) **Manna** had a strong smell like a plant from the carrot family and it was the color of crystal or pearl. It tasted like a dough rich in oil.

Comment: The mixed multitude **sowed dissatisfaction**. Those who have not obeyed Him in the easy times will sow discord among those who will receive it when difficulties come. Verse four says they **cultivated** a craving. Their needs were being met but they purposely encouraged others to be unhappy and complain.

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Moses would now rather die than lead the people

Numbers 11:11-15 And Moses said to יהוה, Why have You evil entreated Your servant? and why have I not found favor in Your sight, that You lay the burden of all these people on me? 12 Have I conceived all these people? have I brought them forth, that You should say to me, Carry them in your bosom, as a nursing-father carries the sucking child, to the land which You swore to their fathers? 13 From where should I have flesh to give to all these people? for they weep to me, saying, Give us flesh, that we may eat. 14 I am not able to bear all these people alone, because it is too heavy for me. 15 And if You deal thus with me, kill me, I ask You, out of hand, if I have found favor in Your sight; and let me not see my wretchedness.

70 Elders and the Quail

Numbers 11:16-23 And יהוה said to Moses, Gather to Me seventy men of the elders of Israel, who you know to be the elders of the people, and officers over them; and bring them to the tent of meeting, that they may stand there with you. 17 And I will come down and talk with you there: and I will take of the spirit which is on you, and will put it on them; and they shall bear the burden of the people with you, that you bear it, not yourself alone. 18 And say to the people, Sanctify yourselves against tomorrow, and you shall eat flesh: for you have wept in the ears of יהוה, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore יהוה will give you flesh, and you shall eat. 19 You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 but a whole month, until it comes out at your nostrils, and it is loathsome to you: because that you have rejected יהוה which is among you, and have wept before Him, saying, Why did we come forth out of Egypt? 21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and You have said, I will give them flesh, that they may eat a whole month. 22 Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? 23 And יהוה said to Moses, Is יהוה'S hand waxed short? now shall you see whether My word shall come to pass to or not.

Comment: This is regarded as the beginning of the **Sanhedrin**. The news article 6/18/05 from Israel (Eddie Chumney) said that they have now selected a leader and that all those who are working on items for the Temple are to be prepared for the design of the Temple is now being actively pursued. They are assembling Rabbi's and engineers/architects to make formal plans. They have already told Vindl Jones to actively search for the Ark of the Covenant. He has said it will be found soon. It is now (2015) known where the First Tabernacle is hidden, and plans are being made to recover everything that is listed on the Copper Scroll. You can follow the progress on recovering the articles from the Tabernacle by going to www.119ministries.com and the Temple Mount Faithful website. Islam will do everything they can to prevent the building of the third Temple.

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Related Scripture: Seeing but not eating:

2 Kings 7:1-20 Then Elisha said, Hear you the word of יהוה; Thus says יהוה, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. 2: Then a lord on whose hand the king leaned answered the man of Elohim, and said, Behold, if יהוה would make windows in heaven, might this thing be? And he said, Behold, **you shall see it with your eyes, but shall not eat of it.** 3: And there were four men with tazara at the entering in of the gate: and they said to one another, Why do we sit here until we die? 4: If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. 5: And they rose up in the twilight, to go to the camp of the Syrians: and when they came to the outside of the camp of Syria, behold, there was no man there. 6: For Adonai had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said to each other, behold, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come on us. 7: Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their life. 8: And when these *tazara* men came to the ottermost part of the camp, they went into one tent, and ate and drank, and carried from there silver, and gold, and clothing, and went and hid it; and came again, and entered into another tent, and carried from there also, and went and hid it. 9: Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come on us: now therefore come, that we may go and tell the king's household. 10: So they came and called to the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they were. 11: And he called the porters; and they told it to the king's house within. 12: And the king arose in the night, and said to his servants, I will now show you what the Syrians have done to us. They know that we are hungry; therefore they are gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. 13: And one of his servants answered and said, Let some take, **five** of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. 14: They took therefore **two** chariot horses; and the king sent after the host of the Syrians, saying, Go and see. 15: And they went after them to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. 16: And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of יהוה. 17: And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate, and he died, as the man of Elohim had said, who spoke when the king came down to him. 18: And it came to pass as the man of Elohim had spoken to the king, saying, **Two** measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria: 19: And that lord answered the man of Elohim, and said, Now, behold, if יהוה **should make windows in heaven, might such a thing be?** And he said, Behold, **you shall see it with your**

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eyes, but shall not eat of it. 20: And so it fell out to him: for the people trampled him in the gate, and he died.

Related Scripture: The New Covenant

Jeremiah 31:31-36 Behold, the days come, says **יהוה**, that I will make a New Covenant with the house of Israel, and with the house of Judah: 32 **Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which My Covenant they broke, although I was an husband to them, says **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah (*law*) in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. 34 And **they shall teach no more every man his neighbor, and every man his brother,** saying, Know **יהוה**: for they shall all know Me, from the least of them to the greatest of them, said **יהוה**: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus says **יהוה**, which gives the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves roar; **יהוה** of hosts *is* His name: 36 If those ordinances depart from before Me, says **יהוה**, *then* the seed of Israel also shall cease from being a nation before Me forever.

Comment: We see that there will come a time when **יהוה** will pour out His Holy Spirit on all mankind so that no one will need to teach another person about Elohim. Every living person will know the Covenant and will obey it. We also see that the Covenant will only be made with Israel and Judah. The pouring out of the Spirit on the seventy men of Israel may have been a foreshadow of this future event. The number seventy may point to the end of the thousand year reign of Messiah (seventh thousand year) when this event will take place.

Related Scripture: Out pouring of the Spirit

Act 2:1-29 And when the **day of Pentecost** was fully come, they were all with **one accord in one place**. 2 And suddenly there came a sound from heaven as of a **rushing mighty wind**, and it filled all the house where they were sitting. 3 And there appeared to them cloven tongues like as of fire, and it sat on each of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, where we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we hear them speak in our tongues the wonderful works of Elohim. 12 And they were all amazed, and were in doubt, saying one to another, What does this mean? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judaea, and all *you* that dwell at Jerusalem, be this known to you, and hearken to my words: 15 For these are not drunken, as you suppose,

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seeing it is *but* the **third** hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, says Elohim, I will pour out of My Spirit on all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: 19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of Adonai come: 21 And it shall come to pass, *that* whoever shall call on the name of Adonai shall be saved.

Comment: We can see how this event is related to the outpouring of the Spirit in our Torah portion we can also see how this event took place on Pentecost in the first century and will again take place in the future when the Spirit is poured out in fullness.

The Holy Spirit is placed on the 70 Elders

Numbers 11:24-29 And Moses went out, and told the people the words of יהוה: and he gathered seventy men of the elders of the people, and set them around the Tent. 25 And יהוה came down in the cloud, and spoke to him, and took of the spirit that was on him, and put it on the seventy elders: and it came to pass, that, when the spirit rested on them, they prophesied, but they did so any more. 26 But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested on them; and they were of them that were written, but had not gone out to the Tent: and they prophesied in the camp. 27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28 And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. 29 And Moses said to him, Are you jealous for my sake? would to Elohim that all יהוה'S people were prophets, that יהוה would put His spirit on them!

Comment: Moses wanted everyone to be filled with the Spirit of יהוה. יהוה will grant that desire in the future. This may be a prophecy of the outpouring of the Holy Spirit in fullness spoken of in Joel in the last days. Moses did not protect his leadership position. He had **No ownership of knowledge**. Freely you have received freely give. Two of the chosen men remained in the camp. Could they be a foreshadowing of the two witnesses in Revelations. They are standing with the people and their names allude to the love of Elohim for His people in times of judgment.

Eldad = El has loved (s#0419 אֵלְדָד) (el-dad)

Medad = loving affectionate (s#04312 מֵידָד) (may-dawd')

Behaalotcha (in your going up) Torah Portion 36 Numbers 8:1-12:16

Related Scripture: Future out pouring of the Holy Spirit

Joel 2:24-32 And the floors shall be full of wheat, and the vats shall overflow with wine and oil. 25 And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. 26 And you shall eat in plenty, and be satisfied, and praise the name of יהוה your Elohim, that has dealt wondrously with you: and My people shall never be ashamed. 27 And you shall know that I *am* in the midst of Israel, and *that* I *am* יהוה your Elohim, and none else: and My people shall never be ashamed. 28 **And it shall come to pass afterward, that I will pour out My spirit on all flesh;** and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also on the servants and on the handmaids in those days will I pour out My spirit. 30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of יהוה come. 32 And it shall come to pass, *that* whoever shall call on the name of יהוה shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as יהוה has said, and in the remnant who יהוה shall call.

The Quail come and Judgment on the unrighteous

Numbers 11:30-35 And Moses went into the camp, he and the elders of Israel. 31 And there went forth a wind from יהוה, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. 32 And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. 33 While the flesh was yet between their teeth, before it was chewed, the anger of יהוה was kindled against the people, and יהוה struck the people with a very great plague. 34 And the name of that place was called **Kibroth-hattaavah**: because there they buried the people that lusted. 35 From Kibroth-hattaavah the people journeyed to Hazeroth; and they abode at Hazeroth.

Kibroth-Hattaavah = graves of the longing (קברות התאוה #06914)

(hat-tah-av-aw') Name of camp for the peoples greed of longing for too much.

Behaalotcha (in your going up) Torah Portion 36 Numbers 8:1-12:16

Miriam and Aaron spoke against Moses' wife

Numbers 12:1-16 And Miriam and Aaron spoke against Moses because of the Cushite woman who he had married: for he had married a Cushite woman. 2 And they said, Has **יהוה** indeed spoken only with Moses? has He not spoken also with us? And **יהוה** heard it. 3 Now the man Moses was very meek, above all the men which were on the face of the earth. 4 And **יהוה** spoke suddenly to Moses, and to Aaron, and to Miriam, Come out you three to the tent of meeting. And they three came out. 5 And **יהוה** came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forward. 6 And He said, Hear now My words: if there is a prophet among you, I **יהוה** will make Myself known to him in a vision, I will speak with him in a dream. 7 My servant Moses is not so; he is faithful in all My house: 8 with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of **יהוה** shall he behold: why then were you not afraid to speak against My servant, against Moses? 9 And the anger of **יהוה** was kindled against them; and he departed. 10 And the cloud removed from over the Tent; and, behold, Miriam had tazara, as *white as snow*: and Aaron looked on Miriam, and, behold, she had tazara. 11 And Aaron said to Moses, Oh my lord, lay not, I beg you, sin on us, for that we have done foolishly, and for that we have sinned. 12 Let her not, I ask, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb. 13 And Moses cried to **יהוה**, saying, Heal her, O Elohim, I beg You. 14 And **יהוה** said to Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again. 15 And Miriam was shut up outside the camp seven days: and the people did not journey until Miriam was brought in again. 16 And afterward the people journeyed from **Hazereth**, and pitched in the wilderness of Paran.

Hazereth = yards, enclosed by fence, hamlet (s#02698 **חצרית**) (khats-ay-roth)

Stone Edition Chumash (page 795) The man Moses was **exceedingly humble**, more than any person on the face of the earth! **יהוה** speaks to Moses mouth to mouth. No other person except Messiah has had personal contact with **יהוה** like Moses had. Verse one says that Miriam and Aaron spoke against Moses regarding his **Cushite** wife. Zipporah Moses' wife was from Midian not Ethiopia. This is believed to be an euphemistic reference to hide her beauty. This is common in Scripture to attach a derogatory epithet to a loved one in order to prevent an evil eye of envy. This could also mean that Moses' wife was descended from Cush but she was born in Midian. This would be like a person whose parents were French had a child while they lived in the United States. That child would still be French but he would also be called an American. Miriam had spoken about Moses' wife and/or the relationship Moses had with his wife. Since Moses had to be ready to come before **יהוה**'s presence at any time Miriam felt that Moses neglected his physical relationship with his wife. Husbands and wives must go through a ritual bath (taval) after having physical relations, and then they would be unclean until evening. Since Miriam began to talk about Moses she was struck with tzaraas as a judgment from **יהוה** for the sin of slander. Aaron begged Moses to intercede for her, that she might be healed. Miriam had tzaraas for seven days before she could enter the camp again.