

Numbers 8.1-12.16 **Raise the light** Jtl [hb

Part 3 " Lift the light"

READING No.1 8.1-14

LIGHT ON THE COMING MESSIAH

(SPEECH No.121)THE TORAH (OR PROPHETIC TEACHING) OF THE MENORAH

And the LORD spoke to Moses saying, "Speak to Aaron and say, "In raising up the lights of the faces of the Menorah in a forwards direction the seven light givers will give light as day or revelation." *The Menorah is a TORAH of Christ. The seven lights whether high or low have the same power to illumine-but set in position like the sun high in the sky they would reach further and with the seven in line facing outwards they would cast light across the entire holy place. The Menorah is a TORAH of the revelation Christ brings and of its perfection -and the lamp stand as distinct from the light is related to our service in lifting up the Redeemer of mankind high so that His revelation improves our fellowship and prayer life as well just as the Menorah facilitated the ministry of the table of showbread and of the incense altar.*

And Aaron did so and the light was lifted up forward of the face of Menorah as the LORD commanded Moses. And "This" "The" Menorah was mad of round twisted gold from its strong thighs to its fruit-bearing (of nuts and flowers) according to the prophetic pattern which the LORD showed before to Moses. Thus the Menorah was made. *This absolutely unique item which is pictured on the relief of the Titus arch in Rome was possibly carried to Babylon whereas its later replica was transported to Rome. Just as the tabernacle in the previous Part2 of Numbers was "anointed" like a person so this Light is described as having the strength of a man's loins and as productive of fruit like trees fertilised by sunlight.*

(122)18 5-22 MORE LIGHT-THE TORAHS (OR TEACHING) OF

THE SUBSTITUTIONARY BULL AND WAVED LEVITE ANDFIRSTBORN 18.5-22

And the LORD said to Moses, "Take the Levites from the midst of the other Israelites and make them pure [*Hebrew rhf "bright" "splendid" from a root meaning "to take away clay" or earthly filth*]And to do this for them sprinkle them from above; cause them to pass the razor over their whole body and make them wash their clothes and they shall be splendid. Let them take a young bull of the oxen with its grain offering of fine flour mingled with oil and a second young bull of the oxen for a sin offering. Cause the Levites to come near before the tent of meeting and gather the whole congregation of the children of Israel. Cause the Levites to come near the LORD and the children of Israel are to lay the weight of their arms upon them. And Aaron shall wave the Levites as a wave offering belonging to the face of the LORD from the Israelites. *This would have been a very rare sight. They are lifted of their feet and moved to and fro as sheaves. This also is a TORAH which speaks about our LORD and his body being hoisted upon the cross. And they shall be for service-the service of the LORD. After the Levites lay their hands on the bulls you shall make one a sin offering and one a burnt offering to the LORD to atone for the Levites. Here TORAH appears in the cover for sin afforded by "substitutionary sacrifice" That the young bull or bullock is suited for sin offering may come from its strength to bear great burdens heaped on a cart. Christ bore our sins in His body on the tree. The suitability for a burnt offering is that as in Leviticus 7.8 the skin was given to the priest and he could wrap himself in it as a "covering"-all else was burned. The skin of the bullock would make a garment sufficient to cover a man. So Moses concludes -"to cover" the Levites-this bullock's skin would provide a garment to cover any serving Levite. Have the Levites stand before the face of Aaron and his sons and let him elevate or wave them belonging to the LORD. Each was placed on the high ground near the tabernacle or lifted up by the priest as a TORAH to Christ's uplifting on the cross. In this way you are to isolate the Levites from the midst of Israel's sons-the Levites shall be mine.*

READING No.2 15-26

LEVITES-MORE LIGHT ON THE COMING MESSIAH

And after you have brought the Levites to serve the tabernacle purify them and *wave them* as a wave offering in this way for these are gifts -gifts for me from the midst of the sons of Israel. I have taken them instead of every firstborn that opens the womb from the sons of Israel-they are mine. For all the firstborn of Israel are mine-both man and beast-from the day I struck down all the firstborn in the land of Egypt they have been caused to be set apart for me. *This TORAH presents the firstborn as a pointer to Christ. The LORD spared the firstborn of Israel through the blood of a lamb. Now the firstborn are claimed as God's family and the Levites stand in that place-in the place of Son-ship-they each witness to His Only Son who like them is precious and lifted up and set apart.* I have given the Levites as gifts to Aaron and his sons from the midst of the sons of Israel to serve the service of the sons of Israel in the tabernacle of the congregation and to belong to atonement covering above the sons of Israel and there will not be any plague to strike the sons of Israel at the tabernacle. *This asset of assured safety in approaching God was purchased by substitution. Here the TORAH of the Levite is extended to show that by Christ our safety in God's presence is assured.* Moses Aaron and the whole congregation of Israel did with the Levites according to all the LORD commanded Moses concerning the Levites-thus the children of Israel did. The Levites purified themselves and washed their clothes and Aaron waved them before the LORD and atoned for them to purify them. And after that the Levites went to do the service of the tabernacle before the face of Aaron and his sons as the LORD commanded Moses they should do for them (the priests).

(123)THE TORAH of THE PASSOVER DEFENCE & THE TORAH OF LIGHT BETWEEN THE EVENINGS 8-ILLUMINE MESSIAH'S DEATH 23-26

And the LORD spoke to Moses saying, "This is how it shall be with Levites: men from twenty years old and above shall come to do temple service [Lit "to be warriors" Hebrew abx] at the tent of meeting. But from the age of fifty they shall turn from the soldiery of service and not serve longer. They must minister [Hebrew trv "attend" or "wait upon"] to their brother at the tent of meeting to watch in the watches but not to serve the service. In accordance with this the Levites shall do their in their shutting up. *The Levites were essentially guards who did not engage in ministry but patrolled and protected the Israelites lest they come unwittingly close to the holy place. They were a kind of human wall which could only be breached by persons coming to make sacrifices. These cleansed ones kept a space between a sinful people and a holy God. In one sense they were of Israel but in another sense they belonged to the LORD. In this way like Christ who was born among men but was the Son of God they are TORAHS to the Christ.*

READING: No. 3. 9.1-14.

PASSOVER -LIGHT IN OUR DWELLINGS-TORAH ON MESSIAH

The Passover of the 1st Month of the 2nd Year & the query on Observance 9.1-8

And the LORD spoke in the desert of Sinai in the second year after they had come from the land of Egypt and in the first month saying, "The sons of Israel shall sacrifice the Passover at the appointed time. At the fourteenth day of this month between the evenings you shall "prepare" or "offer" it. in its appointed time according to all its statutes and all its set up [Hebrew fpv a word unique to Hebrew -not found in Phoenician or Aramaic vocabulary meaning "set up" or "judge" (for defence)] *The Passover was a defensive arrangement of God(cf the doorpost sprinkling) as the cross was a mighty defence of the sinner over against the wrath of God-so this is an outstanding TORAH of Jesus Christ. It is to be observed that Jesus died between the felt darkness which came over all the earth mid afternoon and the evening that fell on that 14th Nisan of 32 AD. And Moses spoke by mandate or oracle [Hebrew rbd] to the sons of Israel to keep or observe the Passover. The continuing significance for Jew and Gentile is that in the first instance this Jewish feast should be invested with its Christ centred and proper defensive significance for the soul of the Jew and that this as a Christian observance should be kept in*

*the manner Christ appended to the Passover on a regular basis by both believing Jew and Gentile for "Christ our Passover has been sacrificed for us". 1Corinthians 5.7 And they kept the Passover on the fourteenth day of the first month between the evenings after the sun went down and before the light of day ceased which is a **TORAH** in itself to the world-wide signal of God (annotated records of this darkness are said to exist both in South American and Chinese annals)who miraculously screened the sun's rays on that day Christ died in mid afternoon. This signal marked out the cross as the fulfilment of man's need for life amid spiritual death and light in spiritual ignorance. They kept it in the desert of Sinai according to all the LORD commanded to Moses-so they observed it. The desert setting was most dramatic-as the huge red sun disappeared over the western horizon in the twilight when desert snakes and wolves and scorpions came out to seek prey without the camp all Israel had their fires lighted and their lamb roasted and were sitting down in high spirits to a quick repast before daylight utterly faded. Now there were certain men who had defiled themselves by touching a man whose soul was departing and they could not offer and keep Passover on that day and they came before the face of Moses and Aaron on that very day. Those men said to him, "We have become unclean by touching a man departing from life; why are we withheld [Hebrew [rḡ "taken away" or "scraped off like the beard of the day"] so that we cannot come near to offer to the LORD at its appointed time in the midst of the sons of Israel? And Moses said to them, "Stand there ready to minister and I will hear what the LORD will say concerning you!"*

FURTHER LIGHT ON MESSIAH

(124) THE TORAH of THE MAN WHO DIED AT PASSOVER" & TORAH & STATUTE ON INTACT BONES & TORAH ON THE STRANGER 9.1-23

And the Lord Spoke to Moses saying, "Speak to the sons of Israel saying, ' Any man among you who is **unclean by touching a dead body** or who is on a distant journey or **moving among your sepulchres** or in a circular journey **may** keep the LORD'S Passover. They may keep it on the second month on the 14th day between the evenings and they shall eat it with unleavened bread and bitter herbs. *Thus the "home-call of a soul" or "distance" or "watchfulness at a sepulchre" as considerations deriving from love of family do not breach fellowship with God but delay the observance in this case by one month. Passover itself is vital-and the timing was allowed to vary whilst all the other elements -especially defence and in this case the added "sweetness" of divine grace in hope for the soul" and appreciation of the bitterness" of death to the relative -two factors emphasised afresh by God in His grace. O the compassion of God toward the ones bereaved at this time and the great sweetness of hope signified in the unleavened or sweetbread toward the one who dies in faith. This also is **TORAH** which points to the "proper man" who die on that very Passover day to bring us "comfort in sorrow" and hope for eternity" They shall leave no remainder from it until morning and they shall not shatter a bone of it; according to all the ordinance of Passover they shall offer or it. This further **TORAH** demonstrates the other aspect of the observance-namely its significance as Torah for the way in which Christ died. In John 19.36 this ancient statute is quoted, "A bone of Him shall not be broken!" Who can doubt that every least incident in the story of ancient Israel under Moses was being turned by God in his precious revelation of Redemptive Truth for all time to cast light on the person and work of Christ. But the man who is clean and not on a journey and ceases to keep Passover that soul shall be cut off from his people for he has not come near to offer the Passover of the LORD in its appointed time -that man shall bear his sin. And **if a stranger** sojourns with you and would keep the Passover he shall keep it according to its ordinances [Hebrew root qqj "cuttings and carving"; also "engraving and decree or sceptre"] and according to its "rules of (spiritual) defence" [Hebrew root fḥc "to defend"]. Thus you shall have one ordinance for yourselves-both for stranger and for the native born of the land. This **TORAH** demonstrates the sufficiency and need for the Lamb of Passover for all-be he or she Jewish or Gentile. To be recognised as one of the people of God in old time and as one of the people of God today one needed to approach God with the Torah sacrifice then and needs to approach through the actual person of the sacrificed LORD today to come under the "defence" of the atonement and the sceptre of Christ the LORD today.*

READING No.4 THE FIRE CLOUD LIFTS

The lifting up of the fire cloud signalled God's moving of His people on 9.15-23

And in the day of the raising up of the tabernacle the cloud hid or covered the tabernacle belonging to the tent of meeting and between evening and morning it was over the tabernacle as the appearance of fire. Thus it was continually (*from day to day*)-the cloud hid it by day and it looked like fire by night. Before **the face of the lifting up** of the cloud (of fire) from the tabernacle of the congregation and after this the sons of Israel broke camp and where the cloud settled, there the sons of Israel rested. *The cloud covered and it seems concealed the tabernacle. The cloud **lifted up** above so the tabernacle moved from their midst and lead the way to a new location where anew the people formed around it. The people of the desert "had God nigh unto them" as Moses said. They knew by experience that "God is light" and that with Him there is no night. **This is a TORAH of the guidance of the Holy Spirit of God***

And when the cloud remaining many days over the tabernacle the children of Israel watched the tabernacle and did not set out. *There was no change of position without guidance form God.* And the fire which was with the cloud; would be there for a small number of days and at His mouth they would rest and at His mouth they would move. *[The word ""mouth" derives from "blowing" hmp and suggests that there would be fire and wind at this time-all evidence of God's Spirit directing.* The fire cloud would be there from evening to morning and the cloud would lift in the morning and they would move either by day or night the cloud would lift up and they would move. *The people had to be "ready to go" by day or night. This is a TORAH of Messiah who also directs that we "be also ready" for his sudden return.* Whether the cloud remained just days or a month or a long number of days dwelling over it the sons of Israel rested and did not move and in its "lifting up" they stuck camp. At the "command" or "breath" of the LORD they rested and at the breath of the LORD they moved. They "watched the watchings" *[The Hebrew trmcm is used for God's preserving or "keeping"-He is the Shepherd-and they watched his signs and with is rod Moses would signal the intent of the LORD]* of the LORD at the command or "breath" of the LORD by the hand of Moses *Thus the Move could be executed without a word but it required that the people watch the intent of the one who watched over them. This double watch-care is a TORAH pointing to the attitude of the Bethlehem shepherds in the account of Matthew who speaks of "Shepherds watching in their watch". As in the case of the ancient Jews these Shepherds saw the Glory Cloud and discovered that God would have them move with a wonderful message of Messiah's birth.*

(125)CHAPTER 10: SILVER TRUMPETS LIFTED UP (TORAH OF GOSPEL LIGHT) 1-10

And the LORD spoke to Moses saying, Make for your use two silver trumpets and make them from hard silver and you shall have them to call the assembly and to signal the break up camp. (1)When both sound a blast all the assembly shall assemble themselves to you at the door of the tent of the congregation. (2)And if they will sound only one the heads of the tribes of Israel shall assemble to you. When the trumpet is sounded the camp settled on the east shall set out. (3)And when two blasts are sounded the camps on the east shall set out. When a trumpet blast sounds it is for breaking up camp. (4)For gathering the congregation sound the trumpets but not a blast. The sons of Aaron the priest are to blow the trumpets. This is for them an age-long ordinance through their generations. (5)When you go down to battle against an enemy oppressing you sound a blast on the trumpets, and you will cause yourselves to be remembered by the LORD your God and saved with a Yeshua-salvation from your enemies. (6)Also in your times of rejoicing and (7) appointed festivals and (8) in your first of months sound the trumpets over your burnt offerings and fellowship offerings and this shall occasion your remembrance before the face of your God; I am the LORD your God. *Eight occasions in all are set out where the trumpets are the only way of signalling to the whole camp of several million souls. "Silver" metal has been historically associated with "redemption" since the earliest form of coinage-namely, the "silver lamb". In battle, in joy and in festival as in Israel's offerings the trumpet links with the LORD and his salvation. The silver trumpet is a TORAH of the salvation Christ provided; of the joy of his resurrection; of the times of his grace and judgement associated with Israel's festivals and of his offering on the cross*

READING No.5 10.11-28 BANNERS SHINELIGHT ON MESSIAH

ISRAEL LEAVES SINAI-THE BRIGHT STANDARDS LIFTED

In the second year and the second month on the 20th day of the month it happened that the cloud lifted itself from the tabernacle of the testimony. *This was a big change at the time. So far they had known the way-they were going to meet God .Now Israel was on a pilgrimage which was aimed at entrance to the land but with the benefit of hindsight we can say that it was to be frustrated by rebellion and sin.* And the sons of Israel set out to strike camp several times from the Sinai and the cloud rested in the desert of Paran.[Paran-literally "Abounding in caverns" or "leafy in splendour" or "ruddy in glory". Josephus "Wars"4.9.4 notes that Pharan had a wealth of caves-this temporary home of Israel was North east of Sinai and close to the head of the Aqaba Gulf. It had as its nearest coast the Aqaba waterway from which it was spaced by a coastal range of mountains of which Mt Paran was the highest peak at 3000 feet above sea level.] *The sea was within reach and "sealskins would be obtainable-it lay to the West of Edom which nation controlled the King's Highway lying to the east of the mountain range from Aqaba to Petra and on to the north. The area in the shelter of the eastern mountains was probably well foliated and provided with wild-life.* They set out at the first by the "breathing" of the LORD by the hand of Moses. *There was unanimity obedience and expectation in the earliest movement. They had no fear and were subject to their leader, Moses.*

(1)The banner belonging to the armies of the camp of Judah set out first. Naashon son of Amminadab was over the host. Over the host of the tribe of Issachar was Nathanel son of Zuar. Over the host of the tribe of Zebulun was Eliab son of Helon. Then the tabernacle was taken down and the Sons of Gershon and Merari, its porter, set out.

(2)The banner of the camp of the tribe of Reuben with their armies set out next, led by Elezar son of Shedeur. Then over the host of the tribe of Simeon was Shelumiel son of Zurishaddai and over the tribe of the sons of Gad was Elisaph son of Deuel. Then the Kohathites set out carrying the Holy things. The tabernacle was to be erected before they arrived.

(3)The banner of the host of the sons of Ephraim set out next with their armies led by Elishama son of Ammihud. Then over the host of the sons of the tribe of Manasseh was Gamaliel son of Pedahzur. And over the host of the tribe of the sons of Benjamin was Abidan son of Gideon.

(4)And the banner of the host of the sons of Dan with their armies set out as a rearguard addition to the whole host. Ahiezer son of Ammishaddai led the army division. And over the sons of the tribe of Asher was Pagiell son of Ocran. And over the sons of the tribe of Naphtali was Ahira son of Enan.

In this marching order the sons of Israel set forth linked with their military divisions

The raising of four major banners held up before the tribes the LION of Judah; the MAN of power and strength signal of Reuben, the JUDGE and VIPER signal of Dan and the VINE signal of Ephraim and Manasseh are all of them TORAH of the Saviour-hoisted to cast light on the leadership of Christ. We have to think back to the prophetic remarks of the dying Jacob in Genesis 49 to see the glory of this nation now with military splendour and numerous children-in fact numerous as to deserve the name "children of Israel".

THE COMPANY OF HOBAB

And Moses said to Hobab, son of Reuel the Midianite father-in-law of Moses, "We are setting out for the place which the LORD said he would give us. Come with us and we will be kind to you (or) do that which is best for you (or) confer benefits on you. [Hebrew Hiphil of bwf] for the LORD has promised good or kindness or benefit to Israel. And he said to him, "I will not come for I will stay with my own land and close by those my relatives. And He (Moses) said to him, "Please do not depart from us for this reason, you know where we should camp in the desert and you will be our "eyes". Then it shall be so that of the benefit that the LORD gives us we will benefit you. So they set out on a three day journey and the ark of the covenant of the LORD set out before their faces to search out a place for them to camp. The cloud of the LORD was over them by day each day they set out from camp at night. *The blessing of God's people is for sharing. Relatives stand to benefit through relationship with Christians who walk with God. Whole groups of people may also benefit spiritually and practically when they set themselves alongside God's people and yield their expertise to men and women of faith.*

READING No.6 10.35-11.29

GOD RISES UP ALL-GLORIOUS

THE PRESENCE OF THE LORD 10 35-36

[And it happened when the ark set out that Moses said, "Rise, O LORD and let your enemies be scattered and may those who hate you flee from you. *It is a maxim of Drthat an enemy is one who "hates what you love and loves what you hate."* When it came to rest he said, "Return O LORD to the many thousands of Israel"] *In Hebrew this famous statement is bracketed to emphasise that the matter of first importance was that the LORD led the way and that the LORD appointed the place of rest. The relationship with God at base involved his "presence" which was a matter of first importance. The ark accompanied the hosts and the LORD was the source of victory over the enemy and the source of true rest. This is a magnificent TORAH of Christ-whose resurrection from the dead pronounces a signal victory and whose provision of rest gives his people contentment and security. Christ is the ultimate light that is lifted to bring revelation and splendour to the life of man. In His presence is fullness of joy.*

FIRE FROM THE LORD 11 1-3 GOD'S ANGER RISES UP

And it happened that the people had continued to complain of hardship in the sharp ear of the LORD and the LORD was listening and his anger was kindled against them and the fire of the LORD swallowed up those at the extremities of the camp. *It would appear that some had withdrawn far from the tent and there they brewed their complaints and distanced themselves from God. It is never good or safe to withdraw from the life-giving presence of God.* And the people cried out to Moses and Moses kept praying to the LORD and the fire sank down. *There was a co-relation between Moses constant prayer and the assuaging of the fire.* And they called that place Taberah for there the fire of the LORD kindled consumed & removed [*Hebrew r[b]*]

THE PEOPLE LONG FOR QUISINE; QUAILS PROVIDED BY THE LORD 4-35

THE RELEVANCE OF PROPHECY 23-30

The ingathering of mixed people who were in their midst were wailing seriously and the sons of Israel also were revolting and weeping with tears and they were saying, "Who shall have meat to eat?" We remember the free fish in Egypt; the cucumbers melons leeks onions and garlic. But now our souls have dried up. We see nothing but this manna.

"MANNA" LUX PERPETUUS ON MESSIAH-THE BREAD OF LIFE

THE NATURE OF MANNA 7-9 SHINING MANNA -CHRIST UPLIFTED BEFORE THE PEOPLE

(1)The manna was as the seed of Coriander [*Hebrew dq -a medical constituent*]

(2) It had eyes like fountains of Bdelium *This description is applied to its fountain like areas-it would appear to have a whitish and weeping character(cf resin which weeps from the tree)-not unlike wounds in the body.*

(3)The people went to and fro to glean it and ground it in a mill [*Hebrew mj r two revolving stones-suggesting solid substance as wheat-so in reference to "Manna from heaven" Jesus quite understandably referred to it as "bread"-it processed like bread and cooked like bread and provided staple as bread*] or crushed it in a mortar and boiled it in a pot [*Lit. Hebrew rwrp "a pot" or "bubbling pot"*]

(4) and made cakes and it was to taste or discernment like moist juice cake of oil(as we would say, with "butter ingredient")

(5)As the dew [*Hebrew lwf "that which casts itself down"*] came down upon the camp at night the manna came down upon it.

This **TORAH** of Christ points to Him as the great physician and to his wound by which our healing comes. It points to Him as the "bread of life" and also to His sweetness to the believer which links with His sending of the Spirit into our lives. In Christ there was double humiliation-He came down from heaven like dew and He cast himself down as a servant to die upon the cross.

MOSES APPEAL TO BE RELIEVED OF RESPONSIBILITY MOSES BURDEN LIFTED BY THE BURDEN BEARING LORD 10-15

Moses heard the people wailing family by family -each man at the door of his tent. The anger of the LORD was kindled and it seemed ominous or bad to Moses. And Moses said to the LORD, "Why does this evil belong to your servant and why have I not found grace in your eyes that You place the burden of this entire people on me? Did I bear all these people as my own family? Did I father them? Why did you say to me, you should or must lift them up in your bosom as a nurse carries a sucking child to the fertile land You promised to their forefathers. Where can I get meat for all these people? They continually wail close by me, saying, 'Give us meat that we may be satisfied!' I am not able to carry this entire people on my own. It is too heavy for me. If this is how You are acting with me slay me now if I have found grace in Your sight and I shall not see my own calamity. *The TORAH continues showing us this single figure whose role and mission was to love the people and to provide strong meat for them (by miracle) and yet ironically Moses sought death instead of this ministry and at this depressing moment esteemed this "a mercy. Christ would find the burden heavy too as His strong crying in the garden of Gethsemane showed and He equally was ready to sacrifice Himself-thought unsparingly and for the well-being of His people.*

(126)SEVENTY ELDERS APPOINTED TO SHARETHE BURDEN 16-17

And the LORD said to Moses, "Gather seventy men from the elders of Israel whom you know intimately as elders and magistrates and take them to the tent of meeting and they shall stand with you there [*Hebrew bxy "stand as conquerors"*] *These men would have no "defeatist" attitude-they would be men who had succeeded by God's help in their current roles. I will come down and speak with you there. I will join like a tree making roots the Spirit that is upon you and place it on them and they shall bear the burden of the people with you and you shall not bear it alone.*

MOSES QUESTIONS THE POSSIBILITY OF FEEDING ISRAEL FOR A MONTH 18-22

Say to the people, 'Consecrate yourselves for tomorrow and you will eat flesh because of your wailing in the ears of the LORD, "Why have we no meat to eat?". It was better for us in Egypt. The LORD is giving you flesh to eat and you will eat lots of it. You will not eat it for one day or two or for just five or ten days nor even twenty. You will eat it for a month until it comes out of your nostrils and it becomes to you loathsome (*Hebrew rW "like an estranged wife" that you once loved*) because you rejected the LORD who is in your midst and wailed saying, "Why is this that we should have left Egypt?" And Moses said, 'Here I am among six hundred thousand marching men and You say, "I will give them meat to eat for a month!" If flocks and herds were slaughtered for them would they find it or if all the fish of the sea were caught would they find that *sufficiency of meat?" The query of Moses shows that he had never thought of quails making their flight path over the desert. He had not conceived of such a miracle even though these great numbers of people had now been sustained for 14 months and more in the desert*

(127)ELDAD AND MEDAD AND THE SEVENTY: THE WORD LIFTED UP IN PROPHECY 23-27

And the LORD said to Moses, "Is the arm of the LORD cut short or deficient [*Hebrew rxq "come to the best it can do and cut down like harvest wheat]" or "past its best"*] You will now see whether my promised word will happen or not. So Moses went out and told the people the promise of the LORD and he gathered the 70 men of the elders of the people and he caused them to stand [*Hebrew dm["stand as ministers" as distinct from "conquerors" cf v.16]*] around the tent of meeting. *The tent was of cloth fabric and was joined together as one unit just as the prophets were united with Moses and they prophesied as one man just as on the day of Pentecost. This event however short-lived is significant of the best in the Old Testament period-where the place of prayer and communion is surrounded by men prophesying. This also is a TORAH of the N.T. outpouring* And the LORD came down in a cloud and was speaking with him and He joined from the Spirit which was upon him and gave it to rest upon the seventy men who were elders and it happened as it came to rest upon them they also prophesied but they did not add to prophesy again. And the remnant (of elders), two men, had remained in the camp. The name of the

first was Eldad and the name of the second Medad. ["Love" and "the one God loved"] and it (the Spirit) rested and remained on them and these were in the listing of elders but did not go out to the tent and they were continuing to prophecy in the camp. *First the elders' names is most suggestive; one is called "love" and one "beloved". We might say with Paul "Now the seventy abide but the two who personify the message of "divine love" through the "beloved" go on like the timeless message itself.* A young man ran in haste and explained to Moses saying, "Eldad and Medad have become "Husbands of Prophecy in the camp" [Hebrew *mybanim* literally "married to prophecy for life"] And because Joshua son of Nun had been a minister of Moses from his selection he said, "My Lord Moses, stop them." And Moses said to him, "Are you provoked to jealousy for my sake? But I wish that He would give all the people of the LORD to be prophets because the LORD gave His spirit upon them. *There was no rebellion here-only unity and spirituality. Moses had a fleeting encouragement after his depressing experience the outpoured Spirit for once quenched the spirit of complaint. This is TORAH of other times when Christ our great Prophet and Priest and King poured out His spirit on His church and continues so to do on all flesh in the latter day.*

READING No.7 11.30-12.13 **LIGHT ON THE REJECTED MESSIAH**

Then Moses was gathered back to the camp-he and the elders of Israel. Now a wind "broke camp" ("changed position") and travelled from the LORD and cut off quails from the sea and they were spread or abandoned over the camp about a days walk in both directions and they "abandoned themselves" or "struck" 2 cubits above the ground. [Hebrew *cfi* "to strike" or "abandon" or "spread about" (flying) the birds seemed to be confused and weakened and flying low -so striking canvas and anything else in their path and falling] And the people went out all that day, all that night and all the following day and gathered no less than ten homers and they strewed them round the camp. The flesh was still being chewed between their teeth the anger of the LORD burned against the people and the LORD smote among the people with a very great plague. The name of the place was called Kibroth Hattaavah for there they buried the people of double food. From Kibroth Hattaavah the people moved to Hazereth and rested in Hazereth

CHAPTER 12 TORAH OF THE REJECTED MESSIAH

Miriam and Aaron were constantly speaking in criticism of Moses on account of his Cushite wife for he had married a Cushite wife. And they said, "Has the LORD definitely only spoken through Moses? Has He not also certainly spoken through us? And the LORD heard. **And the man Moses was very humble** [Hebrew *hm* "meek" "afflicted"] more than any man upon the face of the fertile earth. *Moses in his humility which was outstanding-and his affliction which was constant is a special and noble TORAH of the Messiah. Many men who lived in a sumptuous environment as he previously had would have it so much easier than Moses did in Egypt but as an Egyptian soldier "warrior" of God even in the luxury of Egypt he was submissive and he was afflicted not to speak of his difficulties in the desert.* So the LORD said to Moses Miriam and Aaron, "Come out the three of you to the tent of meeting" and the three came out. And the LORD came down in a ministering or supportive or defending pillar of cloud and was (Himself) standing to minister at the door of the tent and called Aaron and Miriam and they both came to Him. *The humility of Moses is matched by that of the LORD who lowered himself to settle this puny dispute-who stood to minister like a Mediator.* And He said, "Listen please to my words. When there is your prophet of the LORD I will make myself known to him in vision. I will speak to him in a dream. My servant Moses is not so in all his house or personal affairs he is faithful. I will speak to him mouth to mouth and by sight not in parables or enigmas [Hebrew *dlj*] He looks with respect and expectation at the very form of Yahweh and why did you not fear to speak against my servant Moses?" The anger of the LORD was kindled against them and He left them. *We have in these three words a very terrible punishment-"He left them". Envy and criticism of the ministers of God can result in this sore punishment and so is to be most carefully avoided. To look deeper is to see future criticism of Messiah Himself who was perfect in His house and to understand the solemnity of this attitude.* When the cloud turned away from above the tent behold Miriam was a leper white as snow. And Aaron caused himself to turn towards her (in sorrow and pity) and behold a leper. Aaron said to Moses, "Please my Lord do

not leave the burden of this sin which we have wilfully and foolishly [Hebrew *lay*] committed upon us. Please do not let her be like a dead child coming from its mother's womb with its flesh half eaten away. *We learn that Aaron had deep and affecting impressions from the trauma of the people he served. And Moses cried to the LORD, saying, "El Please heal please have to do with her!" Here is an equally affecting intercession by the prophetic leader who knew that though man might reject this leprous woman her brother loved her and her God would not cast her off.*

SUMMARY

(SPEECH NO.128) 14-16 PALM FRONDS LIFT THEIR HEADS TO SHELTER ISRAEL FROM THE LIGHT-A TORAH OF LIGHT TOO MUCH FOR LITTLE FAITH.

The LORD replied to Moses, "If her father had spat in her face would she not have been ashamed seven days? Shut her outside the camp for seven days and after that she may be received back. [*Hebrew *psa* "harvested-as ripe grain from a stormy experience]* Miriam was confined without the camp seven days and the people did not move on till she was received back. *There was no forward movement of the people of God till this matter was resolved. God desired that the leading family among the Jews would be again in fellowship with Him and one another and then he would bring the fold of Israel further along the path of His providing. After that the people moved from Hazeroth and rested in the wilderness of Paran. They had dwelt in a place of "enclosed pasture" or by "pastoral villages"-now they were to move on to a place of "foliage" and glorious trees but a place also known for its general wilderness nature. It was sandy country but as wilderness tracts do it had pasturage for sheep. The move if anything took the nation further from community with the outside world yielding only contact with the occasional desert nomad or trader. This certainly was not the Promised Land though the lofty palms lifted up their glorious fronds and provided some shelter from the relentless sun. The LORD was leading his people "by the green pastures". The **TORAH** here shows that He who suffered outside the gate was very gracious to Moses and Miriam and was longing to take them to the land of promise-so much so that He was about to give them an earnest of that good land in calling for spies to be sent.*

The End of Part 3 "The Light"