



בהעלתך Beha'alotcha When You Set Up
Numbers 8.1—12.16 / Zechariah 2.14(10)—4.7 / John 5—6

Menorah Numbers 8 begins with setting up/lighting the menorah. The following description and illustration are from www.templeinstitute.org: “The menorah, made from a single piece of solid gold, stands in the southern side of the Sanctuary. Each morning a priest prepares and rekindles the wicks. *The central wick, known as "the western candle" is required to burn perpetually.* The oil and wicks of this candle are changed in such a fashion as to insure that *it will never be extinguished*” (emphasis added). The western candle is the most important. If each of the seven words of [Genesis 1.1](#) and [Proverbs 9.10](#) is assigned a lamp, the middle candle is a designation for God:

בראשית	ברא	אלהים	את	השמים	ואת	הארץ
In the beginning	created	God		the heavens	and	the earth.
תחלת	חכמה	יראת	יהוה	ודעת	קדשים	בינה
the beginning	of wisdom	The fear	LORD	and knowledge	of the holy	Understanding.



Genesis 1.1 and the Menorah שמש *shemesh* sun can also be שמש *shamash* servant candle, the central lamp in the 9-lamp Hanukkah menorah, used to light the other lamps. If we consider the center lamp in the Temple menorah also to be שמש, then it is assigned the word את *et*, which grammatically points to the direct object and is not translated. את *at* sign, similar to אות *ot* sign/signal, tells us to pay attention. את is א *aleph* (the first letter of the aleph-bet, like *a* or *alpha*) and ת *tav* (the last letter, like *z* or *omega*). So את is also, “Alpha and the Omega/Beginning and the End,” a title for God. In [Revelation 1.11](#) and Revelation 1.18, “את” was dead, but now is alive forever—ישוע *Yeshua* Jesus/salvation. את is also a way of saying, “The whole Word,” since these two letters frame the whole aleph-bet of Hebrew, the language of God’s Word. [John 1.1](#) says that the Word is God, and John 1.14 adds that the Word became flesh and dwelt among us—ישוע. Symbolically, א *aleph* stands for God/strength/leader/first. One reason given for the Torah beginning with the letter ב *bet*, the second letter of the aleph-bet, is that א God is the silent, invisible One from whom the rest of the Word flows. ת *tav* symbolically is cross/covenant and in fact during Moses’ time was written like a cross. את is also another way of saying, “God of the Cross” or “God of the Covenant”—ישוע. So שמש/את/ישוע is the lamp which never goes out, like שמש (sun). “I am the light of the world,” [John 8.12](#). In [Exodus 25.9](#), Moses makes the Tabernacle according to the pattern God shows him. [Hebrews 8.5](#) repeats this point, in building the case for ישוע entering the true Tabernacle in heaven with His own blood to put an end to sin. So it’s OK to apply heavenly meanings to the earthly Tabernacle’s menorah.

Proverbs 9.10 and the Menorah The middle word of [Proverbs 9.10](#) is יהוה *YHVH* the LORD, assigned here to the middle lamp as את previously. This verse has *fear*, *wisdom*, *knowledge*, and *understanding*. [Isaiah 11.1-2](#) says, “And there shall come forth a shoot out of the stock of Jesse, and a נצר *netser* Branch shall grow forth out of his roots. And the spirit of יהוה shall rest upon him, the spirit of *wisdom* and *understanding*, the spirit of counsel and might, the spirit of *knowledge* and of the *fear* of יהוה.”

[Matthew 2.23](#) says that ישוע fulfilled the prophecies, “He will be called a Nazarene.” While there is no such specific prophecy, that the נצר of Isaiah 11.1 would come from Nazareth נצרת, or Branch Town, is a play on words. And נצר sounds like נזיר *nazeer* Nazarite/consecrated one, which fits many prophecies of ישוע. What better town for ישוע to grow up in than Nazareth?

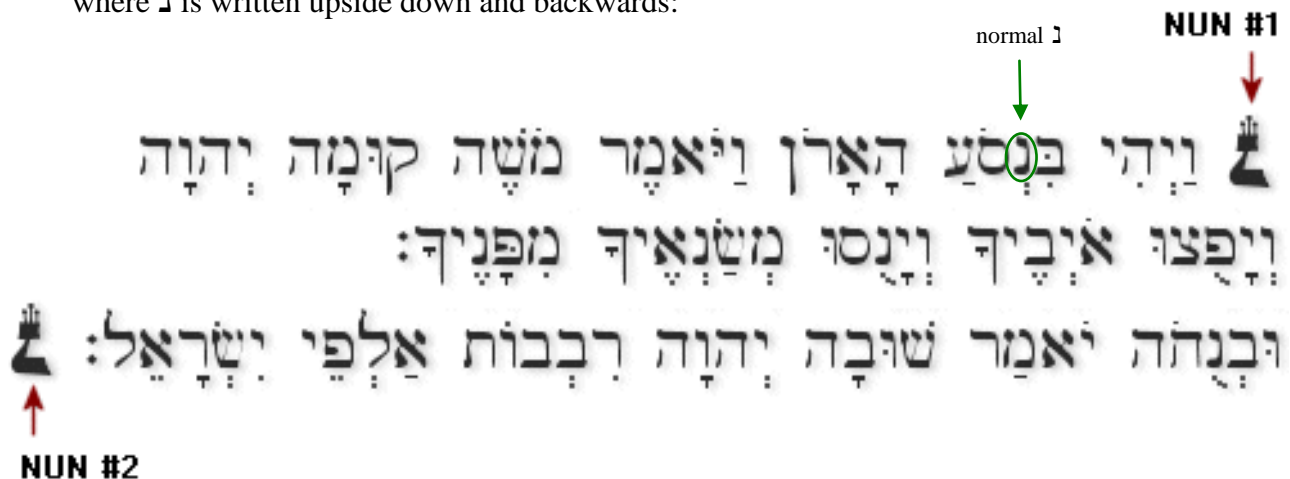


Seven Lamps There are several references to the menorah in Scripture:

- [Exodus 25.9](#) Moses to make Temple furnishings according to the pattern
- [Numbers 8.2,4](#) The menorah is made according to God's pattern
- [Zechariah 4.2,10](#) The seven lamps are the seven eyes of יהוה
- [Revelation 1.13](#) The Son of Man walks amidst the seven candlesticks
- [Revelation 1.20](#) The seven candlesticks are the seven churches
- [Revelation 4.5](#) The seven lamps are the seven Spirits of God
- [Revelation 5.6](#) The Lamb's seven eyes are the seven Spirits of God

נ Nun The 14th letter of the Hebrew aleph-bet is נ *nun* fish/activity/life also *nun* continue/increase/propagate. נן n-u-n first appears in [Exodus 33.11](#), which names יהושוע *Yehoshua* Joshua the son of Nun, symbolically the Son of Life, the One who leads us into the Promised Land—ישוע. ישוע was known as the Son of David דוד, which has the numeric value of 14: (ד = 4) + (ו = 6) + (ד = 4), and refers back to נ, the 14th letter. The numeric value of נ is 50, which represents freedom, since the Jubilee Year when debts are cancelled is the 50th year. [Matthew 1](#) gives the genealogy of ישוע, Son of David, in groups of 14 generations from Abraham to David, 14 from David to the exile, and 14 from the exile to ישוע. Taking all this together, נ can mean *continue in life and freedom in ישוע*.

Two Special נs This brings us to [Numbers 10.35-36](#), the *only* place in the Hebrew Bible where נ is written upside down and backwards:



“35 And it came to pass, when the ark set forward, that Moses said, Rise up, יהוה, and let Thine enemies be scattered; and let them that hate Thee flee before thee. 36 And when it rested, he said, Return, O יהוה, unto the many thousands of Israel.”

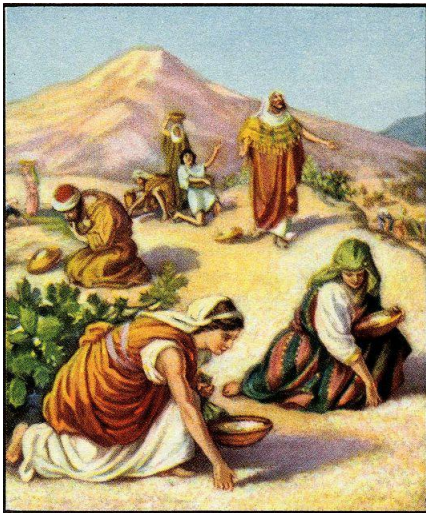
7 Books? The Talmud (Shabbos 116a) says that these two nuns separate Numbers 10.35-36 from the rest of the Bible narrative, creating seven books of the Torah instead of five:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers 1.1 to 10.34
5. Numbers 10.35-36
6. Numbers 11.1 to 36.13
7. Deuteronomy

R. Samson Rafael Hirsch says that these two verses represent all of Jewish history. In the first verse, the Ark journeys from place to place with all Israel following it, representing centuries of wanderings and persecutions of Israel, and praying for Israel's enemies to be defeated. The second verse represents Israel's rest from persecution, but assimilation threatens Jewish identity, and praying for Jews to recognize their unique identity in God. http://www.torchweb.org/torah_detail.php?id=59

From the standpoint of a believer in **ישוע**, the two נs frame the two resurrections:

1. The resurrection of **ישוע** when He conquered death.
2. The return of **ישוע** when **ישראל** *Yisra'el* Israel says, "Blessed is He who comes in the Name of the Lord," [Matthew 23.39](#).



Real Bread and Meat [Numbers 11](#) tells of **ישראל** growing tired of **מן** *man* manna, murmuring, and desiring meat. When **ישראל** first receives manna, God says in [Exodus 16.4](#) that He will rain it down daily from heaven to prove the people, to see if they will walk in **תורה** *Torah* Law/instruction, or not.

Remember **ישוע** and think **תורה**:

- [Matthew 4.4](#) "Man does not live on bread alone, but on every word that comes from the mouth of God" ([Deuteronomy 8.3](#)).
- [Matthew 6.11](#) "Give us today our daily bread."
- [John 6.25-59](#) "I am the Bread of Life... If anyone eats of this bread, he will live forever. This bread is my flesh..."

ישוע says that He is the Bread of Life and His hearers murmur like in Numbers, then they murmur again when He offers them His flesh. In Numbers, the murmuring gets so bad that even Moses asks God kill him, [Numbers 11.15](#). **ישראל** sees many signs while leaving Egypt and in the wilderness, but signs don't give faith. In the same way, the people ask **ישוע** for a sign. He, too, is frustrated, [Matthew 12.38-45](#). Instead of believers following signs, signs are to follow believers!—[John 14.12](#). God pours Living Bread into our lives every day, physical and spiritual blessings. Will we walk in **תורה**?



Real Bread is Free In [Isaiah 55.1-2](#), God offers food for free and wonders why we spend money on bread which doesn't satisfy.

In [Mark 6.8](#), ישוע tells his disciples not to carry bread or money. Later in the same chapter, His disciples want Him to send the hungry crowd away so they can buy themselves some food. ישוע tells the disciples to give the crowd food. They are worried that it would take too much money to feed the crowd—and ישוע already told them not to bring money! Instead, everyone ends up eating for free.

The Word = Bread = ישוע

[Deuteronomy 8.3](#) God causes ישראל in the wilderness to hunger so that He can give them manna. They learn to depend on God's provision every day.

[John 1.1](#) "In the beginning was the Word, and the Word was with God, and the Word was God.

[John 1.14](#) "The Word became flesh..."

[John 6.51](#) "I am the Living Bread that came down from heaven. If anyone eats of this bread, he will live forever." ישוע is saying that He is that true Manna!

God gives us the real Bread from heaven. One comment you hear in Church is that in the New Covenant, God puts His Spirit *in* us, while in the Old Covenant, He puts His Spirit *on* them. But [1 Peter 1.9-11](#) says that the Spirit of Messiah is *in* the prophets. What has changed in the New Covenant is that תורה is no longer written on tablets of stone or parchment or paper, but on our hearts ([Hebrews 8.8-13](#)).



What is His Name? There's an interesting parallel between [Exodus 16.31](#), when the people name the manna, and [Proverbs 30.4](#), מה-שמו ומה-שמ-בנו *mah-shemo oomah-shem-beno* is correctly translated: What (is) His (God's) Name and what (is) His Son's Name? In Exodus, ויקראו בית-ישראל את-שמו מן *v'yeeke're'oo beyt-Yisra'el et-shemo man* is literally: and called the house of Israel His Name Manna, but it is usually translated: the name thereof Manna, ignoring the masculine pronoun, the same as in Proverbs 30.4. In Exodus His Name is Manna; later it will be ישוע! [1 John 1.1](#) says that they saw, watched, and handled the Word of Life. ישוע is this word/מן, which we must *incorporate* into our own lives. Incorporate: **"To unite in or as one body."**

Murmuring against Moses In [Numbers 12](#), Miriam and Aaron speak against Moses. It seems that no one else can hear what they're saying—except God. If they had only thought these thoughts, it would have been the sin of envy or rebellion. But speaking aloud to each other makes it fall under the category of לשון הרע *lashon hara* the evil tongue/evil speech/slander/libel/calumny. Although these are all definitions of לשון הרע, it is usually characterized, curiously, by being 1) *true*, in addition to being 2) negative, 3) not previously known to the public, and 4) not intended to correct a problem. Slander, libel, and calumny generally refer to lies.



A Jewish book dealing with correct speech versus לשון הרע written by Yisrael Meir Kagan about 100 years ago is called חפץ חיים *Chofetz Chaim* “Desirer of Life.” The title is taken from [Psalm 34.12-15](#), “Who is the man that desires life? Keep your tongue from evil...” Some rules from this book about לשון הרע include (chabad.org):

1. *Lashon hara* literally means bad talk. This means that it is forbidden to speak negatively about someone else, **even if it's true**.
2. It is also forbidden to repeat anything about another, even if it is not a negative thing. This is called *rechilus*.
3. It is also forbidden to listen to *lashon hara*. One should either reprimand the speaker, or, if that's not possible, one should extricate oneself from that situation.
4. Even if one has already heard the *lashon hara*, it is forbidden to believe it. On the contrary, one should always judge one's fellow favorably.
5. If one has already heard the *lashon hara*, he is forbidden to believe it. Nevertheless, one may suspect that the *lashon hara* is true and take the necessary precautions to protect oneself.
6. It is forbidden to even make a motion that is derogatory towards someone.
7. One may not even retell a negative event without using names if the listeners might be able to figure out who is being spoken of.
8. In certain circumstances, e.g., to protect someone from harm, it is permissible or even obligatory to share negative information. As there are many details to this law, one should consult a competent rabbi to learn what may be shared in any particular situation.

Imagine the Church practicing these rules—what a different atmosphere we would have!

Consequence for לשון הרע For her murmuring, Miriam is made צרע *tsara* (often called) leprous. But צרע can't be the same as our modern concept of leprosy, in which parts of the body become useless or even rot and fall off, since [Leviticus 13.13](#) says that if the entire body is covered with צרעת *tsara'at* leprosy, then he or she can be declared clean—highly unlikely if the entire person's body were rotting and contagious! Instead, צרע is a disease specifically related to לשון הרע, a warning against evil speech. Since the cleansing process involves separation from the community, the root cause of evil speech is addressed as well—there's no one with whom to gossip. And so Miriam has to spend seven days outside the camp until she is allowed to return. A slip of the tongue results in harsh consequences. It's very important to God that we learn to love our neighbor, [Leviticus 19.18](#), [Matthew 22.39](#).

What Does Moses See? In [Numbers 12.8](#), God says that He speaks with Moses mouth to mouth and Moses sees the תמונה *temunah* similitude/form/image/likeness of יהוה. What is the תמונה of יהוה?

[Colossians 1.15](#) says that ישוע is the εἰκὼν *eikōn* image/figure/likeness of the invisible God. [Hebrews 1.3](#) says that ישוע is the χαρακτήρ *charaktēr* exact representation/precise reproduction in every respect of God. It's as if God stamped a coin of Himself in flesh, and this Word that became flesh we know as ישוע. When Moses sees the תמונה of God, he is seeing the εἰκὼν and the χαρακτήρ of God, ישוע.

“Eat My Flesh” ישוע is the אֵת servant candle of the Temple menorah and He walks amidst the lamps of Revelation. ישוע is the Word made flesh, the נצר of Jesse who grew up in נצרת. Moses saw Him, Abraham before Moses, and others too. He is the Son of נון and Son of David who brings us life and freedom. ישוע is the true מן which came down from heaven. Today, God gives us this Daily Bread to see if we will walk in תורה or not. We realize the New Covenant when we incorporate His flesh, His Word, into our hearts, so that it is no longer a dead letter on stone or parchment, but alive with the Spirit that wrote it in the first place. ישוע tells us in John 6 that we must eat His flesh. That's what man's job has been since Creation—elevate and incorporate the Word of God above all else—above the trickery of the Serpent, more important than our lives, putting faith in God's Word even if the world says we're fools for doing so. As we incorporate the Word of God, we grow to be like ישוע, not just avoiding לשון הרע, but learning to love our neighbor as ourselves.



Glossary, in order of appearance:

בהעלתך	<i>Beha'alotcha</i>	When You Set Up
שמש	<i>shemesh</i>	sun
שמש	<i>shamash</i>	servant candle
את	<i>et</i>	points to the direct object
את	<i>at</i>	sign
אות	<i>ot</i>	sign/signal
א	<i>aleph</i>	first letter of the aleph-bet God/strength/leader/first
ת	<i>tav</i>	last letter cross/covenant
את	<i>et</i>	Alpha and the Omega
ישוע	<i>Yeshua</i>	Jesus/salvation
יהוה	<i>YHVH</i>	the LORD
נצר	<i>netser</i>	branch
נזיר	<i>nazeer</i>	Nazarite/consecrated one
נ	<i>nun</i>	14 th letter of the aleph-bet fish/activity/life continue/increase/propagate
יהושוע	<i>Yehoshua</i>	Joshua
דוד	<i>Daveed</i>	David
ישראל	<i>Yisra'el</i>	Israel
מן	<i>man</i>	manna
תורה	<i>Torah</i>	Law/instruction
מה-שמו ומה-שמ-בנו	<i>mah-shemo oomah-shem-beno</i>	What (is) His Name and what (is) His Son's Name?
ויקראו בית-ישראל את-שמו מן	<i>v'yeek're'oo beyt-Yisra'el et-shemo man</i>	and called the house of Israel His Name Manna
לשון הרע	<i>lashon hara</i>	the evil tongue/evil speech/ slander/libel/calumny
חפץ חיים	<i>Chofetz Chaim</i>	Desirer of Life
צרע	<i>tsara</i>	(often called) leprous

צרעת

tsara'at

(often called) leprosy

תמונה

temunah

similitude/form/image/likeness

εἰκών

eikōn

image/figure/likeness

χαρακτήρ

character

exact representation/

precise reproduction in every respect