

Parasha B'ha'alotcha בְּהַעֲלֹתָךְ

Numbers 8:1-12:16, Zech. 2:14-4:7, Rev. 11:1-14

Numbers 8:2-3: Making of the Menorah

This portion of Scripture, B'ha'alotcha (When you set up), begins with the commandment to light the lamps, which we call today a 'menorah'.

“Now the LORD spoke to Moses, saying, “Speak to Aaron and say to him, When you set up (b'ha'alotcha) בְּהַעֲלֹתָךְ the lamps, the seven lamps shall give light in front of the lampstand.”
(Numbers 8:1-2)

The Menorah is one of the favorite symbols of Judaism. At the time of Chanukah, the first task of the Jewish freedom fighters, the Maccabees, upon reclaiming the Holy Temple, was to light the menorah.¹

The Menorah has come to symbolize spiritual conquest – and that this victory is gained, not by might, nor by power, but by God's spirit (see Haftorah (Prophetic portion) for this week).



The Menorah Kneset

We want to be strong and to possess the power to overcome all obstacles that stand between us and our destiny, but as the apostle Paul said, *“When I am weak, then I am strong.”* It is when we are aware of our complete inability in ourselves, that God can show His strength in our weakness.

We cannot force the darkness to flee through violence, but only through the gentle agency of the light. At Chanukah we sing a Hebrew song called **Banu choshesh**. It means that we have come to banish the darkness; but it is only in the face of the LIGHT that the darkness will flee. Alone, we are a little light, and easily overcome, but together we are a great light! Our mission is to be a shining light in the surrounding darkness.

“When you light the lamps, the seven lamps shall give light in front of the candlestick.” (Numbers 8:2)

¹ See Book, Messiah Revealed in Chanukah, www.voiceforisrael.net/shop

The Hebrew words which open this portion of Scripture, “B’haalotcha et ha’neiroth”, not only means ‘when you set up or kindle the lights, but is also based on a Hebrew verb from the root word ‘alah’ – to go up or ascend.

It is from this root word that we derive the word aliyah – to ascend to the Land of Israel. One who immigrates to Israel is called an ‘oleh’(m) or ‘olah’ (f). To leave the Land, therefore, carries the connotation of descending to a spiritually lower level of existence.

The word, neiroth, means not only a lampstand, but also ‘candles’. Every Friday evening, as the sun goes down, Jewish women in each household lights the Sabbath candles to welcome the coming of this special holy day.



Hannah l Lighting Shabbat candles (neiroth)

Jewish people in Israel and all over the world traditionally light a menorah or candles in our homes at ‘Kabbalat Shabbat’ – on the sixth day at sundown as we welcome the Sabbath. We recite the following prayer:

Baruch atah Adonai, Eloheinu Melech Haolam, Asher Kidshanu B’mithvotav, Vetzivanu l’hadlik ner, Shel shabbat. Amen. (For festival lights, substitute the words ‘Yom Tov’ for Shabbat)

Blessed are you, Lord, our God, King of the universe, who sanctifies us in your commandments and commands us to light the candles of shabbat.

Some Messianic Believers, myself included, choose to adapt this prayer to declare that God has made us holy by the blood of Yeshua, rather than by His commandments. Some Believers do not pray this prayer at all, since there exists no command in the Torah at all to light candles on Shabbat. It is a Jewish tradition which has been passed down through the generations. The lighting of the candles represents an invitation for the light of God to shine in our homes.

Although, as we discussed last week, most of the ‘spiritual tasks’ are done by men, It is usually a woman who lights the Sabbath candles in her home. As followers of Yeshua, we may also remember that it was a Jewish woman named Miriam, who long ago who brought forth the Light of the World, Yeshua. We also remember that we are commanded to be a light unto the nations and we pray that God’s light would truly shine in our hearts and homes.

Light is so very precious! One of the Ten Plagues in Egypt was that of darkness. Without the light, we cannot find our way – we stumble in the darkness.

“But the way of the wicked is like deep darkness; they do not know what makes them stumble.” (Proverbs 4:19)

This is in contrast to the righteous whose light grows ever brighter!

“But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day.” (Proverbs 4:18)

Yeshua is the true light that has come into the world; those who follow Him need not walk in darkness but in the Light of life. **“That was the true Light, which lights every man that comes into the world.”** (John 1:9)

“When Yeshua spoke again to the people, he said, **“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”** (John 8:12)

One of the main ways that we, as followers of Yeshua, can shine as lights in the world, according to the Scriptures, is to love one another and to refrain from arguing or complaining.

“Do everything without complaining or arguing that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world...” (Philippians 2:14-15)

We will see, later in this very parashah, the terrible destruction we can bring into our lives through the sin of complaining and ingratitude.

Lighting the Menorah

Aaron is given the commandment to light the seven lampstands in the tabernacle. Only Aaron and his sons, the Cohanim (priests), were entrusted with such an important duty. The rabbis say that Aaron was chosen because of his reliability in performing a menial task day after day.

It is easy to feel enthusiastic about a task that is new and fresh, but we need to master the ability of sustaining our enthusiasm, even once the novelty wears off. Even the most mundane chores that we do every day can be a joy when we do them ‘unto the Lord.’ God is not only interested in what we consider our ‘spiritual activities’, but also wants to be involved in our everyday life.

God is not only pleased with us when we are reading our Bible, attending church, praying or sharing our faith. God enjoys being part of every detail of our life, whether we are working, playing resting, eating, or just doing our chores – feeding the pets, taking out the garbage, washing the dishes, folding the laundry or changing a dirty diaper.

“The steps of the godly are directed by the Lord. He delights in every detail of their lives.” (Psalm 37:23 (NLT))

Now we are all priests (cohanim) of the Most High God (1 Pet. 2:9). We can arise and be a shining light for the Lord. **“Arise, shine, for your light has come! And the glory of the Lord has risen upon you.”** (Isaiah 60:1)

We may think, *“Oh, I don’t feel very bright these days; I don’t think my light can even be seen.”* Pain, trouble, grief and sorrow may bruise our hearts and dampen our light; but even if our light has become dim, the Lord will never allow it to be completely extinguished as long as we are living for Him. **“a bruised reed He will not break, and the dimly burning wick shall be not quenched.”** (Isa. 42:3)

As the little children sing, *“This little light of mine, I’m gonna let it shine...let it shine, let it shine, let it shine....Hide it under a bushel, No! I’m gonna let it shine....Don’t let Satan blow it out, I’m gonna let it shine....*

May we refuse to hide our light under the cover of discouragement; or allow Satan to blow it out through trials and adversity. Our light that comes from the Lord, the True Light, is not meant to be hidden but to be like a beacon on a hill which beckons all to come towards the light.

The Seven Lampstands

In the book of Revelation, we are given a key to the deeper meaning behind the seven lamp stands. In John’s vision, he sees Yeshua standing in the midst of **seven golden lamp stands, and holding in His right hand seven stars.** (Rev. 12-16).

The seven stars are the angels of the seven churches and the seven lamp stands are the seven churches describes in the book of Revelation. And further in the vision, John sees, **“Seven lamps of fire burning before the throne of God which are the seven spirits of God.”** (Rev. 4:5)

The number seven represents perfection or completion, as in the seventh day Sabbath. The menorah has seven branches, each one representing a different spiritual attribute. These are described in the Messianic prophecy in Isaiah chapter 11:

The Spirit of the Lord will 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 Lord.” (Isa. 11:1-2)

The Spirit of the Lord is at the center of the other six branches of the Menorah.

The Levites chosen and set apart

“Thus shall you separate the Levites from among the children of Israel; and the Levites shall be Mine.” (Numbers 8:14)

God took the Levites to be given wholly unto Him from among the children of Israel instead of all the first-born. For all the firstborn among the children of Israel belong to the Lord from the day that God smote the first-born of Egypt. (Numbers 8:17).

The festival of Shavuot (Weeks/Pentecost) is also called **‘Chag Habikurim’**, the festival of the first-fruits. God is to be first in all of our lives; He asks us for the first and the best – in our finances, our time, and most of all - to occupy first place in our hearts. This word, ‘b’chor’ also means ‘chosen’. Israel is called God’s first-born, and has a holy mission to belong to Him ‘wholly’.

We are all God’s children, but some are called as Levites, to serve God in a special way. Only this one tribe was found worthy to serve the Lord. Why? In the desert, only the Levites did not participate in the worship of a golden calf. The rest got tired of worshipping an invisible God and wanted a God they could see. God said not to make images and bow down to them, and yet we see saints and statues of Mary and Jesus being worshipped in some Churches. We are not to pray to saints, or to Mary, but only to the Father; and Yeshua told us He is the only way to the Father.

God is looking to and fro over all the earth to find faithful people He can count on whose hearts will be loyal to Him, even if others go astray. We are to be a holy people – kadosh – which also means to be set apart for God’s special purpose. May we consecrate ourselves to be this ‘set apart’ servant of the Lord.

Celebrating the Passover – One Torah

Num 9:3: God commanded the Israelites to celebrate the Passover now that they were free from Egypt. Egypt represents slavery. Since we have been freed from spiritual ‘Egypt’, from slavery to sin, should we not now celebrate the Passover to the Lord in remembrance of His deliverance and salvation through the sacrifice of the Passover lamb? If a ‘stranger’ comes to dwell amongst the Israelites, they are to keep the Passover as well. (Numbers 9:14) Gentiles have been grafted into the olive tree and have become part of the commonwealth of Israel. The celebration of Passover is for all who belong to the God of Israel.

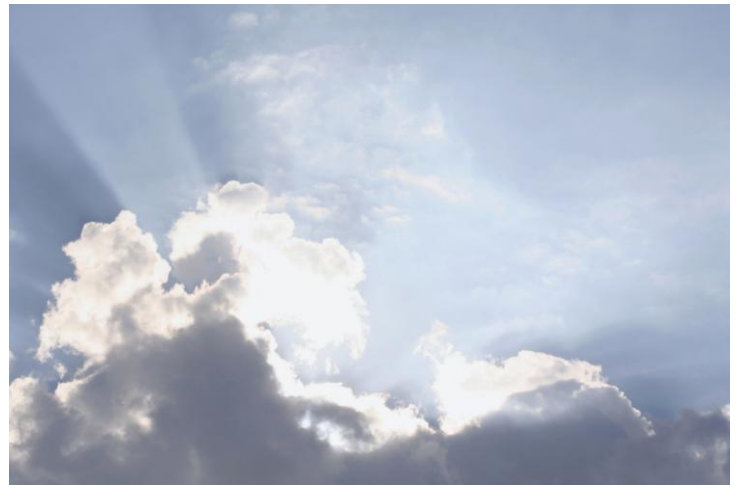
Num 9:14: **“And you shall have one statute, both for the stranger, and for him that is born in the land.”** (Num. 9:14)

Notice there was only one statute, one standard, one law for both the stranger (alien) and for the native born (or Israelite by birth). Many non-Israelites were in their midst.. Non-Jewish believers are no longer aliens and strangers, but fellow citizens in the commonwealth of Israel. (See Eph 2:19) Should we not all live the same way and celebrate the same festivals in the same manner – God’s way? Why have separate and different holy days for Christians and for Israel? How can we get back to the same statutes for Israel and for those who join Israel?

Moving under the Cloud

When the cloud tarried, the people of Israel remained in place, whether it was for one day or for one year (Num. 9:22). It should be the same for us with our walk with God. We should take direction from His Spirit. Sometimes we move ahead quickly and make great progress in a short period of time. Other times we simply stay in camp and wait until He gives the signal to move again.

Trying to move ahead of the cloud, without the manifest presence of God, will only bring frustration: as will lagging behind in camp if the cloud has long ago moved on.



Sometimes we resist change. We just get settled in one place. We know the neighbors finally, the babysitter down the street, the bus stops. Things are finally becoming familiar and a little more comfortable. We start to ‘nest’ and don’t want to leave its comfort. But we must, at times, move to remain under the covering of His cloud of glory.

Most of us are people who like some sense of security. My children sometimes complain that we have moved around too much. Once they all sat together at the table trying to count how many collective moves we have experienced. It was shocking actually! When my husband lived with us in Israel, we moved every single year to a new place. After a while, I didn’t even bother unpacking most of our stuff. It gets tiring (understatement).

So now, I just don’t want to move anymore; but moving under the cloud does not only mean a physical move. It may mean that God has finished with something long ago and wants us to move onto something new, but no, we would rather just sit in camp and keep working on something that no longer carries the anointing of God. And then we wonder why our efforts are not bearing fruit?!

If I travel with my child in my arms from Jerusalem to Tel Aviv, then we can't really say that the child has changed places. She is still in my arms, whether in Tel Aviv or Jerusalem. And so it is with us, just as it was with the Israelites in the wilderness. We may move from one spot to another, but our place remains constant – in Abba's arms – close to His heart.

“He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.” (Isa. 40:11)

I love that! We sometimes push ourselves so hard; but God does not overdrive the flock. He is especially gentle in leading those who are still caring for young lambs. This can be a comfort to us in the midst of moving or travelling around, or just sensing a call into something new. When our physical location or work or relationships change, we can be aware that we remain secure, since we always abide with the Almighty.

The shofar as a spiritual weapon.

“Make two trumpets of silver ...for the calling of the congregation, and for causing the camps to set forward.”
(Num.10:2)



These trumpets are used to call an assembly, but also to sound an alarm, especially when going to war against an adversary. **“And when you go to war in your land, against the adversary that oppresses you, then you shall sound an alarm with the trumpets; and you shall be remembered before the Lord your God, and you shall be saved from your enemies.”** (Num. 10:9)

When we find ourselves engaged in spiritual warfare against the adversary of oppression, we are instructed to sound the alarm with the trumpets and the Lord will save us from our enemies. Often, the shofar (ram's horn) is used for this.

In Israel, we experienced this personally when Liat was just a baby and was suddenly struck with severe vomiting. She couldn't even keep down water and yet was terribly thirsty. She threw up even tiny sips of water every half hour or so. She couldn't keep down the graval and the drug stores are not always fully equipped with alternatives for an infant, as was the case this day. I had prayed for the baby and so had her father.

We prayed together. We anointed her with oil and prayed some more. Nothing. Finally, it dawned on me, that I had just finished writing a section that morning on the shofar as a weapon in spiritual warfare for my book on the Fall Feasts. I looked up and saw our big shofar hanging on the wall! Radek grabbed it and began to blow with all his might as we shouted halleluyah and healing scriptures. A few minutes later, the baby began to drink carrot juice and hold it down. That evening she was actually leaping in the air with her little legs. What a joy! I encourage you to find a shofar and use it to call God to your aid when oppressed

by the enemy in any kind of battle.

"And it was when the ark travelled, Moshe said, arise Almighty and disperse your enemies, and those who hate you will flee from you."
(Num.10:35-36)

The ark going forward at the head of Israel's tribes as they journeyed in the desert symbolized God in front of His people, protecting and fighting for them. Only on this special occasion, when they started their journey, did the Ark go in front, so that they may be inspired and filled with courage on their new venture. We also need the courage and inspiration that we receive in knowing that God is with us on any new venture. We can be assured that He who guards Israel neither slumbers nor sleeps.



Sculpture of Ark of Covenant - Mamila mall Jerusalem

This same prayer is used in the synagogue when the ark is opened and the Torah scrolls removed for reading and upon closing the ark. There is a special reason for reciting this prayer when we bring out the Torah. Whenever anyone attempts to spread Torah, they will encounter opposition. Therefore, we ask God to disperse these enemies of His Torah and prevent them from causing Torah. We must anticipate that there will be those who try to stop us, and prevent us from teaching Torah to others. Instead, we may pray for the Almighty's assistance, and that all opposition will flee!

One thing that draws enemy fire rather than God's help is the sin of complaining. Complaining is called 'kvetching' in Yiddish. This week's Torah portion is often called the 'kvetching sedra' (the Book of Complaints) because in it, the Israelites protest, grumble, gripe and complain 'in the ears of God'.

Complaining

"And the people were as murmurers (complainers), speaking evil in the ears of the Lord; and when the Lord heard it, His anger was kindled; and the fire of the Lord burnt among them and devoured in the uttermost part of the camp." (Numbers 11:1)

We have a Yiddish expression for complaining and murmuring. It is called 'kvetching'; and we joke about it a lot, but really kvetching is no laughing matter. It is a serious sin which angers God and brings destruction into our lives.

In previous times, when the people complained, God was not angry. When they complained about having no water to drink and no food to eat, God met their very real needs and blessed them. Then why did God punish them for their complaints this time?

It was because they were murmuring and grumbling for no good reason. They had everything they needed, and instead of being grateful, they clamored for more. When we have justifiable complaints, we may present these before the Lord and God is on our side to help us.

King David said he poured out all his complaint before the Lord. Sometimes we suffer and experience real lack. This is a time for prayer and possible action. But discontentment is contagious. Beware of negative people, marginal believers (the mixed multitude) who stay on the sidelines and complain. They may incite you to murmur and grumble about your situation when really, you have no reason to complain.

When we compare what we have with many others, we may see how abundantly God meets our needs and be grateful rather than grumble. Since complaining is contagious, we owe it to others not to be a complainer, lest they 'catch' the same bad attitude. This is especially important in families. We must learn to see the good in situations and in others.

The person who goes through life complaining does not appreciate all the good in his or her life. By focusing on what is missing, what has been supplied is all but forgotten. By this, the complainer causes himself to be miserable. We have an obligation to be grateful to the Lord.

We all complain once in a while. But anyone with this negative attribute as a character trait must make a concerted effort to stop complaining and instead build up the habit of appreciating everything we have. This is important, both for our emotional state, and our relationship with the Lord.

Sometimes we find reason to complain against someone that we should be close to in order to create emotional distance. When we complain about what they haven't done for us, we fail to appreciate all they have done and we try to free ourselves from the obligation of gratitude towards them. This causes much misery for both the complainer and those complained against. We must try to verbalize our appreciation for all that others do for us, even little favors and kindnesses.

Looking back

The people remembered Egypt as good. They preferred the garlic of Egypt to freedom. (Numbers 1:6) How many people are in oppressive situations, or in slavery to sin, and God rescues them, only for them to go back to it?

It is our human tendency to slide back into what was known and familiar, even if oppressive, rather than endure the uncertainty and challenges of freedom. Selective memory remembers only the good. My daughter and I were just discussing this at our last home meeting. She said, *"Isn't it amazing how people look back and don't remember how it really was. They think it wasn't really that bad, when actually it was worse!"* How did she know? But the Holy Spirit know everything. He reads our mail frequently. ☺

Secretly, I had been having trouble coping with all the challenges of living in Israel and wondering if I had made a mistake in coming back to the Land on my own with my children? I began to think, *"Maybe it really wasn't so bad where I was....maybe I should think about going back...."* I really couldn't remember how soul-destroying my situation had been - the torment that God had delivered me from - until my daughter began to remind me. We all need a person in our lives at times to give us a good reality check when our memory becomes distorted and selective.

Inability to see into the hope of the future beyond our present trials and difficulties may cause us to want to 'go back'. Through my experience in escaping an abusive marriage, I came to know a woman who had also landed in a woman's shelter with a black eye inflicted by her boyfriend. Although she sought refuge and freedom from this abuse in the shelter, I later witnessed her on the street with the same person who oppressed and abused her.

We must be willing to pay the price for freedom. It means facing difficult situations that we did not have to cope with when we were enslaved. We must not throw away our confidence that we have in the Messiah, because of present difficulties on the way to the Promised Land.

The Israelites were not content with the manna God had provided them; they demanded flesh to eat. (Numbers 11:4) God gave it to them, but it brought death. We must be careful of what we demand from God. Just because we receive it, doesn't always mean it will be a life-giving blessing. Contentment is such a wonderful quality. When we lust after things, we sow to the flesh and this leads only to death; but sowing to the Spirit leads to life.

Moses Intercedes for sinners

Even though the Israelites caused him so much trouble and grief, Moses still prayed for the people to be spared. Even when people in our lives are behaving badly and reaping the consequences of their foolish choices and sinful actions, we can still maintain an attitude of mercy and plead with God to relent on their behalf. Mercy triumphs over judgment. (James 2:13)

It is not for us, as Believers, to stand by and watch people suffering and think, *"You had it coming. You deserve this!"* No, we all deserve only death and hell, but in Yeshua we have found mercy and grace. Therefore, we are called to

intercede for people in trouble. We can always go to Yeshua who is continually interceding for us to the Father and is a mediator between us and God.

“And Moses heard the people weeping, family by family, every man at the door of his tent; and the anger of the Lord was kindled greatly; and Moses was displeased.”. (Numbers 11:10)

I think we have a tendency to think that whenever we are weeping about something or other, that God drops everything and rushes to put a bandaid on whatever ‘owie’ we are crying about. Now I’m not so sure that God is always pleased at the sound of my weeping.

Does He sometimes hear me crying myself to sleep at night and think, *“O ye of little faith, my precious daughter of Zion. Take heart and believe that I am the Lord. With me all things are possible!”* Yes, we can always pour our hearts out to God, but it is FAITH that truly pleases Him.

Hope for The Weary and Heavy-Burdened

Moses heard the people all weeping in their tents and the burden was too heavy for him to bear. Moses said that he would rather die than continue to carry such a heavy burden alone. He said, **“I am not able to bear all this people myself alone, because it is too heavy for me.”** (Numbers 11:14)

Basically, Moses said, *“So just kill me, God, Shoot me and put my out of my misery; I can’t bear this any longer.”* (sloppy paraphrase). Have you ever felt like this – or am I the only one? Honestly, have you never said to the Lord in a moment of despair and utter frustration, *“Just strike me down, Lord, and let’s get this over with. I just can’t take it anymore!”*

There are times, too often than I care to admit, when I feel that bearing the entire burden of raising the family and providing for them as a single mother is just too much for me to bear. And don’t you just hate that when some well-meaning Christian comes with a trite sounding word, like, *“Well sister, you know God will never give us more than we can bear”* ?

At times like this, I think, well, why don’t you try to carry this load then? But God promises that if we just come to Yeshua, weary and heavy burdened just as we are, truly casting all our burdens upon Him, then He will give us rest. No burden is too heavy for the everlasting arms of the Lord. We can lay our every burden at the foot of the cross and ask for help.

Moses was not simply complaining (kvetching), but expressing legitimate despair. We can express our true feelings to God. God put the spirit of Moses on 70 elders to distribute the burden. Twice Moses was told to delegate. He tried to carry too much himself. Do we try to carry too much of the load? Could we delegate anything to others? Is there some way we could help to carry the load that others carry?

One morning, I woke up inspired. I took a whiteboard marker and began writing out as many small chores that I could think of with a corresponding wage – usually only a shekel each. Since Avi wakes up with the roosters and has nothing much to do, I let him go for it. And I was amazed at how many little things he was able to take care of for me – from watering the plants, to feeding the bunnies, to hosing down the dusty car. And he was happy to do it, too. (Child labor comes cheap. 😊)

I thought, why didn't I think of this before? Later in the morning, I babysat my grandsons while my daughter, Courtney, went to an appointment. Just when I was running out of steam (and patience), she came to pick up her boys – and also took my two home with her to play, giving me a break as well. I think this is how it should be – but it is up to us to delegate in creative ways, and to ask for the help we need.

Numbers Chapter 12 The Sin of slander:

Aaron and Miriam spoke against Moses for marrying a Cushite (Ethiopian)

Numbers 12:8 **'Were you not afraid to speak against my servant, Moses?'**

We should be afraid to speak against the men and women who are truly serving God. Perhaps some leaders may have exalted themselves, but most others have been placed in that position by divine appointment. Even if we don't agree with them, we can pray for them, and discuss issues with them, but when we speak against others behind their backs we are guilty of the sin of slander.

'Behold, Miriam was leprous.' (Numbers 12:10)

Leprosy was God's punishment for the sin of slander – speaking against another (Lashon Ha-ra in Hebrew) – literally translated, 'Bad tongue'. This is a serious sin of which I am guilty of at times myself. Even now as I write this, I am reminded of a time when I spoke against a person in spiritual leadership. I am checking my skin, and no, thankfully, I am not leprous, but I still repent and ask God to help me guard my tongue. James says that if we consider ourselves religious but don't control our tongue, then we're deceiving ourselves and our religion is useless. (James 1:26) Ouch!

“Do not speak evil of one another, brethren ...Who are you to judge another?” (James 4:11-12)

People sometimes don't want to respect God-given authority. God has given us an order in families also. The man is the head of the woman and she is to respect and submit to her husband as unto the Lord. God has placed parents as authorities over their children. Children are not to 'rule the roost' as in the case in some homes, but to obey their mother and father in order that they will live a long, happy life. At times, we attempt to operate in areas of authority that are not

our own, or to usurp or undermine someone else's authority. We think in our hearts, "Who are they to be a leader? Hasn't God also spoken to us, the people?" We must beware of this kind of rebellion and jealousy.

Moses did not defend himself against this slander. This was his meekness. He was called the most humble man on the face of the earth. He trusted God to vindicate him. 'Vengeance is mine', says the Lord. We can trust God to defend us even against the slander of others, instead of causing strife by attempting to verbally defend ourselves.

Haftorah

"Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, says the Lord." (Zech. 2:14)

Singing, dancing and rejoicing in the Lord is so important – God says He inhabits the praises of His people. Women play a special role here as worshippers, like Miriam who led the women in singing, dancing and rejoicing with the tambourines as they crossed the Red Sea.

It seems to me that we highly underestimate the power of singing, dancing, playing musical instruments and rejoicing in the Lord. Perhaps it is when we least 'feel like' singing and rejoicing that we most need to get up and give the sacrifices of praise, giving thanks to His name. This ushers in the presence and power of God. He will 'dwell in the midst of us' as we praise Him with singing and rejoicing.



Miriam the Prophetess with tambourine

Zech. 2:15 "Many nations will join themselves to the Lord and shall be My people, and I will dwell in the midst of them."

God prophesied through Zechariah, that many nations will become 'His people', not by replacing Israel, but by joining them. People of every race, tongue and tribe become full members of the commonwealth of Israel through the blood of Yeshua.

Zech. 2:16 God will choose Jerusalem again. God is not finished with Israel, as some say. Jerusalem is his eternal home.

Zech. 3:1 Satan accuses Joshua, the high priest. This is an Old Testament verse which can be used to confirm the reality of Satan to the Jewish people, who do not usually acknowledge him, but just an evil inclination within us.

The Lord rebukes Satan, **'Is not this man a brand plucked out of the fire?'**

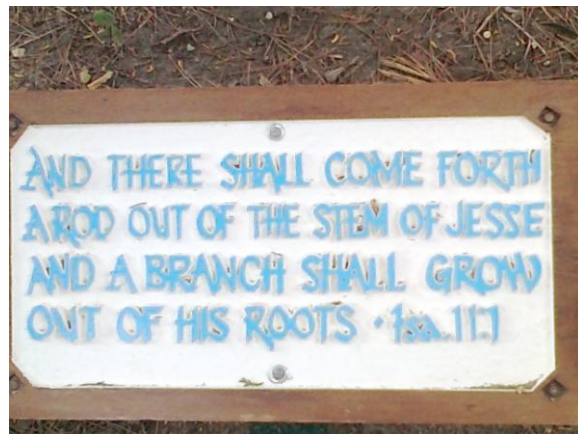
So too, does Satan accuse us, believers, and we listen and feel worthless and hopeless. (See article, Accuser of the Brethren, www.voiceforisrael.net/articles)

3:4 God took off his filthy garments and clothed him with robes of righteousness. This symbolizes the way God forgives us and removed the filth of sin and clothes us with the righteousness of the Messiah, who knew no sin. (2 Cor 5:21; Rev. 19:8)

Zech 3:8 **'Behold I will bring forth My servant the Shoot'.**

The Hebrew word used here is

Tzemach נֹצֵחַ which means a shoot or vegetation that grows out of something. This symbolized the Messiah, a shoot out of Jesse. In Isaiah 11:1, the Hebrew word used is Netzer, which means branch, shoot, or sprout. In Hebrew, the word Netzer, means 'Christian'. This is an acknowledgement that in Hebrew, to be a Christian, is to be a follower of this branch, who is the Messiah, Yeshua.



Zech. 3:9 **'And I will remove the iniquity of that land in one day.'**

One glorious day this will be fulfilled and all the idolatry and uncleanness of this land will be completely removed from our midst by the Messiah. "I will cause thine iniquity to pass from them"

4:6 **'Not by might nor power but by My spirit, says the Lord.'**

The mountains shall become a plain. He shall bring out the **capstone** to shouts of Grace, grace. The Hebrew is Chen, Chen... The capstone that the builders rejected has become the cornerstone.

Our deliverance from the mountains in our lives will not come by our own abilities, by our own strength or power, but by the Spirit of the Lord! Halleluyah!

Please receive this blessing I send you from Zion:

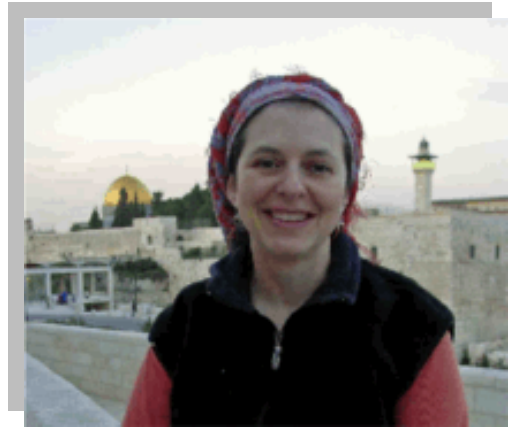
**Y'VARECH'CHA ADONAI V'YISHM'RECHA
YA'ER ADONAI PANA V A LECHA VICHUNECHA
YISA ADONAI PANA V ALECHA
V'YASEM L'CHA SHALOM**

**MAY THE LORD BLESS YOU AND KEEP YOU
MAY THE LORD MAKE HIS FACE SHINE UPON YOU AND BE GRACIOUS
TO YOU
MAY THE LORD LIFT UP HIS COUNTENANCE UPON YOU
AND GIVE YOU PEACE**

Shabbat Shalom,
Love in Yeshua,
Hannah
www.voiceforisrael.net

About the Author:

Hannah Nesher grew up in an Orthodox Jewish home and received her education in a religious Hebrew school in Canada. During a crisis pregnancy, she came to know Jesus (Yeshua) as her Messiah and Savior. She now lives in Israel with her children and grandchildren, teaching about the Jewish roots of the Christian faith.



Thank you for studying Torah (Bible) with us. Please feel free to share this message with others by e-mail or link us to your website.
www.voiceforisrael.net

If you have any comments or questions, please e-mail:
nesher.hannah@gmail.com

For further teaching materials, please visit our website:
www.voiceforisrael.net

If you appreciate these teachings (and God stirs your heart to give materially), your generous gifts, donations and offerings are deeply

appreciated. It is through your faithful financial and prayer support that we can continue to send the Word forth from Zion and Jerusalem to the nations. **“For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem.”** (Isaiah 2:3)

You may donate through paypal: hannahnesher@live.com
<http://www.voiceforisrael.net/donate>

or by sending a cheque to:

Voice for Israel
Hannah Nesher
Box # 63, Ramat Raziel, 90974, ISRAEL

Or: Suite #313- 11215 Jasper Ave.
Edmonton, AB T5K 0L5 Canada

P.S. For direct bank deposit, please contact us for acct. details.