



Be Ha Alotecha ~ In the Raising or Setting Up

B'midbar / Numbers 8:1 ~ 12:16

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This week's Torah Portion, **Parsha B'Ha Alotecha** (*In the Raising or Setting Up*), has much to teach us about obedience to and trusting in Yahweh. I love how Elohim groups the things He is teaching us each week with something else that draws our attention to the lesson. This week is no different. As our *parsha* begins, we read in **B'midbar / Numbers 8:1-4**; **And YHVH spoke to Moshe, 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 Moshe. 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 Moshe, so he made the lampstand.**

First, let's take a brief look at "**lampstand**" or "**menorah**". **Verse 4** tells us it is a work of beaten gold from its base to its blossoms. From its foundation to its fruit; in every way it has been beaten, tested. Gold, as we've learned represents the love Yahweh has for us. This "**lampstand**" represents the light of His love for us; beaten and proven. The Hebrew word here for lampstand is "**menorah**" (*mem-nun-vav-reish-hey*) and is Strong's #4501. It is from the root word "**manowr**" meaning "**beam**" or "**yoke**", as used in plowing and supporting. So this lampstand is not the light in and of itself. It supports, or lifts up, the light or lamps.

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

OK, the seven "**lamps**" give "**light**" in front of the "**lampstand**". Now, "**light**" here is the word "**ohr**", Strong's #215, spelled "*aleph-yud-reish*", which means to "**illuminate**", "**enlighten**" or "**shine upon**". Next, we read in **B'reshith / Genesis 1:1-4**; **In the beginning Elohim created the heavens and the earth. And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.** The earth was formless and empty, and darkness was on the face of the deep. In Hebrew it reads "**darkness was against the face (paniym) of the**

deep". So then, the Spirit of Yahweh moved against, or on the **paniym** 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. This "**illumination**" of His Word (or Words) is born out in the Hekal (*House or Temple*) of Yahweh, as well as in His Mishkan (*Tabernacle*). The great Menorah(s) would stand in front of the "**Speaking Place**" (**Melekim Aleph 7:49**) to "**illuminate**" the Words Yahweh would speak to the High Priest. So here, in our *parsha* this week, Elohim "**illuminates**" the Words He's speaking to us. He wants us to hear and understand, so that we will know what is expected of us in these days. He also wants to show us that He will provide for us, as He did for our forefathers in the wilderness.

Now, Yahweh, speaking through the prophet, tells us in **Yeshayahu / Isaiah 55:6-9**; "**Seek YHVH while He is to be found, call on Him while He is near. Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to YHVH, who has compassion on him, and to our Elohim, for He pardons much. For My thoughts are not your thoughts, neither are your ways My ways,**" declares YHVH. "**For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.**"

And, as Yahweh spoke to Yehudah in Babylon through another prophet in **Yirmeyahu / Jeremiah 29:11-14**; "**For I know the plans I am planning for you,' declares YHVH, 'plans of peace and not of evil, to give you a future and an expectancy. Then you shall call on Me, and shall come and pray to Me, and I shall listen to you. And you shall seek Me, and shall find Me, when you search for Me with all your heart. And I shall be found by you,' declares YHVH, 'and I shall turn back your captivity, and shall gather you from all the gentiles and from all the places where I have driven you, declares YHVH. And I shall bring you back to the place from which I have exiled you.'**

Further, Yahweh says of the House of Yisra'el, through the prophet, in **Yirmeyahu 19:1-8**; **The word which came to Yirmeyahu from YHVH, saying, "Arise, and go down to the potter's house, and there I let you hear My words." So I went down to the potter's house, and saw him doing a piece of work on the wheel. And the vessel that he made of clay was ruined in the hand of the potter, so he remade it into another vessel, as it seemed good to the potter to do. Then the word of YHVH came to me, saying, "O house of Yisra'el, am I not able to do with you as this potter?" declares YHVH. "Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra'el! The moment I speak concerning a nation and concerning a reign, to pluck up, to pull down, and to destroy it, and that nation shall turn from its evil because I have spoken against it, then I shall repent of the evil that I thought to do to it.**

And, we read in **Yeshayahu 48:16-22**; "**Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master YHVH has sent Me, and His Spirit.**" Thus said YHVH, your Redeemer, the Set-apart One of Yisra'el, "**I am YHVH your Elohim, teaching you what is best, leading you by the way you should go. If only you had listened to My commands! Then your peace would have been like a river, and your righteousness like the waves of the sea. And your seed would have been like the sand, and the offspring of your inward parts like the grains of sand. His name would not have been cut off nor destroyed from before Me. Come out of Babel! Flee from the Chaldeans! Declare this with a voice of singing, proclaim it, send it out to the end of the earth! Say, 'YHVH has redeemed His servant Ya'aqob!' "** And they did not thirst when He led them through the deserts; He caused waters from a rock to flow for them; He split the rock, and waters gushed out. There is no peace for the wrong," said YHVH.

I can't begin to count the number of times I've said that Yahweh teaches us His Word and ways "in season". But, it's so true. His **Torah** (*Instructions*) follows the **Mo'edim** (*Appointed Times*) and if we pay attention, as we "**shamar**" (*keep, guard and pay heed*) His "**chag'im**" (*feasts*), we will learn how to walk out what He desires of us. And, we'll learn to walk in the blessings of our Father.

Over the past seven weeks, as we studied the attributes of Yahweh, that help us be conformed into the Image of Elohim, we read the **parashot**, or *Torah Portions*, that teach us about the priesthood, the offerings, the Tabernacle, the altar, all the utensils of the Mishkan, the service of the Tent of Meeting and all about the formation of the "**camp**" (or *Kingdom*) of Yisra'el. All of these are pictures of us and how we are to walk before Yahweh and be "**tamiym**" (*perfect and complete*), as Abraham was commanded in **B'reshith / Genesis 17:1**; **And it came to be when Abram was ninety-nine years old, that YHVH appeared to Abram and said to him, "I am El Shaddai – walk before Me and be perfect."** This all culminated in the giving of the "**Ten Commandments**" and "**Ruach HaKodesh**".

Now, as we come to the first **parsha** following "**Shavu'ot**", we begin to see what we are to do next, as we enter another season of learning. This week's Torah portion is "**Be ha Alotecha**" and it means, "**In Your Lifting Up**" or "**In Your Setting Up**". In past years, when we've come to this **parsha**, we've learned about how Aharon was to "**raise up light**", as in the Tabernacle Menorah, the "**lifting up and waving of the Levites**" in their being set-apart to Yahweh. I hope you've had time this week to look back over these past teachings.

I would like us to pick-up our **parsha** as B'nei Yisra'el are moving on from Har Sinai. I think this a great place to start today, since we are moving on from Shavu'ot. As we read this, pay close attention to the meanings of the names of the tribes, the princes and their fathers. They are very interesting. Let's begin with **B'midbar / Numbers 10:11-28**; **And it came to be on the twentieth day of the second month, in the second year, that the cloud was taken up from above the Dwelling Place of the Witness. And the children of Yisra'el departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran. Thus they departed the first time, according to the command of YHVH by the hand of Moshe. And the banner of the camp of the children of Yahudah (Yah's praise) departed first according to their divisions. And over their army was Nachshon (the enchanter), son of Amminadab (incited my people). And over the army of the tribe of the children of Yissaskar (there is recompense) was Nethane'l (given by El), son of Tsu'ar (making small). And over the army of the tribe of the children of Zebulun (the dwelling) was Eliyab (Elohim my Father), son of Helon (my strength). And the Dwelling Place was taken down. And the sons of Gereshon (exile) and the sons of Merari (bitterness) departed, bearing the Dwelling Place. And the banner of the camp of Re'uben (behold the son) departed according to their divisions. And over their army was Elitsur (Elohim my Rock), son of Shedey'ur (casting light). And over the army of the tribe of the children of Shim'on (hearing) was Shelumi'el (friend of Elohim), son of Tsurishaddai (my Rock is sufficient). And over the army of the tribe of the children of Gad (fortune) was Elyasaph (whom El has increased), the son of Deu'el (invoked by Elohim). And the Qehathites (assembly) departed, bearing the set-apart objects, while the Dwelling Place was set up before they came. And the banner of the camp of the children of Ephrayim (doubly fruitful) departed according to their divisions. And over their army was Elishama (Elohim has heard), son of Ammihud (my esteemed people). And over the army of the tribe of the children of Menasheh (one who forgets) was Gamli'el (reward of El), son of Pedahsur (whom the Rock has ransomed). And over the army of the tribe of the children of Binyamin (son of the right hand) was Abidan (my Father is Judge), son of Gid'oni (who cuts down or makes low). Then the banner of the camp of the children of Dan (the Judge), which formed the rear guard of all the camps, departed according to their divisions. And over their army was Ahi'ezer (my brother helps), son of Ammishaddai**

(sufficient people). And over the army of the tribe of the children of Asher (glad) was Pag'i'el (blessed by El), the son of Okran (troubled). And over the army of the tribe of the children of Naphtali (my strife) was Ahira (my evil brother), the son of Enan (watching). Such was the order of setting out of the children of Yisra'el, according to their divisions, when they departed.

This Torah account of the beginning of the journey of the Children of Yisra'el through the wilderness is a picture of the entire history of B'nei Yisra'el. Before we arrive at the trials and tribulations, we see on one hand the ideal form in which the Children of Israel are to advance through history, organized into tribes and families traveling in formation. But then, in the meanings of the names, we get a glimpse of the struggles and triumphs of a chosen nation from its calling to its future.

Next, we read **verses 29-34**; *And Moshe said to Hobab, the son of Re'uw'el the Midyanite, Moshe's father in-law, "We are setting out for the place of which YHVH said, 'I give it to you.' Come with us, and we shall do good to you, for YHVH has spoken good concerning Yisra'el." And he replied to him, "I am not going, but I am going to my own land and to my relatives." Then he said, "Please do not leave us, because you know how we are to camp in the wilderness, and you shall be our eyes. And it shall be, when you go with us, then it shall be that whatever good YHVH does to us, the same we shall do to you." So they set out from the mountain of YHVH on a journey of three days. And the ark of the covenant of YHVH went before them for the three days' journey, to seek out a resting place for them. And the cloud of YHVH was above them by day when they went out from the camp.*

As B'nei Yisra'el begin their journey, Moshe invites his brother in-law "**Hobab**" (Hebrew for "**cherished**" or "**beloved**"), the son of **Re'uw'el (friend of El)**. It was Moshe's father in-law, "**Yithro**" ("**abundant**" or "**without measure**"), a pagan priest, who became a "**Believer**" when Moshe testified to him all that Yahweh had done for them in Mitzrayim. After which he literally became "**Re'uw'el**" or "**Friend of Elohim**". Here Yahweh seems to confirm that the "**ger tzadik**" or "**righteous stranger**" is invited and welcomed into Yisra'el. We see this many times in Scripture. There indeed is one Torah for all who are born or become Yisra'el.

Next, we have two "*stand out*" verses in Torah. **Verses 35-36**; *And it came to be, whenever the ark set out, that Moshe said, "Rise up, O YHVH! And let Your enemies be scattered, and let those who hate You flee before You." And when it rested, he said, "Return, O YHVH, to the countless thousands of Yisra'el."* These two verses appear in the Hebrew Torah with an "**inverted nun**" or "**nun hafuchah**" before and after them. These "**nun hafuchah**" appear even in the oldest manuscripts, including those found in Qumran. What does this mean? Why was Moshe emphasizing or calling attention to these two verses in this way?

As usual, there is more than one opinion as to "**Why?**". The rabbis teach, and rightly so, that had Yahweh lead B'nei Yisra'el by the shortest route from Sinai through Paran, they would have been able to cross into Israel easily in three days. However, what is recorded in the verses and chapters that follow these two verses, from **Bemidbar 11:1** and on, which we'll begin to read next, are the failures of B'nei Yisra'el to be obedient and thankful to Yahweh, Who delivered, fed and cared for them; these failures that would keep them out of Eretz Yisra'el. We see a 39 year history of failures, from the groanings over Yahweh's provision, to rebellion and refusal to enter their inherited land. We also see a sad history of judgment. The rabbis teach that this is an historical mid-point in Torah. In fact, some have taught that Moshe actually intended the **Book of B'midbar**, or **Numbers**, to be two books; one up to this point and the second after. In any case, what begins to happen next is something that all Yisra'el, coming out of modern day Mitzrayim and Babel, need to pay close

attention to. This is truly a “*walk of faith*” and we better not doubt or scorn Yahweh’s provision; but, in **all** things give thanks. This is especially true of our going into the Land.

While this view of why these two verses are “**highlighted**” may well be valid; it begs the question, “Why the letter ‘**nun**’?” Well, I’m glad I asked. The letter “**nun**” is the fourteenth letter in the aleph-bet. Fourteen is the numeric value of “**David**” (*Dalet-vav-dalet*), who, as the King with a heart for Yahweh, represents the progenitor of the “**Kingdom of Yisra’el**”. The numeric value of the letter “**nun**” is fifty, which represents also “**divine revelation**” and the “**fullness of life**”. We see this from the 50 days from the Exodus to the giving of Torah (*Counting the Omer to Shavu’ot*). Then of course, we have the Yovel, 50th year or “**Jubilee Year**”, when all land that’s been sold or mortgaged goes back to its original owner. Finally, Scripture indicates that a man has to reach 50 years of age before he is considered wise.

We also don’t have to look very far to see Yahshua here. In the ancient Hebrew, the pictograph of “**nun**” looked just like a “**sperm**” or “**seed**”, although it is believed to have called “**fish**” (which is the Aramaic definition of “**nun**”). In the pictograph form, it was symbol for “**life**”. In **Shemot (Exodus) 33:11** we have the first reference to Hoshea (later to be named *Yehoshua*) ben Nun, or “**Yehoshua Son of Life**”, who was indeed the picture of Mashiach Yahshua (**the Son of Life**). In “*Hebraic thought*” the “**Nun**” represents Mashiach. As David praises “**Mashiach Yahweh**” in **Tehillim / Psalms 72**, we read in **verses 17-19**; ***May His Name be eternal; while the sun lasts, let His Name endure, let men invoke His blessedness upon themselves; let all nations call Him blessed. Blessed be YHVH Elohim, Elohim of Yisra’el, He alone is doing wonders! And blessed be His esteemed Name forever! And let all the earth be filled with His esteem. Amen and Amen.*** The Hebrew word for “**endure**” used here is “**yinun**”. This phrase literally translates as “**while the sun lasts, let His Name Nun**” or “**let His Name propagate**”.

So, from now on, as you read these verses, ***And it came to be, whenever the ark set out, that Moshe said, “Rise up, O YHVH! And let Your enemies be scattered, and let those who hate You flee before You.” And when it rested, he said, “Return, O YHVH, to the countless thousands of Yisra’el.”***, you just might think of Messiah. As Yahshua finished His redemptive work on the stake, and as He is **raised up**, “*may His enemies be scattered and those who hate Him flee from before Him*”..... and they will. And, the day is coming when He will return to the outcasts of Yisra’el and “*return to the countless thousands of Yisra’el*”. Baruch HaShem Yahweh!

So now, B’nei Yisra’el has set out from Sinai and is in the wilderness of Paran. By the way, “**Paran**” means “**abundance of caves**”. It was the home of Yishma’el and bordered the Negev and Edom. That’s how close they were to Eretz Yisra’el, to the south. Then, we read in **B’midbar 11:1-3**; ***And it came to be, when the people were as complainers, it was evil in the ears of YHVH. And YHVH heard it, and His displeasure burned. And the fire of YHVH burned among them, and consumed those in the outskirts of the camp. And the people cried out to Moshe, and Moshe prayed to YHVH, and the fire died down. Then he called the name of the place Tab’erah, because the fire of YHVH had burned among them.***

And, so it begins..... again. The people, having been given and accepted the Torah, made the Tabernacle and all the set-apart things and utensils, having been given the priesthood, with the offerings and the Levitical service and everything else, begin to “**murmur**” and “**complain**”. The Hebrew word used here for “**complainers**” is “**anan’im**”. It doesn’t mean just to complain. It means to be “**sorrowful**” as a “**mourner**” and complain about your sad and pitiful situation. So, in this situation, the Children of Yisra’el were scorning Yahweh. They weren’t just “**murmuring**” they were blaming

Yahweh for what they considered to be their “**sorrowful existence**”. That’s why it was indeed evil in the ears of Yahweh.

We read that Yahweh’s “**displeasure burned**”. That’s putting it too mildly. King Jimmy says that His “**anger was kindled**”. The Hebrew term is “**v’uchar aphah**”. “**V’uchar**” is “**kindled**” or “**caused to burn**” and “**aphah**” is “**anger**”, but also “**nose**” or “**nostril**”. This has the connotation of the burning sensation of smoke or something noxious in one’s nose or nostril. So, the “**fire**” of Yahweh burned among them. “**Fire**” here is “**eish**” which also means “**anger**”. The words for “**burned**” (**ba’ar**) and “**consumed**” (**v’akal**) are often used to describe “**being devoured**” and/or “**wasting away**”. Now, most English translations say that this “**consuming**” was to those in the outskirts of the camp. But, actually the Hebrew word is “**b’qatseh**” which doesn’t mean “**in the outskirts**”; but, rather “**the whole**” or “**sum within the extremities**”. It was pretty much everywhere. And, when the people cried out to Moshe, he prayed to Yahweh and His *anger* and/or *fire* died down. Moshe called that place “**Tab’erah**”, which literally means “**burning**”.

Now, let’s look at **verses 4-9**; *And the mixed multitude who were in their midst lusted greatly, so the children of Yisra’el also wept again and said, “Who is giving us meat to eat? We remember the fish which we ate without cost in Mitsrayim, the cucumbers, and the melons, and the leeks, and the onions, and the garlic, but now our throat is dried up. There is naught to look at but this manna!” Now the manna was like coriander seed, and its appearance like the appearance of bdellium. The people went about and gathered it, ground it on millstones or beat it in the mortar, and cooked it in a pot, and made cakes of it. And its taste was as the taste of cakes baked with oil. And when the dew fell on the camp at night, the manna fell on it.*

Now, when I’ve read this before, I always thought that these who “**lusted**” were the “**mixed multitude**” that came out of Egypt with B’nei Yisra’el. However, the “**mixed multitude**” that came out of Mitsrayim, mentioned in **Shemot / Exodus 12:38**, was “**erev rav**” in the Hebrew. “**Erev rav**” literally means “**mixed**” or “**mingled multitude**” and is often translated in Jewish writings as the “**souls of the world of chaos**”. This group that “**lusted**” was “**as’pesuf**”, which literally means “**rabble**”, “**malcontents**” or “**rebellious**”. The “**malcontents**” are they who “**lusted**”; or “**hee tavooh ta’avah**” or literally, “**they that desired to lust**” (with the idea of inciting or passing that lust on, or tempting others to lust). They were very vocal about it, drawing others in.

Here too, they were also scorning Yahweh’s provision for them, specifically the “**manna**”. It is here, that Yahweh gives us a description of this “**wilderness food**” from heaven, from which they made bread. It was like coriander seed with the color of “**bdellium**”. “**Bdellium**” is not a mineral; but, rather a *tree sap resin*, which is the whitish color of a “**pearl**”.

Let’s move on to **verses 10-23**; *And Moshe heard the people weeping throughout their clans, each man at the door of his tent. And the displeasure of YHVH burned exceedingly. And in the eyes of Moshe it was evil, so Moshe said to YHVH, “Why have You done evil to Your servant? And why have I not found favor in Your eyes, to put the burden of all these people on me? Was it I who conceived all these people? Was it I who brought them forth, that You should say to me, ‘Carry them in your bosom, as the foster father carries a nursing child,’ to the land which You swore to their fathers? Where am I to get meat to give to all these people? For they weep before me, saying, ‘Give us meat to eat.’ I am unable to bear all these people alone, because the burden is too heavy for me. And if You are doing this to me, please slay me altogether, if I have found favor in Your eyes, and let me not see my evil!” Then YHVH said to Moshe, “Gather to Me seventy men of the elders of Yisra’el, whom you know to be the elders of the people and officers over them. And bring them to the Tent of Meeting, and let them*

stand there with you. And I shall come down and speak with you there, and shall take of the Spirit that is on you, and put on them. And they shall bear the burden of the people with you, so that you do not bear it yourself alone. And say to the people, 'Set yourselves apart for tomorrow, and you shall eat meat, because you have wept in the hearing of YHVH, saying, "Who is giving us meat to eat? For it was well with us in Mitsrayim." And YHVH shall give you meat, and you shall eat. You are going to eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but for a month of days, until it comes out of your nostrils and becomes an abomination to you, because you have rejected YHVH who is among you, and have wept before Him, saying, "Why did we come up out of Mitsrayim?"'" And Moshe said, "The people in whose midst I am are six hundred thousand men on foot, and You, You have said, 'I give them meat to eat for a month of days.' Could flocks and herds be slaughtered for them, to be sufficient for them? Or could all the fish of the sea be gathered together for them, to be sufficient for them?" And YHVH said to Moshe, "Is the arm of YHVH too short? Now see whether My word meets you or not!"

When we read passages like these, we often talk about how “gutsy” Moshe was to question Yahweh, as he did. Truth is, I think he was scared out of his mind. Can you imagine what it would be like to be responsible, before Yahweh, for over 600,000 men plus all their families? Was Moshe chosen? Yes. Was he an anointed prophet? Yes. But, he was also human. When we’re discouraged and afraid, it’s OK to question Yahweh. It wasn’t until Moshe sinned by not setting Yahweh apart in the eyes of the people, that he brought judgment on himself. And even then, with a broken heart (knowing he was not allowed in the Promised Land), he continued to serve Yahweh and the people, until his work was fulfilled and Yahweh called him home.

Then, we read in **verses 24-29**; *And Moshe went out and spoke to the people the words of YHVH, and he gathered the seventy men of the elders of the people and placed them around the Tent. And YHVH came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders. And it came to be, when the Spirit rested upon them, that they prophesied, but did not continue. However, two men had remained in the camp. The name of one was Eldad, and the name of the other Mejdad. And the Spirit rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp. And a young man ran and informed Moshe, and said, "Eldad and Mejdad are prophesying in the camp." And Yehoshua son of Nun, Moshe's assistant from his youth, answered and said, "Moshe my master, forbid them!" Then Moshe said to him, "Are you jealous for my sake? Oh, that all the people of YHVH were prophets, that YHVH would put His Spirit upon them!"*

Moshe brings the “**seventy elders**” to the Tent of Meeting. We’ve looked at the significance of 70 before. There were the 70 nations which peopled the earth, as **B’reshith (Genesis) 10** enumerates. There’s also the fact that Ya’aqob went down into Mitsrayim with his family, of 70 souls who came out of his loins. Seventy bulls were offered, at Sukkot, for the nations. And of course, Yahshua also chose 70 of His taught ones and sent them out in pairs. Seventy is the numeric value of the letter “**ayin**”, which is “**the eye**” or “**vision**”. It also means “**fountain**”, as in the “**Living Water**” from the depths. And, in Aramaic (the language of the Brit Chadashah), “**ayin**” is the word for “**sheep**”.

Yahweh came down in the “**cloud**”. Again, the word here is “**anan**”, as we’ve seen before. I talked at Shavu’ot about “**anan**” as being the “**pillar of cloud**”, the “**threshold**” of heaven and also the “**vast army**” of heaven, as witnesses, rather than a cloud in the sky. It’s the same “**cloud**” that Messiah Yahshua ascended into in **Acts 1:9-11**; *And having said this, while they were looking on, He was taken up, and a cloud hid Him from their sight. And as they were gazing into the heaven as He*

went up, see, two men stood by them dressed in white, who also said, “Men of Galil, why do you stand looking up into the heaven? This same Yahshua, who was taken up from you into the heaven, shall come in the same way as you saw Him go into the heaven.” It is in the “cloud” where we’ll meet Him, when He returns, according to 1 Thessalonians 4:16-17, from the Aramaic; *Because our Master Himself shall descend from heaven with a shout, with the voice of the chief messenger, and with the trumpet of Eloah, and the dead who are in Messiah shall rise up first. Then we, the living who remain, shall be caught away with them in the cloud for the meeting of our Master in the air; and so we shall always be with our Master.* Remember our study from late last year. The word “air” or “oar” in Aramaic and “aer” in Greek, means lower atmosphere or “in our earthly realm”.

Next, we see the first public outpouring of Ruach HaKodesh, as Yahweh took of the **Spirit** that was on Moshe, and placed **It** on the seventy elders. They began to “**prophecy**”, or “**naba**” in Hebrew, which according to Strong’s, Brown-Driver-Briggs and Gesenius’ Lexicon, means to “**pour forth words of praising, edification, prophecy and songs by Divine power, sometimes in a language unknown to the speaker**”. The prophesying soon stopped, except that “**Eldad**” (*whom Yah loves*) and “**Meydad**” (*who loves*), who remained in the camp, continued to prophesy in the hearing of all the camp. And, when Yehoshua ben Nun told Moshe to make them stop, Moshe replied that he hoped that all the people were prophets and that Yahweh would put His Ruach upon them all.

Now, B’midbar 11:30-35; *And Moshe returned to the camp, both he and the elders of Yisra’el. And a wind went forth from YHVH, and it brought quail from the sea and let them fall beside the camp, about a day’s journey on this side and about a day’s journey on the other side, all around the camp, and about two cubits above the surface of the ground. And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten homers. And they spread them out for themselves all around the camp. The meat was still between their teeth, before it was chewed, and the wrath of YHVH burned against the people, and YHVH smote the people with an exceeding great plague. Then he called the name of that place Qibroth Hatta’awah, because there they buried the people who had lusted. From Qibroth Hatta’awah the people set out for Hatseroth – and they were at Hatseroth.*

Now comes an interesting end to this “**lust**” and “**grumbling**”. The “**wind**” (**Ruach**) went forth from Yahweh and brought “**quail**” from the sea and they fell beside the camp. The Hebrew word for “quail” is “**selav**” (*shin-lamed-vav*) and is from the root word “**shalah**” (*shin-lamed-hey*) meaning to be “**safe**”, “**secure**” and “**prosper**”. The people were tired of manna burgers. They wanted “**squab**”. They were no longer satisfied with Yahweh’s provision; they wanted safety, security and prosperity. So, it just “**blew**” in. In fact, about 3 feet of “**prosperity**” covered the perimeter of the camp a day’s journey in every direction. I’ve heard the expression, “*Walking in some tall cotton,*” but, this is a whole lotta prosperity. By the way, it says the ones who gathered the least, gathered “**10 homers**”. “**Homer**” translates as a “**heap**”. As a unit of measure, one homer equals 10 baths or 100 ephahs or 1,000 omers. What’s also interesting is that “**homer**” also means “**mortar**”, as used in building, and the “**clay**” used by the potter to make vessels.

While they were still eating, Yahweh “**struck**” them with a “**great plague**”. The word here for “**strike**” or “**smote**” is “**nakah**” which means to “**strike in punishment**” or “**beat**”. Also, this “**exceeding great plague**” uses the Hebrew word “**makkah**” which “**great slaughter**” and “**wounding**”. And, as Torah states, *Then he called the name of that place Qibroth Hatta’awah (graves of lust), because there they buried the people who had lusted.*

It is so very important for us to see and understand these things now, as we've completed the Omer Count and celebrated the giving of Torah and Ruach HaKodesh; and, as we prepare for our "exodus", our ingathering and return to the Land of our inheritance. Yahweh gives us a great promise in Yirmeyahu / Jeremiah 3:12 – 4:2; and boy, does He "nail it". But, it comes with conditions, as we read; *"Go and proclaim these words toward the north, and say, 'Return, O backsliding Yisra'el,' declares YHVH, 'I shall not look on you in displeasure, for I am kind,' declares YHVH, 'and I do not bear a grudge forever. Only, acknowledge your crookedness, because you have transgressed against YHVH your Elohim, and have scattered your ways to strangers under every green tree, and you have not obeyed My voice,' declares YHVH. "Return, O backsliding children," declares YHVH, "for I shall rule over you, and shall take you, one from a city and two from a clan, and shall bring you to Tsiyon. And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding. And it shall be, when you have increased, and shall bear fruit in the land in those days," declares HWHY, "that they no longer say, 'The ark of the covenant of YHVH.' Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again. At that time Yerushalayim shall be called the throne of YHVH, and all the nations shall be gathered to it, to the Name of YHVH, to Yerushalayim, and no longer walk after the stubbornness of their evil heart. In those days the house of Yehudah shall go to the house of Yisra'el, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers. But I said, 'How would I put you among the children and give you a pleasant land, a splendid inheritance of the hosts of nations?' And I said, 'Call Me, "My Father," and do not turn away from Me.' But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra'el," declares YHVH. A voice was heard on the bare heights, weeping supplications of the children of Yisra'el, because they have perverted their way, they have forgotten YHVH their Elohim. "Return, O backsliding children, I shall make your backslidings cease." "See, we have come to You, for You are YHVH our Elohim. Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in YHVH our Elohim is the deliverance of Yisra'el. For shame has devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. We shall lie down in our shame, while our reproach covers us. For we have sinned against YHVH our Elohim, we and our fathers, from our youth even to this day, and have not obeyed the voice of YHVH our Elohim." "If you do return, O Yisra'el," declares YHVH, "return to Me. And if you remove your abominations from My presence, and cease straying, and shall swear, 'As YHVH lives,' in truth, in right-ruling, and in righteousness, then the nations shall bless themselves in Him, and they shall boast in Him!"*

O' Abba Yahweh, illuminate your Word in us and for us today. Give us ears to hear, eyes to see and a heart that is obedient to You. Purge the rebellion from each of us and help us not to have the blood of others on our hands, because of our complaining. Send Your Spirit to fill us, as You did for the 70 elders in the wilderness and Your taught ones in Yerushalayim, to sustain and lead us home, and to give us power to become the Children of Elohim. Reign in us, Abba. Write Your Torah upon our hearts and teach us Your ways. Meet us Master in the "cloud", with the witness of all who are in the heavens, that we may dwell with you, in Your House, for all eternity. B'Shem Yahshua, Ahmein.