



## The cloud that protects and provides

*Parashat b'ha'alotcha* (36) – When you set up [the lamps]

**Torah:** *Bemidbar* 8:1 tto 12:16

**Haftarah:** *Zekaryah* 2:10 to 4:7

**Apostolic Writings:** *Hazon* 11:1-19

One of the most important tasks in the *mishkan* that had to be performed daily was the lighting and extinguishing of the *m'norah*. This task was assigned to the high priest, in this case *Aharon*:

*Bemidbar* 8 <sup>2</sup>“Speak to *Aharon*, and say to him, ‘When you ascend to trim the lamps, let the seven lamps give light in front of the lampstand.’ ” <sup>3</sup>And *Aharon* did so. He set up the lamps to face toward the front of the lampstand, as **יהוה** commanded *Mosheh*.

There are few translations that accurately reflect the words of the actual Hebrew text. The first notable word used for this *sidrah*, **בְּהֶעֱלֹתָּהּ** (*b'ha'alot'Cha*), is derived from the root word **עָלָה** (*`a-Lah*), which translates as “to go up”. It can also be seen as “to climb up”, which is perhaps the best description of what *Aharon* had to do here. The lampstand was high and one had to climb up, possibly on some type of ladder or steps, to reach the lamps. The *m'norah* was large and although no measurements are given in Scripture<sup>1</sup>, most sages and sources agree that it was between 150cm and 180cm high. In order to properly care for the lamps, it would be necessary to work from the top and therefore *Aharon* had to *b'ha'alot'cha*, to raise oneself in some way, to stand on something.

From this one word we learn that we cannot be “easy-chair believers.” We should do what we understand from the Word. We should stand up:

- 🏆 *Ya'aqob* 3 <sup>13</sup>Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom.
- 🏆 *Eph'siyim* 2 <sup>10</sup>For we are His workmanship, created in **יהושע** *Messiah* unto good works, which *Elohim* prepared beforehand that we should walk in them.

Your actions will testify to the light that must shine from you, for we learn:

*Mattithyahu* 5 <sup>14</sup>“You are the light of the world. It is impossible for a city to be hidden on a mountain

These are words that *Yeshua* brought to his *talmidim* and other followers during the Sermon on the Mount. We can only be the light if we follow him:

<sup>1</sup> The *m'norah* is the only item in the tabernacle without measurements. In this we see the perfection of *YAH* sending His Son to us as the light of the world, not limited in measurements, but unlimited light in every direction possible.

*Mattithyahu 5* <sup>14</sup>“You are the light of the world. It is impossible for a city to be hidden on a mountain.

The light of the *m'norah* in the tabernacle represents the embodiment of the Light of *Yeshua*. We can only let our light shine as believers through our testimony and our actions. Those actions must then be done as *Aharon* lit the lamps day after day with dedication and excitement for the entire period in the wilderness (8:3). We read nowhere that *Aharon* ever neglected his duty and learn from this that any task that *YAH* imposes on us, no matter how small it may be, must always be done with dedication and submission:

*Qolasim 3* <sup>23</sup>And whatever you do, do it heartily, as to the Master and not to men, <sup>24</sup>knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve.

The entire nation, excluding the tribe of *Lěwi*, was selected from age 20 to serve in the army. This was their assigned task and no person in other tribes would help with the moving of the tabernacle. The tribe of *Lěwi* was chosen by *YAH* to only do all the service in and around the tabernacle – they would not go to war. We also learn that priests would only serve from age 30, but they were already told to report for duty from age 25. There would therefore be a training period of 5 years before official service began, the reason being that they would be fully equipped to do the work to the best of their ability.

We obtained the following statistics from a reliable source in America, but they may be a good guide to what is happening worldwide: from Christianity it is reported that 90% of preachers believe that their training falls far short of the requirements of the office and that ministry is very different from what they imagined it to be. About 70% have had to fight depression and even developed low self-esteem soon after they began to minister. More than 50% could not cope with the demands of the work and are so discouraged that they would rather do other work, if they were able to. Of those who do enter the ministry, almost 50% exchange it for something else, while 33% say that the ministry poses a direct threat to their family life and a similar percentage admit to sexual intercourse with their parishioners.

Another contentious subject is also mentioned in this passage, namely retirement. Our modern society has become so decrepit that people start retiring from the age of 60. The only retirement mentioned in Scripture is for priests; it is not to stop working altogether, though, but to act in a supervisory and training capacity. In today's terms, we can think of this as the lecturers at a university – the priests would therefore ensure that the aspiring priests, between the ages of 25 and 30, received the right training in order to be able to properly undertake their tasks from the age of 30, when their service would officially begin. No other persons were allowed to retire, not even *Mosheh*!

Something else we must never lose sight of: we are made in the image of *YAH*. When He looks at us, He sees a reflection of Himself. The command to love one another as ourselves comes from His heart and that is why He loves us intensely. The only problem is sin, something that separates *YAH* from us. He hates sin, but He loves man. This is where we see that the *Lěwites* are chosen from the chosen, set-apart people. The *Lěwites* would live very close to *YAH* to teach the rest of the people what His desire is for every person on earth.

Every person is placed on earth with a purpose that *YAH* has planned for each one. It is our duty to find out what that purpose is, as we mentioned last week and on other occasions. So we cannot choose, but must fall in with what *YAH* has planned for us:

*Bemidbar 8* <sup>18</sup>“And I have taken the *Lěwites* instead of all the first-born of the children of *Yisra'el*.  
<sup>19</sup>“And I have given the *Lěwites* as a gift to *Aharon* and his sons from among the children of *Yisra'el*, to do the service of the children of *Yisra'el* in the Tent of Appointment, and to make atonement for the children of *Yisra'el*, that there be no plague among the children of *Yisra'el* when the children of *Yisra'el* come near the set-apart place.”

The leaders that YAH has appointed are now given as gifts. In this case the *Lěwites* are gifts to their superiors, the priests. The leaders that *Yeshua* places in his congregation are also gifts:

*Eph'siyim* 4 <sup>7</sup>But to each one of us favour was given according to the measure of the gift of Messiah. <sup>8</sup>That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." <sup>9</sup>But what does "He went up" mean, except that He also first went down into the lower parts of the earth? <sup>10</sup>He who went down is also the One who went up far above all the heavens, to fill all. <sup>11</sup>And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers <sup>12</sup>for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

There are five gifts that our Messiah gives to man. Each is part of the full ministry. No leader has the full ministry, but only a part of it. However, when all is brought together, we see the ministry of *Yeshua*. Each ministry is a gift, a gift given to people according to the favour that YAH grants each person. *Yeshua* has the full ministry, but none of us are in any way perfected or equipped like him. We only have a part of him. We see how YAH gives and man recognises it, then YAH places each servant in place and man submits to it.

The heavenly Kingdom has no dictators. Leaders cannot force anyone to obey. Even though submission is voluntary, the consequences of opposition and rebellion against gifts of ministry are very serious, as we will learn at the end of this study. It brings a lack of direction and blessing, which is followed by faulty functioning of the church. It is extremely important that good leaders are in service of YAH's Kingdom, people who live pure and set-apart lives before YAH and are not derailed by false teachings.

We experience once again certain events in Scripture that are not necessarily in line with consequential events. The narrative we see here, concerning *Pěsaḥ*, coincided with the beginning of the book when YAH told *Mosheh* to take up a census. Various reasons are given, but do not form part of this study. The French priest, Houbigant<sup>2</sup>, is of the opinion that order is not always important, but that the information is included, which is sufficient for us.

If anyone still doubts when YAH's days begin and end, we learn for the umpteenth time that this only occurs at sunset and at no other time:

*Bemidbar* 9 <sup>3</sup>"On the fourteenth day of this new moon, between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it." [emphasis added]

YAH never changes; He is always the same (cf. *Mal'aḳi* 3:6; *Yeshayahu* 40:8; *Ya'aqoḇ* 1:17 et al) and therefore everything He has put in place since Creation is still in place. What do change, however, are some of the rules that cannot be carried out, similar to what we experience today regarding the lack of a temple.

The nation has already been out of *Mitsrayim* for a year, and now the first anniversary of *Pěsaḥ* is taking place. Most of the rules remain the same as a year ago, with the exception that the people now live in tents and do not have doorposts that will be marked with blood. This is not necessary, though, since no sign needs to be given for the messenger of death. The people belong to YAH and He has made a covenant with them, which they have accepted (cf. *Shemoth* 19:8; 24:7; *Deḇarim* 5:27).

As usual, Scripture even has an answer to most of our troubling questions. The rule is that anyone who does not celebrate *Pěsaḥ* must be cut off from his people (9:13). At least two men, *Misha'ěl* and *Eltsaphan*, sons of *Uzzi'ěl*, were ritually unclean because they had to bury their cousins, *Naḏaḇ* and *Aḇihu*, less than a week earlier (cf. *Wayyiqra* 10:4-5). Any person who touches a dead body is unclean for seven days (cf. *Bemidbar*

2 <https://www.studylight.org/encyclopedias/eng/mse/h/houbigant-charles-francois.html>

5:2; 19:11) and someone who is unclean may not participate in community life and festivals (cf. *Hazon* 21:27 et al). Although we find no further information in Scripture, it is possible that other people were also unclean. These people wanted to commemorate *Pēsah* at all costs, but their unclean state prevented them.

*Mosheh*, the intermediary, is to intervene and with their inquiry we learn something special:

*Bemidbar* 9<sup>8</sup> And *Mosheh* said to them, “Wait, let me hear what יהוה commands concerning you.”

According to the original text, *Mosheh* says to the men: “עֲמְדוּ וְאַשְׁמְעָה מֶה יִצְוֶה יְהוָה לָכֶם.” (*im-Du v’esh-me-Ah mah y’tza-Veh יהוה la-Chem.*)

It translates as: “Stand (and wait) here so that I may hear what *YAH* commands (regarding you).” Here the word עֲמְדוּ (*im-Du*), literally translates as “stand up straight”, almost as if at attention and in a similar way as someone would present themselves before a high-ranking person. *Mosheh* did not know what to answer the men, but he knew where to find the answer. He did not even doubt that *YAH* would answer him immediately and therefore we learn:

*Bemidbar* 9<sup>11</sup> On the fourteenth day of the second new moon, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it. [emphasis added]

*Pēsah* is the beginning of *YAH*’s set apart festivals, and it is important that no one who wishes to commemorate it, should kept from doing so. Here, therefore, allowance is made for someone who could not attend for reasons beyond their control. The same rules apply as for the original: nothing may be left until morning, no bone may be broken, and bitter herbs and no leaven must form part of the proceedings. This is where we can speak out against those people who believe that the ‘god’ of the “old testament” is cruel compared to the “gentle god” of the “new testament”. We experience that our Creator-*Elohim*, who placed us on earth to honour Him, puts our needs first in all respects. He wants us to be satisfied and also happy with our worshipping Him.

At no point does *YAH* leave us wondering what to do. He gives us rules in Scripture through *Mosheh*, other prophets, *Yeshua* and many *talmidim*. The most high *YAH* is Spirit and the original word in Scripture is רוּחַ (*Ru-ach*). It can also mean “gust of wind” or ‘blast’ and reveals certain qualities of *YAH*. Although it is completely invisible, we can feel it and also experience its effects. A cloud is essentially like a spirit, for both can completely envelop the human body. Man can be within a wind gust or within a cloud and both are created to show man one of the ways in which *YAH* can reveal Himself to man.

The covenant nation learned to live and walk while enveloped by the cloud of *YAH*’s Presence. This closeness and awareness of the immediate presence of the Invisible One is a wonderful experience. For the nation in the wilderness, the cloud was a necessity. Under the cloud they enjoyed protection from the sun’s heat during the day and the cold at night. By following the movement of the cloud they remained in the Presence of the Most High. Under the cloud was food, water and revelation of words of life. The children of *Yisra’el* experienced the heavenly presence at all times, something that is destined for each of us when we follow the rules of *Torah*:

*ib’rim* 12<sup>1</sup> We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,  
<sup>2</sup>looking to the Prince and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of *Elohim*. [emphasis added for later explanation]

As *talmidim* of *Yeshua* and obedient children of the covenant nation of *Yisra'el*, we are also to keep our eyes on the cloud to know when it may be necessary for moving or a change. It is imperative that we do not make decisions that are not in *YAH's* will, but that we only make changes in our lives when it pleases Him, when He lifts the cloud. We should always put Him first in everything we do.

When *YAH* wants to accomplish something on earth, He will always do it through the authority of a prophet and a priest, because these two offices represent *YAH's* legal authority on earth. This is how it happened at *Sinai* and further along through the wilderness with *Mosheh* and *Aharon* as the prophet and priest respectively, but we see an example of this also recorded in the Apostolic Scriptures:

*Mattithyahu 17* <sup>1</sup>And after six days **יְהוֹשֻׁעַ** took *Kěpha*, and *Ya'aqob*, and *Yohanan* his brother, and brought them up on a high mountain by themselves, <sup>2</sup>and He was transformed before them, and His face shone like the sun, and His garments became as white as the light. <sup>3</sup>And see, *Mosheh* and *Ēliyahu* appeared to them, talking with Him. <sup>4</sup>And *Kěpha* answering, said to **יְהוֹשֻׁעַ**, "Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for *Mosheh*, and one for *Ēliyahu*." <sup>5</sup>While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, "This is My Son, the Beloved, in whom I did delight. Hear Him!"

With this transfiguration of *Yeshua*, *YAH* showed the *talmidim* what it means to be in His Presence. We therefore need to be a people who aim to maintain an obedient lifestyle in *YAH's* commands (priests), with the testimony of *Yeshua* on our lips, while we walk in the Spirit of the Most High (prophet). This "cloud of witnesses" is where heaven and earth meet and become *echad* in *YAH*. The work on earth brings a transfiguration that will raise the dead and heal the sick.

After *Yeshua* was resurrected from the dead, he was on earth for 40 days among his *talmidim* and other people, after which he was taken up bodily from the Mount of Olives in a cloud before witnesses. He transferred his offices as priest and prophet to his *talmidim* and his physical appearance on earth was no longer necessary. The offices of priest and prophet were thus successfully established in each of us as his *talmidim* who obey *YAH's* rules, honour His prophet's words, and uphold His principles on earth (cf. *Shemoth* 19 to 24 entirely; *Kěpha Aleph* 2:9).

We already know the *shofar*, the ram's horn, used by people for various purposes of announcements. Now, for the first time in Scripture, we learn of two silver trumpets used only by the priests. Silver always represents purification for deliverance. When one trumpet was blown, the leaders of the nation were to gather together, and when both trumpets were blown, the entire nation was to assemble. The trumpets were also to be used to **תְּרוּעָה** (*t'ru-`Ah*), to raise an alarm for warfare as well as to break up the camp in a specific order and in a disciplined manner:

*Bemidbar 10* <sup>9</sup>"And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before **יְהוָה** your *Elohim*, and you shall be saved from your enemies.

Obviously, *YAH* would not be reminded by the trumpet blast to deliver the people from their enemies, but the obedience of the priests with the blowing of the trumpets would move *YAH* to act on their behalf.

According to Josephus<sup>3</sup>, these trumpets were designed by *Moses*. They were between 30cm and 40cm long, with a wide bell and each one had a unique in sound. They would also be used to announce *YAH's* set-apart festivals, including the *yovel*, as well as for the burnt offerings and peace offerings brought during these events. Another first in this study is the announcement of the new month, also by the blowing of the

3 Antiquities of the Jews, hs. 12.6, p. 156



trumpets, during which YAH would be reminded of the nation's obedience. Several other references to the blowing of the trumpets are found in *Ezra* 3:10; *Neḥemyah* 12:35, 41; *Dibrei haYamim Aleph* 15:24; 16:6; *Dibrei haYamim Bēt* 5:12; 7:6; 29:27.

In today's terms, it is important that we know the meaning, also why two silver trumpets are used, as they are prophetic instruments. One of these examples was recorded by *Ėythan*, a grandson of *Yehuḏah*:

*Mizmor* 89 <sup>15</sup> Blessed are the people Who know the sounding! They walk, O יהוה, in the light of Your face.

When the two silver trumpets are blown, sometime in the future, the scattered people of YAH will be called together to proclaim freedom. True believers will respond and gather in unity of heart and soul for the full restoration of *Dawid's* Tabernacle (cf. *Yeshayahu* 27:13):

*Mattithyahu* 24 <sup>31</sup> "And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other. [emphasis original]

On the twentieth day of the second month, the cloud began to lift from the tabernacle. It was time to move to the next camp. This event occurred after the second anniversary of *Pěsaḥ*, so every person who had desired to do so had the opportunity to commemorate *Pěsaḥ*. There must have been great excitement among the entire nation when they heard the sound of the trumpets and saw the cloud lift from above the *mishkan*. In the absence of audio and video equipment at that time, each of us should now allow our minds free reign to imagine what a wonderful sight it must have been to see this nation pack up and move.

The rules of YAH were in place and therefore the tribe of *Yehuḏah*, along with *Yissaskar* and *Zebulun*, packed up first, according to the rules laid down by YAH. The name *Yehuḏah* (cf. *Berěshith* 29:35) has the same root as the word that translates as 'thank you', תודה (*tô-Dah*)<sup>4</sup>. In the quoted verse we see the word אוֹדָה (*ô-Deh*), which is translated 52 times in the *TaNaKh* as praise, with the addition of gratitude. A wonderful prayer, the moment you wake up in the morning<sup>5</sup>, is to praise YAH for restoring your spirit to your body with the basic words: "*Modeh ani l'fanecha*" – I thank You. The first and most important characteristic of any *Torah* believer is to praise YAH everywhere and always, to show gratitude. Thanksgiving for everything is the key to living a prosperous life. *Yehuḏah*, as the appointed leader of *Yisra'el*, knew what thanksgiving and praise were all about and that is why they had to set out first. They had to pave the way to reach the finish line first:

*Pilipiyim* 3 <sup>12</sup> Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע has also laid hold of me. <sup>13</sup> Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the high calling of *Elohim* in Messiah יהושע.

Through *Yehuḏah*, an ancestor of our Salvation, *Yeshua*, we can and should also give thanks for what happens in our lives. We need to follow that example to praise and thank YAH for everything, in everything and with everything, so that we can also achieve that purpose that He has for us:

*Tas'loniqim Aleph* 5 <sup>18</sup> in all circumstances give thanks, for this is the desire of *Elohim* in Messiah יהושע for you.

As soon as *Yehuḏah*, *Yissaskar* and *Zebulun* had departed, we see the first two groups of *Lěwites*, the families of *Merari* and *Gěrshon*, depart with their imposed baggage. The tribe of *Re'uběn* follows with

4 <https://www.sefaria.org/sheets/279908?lang=bi>

5 <https://www.myjewishlearning.com/article/modeh-ani-its-not-just-about-gratitude/>

*Shim'on* and *Gad*, then *Qehath* with the furniture of the *mishkan*. Now the tribes of *Ephrayim*, *Menashsheh* and *Binyamin* follow and then *Dan*, *Ashër* and *Naphtali* fall in behind them, last in line. Discipline, obedience and order are what *YAH's* rules for each of us are about, therefore we learn:

*Bemidbar* 10 <sup>28</sup>Such was the order of setting out of the children of *Yisra'el*, according to their divisions, when they departed.

The words of *Mosheh* at the nation's departure and arrival (10:35-36) are reminiscent of words that *Dawid* prayed, which simply mean that the power of the enemies will fail:

🥂 *Mizmor* 3 <sup>7</sup>Arise, O יהוה; Save me, O my *Elohim*! Because You have stricken all my enemies on the cheek; You have broken the teeth of the wrong.

🥂 *Mizmor* 58 <sup>6</sup>O *Elohim*, break their teeth in their mouth! Break out the fangs of the young lions, O יהוה!

It is sometimes necessary to consult multiple sources in order to understand the clarity of Scripture. Here are two passages that do not necessarily make sense. In the first, Scripture seems to contradict itself. In v. 21 we learned that the family of *Qehath*, with all the furniture, would be in the middle of the procession, yet v. 33 teaches: "... And the ark of the covenant of יהוה went before them for the three days' journey ...". This is where the help of the big guns is called in, so that Scripture can explain itself and clarify what seems to be an anomaly. Shortly before the people entered the promised land, they had to camp by the *Yardēn* River. *Yehoshua* is leader, in place of *Mosheh*, and now gives orders:

*Yehoshua* 3 <sup>6</sup>And *Yehoshua* spoke to the priests, saying, "Take up the ark of the covenant and pass over before the people." So they took up the ark of the covenant and went before the people.  
[emphasis added]

The Ark of the Covenant is the sign of *YAH's* Presence and was to always go ahead, guiding them, so that the nation of *Yisra'el* would at all times realise that *YAH* is their Leader and that they would only follow His guidance. The cloud not only lifted from the Ark and went ahead of them, but also covered them for protection:

🥂 *Mizmor* 105 <sup>39</sup>He spread out a cloud to screen them off and fire to give them light at night. [CJB]

🥂 *Yeshayahu* 4 <sup>5</sup>then יהוה shall create above every dwelling place of Mount *Tsiyon*, and above her gatherings, a cloud and smoke by day and the shining of a flaming fire by night, for over all the esteem shall be a covering<sup>6</sup>,

The second section is four verses (10:29-32) that seem to have fallen out of the sky and where we learn of *Hobab*, *Mosheh's* brother-in-law, who wants to return to his own land. This is a flashback to the arrival of *Yithro*:

*Shemoth* 18 <sup>5</sup>*Yithro*, *Mosheh's* father-in-law, came with his sons and his wife to *Mosheh* in the wilderness, where he was encamped at the mountain of *Elohim*.

At the end of ch. 18 *Yithro* leaves to return to his country, but his children stay behind with *Mosheh* and the rest of the people. They know the area very well and therefore *Mosheh* asks him to stay and move with them. Here we experience something similar to what happened to *Ruth*, when saying goodbye to her parents and homeland and going with *Na'omi*. The people did not need *Hobab* to point the way, but we can rather see this as a form of evangelisation by *Mosheh*.

6 The word used as 'covering' is חֹפֶה (*chu-Pah*), which translates as 'canopy'.

Finally, the nation is on its way, but soon the murmuring begins. YAH's anger flares up against them and He sends a fire among them. This could have been a literal supernatural fire, or possibly lightning, which consumed some of the people at the edge of the camp. Only through *Mosheh*'s intervention was the fire extinguished. We learn the cause and the instigators:

*Bemidbar 11* <sup>4</sup>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?"

The mixed multitude would not have camped among the tribes, so we can assume that they camped on the edge of the camp. The people were given *man* to eat daily, but for some it was not good enough. As we see in the above verse, the mixed multitude may have influenced some of the children of *Yisra'el* to join them in complaining about the *man* - they wanted meat! This rejection of the bread from heaven also indicates people rejecting *Yeshua* as the Bread of Life and brings serious consequences. We must never allow worldly circumstances or people to take our focus away from or influence our walk in life.

*Mosheh*'s mood was at a very low point. He was promised by YAH that the people would have meat for a month in the form of quail. He was also told to choose 70 representatives from the tribes and YAH equipped them with His Spirit, to the extent that they prophesied. Shortly after this, YAH sent a wind from the sea that brought large flocks of quail. People gathered them and began to eat, but while the meat was still between their teeth, a plague broke out that caused mass death among the people. We do not learn from Scripture what the plague was, but it teaches us to be content with what we have. The camp was called **קִבְרוֹת הַתַּאֲוָה** (*Qiv-Rot ha-ta-`a-Vah*), which translates as "graves of delight." The people moved from here to **חֲצֵרוֹת** (*cha-tze-Rot*), which simply translates as 'settlement'.

As if *Mosheh* did not have enough problems, his brother and sister now also turn against him. However, they not only spoke disparagingly against *Mosheh*, but also indirectly against YAH, since *Mosheh* was appointed by YAH. The anger of YAH flared up against them and *Miryam*, who may have been the instigator, was struck with *tzara'at*. She was leprous and had to leave the camp. Despite the slander she committed, we see the humble and meek spirit of *Mosheh* when he prayed to YAH and interceded for her healing, which happened immediately. However, she still had to stay outside the camp for seven days as per the rules of YAH. After she returned to the camp, the people moved away to **פְּאֵרָן** (*pa-Ran*), a place with many caves.

A journey that was supposed to take only a few weeks is now being extended and will ultimately take 40 years to complete. We can learn from the example of *Miryam* that YAH is in no way pleased with anyone who blasphemes. He also hates ingratitude and it should teach each of us on the Way of Truth to accept life as we receive it from YAH, the pleasant with the less pleasant. May His Character and Authority be glorified in all respects!

*Shabbat shalom!*

Hein Zentgraf

[hein@zentgraf.org](mailto:hein@zentgraf.org)

[Silver Trumpet Ministry](#)

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## **Sources:**

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by 'Elohim' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.<sup>7</sup>

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke's 1810/1825 commentary and critical notes on the Bible

*The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.*

7 <https://isr-messianic.org/>