

Hukkat(ordinance or decree)**Torah Portion 39 Numbers 19:1-22:1**

Background: This Torah portion jumps thirty eight (38) years from the Torah portion Korach. Numbers chapters 20 through 22 describe the journey of the new generation. Only a few of those who were over twenty years of age at the time of the evil report of the spies were still alive. Numbers 22:1 describes the Children of Israel camping in the plains of Moab on the bank of the Jordan River. They would have entered the promised land soon after that but Moab would not let them cross their land, so they had to backup and go around them. The Torah was silent about the thirty eight (38) years in the desert when all the adult population died. Miriam and Aaron die in Numbers chapter twenty (20). Deuteronomy 1:3 states that Aaron died in the fifth month of the fortieth year after the exodus. Moses was the last of that generation to die just before Israel crossed the Jordan. This is covered in a future Torah portion. Moses died in the eleventh month of the fortieth year after the exodus. The new generation would go into the land after they mourned for Moses. This reminds us of the death of the two witnesses in the book of Revelations. The tribulation was over, the chosen would destroy the wicked of the land and receive their reward (land) and be blessed by יהוה and the wicked would be judged and destroyed.

Related Scripture: Death of the chosen

Revelations 11:7-19 And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And **they that dwell on the earth shall rejoice over them**, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelled on the earth. 11 And after three days and an half the Spirit of life from Elohim entered into them, and they stood on their feet; and great fear fell on them which saw them. 12 And they heard a great voice from heaven saying to them, Come up here. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour there was a great earthquake, and a tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were frightened, and gave glory to Elohim of heaven. 14 The second woe is past; *and*, behold, the third woe comes quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Messiah; and He shall reign forever and ever. 16 And the four and twenty elders, which sat before Elohim on their seats, fell on their faces, and worshiped Elohim, 17 Saying, We give You thanks, O Adonai יהוה Elohim, which are, and was, and are to come; because You have taken to You Your great power, and have reigned. 18 And the nations were angry, and **Your wrath has come**, and the time of the dead, that they should be judged, and that **You should give reward to Your servants the prophets, and to the saints, and those that fear Your name**, small and great; and **should destroy those which destroy the earth**. 19 And the Temple of Elohim was opened in heaven, and there was seen in His Temple the Ark of His Covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Comment: There are seven pronouns of the name of יהוה after the use of the name. This may be an indication that this will happen in the beginning of the seventh thousand year period.

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Hukkat (חקת) = Decrees, Ordinance

Events in this Torah portion:

- **יהוה** told Moses to burn the body of a Red Heifer and use the ashes for purification
- **יהוה** told Moses how to purify those who had come in contact with death
- Miriam died in the Wilderness of Zin and was buried there
- There was no water and the people complained
- **יהוה** told Moses to take the staff and the people and speak to the rock.
- Moses was angry with the people and struck the rock
- **יהוה** said Moses did not believe in Him and he would not enter the land
- Moses asked for safe passage through Edom but was refused
- Israel turned away from Edom and went to Mount Hor
- Aaron is told to go to the top of Mount Hor and remove his Priestly garments and place them on his son Elazar and then he would die
- Israel wept for Aaron for thirty days
- The Canaanite king wared against Israel and took a captive
- Israel made a vow to consecrate these cities if **יהוה** would deliver them into their hands.
- **יהוה** heard them and gave the cities into their hand
- Israel journeyed around Edom and the people complained about **יהוה** and Moses
- **יהוה** sent fiery serpents against them and many people died
- Israel confessed they had sinned and asked for the serpents to be removed
- **יהוה** told Moses to make a brass serpent and place it on a pole. All who stared at it would live
- Israel traveled to Oboth, Zered and Arnon and camped by Moab near the well
- Israel sent emissaries to king Sihon to ask for safe passage through his land
- King Sion came against Israel and was defeated, and Israel took all his land
- Og king of Bashan then came against Israel and was completely destroyed also
- Israel journeyed and encamped in the plains of Moab opposite Jericho

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The Procedure of the Red Heifer

Numbers 19:1-10 And יהוה spoke to Moses and to Aaron, saying, 2 This is the **decree** of the law which יהוה has commanded, saying, Speak to the children of Israel, that they bring a **red heifer** without spot, that has no blemish, *and* on which never came yoke: 3 and you shall give her to Eleazar the priest, and he shall bring her outside the camp, and one shall slay her before his face: 4 and Eleazar the priest shall take of her blood with his finger, and **sprinkle** of her blood toward the front of the tent of Meeting seven times: 5 and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: 6 and the priest shall take cedar wood, and hyssop, and **scarlet**, and cast it into the midst of the burning of the heifer. 7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be **unclean** until the evening. 8 And he that burned her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. 9 And a man that is **clean** shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a Sin Offering. 10 And he that gathered the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Israel, and to the stranger that sojourns among them, for a statute forever.

Decree = Feminine of H2706, and meaning substantially the same: - appointed, custom, manner, ordinance, site, statute (s#02708 חקה) (khook-kaw')

Heifer = female cow (s#06510 פרה) (paw-raw')

Sprinkle = to sprinkle (s#05137 נזה) (naw-zaw')

Scarlet = blood red dye made from a worm (s#08144 שני) (shaw-nee')

This is the same color cloth placed on the horns of the goat sent to Azazel on Yom Kippur.

Unclean = foul, defiled, polluted, unclean (s#02931 טמא) (taw-may)

Clean = pure in ceremonial or moral sense, clean, pureness (s#02889 טהור) (taw-hore) from root s#02891 to be bright, pure, innocent (s#02891 טהר) (taw-hare)

Comment: This seems like a very strange thing that יהוה has asked Moses to do. He is to have a man take a red heifer (cow) outside the camp and kill it and burn it up completely. Normally only the meat and fat are burned on the Altar, the entrails and the dung is taken out of the camp and disposed of in a clean place. The complete burning of this cow will make this person ritually unclean. Heifers are clean animals that can be killed and eaten and they are even used for sacrifices on the Altar. It also must never have been under a yoke. This can not be a sacrifice because Israel was told they would sacrifice only on the Altar in the Tabernacle and at a later time in the Temple. The people of Israel were killing and eating cows every day and were not made unclean by them? The High Priest was to look on as the heifer was killed and then he was to sprinkle some of its blood seven times before the Tabernacle and this made him unclean. יהוה was commanding the High Priest to do something that made him unclean and he and the man who killed and burned the heifer had to take a ritual bath (taval or baptism) to be made ritually clean. The High Priest would also throw **cedar wood, hyssop, and scarlet thread** into the fire as the heifer burned. This seems to be a very strange thing that was required by יהוה. The ashes were gathered by a clean person and carried to a clean place where they would be

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mixed with water to purify anyone who had become unclean by touching a dead body or made unclean in any other way. The person who carried the ashes to the clean place would also be made unclean by carrying the very substance that was to be used to make people clean. This seems like it is something that is impossible to understand. It does not seem logical that something that makes everyone unclean who obeys the command of **יהוה** to kill a cow, sprinkle blood, gather the ashes and place them in a clean place are made unclean and then people who are unclean are made clean by being sprinkled with a mixture of these ashes and water. To say the least this is a great mystery that many believe can not be understood by human logic.

Stone Edition Chumash (page 838) **Ramban** a famous Rabbi from the middle ages said that this particular commandment invites the taunts of heretics because it is performed outside the Temple, as if to propitiate the "demons of the field.

All the great Jewish Sages say that this commandment is not explainable by human logic but it must be done because Elohim commanded it. They do not believe it is possible to ever be able to understand it. We have the privilege to have great Messianic teachers (Tony Robinson) who understands Thematic analysis and knows that Yeshua is the Messiah. In the past "Christians" did not believe the "Old Testament" was important to understand. The Jewish Sages knew part of the answer in that they understood the Torah and how to see types and shadows of future events. They could not accept that Yeshua was the Messiah because they had seen that Christians believed that "Jesus" had done away with the Torah. The Christians understood that Jesus/Yeshua was the Messiah but didn't have the foundational understanding to see the "pictures" of Him in the Torah. They really did not understand that He came to restore the Torah not to eliminate it. Today with the Messianic Study there is finally people who know that all of **יהוה's** Word is important and eternal, and that the Torah is the foundation of our faith. We can clearly see that the Torah proves that Yeshua is the promised one who came from **יהוה**.

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All who touch a dead body must be cleansed

Numbers 19:11-22 He that touched the dead body of any man shall be unclean seven days: 12 the same shall purify himself on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean. 13 Whoever touches the dead body of any man that is dead, and does not purify himself, **defiles** the Tabernacle of יהוה; and that soul shall be **cut off** from Israel: because the water of separation was not sprinkled on him, he shall be unclean; his uncleanness is yet on him. 14 This is the law when a man dies in a tent: everyone that comes into the tent, and everyone that is in the tent, shall be unclean seven days. 15 And every open vessel, which has no covering bound on it, is unclean. 16 And whoever in the open field touches one that is slain with a sword, or a **dead** body, or a bone of a man, or a grave, shall be unclean seven days. 17 And for the unclean they shall take of the ashes of the burning of the Sin Offering, and running water shall be put into a vessel: 18 and a clean person shall take **hyssop**, and dip it in the water, and sprinkle it on the tent, and on all the vessels, and on the persons that were there, and on him that touched the bone, or the slain, or the dead, or the grave: 19 and the clean person shall sprinkle on the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at evening. 20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he has defiled the sanctuary of יהוה: the water of separation has not been sprinkled on him; he is unclean. 21 And it shall be a perpetual decree to them: and he that sprinkles the water of separation shall wash his clothes; and he that touched the water of separation shall be unclean until evening. 22 And whatever the unclean person touches shall be unclean; and the soul that touches it shall be unclean until evening.

Dead = dead body, death (s#04191 מות) (mooth)

Purification process of the ashes of the Red heifer compared to Purification from Tazria and the two birds

The purification of the Red Heifer is related to the purification of someone who has tazria (see Lev 12:1-13:59). Neither person is permitted to come into the Tabernacle/Temple. The many common terms show us thematically that they are related to each other. The following is a list of the items used and conditions that are common to both purification processes:

1. White is associated with death.

Related Scripture:

Numbers 12:9-12 And the anger of יהוה was kindled against them; and He departed. 10: And the cloud departed from off the Tabernacle; and, behold, **Miriam became leprous (tazria), white as snow**: and Aaron looked on Miriam, and, behold, she was leprous. 11: And Aaron said to Moses, Alas, my lord, I ask you, lay not the sin on us, where we have done foolishly, and where we have sinned. 12: **Let her not be as one dead**, of whom the flesh is half consumed when he comes out of his mother's womb.

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2. Red is associated with blood and life:

Related Scriptures:

Leviticus 17:11: For the **life of the flesh is in the blood**: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Matthew 27:24-26 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, **I am innocent of the blood of this just person**: see you to it. 25: Then all the people answered, and said, His blood is on us, and on our children. 26: Then he released Barabbas to them: and when he had scourged Yeshua, he delivered Him to be crucified.

The Red dye comes from the blood of a worm

Stone Edition Chumash (page 839) The thread that is thrown into the fire is dyed red with the **blood of a worm**

Messiah is described as a worm

Psalms 22:6-16 But **I am a worm**, and no man; a reproach of men, and despised of the people. 7 All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, *saying*, 8 He trusted on **יהוה** that He would deliver Him: let Him deliver Him, seeing He delighted in Him. 9 But You *are* He that took Me out of the womb: You made Me hope *when I was* on My mother's breasts. 10 I was cast on Thee from the womb: You *are* My Elohim from My mother's belly. 11 Be not far from Me; for trouble *is* near; for *there is* none to help. 12 Many bulls have compassed Me: strong *bulls* of Bashan have beset Me round. 13 They gaped on Me *with* their mouths, *as* a ravening and a roaring lion. 14 I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. 15 My strength is dried up like a potsherd; and My tongue cleaves to My jaws; and You have brought Me to the dust of death. 16 For dogs have compassed Me: the assembly of the wicked have inclosed Me: **they pierced My hands and My feet.**

3. Blood is associated with life

Related Scriptures:

John 6:53-54 Then Yeshua said to them, Verily, verily, I say to you, **Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.** 54 Who ever eats My flesh, and drinks My blood, **has eternal life; and I will raise him up at the last day.**

Leviticus 17:11 For the **life of the flesh is in the blood**: and I have given it to you on the Altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.

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4. Blood poured out is associated with death

Related Scripture:

John 19:33-34 But when they came to Yeshua, and saw that He was dead already, they broke not His legs: 34: But one of the soldiers with a spear pierced His side, and there came out **blood and water**.

5. Red & Hyssop associated with blood and life

Related Scripture:

Hebrews 9:11-19 But Messiah became a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; 12: Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. 13: For if the blood of bulls and of goats, and the **ashes of an heifer** sprinkling the unclean, sanctifieth to the purifying of the flesh: 14: **How much more shall the blood of Messiah**, who through the eternal Spirit offered Himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim? 15: And for this cause He is the mediator of the Renewed *covenant* (dutero), that by means of **death, for the redemption** of the transgressions that were under the first *covenant* (proto) they which are called might receive the promise of eternal inheritance. 16: For where a testament is, there must also of necessity be the death of the testator. 17: For a testament is of force after men are dead: otherwise it is of no strength at all while the testator lives. 18: Where upon neither the first (proto) was dedicated without blood. 19: For when Moses had spoken every precept to all the people according to the Torah, he took the blood of calves and of goats, with water, and **scarlet wool**, and hyssop, and sprinkled both the book, and all the people,

6. Hyssop is associated with the blood of Passover/Crucifixion:

Related Scriptures: **Hyssop is associated with blood on the door at Passover**

Exodus 12:22 And you shall take a bunch of **hyssop**, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

Hyssop is associated with blood of a bird

Leviticus 14:4 Then shall the Priest command to take for him that is to be cleansed (*of leprosy*) two birds alive and clean, and cedar wood, and scarlet, and **hyssop**:

Hyssop is associated with blood at the execution

John 19:28-29 After this, Yeshua knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. 29: Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it up **hyssop**, and put it to His mouth.

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7. Scarlet thread is associated with saving of life:

Related Scripture:

Joshua 2:17-18 And the men said to her, We will be blameless of this your oath which you have made us swear. 18: Behold, when we come into the land, you shall bind this line of **scarlet thread** in the window which you let us down by: and you shall bring your father, and your mother, and your brethren, and all your father's household, home to you. 19: And it shall be, that whoever shall go out of the doors of your house into the street, his blood shall be on his head, and we will be guiltless: and whoever shall be with you in the house, his blood shall be on our head, if any hand is on him.

Comment: The scarlet rope allowed the spies to escape death by climbing down the wall and escaping. The presence of the scarlet rope hanging in the window along with a covenant saves the lives of the household.

8. Crimson thread is associated with life breaking forth

Related Scripture:

Genesis 38:27-30 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28: And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound on his hand a scarlet thread, saying, This came out first, 29: And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, **How have you broken forth?** this breach be on you: therefore his name was called Pharez. 30: And afterward came out his brother, that had the **scarlet thread** on his hand: and his name was called Zarah.

Comment: This birth (life from blood and water) symbolizes Messiah **breaking the bond of death** (Pharez) into life. He would be the **seed of woman** (Zarah) foretold in Genesis chapter 3

9. Touching a dead body Makes a Person Unclean

Related Scripture:

Numbers 19:13 Whoever touches the dead body of any man that is dead, and does not purify himself, defiles the Tabernacle of יהוה; and that soul shall be cut off from Israel: because the water of separation was not sprinkled on him, **he shall be unclean**; his **uncleanness** is yet on him.

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10. Living Water associated with eternal life

Related Scriptures:

Jeremiah 2:13 For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Zechariah 14:8-8 But it shall be one day which shall be known to יהוה, not day, nor night: but it shall come to pass, that at evening time it shall be light. 8: And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Jeremiah 17:13 O יהוה, the hope of Israel, all that forsake You shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken יהוה, the fountain of living waters.

John 7:37-39 In the last day, that great day of the feast (Hosanah Rabah), Yeshua stood and cried, saying, If any man thirst, **let him come to Me, and drink.** 38: He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living water. 39: (But this He spoke of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Yeshua was not yet glorified.)

Revelations 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and Elohim shall wipe away all tears from their eyes.

11. Cedar wood, Hyssop and Scarlet thread associated with cleansing

Related Scripture:

Leviticus 14:4-9 Then shall the Priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop: 5 And the Priest shall command that one of the birds be killed in an earthen vessel over running water (*Living Water*): 6 As for the living bird, he shall take it, and the **cedar wood**, and the **scarlet**, and the **hyssop**, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water: 7 And he shall sprinkle on him that is to be cleansed from the leprosy (*Tazara*) seven times, and **shall pronounce him clean**, and shall let the living bird loose into the open field.

12. The contamination extended even to their clothes

Related Scriptures:

Leviticus 14:9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and **he shall wash his clothes**, also he shall wash his flesh in water, and he shall be clean.

Numbers 19:19 And the clean person shall sprinkle on the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and **wash his clothes**, and bathe himself in water, and shall be clean at evening.

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13. Both procedures are performed away from Tabernacle/Temple

Related Scripture: The procedure to Cleanse a person with Leprosy

Leviticus 14:3 And the Priest shall go forth out of the camp; and the Priest shall look, and, behold, if the plague of leprosy is healed in the leper;

The procedure to Cleanse a person who had touched a dead person

Numbers 19:3 And you shall give her (red heifer) to Eleazar the Priest, that he may **bring her forth without the camp**, and one shall slay her before his face:

Things related to the Red Heifer only

14. Messiah went through the fire to save us

Related Scriptures:

Ephesians 4:8-11 Therefore He said, When He ascended up on high, He led captivity captive, and gave gifts to men. 9: (Now that He ascended, what is it but that **He also descended first into the lower parts of the earth?** 10: He that descended is the same also that ascended up far above all heavens, that He might fill all things.) 11: And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Daniel 3:24-25 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spoke and said to his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said to the king, True, O king. 25 He answered and said, Behold, I see four **men loose, walking in the midst of the fire**, and they are not hurt; and the form of the fourth is like a son of the gods.

Comment: We see that the passage in Daniel where Messiah was in the fire protecting and causing His chosen ones to be released from the fire, foreshadowed what He would do after His death on the cross.

Acts 2:22-32 You men of Israel, hear these words; Yeshua of Nazareth, a man approved of Elohim among you by miracles and wonders and signs, which Elohim did by Him in the midst of you, as you yourselves also know: 23: Him, being delivered by the determinate counsel and foreknowledge of Elohim, you have taken, and by wicked hands have crucified and slain: 24: Whom Elohim has raised up, having loosed the pains of death: because it was not possible that He should be held of it. 25: For David spoke concerning Him, I foresaw Adonai always before my face, for He is on my right hand, that I should not be moved: 26: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27: Because **You will not leave My soul in hell**, neither will You suffer Your Holy One to see corruption. 28: You have made known to me the ways of life; You shall make me full of joy with Your countenance. 29: Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us to this day. 30: Therefore being a prophet, and knowing that Elohim had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his throne; 31: He seeing this before spoke of the resurrection of Messiah, that **His soul was not left in hell**, neither His flesh did see corruption. 32: This Yeshua has Elohim raised up, there of we all are witnesses.

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15. Messiah has the sins of the world removed from Him

Related Scripture:

Zechariah 3:1-8 And he showed me **Yeshua** the High Priest standing before the angel of **יהוה**, and hasatan standing at his right hand to resist him. 2: And **יהוה** said to hasatan, **יהוה** rebuke you, O hasatan; even **יהוה** that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire? 3: Now **Yeshua was clothed with filthy garments**, and stood before the angel. 4: And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him. And to him he said, Behold, I have caused your iniquity to pass from you, and **I will clothe You with change of raiment**. 5: And I said, Let them set a fair miter on His head. So they set a fair miter on His head, and clothed Him with garments. And the angel of **יהוה** stood by. 6: And the angel of **יהוה** protested to **Yeshua**, saying, 7: This says **יהוה** of hosts; If You will walk in My ways, and if You will keep My charge, then You shall also judge My house, and shall also keep My courts, and I will give You places to walk among these that stand by. 8: Hear now, O **Yeshua** the High Priest, You, and Your fellows that sit before You: for they are men wondered at: for, behold, I will bring forth My servant the **BRANCH**.

Related Scripture: Moses wrote about Messiah

John 5:45-46 Do not think that I will accuse you to the Father: there is *one* that accuses you, *even* Moses, in whom you trust. 46 For had you believed **Moses**, you would have believed Me: for he **wrote of Me**. 47 But if you do not believe his writings, how shall you believe My words?

Comment: Since we believe that the Torah is written about the life of Messiah, then it would be logical to look at events in His life that could be a Thematic connection to the process of the burning of the Red Heifer. We know that through His death He brought forgiveness and purged the sin in our lives and made us clean before the Father. Let's list the events of the burning of the Red Heifer and try to connect them to events in Yeshua's life.

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Red Heifer Foreshadowing the Redemptive work of Yeshua

<p>The Red Heifer had to be perfectly pure red with no other color hair on his body. Red is associated with life. Pure red would represent the source of life.</p> <p>Leviticus 17:11: For the <u>life of the flesh is in the blood</u>; and I have given it to you on the Altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.</p>	<p>Yeshua was the perfect lamb of אֵילָנִים without spot or blemish</p> <p>1 Peter 1:18-19 Forasmuch as you know that you were not redeemed with corruptible things, <i>as</i> silver and gold, from your vain conversation (works of tradition not commanded in Torah) <i>received</i> by tradition from your fathers; 19 But with the precious blood of Messiah, as of a lamb without blemish and without spot:</p> <p>John 1:29 The next day John seeing Yeshua coming to him, and said, Behold the Lamb of Elohim, which takes away the sin of the world.</p>
<p>The Red Heifer had never been under a yoke Numbers 19:2</p>	<p>Yeshua had never been under the yoke or bondage of sin. Hebrews 4:15 For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.</p>
<p>The Red Heifer was led outside the camp to be killed at the direction of the High Priest.</p> <p>Numbers 19:3 And you shall give her to Eleazar the Priest, that he may bring her forth outside the camp, and <i>one</i> shall slay her before his face:</p> <p>The High Priest was to look on as the Heifer was killed by another person</p>	<p>Yeshua was taken outside of Jerusalem where He was crucified because of the accusations of the High Priests (more than one)</p> <p>Hebrews 13:12 Therefore Yeshua also, that He might sanctify the people with His own blood, suffered outside the gate.</p> <p>Mark 15:31 Likewise also the chief Priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.</p> <p>The Priests looked on as Yeshua was killed by the Romans</p>

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<p>The High Priest is to take some of its blood and sprinkle it seven times toward the Tent of Meeting Numbers 19:4 And Eleazar the Priest shall take of her blood with his finger, and sprinkle of her blood directly before the Tabernacle of the congregation seven times:</p> <p>The procedure also performed in an open field to cleanse a person of tzaras also involves sprinkling blood and living water on the person being cleansed</p>	<p>Hebrews 9:13-14 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Yeshua, who through the eternal Spirit offered Himself without spot to יהוה, purge your conscience from dead works (violations of Torah) to serve the living Elohim?</p> <p>Hebrews 9:22-24 And almost all things are by the law purged with blood; and without shedding of blood is no remission. <i>23 It was</i> therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Messiah is not entered into the Holy Places made with hands, <i>which are</i> the figures of the true; but into heaven itself, now to appear in the presence of יהוה for us:</p>
	<p>Yeshua spoke to Mary in the garden after He had risen from the grave but before He had ascended to place His blood on the Altar in Heaven.</p> <p>John 20:17 Yeshua said to her, Touch Me not; for I have not yet ascended to My Father: but go to My brethren, and say to them, I ascend to My Father, and your Father; and <i>to</i> My Elohim, and your Elohim.</p> <p>He still had the sins of the world on Him because He had not yet completed the sacrifice by sprinkling His blood seven times.</p>

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<p>High Priest sprinkled the blood seven times toward the Tent of Meeting</p>	<p>Yeshua sprinkled the blood seven times before the Tabernacle in Heaven. The seven times means that forgiveness of sins is available to those who follow Him for the seven thousand years of human history. This includes the thousand year reign of Messiah. All sin will be judged at the end of that time and sin will be no more in the world to come.</p>
<p>The entire Heifer was burned including its hide, its flesh, its blood and its dung.</p>	<p>Yeshua died and descended to hell</p> <p>The whole body of the Red Heifer was burned just as the whole Passover lamb was roasted over the fire</p> <p>Ephesians 4:8-9 Therefore He said, When He ascended up on high, He led captivity captive, and gave gifts to men. 9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?)</p>
<p>Cedar wood, crimson thread and Hyssop was to be cast into the fire. These three things are also used in the cleansing of a person who had been healed of Tzaras Leviticus 14:4</p>	<p>Cedar wood - Yeshua died on a wooden tree. Cedar is insect (<i>demon</i>) resistant</p> <p>Crimson thread - represents saving of life. Rahab and her family were saved by the crimson thread hung out her window</p> <p>Hyssop - hyssop was used to put the vinegar to Yeshua's lips when He was on the cross. Hyssop was used to put the blood on the door posts and lintel at Passover. Hyssop is used today as an herb to aid breathing problems and rid the body of parasites (<i>demons</i>). David said in the last Psalm he wrote Psalms 51:7 Purge me with hyssop, and <u>I shall be clean</u>: wash me, and I shall be whiter than snow.</p>

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<p>The <u>clean person who gathered</u> the ashes was made unclean by the process.</p> <p>Numbers 19:9-10 And a man <i>that is clean</i> (טהור) shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 10 And he that gathered the ashes of the heifer shall wash his clothes, and be unclean (טמא) until the evening: and it shall be to the children of Israel, and to the stranger that sojourns among them, for a statute forever.</p>	<p>A clean person, who was innocent of the blood of Messiah, gathered His dead body and placed it in a clean place, an unused tomb. He became unclean, having touched a dead body.</p> <p>Matthew 27:57-60 When the evening was come, there came a rich man of Arimathaea, named Joseph, who also himself was Yeshua's disciple: 58 He went to Pilate, and begged the body of Yeshua. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.</p>
<p>Numbers 19:11-12 He that touches the dead body of any man shall be unclean seven days. 12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.</p>	<p>Joseph of Arimathaea was made unclean for seven days. He would have washed himself and his clothes after touching Messiah's body and be sprinkled with the ashes of the Red Heifer on the third and the seventh day. The third day was the same day Yeshua arose from the dead. The seventh day is a shadow of the end of the seven thousand years and the purging of all sins</p>
<p>The ashes of the Red Heifer are added to water and used to purify all who are unclean and desire to be made clean. Water is essential for life. The water being added to the ashes is a picture of life from the dead. Touching the ashes made a person unclean but being sprinkled by the living water and ashes mixture made a person clean.</p>	<p>When Yeshua returned from the dead He brought eternal life to all who would follow Him.</p> <p>John 7:37-39 In the last day, that great <i>day</i> of the feast (Hosannah Rebah= the Great Salvation), Yeshua stood and cried, saying, If any man thirst, let him come to Me, and drink. 38 He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living water. 39 (But this spoke He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet <i>given</i>; because that Yeshua was not yet glorified.)</p>

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<p>The Red Heifer is a female to show that this is portraying the bringing forth of life.</p>	<p>Yeshua's death brought forth those who were dead.</p> <p>Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.</p>
<p>The death of the Red Heifer enabled those who were contaminated and unable to approach יהוה (or go to the Temple) to be purified and be accepted by Him. Death of the Red Heifer brings forth renewed life</p>	<p>The death of Yeshua enable us to be grafted back into the the nation of Israel and to have life under the Renewed Covenant.</p> <p>Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.</p> <p>יהוה divorced Israel but not Judah. By the law of Torah He could never be remarried to Israel again, but this law only prevents a remarriage in this life before death. Yeshua died and now we are joined back to Him and we will obey His Torah.</p> <p>Deuteronomy 24:4 Her former husband, which sent her away, may not take her again to be his wife, after she is defiled; for that <i>is</i> abomination before יהוה: and you shall not cause the land to sin, which יהוה your Elohim gives you <i>for</i> an inheritance.</p>

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<p>The death of the Red Heifer enabled those who were contaminated and unable to approach יהוה (or go to the Temple) to be purified and be accepted by Him. Death of the Red Heifer brings forth life</p> <p>Continued from above</p>	<p>Romans 7:1-4 Know you not, brethren, for I speak to them that know the law (Torah), how that the law has dominion over a man as long as he lives? 2 For the woman which has a husband is bound by the law of the Torah to her husband so long as he lives; but if the husband dies, she is loosed from the law of her husband. 3 So then if, while <i>her</i> husband lives, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that law (of remarriage) ; so that she is no adulteress, though she is married to another man.4 Therefore, my brethren, <u>you also are become dead to the law (law of remarriage) by the body of Messiah; that you should be married to another, even to him (Yeshua) who is raised from the dead,</u> that we should bring forth fruit to Elohim.</p>
<p>The procedure of the Red Heifer involved three persons. The number three is related to redemption. Moses was kept by his parents 3 months, Abram walked 3 days to offer up Isaac etc.</p>	<p>The death of Yeshua was the greatest act of redemption ever for all time. He died and was raised on the third day Matthew 12:40 For as Jonah was three days and three nights in the belly of the great fish; so shall the Son of man be three days and three nights in the heart of the earth.</p>
<p>Those who become defiled and who do not become cleansed with the water of the ashes of the Red Heifer will be cut off from the congregation</p> <p>Numbers 19:20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he has defiled the sanctuary of יהוה: the water of separation has not been sprinkled on him; he <i>is</i> unclean.</p>	<p>Those who do not accept the gift of life from Yeshua will be cut off from the congregation of the world to come.</p> <p>John 14:6 Yeshua said to him, I am the way, the truth, and the life: no man comes to the Father, but by Me.</p>

Moses had indeed written about Messiah and described the day Yeshua died on the tree for our sins. We can be purged of our sins and be made clean because of His death and resurrection. We must be obedient to the Torah and be cleansed with the water of the ashes of the Red Heifer

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before we can go to the Temple when it is rebuilt. The mystery that seemed impossible to understand is made clear because **יהוה** has written His word in perfect **Thematic order**. We can see that the Ashes of the Red Heifer is a **Picture of Messiah on the day of His execution**. His redemptive work was foreshadowed by the Ashes of the Red Heifer fifteen hundred years before His death. For more information on Thematic Analysis see Tony Robinson's website www.RestorationofTorah.org

Miriam dies and the assembly complain because they have no water

Numbers 20:1-5 They arrived the Children of Israel, the entire **assembly** (**העדה**), came at the wilderness of **Zin** in the first month: and the people settled in Kadesh; She died there Miriam did - and she was buried there. 2 There was no water for the **assembly**, (**לעדה**) and they gathered against Moses and against Aaron. 3 The people quarreled with Moses and they said saying, If only we had perished when did our brethren before **יהוה**! 4 Why have you brought the **congregation** (**את־קהל**) of **יהוה** to this wilderness to die there we and our animals? 5 And why did you bring us up from Egypt to bring us to this evil place? not a place of seed or fig or grape or pomegranate; and water there is none to drink!

Reference: Schottenstein Interlinear Chumash page 958

Zin = to prick, a crag (s#06790 **צן**) (tseen)

Moses is told to take the staff and speak to the Rock

Numbers 20:6-8 Moses and Aaron went because of the **congregation** (**הקהל**) to the entrance of the Tent of Meeting and fell on their faces. And appear did the glory of Hashem to them. 7 Hashem spoke to Moses saying, 8 Take the staff and gather together the **assembly**, (**את־העדה**) you and Aaron your brother, and you shall speak to the rock before their eyes so that it shall give its waters. You shall bring forth for them water from the rock and give drink to the **assembly** (**ת־העדה**) and to their animals.

Reference Schottenstein Interlinear Chumash page 959

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Moses struck the Rock

Numbers 20:9-11 Moses took the staff from before Hashem, as He had commanded him. 10 They gathered Moses and Aaron (did) the **congregation** (**את־הקהל**) to the **front** of the **rock** and he said to them, listen now, O **rebels**, is it so that from this rock **we** shall bring forth for you water? 11 Then Moses raised his hand and he struck the rock with **his** staff twice; and there came forth water that was abundant, and they drank the **assembly** (**העדה**) and their animals.

Reference Schottenstein Interlinear Chumash page 960

Rock = to be **lofty**, craggy rock (s#05553 **סלע**) (seh'-lah)

Rebels = to rebel, provoke, disobey (s#04784 **מרה**) (maw-raw')

Definitions for Hebrew word עדה

Assembly = (Chald.) corresponding to (s#5710) to alter, depart, **pass (away)**, remove, take (away) (s#5709 **עדה**) (ad-aw')

Assembly = a primary root; to advance, i.e. pass on or continue; causat. **to remove**: spec. to bedeck (i.e. bring an ornament upon): adorn, deck (self), pass by, take away (s#5710 **עדה**) (aw-daw')

Ornament = ornament; Adah, the name of two women (s#5711 **עדה**) (aw-daw')

Assemblage = fem. of 5707 in the orig. sense of fixture; a stated assemblage (spec. a concourse, or gen. a family or crowd): assembly, company, congregation, multitude, people, swarm. Compare to (s#5713) (s#5712 **עדה**) (ay-daw')

Testimony = fem. of 5707 in the techn. sense; testimony:-testimony , witness. compare to s#5712 (s#5713 **דה**) (ay-daw')

Definitions for Hebrew word קהל

Congregation = a primary root; to convoke: assemble (selves) (together), gather (selves) (together) (s#06950 **קהל**) (kaw-hal')

Congregation = from s#6950; assemblage (usually concr.):assembly,company, congregation, multitude (s#06951 **קהל**) (kaw-hawl')

Comment: We see that **יהוה** never uses the Hebrew word **Congregation** (**קהל**) in this passage. He only uses the Hebrew word for **Assembly** (**עדה**). Moses however is told to gather the **Assembly**, but we are told that he gathered the **Congregation** (**קהל**). We also see from the definitions that the word for assembly has some association with an ornament or being adorned with an object of beauty as well as being feminine since two women in the Bible were named this. However both women were in the lineage of Cain. The word assembly can also mean "**to take away**" and "**a witnesses.**" It appears that **יהוה** was not angry with Israel even though they blamed Moses for their not entering the promised land, however this could also mean that

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judgment was already passed on them and their end was already determined. This is also a test for Moses and Aaron.

Related Scriptures: Both women named Adah were of Cain's lineage

Genesis 4:19-20 And Lamech took unto him two wives: the name of the one *was Adah* (עדה), and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

Genesis 36:2-4 Esau took his wives of the daughters of Canaan; **Adah** (עדה) the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; 3 And Bashemath Ishmael's daughter, sister of Nebajoth. 4 And **Adah** (עדה) bare to Esau Eliphaz; and Bashemath bare Reuel;

Genesis 36:12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz **Amalek**: these *were* the sons of **Adah** (עדה) Esau's wife.

Question: Why does יהוה use the word for assembly (עדה) and never the word for congregation (קהל) until He passed judgment on Moses for striking the rock? **Why is He not upset about the accusations that the people spoke against Moses** and why did He not confront them? Had יהוה already passed judgment on the people and this additional sin did not change anything?

Comment: The answer to these questions is related to the way Miriam's death is written in the Numbers 20:1. The translation of the Hebrew says "... She died there Miriam did..." This is a strange way to say this. Since the Torah is known for using few words, and it would be normal to just say "Miriam died there." The words "She died there" I believe refers to Miriam and the Red Heifer. This is telling us that just as the death of the Red Heifer can atone for sin, so can the death of a righteous person. See the note below:

Schottenstein Interlinear Chumash (page 956) **Rashi Comment on Miriam's death:**

Miriam's death and the lack of water. The death of Miriam is juxtaposed with the chapter of the Red Cow (Heifer) - though they were widely separated chronologically -- to teach that just as the **offerings bring atonement to the nation, so does the death of a righteous people.**

Comment: This makes it clear that the death of Miriam and the Red Heifer, who were both females, meaning they were submissive to the will of others were a foreshadowing of the death and atonement of Messiah. Although He was male, He was submissive to the will of the Father in that He gave up His life to save others, just as Rabbi Rashi pointed out. This is why יהוה was not angry with what the people had said and done. Atonement had already been made for them. This is an extremely great Messianic prophecy of how our sins would be atoned for by the death of the most righteous person who would ever live. The atonement brought by the death of Miriam was only for a season, but the death of a completely righteous person, Yeshua will atone for the sins of those who accept His gift for eternity.

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Comment: We see that Miriam died in a place where there was no water. This seems to be our first hint that judgment is to take place here. Water is necessary to sustain life and the people should **ask יהוה** to supply their needs, however that is not what they did. They accused Moses and Aaron of bringing them here to kill them and implying that **יהוה** had brought them there to destroy them all. We also see that there was not a time of mourning over her death. Since they shed no **tears** over her death, their **water** was taken away?

Stone Edition Chumash (page 843) **The Rock.** The definite article "**the**" indicates that this rock was a known rock. This was also the rock that Moses had drawn water from nearly forty years earlier (Exodus 17:6). That same rock had accompanied the people throughout their wanderings, as long as Miriam was alive. After her death, it ceased to yield water and was hidden (Ramban).

Comment: We can see how the use of the direct article would indicate that this rock was known and how possibly this rock could look the same as the one from years before, however we might doubt Ramban's comment that **it had followed them** throughout their travels if we did not also have proof from 1 Corinthians chapter ten in the New Testament. A photograph of the actual rock can be seen in the book "**The Exodus Case**" This stone is around five stories high and is split down the middle and shows signs of wear from water coming from it.

Related Scripture: The Rock that followed them

1Corinthians 10:1-4 Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized to Moses in the cloud and in the sea; 3 And did all eat the same spiritual food; 4 And did all drink the same spiritual drink: **for they drank of that spiritual Rock that followed them: and that Rock was Messiah.**

Moses strikes the Rock and brings forth water

Numbers 20:10-13 And Moses took the rod from before **יהוה**, as He commanded him. 10 And Moses and Aaron gathered the assembly together before the rock, and he said to them, Hear now, you rebels; shall we bring you forth water out of this rock? 11 And Moses lifted up his hand, and smote the rock with his rod **twice:** and water came forth abundantly, and the congregation drank, and their cattle. 12 And **יהוה** said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them. 13 These are the waters of **Meribah;** because the children of Israel strove with **יהוה**, and He was sanctified in them.

Meribah = quarrel, provocation, strife (s#04809 **מריבה**) (mer-ee-baw')

Comment: Moses had been commanded to speak to the rock, not to strike it. We also see that he was angry with the people, which is very understandable, and he used the words "shall **we** bring forth water." This seems like Moses is taking on himself part of the glory that should belong only to **יהוה**. It is not clear exactly what Moses had done other than he struck the rock

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instead of speaking to the rock. Since we know from the New Testament that the Rock was Messiah and that the **first time that the rock was struck, foreshadowed the death of Messiah** on the tree, The second time the rock was struck seems to indicate that Messiah would face death again, since this is not what we expect to happen, we need to look for another explanation. The second time that the rock was struck, was not the will of **יהוה** and He was angry that it happened and Moses was told that he would not enter the land of Israel with the people. We believe however that Moses will be in the land when all those who have believed and followed His **יהוה's** commandments, return to establish the the kingdom in the thousand year reign of Messiah. We see that Moses was not allowed to enter the land until after his death.

The second striking of the Rock may not point to the second death of Messiah, but to the **death of the body of Messiah**, the saints, in the end times. This act of the anti-messiah will end when Messiah comes in great **wrath** to avenge the death of the saints.

Related Scripture: We are the body of Messiah

Psalms 116:15 Precious in the sight of **יהוה** is the death of his saints.

Related Scripture: We are the body of Messiah

Romans 12:5 So we, *being* many, are **one body in Messiah**, and every one members one of another.

Related Scripture: We are the body of Messiah

1Corinthians 12:27-28 **Now you are the body of Messiah**, and members in particular. 28 And Elohim has set some in the assembly, first apostles, second prophets, third teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

Related Scripture: We are the body of Messiah

Revelations 13:7 And it was given to him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Related Scripture: Amalek has no fear of יהוה

Exodus 17:14-16 And **יהוה** said to Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an Altar, and called the name of it Jehovahnissi: 16 For he said, Because **יהוה** has sworn *that יהוה will have* war with Amalek from generation to generation.

Related Scripture: Amalek will be destroyed in the last days

Numbers 24:20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but **his latter end shall be that he perish forever**.

Related Scripture: Messiah is angry with those who kill the saints

Isaiah 63:1-4 Who *is* this that comes from Edom, with dyed garments from Bozrah? this *that is* glorious in His apparel, traveling in the greatness of His strength? I that speak in

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righteousness, mighty to save. 2 Why *are you* red in Your apparel, and Your garments like him that treads in the wine vat? 3 I have trodden the wine press alone; and of the people *there was* none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled on My garments, and I will stain all My raiment. 4 For the day of vengeance *is* in My heart, and the year of My redeemed is come.

Comment: This is speaking of the wrath that Messiah will pour out on Amalek and all those who have killed the saints. This judgment is foreshadowed in **anger** of יהיה in the second striking of the Rock. This is the final judgment of all evil in the world at the end of the seventh Millennium. This is the time that all the saints will be resurrected and given glorified bodies.

Related Scripture: Michael & angels cast hasatan out of Heaven

Revelations 12:7-17 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great **dragon** was cast out, that old **serpent**, he that is called the **Devil**, and **Satan**, which deceives the whole world: he was cast down to the world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our Elohim, and the power of His Messiah: for the accuser of our brethren is cast down, which accused them before our Elohim day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. 12 Therefore rejoice, *you* heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knows that he has but a short time. 13 And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the **serpent cast out of his mouth water as a flood after the woman**, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Yeshua the Messiah.

Related Scripture: Wicked will be destroyed on the Day of Wrath

Job 21:30 That the wicked are reserved to the day of destruction? they shall be brought forth to the day of wrath.

Related Scripture: Two thirds of the people will be cut off

Zechariah 13:1-9 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2 And it shall come to pass in that day, says יהיה of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say to him, You shall not live; for you speak lies in the name of

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יהוה: and his father and his mother that begat him shall thrust him through when he prophesied. 4 And it shall come to pass in that day, *that* the prophets shall be ashamed everyone of his vision, when he has prophesied; neither shall they wear a rough garment to deceive: 5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth. 6 And *one* shall say to him, **What are these wounds in your hands?** Then he shall answer, *Those* with which **I was wounded in the house of my friends.** 7 Awake, O sword, against My shepherd, and against the man *that is* My fellow, says **יהוה** of hosts: **strike the shepherd, and the sheep shall be scattered:** and I will turn My hand on the little ones. 8 And it shall come to pass, *that* in all the land, says **יהוה**, **two parts shall be cut off and die; but the third shall be left** there. 9 And **I will bring the third part through the fire**, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, *It is* My people: and they shall say, **יהוה** *is* my Elohim.

1st Striking of the Rock	2nd striking of the Rock
<p><u>Exodus 17:5-6</u> And יהוה said to Moses, Go on before the people, and take with you of the elders of Israel; and your rod, that you struck the river, take in your hand, and go. 6 Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and there will come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.</p>	<p><u>Numbers 20:9-11</u> Moses took the staff from before יהוה as He had commanded him. Moses and Aaron gathered the congregation before the rock and he said to them, "Listen now, O rebels, shall we bring forth water for you from this rock?" Then Moses raised his arm and struck the rock with his staff twice (2x), abundant water came out and the assembly and their animals drank.</p>
<p><u>Exodus 17:7</u> And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted יהוה, saying, Is יהוה among us, or not?</p>	<p><u>Numbers 20:12-13</u> And יהוה spoke to Moses and Aaron, <u>Because you did not believe Me</u>, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them. 13 This <i>is</i> the water of Meribah; because the children of Israel strove with יהוה, and He was sanctified in them.</p>

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Exodus 17:8-10 Then Amalek came, and fought with Israel in Rephidim. 9 And Moses said to Joshua, **Choose us out men, and go out, fight** with Amalek: tomorrow I will stand on the top of the hill with the rod of Elohim in my hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Numbers 20:14-21 And Moses sent messengers from Kadesh to the king of Edom, Thus says **your brother** Israel, You know all the travail that has befallen us: 15 How our fathers went down to Egypt, and we have lived in Egypt a long time; and the Egyptians troubled us, and our fathers: 16 And when we cried to **יהוה**, he heard our voice, and sent an angel, and has brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of your border: 17 Let us pass through, I ask you, your country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed your borders. 18 And Edom said to him, You shall not pass by me, lest I come out against you with the sword. 19 And the children of Israel said to him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without *doing* anything *else*, go through on my feet. 20 And he said, You shall not go through. And Edom came out against him with many people, and with a strong hand. 21 **Edom refused to give Israel passage** through his border: Therefore Israel turned away from him.

"Because you did not believe Me

Comment: Remember Moses was the guy who talked to **יהוה** face to face, he had been with Him on the mountain for forty days and nights without eating or drinking anything, he had followed His commands for forty some years and had taught the thousands of the Children of Israel the Torah. This does not line up with our understanding of the word "**believe**." Moses did not act in accordance with what **יהוה** told him. Moses was angry with the people but we do not see that **יהוה** was angry. Therefore Moses did not properly represent **יהוה** before the people.

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Believe= to build up or support, to foster as a parent or nurse, faithful, to trust or believe, to be permanent, to be true, go to the right hand (s#0539 אמן) (aw-man')

The English language does not have a word that is equivalent of the the Hebrew word (אמן) "amen" because this word is a verb that relates to physical actions. We could make up a word like "**faithing**" which would mean the actions that are a result of what we believe. If we say we have faith and don't do anything as a result of that faith, then we are not talking about faith but just **religious talk**.

Related Scripture: Definition of Faith

James 2:17-18 Even so **faith, if it hath not works, is dead**, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Moses sent a request to pass through Edom

Numbers 20:14-22 And Moses sent **Emissaries** from Kadesh to the king of Edom, Thus says **your brother** Israel, You know all the travail that has befallen us: 15 How our fathers went down to Egypt, and we have lived in Egypt a long time; and the Egyptians troubled us, and our fathers: 16 And when we cried to יהוה, he heard our voice, and sent an angel, and has brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of your border: 17 Let us pass through, I ask you, your country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high way*, we will not turn to the right hand nor to the left, until we have passed your borders. 18 And Edom said to him, You shall not pass by me, lest I come out against you with the sword. 19 And the children of Israel said to him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without *doing* anything *else*, go through on my feet. 20 And he said, You shall not go through. And Edom came out against him with many people, and with a strong hand. 21 **Edom** refused to give Israel passage through his border: Therefore Israel turned away from him. 22 And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came to mount **Hor**

Emissary = to dispatch, messenger, angel (s#04397 מלאך) (mal-awk')

Hor = mountain (s#02023 הר) (hore) (Mount Hor means mountain of the mountain)

Comment: Moses' emissaries asked to pass through Edom but were refused. Edom (Esau) would not let Israel pass through their land to go to the land of Israel. This foreshadows what Esau (Islam) will do in the **Greater Exodus**. The journey back to the land will be made more difficult because what Islamic Arab countries will do as well as Islam in other lands.

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Aaron dies

Numbers 20:23-29 And יהוה spoke to Moses and Aaron in mount Hor, by the border of the land of Edom, saying, 24 Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah. 25 Take Aaron and Eleazar his son, and bring them up to mount Hor: 26 and strip Aaron of his garments, and put them on Eleazar his son: and Aaron shall be gathered to his people, and shall die there. 27 And Moses did as יהוה commanded: and they went up onto mount Hor in the sight of all the congregation. 28 And Moses stripped Aaron of his garments, and put them on Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29 And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

Schottenstein Interlinear Chumash (page 963) יהוה tells Moses to take Aaron up the mountain where he would remove his High Priest's garments and place them on Elazar and Aaron would die there. It is believed that Aaron died on the first day of the month of Av in the fortieth year of Israel's wandering in the wilderness. He was one hundred twenty three years old and the Sages say his death was like pulling a hair from milk, meaning he did not resist his soul leaving his body. He desired to free his soul from his body. They also say that the death of those who are attached to this world is like pulling embedded thistles from sheep's wool, meaning the transition is difficult because they hold on to life so strongly because they are not assured that the world to come will be better. When Moses and Elazar returned from the mountain the entire assembly mourned for Aaron for thirty days.

Canaanites take a captive and Israel makes a vow

Numbers 21:1-3 And the Canaanite, the king of **Arad**, which dwelt in the South, heard that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. 2 And Israel vowed a vow to יהוה, and said, If You will indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And יהוה hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called **Hormah**.

Arad = to sequester, fugitive (s#06166 ערד) (ar-awd')

Hormah = devoted (s#02767 חרמה) (khor-maw')

Schottenstein Interlinear Chumash (page 965) **The Canaanite king wared against Israel taking a captive.** The people took a vow that if יהוה would deliver this nation into their hands, then they would consecrate their cities to Him. This happened as Joshua took the land after Moses had died and the people entered the land. (Joshua 12)

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Related Scripture: The conquered land is given after the death of Moses

Joshua 12:1-6 Now these are the kings of the land, who the children of Israel conquered, and possessed their land beyond Jordan toward the sunrising, from the valley of Arnon unto mount Hermon, and all the Arabah eastward: 2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is on the edge of the valley of Arnon, and *the city that is in* the middle of the valley, and half Gilead, even to the river Jabbok, the border of the children of Ammon; 3 and the Arabah to the sea of Chinneroth, eastward, and to the sea of the Arabah, even the Salt Sea, eastward, the way to Beth-jeshimoth; and on the south, under the slopes of Pisgah: 4 and the border of Og king of Bashan, of the remnant of the Rephaim, who dwelt at Ashtaroth and at Edrei, 5 and ruled in mount Hermon, and in Salecah, and in all Bashan, to the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon. 6 Moses the servant of יהוה and the children of Israel destroyed them: and Moses the servant of יהוה gave it for a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.

The people complain and יהוה sends fiery serpents

Numbers 21:4-9 and the soul of the people was very discouraged because of the way. 5 And the people spoke against Elohim, and against Moses, Why have you brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loathes this **light bread**. 6 And יהוה sent **fiery serpents** among the people, and they bit the people; and many people of Israel died. 7 And the people came to Moses, and said, We have sinned, because we have spoken against יהוה, and against you; pray to יהוה, that He take away the serpents from us. And Moses prayed for the people. 8 And יהוה said to Moses, Make a fiery serpent, and set it on a standard: and it shall come to pass, that everyone that is bitten, when he sees it, shall live. 9 And Moses made a serpent of **brass**, and set it on the standard: and it came to pass, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived.

Insubstantial = insubstantial, light (s#07052 קלקל) (kel-o-kale')

Fiery = burning, poisonous serpent with copper color (s#08314 שרף) (saw-rawf')

Brass = copper, brass, chain (s#05178 נחשת) (nekh-o'-sheth)

Serpent = a snake, serpent (from its hiss, i.e. whisper), enchanter (s#05175 נחש) (naw-khawsh) (notice the similar Hebrew spelling of serpent & Brass)

Comment: The people spoke against Elohim and Moses because there was no bread or water. **Elohim sent Fiery Serpents** and the people repented and asked Moses to pray that the serpents be taken away. Moses prayed and יהוה told him to make a poisonous (*serpent*) and place it on a pole and anyone who is bitten **who will look on it** will live. **Moses made the serpent out of Brass**. This is the metal that is symbolic of judgment. The word brass (נחשת) contains all the letters for the word serpent (נחש). Brass is also associated with judgment. Much debate is over what Hebrew word is which metal. Even many Hebrew scholars are unsure of the proper Hebrew word is for each metal. The proof that this is speaking of brass and the list of Hebrew words for many metals and metal alloys can be found in the book written by Haim Shore titled “Coincidences in the Bible and in Biblical Hebrew” page183. This book is on line for free.

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Related Scripture: Yeshua is raised up to save the people from sin

John 3:14-16 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15: That whoever believes in him (*look to Him*) should not perish, but have eternal life. 16: For Elohim so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life.

Related Scripture: The serpent will try to kill Elohim's people

Revelations 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a **great red dragon**, having seven heads and ten horns, and seven crowns on his heads. 4 And his tail drew the **third part of the stars of heaven** (*one third of angels*), and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to Elohim, and to His throne. 6 And the **woman fled into the wilderness**, where she had a place prepared of Elohim, that they should feed her there a thousand two hundred *and* threescore days (1260). 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the **great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out onto the earth**, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our Elohim, and the power of his Messiah: for the accuser of our brethren is cast down, which accused them before our Elohim day and night. 11 And **they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death**. 12 Therefore rejoice, *you* heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knows that he has but a short time. 13 And when the dragon saw that he was cast to the earth, **he persecuted the woman which brought forth the man child**. 14 And to the woman were given two wings of a great eagle, that **she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent**. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, which **keep the commandments of Elohim, and have the testimony of Yeshua the Messiah**.

Comment: This Scripture in Revelations may be related to the firey serpents in our Torah portion. The Torah very often foreshadows future events. We see in Revelations that those who keep the commandments and have the testimony of Yeshua, gave up their lives before they would break His commandments. This is the opposite of those in our Torah portion, who complained about the food and water. We must also learn not to complain if we want to be Israel, His chosen people.

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The well that was dug by the princes

Numbers 21:10-20 And the children of Israel journeyed, and pitched in **Oboth**. 11 And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward the sunrising. 12 From there they journeyed, and pitched in the valley of **Zered**. 13 From there they journeyed, and pitched on the other side of **Arnon**, which is in the wilderness, that comes out of the border of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. 14 Therefore it is said in the book of the Wars of **יהוה**, What he did in the Red sea, and in the brooks of Arnon, 15 And the slope of the valleys That inclines toward the dwelling of Ar, And leans on the border of Moab. 16 And from there *they journeyed* to Beer: that is the well where **יהוה** said to Moses, Gather the people together, and I will give them water. 17 Then sang Israel this song: **Spring up, O well; sing you to it:** 18 The well, which the princes digged, Which the nobles of the people delved, With the sceptre, *and* with their staves. And from the wilderness *they journeyed* to Mattanah: 19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looks down on the desert

Oboth = water-skins, place in desert (s#088 אבת) (o-both')

Zered = to be exuberant in growth (s#02218 זרד) (zeh'-red)

Arnon = a brawling stream, river east of Jordan (s#0769 ארנן) (ar-nohn')

Ar = a place guarded by a watch (s#06144 ער) (awr)

Israel defeats Sihon king of the Amorites

Numbers 21:21-31 And Israel sent messengers to **Sihon king of the Amorites**, saying, 22 Let me pass through your land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's *high* way, until we have passed your border. 23 And Sihon would not allow Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel to the wilderness, and came to **Jahaz**: and he fought against Israel. 24 And Israel struck him with the edge of the sword, and possessed his land from Arnon to **Jabbok**, even to the children of **Ammon**: for the border of the children of Ammon was strong. 25 And Israel took all these cities: and Israel dwelled in all the cities of the Amorites, in Heshbon, and in all the towns. 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon. 27 Therefore they that speak in proverbs say, Come you to Heshbon, Let the city of Sihon be built and established: 28 For a fire is gone out of Heshbon, A flame from the city of Sihon: It has devoured Ar of Moab, The lords of the high places of Arnon. 29 Woe to you, Moab! You are undone, O people of **Chemosh**: He has given his sons as fugitives, And his daughters into captivity, to Sihon king of the Amorites. 30 We have shot at them; Heshbon is perished even to **Dibon**, And we have laid waste even to **Nophah**, Which *reaches* to **Medeba**. 31 Thus Israel dwelt in the land of the Amorites.

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Sihon king of the Amorite = tempestuous (s#5511 סִיחֹן) (see-khone')

Jahaz = to stamp, threshing-floor (s#03096 יָהָץ) (yah'-hats)

Jabbok = pouring forth, river east of the Jordan, make void (s#02999 יַבְבֹּק) (yab-boke')

Ammon = tribal, inbred, son of Lot (s#05983 עַמּוֹן) (am-mone')

Chemosh = to subdue, god of Moab (s#03645 כִּמְשִׁישׁ) (kem-oshe')

Dibon = from pining, name of three places (s#01769 דִּיבּוֹן) (dee-bome')

Nophah = a gust, a place in Moab (s#05302 נֹפֶחַ) (no'-fakh)

Medeba = water of quiet (s#04311 מֵידְבָא) (may-deb-aw')

Comment: Israel sent emissaries to king Sihon asking permission to pass through his land. He refused and came against them with his army and they were destroyed, and Israel took their land

Og king of Bashan is destroyed and the land taken

Numbers 21:32-35 And Moses sent to spy out **Jazer**, and they took the towns and drove out the Amorites that were there. 33 And they turned and went up by the way of Bashan: and **Og** the king of **Bashan** went out against them, he and all his people, to battle at **Edrei**. 34 And **יהוה** said to Moses, Fear him not: for I have delivered him to your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon. 35 So they struck him, and his sons, and all his people, until there was none left of him remaining: and they possessed his land.

azer = helpful, place east of the Jordan (s#03270 יְעֹזֵר) (yah-az-ayr')

Og = to gyrate as a demon, bake round cakes (s#05747 עוּג) (ogue)

Bashan = uncertain origin (s#01316 בַּשָּׁן) (baw-shawn')

Edrei = an arm, fig. of power (s#0154 אֲדָרְעִי) (ed-reh'-ee)

Israel camps by Jericho

Numbers 22:1 And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at **Jericho**.

Jericho = its month, its moons or else from s#7306 fragrant (s#3405 יְרִיחָה) (yer-ee-kho')