

B'HA'ALATKHA – NUMBERS 8:1-12:16

WHEN YOU SET UP – LIGHTING THE LAMPSTAND

GOD SPEAKS DAY AND NIGHT

RABBIN D'VORAH ELIANA BRANDT

Outline of Parasha B'HA'ALOT'CHA

- The lampstand ([8:1–4](#))
 - . The dedication of the Levites ([8:5–22](#))
- The retirement of the Levites ([8:23–26](#))
 - . The second Passover ([9:1–5](#))
 - . The delayed Passover ([9:6–14](#))
 - . The moving cloud ([9:15–23](#))
 - . The silver trumpets ([10:1–10](#))
- Marching from Sinai to Kadesh ([10:11–12:16](#))
 - Israel strikes camp at Sinai ([10:11–28](#))
 - Request to Hobab to accompany Israel ([10:29–32](#))
 - Three protests ([11:1–12:16](#))
 - Taberah ([11:1–3](#))
 - Kibroth-hattaavah ([11:4–35](#))
 - The uniqueness of Moses ([12:1–16](#))

HAFTARAH—Zechariah 2:10(14 **ט"ו**)–4:7

Grace Supplied—Zechariah 4:7¹

¹ Feinberg, J. E., Ph. D., & Moudy, K. A. (2002). *Walk Numbers!: In the wilderness* (47). Clarksville, MD: Messianic Jewish Publishers.

KEY WORDS²

in your making go up = B'HA'ALOT'CHA = **בהעלתך**

	ך	ת	ל	ע	ה	ב
letter:	chaf sofeet	tav	lahmed	ayin	hay	bet
sound:	CHah	T'	Lo	(silent)-ah	Hah	B'

Related Words

to go up, ascend, climb, immigrate, surpass	<i>alah</i>	עָלָה
going up (to Jerusalem, bema), immigration; immigrant	<i>aliyah; oleh</i>	עָלִיָּה; עוֹלָה
to be burnt, go up in flames; burnt offering	<i>alah ba-esh; olah</i>	עָלָה בְּאֵשׁ; עוֹלָה
the Most High, God, supreme, exalted, lofty, high	<i>Elyon</i>	עֲלִיּוֹן
superman	<i>ha-adam ha-elyon</i>	הָאָדָם הָעֲלִיּוֹן
attic (go up to the roof)	<i>aliyat gag</i>	עֲלִיַּת גַּג
to fluctuate, see-saw, go up and down	<i>alah v'yarad</i>	עָלָה וַיָּרַד

² Feinberg, J. E., Ph. D., & Moudy, K. A. (2002). *Walk Numbers!: In the wilderness*. Clarksville, MD: Messianic Jewish Publishers.

KEY WORDS

Lamps H5216

נִיר / נִר / נִיר / נִר / נִיר

nîyr / nir / nêyr / nêr / nêrâh

BDB Definition:

1) lamp

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from a primitive root [see [H5214](#); [H5135](#)] properly, meaning to glisten

Same Word by TWOT Number: 1333b

Candlesticks H4501

מְנֹרָה / מְנֹרָה

menôrâh

BDB Definition:

1) lamp stand

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H4500](#) (in the original sense of 5216)

Same Word by TWOT Number: 1333c

Pattern H4758

מְרֹאֵה

mar'eh

BDB Definition:

1) sight, appearance, vision

1a) sight, phenomenon, spectacle, appearance, vision

1b) what is seen

1c) a vision (supernatural)

1d) sight, vision (power of seeing)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H7200](#)

Same Word by TWOT Number: 2095i

טהר

ṭâhêr

BDB Definition:

- 1) to be clean, be pure
 - 1a) (Qal)
 - 1a1) to be clean (physically - of disease)
 - 1a2) to be clean ceremonially
 - 1a3) to purify, be clean morally, made clean
 - 1b) (Piel)
 - 1b1) to cleanse, purify
 - 1b1a) physically
 - 1b1b) ceremonially
 - 1b1c) morally
 - 1b2) to pronounce clean
 - 1b3) to perform the ceremony of cleansing
 - 1c) (Pual) to be cleansed, be pronounced clean
 - 1d) (Hithpael)
 - 1d1) to purify oneself
 - 1d1a) ceremonially
 - 1d1b) morally
 - 1d2) to present oneself for purification

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 792

Purifying **H2403**

חַטָּאת / חַטֵּאת

chatṭâ'âh / chatṭâ'th

BDB Definition:

- 1) sin, sinful
- 2) sin, sin offering
 - 2a) sin
 - 2b) condition of sin, guilt of sin
 - 2c) punishment for sin
 - 2d) sin-offering
 - 2e) purification from sins of ceremonial uncleanness

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H2398](#)

Same Word by TWOT Number: 638e

בָּדַל

bâdal

BDB Definition:

1) to divide, separate

1a) (Hiphil)

1a1) to divide, separate, sever

1a2) to separate, set apart

1a3) to make a distinction, difference

1a4) to divide into parts

1b) (Niphal)

1b1) to separate oneself from (reflexive of 1a2)

1b2) to withdraw from

1b3) to separate oneself unto

1b4) to be separated

1b5) to be excluded

1b6) to be set apart

Numbers 8:1 to 9: 23 (Tree of Life Version)

Lighting The Lampstand

Num 8:1 Adonai spoke to Moses saying,

Num 8:2 “Speak to Aaron and say to him: When you erect the lamps, the seven lamps are to illuminate the area in front of the menorah.”

Num 8:3 Aaron did so. He erected the lamps facing forward so they illuminated the area in front of the menorah, just as Adonai had commanded Moses.

Num 8:4 Now this is how the menorah was made: hammered gold from its base to its blossoms. Just as was the pattern that Adonai had shown to Moses, so he made the menorah.

The Jewish Study Bible³

8:1–4: Lighting the lampstand. Several passages in Exodus ([25:31–40](#); [27:20–21](#); [30:7–8](#); [37:17–24](#); [40:4](#)) and one in Leviticus ([24:1–4](#)) deal with the construction and lighting instructions for the lampstand (menorah). Here the instructions are fulfilled. Lighting the lampstand inside the Tabernacle is a logical conclusion to [7:89](#), where Moses enters the Tent of Meeting and communicates with God. Ibn Ezra explains the textual placement as a lesson that God’s word also comes at night, necessitating the light to burn day and night.

2: *Let the seven lamps give light at the front of the lampstand:* The lamps are positioned on the stand facing forward, northward, to cast light on the altar and the table with showbread situated in front of the menorah. Seven-spouted ceramic lamps excavated from the shrine at Dan, dating to the First Temple period, are shaped differently; they are circular with spouts for wicks projecting in all directions.

4: The unit concludes in typically Priestly fashion, that God’s command was executed exactly.

God Speaks Day and Night ⁴

Aaron did not bring an offering (for the Sanctuary’s dedication—see [previous Parshah](#)) with the other princes of the tribes, and so he thought: Woe is me! Perhaps it is on my account that G-d does not accept the tribe of Levi? G-d therefore said to Moses: “Go and say to Aaron: Fear not, you have in store for you an honor greater than this . . . : the offerings shall remain in force only as long as the Temple stands, but the lamps shall always give light . . .”(Midrash Rabbah; Rashi)

³ *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

⁴ http://www.chabad.org/parshah/in-depth/default_cdo/aid/45585/jewish/Behaalotecha-in-Depth.htm

When a person builds a house, he makes the windows narrow on the outside and wider on the inside, so that the light from the outside should optimally illuminate the interior. But when King Solomon built the Holy Temple in Jerusalem he made the windows narrow within and wide without, so that its light should emanate to the outside and illuminate the world. (Midrash Rabbah)

When you raise light in the lamps (8:2)

When the *kohen* came to kindle the menorah's lamps each afternoon in the Holy Temple, he found them fully prepared for lighting: earlier in the day the lamps had been cleaned and filled with oil, and fresh wicks had been inserted. All he had to do was bring near the flame he carried, so that its proximity to the waiting lamp would unleash the potential for illumination which the lamp already holds.

Therein lies an important lesson to the spiritual lamplighter. Do not think that you are achieving anything that your fellow could not, in truth, achieve on his own; do not think that you are giving him something he does not already possess. The soul of your fellow is a ready lamp, filled with the purest oil and equipped with all that is required to convert its fuel into a blazing flame. It lacks only the proximity of another lamp to ignite it. If your own soul is alight, its contact with another's soul will awaken its potential for light, so that it may illuminate its surroundings and kindle other souls, in turn. (The Lubavitcher Rebbe)

Even night cannot hide us from His presence

Psa 139:11 If I say: "Surely darkness covers me, night keeps light at a distance from me,"

Psa 139:12 even darkness is not dark for You, and night is as bright as day—darkness and light are alike.

He is The Light In The Darkness

Psa 18:29 For You light up my lamp. Adonai my God shines in my darkness.

Psa 112:4 Light shines in the darkness for the upright. Gracious, compassionate and just is he.

Pro 4:18 The path of the righteous is like the light of dawn, shining brighter and brighter until the full day.

Light **H215**

אור

'ôr

BDB Definition:

1) to be or become light, shine

1a) (Qal)

1a1) to become light (day)

1a2) to shine (of the sun)

1a3) to become bright

1b) (Niphal)

1b1) to be illuminated

1b2) to become lighted up

1c) (Hiphil)

1c1) to give light, shine (of sun, moon, and stars)

1c2) to illumine, light up, cause to shine, shine

1c3) to kindle, light (candle, wood)

1c4) lighten (of the eyes, his law, etc)

1c5) to make shine (of the face)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 52

Cleaning of The Levites

8:5–26: Cleansing of the Levites. The duties of the Levites are explicated in the previous chs. Here they undergo rites of ritual purification so that they can handle the Tabernacle and its contents. **7:** Cleansing entails being sprinkled with water of purification (fresh water mixed with the ashes of the red cow; see ch [19](#)), shaving the entire body, and washing one's clothing.

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

Num 8:5 Again Adonai spoke to Moses saying,

Num 8:6 Take the Levites from among Bnei-Yisrael and ceremonially cleanse them.

Num 8:7 This is what you must do to them to make them clean: Sprinkle the purifying water on them, then have them shave their whole bodies and wash their clothes, thus purifying themselves.

The Water of Purification ⁵

From Chabad.org – Parasha in Depth- The Levites immerse in a pool of water, shave off all their hair, are sprinkled with the ashes of the Red Heifer, and bring offerings to G-d. The people lay their hands upon the Levites (as a person does when bringing an offering to G-d), and Aaron the High Priest lifts each of them up as an "uplifting before G-d" (as the Kohen does with those portions of the offering that are given to him).

Shave Their Whole Bodies – Every part of their body was to be clean and defilement removed from the outside.

Wash Their Clothes – Clothing was to be free from dirt and bodily sweat and uncleanness from outside elements.

Purify Themselves – Spiritual Purification of the Soul from inner defilement

We see that we also are required to be Sanctified in all areas of our lives as His spiritual priests.

1Th 5:23 Now may the God of shalom Himself make you completely holy; and may your whole spirit and soul and body be kept complete, blameless at the coming of our Lord Yeshua the Messiah.

⁵ http://www.chabad.org/parshah/in-depth/default_cdo/aid/45585/jewish/Behaalotecha-in-Depth.htm

Num 8:8 “Then they are to take a young bull with its grain offering of fine flour mixed with oil, plus a second young bull for a sin offering.

Num 8:9 Bring the Levites before the Tent of Meeting, and gather the whole community of Bnei-Yisrael.

9–16: These preparatory rituals are followed by sacrifices and a laying-on-of-hands ceremony in front of the Tent of Meeting. In a gesture reminiscent of laying hands upon the heads of sacrificial animals (**8:12**), a group of Israelite representatives lay their hands on the Levites as Aaron designates them (the Levites) as an elevation offering from Israel. These rituals officially separate the Levites from other Israelites and dedicate them to God’s service. **23–26:** The last vv. of this section specify the age limits for Levitic duties. The starting age for joining the Levite work force, age 25, conflicts with the starting age for being counted in the census, age 30 (ch **4**). This suggests that the Priestly material in Numbers has a complex history, though rabbinic interpretation harmonizes the conflicting numbers by surmising that between the ages of 25 and 30 Levites function as assistants and only at age 30 are they counted as full-fledged members of the work force.

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

Num 8:10 Bring the Levites before Adonai, Bnei-Yisrael will lay their hands on the Levites,

Num 8:11 and Aaron will present the Levites before Adonai as a wave offering from Bnei-Yisrael. Then they may go about the work of the service of Adonai.

Num 8:12 The Levites are to lay their hands on the heads of the bulls. Use one for a sin offering and the other for a burnt offering to Adonai to make atonement for the Levites.

Laying On Of Hands In The Apostolic Scriptures

Ruach HaKodesh imparted by the Laying on of Hands.

(Act 8:18) Now when Simon saw that the Ruach ha-Kodesh was **given through the laying on of hands** by the emissaries, he offered them money,

Spiritual Gifts imparted by the Laying on of Hands

(1Ti 4:14) Do not neglect the spiritual gift within you, which was given to you through prophecy **with the laying on of hands of the elders.**

Anointing of God through laying on of Hands

(2Ti 1:6) For this reason I remind you to fan into flame the gift of God, which is in you **through the laying on of my hands.**

Laying on of Hands was basic doctrine of the Jewish Kahilah in the First Century

(Heb 6:2) of teaching about immersions, **laying on of hands**, resurrection of the dead, and eternal judgment.

Healing by the Laying on of Hands

Mar 5:23 He begs Him a great deal, saying, “My little daughter is near death! Come and lay hands on her so that she may be healed and live!”

Mar 16:18 they will handle snakes; and if they drink anything deadly, it will not harm them; they will lay hands on the sick, and they will get well.”

Warning to be careful of who you lay hand one so you do not become defiled

1Ti 5:22 Do not lay hands on anyone hastily or take part in the sins of others—keep yourself pure.

Num 8:13 Have the Levites stand before Aaron and his sons and present them as a wave offering to Adonai.

Num 8:14 In this way you are to set apart the Levites from Bnei-Yisrael to be Mine.

Num 8:15 After you have purified them and presented them as a wave offering, the Levites will come to do their work at the Tent of Meeting.

Num 8:16 For they are the ones from among Bnei-Yisrael given to Me in place of all the first from the wombs of Bnei-Yisrael. I have taken them for Myself.

Num 8:17 “For every firstborn among Bnei-Yisrael is Mine, whether human or animal. On the day I struck down the firstborn of the land of Egypt, I sanctified them for Myself.

Num 8:18 So I am taking the Levites in place of the firstborn of Bnei-Yisrael,

Num 8:19 and I am giving the Levites as a gift to Aaron and his sons from among Bnei-Yisrael, to do the work on behalf of Bnei-Yisrael in the Tent of Meeting, and to make atonement for them—so that there would be no plague among them for coming too close to the Sanctuary.”

Num 8:20 So Moses, Aaron and the entire community of Bnei-Yisrael did so with the Levites. All that Adonai had commanded Moses regarding the Levites, so Bnei-Yisrael did to them.

Num 8:21 The Levites also purified themselves from sin and washed their clothes. Aaron presented them as a wave offering before Adonai, and, he made atonement for them to purify them.

Num 8:22 After that, the Levites came to do their tasks before Aaron and his sons in the Tent of Meeting, just as Adonai had commanded Moses concerning the Levites.

Num 8:23 Adonai again spoke to Moses saying,

Num 8:24 This is for the Levites. Men 25 years old and upward are to present themselves for service to work in the Tent of Meeting.

Num 8:25 But at the age of 50 he is to retire from his service and work no longer.

Num 8:26 He may assist his brothers in the Tent of Meeting to do their duties, but he himself will no longer do the work. Thus, you are to assign to the Levites their

First Passover

9:1–14: First Passover in the wilderness. Israel observed the first Passover in Egypt just prior to the exodus (Exod. ch [12](#)). Now, one year later, as Israel prepares to depart from Sinai, it celebrates the first Passover in the wilderness. Here the Passover is bound to the Sinaitic covenant, including the laws of ritual purity that must be observed inside the camp in the presence of the Tabernacle. The time-bound obligation to partake of the Passover sacrifice presents a legal problem for Israelites who are ritually impure from contact with a corpse. The issue is resolved with the designation of an alternate Passover, one month later, for persons in a state of impurity or on a distant journey. According to the Chronicler, King Hezekiah (late 8th century BCE) also postponed one Passover to the second month. In that case, not enough priests were in a state of purity and those Israelites residing in the north needed time to assemble in Jerusalem ([2 Chron. 30](#)). Passover is the only festival or ritual for which a “make-up” is scheduled; this is because of the importance of the festival as an acknowledgment of God’s role as redeemer from Egypt. **10: Defiled by a corpse or are on a long journey:** Both of these exemptions require further definition. According to the Rabbis, corpse defilement is inclusive of all other impurities; the distance that qualifies as a long journey from the Temple is debated. **14:** Observance of the Passover is mandatory both for Israelites and resident aliens, though according to [Exod. 12:48](#), only circumcised resident aliens may partake.

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

Num 9:1 Adonai spoke to Moses in the Sinai wilderness in the first month of the second year after they had come out of the land of Egypt saying,

Num 9:2 Bnei-Yisrael is to observe Passover at its appointed time.

Num 9:3 You are to celebrate it at its appointed time, at twilight on the fourteenth day of this month, with all its rules and regulations.”

Num 9:4 So Moses told Bnei-Yisrael to observe Passover.

Num 9:5 They celebrated Passover at twilight on the fourteenth day of the first month in the Sinai wilderness. In accordance with all that Adonai commanded Moses, so Bnei-Yisrael did.

Num 9:6 However, there were some men who could not celebrate Passover because of being defiled by a dead body. So they came to Moses and Aaron on that same day,

Num 9:7 and these men said to him, “We have become unclean because of a dead man’s body. Why should we be kept from presenting the offering of Adonai at the appointed time with the rest of Bnei-Yisrael?”

Num 9:8 Moses answered them, “Wait, and I will inquire what Adonai commands concerning you.”

Num 9:9 Then Adonai spoke to Moses saying,

Num 9:10 “Say to Bnei-Yisrael saying: If any man, whether you or your descendants, becomes unclean because of a dead body, or is away on a long journey, he may yet observe Adonai’s Passover.

Num 9:11 They are to celebrate it at twilight on the fourteenth day of the second month. With matzot and bitter herbs they are to eat it.

Num 9:12 They are not to leave any of it until morning, or break any bones. When they celebrate Passover they are to observe all its regulations.

Num 9:13 “But the person who is clean and not away on a journey, yet neglects to celebrate Passover, that soul shall be cut off from his people because that person did not present Adonai’s offering at the appointed time. That man will bear his sin.

Num 9:14 “If an outsider living among you would celebrate Passover to Adonai according to the requirement, so he should do. There will be for you the same regulation for the outsider and the native of the land.”

The Devine Fire-Cloud

9:15–23: The divine fire-cloud. This passage is strategically placed just prior to Israel’s resumption of the desert march which was interrupted by their encampment at Sinai ([Exod. 19:1–Num. 10:1](#)). The fire-cloud, God’s manifestation to Israel, guides the movement of the traveling camp as a cloud by day and a fire at night. When the fire-cloud descends over the Tabernacle, Israel camps; when it rises, Israel marches (also [Exod. 40:36–38](#)). The cloudy fiery aura of the LORD is a divine feature also found in non-Israelite societies; it arrives over the Tabernacle once that structure is completed (v. [15](#)) and serves as a sign of divine favor. In other Priestly writings this divine fire is called “kavod,” God’s Presence or glory ([Exod. 24:16–17](#); [2 Chron. 7:3](#)). In the account of the burning bush ([Exod. ch 3](#)) and Ezekiel’s vision of the divine chariot ([Ezek. ch 1](#)), God also manifests Himself as, or from within, fire.

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

Num 9:15 On the day the Tabernacle was erected, the cloud covered the Tabernacle. By evening until morning, the cloud above the Tent of Testimony had an appearance like fire.

Num 9:16 It was that way continually. The cloud covered it, and by night it appeared like fire.

Num 9:17 Whenever the cloud lifted up from above the Tent, then Bnei-Yisrael would set out, and at the place where the cloud settled, there Bnei-Yisrael would encamp.

Num 9:18 At the mouth of Adonai, Bnei-Yisrael would set out, and at the mouth of Adonai they would encamp. All the days that the cloud remained over the Tabernacle, they would remain in camp.

Num 9:19 When the cloud would remain over the Tabernacle many days, Bnei-Yisrael would obey the command of Adonai and not set out.

Num 9:20 At times the cloud stayed over the Tabernacle only a few days. At Adonai's word they would encamp, and at Adonai's word they would set out.

Num 9:21 At times the cloud remained only from evening until morning. When the cloud would lift, they would set out. Whether by day or by night, when the cloud lifted, they would set out.

Num 9:22 Whether for two days or a month or a year, while the cloud remained over the Tabernacle, Bnei-Yisrael remained camped and would not set out. But when it would lift, they would set out.

Num 9:23 At Adonai's word they would encamp, and at the mouth of Adonai they set out. They obeyed Adonai's order by Moses's hand.

The Fire and Cloud of Adonai – The Guidance of Adonai in our lives. The Pillar by day was to lead them, the Pillar of Fire by night was to protect them. It was a manifestation of His presence to let Israel know they were not alone, He was there to lead and guide them to their final destination.

(Exo 13:21) Adonai went before them in a pillar of cloud by day to lead the way and in a pillar of fire by night to give them light. So they could travel both day and night.

(Exo 13:22) The pillar of cloud by day and the pillar of fire by night never departed from the people.

(Exo 14:24) Now it came about during the morning watch that Adonai looked at the army of the Egyptians through the pillar of fire and cloud and caused the army of the Egyptians to panic.

(Num 14:14) They will tell the residents of this land about it. Already they have heard that You, Adonai, are in the midst of this people, that You, Adonai, have been seen eye to eye, that Your cloud remains over them, and that in a pillar of cloud by day and a pillar of fire by night You go before them.

(Neh 9:12) You led them with a pillar of cloud by day and with a pillar of fire by night to illuminate for them the way they were to go.

(Neh 9:19) "Yet in Your great compassion You did not abandon them in the wilderness. The pillar of cloud by day did not depart from above them, guiding them in the way, nor the pillar of fire by night, illuminating the way they should go.

PILLAR OF FIRE AND CLOUD Visible evidence of God's presence with Israel during the exodus and wilderness wanderings (Exod. 14:24; 33:9–10; Num. 12:5; Deut. 31:15). As a sign of God's presence, the pillar of fire and cloud was associated with divine actions: salvation (Exod. 14:19–20); revelation (Exod. 33:9–10; Ps. 99:7); judgment (Num. 12:5); commissioning (Deut. 31:15). Nehemiah used the pillar as a sign of God's faithfulness (Neh. 9:12, 19). Psalm 99:7 reflects an otherwise unknown tradition that the pillar abided with Israel until the time of Samuel. Jesus' self-presentation as the incarnate Light of the World (John 8:12) recalls the guiding light of the wilderness wanderings. In Jesus' day the celebration of the Feast of Tabernacles (John 7:2) included the lighting of great, golden lamps in the temple court as a reminder of the pillar of fire and cloud. Jesus as the living Light challenged persons to follow Him as Israel had followed God's earlier light.⁶

⁶ Pillar of Fire and Cloud. (2003). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. 2003 (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (1299). Nashville, TN: Holman Bible Publishers.

HAFTARAH—Zechariah 2:10(14ט"ן)—4:7 Shouts of Grace Grace!

Tree of Life Version

Come Out Of Bablyon

Zec 2:10 Oy, oy! Flee from the land of the north”—it is a declaration of Adonai—“because I scattered you like the four winds of heaven”—it is a declaration of Adonai.

Zec 2:11 “Oy, Zion! Escape, you who are living with the daughter of Babylon.”

Nations will Join Themselves to Adonai and He will dwell among His People Israel

Zec 2:12 “For thus says Adonai-Tzva’ot, He has sent me after glory to the nations that plundered you—because whoever touches you touches the apple of His eye—

Zec 2:13 ‘For behold, I will shake My hand against them and they will be plunder to their servants.’ Then you will know that Adonai-Tzva’ot has sent me.

Zec 2:14 “Sing and rejoice, O daughter of Zion! For behold, I am coming and I will live among you’—it is a declaration of Adonai.

Zec 2:15 ‘In that day many nations will join themselves to Adonai and they will be My people and I will dwell among you.’ Then you will know that Adonai-Tzva’ot has sent me to you.

Zec 2:16 Adonai will inherit Judah as His portion in the holy land and will once again choose Jerusalem.

Zec 2:17 Be silent before Adonai, all flesh, for He has aroused Himself from His holy dwelling.”

3:1–10: The fourth vision: the high priest Joshua is purified. **1:** NJPS correctly translates the Heb “ha-satan,” as the *Accuser* instead of the common, but erroneous, “Satan.” (On the development of this notion in the Persian period, see [Job 1:6 n.](#)) **5:** *Then he gave the order:* The Heb reads, “Then I gave the order.” See translators’ note *c.* **8:** *The Branch* (or “the Sprout”) has been understood in terms of a Davidic, most often messianic figure based on [Jer. 23:5–6](#); [33:15–16](#) (cf. [Isa. 11:1](#)—again, earlier prophetic material is being studied and interpreted). According to [6:12–13](#), the Sprout will build the Temple and assume majesty. Many medieval Jewish commentators (e.g., Rashi, Ibn Ezra) and many modern scholars maintain that the reference to the Branch was meant to be understood as pointing to Zerubbabel (see [4:8](#), and the reference to his partner in the leadership, the high priest Joshua in [6:11](#)), whose name means “the seed of Babylon.” Even if there is a lionization of Zerubbabel (see [4:6–7](#)), the book of Zechariah does not explicitly state that he is the expected Sprout. Moreover, it is unlikely that the readership of the book as a whole—as opposed to that of readers of any possible source embedded somehow in the book—would have understood references to a messianic king (cf. [Jer. 23:5–6](#); [33:15–16](#)) as being actually fulfilled in the person of Zerubbabel or by the time he built the Temple.

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

Zec 3:1 Then he showed me Joshua the kohen gadol standing before the angel of Adonai and the satan, standing at his right hand to accuse him.

Zec 3:2 Adonai said to the satan, ‘Adonai rebukes you, the satan. Indeed Adonai, who has chosen Jerusalem, rebukes you. Is not this man a brand plucked out of the fire?’

Zec 3:3 Now Joshua was wearing filthy garments and standing before the angel

Zec 3:4 who answered and spoke to those standing before him saying, ‘Remove the filthy garments from him.’ Then to Joshua he said, ‘See, I have removed your iniquity from you and will dress you with fine clothing.’

Zec 3:5 Then I said, ‘Place a clean turban on his head.’ So they put a pure turban on his head and clothed him with garments while the angel of Adonai stood by.

Zec 3:6 The angel of Adonai exhorted Joshua saying:

Zec 3:7 ‘Thus says Adonai-Tzva’ot, “If you will walk in My ways and keep My charge, then you will judge My House and watch over My courts and I will give you a place to walk among these standing here.
Zec 3:8 Listen well, Joshua kohen gadol, both you and your companions seated before you, because they are men who are a sign—behold, I will bring forth My servant the Branch.
Zec 3:9 For behold! The stone I have laid before Joshua is one stone with seven facets. On it I will engrave an inscription,” declares Adonai-Tzva’ot, “that I will remove the iniquity of this land in one day.
Zec 3:10 In that day,” declares Adonai-Tzva’ot, “every man will invite his neighbor to sit under the vine and under the fig tree.””

4:1–14: The fifth vision: the lampstand and the olive trees. **2:** *Lampstand*, Heb “menorah.” **6–7:** See [3:8 n. 6](#): This v. has often played a significant role within Judaism, which has felt small and powerless, yet comforted by its reliance on God. It is inscribed on the front of the Synagogue of Cologne reconstructed after World War II. **10:** The expression *the stone of distinction* may be translated as “the stone of the plumb” or “the plummet.” The text implies and criticizes a sentiment akin to the one expressed in [Hag. 2:3](#). *Those seven are the eyes of the LORD*, probably the answer to the question in v. 4 regarding the meaning of the seven lamps of the lampstand. Cf. [3:9](#). **14:** The two *anointed dignitaries*, lit. “sons of oil.” The term is different from the one translated as “anointed” in [Lev. 4:3](#); [1 Sam. 2:10](#), [35](#); [26:9](#); [Ps. 2:2](#), and passim. The two “sons of oil” represent Joshua, the high priest, and Zerubbabel, the non priestly ruler who shares some royal responsibilities. It is not by chance that the text coins a unique expression rather than using a very common one. Most likely, the point is to avoid depicting Zerubbabel as a significant royal or messianic figure. Unlike the situation in the book of Haggai, Zerubbabel is not called “governor” in Zechariah, but neither is he called “king,” nor is it stated explicitly anywhere in the book that he is from David, nor can we assume that he was anointed. The openness of the text in this matter is remarkable, and hardly unintentional. (The high priest was presumably anointed—see [Num. 3:3](#), [25](#)—but his anointing did not carry any kingly attributes.)

The Jewish Study Bible. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.). New York: Oxford University Press.

The Two Olive Trees – Not by the Flesh but by the Ruach God will unite His People by a double portion of His Grace Grace!

“Not by might, nor by power, but by My Ruach!” says Adonai-Tzva’ot.

Zec 4:1 Then the angel who had been speaking with me returned and woke me—like a man who is wakened from his sleep.
Zec 4:2 He asked me, ‘What do you see?’ I replied, ‘Behold, I see a solid gold menorah with its bowl at the top of it, and its seven lamps on it with seven pipes for the lamps that are on the top of it.
Zec 4:3 Also two olive trees are by it, one on the right side of the bowl and the other on the left side of it.’
Zec 4:4 Then I responded by saying to the angel speaking with me, ‘What are these, my lord?’
Zec 4:5 The angel who spoke with me responded by asking me, ‘You do not know what these are?’ I replied, ‘No, my lord.’
Zec 4:6 Then he responded to me by saying, ‘This is the word of Adonai to Zerubbabel saying: “Not by might, nor by power, but by My Ruach!” says Adonai-Tzva’ot.
Zec 4:7 “What are you, great mountain? Before Zerubbabel you will become a plain. He will bring out the capstone with shouts of “Grace, grace” to it.”’

Questions for Study⁷

Chapter 8

According to the Sages' interpretation of the first three verses, what was the orientation of the seven lamps of the menorah? What lesson do they derive about man's activities from this? Who is the light of the world? How and why must this light shine? What lessons do we have from the epistles to the Messianic Believers (Hebrews) and to the Philippians about our focus? What is significant about the central lamp and who does it represent?

What was the purpose of the ritual described for the consecration of the Levi'im? Where were the Levi'im to be assembled and who were to gather as witnesses? What separation was denoted by this ceremony? To whom did the Levi'im belong and to whom were they presented in this process? For whom did the Levi'im serve as substitutes? Why? How did the leaders and people of Bnei Yisrael respond to the instructions of YHVH? In what relationship are Torah observant Messianic believers to YHVH? To Y'shua?

According to this passage, at what age did the Levi'im begin service in the Mishkan? At what age did they terminate their service? What did the Levi'im do after the termination of service? How do you reconcile the different ages described in Bamidbar 4:3 and 1 Chronicles 23:24-27?

Chapter 9

On what day was the first Pesach celebrated by Bnei Yisrael? How did Y'shua celebrate Pesach with his disciples? Why is this event important to believers in Y'shua HaMashiach? Why was there a need for a second Pesach? How did Moshe respond to the request for a second chance to celebrate Pesach? What lessons can we learn from his response and from the Psalmist David? What do the instructions of Rav Sha'ul to his son in the Spirit (2 Timothy 3:14-17) teach us about communication with YHVH? What provision did YHVH make for those who were not able to celebrate Pesach at the set time? What penalty would be upon a person who was qualified to celebrate Pesach but did not do so? What was the sojourner or foreigner in the midst of Bnei Yisrael to do about Pesach and according to what guidelines? What is the significance of the last statement of verse 14?

What covered the Mishkan during the day and at night? How did it direct Bnei Yisrael to journey and to camp? To what were these signs equated in verse 23?

⁷ Questions used by permission via Mark R. Ensign, Adot Adonai, Amarillo, Texas

