

# THE OPEN BIBLE



## Parasha

## Behaalotecha

- Numbers 8:1-12:16
- Zechariah 2:10-4:7
- Revelation 11:1-19

## The Torah Portion at a Glance

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A "Second Passover" is instituted in response to the petition "Why should we be deprived?" by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. YHWH instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their "bread from heaven" (the manna) and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he emanates of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses and is punished with leprosy; Moses prays for her healing and the entire community waits seven days for her recovery.

(adapted from chabad.org)

## The Messiah in the Torah Portion

A believer can mature to great spiritual levels by grasping this simple message. What happened to the people of Israel in Biblical times is a picture of what happens to people today. History repeats itself. The times may have changed but the scenarios are still the same. Everything – everything – that occurs in your life is a message from the supernatural side. YHWH is speaking behind the details of the day. In every way the Creator is calling us closer.

Yisrael had forty years to work out their personal issues before they inherited the Promised Land. Can you imagine waiting through 40 years of tests and trials? Does it sometimes feel like you are in the middle of 40 years worth of wandering? It took one night, the night of Passover, for YHWH to bring Israel out of Egypt. Yet, it took 40 years for YHWH to bring Egypt out of Israel. Let's not repeat the sins of the wilderness. Rather, let's learn from them and run towards the Promised Land. On the way, we'll no doubt see our fair share of trials and miracles.

One such miracle is the manna that fell from Heaven. This miracle type signifies the crux of the wilderness journey. YHWH was teaching His young nation to trust him for anything and everything. Call it "heavenly meals on wheels." Each day the people would rise from their sleep and find the ground wet with dew and covered with food.

"And when the dew that lay was gone up, see, upon the face of the wilderness there lay a small round thing, as small as the frost on the ground. And when the children of Yisrael saw it, they said to one another, It is manna: for they did not know what it was. And Moshe said, "This is the lechem (bread) that YHWH has given you to eat," Exodus / Shemot 16:14, 15.

As the sun rose, the Hebrews would gather their daily bread. A person could only get enough to last one day. If one was greedy and gathered too much, the manna would spoil. Yet on Friday the manna miraculously lasted for two days. The Israelites would not have to pick up manna on the Sabbath. YHWH blessed the Sabbath keepers by allowing them to rest. They did not have to worry about preparing food on this day. This was another test.

In Hebrew the word "mawn" is translated "manna." This word literally means "what is it?" Upon first seeing this flaky bread the people wondered "mawn?" or "what is it?" The Rabbis teach that they soon found the bread to taste like anything they imagined. Whatever they needed the manna was.

We see in Exodus 16:33 that a portion of manna was also to be stored as a memorial. This jar of heavenly bread was to be kept in the Tabernacle as a testimony and witness of YHWH's faithfulness. 1 Corinthians 3:9 says, "you are YHWH's tabernacle." In the same chapter, in verse 15, the Scriptures state "know you not that you are the beit hamikdash (temple) of YHWH and that the Ruach (Spirit) dwells in you." Today, the believer is the dwelling place of YHWH. You are the temple of YHWH and like the tabernacle, the manna from heaven should dwell inside you.

In John 6:51 Y'shua the Messiah said "I am the bread from Heaven." He wasn't comparing Himself to communion wafers or saltine crackers. He was equating Himself to the manna from Heaven that sustained the nation of Yisrael for forty long years. Manna means "what is it?" Y'shua said "I am it." Whatever we need He is. He is the bread from heaven. He is whatever we need. We are the children of Israel who should seek Him daily.

YHWH has promised to meet all of our needs. He took care of the nation of Yisrael in the desert. Even though they caravanned in tents they were ok. He gave them food, water, protection, and military victories. Their shoes did not even wear out. These miracles are types for us today. Whatever we need, Y'shua is. Remember that he is the "lechem ha chayim" - the 'bread of life.' YHWH will provide for His people. Will His people trust Him? Or will we focus on the wilderness journey and problems we face along the way to the Promised Land? Remember that man does not live by bread alone (the physical manifestation of our needs) but by the word of YHWH (the Son of YHWH Y'shua) who has come to supply all of our needs.

## **Applying the Portion to Life Today**

Flick on the television or cut up the radio and you'll hear about wars. The newspaper columns, the TV talking heads, and the radio news broadcasts are all obsessed with the battles of the nations. Wars are raging around the world. Good fights with evil, and patriots clash with terrorists.

WAR – it is an ugly word. Just the mention of this term brings to mind scenes of battlefields, weapons, and flag draped coffins. The worst of human behavior and sometimes the most heroic of human behavior exhibit themselves during times of combat. To win a conflict there must be a strategy or a plan for success. Victory does not happen by accident. Victory in a war zone occurs when one group overtakes another through struggle. "We struggle not against flesh and blood, but

against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms,” says Ephesians 6:12.

As Bible believers our primary battle is not against terrorists in the flesh but against terrorist in the spirit. We battle against agents of darkness that oppress and intimidate the soul. Though we struggle, we are victorious through YHWH the mighty Man of War, when we follow His plans of action. One part of this plan is found in the Torah portion entitled “Behaalotecha.” This weekly reading segment takes up chapters 8-12 in the book of Bamidbar (Numbers). Chapter 10 is key if you are looking for a breakthrough in your spiritual life. Victory is yours...just keep reading!

Chapter 10 of Bamidbar begins with the mitzvot of the trumpets. Yisra’el is called to manufacture silver trumpets to “serve you to summon the community and to set the divisions in motion,” 10:2. These metal musical instruments, used interchangeably with shofars or ram’s horns, produce loud vibrating noises when blown. The sound of these instruments calls Yisra’el to worship and to war. Furthermore, the wail of the shofar and the shrill of a shout are powerful tools when battling spiritual foes. Notice the order of chapter ten:

**First**, Yisra’el is commanded to make trumpets

**Second**, Yisra’el is told that victory is theirs when they blow the shofars

**Third**, the camp of Yisra’el sets out with the tribe of Judah/Yah’huda leading the way

**Fourth**, when Yisra’el would move so would the Shekinah of YHWH

**Fifth**, as YHWH would rise up the enemy would be scattered

Let’s look a little closer on how the experiences of Yisra’el parallel your walk today.

### **Yisra’el is commanded to make trumpets**

These musical instruments are more than just horns; they are visible signs of obedience. Yisra’el is told to make silver trumpets and so they obey. This is the only section of Torah where trumps are made of silver. “And YHWH spoke unto Moshe, saying, make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation,” 10:1-3. In Biblical times the “horn” was a symbol of power and majesty. So through a simple act of obedience, like fashioning these instruments or shouting out loud, the power of YHWH moves in majesty.

### **Yisra’el is told that victory is theirs when they blow the shofars**

This could be one of the most important phrases spoken to the nation – “And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before YHWH your Elohim, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Elohim: I am YHWH your Elohim,” 10:9-1. Not only is the sound of the shofar a wake-up call to mankind, it is also a reminder to the Creator of the Universe. YHWH takes note when His people toot their own horns. Victory is promised when reliance is solely upon Elohim.

The sound of the trumpet does not itself defeat the enemy, but it calls to action the defeater of the enemy – YHWH Himself. The purpose of the horns is for Yisra’el told to blow an alarm or “ruwa.” This word “ruwa” means “to split the ears (with sound), i.e. shout (for alarm or joy):--blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.” According to its definition a ruwa can be an alarm of the shofar or the vocal chords. It is a high-pitched shrill that shakes the heavenlies and brings victory. It is the sound of a shout of faith that

calls out to YHWH. A ruwa transcends the situation, penetrates the darkness, and enters the heavenlies to summon the attention of YHWH. No matter how dark the situation, no matter how dim the battle looms, victory is certain when Yisra'el praises. "Elohim has ascended amid shouts of joy, YHWH amid the sounding of trumpets," Psalm / Tehillim 47.

### **The camp of Yisra'el sets out with Yah'huda leading the way**

When Yisra'el is to travel, the tribe of Judah/Yah'huda is to go first. This is important because Yah'huda is not just the preeminent family group of the nation; Yah'huda is also the name of praise. The Hebrew term "Yah'huda" means literally "praise YHWH." If Yisra'el wants victory then they are to first sound a ruwa of shofars or voices. Then praise of YHWH, or Yah'huda, should lead their procession into battle. Praise precedes victory when it comes to spiritual battles.

### **When Yisra'el would move so would the Shekinah of YHWH**

"So they set out from the mountain of YHWH and traveled for three days. The ark of the covenant of YHWH went before them during those three days to find them a place to rest. The cloud of YHWH was over them by day when they set out from the camp," Bamidbar 10:33-34. When Yisra'el shouts, YHWH hears the high shrill and moves on their behalf. It is the cry of the ruwa that brings the Ruach! "But thou art holy, O thou that inhabitest the praises of Yisra'el. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded," Psalm 22:3-5. Notice here that deliverance comes after they "cried unto thee." YHWH is moved when His people move in faith.

Surely you remember the march around Jericho and how the walls of that city fell through shouting and shofars. YHWH arises at the shout and His enemies are scattered! "Your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead...see, YHWH is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer," Yesha'yahu (Isaiah) 26:19-22.

### **As YHWH would rise up the enemy would be scattered**

Just like mother bear that is shaken by the cry of baby bear, YHWH moves when His children praise. "Whenever the ark set out, Moshe said, "Rise up, YHWH! May your enemies be scattered; may your foes flee before you." Whenever it came to rest, he said, "Return, O YHWH, to the countless thousands of Yisra'el," Bamidbar / Numbers 10:35-36.

The praise of YHWH enthrones Him in the midst of Yisra'el. Isaiah chapter twelve verse six says, that we should "Shout aloud and sing for joy, people of Zion, for great is the Holy One of Yisra'el among you." At the shout, YHWH arises and splatters His enemies.

For your spiritual breakthrough notice this pattern found in Tehillim / Psalm 47: "Clap your hands, all you nations; shout to YHWH with cries of joy. How awesome is YHWH Most High, the great King over all the earth! He subdued nations under us, peoples under our feet. He chose our inheritance for us, the pride of Yaakov, whom he loved. Selah. Elohim has ascended amid shouts of joy, YHWH amid the sounding of trumpets. Sing praises to Elohim, sing praises; sing praises to our King, sing praises. For Elohim is the King of all the earth; sing to him a psalm of praise. Elohim reigns over the nations; Elohim is seated on his holy throne."

The shout of the believer grabs the Almighty's attention. It reminds Him of His covenant with Yisra'el. "Sing to him a new song; play skillfully, and shout for joy. For the word of YHWH is right and

true; he is faithful in all he does,” Tehillim (Psalm) 33:3-4. As YHWH rises from His resting place the enemies scatter in fear.

There is a war being raged. The battleground is your life and your weapon of mass destruction is your ruwa – your shout and your shofar. Death has no more victory. Oppression must end. Confusion and disorder will disappear. Sicknesses can be healed. “He began to shout, ‘Y’shua Ben-David, have mercy on me!’ Many rebuked him and told him to be quiet, but he shouted all the more, ‘Moshiach Ben-David, have mercy on me!’ And Y’shua stopped and said, ‘Call him.’ So they called to the blind man, ‘Cheer up! On your feet! He’s calling you.’ Throwing his cloak aside, he jumped to his feet and came to Y’shua. ‘What do you want me to do for you?’ Y’shua asked him. The blind man said, ‘Rabbi, I want to see.’ The Messiah Y’shua said, ‘Go, your faith has healed you.’ Immediately he received his sight and followed Y’shua along the road,” Mark 10:47-50.

## **Portion Points to Ponder**

*from various sources*

1. The Hebrew name for this portion is Behaalotecha. What does this mean?
2. Read Zechariah 2:10-4:7. How does these relate to the story of Numbers this week?
3. Consider the words found in Revelation 11:1-19. What did you learn from studying this passage?
4. How does this Torah portion speak of the Messiah Y’shua?
5. “And Aaron did so; toward the face of the menorah he kindled its lamps, as YHWH had commanded Moses,” Numbers 8:3. Would anyone suspect that Aaron would deviate from YHWH's command?
6. “According to the word of YHWH the Children of Israel would journey, and according to the word of the YHWH they would encamp,” Numbers 9:18. Why are the words "according to the word of YHWH" repeated six times over a span of five verses which discuss the journeying and encampment of the Hebrew people?
7. “He said, "Please do not forsake us... and you will be to us for eyes,” Numbers 10:31. How would Yitro become "eyes" to all the Israelites?
8. “But now our soul is dried away; there is nothing at all; we have nothing but the manna to look to,” Numbers 11:6. It is said that the manna tasted like cake fried in honey, and one could experience any taste his palate desired. If that is true then why did they complain?
9. Numbers 8:2, "Speak to Aaron and say to him, 'When you set up the seven lamps, they are to light the area in front of the lampstand.'" The phrase toward the face of the Menorah is an interesting one. The rabbis teach that the three wicks on the right and the three on the left were all directed toward the Menorah’s central stem, thus concentrating light toward the center. The Menorah symbolized that YHVH is the Source of all light (ArtScroll Stone Edition Chumash, p. 775). What are the connotations of this for a believer in Y’shua? How did Y’shua describe himself? (See John 8:12; 9:5.) What did he mean when he said that “I am the vine and you are the branches?” (John 15:5) What does this mean and how is this pointing to a type of human menorah? Relate this to the seven Messianic assemblies of Revelation 2 and 3 being likened to menorahs (Rev 1:13, 20). Is Y’shua the center of all that we do? Do we place all of our focus on him? Can we say, as the Apostle Paul did, that “in him we live and move and have our being” (Acts 17:28)? Does the power of his resurrected life and anointing flow through you even as oil was in the Menorah and sap flows through a tree to its branches?
10. Numbers 9:2, “Have the Israelites celebrate the Passover at the appointed time.” In its appointed time [season]/moed. The word moed (Strong’s H4150; TWOT 878b) primarily means “an appointment, a fixed time or season, a festival, an assembly, the congregation, the

place of meeting.” The question that is begged in these definitions is this: Who is making the appointment? Who is calling the assembly together? Is there any man (or group of men) that has the authority and power to call all believers together at a fixed and seasonal time for an appointment, assembly or festival? Torah is clear that YHVH is the one who determines these times. In this passage, the subject is Passover, which is but one of seven annual appointed times or moedim that he commanded Israel to keep. Who is the Author of these days—the one who made the appointment for all Israel to meet with him at certain times and seasons? Now who is the author of Christmas, Easter, and the myriad other man-made church festivals? Who are you going to obey? Whose appointments are you going to keep?

11. Numbers 9:13, “But if a man who is ceremonially clean and not on a journey fails to celebrate the Passover, that person must be cut off from his people because he did not present the LORD's offering at the appointed time. That man will bear the consequences of his sin.” The term cut off (also meaning “expelled or killed”) is used in the Torah about 34 times and is usually referring to Israelites being cut off (expelled) from the camp of Israel for rebellion and disobedience against YHVH's commands. Is this a spiritual principle that applies to us today with regard to the congregation of the believers? Should leaders expel someone from the congregation for disobedience and rebellion against YHVH's commandments? (See Rom 16:17; Tit 3:10; 2 Thess 3:6; 2 Tim 3:5; 1 Cor 5:5.)
12. Why did YHWH lead The Children of Yisrael to Mount Sinai before leading them to the Promised Land?
13. What are two of the most important aspects of faith YHWH the Children of Yisrael in the wilderness of Sinai?
14. How does remembering YHWH's past miracles help build our faith?
15. What is the first feast of the second year after leaving Egypt that YHWH commands The Children of Yisrael to keep?
16. How does contentment strengthen our faith?
17. What does the Apostle Paul / Rav Shaul say about contentment in Philippians 4:11?
18. How do we learn to remain faithful despite our circumstances?
19. Toward which direction did the wicks of the menorah burn, and why?
20. From what material and in what manner was the menorah made?
21. Moshe was commanded to cleanse the levi'im by sprinkling on them "mei chatat." What is "mei chatat"?
22. Which three "t'nufot" (wavings) are in the Parasha?
23. Why did YHWH claim the first-born of the Hebrew People as His possession?
24. Why are the words "Bnei Yisrael" or "children of Israel" repeated five times in verse 8:19?
25. When a levi reaches age 50, which functions may he still perform?
26. Why was the mitzvah of the second Passover / Pesach Sheini not commanded directly to Moshe?
27. What similarity is there between the menorah and the trumpets?
28. What three purposes did trumpet signals serve?
29. How many tribes marched between the Gershon-Merari detachment and that of Kehat? How was the time differential used?
30. The tribe of Dan, who traveled last, was called "the gatherer of all the camps." What did they gather?
31. When the Hebrew People entered the Land, who took temporary possession of Jericho?
32. Which aron is referred to in verse 10:33?
33. Which two topics are out of chronological order in the Parasha?
34. Moshe was commanded to choose 70 elders to help him lead the Hebrew People. What happened to the elders who led the Hebrew People in Egypt?
35. Who did Moshe choose as elders?
36. What was the prophecy of Eldad and Medad?
37. Why did Miriam merit to have the people wait for her?

38. In the Parasha, we find this command given: Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light in front of the lampstand. (Numbers 8:2) The phrase "when you light the lamps," (Behalos'cha es haneiros), literally means, "When you raise up the lamps." How are we "raised up" in service to YHWH?
39. The Menorah was a light to the world, and thus also represent YHWH's Torah. Note that even a person who was not a priest could light the lamps. What does this tell us about whose job it is to spread the light of Torah? (Compare to Matthew 5:13-16)
40. The lamps of the Menorah can also be seen to reflect seven levels of Divine service among the people. How does this diversity add to the unity of the people, rather than detracting from it?
41. Numbers 9:6-11 tells of a "second Passover" being added (a month later) for those who were defiled by a dead body and could not keep the usual Feast. What does this allowance for these men teach us about it being "never too late" with YHWH and being able to rectify your past?
42. In Numbers 9:14, YHWH states that those gentiles who associate themselves with Israel were to follow the same Torah ordinances as Israel did: "...you shall have one ordinance, for the stranger, and for him who was born in the land." Compare this to Ephesians 2:11-13, where Paul tells gentiles who come to Y'shua that they were no longer to be strangers to the Torah ordinances of Israel as they were now one with them. What implications does this have for those who say they follow Y'shua, but need not be concerned with the Torah? (Compare Y'shua's comments at the beginning of his midrash on Torah observance in Matthew 5:17-21 to his concluding ones in Matthew 7:21-23.)
43. The Manna in the desert had to be gathered every day and would last only until the next day. How can such a day to day situation be seen as true "freedom?" Compare this to Y'shua's words: "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." (Matthew 6:34) How did the complaining of the Israelites indicate a confused view of what a true freedom is? How is the reflective of a lack of faith? (See Hebrews 4:2.)
44. Miriam, the sister of Moses, was afflicted with Tzarrat, the punishment for speaking evil against someone (lashon hara.) How does Miriam's quick and stern punishment indicate the seriousness of lashon hara, as well the principle of teachers being held to a higher standard by YHWH?
45. What did you learn from this Open Bible study?

*The Open Bible is a teaching series written by Daniel Rendelman of Emet Ministries. Find more teachings, audio messages, videos, and music at [www.emetministries.com](http://www.emetministries.com).*

*Daniel Rendelman is the found and leader of Emet Ministries and the author of the book "Finding the Truth." He, his wife, and five children live in Newberry, South Carolina. He can be reached at [emetministries@gmail.com](mailto:emetministries@gmail.com).*

