


## Parashat Behaalotekha- The Illumination of the Menorah & Yeshua

**Netzarim-Antoecie**  
NAZARENES OF AUSTRALIA

**Parashat Behaalotekha: B'midbar [Numbers] 8:1- 12:16**



*The  
Illumination of  
the Menorah &  
Yeshua*

**B'midbar [Numbers] 8:1-22**

**Torah:** B'midbar [Numbers] 8:1- 12:16 **Haftarah:** ZecharYah [Zechariah] 2:14-4:7

**Netzarim Ketuvim:** QorintYah Aleph [1 Corinthians] 10:6-13

### Introduction:

Our reading for this week meaning in Hebrew **“in your lifting up”** first highlights the lifting up of the Menorah in the **Mishkan** [the Tabernacle] the only light in the Holy Place so we will see how significant that light was and what it truly reflected in being so significant that it is constantly referred to in the book **Hitgalut {Revelation}** which we know is the last book in our Scriptures so maybe we should understand it better.

First, we will take a look at our reading:

### Summary of the Torah Portion:

1. YHWH commands Aharon to light the Menorah & the Levites are initiated into their service.
2. On the 1<sup>st</sup> anniversary of the exodus Yisrael is instructed to bring a Pascal lamb but for those ritually unclean a 2<sup>nd</sup> Passover was to be observed 1 month later.

3. As the Mishkan is enveloped with the cloud of Glory when it lifted it signalled that Yisrael must move.
4. Nearly one-year Yisrael was beneath Mt. Sinai when the cloud lifted and the Mishkan was dismantled & Yisrael marched in formation.
5. Yisrael now complains about the manna & receive quails after which many die from a plague with Miriam stricken with Tzaraat [Leprosy] when she speaks against Mosheh.

### The Significance of the Menorah:


In our reading today there is a focus on the raising up of the Menorah, but because of the great significance of the redemptive price that Yeshua paid for man's sin the tree of crucifixion has taken centre stage & this must in no way be diminished for we also read this from Shaul [Paul]:

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### The Central Theme of Redemption

1 Corinthians 11:25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."



**Corinthiah Aleph 1 Cor 11:25** In the same way He also took the cup, after supper, saying, "This cup is the new covenant in My blood. As often as you drink it, do this in remembrance of Me."

The thought of YAHWEH sending his son to redeem the world as a Bridegroom would redeem his bride has so captivated the World of believers that the **Tree/Cross** has become the end all for most believers, but the truth is that it just commences this wonderful journey back into the presence of YAHWEH through the life of Sanctification.

In Hebrews we read of progressing to perfection in this:

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**Hebrews 6:1-2** Therefore, leaving the discussion of the elementary principles of Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward Elohim (G\_d), 2 of the doctrine of immersions, of laying on of hands, of resurrection of the dead, and of eternal judgment.

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This then hopefully leads to further study & appreciation of another highly significant symbol which must also not be diminished in its importance. Though the remembrance of that Passover is very important today we will endeavour to see what long established central truth has been ignored & overlooked from all of Christendom as a result but is clearly not indicated in scripture.



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## The Menorah



Throughout all Scripture the image of the Menorah played an important role so today I wish to discuss its role and its importance as a unique physical instrument that brings great spiritual truth.

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## The Significance of the Menorah



### Verses that speak of the Menorah

- Shemoth (Exodus) 25-40
- Vayiqra (Leviticus) 24:4
- Bemidbar (Numbers) 3-8

### The Menorah symbolizes:

- The Lamp of Elohim or the Presence of Elohim among His people.

Its significance cannot be overstressed since it occupies a great many verses in scripture in **Shemoth (Exodus) 25- 40, Vayiqra (Leviticus) 24:4, & Bemidbar (Numbers) 3-8**. Its construction is very detailed & it served as the only light in the **Qadosh** (Holy) place & represented the light of Elohim (G\_d) for his people since it stood in the holy place before the Holy of Holies.

We find therefore that scripture has two major Metaphors:

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**Two Central Metaphors**

- 1. The Betrothal/ Marriage- teaches how YAHWEH thinks about his people.**
- 2. The Menorah – shows his plan for restoring his Bride to Himself.**



The Betrothal tells us how YAHWEH thinks about us while the Menorah shows us his plan for restoring his bride to himself through the light of his presence.

The **Menorah** (Lampstand) is conceivably the most comprehensive of all Biblical symbols. As such, it is important that believers investigate the origin, use and purpose of this symbol referenced in both the **Tanakh** (Old Testament) and the **Brit Chadashah** (New Testament).

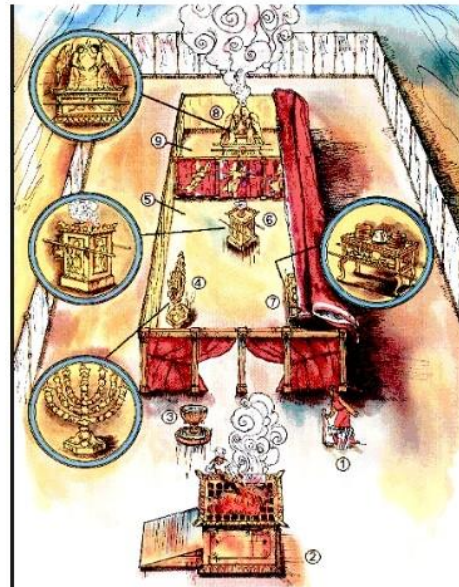
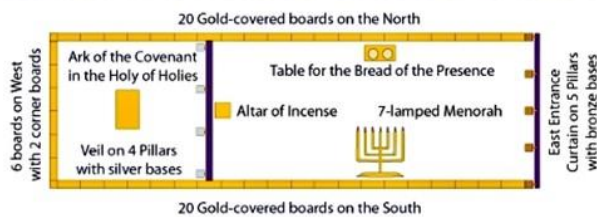
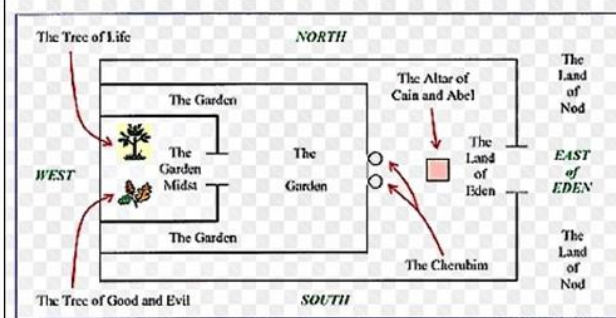
To fully grasp the significance, we need to go all the way back to the garden of Eden. What is extremely significant is the layout that we derive from the **Garden of Eden, The Mishkan** (the Tabernacle) & **the Hekal** (The Temple).

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Divine by Design

דיונים בל דעזיין



All had the same divisions representing the “Outer Court”, the “Holy Place” & the Holy of Holies.” Within the midst of the Garden was where Adam walked with Elohim was also found the tree of life which later would be visualized as the Menorah or the light of the presence.

Though the Menorah with its **7 lamps, 70 garnishing’s** on its leaves, **12 foundational divisions** represent many deep understandings we will look at a more general theme of the Menorah.

The Menorah candles or lamps were to be arranged so as to “**give light in front of it.**” What does this mean? This meant that all the six candles should face inward, toward the centre candle. But this arrangement is contrary to the normal method of diffusing the light in as wide an area as possible. What this arrangement does is to concentrate the light, toward the centre, thus making the whole shine more as one single large unified or “**Echad**” light.

This tells us that the Menorah's unique structure was more designed for a spiritual purpose than for a physical or practical purpose.




## The Menorah Representation of Elohim:

We find an amazing truth about the symbolism of the Menorah found in the following:

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**The Lamp of Elohim**

**1 Shemuel (Samuel) 3:1-3** And the young Shemu'el was serving YAHWEH before Ĕli. And the Word of YAHWEH was rare in those days – no vision breaking forth. **2** And it came to be in that day, that Ĕli was lying down in his place. And his eyes had begun to grow so dim that he was unable to see, **3** And the lamp of Elohim had not gone out in the Mishkan (Tabernacle) of YAHWEH where the ark of Elohim was.



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Here the Menorah becomes identified as "**THE LAMP OF Elohim**". As such, the Menorah is a timeless symbol. This seven-branched candlestick, for many Christians (if recognized at all) has been regarded as little more than a Jewish relic.

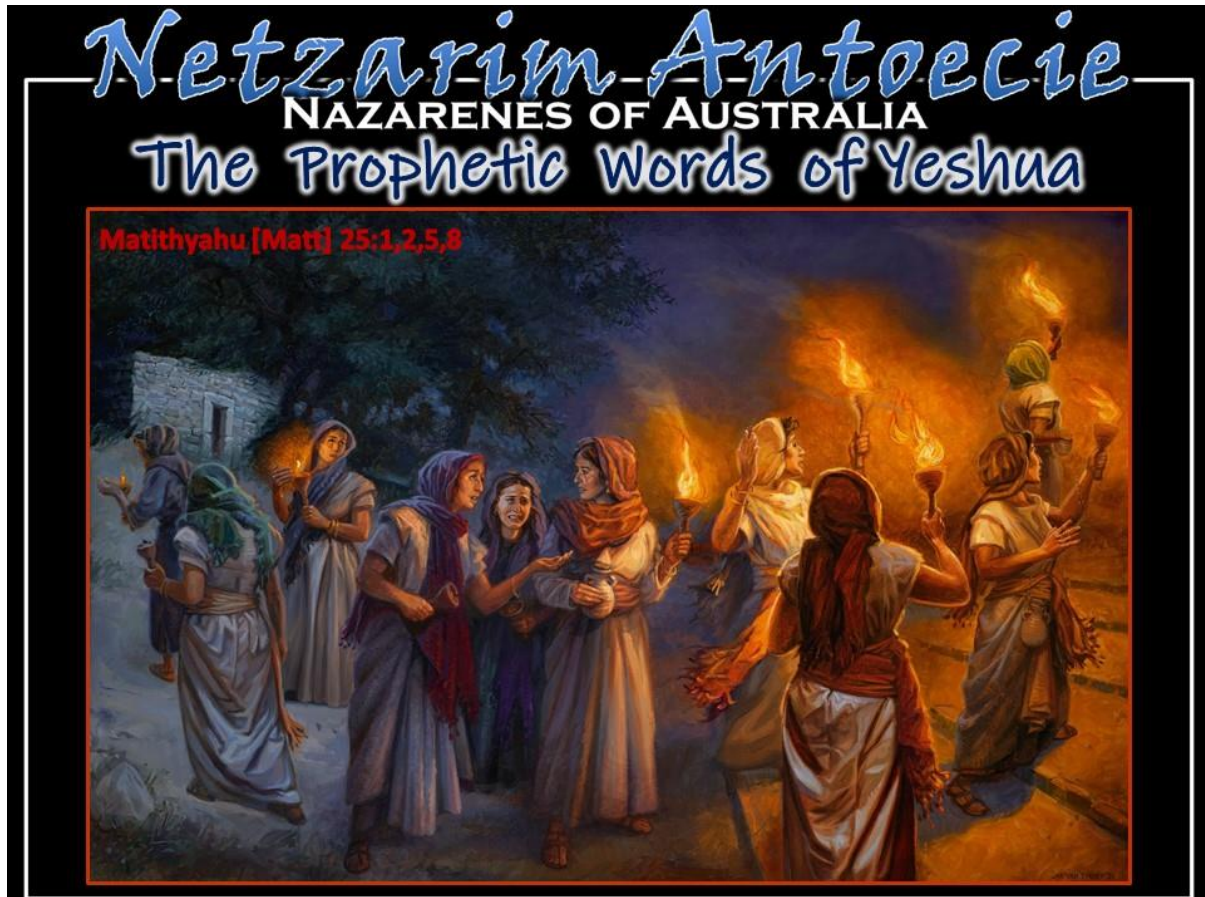
Notice the circumstances surrounding Samuel's prophetic call and the existing condition of Israel. The lamp of Elohim was going out and soon afterward the Philistines captured the **Ark of the Covenant**. Eli, the judge, and High priest of Yisrael, had died and a child was born to Phinehas his son whose name says it all, **Ichabod** meaning "**The glory of Elohim has departed.**" In principle this story could very well parallel many of the conditions within the "**Church**" in history and serve as a prophetic picture of our own time. The setting was at evening time, the light from the Lamp of Elohim was shining less brightly in the temple and there was "**no open vision**" (revelation). It is very unusual that the lamp of EL (God) would have been going out at the very time of day when it normally should have been freshly fuelled and burning its brightest. The **Qahal** (Assembly) can learn valuable lessons from this

story. We could very well be approaching the end of the age (**evening**). The Lamp of YAH, which is then the Word of YAH (**Tehillim- Psa. 119:105**)

The Word and our understanding of it, has been seriously eroded due in a great part to our forsaking the foundations of our faith rooted in the Hebrew heritage.

### Yeshua's Prophetic Words Regarding The Menorah:

We now find this great truth alluded to in this Parable by the Master where Judgement & exclusion are the result of slumbering & being foolish in:



Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. . . . While the bridegroom tarried, they all slumbered and slept. ... And the foolish said unto the wise, give us of your oil; for our lamps are gone out. (**Mt 25:1,2,5,8**).

What then is the symbolism of the lamps but the light of Elohim in every believer.

In a prophetic expression, Yeshua predicts that just prior to his coming a large percentage of the Kingdom of YAH will be spiritually asleep. He seems to indicate that there would be an unawareness of the gravity of time. A clear vision into the purposes of YAH and the destiny of man would be missing. The virgins were not aware of the eminent coming of the bridegroom. Because the **Qahal (body of believers)** seem to be in confusion over the end-time events in our world, brought on by varying teachings there is complacency and serious



apathy towards truth. Many seemingly do not care but there are those prepared for the bridegroom since we read:

**And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. (Mt 25:7)**

A sweet rain of pure truth has been predicted for the **"pure in heart."** It was at evening time when the **Menorah** [lampstand] was refuelled for greater burning in the Temple. If we are indeed in some close proximity to the end of the age it is **"lamp trimming time."** In other words, it is **'Biblical research & Prayer time'** for the body of Messiah.

Is this not why there is a growing movement today to return to our Hebrew roots:

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*The Return to the Hebrew Roots*

**Zecharyah (Zechariah) 8:23** Thus said YAHWEH of hosts, 'In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment [The Tzitzit] of a man, a Yehudite [Jew], saying, "Let us go with you, for we have heard that Elohim is with you."

**Yermeyahu (Jeremiah) 16:19** The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things."

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**Yermeyahu (Jeremiah) 16:19** The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things."

This ultimately is not about looking more Jewish but about seeking with all our hearts & minds the mysteries found in Scripture & discovering a holiness that is more pleasing to our beloved Master & Elohim.

**Amein!**

**Haftarah: ZecharYah [Zechariah] 2:14-4:7 [3:6- 4:14]**

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**Haftarah: Zecharyah [Zechariah] 2:14 [10]-4:7**



**Zecharyah 3:6 -10 -4:1 -14**

Another prophet of restoration in whose vision the symbol of the Menorah appeared was **Zechariyah** (Zechariah). He was one who was highly motivated and involved in the restoration of the walls of **Yerushalayim** (Jerusalem) and the Holy Temple. There is a definite similarity between **Samuel's** [Samuel's] experience and that of **Zechariyah**. As the vision unfolded before Zechariah, he heard a voice while beholding the most wondrous scene as we read in:

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**Zecharyah (Zechariah) 4:1-2,5-6** *And he [the messenger/angel] said unto me, What do you see? And I said, I have looked, and behold a Menorah all of gold, with a bowl upon the top of it, and it has seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: . . .Then he answered and spake unto me, saying, This is the word of YAHWEH unto Zerubbabel, [the restorer] saying, Not by might, nor by power, but by my spirit, says YAHWEH of hosts.*

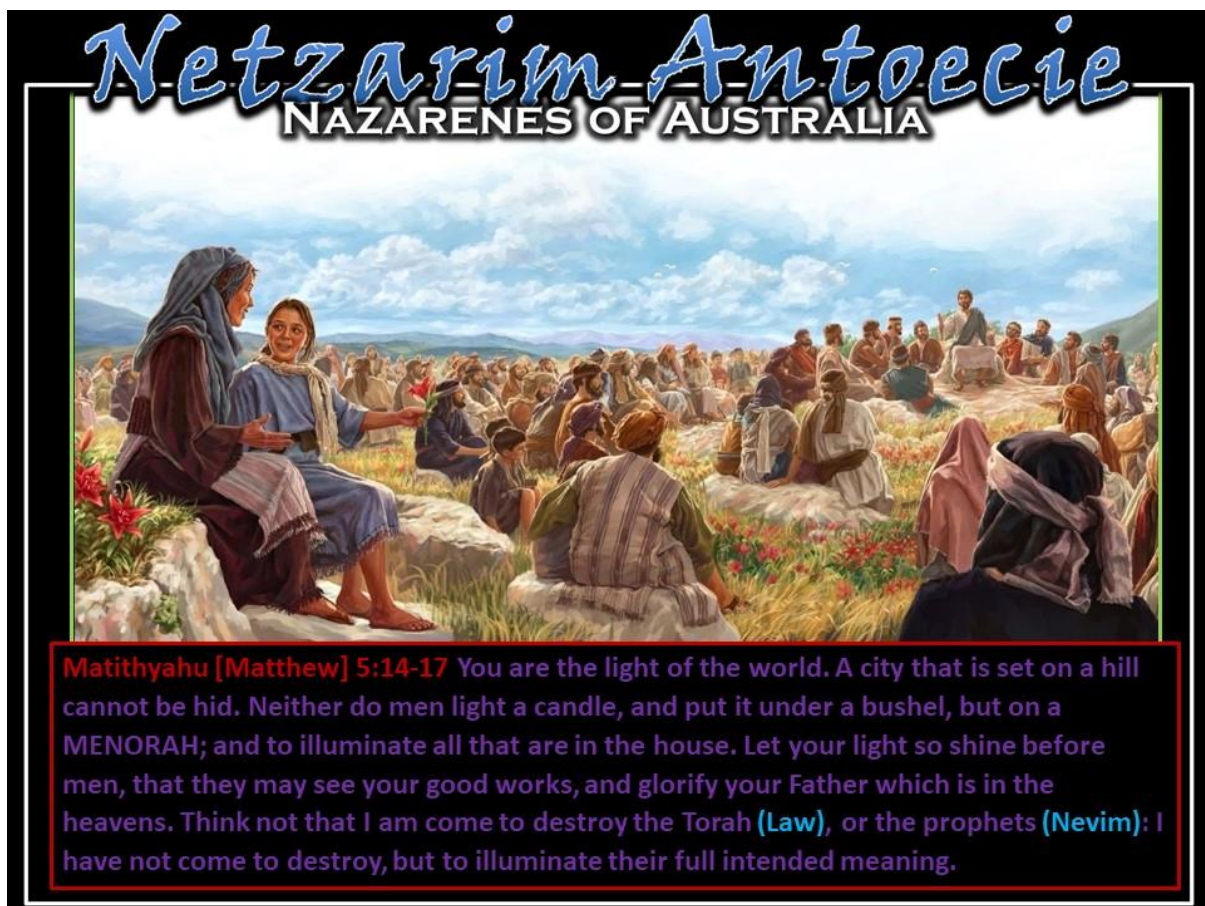




**Zecharyah [Zechariah] 4:1-2** And he [the messenger/angel] said unto me, what do you see? And I said, I have looked, and behold a Menorah all of gold, with a bowl upon the top of it, and it has seven lamps [candles] thereon, and seven pipes to the seven lamps, which are upon the top thereof: . . . **5** Then he answered and spoke unto me, saying, This is the word of YAHWEH unto Zerubbabel, [the restorer] saying, Not by might, nor by power, but by my spirit, says YAHWEH of hosts.

This vision symbolized the seven spirits of Elohim [Rev 3:1] at work in the restoration efforts taking place in Yerushalayim (Jerusalem). The two Olive trees also represented the Kingly & Priestly offices in Yisrael through which the blessing of Elohim was to flow foreshadowing the Messiah in whom these two offices are combined in his role as the Melki-Zedek who has also become a light unto the Nations.

When Yeshua spoke these words from the Sermon on the Mount, we also see a picture of the Menorah as well in:



**Matithyahu [Matthew] 5:14-17** You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a MENORAH; to illuminate all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in the heavens. Think not that I am come to destroy the Torah (Law), or the prophets (Nevim): I have not come to destroy, but to illuminate their full intended meaning.



The **Qahal** (Assembly) here is represented by the symbol of the menorah. The lesson is that the Qahal (**the called of YAH assembly**) must become the light of the world or (**a reflection of the Word of YAH**).

**Netzarim Ketuvim: Hitgalut [Revelation] 1:9-20**



**The Vision of the Son of Man:**

In the book of Revelation, the wondrous vision that Yahuchanan [John] had of Yeshua Ha Mashiach [the Messiah] in the midst of seven **Menoroth [Lampstands]** gives substantial affirmation to this assertion of the **Qahalim** [the Assemblies] representation in:

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... the seven **CANDLESTICKS** [Menoroth] which you saw are the seven Assemblies. (Rev. 1:20)

... the seven **CANDLESTICKS** [Menoroth] which you saw are the seven Assemblies. (Hitgalut [Rev.] 1:20)

Further confirmation is given to us in chapter two where the Master speaks to the **Messenger** [the angel]/Teacher), imploring the Assembly of Ephesus to return to its first love:

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**Hitgalut [Rev.] 2:4-5** Nevertheless, I have something against you, because you have left your first love. Remember therefore from whence you have fallen, and repent, and do the first works; or else I will come unto you quickly and will remove your **MENORAH (LAMPSTAND)** out of its place, except you repent.

**Hitgalut [Rev.] 2:4-5** Nevertheless, I have something against you, because you have left your first love. Remember therefore from whence you have fallen, and repent, and do the first works; or else I will come unto you quickly and will remove your **MENORAH (CANDLESTICK)** out of its place, except you repent.

A spiritual interpretation could be reasonably rendered from this passage but evidently there is also a very practical side to consider. There is every reason for us to conclude that this Menorah symbol was physically on display in those first century Assemblies, and for good reason. First, as a congregation, they were more **"Judeo-Nazarene"** in nature and in appearance than the subsequent church that became more **Greko-Roman** in orientation. The indication is that the **MENORAH** must have served as an official symbol of identity with that body of the **Netzar** (Nazarene) assemblies originating from Yerushalayim (Jerusalem) who had been birthed of **Judaism**. **YAHWEH Elohim** did not want the Ephesus congregation, if it remained in its existing loveless condition, to even be considered by the public as representing the **Judeo-Nazarene** faith.

### Menorah Symbolism:

The spirit of Love is central to the very essence and nature of Elohim as is demonstrated in the symbolism of the Menorah. The centre lamp of the Menorah is, in Hebrew, called the **"Lamp of Elohim"** as well as **"Shamash"** the term also for Sun. Since the scriptures teach that **"YAHWEH is love" (1 John 4:8)**, one might even call this centre light the **"Love Lamp"** amidst the seven. Therefore, the threat of the candlestick's removal was very significant. The absence of love was sufficient cause to threaten the disenfranchisement of the Ephesus congregation from the body of Congregations representing Messiah (**Mashiach**) in that area.

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**Revelation 4:5** And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of Elohim (God).



We read in **Revelation 4:5** And out of the throne proceeded lightnings and thunderings and voices: and there were seven torches of fire burning before the throne, which are the seven Spirits of Elohim (God).

What are the **\*seven spirits of Elohim** and what is their mission? **Yeshayahu** [Isaiah] the prophet is very specific on this point:

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*The Seven Spirits of Elohim*



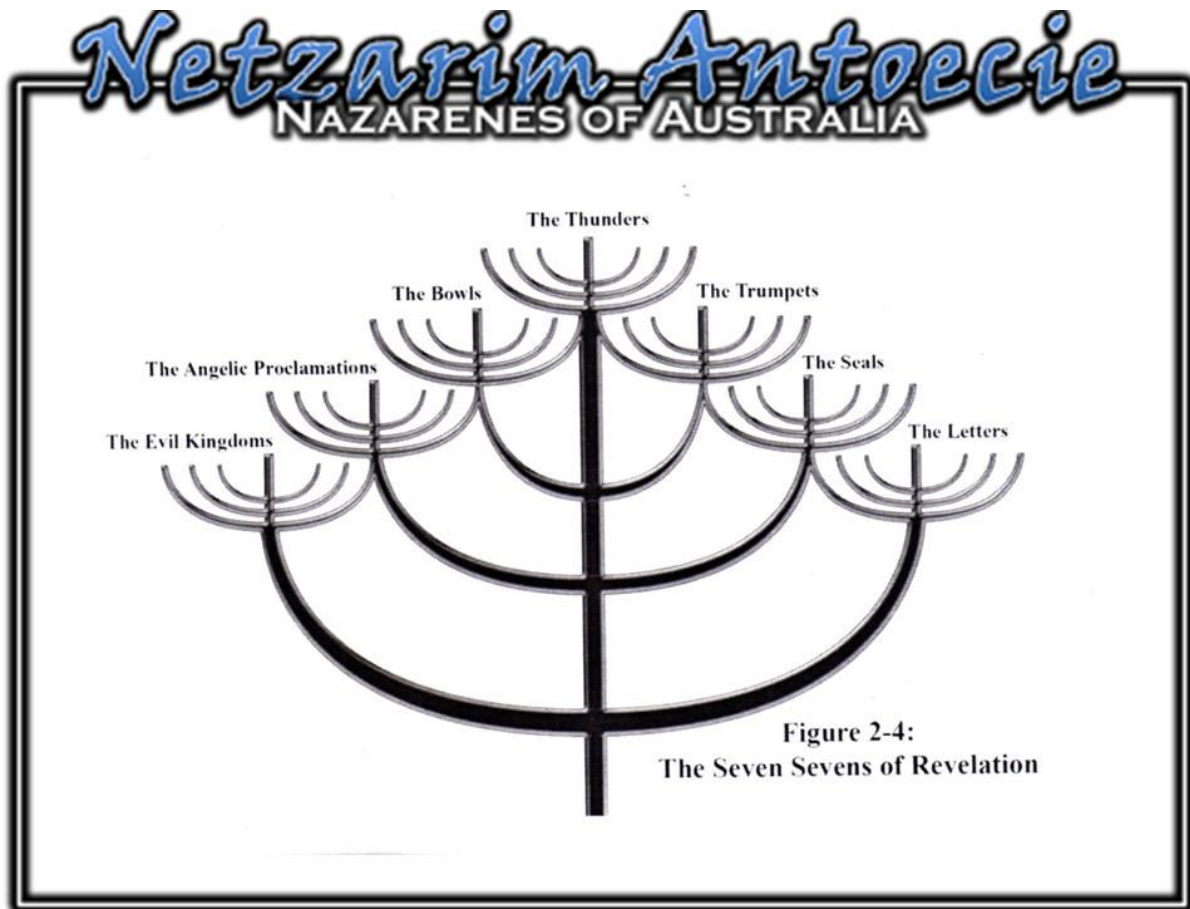
**Yeshayahu [Isaiah] 11:2**

- The Spirit of Love or the Shamash.
- The Spirit of Wisdom.
- The Spirit of Understanding.
- The Spirit of Counsel.
- The Spirit of Might.
- The Spirit of Knowledge.
- The Spirit of the fear of YAHWEH.

**Yeshayahu [Isaiah] 11:2** And the spirit of YAHWEH 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 the YAHWEH.

From what we have seen the Menorah symbolizes the presence of Messiah but I wish to liken it as a gift from our Bridegroom representing him, revealing his heart of love being central with the other characteristics of Wisdom, Understanding, Counsel, Might, Knowledge and the fear of YAHWEH reflecting who he is and what his desire is for his beloved, the Bride. Since the Menorah is the only light in the **Qadosh** place (**The Holy Place**) in the Tabernacle & it symbolizes Yeshua as the light of the World it is only through him that we can we approach the presence of YAHWEH within the **Most Qadosh place** (The Holy of Holies). Also, the Menorah is a constant reminder to encourage us that his presence is with us through the **Ruach Ha Kodesh (The Holy Spirit)** who leads us, that we may have Messiah formed in us.

To fully grasp the Hebraicness of Revelation we need to see the events of Revelation through the image of the multi-faceted Menorah since we have the following also revealed through the form of the Menorah:

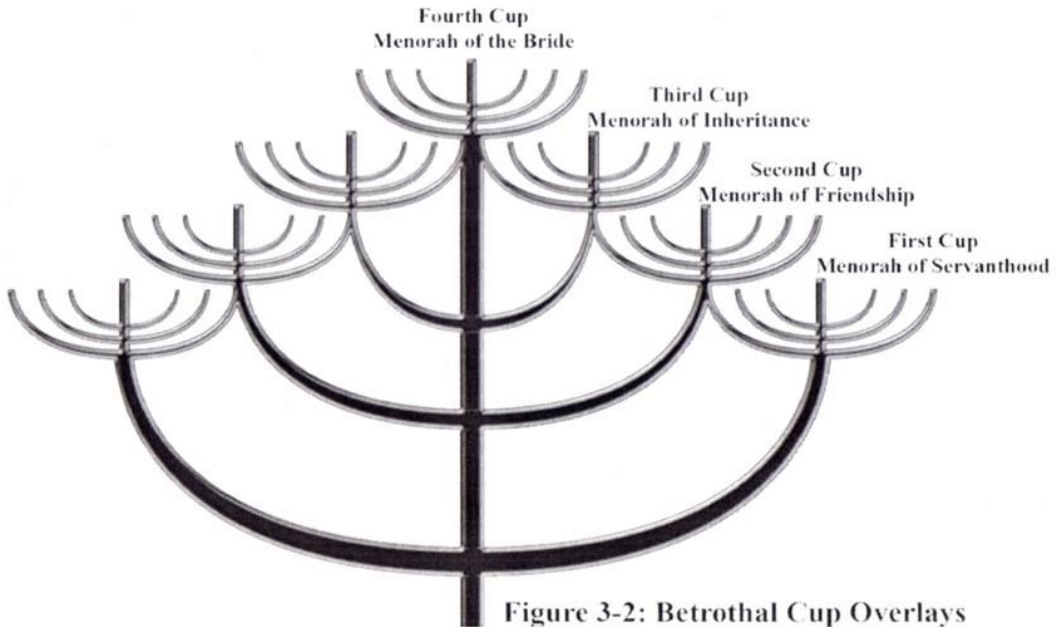


1. Seven letters.
2. Seven seals.
3. Seven Trumpets.
4. Seven thunders.
5. Seven Bowls.
6. Seven Angelic Proclamations.
7. Seven Evil Kingdoms.

Just as the Menorah is lit from the right (**YAHWEH's Covenant side**) to the left (**Satan's Counter Covenant side**) so events happen from right to left.

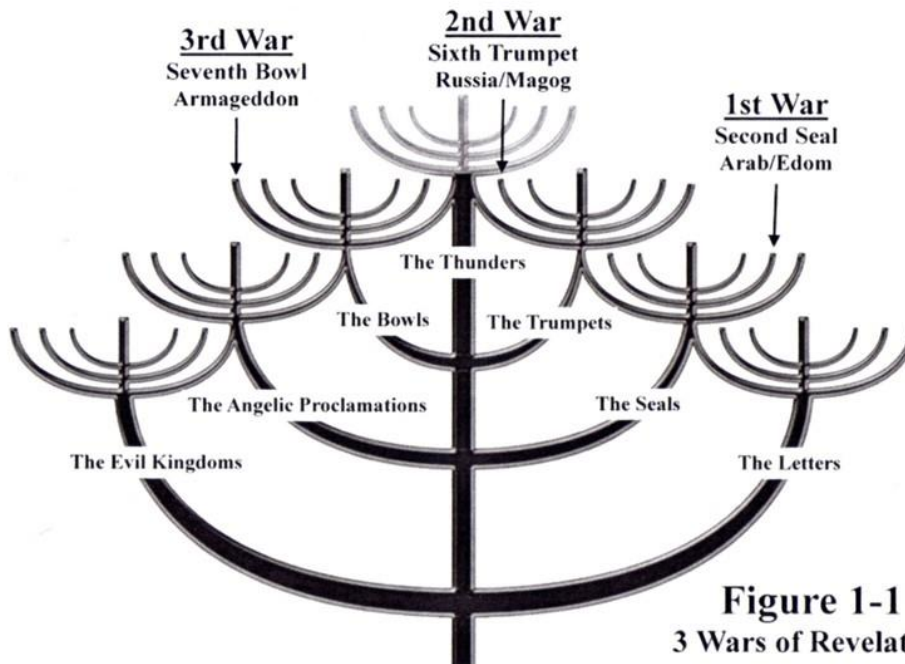
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The truth so easily overlooked in the Book of Revelation is that it is written in a way that reveals everything through the Menorah metaphor going from right to left just like a Menorah would be lit. By so doing we have a Divinely inspired book giving us a perfect sequential Chronology that can only reveal a **Hebrew Origin** revealed by the hand of the Master to his servant **Yahuchanan** (John).

However, in Spiritual terms the Menorah is also an image of the people of Elohim. Just as the branches of the original were conduits of the oil, we are the pipes for the oil of the **Ruach Ha Qodesh** (the Holy Spirit) ignited from the Shamash representing Messiah at the Centre, so we are conduits of the power, the light and the glory that comes from Yeshua when he dwells at the centre of our lives.

Removing sin allows his truth, mind and spirit to flow through to the wick unimpeded giving forth his light as a witness. Yeshua our **Kohen Ha Gadol** (High Priest) tends his Menorah (Lampstand) since he will not extinguish a smouldering wick (**Matt 12:20**) but will breathe on it with the light of his Spirit.

### Conclusion:

While the preaching of the Tree (the cross) and its message is indeed "**the power of Elohim unto salvation**" (**Rom. 1:16**), so horrible was the scene of the execution tree (**the cross**), that the Heavenly Father could not bring Himself to look upon it because Yeshua became sin for us.

The Tree (Cross) brings back haunting memories of excruciating torment as is indicated by the writer of Hebrews when he states that our Saviour "**endured the execution tree (the cross) despising the shame**" (**Heb. 12:2**).

Perhaps this is why the tree (the cross) is so glaringly missing, indeed totally absent, from the abundance of symbolism to be found in the book of the "**Revelation of Yeshua Ha Mashiah** (Jesus the Christ)." It is **simply** nowhere there to be found.



Since Yeshua is coming back for his bride he is not coming as the suffering servant but rather as the Bridegroom extraordinaire, the King of Glory (**Melek Ha Olam**)

May these words bring us exceeding joy and hope to the glory of him who is eternal. **Amen.**

**Shavua tov Aleykhem [A Good Week Unto You]**