

# The Meaning of the Eighth Day Feast - Part 7 - The Meaning of the Menorah)

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## News Letter 5850-039

**26th day of the 9th month 5850 years after the creation of Adam**

**The 9th Month in the Fifth year of the Third Sabbatical Cycle**

**The Third Sabbatical Cycle of the 119th Jubilee Cycle**

**The Sabbatical Cycle of Earthquakes, Famines and Pestilence**

**December 20, 2014,**

Shabbat Shalom Family, are you grasping the significance of the Eighth Day and just how beautiful its meaning is?

Last week we began to tell you about the Menorah. It just so happened to coincide with the onslaught of another unholy festival of Chanukah. With this festival, which is not found in the Tanakh and still being kept by many, winding down this coming week it is again interesting that we have more to say on the Seven Branch Menorah as commanded by Yehovah to make. He never told you to make an 9 branch menorah.

Again, everything we have been talking about up until now is how all the Holy Days of Lev 23 reveal the meaning of the Eighth Day Feast.

I was looking for a picture of the Menorah with all the Holy Days on it. I am shocked to learn that I could not find one that was labeled properly. They all look like this one below. And this one is wrong. What feast have they listed that is not a Holy Day and what actual Holy Day have they left off?

feasts-menorah-2

They should be labeled as follows;

1st – Passover or Unleavened Bread the 15th day

2nd – 7th Day of Unleavened Bread 21st day

3rd – Shavuot

4th – Yom Teruah – Feast of Trumpets

5th – Yom Kippur – Day of Atonement

6th – Sukkot – Feast of Tabernacles

7th – Eighth Day

menorah

With the Holy Days in the proper order watch what happens.

The central stem represents Yehovah and the Feast of Trumpets when He is born in 3 B.C and when He is to come again.

It was during the 4th millennium that the Temple was built and then at the end of that same 4th millennium it was destroyed.

It was on the 4th day of the week the Messiah was crucified.

Let me throw in here this little gem I found. With the Chanukkiah the middle stem is called the “Shamash”. Know and understand that Satan is always trying to impersonate Yehovah.

2Th 2:3 Let not anyone deceive you by any means. For *that Day shall not come* unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God.

We are talking about the 8th Day Feast and we have now shown you how there are only 7 Festival days, with the last one being the 8th day. Yet Satan would have think he is the 8th Candle or Shamash. You also all need to watch once again our teaching on the Great Enlightening of Mankind.

The word candlestick in the King James English is from the Hebrew word *menorah* (????). This word is taken from the word *nur*(???) or light. The *nur* or light forms the middle of the word *menorah*. With the addition of the mem prefix and feminine singular suffix the light now becomes the apparatus from which the light shines, illuminates, or exposes. If you read the text casually you would conclude that this lampstand is formed with six branches, however a closer study reveals a middle shaft called a *yarek* (???). The six branches actually extend from this shaft and all seven branches form the *menorah* that is one beaten work. This is the meaning behind the supplied phrase “of the same”. The word “it” in verse 32 refers back to the shaft. The word *yarek* is generally translated as thigh, loins, or body (B<sup>e</sup>re’shiyt (Genesis) 24:2, Shof<sup>e</sup>tiym (Judges) 8:30). The six branches extend out from the shaft and are yet one with the shaft. Is it just a coincidence that believers of the Messiah, whether Jew or Gentile are referred to as branches in Romans 11? Is it just mere happenstance that these branches are all one with the central shaft or tree, and called *the body of the Messiah*? Even further, is it just the luck of the draw that Yeshua’ (Jesus) uses this lampstand to refer to His *kehillot* (assembly, “church”) in Hitgalut (Revelation) 1:20?

**Rev 1:19** Write the things which you have seen, and the things which are, and the things which shall be after this, 20 the mystery of the seven stars which you saw in My right hand and the seven golden lampstands. The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

As we study the tabernacle structure it will become clear that the Most Holy and Holy Places are completely covered in various linens and skins. The inner sanctuaries were dark, very dark. There was no natural light to enter this place. Only the light of the *menorah* was to illuminate the Holy Place or the place of ministry. Ministry is to be driven by the light of God and not by man’s design or desires. The life-sustaining shewbread was to be eaten by God’s priests, but that food was to be shared or given to all that hunger for righteousness. The light of the *menorah* expresses that commission. Our minds are to be illuminated by God’s light. His light speaks forth of the contents of the ark of His testimony. It is this light that is to be a lamp unto our feet and a light unto our path (Miz<sup>e</sup>mor (Psalm) 119:105). Proverbs 6 sums it up:

*Mishlei (Proverbs) 6:23* For the commandment is a lamp, and the law is **light**, and the reproofs of instruction are the way of **light**.

Torah teaches Israel that they were to be His light to the nations.

*Y<sup>e</sup>sha’yahu (Isaiah) 49:6*... I will also give thee for a **light** to the nations, that thou mayest be my salvation unto the end of the earth.

Historically, we know that Israel failed to do this, so Abba prepared a body, Himself, to be that same light to the gentiles. “I, YHVH, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the

*nations...".* Yeshua', confirming that calling in Yochanan (John) 8:12, claims to be the light of the world. Yeshua' then calls those who follow Him, whether Jew or Gentile, to be the light of the world in Mattitياهو (Matthew) 5:14. According to the idioms and symbols understood and practiced by the writers of the New Testament, the symbol of light spoke of the *menorah* in the temple. The *menorah*, according to their thinking, was the illuminating expression of the *edut* (????) or testimony of the ark. This is known as Torah. Remember, Yeshua' is the author of all that is written in the Tanakh (Old Testament). To be a light was not simply a quaint, poetic expression to denote a glowing personality. It had a previous firmly established meaning familiar to Yeshua's brethren. For example, the term "sons of light" used by Sha'ul in 1 Thessalonians 5:5 was speaking of the children or inheritors of Torah, the light of God. This would be a good time to go back to our archives and click on lesson 4 of my discussion on the defining of light. Light was Torah and Torah was light, and every physical activity of God's people was to be guided by this. Many times I wonder what most modern Christians think Yochanan (John) means when he says that we are to walk in the *light*. Are we supposed to conjure up an image of strolling around with a piercing glow about us? Is being a light to mean that I put "Jesus" bumper stickers on my car, or buy only "Christian" music? Am I being a light when I enter church on Sunday or go to Wednesday nite Bible study? Am I being a light to the world by just telling people about Jesus or confronting the cults? Or does the word of God teach us that to be a light is: to proclaim God's ways to a world covered in darkness, and that the answer to all of man's trials is found in His word? To theologically restrict our commission to proclaiming that Yeshua' is the Savior of the world, is to provide a lost world with the apparatus of the light, but not the light.

The *menorah* was never to go out. In Vayiq<sup>e</sup>ra (Leviticus) we read,

*Vayiq<sup>e</sup>ra 24:2-3* Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause the **lamps to burn continually**.

The priests obeyed this command because they understood the meaning of the light. It was the word of YHVH (LORD, Adonai) that sustained their lives, not to mention the universe. The sages of old, before Yeshua's time, taught that the universe was held together by Torah, and Torah was formed by the 22 letters of the Hebrew alphabet. If Torah failed to be spoken, much less observed, the world would melt away with a fervent heat. Sound familiar? Kefa (Peter) uses this same image to describe the end times in 2 Kefa 3:10. He describes this in conjunction with the "day of the Lord". When you investigate all the verses in the Tanakh concerning the "day of the Lord", you will see most of them describe a time in which all peoples have rejected Torah. This is why 'Amos describes it as a time of *darkness*.

*'Amos 5:18* Woe unto you that desire the day of YHVH! To what end is it for you? The day of YHVH is **darkness**, and not light.

The *menorah* goes out in the tabernacle. Three chapters later 'Amos will proclaim again,

‘Amos 8:11 Behold the days come, saith YHVH 'Elohiym (LORD God), that I will send a **famine in the land**, not a famine of bread, nor a thirst for water, but of the hearing of the words of YHVH;...

The six branches of the *menorah* are to be of one beaten work with the shaft or seventh branch. This lampstand was to be the symbol of Israel. However, it was designed to be the symbol of all that claimed to be one with the seventh branch. This is why Yeshua' uses this same image in describing the condition of seven of His *kehillot* (churches) at the time that Yochanan wrote, and a symbol of the *kehillot* since then. Hitgalut chapter two and three are also an accurate prophetic description of the condition of His branches today. In Hitgalut 2:1-7, there is a description of the *k(q)ahal* (???) (church – singular) at Ephesus, and it begins by mentioning one of the aspects of Yeshua's ministry. "...*who walks in the midst of the seven golden lampstands.*" Yeshua' commends this group first by reminding them of their dedication to forging out imposters, and of their works, and patience. However, He then tells them what He has against them. They have lost their first love, and will not go back to their first works and repent. He says that if they continue He will remove their lampstand from its place. Many times I have been confronted with verses four and five, and asked to defend certain "salvation" doctrines. As it is with much of what the New Testament teaches, this scripture is not teaching whether you can or cannot lose your salvation. It is a warning to repent! If you are a child of God then repent! If you are a believer and cleave to a doctrine that states you can do something to remove yourself as a child of God, then Yeshua' is telling you to repent. However, if you have been taught that there is nothing you can do to render yourself "unborn again" then God is still telling you to repent!

The light of the *menorah* pictures the word of God, and the *menorah* is the bearer of that light. The light of the *menorah* is to first irradiate the mind with the testimony of God. That testimony then to be taken to the nations. Take this symbol of God's instructions for man and bring it into 1 Yochanan:

1 Yochanan 1:5-7 This, then, is the message which we have heard of Him, and declare unto you, that **God is light** and in Him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Yeshua' the Messiah, his Son, cleanses us from all sin.

Yochanan goes on to relate sin to darkness, and light to keeping His commandments. If walking in the light is vital to our "Christian" walk, then would it not be imperative to know what walking in the light means?

menorah 7 churches

*Y<sup>e</sup>sha 'yahu 8:20* To the law and to the testimony; if they speak not according to this word, it is because there is no **light** in them.

Rev 1:1A Revelation of Jesus Christ, which God gave to Him to declare to His servants things which must shortly come to pass. And He signified *it* by sending His angel to His servant John, 2 who bore record of the Word of God and of the testimony of Jesus Christ and of all the things that he saw. 3 Blessed *is* the *one* who reads and hears the Words of this prophecy, and the ones keeping the things written in it, for the time *is* near. 4 John to the seven churches which are in Asia. Grace to you and peace from Him who is and who was and who *is* coming; and from the seven spirits which are before His throne; 5 even from Jesus Christ the faithful Witness, the First-born from the dead and the Ruler of the kings of the earth. To Him who loved us and washed us from our sins in His own blood, 6 and made us kings and priests to God and His Father, to Him *be* glory and dominion forever and ever. Amen. 7 Behold, He comes with the clouds, and every eye will see Him, and those who pierced Him will see Him, and all the kindreds of the earth will wail because of Him. Even so, Amen. 8 I am the Alpha and Omega, *the* Beginning and *the* Ending, says the Lord, who is and who was and who *is* to come, the Almighty. 9 I, John, *who* also *am* your brother and companion in the affliction, and in the kingdom and patience of Jesus Christ, was in the island that is called Patmos, for the Word of God and for the testimony of Jesus Christ. 10 I came to be in *the* Spirit in the Lord's day and heard behind me a great voice, as of a trumpet, 11 saying, I am the Alpha and Omega, the First and the Last. Also, What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Rev 1:12And I turned to see the voice that spoke with me. 13 And having turned, I saw seven golden lampstands. And in the midst of the seven lampstands I saw *One* like *the* Son of man, clothed with a garment down to *the* feet, and tied around the breast with a golden band. 14 His head and hair *were* white like wool, as white as snow. And His eyes *were* like a flame of fire. 15 And His feet were like burnished brass having been fired in a furnace. And His voice was like the sound of many waters. 16 And He had seven stars in His right hand, and out of His mouth went a sharp two-edged sword. And His face *was* like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying to me, Do not fear, I am the First and the Last, 18 and the Living One, and I became dead, and behold, I am alive for ever and ever, Amen. And I have the keys of hell and of death. 19 Write the things which you have seen, and the things which are, and the things which shall be after this,

**Rev 1:20** the mystery of the seven stars which you saw in My right hand and the seven golden lampstands. The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

**Rev 2:1**To the angel of the church of Ephesus write: He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands, says these things. 2 I know your works and your labor and your patience, and how you cannot bear those who are evil. And *you* tried those pretending to be apostles, and are not, and have found them liars. 3 And *you* have borne, and have patience, and for My name's sake you have labored and have not fainted. 4 But I have against you that you left your first love. 5 Therefore remember from where you have fallen, and repent, and do the first works, or else I will come to you quickly and will remove your lampstand out of its place unless you repent. 6 But you have this, that you hate the deeds of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat of the Tree of Life, which is in the midst of the paradise of God.

The tree of life is an almond tree of which the Menorah is fashioned after.

Rev 2:8And to the angel of the church in Smyrna write: The First and the Last, who became dead and lived, says these things: 9 I know your works and tribulation and poverty (but you are rich), and *I know* the blasphemy of those saying themselves to be Jews, and are not, but *are* the synagogue of Satan. 10 Do not at all fear what you are about to suffer. Behold, the Devil will cast *some* of you into prison, so that you may be tried. And you will have tribulation ten days. Be faithful to death, and I will give you the crown of life. 11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.

As you consider these warnings know that the 10 Days of Awe represent the 10 years covering the 7 years of captivity, followed by the 3 years of the tribulation.

Rev 2:12 And to the angel of the church in Pergamos write: He who has the sharp sword with two edges says these things. 13 I know your works, and where you live, *even* where Satan's seat is. And you hold fast My name and have not denied My faith, even in those days in which Antipas was My faithful martyr, who was slain among you, where Satan dwells. 14 But I have a few things against you, because you have there those who hold the teachings of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 So you also have those who hold the teaching of the Nicolaitans, which thing I hate. 16 Repent! But if not I will come to you quickly, and will fight with them by the sword of My mouth. 17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat of the hidden manna, and will give to him a white stone, and in the stone a new name written, which no man knows except he who receives *it*.

Rev 2:18 And to the angel of the church in Thyatira write: The Son of God, He who has His eyes like a flame of fire and His feet like burnished metal, says these things: 19 I know your works and love and service and faith and your patience, and your works; and the last *to be* more than the first. 20 But I have a few things against you because you allow that woman Jezebel to teach, she saying herself *to be* a prophetess, and to cause My servants to go astray, and to commit fornication, and to eat idol-sacrifices. 21 And I gave her time that she might repent of her fornication, and she did not repent. 22 Behold, I am throwing her into a bed, and those who commit adultery with her into great affliction, unless they repent of their deeds. 23 And I will kill her children with death. And all the churches will know that I am He who searches the reins and hearts, and I will give to every one of you according to your works. 24 But to you I say, and to the rest in Thyatira, as many as do not have this doctrine, and who have not known the depths of Satan, as they speak, I will put on you no other burden. 25 But that which you have, hold fast until I come. 26 And he who overcomes and keeps My works to the end, to him I will give power over the nations. 27 And he will rule them with a rod of iron, as the vessels *of a potter* they will be broken to pieces, even as I received from My Father. 28 And I will give him the Morning Star. 29 He who has an ear, let him hear what the Spirit says to the churches.

**Rev 3:1** And to the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars says these things. I know your works, that you have a name that you live, and are dead. 2 Be watchful and strengthen the things which remain, that are ready to die. For I have not found your works being fulfilled before God. 3 Remember then how you have received and heard, and hold fast, and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. 4 You have a few names even in Sardis who have not defiled their garments. And they will walk with Me in white, for they are worthy. 5 The one who overcomes, this one will be clothed in white clothing. And I will not blot out his name out of the Book of Life, but I will confess his name before My Father and before His angels. 6 He who has an ear, let him hear what the Spirit says to the churches.



Rev 3:7 And to the angel of the church in Philadelphia write: He who is holy, He who is true, He who has the key of David, He who opens and no one shuts; and shuts and no one opens, says these things: 8 I know your works. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept My Word and have not denied My name. 9

Behold, I give out of those of the synagogue of Satan, those saying themselves to be Jews and are not, but lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. 10 Because you have kept the Word of My patience, I also will keep you from the hour of temptation which will come upon all the habitable world, to try those who dwell upon the earth. 11 Behold, I come quickly. Hold fast to that which you have, so that no one may take your crown. 12 Him who overcomes I will make him a pillar in the temple of My God, and he will go out no more. And I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of Heaven from My God, and My new name. 13 He who has an ear, let him hear what the Spirit says to the churches.

Rev 3:14 And to the angel of the church of the Laodicea write: The Amen, the faithful and true Witness, the Head of the creation of God, says these things: 15 I know your works, that you are neither cold nor hot. I would that you were cold or hot. 16 So because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. 17 Because you say, I am rich and increased with goods and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked, 18 I counsel you to buy from Me gold purified by fire, so that you may be rich; and white clothing, so that you may be clothed, and *so that* the shame of your nakedness does not appear. And anoint your eyes with eye salve, so that you may see. 19 As many as I love, I rebuke and chasten; therefore be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and will dine with him and he with Me. 21 To him who overcomes I will grant to sit with Me in My throne, even as I also overcame and have sat down with My Father in His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.

Each of you has the opportunity to be a part of the Tree of Life. To be part of the spiritual family in each of these Branches or the Menorah. Now reconsider what Paul said;

Rom 11:16 For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, also the branches. 17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, 18 do not boast against the branches. But if you boast, *it is* not you *that* bears the root, but the root bears you. 19 You will say then, The branches were broken off so that I might be grafted in. 20 Well, because of unbelief they were broken off, and you stand by faith. Do not *be* high-minded, but fear. 21 For if God did not spare the natural branches, *fear* lest He also may not spare you either!

**The lamps on the Menorah were made in the shape of an almond**, a beautiful and distinctive feature. On the narrowest end the wick for the lamps would burn from oil placed in

the bowl. All along the branches were leaves, flowers and fruit reminding us of Aaron's almond rod that budded and according to the legends of the Jews, the rod, without having any roots, overnight burst forth with leaves, flowers and almonds. (Numbers 17:8)

Is it any wonder that the **almond in Hebrew is *lust*, meaning light**? Is it any wonder that more and more followers of Christ believe that **Y'shua (Jesus) was crucified on a tree in which the crossbeam from whence he hanged was lashed to the tree**? Is it any wonder also that many of them believe that the **tree was actually the almond tree that rooted and was placed on the Mount of Olives in the days of Aaron the High Priest**? About five hundred years later, **Y'shua, the Light of the world, was hung on a tree** near the Miphkad altar where the ashes of the Red Heifer were collected. This tree was called the **Tree of Light, the Almond Tree**.

The Talmud speaking of the Menorah only refers to the lamp stand made by Bezaleel for the Tabernacle of the Wilderness. This **Sanctuary Menorah was placed in Solomon's Temple surrounded by ten Menorots made by the Tyrian craftsman, Hiram**. (Tosef., Sotah, xiii., beginning) The ten menorots made for Solomon's temple were one denarius above the required weight for the Mosaic menorah, which was called a 'kikkar' (Men. 29a)

**The Mosaic menorah was 18 teraphim (1 torah = 4 inches) or 6 feet (72 inches) in height**, in which the central lamp stand, called the Ner ha-Ma'arabi, or the Western Lamp, because it was on the west side of the eastern branches (Rashi on Shab. 22b) The Talmud states that the Menorah placed the two branches to the east and the west. The wicks on the lamps of each branch were facing the central lamp stand, also called the Ner Elohim, or the Lamp of God. (1 Samuel 3:3)

**Daily the lamps on the Menorah were cleaned and re-lit**. In the morning, the four lamps on the western side of the branches were cleaned and relit, and after the morning sacrifice, the two lamps on the eastern side were cleaned and relit. (Talmis iii. 9; Yoma 33a) The lamp on the **central lamp stand, the Ner ha-Ma'arabi or the "Western Lamp", remained lit all day** and was cleaned and refilled in the evening. It was the fire from the 'Western Lamp' that lit the other six lamps and as such was called the **Ner Elohim, or the "Lamp of God."**

Each lamp contained a **bowl in which to hold the oil for one day's worth of light**. All seven lamps were large enough to hold **one-half log measure of oil** or equivalent to the **amount of 3 eggs**. This was enough oil to last through the longest night of the year in mid-winter. (Men. 89a) It was deemed a miracle that the light of the central lamp routinely burned through the next evening. (Men. 86b)

The lamps and how they were lit and how long they remained lit became filled with all type of **mystical and special symbolic meanings and omens**. The miracle of the central lamp that remained lit through the next evening ceased to perform that unusual and miraculous **event after the death of Simeon the Righteous, the high priest forty years before the destruction of the Temple in 70 CE. (Yoma 39a, 43:3)**

Yoma 39b – “Our rabbis taught: During the last forty years before the destruction of the Temple, the lot (‘For the Lord’) did not come up in the right hand; nor did the crimson colored strap become white; nor did the western most light shine (Ner-ha-Ma’arabi); and the doors of the Hekel (the large doors into the Holy Place) would open by themselves.”

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The most miraculous is that all of these events began on the Passover that Y’shua, the Only Begotten of the Father, was crucified in 31 CE.

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## The 49 Lamped Menorah in Baghdad

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Here in Baghdad was one of the most awesome and more beautiful of all the furnishings of the Temple. Carefully crafted on this 7 branched, 49 lamped golden menorah were 26 precious gemstones on each of the seven branches or 182 precious gemstones.

Imbedded around each of the 182 precious gemstones were 200 additional priceless gemstones or a total of 36,400 jeweled stones totally encrusting the branches of the giant menorah. The spectacular and dazzling beauty this giant 49 lamped menorah cannot be imagined as the flickering lights would radiate from the multicolored gemstones encased within the gold mounting on the lamp branches as the light danced, flickered and radiated off the golden walls with shields that were engraved with cherubim.

### Zechariah’s 49 Lamped Menorah

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It must be first recognized that the menorah of the Emeq Ha Molech was not the menorah of the tabernacle of the congregation, and the whereabouts of this menorah is not revealed in the Emeq HaMelekh. Yet there is one of the guardians that saw this Menorah and recorded it in his prophecies at the time of the end, the Oracles of Zechariah. It was the Prophet Zechariah son of Ido.

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**Zechariah 4:1-10, Tanakh** – “The angel who talked with me came back and woke me as a man is wakened from sleep. He said to me, ‘What do you see?’ And I answered, ‘**I see a lamp stand all of gold, with a bowl above it. The lamps on it are seven** in number, and the **lamps above it have seven pipes**; and by it are two olive trees, one on the right of the bowl, and one on its left.’ I, in turn, asked the angel who talked with me, ‘What do those things mean, my lord?’ ‘Do you not know what those things mean?’ asked the angel who talked with me; and I said, ‘No, my lord.’ Then he explained to me as follows:

“This is the word of the LORD to Zerubbabel: **Not by might, nor by power, but by My Spirit — said the LORD of Hosts. Whoever you are, O Great Mountain in the path of**

**Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of “Beautiful, Beautiful!”**

“And the word of the LORD came to me: **Zerubbabel’s hands have founded this House, and Zerubbabel’s hands shall complete it.** Then you shall know that it was the LORD of Hosts who sent me to you. Does anyone scorn a day of small beginnings? When they see the stone of distinction in the hand of Zerubbabel, they shall rejoice.

**“Those seven are the eyes of the LORD, ranging over the whole earth“**

Here Zechariah was seeing this Great Menorah that he already had seen when it was hid in Bagdat. It had a “bowl upon the top of it” with a ready and constant supply of oil that would never run out. Here we see a spiritual picture of the Holy Spirit, the Ruach HaKodesh feeding all the branches of the Menorah, yet the Central Lamp stand, the Ner ha-Ma’arabi, also known as the “Western Lamp” which quit shining forty years before the destruction of the Temple of Herod in 70 CE, and also known as the “Ner Elohim,” or the “Lamp of God” would be revealed as Y’shua ben Joseph ben David (Jesus, son of Joseph, son of David).

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The power and symbology of the 49 Lamped Menorah is to known and to be anticipated at the time of the end, when the people of the Lord see the redemption of not only of the Lost Tribes of the House of Israel and the full redemption of the House of Judah, but recognize that the Lord of hosts is preserving a literal Menorah for that day to reflect the 7 X 7 (perfection squared) of the Latter Rain given to God’s people in the latter days.

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We are in indebted to the *Jamieson, Fausset and Brown Critical-Experimental Commentary* for the following spiritual insight on a lamp that was not just a dream but one literally seen by the Zechariah, son of Ido.

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**“And seven pipes to the seven lamps** — feeding tubes, seven a-piece from the ‘bowl’ to each lamp . . . lit., **seven and seven: forty nine in all.** The **greater the number of oilfeeding pipes the brighter the light of the lamps.** The explanation in verse 6 is, that man’s power by itself can neither retard nor advance God’s work, that the **real motive power is God’s Spirit.** The *seven times seven* imply the manifold modes by which the Spirit’s grace is imparted to the Church in her manifold work of enlightening the world.

The **seven pipes here answer to ‘the seven eyes of Jehovah** in the vision (ch.3:9). The seven-fold supply of oil implies the full and perfect supply of the Holy Spirit **granted to Zerubbabel** enabling him to overcome all obstacles: so that as his ‘hands laid the foundation of the house,’ so ‘his hands should also finish’ (ch.4:9). **Messiah alone, the antitype to Zerubbabel,** has the Spirit in infinite fullness; ‘for God giveth not the Spirit by measure unto Him’ (John 3:34)” (volume 2, page 671).

The seven X seven; do you all recall

Zechariah OLive tree Menorah

what we have shown you about the sevening of yourself. This is what you do each week for Shabbat. When you keep the Feast of Shavuot you are sevening yourself. It is the Feast of Oaths and you are declaring that you will continue to keep the torah by keeping this anniversary of when it was given from Mount Sinai at Shavuot. Then in the book of Acts the Holy Spirit was given. Flames of fire, lights-lusts-almonds-tree of life. Are you connecting the various dots here?

I would now like you to watch Eric Bissell as he explains the Hebraic letters in relation to the Menorah.

Menorah Alpha bet

In our first section we told you to ask for Knowledge and Understanding and to also ask for Wisdom.

**Isa 11:1** And a Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots.  
2 And the Spirit of Jehovah shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.

menorah Spirits of god

There is a great deal more than I know or understand at this time. But the Eighth Day Feast is the seventh Holy Day and the seventh Branch of the Menorah.