פרשת בהעלתך / Parashat Beha'alotkha

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Do You Understand the Significance of the Lord's Table?

_	דשבועות הזה קוראים / This Week's Reading	
	תורה:	Numbers 8:1-12:16
	הפטרה:	Zechariah 2:14-4:7
	הברית:	1 Cor. 10:6-13 Rev. 11:1-19
	החדשה	

This week I want to discuss two topics, one is directly related to Parashat Beha'alotkha and the other topic is indirectly related and happens to be the title of the parsha about the Lord's Table. You may be thinking this topic is a little out of place, but I believe we can gain new insight into the Lord's Table by taking a closer look at *Bamidbar 8:1-9:14 (Numbers 8:1-9:14)*. Let's start by first looking

15 closer look at *Bamidbar 8:1-9:14* (*Numbers 8:1-9:14*). Let's start by first looking at what traditional Judaism has said concerning this portion of scriptures and then look at the scriptures; perhaps we can offer a different interpretation.

Rashi quotes from a famous Midrash that attempts to explain the juxtaposition between the first subject in Beha'alotkha, the mitzvah to light the Menorah:

ווּזַבּר וְהוָה אָל־משָׁה לַאַמִר: הַבָּר אָל־אַהַרֹן וְאָמַרָהָ אַלִים אַלֵּיו ... בְּהַעֲלְהְדֵ אֶתֹ־הַגַּרֹת אָל־מוּל פְּגֵי הַמְּנוּרָה וְאָירוּ שִׁבְעָת הַגַּרַזֹת: וַיַּעשׁ כֵּן אַהַרֹן אָל־מוּל פְּגֵי הַמְנוּרָה הֶעָלָה גַרְתָּיָה . הַגַּרְזֹת: וַיַּעשׁ כֵּן אַהַרֹן אָל־מוּל פְּגֵי הַמְנוּרָה הֶעָלָה גַרְתָּיה . כַּאֲשֶׁר צוּה וְהוָה אֶת־משָׁה: וְזֶה מַעֲשָׁה הַמְּנוֹרָה מָקָשָׁה זְהָב אַרֹיוְרַכָּה עַרִיפּרָחָה מַקְשָׁה הֵוּא כַּמַּרָאָה אַשָּׁר הָרְאָה וְהוָה אָתֹ־משָׁה כֵן עָשָׂה אֶתּ־הַמְּנְרָה: ווּיַדַבּר וְהוָה אָל־משָׁה לַאמֹר: כַּקָח אָתֹ־הַלְוֹים מִתּוּךָ בְּגַי ... ווּשָׁרָאָל וְמַהַרָהָ אֹתִם: וְכֹה־הַגַעַשָּׁה לָהָם לְמָהַרָם הַזֵּה עַלִיהָם זָּרָ ישִׁרָאֵל וְמָהַרָהָ אֹתָם: וְכֹה

The Midrash discusses why the lighting of the menorah at the beginning of this week's parsha is juxtaposed to last week's parsha Naso referring to the twelve day dedication ceremony of the Mizbach (altar, מזבת).

"Why is the parsha of the Menorah juxtaposed to "chanukat han'si'im (בנשיאם / leaders)?" (reference Bamidbar / Numbers 7:10) When Aharon saw the daily dedication offering by the 'n'si'im' he became depressed, because neither he, nor his shevet took part in this ceremony. God reassured Aharon saying: Do not worry, your portion is greater than theirs, for you are to light and attend to the Menorah every morning and evening."

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8:1 Then the Lord spoke to Moses, saying, 8:2 'Speak to Aaron and say to him, 'When you mount the lamps, the seven lamps will give light in the front of the lampstand." 8:3 Aaron therefore did so; he mounted its lamps at the front of the lampstand, just as the Lord had commanded Moses. 8:4 Now this was the workmanship of the lampstand, hammered work of gold; from its base to its flowers was hammered work; it according to the pattern which the Lord had showed Moses, so he made the lampstand. (NASB)

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- 35 Interestingly (but not unusual) Ramban (*Nahmanides (1194–c. 1270), Rabbi Moshe ben Nahman*) disagrees with Rashi arguing whether Aharon really feels "left out?" Ramban immediately questions the assumption of this Midrash saying "could it be that Aharon is depressed because he felt left out?" Aharon in fact was the center of attention during the twelve days of dedication; didn't Aharon
- 40 offer all of the Korbanot (sacrifices) on each of those days? In Ramban's commentary, he is unable to find a satisfactory explanation of this Midrash. In fact, Ramban ended by explaining the Midrash saying the Menorah lighting is simply to provide a biblical source for the Hasmonean Revolt (or Maccabee Revolt). (see side note)
- Here is where I want to suggest another explanation why the lighting of the menorah was placed where it is in parsha Beha'alotkha. To see this, we need to outline *Bamidbar 8:1-9:14*, in the following way: (i) Lighting of the Menorah (8:1-4), (ii) Taking the Levites and sanctifying them (8:5-26), (iii) A command for Pesach (Passover) and what to do if one is unclean due to a dead body (9:1-7), (iv) Moshe acting as an intercessor on behalf of those men who were unclean
- (9:8-12). Taking this outline, let's look at little closer at each topic:

Lighting of the Menorah

- 55 The menorah is a seven branched candelabrum which is lit by olive oil in the Mishkhan (Tabernacle) and later in the temple built in Jerusalem. It is one of the oldest symbols of the Jewish people and it is said to symbolize the burning bush (see *Shmot / Exodus 25*). The construction of the menorah followed a strict pattern and is listed in *Shmot / Exodus 25:31-40*. The seven candles in the first temple menorah symbolized the seven days of creation. The burning of the menorah in the temple was to be a continuous burning so the light would shine forth continually nonstop. Interestingly Yeshua used the light analogy about himself, see the following verses.
- 65 John 8:12

8:12 Then Jesus again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.' (NASB)

70 John 9:5

9:5 'While I am in the world, I am the Light of the world.' (NASB)

In the B'rit HaChadashah (NT), sefer Ivrit (book of Hebrews) Yeshua is described as the Shekhina glory of G-d, so Yeshua's use of the imagery of light as the Messiah is very significant, it draws us a picture of the menorah in the Temple.

Levites and their sanctification

80 In the section of verses (8:5-26) relating to the sanctifying of the Levites I would like to look at the Hebrew text what I consider significant.

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The Maccabees מכבים) or מקבים, Makabim) were a Jewish national liberation movement that fought for and won independence from Antiochus IV Epiphanes of the Hellenistic Seleucid dynasty, who was succeeded by his infant son Antiochus V Eupator. The Maccabees founded the Hasmonean royal dynasty and established Jewish independence in the Land of Yisrael for about one hundred years, from 164 BCE to 63 BCE

ַוְיַדַּבֵּר יְהוֶהָ אָלימֹשֶה לַאַּמְר: כַּקָח אָתֹ־הַלְוַיִּם מִתָּוּדְ בְּגֵי 5,5 יִשְׂרָאֵל וְמְהַרְתָ אֹתֵם: וְכֹהֹדַתַּעֲשֶׂה לְהֶם לְמָהָרִם הַזֵּה עַלִיהֶם - מֵי חַמַאֹת וְהַעַבִּירוּ תַעָר עַלִ־בָּלִדְבָּשֹׁרִם וְכַבָּסוּ בָּגָדַיהֵם	Take the Levites from the midst of the children of Yisrael and you cleanse them.
עַי יוַשָּאַג וְוָאָבָרוּ וַגַּאַן אַ עָּכ עָכ בְּכ בְּשָׁוָם וְבִבְּשָׁ אוּ וְזָאָבָשָׁ בָּאָנֵיוּ) א וְהַשָּׁהֵרוּ: וְלֵקְחוּ פַּר בָּןְ־בָּלָר וּמִּנְחָתוּ סָלֶת בְּלוּלָה בַּשָּׁמָן 1 <u>פּוּפֿרדשׁגֵי בַּן־בָּקַר תִּקַח לְחַשָּא</u> ת: וְהַקַרַבְּתָ אֶתּדהַלְוּיִם לִפְּגֵי	
<u>אָהָל מוֹעָד וְהִקְדַלְתָּ אֶתֿ־בָּל־עֲדָת בְּג</u> ַי יִשְׂרָאֵל: וְהִקְרַבְּתָ אֶתֿ־ הַלְוּיֶם לְפְּגֵי יְהוֹה וְקֵמְבַּוּ בְּגֵי־יִשְׂרְאֵל אֶתֹ־יְוֵדִיהֶם עַל־הַלְוּיֵם: יי וְהַנִיך אֶהַרֹן אֶתֿ־הַלְוּיֵם תְּנוּפָּה לִפְּגֵי יְהוֶה מֵאֶת בְּגֵי יִשְׂרָאֵל	The laying of hands upon the Levites; the laying on of hands upon the heads of the bulls.
ַרְאַבָּוּ אָת־יְדֵיהֶם אַל וְהַלְוִים וְהַלְוִים אָת־יְדֵיהֶם אַל רַאש הַפָּרֶים וַאַשֵּׁה אֶת־הֵאֶחָד חַשְּׁאֹת וְאֶת־הֵאֶחֵד עֹלָה לִיהוֶה ע לְכַפֵּר עַל־הַלְוּיֵם: וְהַעֵּמַדְתָּ אֶתּ־הַלְוּיִם לִפְּגֵי אָהָרָן וְלִפְּגֵי בָּגַיו	T
והַנַפְּתָ אֹתָם תְּנוּפָּה לַיִרוֹוֶה: וְהִבְּדֵּלְתָ אֶתֹ־הַלְוִים מִתּוֹדְ בְנֵי יַשְׁרָאֵל וְהָוּ לֵי הַלְוּיִם: וְאַחֲרִי־כֵּן יָכֵּאוּ הַלְוּיִם לַעָבָּד אֶתֹ־אָבֶר מוּעד וְטָהַרְתֵ אֹתָם וְהַנַפְּתֵ אֹתָם תּנוּפָה: מִיּ נְתָנִים נָתָנֵים 10 מוֵעד וְטָהַרְתֵ אֹתָם וְהֵנַפְתֵ אֹתָם תּנוּפָה: מִיּ נְתָנִים נָתָנֵים וּ	Repeated word for emphasis; suggesting the
הַמָּה לִי מִתוֹדְ בְּגֵי יִשְׂרָאֵל תַחַת פְּטְרָת כָּל־רֶ קָם בְכַוּר כֹּל מִבְּנִי יִשְׂרָאָל לְכַּחְתִי אֹתָם לִי: כֵּי לֵי כָּל־בְּכוֹר בִּבְגַי יִשְׂרָאֵל בַּאָדָם וּבַבְּהֵמָה בִּיוֹם הַכּוֹתֵי כָּל־בְּכוֹר בָאָרֵץ מִצְרַיִם הָקָדֵּשְׁתִי	significance of being tenufa/sanctified unto the Lord.
אַ אֹתָם לִי: וְאָקֵח אָתֹ־הַלְוֹיִם תַּחַת כָּל־בְּכָוֹר בְּבְגֵי יִשְׂרְאָל: אַ אָתָר אָתִדהַלְוּים נְתָנִים לָאָהֲרָן וּלְבָנִיו מִתּוּדֶ בְּגֵי יִשְׂרָאֵל לעמיד עבייעיביי בעיבעיין אַרָּאָר	
קעבד אָת־עַבדָת בְּגֵי־יִשְׁרָאֵל בְּאָהֶל מוּעָד וּלְכַפָּר עַל־בְּגֵי ישְׂרָאֵל וְלֹא יִהְיָה בִּבְּגֵי ישְׂרָאֵל עָגָר בְּגָשֶׁת בְּגֵי־יִשְׂרָאֵל אָל־ הַקְּדֶשׁ: וַיַּעַשׂ מֹשֶׁה וְאָהֵרָן וְכָּל־עַרָת בְּגֵי־יִשְׂרָאֵל לַלְוּיָם בְּכֹל היהוביייה ביין אוניביילי	
אַשֶּר־צּוּה וְהוָה אֶת־משָה כְקוּיִם בֵּן־צִשִּׁי כְהֶם בְּגֵי יִשְׁרָאֵכי וּיִתְּחַשְּאַוּ הַלְוּיִם וֵיכַבְּסוּ בִּגְּדִיהֶם וּיָּנֶךֿ אַהַרֹן אֹתָם תְּנוּפָה לִפְּגֵי יַהוָה ווִיכַפֵּר עַליהֶם אָהַרֹן לְשָׁהַרִם: וְאָחֵרִי־כֵּן בָּאי הַלְוּיִם	
לַעַבָּד אֶת־עַבְדָתָם בְּאָהֶל מוּעָד לִפְגֵי אַהְרָן וְלִפְגֵי בָּגֵיו כַּאֲשֶׁר אוּה יְהוֶה אֶת־משה עַל־הַלְוִיּם כֵּן עָשִׁוּ לָהֶם: וּיִדַּבֵּר יְהוֶה אֶל־משָה לַאמְר: זָאַת אֲשֶׁר לַלְוִיֵם מִכָּן	The repeated word "Tzava" and its usage here to describe the Levites role
חְמֵשׁ וְעֵשְׂרֵים שְׁנָה וְמֵעְלְה יָבֿאָ לְצְבַא צָבָא בְּעֲבֹרָת אָהֶל 25 מוֹעֵד: וּמִבֶּן חֲמִשִׁים שְׁנָה וָשָׁוּב מִ צְבָא הְעֲב ֹרָה וְלָא יֵעֲבָר 26 עור: ושרת את־אחוו בארל מוער לשמר משמרת ועברה	of service in the Ohel Moed (Tent of Meeting).
לא ועבר קרה תעשה ללוים קמשמרתם: לא ועבר קרה תעשה ללוים	
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There are a few key points I wanted to highlight while reading through these verses. As you can see I made short notes next to each important verse I want to look at. In 8:5-26 Hashem is telling Moshe to take the Levites and to make them 90 clean for service in the Ohel Moed (Tent of Meeting). I believe this section of verses typifies us as believers in Yeshua the Messiah. G-d has called us to be separated from this world and holy before him. Bamidbar / Numbers 8:10 says "you will cause the Levites to draw near before HaShem, and the children of Yisrael will lay their hands upon the Levites." The laying on of hands suggests 95 the approval of the children of Yisrael in commissioning and sanctification of the Levites. I believe this gives us a picture of the body of believers acting as a community participating in and supporting each other in the faith. Bamidbar / Numbers 8:16-17 there is a repeated word נתונים this is a plural form of the word "given" [Influence content of the word places extra emphasis upon the word 100 and thus means to be given whole heartedly. The Levites were to give themselves whole heartedly to the service the Lord had them to do in the Ohel Meod (Tent of Meeting). This is attested too in *Bamidbar / Numbers 8:24* by the use of the word which typically means "army, military, armed forces, troops; host." The phrase לצבא בעבדת אהל מועד gives us a picture of the work in the Ohel 105 Meod as befitting or characteristic of a soldier in the military. Likewise, as believers in Yeshua, our lives have to change; we have to give ourselves whole heartedly to HaShem as priests of G-d in the same manner in which one would give their lives for their country in its national defense.

110 **Command to participate in Pesach**

The festival of Pesach (Passover) is so important that if one is found to be unclean from touching a dead body, one is still commanded to participate.

4, 5 ם אשר הוו טמאים לנפש אדם ולאריכלו 🛛 אנש הַפֶּסֵח בּוֹום הַהַוּא וַיִּקָרְבֿוּ לִפְּגֵי מֹשֶׁהֿ וִלִפְּגֵי אָהָרֹן בּיּוֹם יאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם 7 לתּי הַכָּרִיבֿ אָתֿ־קָרָבּן יִהוֶה בָּמֹעָרו בִתוּך בּנֵי להם משה עמדו ואשמעה מהריצוה יהוה 🛛

Command to obey Pesach. occurred, some Problem men who became unclean the flesh of man for wondered if they were not able to do Pesach; so they ask why they should be kept from bringing the korban to Hashem.

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In this section of verses we are told to observe Pesach. Then a question is asked why one should be kept from bringing the korban of the Pesach if they are Copyright © 2008 MATSATI.COM | All Rights Reserved 4 http://www.matsati.com/

made unclean by the flesh of man which is typically interpreted as touching a dead body. Moshe then seeks an answer from the Lord in *Bamidbar / Numbers* 9:8.

Moshe as an Intercessor

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Bamidbar / Numbers 9:8 Moshe tells the men to stand still while he asks what the command of the Lord for them is.

יִשְׂרַאֵּל: וַיָּאֹמֶר אֲלֵהֶם מֹשֶׁה עִמְרַוּ וְאָשְׁמְעָה מַהֹיוְצַוֶה וְהוֶה
 לְכֵּם:
 וְיַדַּבֵר וְהוֶה אֶלימֹשֶׁה לֵאֹמְר: דַבֵּר אֶליבְנֵי יִשְׂרָאֵל לַאֹמֵר ...
 אֵישׁ אֵישׁ כִּייְרְוֶה טְמַא לַמָּלִי: דַבֵּר אֶליבְנֵי יִשְׂרָאֵל לַאֹמָר ...
 אֵישׁ אֵישׁ כִייְרְוֶה טְמַא לַמָּלִי: דַבֵּר אֶליבְנֵי יִשְׂרָאֵל לַאֹמָר ...
 אָישׁ אֵישׁ כִייְרְוֶה טְמַא לַמָּלִי: דַבֵּר אֶליבְנֵי הַלָּרָד רְחֹבָה לְכָם אוֹ בְּדֶרֶד רְחֹבָה לְכָם אוֹ בְּדֶרְתַיָּשׁרְאֵל לַאֹמֹר ...
 אָישׁ אֵישׁ כִייְרְוּה טְמַא לִיחוֶה: בַחֹוֶדשׁ הַשׁנִי בְּאַרְבָּעָה ...
 אָשׁר יוֹם בֵּין הַעַרְבָים וַעֲשָׁוּ אֹתֵו עַלִימַצות וּמְרֹרֵים יְאֹכְלָהוּ:
 לָארַיַשׁאֵירו מָמָנוֹ עַדִיבֹקַר ווָעָבָרַבָּוָר וַעָשָׁר אַבוֹר בַּכָּר הַזָּבָר ווֹמַבּין הַעַרְבָים ווֹת מָכָר מָבוּ אֹתָן אֹרְהַיָּה בַּמְרָבוּ אַרְבָעָה וּמְרֹרֵים יָאֹכְלָבוּוּ:
 לָארַיַשׁאַירו מָמָנוּ עַדִיבֹקַר ווָעָבָרַבָּים ווּעָלַרוּה בַּקַרָרָמָה אַלָּר וּאַבוּ אַרָּבָים וּשָׁר אָלִר מָשוּאוֹי אַלִים הַיּזִבוּין אַיִים אַישׁרִין אַרִים בִין הַעַרְבָים וּשָּרַבּוּר אַרָן אַלִים בּיּוֹשָּמוּ אַבִין בַיָשָׁים אַיּשׁר אָרָאַים בַיּוּזין בּיַין הַעָּשָׁ אַיִשָּיין אַיָּרָים אָשָּרָים בּיוֹבָר אָבוּים בּבּין הַעָּאַים מָלָרוּין אַיִשָּעוּז אַרָין אַישִין אַין אַיָּמָין בּבּין הַיָּבּים וּאָר מָיוּרָים בּין בָאַיָר בָּעָרוּין אַרָּאַים בּין אַרָין אַין אַיַין אַין אַשָּר אַרָּין בּין אַין אַין אַין אַין אָבין אָר אַיָּרָן אַין אַין אַין אַין אַין בּין אַיָּין בּעָשָּרוּין אַרָין בּעָר בָין בּיאַין בּיוּאָי אַין אַיָר אַיָר בּעָשָּרוּשָּין אַין אַיעָאָין אַין אַיאַין אַין אַיןין אַין בּין בּעָרָן בּעַשָּין בּעוּין בּעָר אָרוּשָּרוּים בּין בּעָרָין בּבּעָר ווּשָעוּין אַיאַר בּאָאַין אַין בּעָר בּעָעוּין בּיין בּעָין בּיוּאָיאַ אַין בּעוּין בּרַין אַין אַין אַין אַין בּאָין בּין בּין בּען בּין בּיין בּעָין בּין אַין בּאָרוּין אַין בּין בּעַין בּין בּין בּאָין אַיעָין בּין אַין אַין אַין בּין בּין אַין אַין אַיעָן בּין בּין בּין אַין אַין בּין בּין בּין אַין בּין אַין בּי

Moshe seeks and answer for the men of Yisrael who are unclean. Moshe receives and answer on what the command of the Lord is concerning being unclean and Pesach.

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Here we see Moshe interceding (mediate, intermediate) on behalf of the men who are asking if they can still bring the Pesach Korban. This intermediary technique is found in many places in the Torah; Moshe and the priests are interceding on behalf of the people. This again characterizes the role of a priest as being a representative on our behalf before G-d.

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Discussion

This parsha has turned out to be a neat little Midrash on verses 8:1-9:14. I mentioned earlier that I would suggest another reason G-d lead Moshe to organize 140 this Parsha in the way he did; I believe there is a more intuitive interpretation that actually fits pretty well. Let's look at the outline again: (i) Lighting of the Menorah (8:1-4), (ii) Taking the Levites and sanctifying them (8:5-26), (iii) A command for Pesach (Passover) and what to do if one is unclean due to a dead body (9:1-7), (iv) Moshe acting as an intercessor on behalf of those men who 145 were unclean (9:8-12). I believe this section of verses is an image of our life as the children of G-d by faith in Yeshua the Messiah. God provided to us his Messiah Yeshua who is the Shekhina glory of G-d, the light of the world, and symbolically represented by the menorah that burns continuously in the Mishkhan (Tabernacle). By faith in Yeshua, we are made to be priests, separated from the 150 world. The calling that we have is so great, that we need to offer ourselves, our lives whole heartedly, without reservation unto the Lord. Our faith in the Lord

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155 160	needs to be uncompromising, and a parallel is drawn along side of the characteristic of a soldier who is in service to defending a nation even to the point of laying down his life. In the command to observe the Pesach Seder, even if one has become unclean due to a dead body, symbolizes our need to draw near to the Lord by faith in His Messiah Yeshua no matter what condition we are presently in. Do not wait for a future time what some would call "the right time" to accept Yeshua into your heart. And finally, Moshe is an image of the Messiah Yeshua in the action of his role as intercessor. Isn't it also interesting to note how Moshe operates as prophet, priest and king unto the nation of Yisrael. So too Yeshua operates as prophet, priest and king in his role as Messiah and Savior.	
	Conclusion	
165 170	You may be wondering now how the title of the parsha about the Lord's Table and what we have just studied is related? To begin I want to ask you a question: "When you hear the words 'The Lord's Table' what comes to mind?" Does a table at the front of your church holding grape juice in small plastic glasses and unleavened wafers come to mind? The Lord's Table as you know is a reference to communion, and the apostle Shaul (Paul) mentioned this in <i>1 Corinthians</i> when	
	he was discussing about eating meat and drink that was first offered to an idol.	The Lord's Table
175	1 Corinthians 10:21 לא תוּכְלוּ לְשֶׁתּוֹת מִכּוֹס הָאָדוֹן וּמִכּוֹס הַשֵּׁדִים לא תוּכְלוּ לְהָתְחַבּּר לְשֵׁלְחָן הָאָדוֹן וּלְשֵׁלְחָן הַשֵּׁדִים: (HNT)	
180	 1 Corinthians 10:21 10:21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. (NASB) One of the most important reasons for studying the scriptures in the original 	
185	languages, from a cultural and historical perspective is for the purpose of understanding the full meaning of who we are as believers in Yeshua. When Shaul (Paul) mentioned The Lord's Table, the imagery that immediately came to mind for those in the first century was that of the table of the bread of the presence that was placed upon the table in the Mishkhan (Tabernacle) and later on in the Temple in Jerusalem. <i>Bamidbar / Numbers 4:7 On the table of showbread</i>	
190	they are to spread a blue cloth and place on it the dishes, incense pans, offering bowls and pitchers. The perpetual bread is to remain on the table. (CJB) When Yeshua said this is my body, the bread, the imagery was that of what is found in the Temple service. Pay close attention here, Yeshua drew the analogy of His body being the Temple, and the bread being representative of his body. In the Lord's Table, we are eating the bread of the presence, do you realize what this means? The bread of the presence was only to be often by the prior to be	
195	means? The bread of the presence was only to be eaten by the priests in the Temple. We are now made to be priests by faith in Yeshua the Messiah. Furthermore, go reread <i>1 Corinthians 10:15-24</i> again in context, do you see the significance of what it means to drink a cup and eat bread that was from the table	
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of devils versus the Table of the Lord? Shaul is trying to say we who are priests by faith in Yeshua certainly cannot be both a priest of devils and a priest of G-d.

In the imagery of the Lord's Table, we find Pesach (Passover), the Korban (sacrifice, drawing near), blood, bread of the presence meaning we are priests, holiness, sanctification, the transferring of sins to the korban, the importance of our role as priests today that should be typified in the work of a soldier laying down his life for his country. The Lord's Table is not just simply a table at the front of the church that contains some unleavened wafers and little plastic cups of grape juice. Communion, the Lord's Table is rich with meaning and significance for our lives today. So looking back at the title of this week's parsha, ask yourself, do I understand the significance of The Lord's Table within its original context, culturally, historically, and biblically?

Be Blessed in Yeshua our Messiah!
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