

## SEVEN BRANCH MENORAH

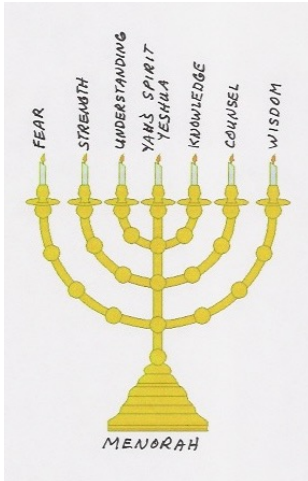
### Menorah—the Lamp of Yah

Let us explore the meaning of the seven branch menorah (the lamp stand), and the oil of the olive that creates the light. The menorah itself is the lamp stand, not the lamps included on it. The menorah is the structure the lamps were on. Oil lamps of the menorah are almond shape. If you ever look at a genuine ancient olive oil lamp one of the first things you will notice is that the lamps were directional and almond shaped. They were to face to the center of the stand, the shamash lamp, the servant lamp or candle.

The menorah was located in the tabernacle directly across from the table of shewbread. The menorah illuminated the “bread of life”.

Anyone doing any amount of research on biblical meanings will understand the significance of the number seven. Seven represents completion, sabbath, rest, etc. Yah created everything in the world in six days and then He rested. I will not delve any further into the importance of that number, but I would like to make it clear that it is by far the most sacred number that exists. The menorah represents that shalom shalom “perfect peace” that our Light of the world gives to those who are obedient to His Word and have a personal relationship with Him. The Messianic type biblical menorah consists of two main branches divided into three separate

lamps or candlesticks. These two main branches are joined in the center by what is called the “servant” lamp, or shamash (shamash). That center lamp represents Yeshua, the Light Of The World. We see Yeshua referred to as the Light in **John 8:12** *Then Yeshua again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”* Yeshua is our light. His light guides us into and through the darkness of the world around us. “I am the vine, you are the branches”.



We see the seven Spirits of the Ruach Hakodesh (Holy Spirit) listed in Isaiah.

**Isa. 11:1-2** *“Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 The Spirit of ADONAI will rest on Him,  
The spirit of wisdom and understanding,  
The spirit of counsel and strength,  
The spirit of knowledge and the fear of ADONAI.*

Isaiah is explaining the make-up of Yah's Spirit.

**The seven spirits of Yah are represented in the menorah.** The main branch (shemash..Tzemach) is the spirit of Yah. Yeshua represents Yahveh. When we look at a menorah, we see the seven listed parts that make up the Ruach HaKodesh are revealed from right to left.

**The farthest outside branch on the right hand side** represents the Spirit of **Wisdom**. On the opposite side the outside branch represents the **fear/respect** of Yahveh.

**Now let's look at the second branch from the right** and we will see it represents **counsel**. On the opposite end of the menorah we see this branch represents **strength**.

**We now look at the third inside branches from right to left** and we see they are represented as the spirit of **knowledge** and the spirit of **understanding** of Yah.

Now let's put them together. In scripture it says wisdom comes from the fear (respect) of Yah. These two spirits are represented on the same outside branch of the menorah on opposite ends from right to left.

Kings are given the spirit of council and might (strength). A king has many counsellors and it gives strength to the kingdom he resides over. Remember when Solomon was crowned king, he also asked Yah for the spirit of wisdom which was not normally given to a king. That is why he was known so well for his wisdom.

Wise men are given the spirit of wisdom and fear (respect) of Yah, two spirits represented as the bottom branch. Daniel was known as a man of understanding. He had the spirits of knowledge and understanding. Proverbs tells us much about with knowledge you get understanding, again two spirits of on one branch.

The reason the Messiah is who He is (shemash..Spirit of Yah) is because He has all seven spirits. The Messiah doesn't judge like a man, He judges according to the seven spirits He is made up of.

Now let's look at all these attributes of wisdom as seen in:

**Prov. 2:1-10** *My son, if you will receive my sayings,  
And treasure my commandments within you,  
2 **Make your ear attentive to wisdom,  
Incline your heart to understanding;**  
3 **For if you cry for discernment,  
Lift your voice for understanding;**  
4 *If you seek her as silver,  
And search for her as for hidden treasures;  
5 Then you will discern the **fear** of ADONAI,  
And discover the **knowledge** of God.  
6 **For ADONAI gives wisdom;**  
*From His mouth come **knowledge and understanding.**  
7 He stores up sound **wisdom** for the upright;  
He is a shield to those who walk in integrity,  
8 Guarding the paths of justice,  
And He preserves the way of His godly ones.  
9 Then you will discern **righteousness and justice**  
And equity and every good course.  
10 **For wisdom will enter your heart,  
And knowledge will be pleasant to your soul;*****

The menorah is the transference of the light of Yeshua and what it represents; wisdom. If you are pursuing torah you are walking in the light. The temple menorah is the symbol of those who walk with Yah in the last days. The world is going into complete darkness and we will be the light in the midst of that darkness.

### **Gifts of the Holy Spirit**

When a person is baptized in the Holy Spirit they are given one or more of these seven Spirits. These spirits are associated with the nine gifts listed in 1Corinthians and Galatians.

**Gal. 5:22-23** *But the fruit of the Spirit is **love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control;** against such things there is no law."*

**1Cor. 12:1-13** *But, brothers, I do not want you to go on being ignorant about the things of the Spirit. 2 You know that when you were pagans, no matter how you felt you were being led, you were being led astray to idols, which can't speak at all. 3 Therefore, I want to make it clear to you that no one speaking by the Spirit of God ever says, "Yeshua is cursed!" and no one can say, "Yeshua is Lord," except by the Ruach Hakodesh. 4 Now there are different kinds of gifts, but the same Spirit gives them. 5 Also there are different ways of serving, but it is the same Lord being served. 6 And there are different modes of working, but it is the same God working them all in everyone. 7 Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good. 8 To one, through the Spirit, is given **a word of wisdom;** to another, **a word of knowledge,** in accordance with the same Spirit; 9 to another, **faith,** by the same Spirit; and to another, **gifts of healing,** by the one Spirit; 10 to another, **the working of miracles;** to another, **prophecy;** to another, **the***

**ability to judge between spirits; to another, the ability to speak in different kinds of tongues; and to yet another, the ability to interpret tongues.** 11 One and the same Spirit is at work in all these things, distributing to each person as he chooses. 12 For just as the body is one but has many parts; and all the parts of the body, though many, constitute one body; so it is with the Messiah. 13 For it was by one Spirit that we were all immersed into one body, whether Jews or Gentiles, slaves or free; and we were all given the one Spirit to drink." The only one who has all of these Spirits and Gifts is of course, Yeshua, the centre of the menorah. Yeshua represents PEACE (shalom). When a person has the gifts he has peace. Not only the peace in Yeshua, but far more important, the peace of Yeshua.

### **Lighting the menorah**

When one is lighting the menorah it is customary to light the servant lamp first and then use it to light the others. In that order. Yeshua, as our light, is what we should all be focussing on. He is our target, our goal, living word, Torah, in the flesh. We should reflect His light in our lives if we are following His Word.

The two main branches of the menorah represent the natural and the grafted on branches coming together with the servant lamp. The servant lamp is the central focus from which the other lamps get their source of fire. The two branches (Gentiles and Jews) reflect the light from Yeshua. We are to reflect the light that comes from the greater light, the Son.

You can find God in the middle of the first line of the Bible as the center (servant) lamp of the seven word menorah represented there. **Gen. 1:1** "*In the beginning Yah created the heavens and the earth*".

A lamp without oil is ineffective. The olive oil used in the lamp is representative of several things, the Torah and the Holy Spirit, illuminating our lives, exposing the darkness, and lighting the acceptable path before us. As the light of His truth illuminates our innermost being, the works of darkness are exposed and must give way to His light. This light thus expels the darkness found in our hearts, and as we submit to Yahveh our hearts and minds are renewed according to His Torah. The darkness of night accentuates the light of the moon because it is usually dark before the moon is noticed. The moon's light is the same light that was there during the day but it is not noticed until it is dark outside. The moon is seen to reflect the light of the Son Yeshua, during our darker hours when we are at our worst moments. It is that reflective light that helps us realize just how brilliant the light of our Holy One Of Israel truly is.

In **Prov. 20:27** we see that the spirit of a man is compared to the lamp of the Lord. "***The Spirit of a man is the lamp of the Lord, searching all the inner depths of his heart.***" It is meaningful that the "pure" oil of pressed olives is used in the menorah. Oil extracted from olives is specified because several other sources of oil, including sesame seed, flax, and animal fats were utilized in the ancient Near East. The oil used for the Tabernacle lamps had to be clear and pure. Whereas the "nations" used animal fats or other impure oils, the redeemed used only pure oil—the oil of olives that burns brighter and cleaner. This illustrates the concern that Yah has for our purity. The light of our lamp stand shines brighter and brighter as any impurities of rebellion, disobedience, and false doctrine are illuminated and eradicated by the purity of His life that dwells within us.

Secondly, we see that in order for the oil to become pure, it had to be "beaten and pressed." This "beating and pressing" removed completely the oil from the flesh of the olive. There is no other way to extract it. Likewise, the purest revelation of the Ruach Ha Kodesh, and our purity before the Lord, usually comes as we are "beaten, pressed down, and crushed." This process, of course, is usually painful, and occurs in many different ways. What is the objective of Yah's "crushing" in our lives? A simple parallel reveals that it is to separate the purity of the oil of the spirit from the anti-Torah, worldly influences that pollute its purity. The more pure the oil becomes, the brighter it will burn. **2Cor. 4:8-10** encourages us as we are "processed" to purity. "***We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. Always carrying about in our bodies the dying of Yeshua Ha Mashiach, that His life may be manifested in our bodies***".

Finally, as stated previously, the purest olive oil burns cleaner, longer, and with more illumination. As we walk out our salvation in this world, we must walk it out in the light of the Ruach HaKodesh, dispelling the darkness that surrounds us as stated in Eph. 5:8-17.

### **GOLDEN MENORAH..LAMP-STAND (Exod. 25:31-39; 27:20-21; 37:17-24)**

**Exod. 37:17-24** *He made the menorah of pure gold. He made it of hammered work; its base, shaft, cups, rings of outer leaves and flowers were a single unit. 18 There were six branches extending from its sides, three branches of the menorah on one side of it and three on the other. On one branch were three cups shaped like almond blossoms, a ring of outer leaves and petals; likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and petals; and similarly for all six branches extending from the menorah. 20 On the central shaft of the menorah were four cups shaped like almond blossoms, each with its ring of outer leaves and petals. Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches — thus for all six branches. Their rings of outer leaves and their branches were of one piece with the shaft. Thus the whole menorah was one piece of hammered work made of pure gold. He made its seven lamps, its tongs and its trays of pure gold. 24 **The menorah and its utensils were made of sixty-six pounds of pure gold.***"

As you enter into the Holy Place you see the golden lamp stand to your left. The menorah itself, made of pure gold, represents the Holy One Of Israel. The servant lamp in the middle of the menorah represents Yeshua, the Son of the Holy One Of Israel. The seven branches, among many other things, represent the seven days of Alpha and Omega, from beginning to end. The middle (servant lamp) of the menorah feeds olive oil (the Holy Spirit) to the other six branches. These other six branches are the body of Believers. As the servant lamp fed oil to the six branches the branches not only gave off light but also illuminated the central shaft, the servant lamp, the light of the world. This is symbolic of the walk of a true Believer, walking in the power of the holy spirit (being fed by the oil), rather than trying to serve Messiah in the energy of the flesh.

In the days of the Tabernacle these lamps were trimmed twice daily so as to always burn brightly. The wicks for the menorah were made (weaved) from the old shredded linen garments of the priests. This menorah provides the only light in the Holy Place. No other light can get in.

## MENORAH WICK

We are the wick of the menorah. Our body is the wick. The holy spirit is the olive oil in the wick that allows our whole being to distribute the energy created by the fire of Yeshua, the center lamp-stand. The fire has to come from some other source and Messiah is that source. The fire doesn't belong to the wick, it belongs to the Messiah. This light of Messiah is imparted to us. The light of Messiah remains constant, it burns forever. It is the source of all light. When you light another lamp from the servant lamp, the servant lamp never diminishes. It is always there, a permanent source of fire for all to light their lamps from without taking away His light.

If the lamp is empty and we light its wick, it will immediately burn out. The wick represents us and the fire is the olive oil of the lamp, the holy spirit in us that has saturated us, the wick. When a wick burns is it really the wick that is burning or the oil that has saturated the wick? It is the oil that becomes the light of the world, not the wick it uses as a vessel. This oil is the torah and the set apart Spirit of Yah. Without the oil (torah) you have nothing. The oil brings forth the light in the body, wick. If His presence comes upon us without the ruach hakodesh we will burn out quickly, we will get consumed. This is what happened in the camp of the Israelites written about in **Num. 11:1** *"But the people began complaining about their hardships to ADONAI. When ADONAI heard it, His anger flared up, so that fire from ADONAI broke out against them and consumed the outskirts of the camp.* When the holy spirit is in us the light of Messiah can burn our wick without consuming us."

Wicks were made from pure linen or cotton. Why were they made from these fabrics? These two fabrics, especially linen, have the highest signature value of all natural fibres. They are as pure and natural as fabrics can be and of the highest grade. If the wick had any impurities at all it would burn with smoke and it would spark and crackle. We, like that wick are to be free of all impurities so our light glows beautiful. Our wick should burn clean and pure with no smoke or impurities. Black smoke and impurities are noxious and smell bad. Only His light should shine from our wick. You should only be able to see the flame when you see us burning, because He is the fire and we are simply Yeshua's wicks, vessels to make possible the brilliance of His light upon the world. When people look at us all they should see is His light in us.

You can't be part of the menorah unless you walk in the light. If our physical lives are not shining the light of the menorah then we are not in Him, He is not in us. Our prayers and supplication are how we receive the supply of oil to burn. We must be a pure wick without weaving our ego. Yeshua is the center and we are to be His arms.

In the parable of the ten virgins Yeshua gives us a thematic connection to the menorah that is so beautiful. In the parable not all the proclaimed brides to be had oil in their lamps did they? No, only five had the holy spirit (oil) in their lamps. The other five were wicks that ended up burning out because of their lack of the Living Word.

The very first paragraph in our bible tells us that Messiah (the center of the Menorah), is the light of the world. The Levites, Co ha nim, Torah teachers, were to set on fire the souls of the children of Israel by lifting up the Messiah before them. They had no Messiah to lift up so the menorah became a substitute for Yeshua the light of the world. By illuminating the light before the children of Israel they were supposed to be drawn towards the light, the fire of the Messiah that they themselves were to ignite among the nations. They were to reflect the light of Yeshua by also being an example, a light unto the nations. **Gen. 1:1-5** *In the beginning Elohim created the heavens and the earth. 2 The earth was unformed and void, darkness was on the face of the deep, and the Spirit of Elohim hovered over the surface of the water. 3 Then Elohim said, "Let there be light"; and there was light. 4 Elohim saw that the light was good, and Elohim divided the light from the darkness. 5 Elohim called the light Day, and the darkness he called Night. So there was evening, and there was morning, one day."*