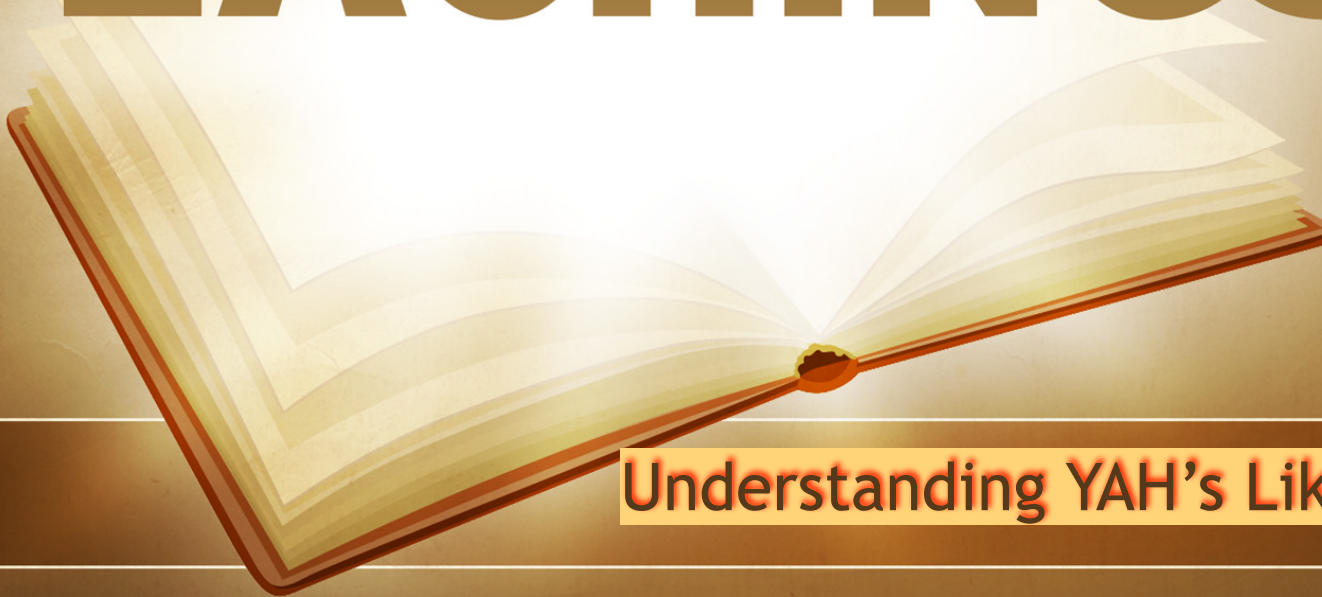


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#39 Chukkat (חֻקָּה) – Hebrew for
a “decree”, “Law” or “ordinance” that’s
beyond human understanding.**



**Torah: Numbers 19:1 - 21:35
Haftarah: Judges 11:1 - 40**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#39 Chukkat (חֻקַּת) – Hebrew for a “decree”,
“Law” or “ordinance” that’s
beyond human understanding.

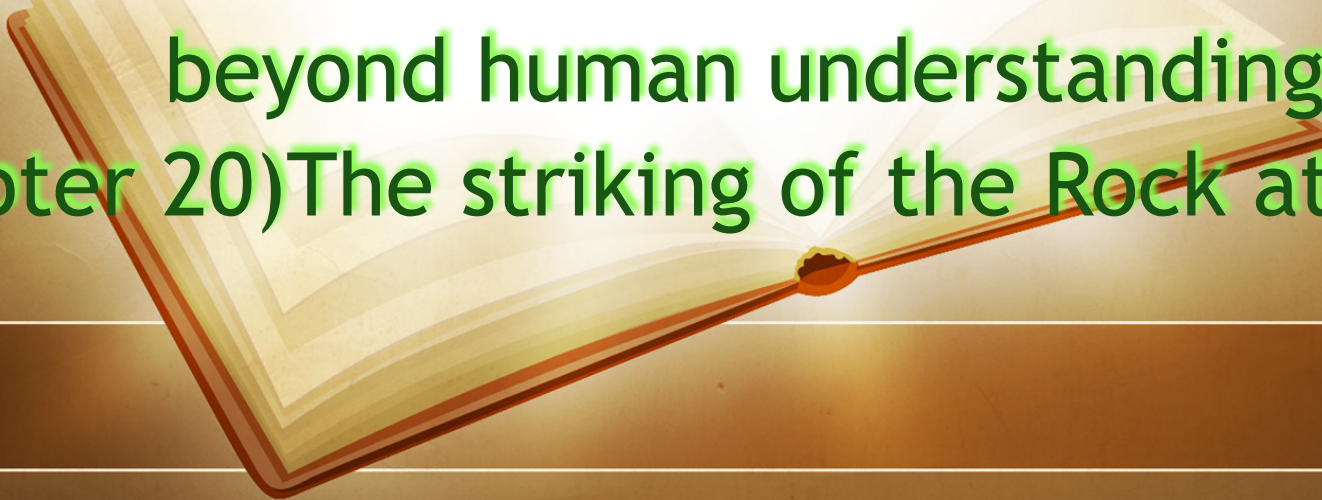
Chapter 19) The mysterious Red Heifer sacrifice

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#39 Chukkat (חֻקַּת) – Hebrew for a “decree”,
“Law” or “ordinance” that’s
beyond human understanding.

Chapter 20) The striking of the Rock at Meribah



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#39 Chukkat (חֻקַּת) – Hebrew for a “decree”,
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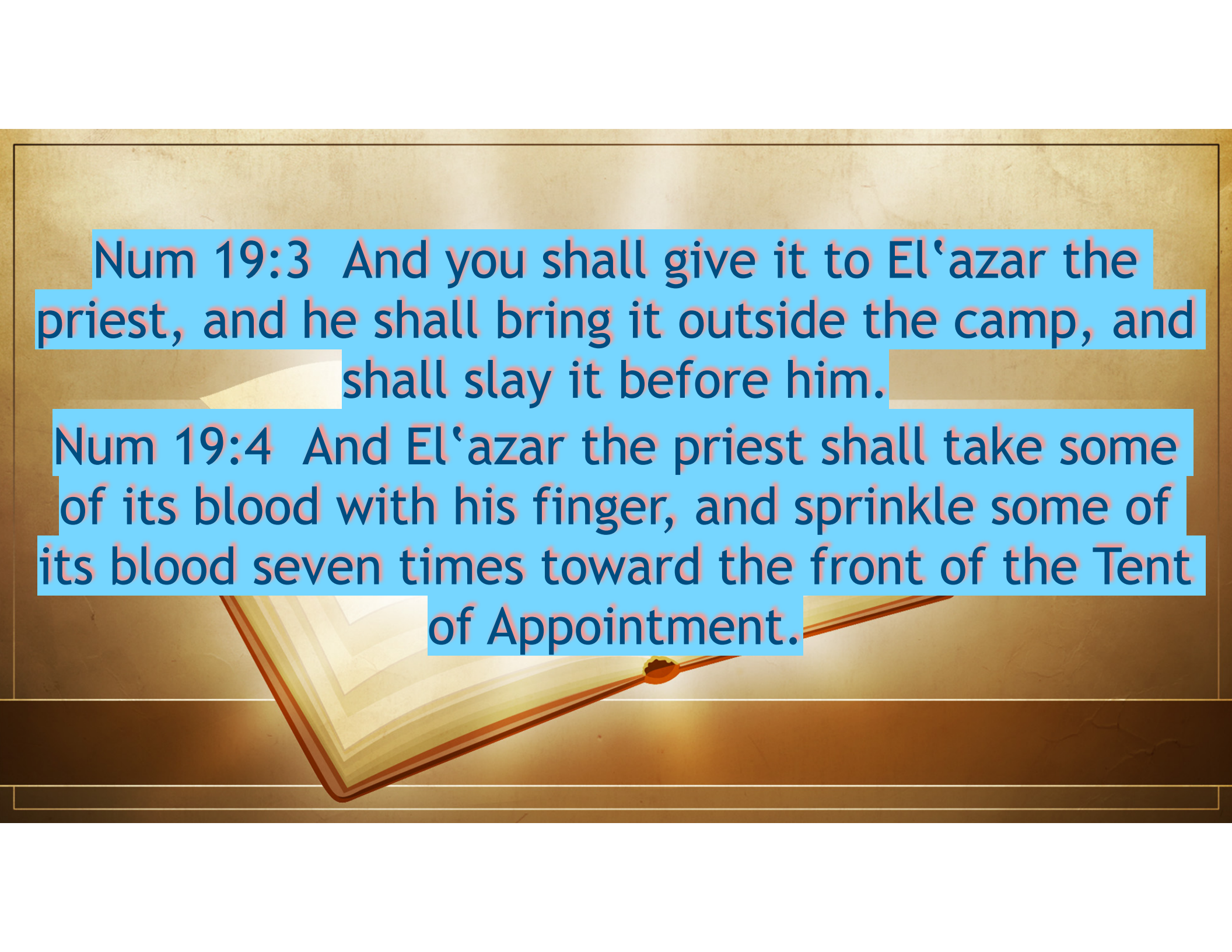
Chapter 21) The image of the bronze serpent on a
pole



Laws for Purification

Num 19:1 And **יהוה** spoke to Mosheh and to Aharon, saying,

Num 19:2 “This is a law of the Torah which **יהוה** has commanded, saying, ‘Speak to the children of Yisra’ēl, that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come.

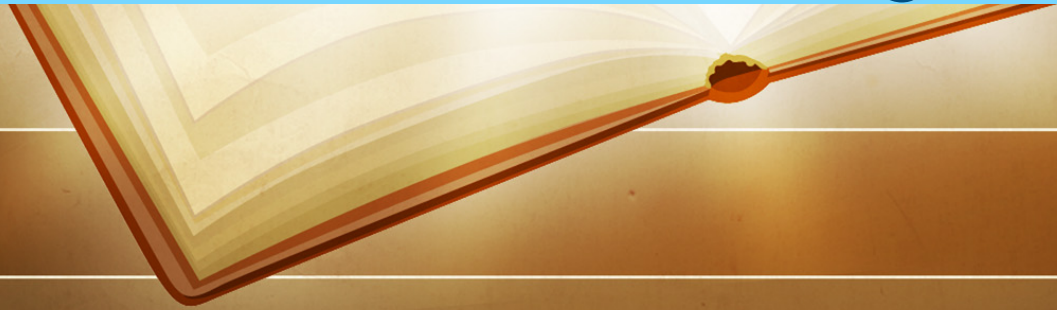


Num 19:3 And you shall give it to El'azar the priest, and he shall bring it outside the camp, and shall slay it before him.

Num 19:4 And El'azar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times toward the front of the Tent of Appointment.

Num 19:5 And the heifer shall be burned before his eyes - he burns its hide, and its flesh, and its blood, and its dung.

Num 19:6 And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer.



Num 19:7 The priest shall then wash his garments, and shall bathe his body in water, and afterward come into the camp, but the priest is unclean until evening.

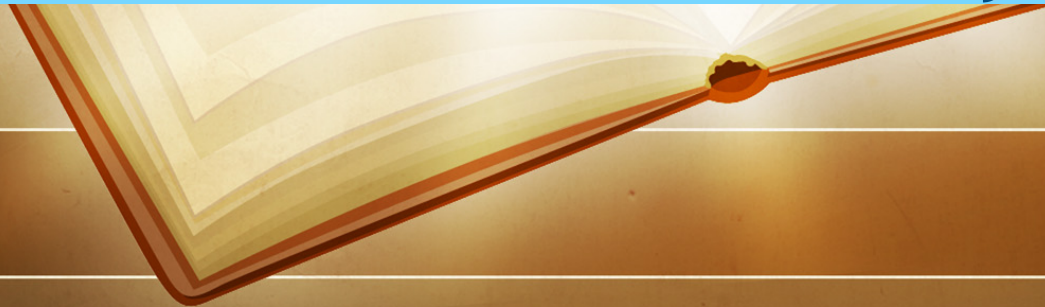
Num 19:8 And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening.

Num 19:9 And a clean man shall gather up the ashes of the heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra'ěl for the water for uncleanness, it is for cleansing from sin.

Num 19:10 And he who gathers the ashes of the heifer shall wash his garments, and is unclean until evening. And it shall be a law forever to the children of Yisra'ěl and to the stranger who sojourns in their midst.

Num 19:11 He who touches the dead of any human being is unclean for seven days.

Num 19:12 He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean.




Num 19:13 Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Dwelling Place of יהוה. And that being shall be cut off from Yisra'ěl. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him.

Num 19:14 This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days,

Num 19:15 and every open vessel which has no cover fastened on it, is unclean.

Num 19:16 Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a burial-site, is unclean for seven days.



Num 19:17 And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin, and running water shall be put on them in a vessel.

Num 19:18 And a clean man shall take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels, and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a burial-site.

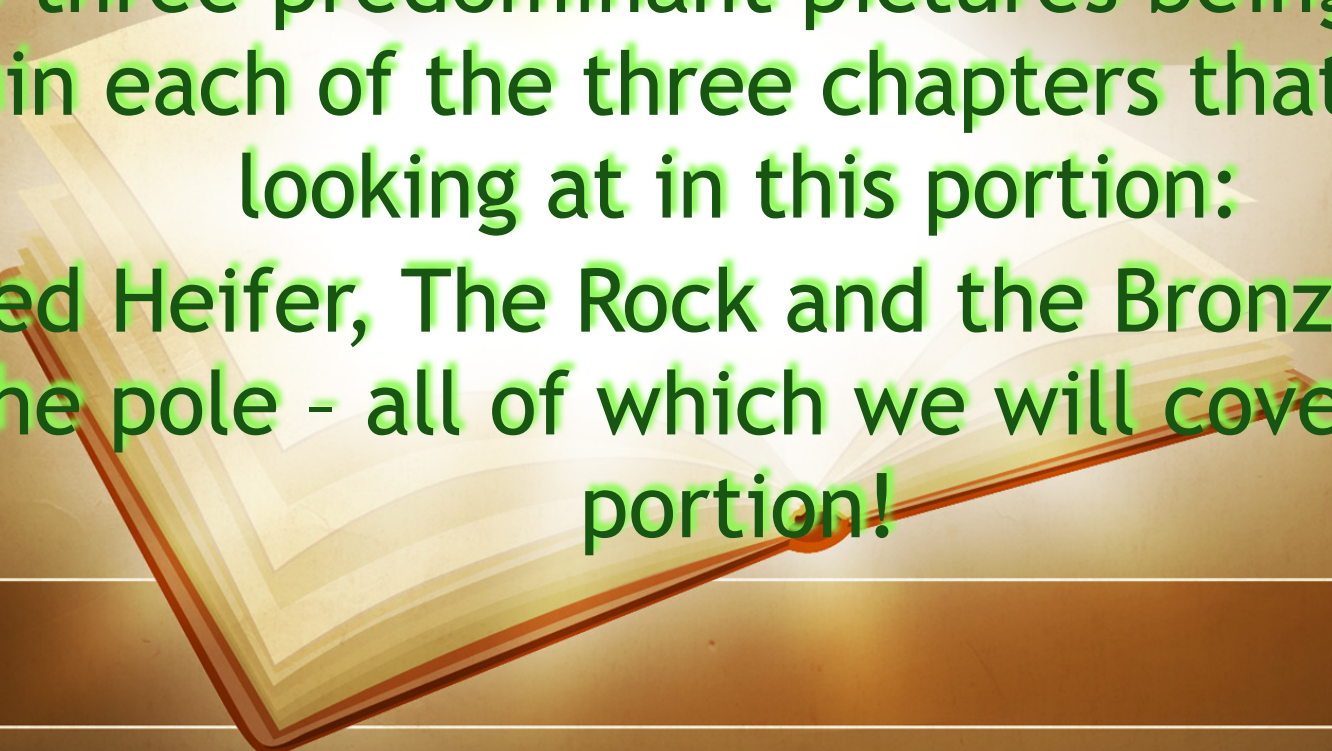
Num 19:19 And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening.

Num 19:20 But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the set-apart place of יהוה - water for uncleanness has not been sprinkled on him, he is unclean.

Num 19:21 And it shall be a law for them forever.

And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening.

Num 19:22 And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.’ ”



This week's Torah portion, once again takes a look at some wonderful shadow pictures of Messiah and we see three predominant pictures being outlined, within each of the three chapters that we are looking at in this portion:

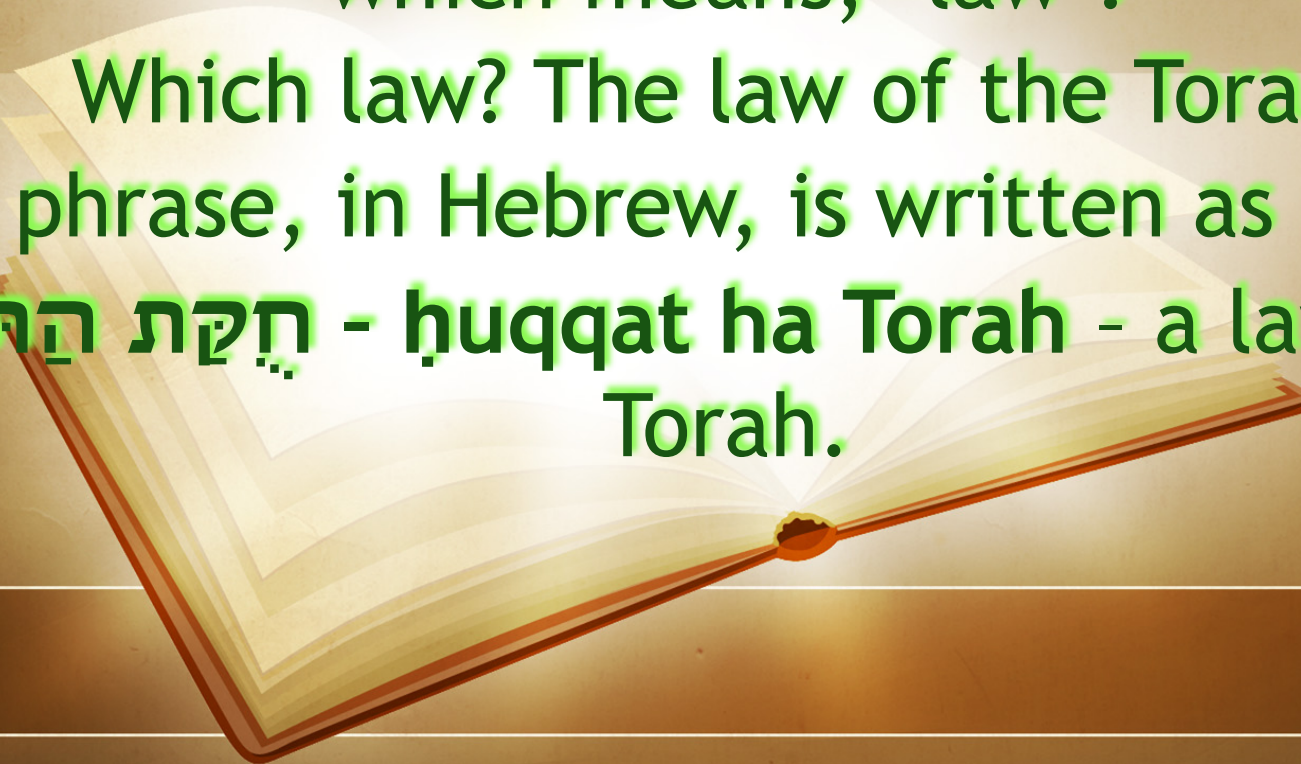
The Red Heifer, The Rock and the Bronze Serpent on the pole - all of which we will cover in this portion!

The name for this week's portion is **חֻקֹּת** **ḥuqqat**,
which means, 'law'.

Which law? The law of the Torah!

The phrase, in Hebrew, is written as follows:

חֻקֹּת הַתּוֹרָה - **ḥuqqat ha Torah** - a law of the
Torah.



The Hebrew word חֻקִּים ḥuqqat is a form of the word חֻקָּה ḥuqqah (khook-kaw')- Strong's H2708 which means, 'ordinances, custom, manner, something prescribed, an enactment, statute, fixed order'.

The reason for this word becoming חֻקִּית ḥuqqath instead of remaining as חֻקָּה ḥuqqah, is that when a noun precedes another noun, the first noun is in the construct state, meaning that it is connected to the second noun—with the two words, together, forming one concept.

When a feminine noun, ending with the letter ה (hey), such as הֻקְּקָה (הֻקְּקָה), is used in the construct state, then the letter ה 'hey' is converted to a ת 'taw'; which in this case, it then becomes 'הֻקְּקַת' (הֻקְּקַת). The reason for mentioning this, is to simply highlight that this הֻקְּקָה is a הֻקְּקָה (law) of the Torah, and when we get a clearer understanding of what this law, pertaining to the Torah, explains for us, through the Red Heifer sacrifice, we get a better, and a much clearer, picture of the wonderful work of Messiah and that which He fully met, in a powerful demonstration of His sacrificial love for us.

This root word, הָקָה ḥuqqah is the feminine of the word הֶקֶח ḥoq (khome)- Strong's H2706 which means, 'something prescribed or owed, boundary, allotment, portion, ordinance, statute'.

This word comes from the primitive root קָקַח ḥaqaq (khaw-kak')- Strong's H2710 which means, 'to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver'.



In essence, we get the clear understanding of a ḥuqqah as being a 'law cut in stone', which means that it is set and fixed!

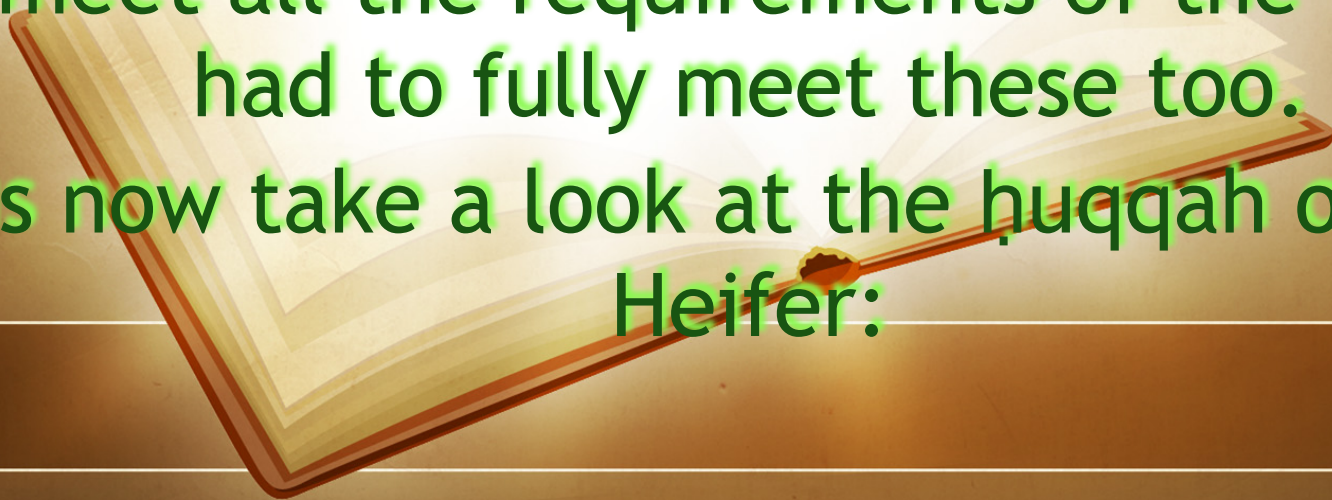
So, let us begin to look at this 'fixed and set' law, regarding the red heifer; a law that for many is seen as mysterious; yet, when understanding this law in its fullness, is not mysterious at all, as it brings us a clear and precise picture of that which **יהושע** Messiah fully met for us; and in His onetime sacrifice, He continues to fully meet the requirements of this 'fixed' ḥuqqah.

For many Yehudi (Jews) who have not accepted יהושע Messiah, this may certainly present itself as a mysterious law, and this all due to the fact that they refuse to see how יהושע Messiah fully met these prescribed requirements!

A ḥuqqah is often seen as something that must simply be obeyed, even when the full understanding may not be available; and as we look at what has been labelled as a law that may not be fully understood we in fact come to learn that all is made clear and understandable, through the life, death and resurrection of Messiah.

What is very clear here, is that the requirements of this ḥuqqah had to have been fully met by Messiah in order for Him to meet the requirements of the Torah, as this ḥuqqah is 'a' law of the Torah; and in order for Him, The Living Torah, to fully meet all the requirements of the Torah, He had to fully meet these too.

Let us now take a look at the ḥuqqah of the Red Heifer:



The Hebrew word that is translated as 'red' is אָדָם *adom* (aw-dome')- Strong's H122 meaning, '*red, ruddy*' and in Hebrew, the term suggests an earth-tone like that of red clay; and we know that Adam was made from the dust of the earth and the reason for the Heifer to be red, although not always understood as to why, may in fact be a clear picture of how Messiah had to come in the flesh and that through Him, the second Adam, we are able to be delivered from sin and be brought to restoration through His offering up of His own life for many, who "in Him" shall be made righteous:

Romiyim/Romans 5:19 “For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.”

The Hebrew word that is translated as ‘heifer’ is פָּרָה parah (paw-raw’)- Strong’s H6510 which simply means, ‘*heifer, cow*’.

When I looked these two words together, as being that 'mysterious' sacrifice, I began to see more and more the wonderful and amazing picture of Messiah and how these two words themselves speak a great deal to us when we look at them in the ancient script!

Red Heifer, in the Hebrew, is actually written as '*heifer that is red*' - פָּרָה אֲדֻמָּה - **parah adumah**.

The reason for the letter 'hey' (ה) at the end of 'adom', is that the word 'parah' is a feminine noun and therefore the adjective takes the form of the noun and so, we see the term 'parah adumah' coming from the two root words - **parah and adom**.


Let us take a closer look at these two words in the ancient pictographic script:

1 - Parah פָּרָה - 'pey' פֶּ - 'resh' ר - 'hey' ה.

In the ancient pictographic script, we see the following:

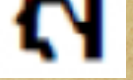


Pey - פֵּי:

This is the letter 'pey', which is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!


Resh - ר:



The ancient script has this letter pictured as , which is '**the head of a man**' and carries the meaning of '**top, beginning, first, chief**', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto **יהוה**, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

Hey - ה:




The ancient script has this letter pictured as , which is a ‘**man standing with his arms raised out**’. This word can mean “**behold, look, breath, sigh and reveal or revelation**”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

2 - Adom םדא - Aleph א - Dalet ד - final Mem ם.

In the Ancient pictographic script, we see the following:




Aleph - אָ:

The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals. This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.

This can also picture for us the '**red heifer**' sacrifice that **יהושע** Messiah fulfilled!

Dalet - ד:

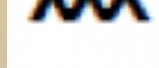


The ancient script has this letter as  and is pictured as a '**tent door**'. It can also have the meaning of '**a back and forth movement**', as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of '**dangle**' or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Mem - ם:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.


We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially blood!

When we look at all these pictographic letters of the 'red heifer', we can see a wonderful proclamation being given in the collection of these letters that reveal to us the great work of Messiah in being the perfect Red Heifer sacrifice for us, and we can therefore confidently deduce the following summation from these letters/words that make up 'red heifer' in the ancient text as a collective message that says that we meet our Head/Leader/Chief at the Door of Appointment in order to be cleansed by His Word, which was made flesh and is our Head who is to be praised!

THE MOUTH/WORD OF OUR HEAD, THAT IS -
MESSIAH - THE ONE TO WHOM WE LOOK UPON AND
GIVE PRAISE - HE IS THE "ALEPH", THAT IS - THE
HEAD OF ALL CREATION - AND HE IS THE BEGINNING
OF OUR STRENGTH, AS HE IS THE ONE WHO LEADS/
DRAWS US TO HIMSELF, AS WE MEET HIM AT THE
DOOR OF APPOINTMENT (HIS APPOINTED TIMES),
SO THAT THROUGH HIS OWN SACRIFICE WE HAVE
BEEN GRANTED ACCESS TO HIS WATERS OF
CLEANSING.



When we see this beautiful and clear word picture, through the term 'red heifer' we have to wonder why so many see this is a mystery!

Let us now take a further look at the requirements of the red heifer, for we need to clearly understand what the red heifer sacrifice entails, in order to fully understand and embrace all aspects of the Torah and the sacrificial requirements for all sacrifices done in the Tabernacle.

This chapter begins by telling us that the red heifer instructions are referred to as being the 'law of the Torah'!

This is the 'חֻקָּה ḥuqqah of the Torah' - that is to say, that without the red heifer there can be no fulfilment and understanding of the Torah and without the red heifer there can be no service in the Tabernacle and without the red heifer there can be no cleansing, and without cleansing there can be no deliverance!!!

It is through a proper understanding of this 'law of the Torah', that we can gain a more powerful understanding of the deliverance that our Master has brought us, fulfilling the complete 'law of the Torah'!

The red heifer had to be a perfect one!

The red heifer had to be a perfect one, with no blemish and on which there had never been a yoke.

The Hebrew root word that is used here for ‘perfect’ is תָּמִים **tamiym** (taw-meem’)- Strong’s H8549 which means, ‘complete, whole, sound, perfect, without blemish, blameless’, and comes from the primitive root word תָּמַם **tamam** (taw-mam’)- Strong’s H8552 meaning, ‘to be complete, to be finished, be at an end’.

Now, when we see the requirements for this red heifer to be 'tamiym', we see just how **יהושע**, our High Priest met the requirements, in being a blameless, prefect and complete sacrifice without defect:

Ib'rim/Hebrews 7:26 "For it was fitting that we should have such a High Priest - kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens,"

Kěpha Aleph/1 Peter 1:19 "but with the precious blood of Messiah, as of a lamb unblemished and spotless"

was without sin or defect and He was utterly unique and on which there had never come a yoke!

A yoke was usually a wooden bar and frame with straps, used on animals for plowing and pulling loads, and so the red heifer was never to have been 'worked'.

The term 'yoke', in the Scriptures, is often used metaphorically in speaking of that which men are led by, either by their own choice or by enslavement and so, it speaks of being 'driven' in a direction of the one who owned the 'yoke' that was placed upon you.

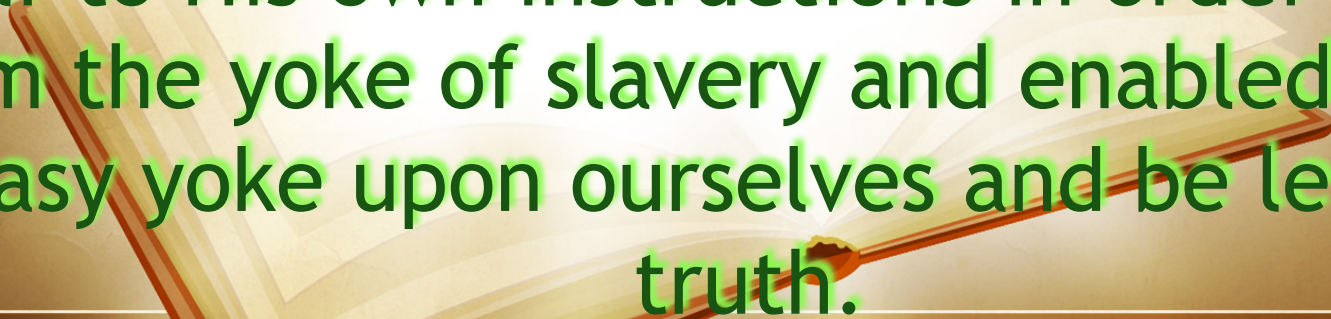
We were all under the 'yoke' of sin and bondage and Messiah who had never been under any 'yoke' came as a perfect sacrifice to break the yoke of bondage over us in order to set us free and be enabled to take His yoke and be led in victory and peace.

Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”

Mattithyahu/Matthew 11:29-30 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 For My yoke is gentle and My burden is light.”

Galatiyim/Galatians 5:1 “In the freedom with which Messiah has made us free, stand firm, then, and do not again be held with a yoke of slavery.”


When we understand the clear instruction given, that the red heifer must be one that has never had a yoke, we take note that Messiah never had a yoke as He is the One who leads and gives the instructions, and in humility he Himself subjected Himself to His own instructions in order to redeem us from the yoke of slavery and enabled us to take His easy yoke upon ourselves and be led forth in truth.



The Hebrew word for 'yoke' is **אָל** (ool) - Strong's H5923 and comes from the primitive root verb **אָלַל** (alal (aw-lal')- Strong's H5953 which means, '**to insert, thrust in**', and this word speaks of relationships.

It is used to indicate the exercise of power over another person, generally in a bad sense, hence meaning "to maltreat."


Many 'yokes of traditions' have been thrust upon people as the twisted and vain dogmas of man have exercised power over the masses causing them to submit to their heavy yoke of bondage by thrusting them into customs that are taught as truth! Messiah came to break the yoke of bondage in order to give us as easy yoke - His yoke - that is not heavy and negative, but rather a yoke that leads to life.




This Hebrew word for 'yoke' - **יול (ool)** -
Strong's H5923 - in the ancient pictographic
script, looks like this:



Ayin - א:

the ancient script has this letter is pictured as , which is 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge.

Lamed - ל:

The ancient script has this letter pictured as , which is a 'shepherd's staff', representing 'authority' and can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

With the eye representing knowledge and experience and the shepherds rod representing a staff or yoke, we are able to see that these two pictures together render the clear meaning of:

EXPERIENCE THE STAFF

The yoke is attached to the oxen for performing work, and so too do we recognize that we 'experience the staff' as we submit to the clear leading and guidance of our Good Shepherd, Master and Elohim, as we fix our eyes on the Princely Leader and Perfecter of our faith and submit to His authority!

The red heifer was to be given to El'azar the priest, who would bring it outside the camp and it would be slain before him.

The name El'azar (el-aw-zawr')- אֶלְעָזָר - Strong's H499 means, '*El has helped/assisted*' which comes from the two words:

1) אֵל ĕl - Strong's H410 meaning '*mighty, power or mighty one*' and is also used as a title of יהוה, and

2) עֶזֶר azar - Strong's H5826 which means, '*help, relief, aid, support*'.

He was the son of Aharon who was to take over as high priest. What we recognize here is the powerful shadow picture of Messiah, our High Priest, is the One Exalted Master who has been sent to help us - for יהוה is our Help!

Tehillah/Psalm 54:4 “See, Elohim is my helper; יהוה is with those who sustain my life.”

The Hebrew root word that is used here, in this Tehillah, for 'helper' is עֲזָרָה azar (aw-zar')- Strong's H5826 which means, '*help, relief, aid, support*'.

Ib'rim/Hebrews 13:5-6 "*Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, "I shall never leave you nor forsake you,"* 6 so that we boldly say, "**יְהוָה** is my helper, I shall not fear what man shall do to me."

When we look at the process of this red heifer sacrifice, we notice that the one offering the sacrifice became unclean while the one who was sprinkled with the blood was cleansed! This is a wonderful shadow picture of the perfect work of Messiah, who being without sin became sin for us and cleansed us by the sprinkling of His Blood!

Qorintiyim Bět/2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.”

This is a perfect illustration and clear evidence of
His sacrificial love for us!

His Sprinkling of His Blood makes us clean while He
took our sin upon Himself:

Kěpha Aleph/1 Peter 1:2 “chosen according to the
foreknowledge of Elohim the Father, set apart by
the Spirit unto obedience and sprinkling of the
blood of יהושע Messiah: Favour and peace be
increased to you.”

Ib'rim/Hebrews 12:24 “and to **יהושע** the Mediator of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel.”

His ‘blood of sprinkling’ speaks better than the ‘blood of Hebel’ because, by His Blood, He has satisfied the punishment for sin. Hebel’s blood cried out from the earth for his murder and we praise **יהוה** for hearing that cry and satisfying the punishment of sin through His Own Blood that cleanses and restores.

Hazon/Revelation 1:5 “and from **יהושע** Messiah,
the trustworthy witness, the first-born from the
dead, and the ruler of the sovereigns of the earth.
To Him who loved us and washed us from our sins
in His own blood.”

Hebel's blood crying out could not satisfy as he too
was born under the yoke of sin and his blood could
never satisfy the redemption price, while Elohim,
by His Own Blood, paid the price that speaks
better than that of Hebel!

By the Blood of Elohim, He purchased back for Himself a people who had been sold under slavery to sin!!!:

Ma'asei/Acts 20:28 “Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood.”


The heifer was to be a 3-year-old indicating that it was to be an adult, a picture of maturity and not being too young.

We identify that **יהושע** was clearly eligible and mature in being the perfect sacrifice, when in His 30th year He was of age to fulfill His Priestly role and not be too young, but was of the age of service in the priesthood, as 30 was the age whereby the priests were able to enter the service in the Tent of Appointment:

Bemidbar/Numbers 4:3 “from thirty years old and above, even to fifty years old, all who enter the service to do the work in the Tent of Meeting.”

We also take note that the first animal that Abraham was told to bring, when יהוה made Covenant with him, was a 3-year-old heifer!

Berěshith/Genesis 15:9 “And He said to him, “Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon.”



The Hebrew word that is used here for 'heifer' is עִגְלָה *eglah* (eg-law')- Strong's H5697 which also has the meaning of, '*cow, heifer*', and while it is not the same word used for 'red heifer', what is worth taking note of is the call for a 3-year-old heifer being brought to make covenant!

We know that the blood of bulls and goats cannot take away sin but only served as a covering and pointing to the only blood that can cleanse, hence the heifer being brought by Abraham was not a perfect one, as the covenant being made would be fully perfected, renewed and made complete by the blood of Messiah, the perfect One!

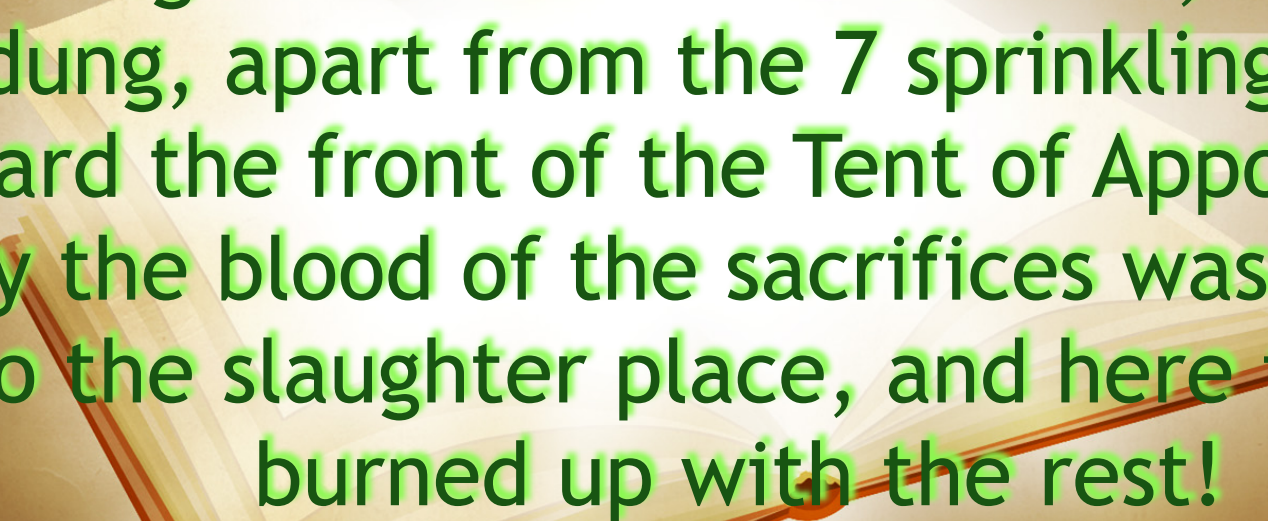
The picture of the perfect red heifer is a clear shadow picture for us of the perfect work of our Messiah who satisfies and secures the covenant in His Blood, so that we may be cleansed and our consciences sprinkled with His Blood!

Ib'rim/Hebrews 9:11-15 "But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim? 15 And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.”

Everything was burned - outside the camp!

What we see in this red heifer sacrifice is that everything was burned - all its hide, flesh, blood and dung, apart from the 7 sprinklings of blood toward the front of the Tent of Appointment! Usually the blood of the sacrifices was poured out next to the slaughter place, and here the blood is burned up with the rest!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are a light cream color, and the binding is visible in the center. The background is a textured, parchment-like surface with a warm, golden-brown hue.

This is a complete and whole sacrifice and pictures for us a great deal as it clearly shadow pictures the fullness of the work of Messiah. This sacrifice was to be done outside the camp and shadow pictures how **יהושע** was taken outside:

Ib'rim/Hebrews 13:12-13 “And so **יהושע** also suffered outside the gate, to set apart the people with His own blood. 13 Let us, then, go to Him outside the camp, bearing His reproach.”

With the sprinkling of its blood, 7 times toward the front of the Tent of Appointment, we are able to firmly grasp the clear picture of this sacrifice pointing us to **יהושע** Messiah, who is The Door. This sprinkling of the blood seven times pictures for us the completion of the Feasts/Appointed Times of Elohim which fully proclaim the full and complete work of Messiah, who cleanses His Bride through the washing of the Word by His Blood!

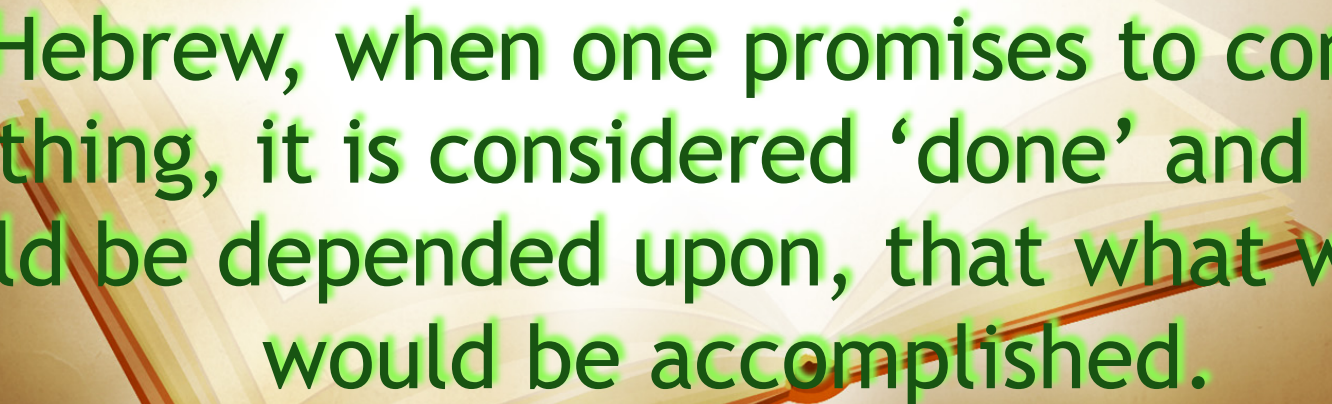
In Hebrew, the number “7” is associated with the understanding of ‘completion’, especially with regards to fulfilling an oath, as the word for “7” in Hebrew is שֶׁבַע sheba (sheh’-bah)- Strong’s H7651 and it is from this word that we get the word for ‘oath’ - שָׁבַע shaba (shaw-bah’)- Strong’s H7650 meaning, *‘to swear, exchange oaths, take an oath, vow’*.

An 'oath' is typically an obligation taken upon yourself rather than that which is imposed upon you.


To "swear" (which is also the root word שָׁבַע *shaba*), in Scripture, was to give one's sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

Occasionally, we see in Scripture that one 'swore' that he freely acknowledged a truth and would continue to acknowledge it in the future by sticking to what he had heard.

In Hebrew, when one promises to complete something, it is considered 'done' and the word could be depended upon, that what was said would be accomplished.



What we see very clearly through this red heifer sacrifice is the firm assurance of the Word of Elohim being established in confirming to us that He Himself would cleanse us from our sin and graft us into His Covenants of Promise by His own blood, by coming outside of His Dwelling Place and meeting the requirements of this sacrifice outside the camp!!!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red bookmark is a vibrant, solid red. The background is a textured, parchment-like surface in shades of tan and brown, with a dark brown border at the bottom.

Hyssop, Scarlet and Cedar - burned up too!

Along with the whole burning of the Red Heifer we see that the priest was to also take hyssop, scarlet and cedar wood and throw them into the midst of the fire burning the heifer; and what we must take careful note of here is that all of these items were items that were used in the process of cleansing from sin or skin diseases!

This burning of everything together is a clear picture of the burning away of leaven and speaks of Pěsaḥ/Passover in getting rid of the leaven!

took our sin away on a wooden stake (pole) - picture through the cedar wood, while the cedar wood also pictures for us the door posts and lintel upon which the blood of the lamb was to be applied.

The blood was to be applied using hyssop:

Shemoth/Exodus 12:22 “And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.”

Hyssop, scarlet and cedar wood was also used in the process of the cleansing of a leper, as described in Wayyiqra/Leviticus 14:4,6,49,51,52, and so, this reminds us of the total cleansing that the sacrifice of יהושע brings for us, through Him fulfilling the requirements of the red Heifer sacrifice.

The Hebrew word for cedar is אֶרֶז erez (eh-rez')- Strong's H730 which comes from the primitive root אָרַז araz (aw-raz')- Strong's H729 that means, '*firm, strong*'.

In Tehillah/Psalm 92 Dawid tells us that the righteous will grow like the cedars of Lebanon.

The Cedar is a strong and firm tree and a cedar tree is in itself a wonderful illustration of bringing us a picture of a person who is טוב טוב (good) and fully functional in Messiah.

They have been known to grow up to 12 meters in circumference!

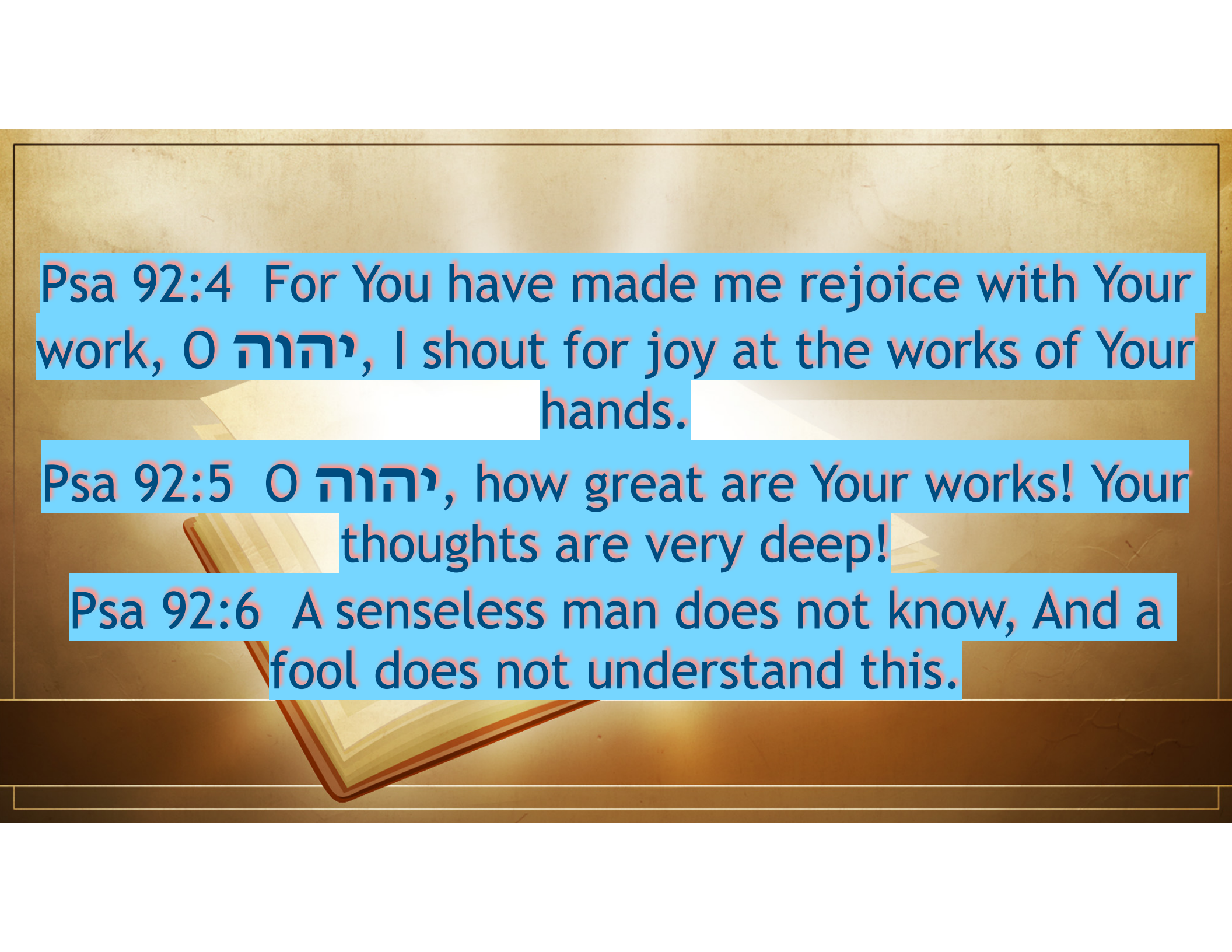
The roots grow down extremely deep and wrap around rocks for anchorage, and grow upwards in heights of up to 45 meters!!!

How Great Are Your Works

Psa 92:1 It is good to give thanks to יהוה, And to sing praises to Your Name, O Most High;

Psa 92:2 To declare Your loving-commitment in the morning, And Your trustworthiness each night,

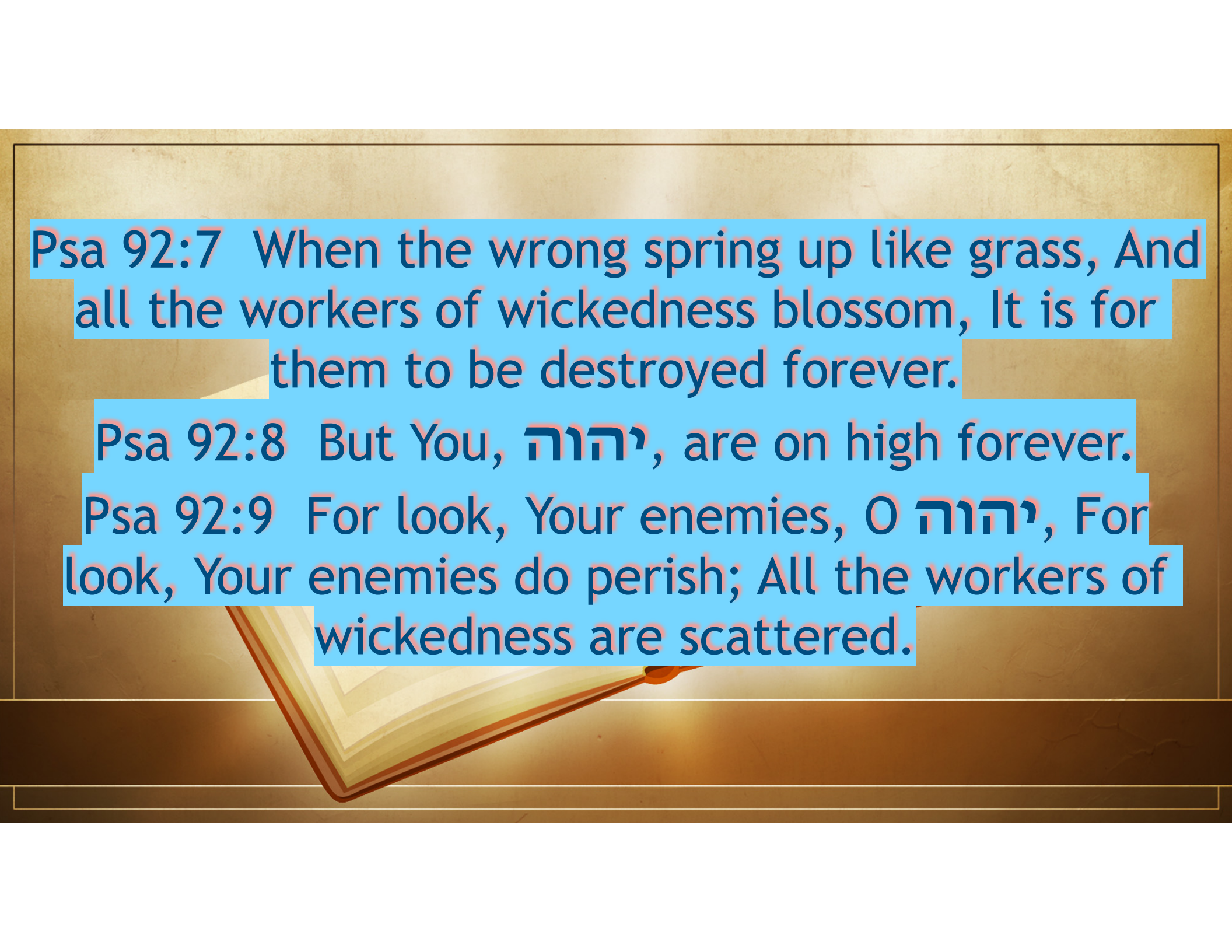
Psa 92:3 On ten strings, and on the harp, To the sounding chords of the lyre.



Psa 92:4 For You have made me rejoice with Your work, O יהוה, I shout for joy at the works of Your hands.

Psa 92:5 O יהוה, how great are Your works! Your thoughts are very deep!

Psa 92:6 A senseless man does not know, And a fool does not understand this.



Psa 92:7 When the wrong spring up like grass, And
all the workers of wickedness blossom, It is for
them to be destroyed forever.


Psa 92:8 But You, **יהוה**, are on high forever.

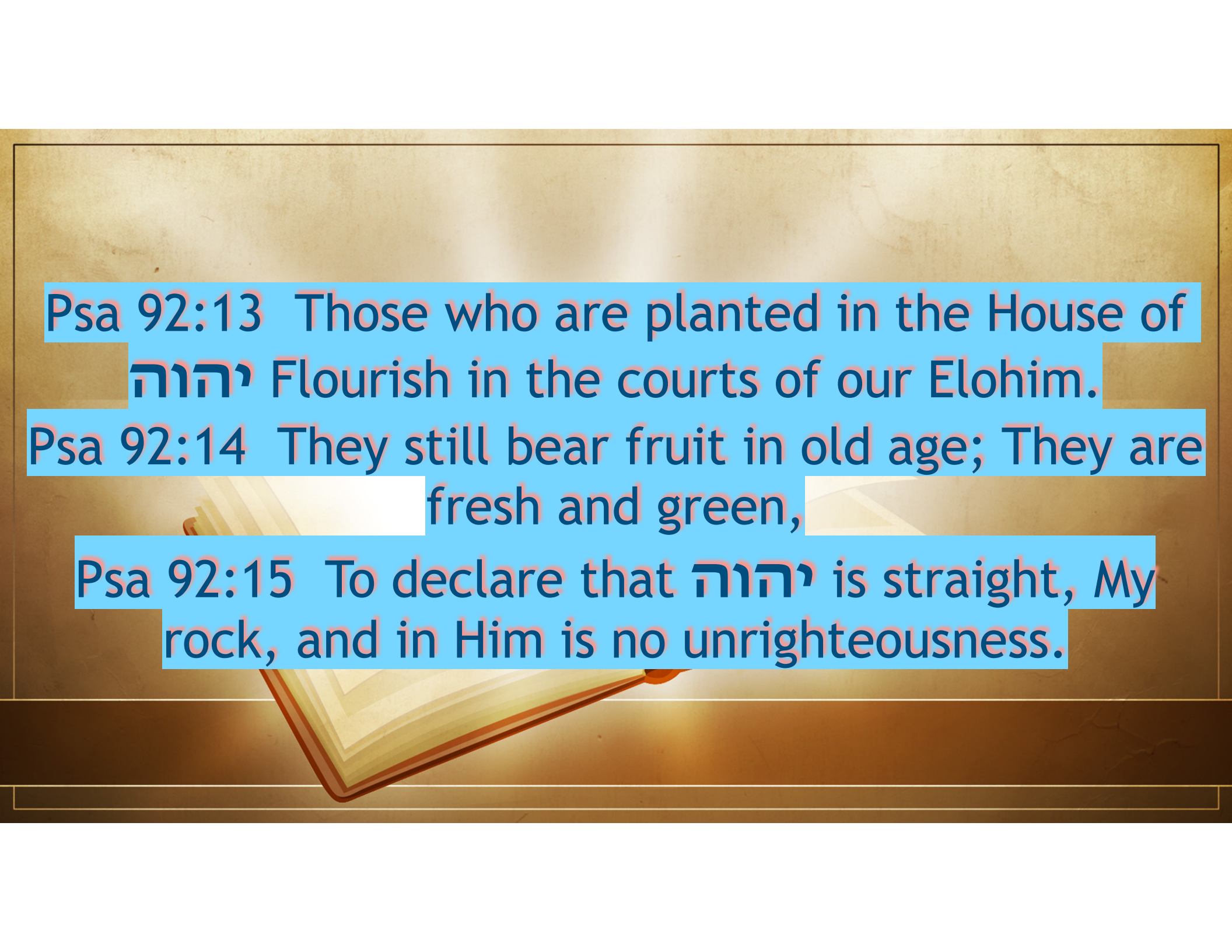
Psa 92:9 For look, Your enemies, O **יהוה**, For
look, Your enemies do perish; All the workers of
wickedness are scattered.

Psa 92:10 But You lift up my horn like a wild ox; I
have been anointed with fresh oil.

Psa 92:11 And my eye looks upon my enemies; My
ears hear the evil-doers Who rise up against me.

Psa 92:12 The righteous one flourishes like a palm
tree, He grows like a cedar in Lebanon.





Psa 92:13 Those who are planted in the House of
יהוה Flourish in the courts of our Elohim.

Psa 92:14 They still bear fruit in old age; They are
fresh and green,

Psa 92:15 To declare that יהוה is straight, My
rock, and in Him is no unrighteousness.

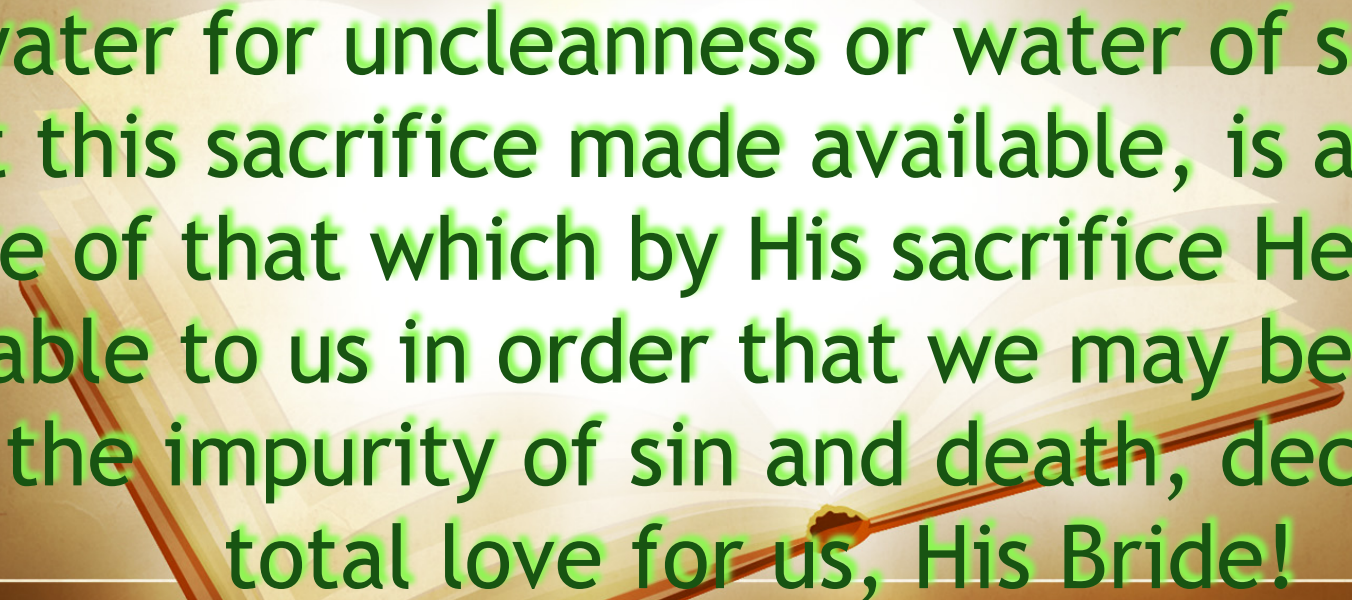
The fragrance of a cedar tree acts as a great defence against being attacked by insects and pests and it is 'knot' free and rot resistant, known for their longevity and are perennial evergreen trees.

Cedar, as we know, is used in Scripture for the process of the cleaning of a leper - it is used in the Red Heifer sacrifice; Shelomoh used cedar wood to build the Temple.

The cedar speaks of us being strong and trustworthy in Messiah and being the fragrance of Messiah, which to some will be death and to others life. It also speaks of trusting in יהוה and obeying the command of יהושע Messiah to not worry!

The cedar also represents for us 'storing up treasure in heaven where moth and rust do not destroy' and so as we do the good works prepared in advance for us, we repel the need to store up the fleshly desires that are like pests that cause rot!

It was the ashes of this sacrifice - the ashes of all the components burnt together - that was kept for the water for uncleanness for the cleansing of sin! This water for uncleanness or water of separation, that this sacrifice made available, is a shadow picture of that which by His sacrifice He has made available to us in order that we may be cleansed from the impurity of sin and death, declaring His total love for us, His Bride!



Eph'siyim/Ephesians 5:25-26 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word"

Ib'rim/Hebrews 10:22 "let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water."


We also see in this sacrifice the picture of the total cleansing work that Messiah brings by His Blood to His whole body, which was also foreshadowed by how Mosheh cleansed the Tent and the people using the elements that would be used in the red heifer sacrifice:

Ib'rim/Hebrews 9:19-22 "For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which Elohim commanded you." 21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service. 22 And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness."

The sacrifice of Messiah as pictured through the red heifer sacrifice is a complete cleansing of His people!

The use of the hyssop plant was a prophetic picture of the impaling of Messiah and the 'application' of His Blood upon our heart:

Yohanan/John 19:29-30 "A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth. 30 So when יהושע took the sour wine He said, "It has been accomplished!" And bowing His head, He gave up His spirit."



Dawid also used the term 'hyssop', as a picture of cleansing and forgiveness by the Blood of Messiah:

Create in Me a Clean Heart, O God

Psa 51:1 Show me favour, O Elohim, According to Your loving-commitment; According to the greatness of Your compassion, Blot out my transgressions.

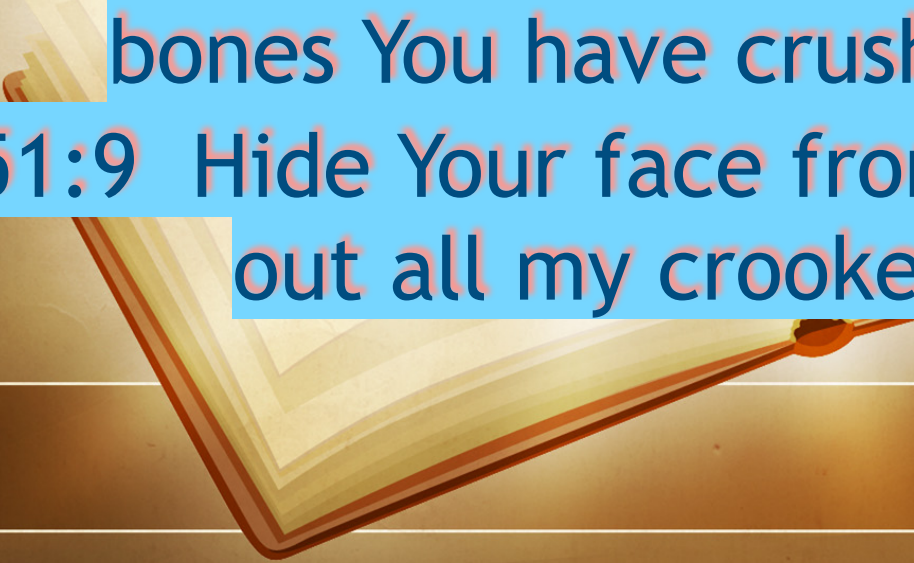
Psa 51:2 Wash me completely from my guilt, And cleanse me from my sin.

Psa 51:3 For I know my transgressions, And my sin is ever before me.

Psa 51:4 Against You, You alone, have I sinned,
And done evil in Your eyes; That You might be
proven right in Your words; Be clear when You
judge.

Psa 51:5 See, I was brought forth in crookedness,
And in sin my mother conceived me.

Psa 51:6 See, You have desired truth in the inward
parts, And in the hidden part You make me know
wisdom.



Psa 51:7 Cleanse me with hyssop, and I am clean;
Wash me, and I am whiter than snow.

Psa 51:8 Let me hear joy and gladness, Let the
bones You have crushed rejoice.

Psa 51:9 Hide Your face from my sins, And blot
out all my crookednesses.

Psa 51:10 Create in me a clean heart, O Elohim,
And renew a steadfast spirit within me.

Psa 51:11 Do not cast me away from Your
presence, And do not take Your Set-apart Spirit
from me.

Psa 51:12 Restore to me the joy of Your
deliverance, And uphold me, Noble Spirit!

Psa 51:13 Let me teach transgressors Your ways,
So that sinners turn back to You.

Psa 51:14 Deliver me from blood-guilt, O Elohim,
Elohim of my deliverance, Let my tongue sing
aloud of Your righteousness.

Psa 51:15 O יהוה, open my lips, And that my
mouth declare Your praise.

Psa 51:16 For You do not desire slaughtering, or I
would give it; You do not delight in ascending
offering.

Psa 51:17 The slaughterings of Elohim are a broken spirit, A heart broken and crushed, O Elohim, These You do not despise.

Psa 51:18 Do good in Your good pleasure to Tsiyon; Build the walls of Yerushalayim.

Psa 51:19 Then You would delight in slaughterings of righteousness, In ascending offering and complete ascending offering; Then young bulls would be offered on Your slaughter-place.

The 2 doorposts that were to be struck with the blood using hyssop can also represent the 2 houses of Yisra'ěl - Yehudāh and Yisra'ěl (Ephrayim), being brought together by the Blood of the Lamb - our Messiah!

Shemoth/Exodus 12:22 “And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.”

Without the applying of the Blood of Messiah in our lives we have no cleansing and forgiveness!

Hyssop - A woody Eurasian plant (*Hyssopus officinalis*) having spikes of small blue flowers and aromatic leaves used in perfumery and as a condiment.

The Hebrew word for hyssop is **עֶזֶב** **ezob** (ay-zobe')-**Strong's H231** and hyssop was used for sprinkling in some of the sacrifices and purifications of the Yisra'ēlites.

In consequence of its detergent qualities, or from its being associated with the purification's services, Dawid makes use of the expression, "Purge me with ezob." (Tehillah/Psalm 51:7). It is described in Melakim Aleph/1 Kings 4:33 as growing on or near walls.

1Ki 4:33 And he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall. And he spoke of beasts, and of birds, and of creeping creatures, and of fish.

Besides being thus fit for sprinkling, having cleansing properties and growing on walls, the true hyssop should be a plant common to Mitsrayim, Sinai and Yisra'ěl, and can produce a single stick that is three or four feet long, since on a stalk of hyssop the sponge of vinegar was held up to Messiah on the stake.

Yohanan/John 19:29 “A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.”

Verse 10 - we see that whoever would gather the ashes for the heifer would be unclean until evening and this carries a great significance for us, as we see that when **יהושע** died, we see how a rich man - Yoseph from Ramathayim came and asked Pilate for the body of Messiah and took it down and wrapped it in linen and laid it in a tomb, all before evening. He, in effect, 'gathered the ashes of the heifer' and would be unclean until evening - why would this be required?

Well, at evening on this specific day - if he was not clean at evening, he would not have been allowed to eat the Pěsaḥ Meal and would have been 'cut off'.

At evening on the day when Messiah was placed in the tomb was the start of the 15th of the 1st month and so Yosěph would be able to eat of the Pěsaḥ Meal and have the sign on His hand and forehead - signifying that he belonged to Messiah!

Unclean for 7 days - be cleansed on the 3rd and on the 7th, you are clean!

In verses 11-12 we see some very fitting requirements in regards to becoming clean.

When we see these verses, we must also take note of what Kěpha tells us to make sure we understand:

Kěpha Bet/2 Peter 3:8 “But, beloved ones, let not this one matter be hidden from you: that with יהוה one day is as a thousand years, and a thousand years as one day.”

Why Kěpha places a huge emphasis on this fact is that if we neglect to understand the Appointed Times of יהוה and how the 7 days of Creation reflect the 7 millennia and that by sticking to the much needed and required obedience of keeping His cycle of His Feasts then we will be lost and without a Shepherd!!!

Anyone who touches the dead is unclean for 7 days - well, since Adam sinned, we have all been 'born in sin', since the uncleanness lasts for 7 days = 7000 years!

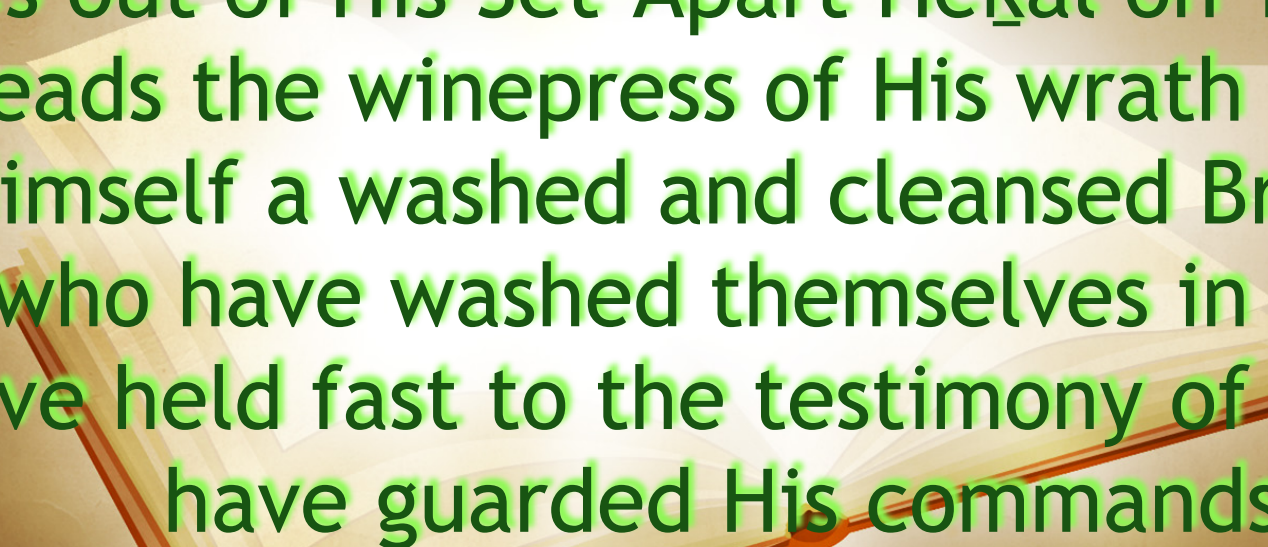
It is only in the 8th day (8th Millennium) that we will see a total end to sin and death and a new heaven and new earth be established. In the 7-day period that we now find ourselves in, יהוה through His Torah provided a means for us to become clean.

In this torah of being cleansed on the 3rd and 7th day we see the need for us to accept and apply the work of Messiah, who by the fulfilling of the red heifer sacrifice has provided for us the 'water of cleansing'.

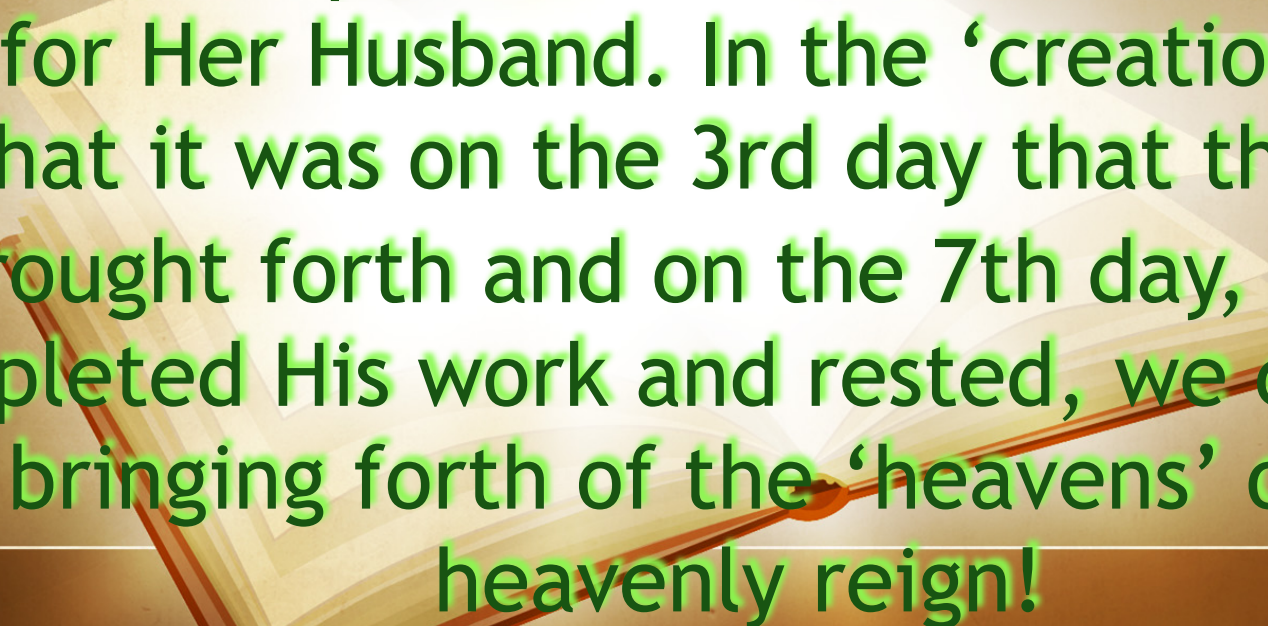
If we are not cleansed by the Blood of **יהושע** then we will not be able to reign with Him!

The 3rd day - this speaks of the power of the resurrection of Messiah, who rose on the 3rd day, and so in effect to make oneself clean on the 3rd day is to accept the life, death and resurrection for Messiah, repent and be immersed in His Name for the forgiveness of sins.

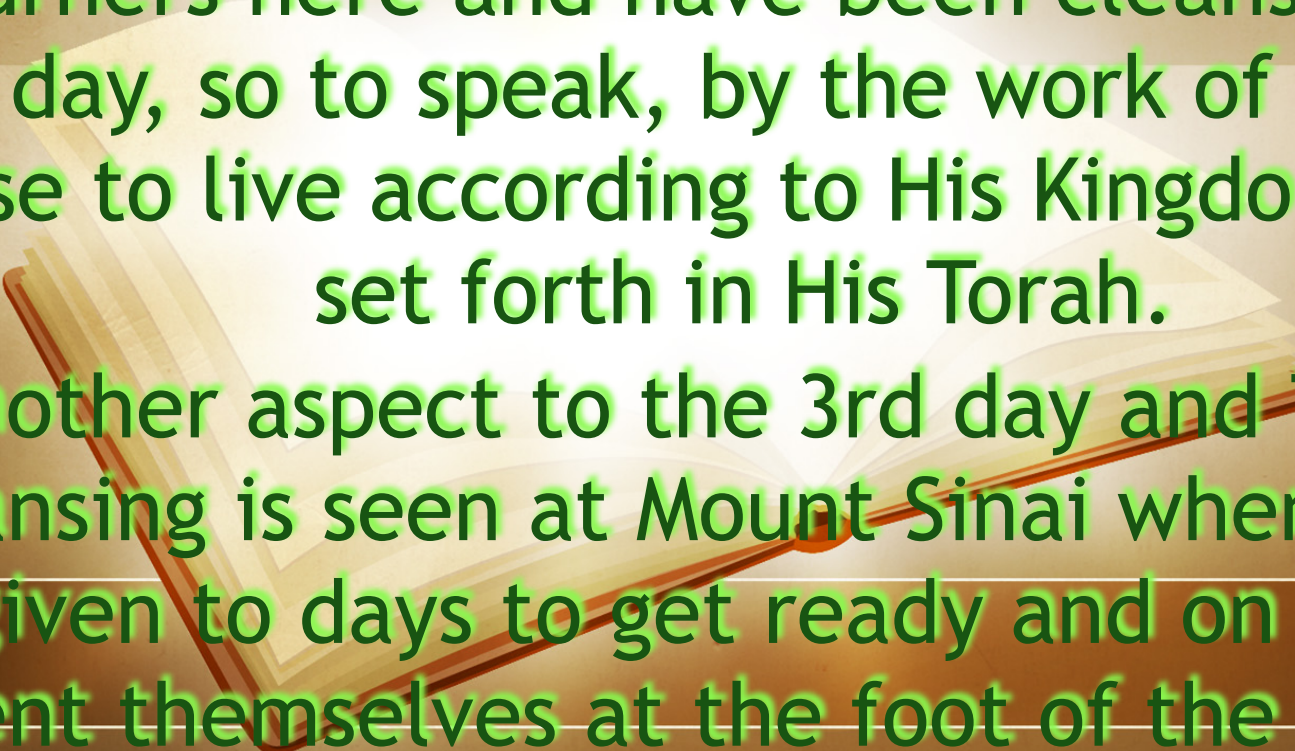
Hoshěa/Hosea 6:2 “After two days He shall revive us, on the third day He shall raise us up, so that we live before Him.”



The 7th day speaks of the final work of atonement being completed on the 7th day when Messiah comes out of His Set-Apart Hēkal on Yom Kippur and treads the winepress of His wrath and gathers unto Himself a washed and cleansed Bride - that is those who have washed themselves in the 3rd day and have held fast to the testimony of Messiah and have guarded His commands.



This 3rd day and 7th day principle has varying pictures for us in Scripture which all point to the full and complete work of a Bride being made clean for Her Husband. In the ‘creation week’ we see that it was on the 3rd day that the dry land was brought forth and on the 7th day, when **יהוה** completed His work and rested, we can see in type a bringing forth of the ‘heavens’ or rather His heavenly reign!



His Kingdom Come - that is that on the 7th day - His rule and reign will be firmly established here on earth, and in the mean time we who live as sojourners here and have been cleansed on the 3rd day, so to speak, by the work of Messiah, choose to live according to His Kingdom rules as set forth in His Torah.

Another aspect to the 3rd day and 7th day cleansing is seen at Mount Sinai when Yisra'ël were given 40 days to get ready and on the 3rd day present themselves at the foot of the Mountain.

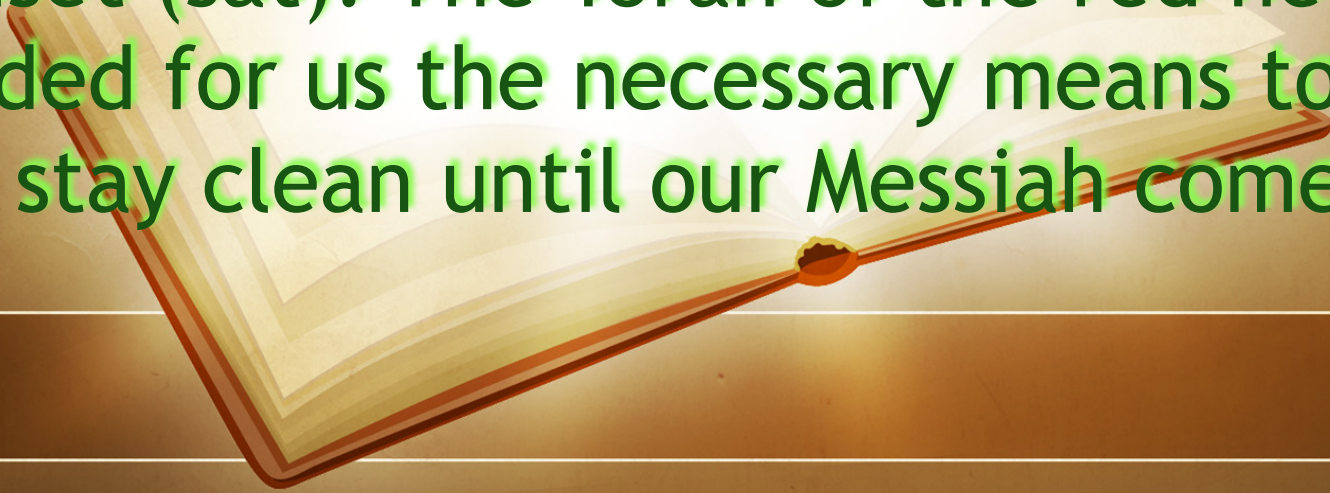
When we understand that it was on the 4th day of Creation that the lights were 'made' to rule the day and the night and the Appointed Times were established, we can recognize that **יהושע**, the Light of the world, came on the 4th day to separate the light from the dark and call a people out of darkness and has given us the means and the garments to get ready for 2 days and on the 3rd be presented unto Him as a ready Bride without blemish!

From the 4th day, when He came, we have been given 2 days - day 5 and day 6 - to get ready and on the 7th be dressed and be ready as a Bride prepared, when He comes down to take up His Bride to be with Him forever!!!

If we do not receive the cleansing of the 3rd day - we cannot be cleansed on the 7th!

Another point to consider, is that in terms of Messiah's resurrection on the 3rd day - we recognize that His resurrection was on the 7th day!!! The 3rd day is the 7th day in a manner of speaking.

Messiah was hung on a pole on the 4th day of the week (wed) and was 3 days and 3 nights in the heart of the earth and rose on the 3rd day - at the end of the Sabbath on the 7th day of the week at sunset (sat). The Torah of the red heifer has provided for us the necessary means to be clean and stay clean until our Messiah comes again!



Verse 12 tells us that we are to ‘cleanse ourselves’.

The Hebrew root word that is used here for ‘cleanse’ is חָטָא ḥata (khaw-taw’)- Strong’s H2398 meaning, ‘*to miss the mark, do wrong, incur guilt, fail to reach*’, and when we understand the root meaning of Torah, one clearly sees that to sin is to walk against or contrary to the Torah, for:

Yohanan Aleph/1 John 3:4 “Everyone doing sin also does lawlessness, and sin is lawlessness.”

Now what this play on words in telling us here in Bemidbar/Numbers 19:12 is that we are to be done with sin and to be done with sin means that we choose to walk in His Torah and no longer be lawless!

Yohanan Aleph/1 John 3:6 “Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.”

The way to be done with sin is to stay in the Master - and this is how we ‘cleanse ourselves’ - by staying in Him and walking in Righteousness - which is to hear, guard and do all His commands!!!

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

We are able to draw near to Elohim because of the red heifer sacrifice which, in a way, pictures the fullness of all the sacrifices, which point to and foreshadow the complete work of Messiah!

To cleanse hands, is an idiom to clean up our 'works' and ways and cleansing our hearts is an expression that tells us to get deceit out and ensure that through the meditation of His Torah we guard that which He writes upon our hearts - His Torah - His Renewed Covenant in the Blood of Messiah that cleanses us and sets us apart in Him.

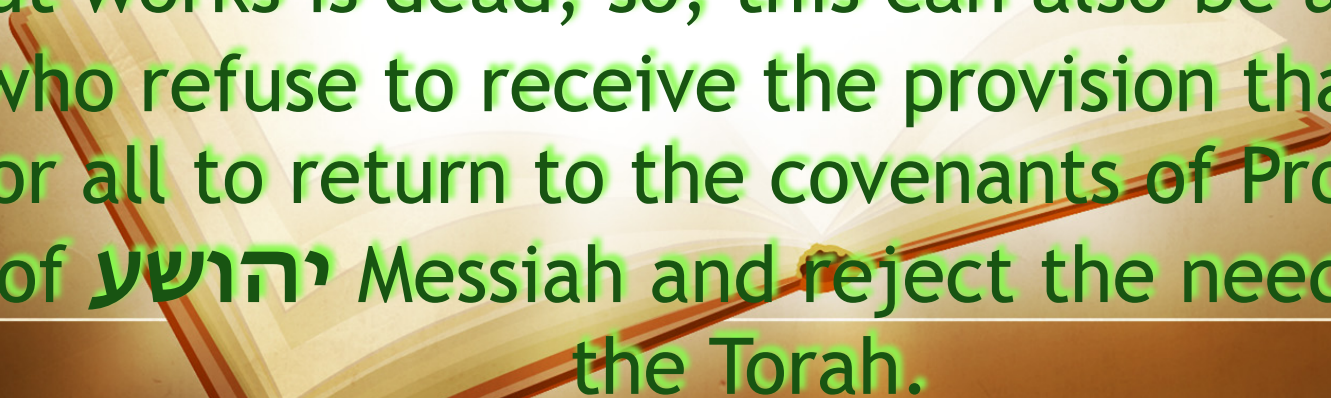
When we recognize just what He has done and how He has cleansed us from all defilement - even burnt up all the 'dung' so to speak, may we be careful to guard our hearts and minds in Messiah and keep ourselves from all defilement of the flesh as we stay in Him and are done with sin!

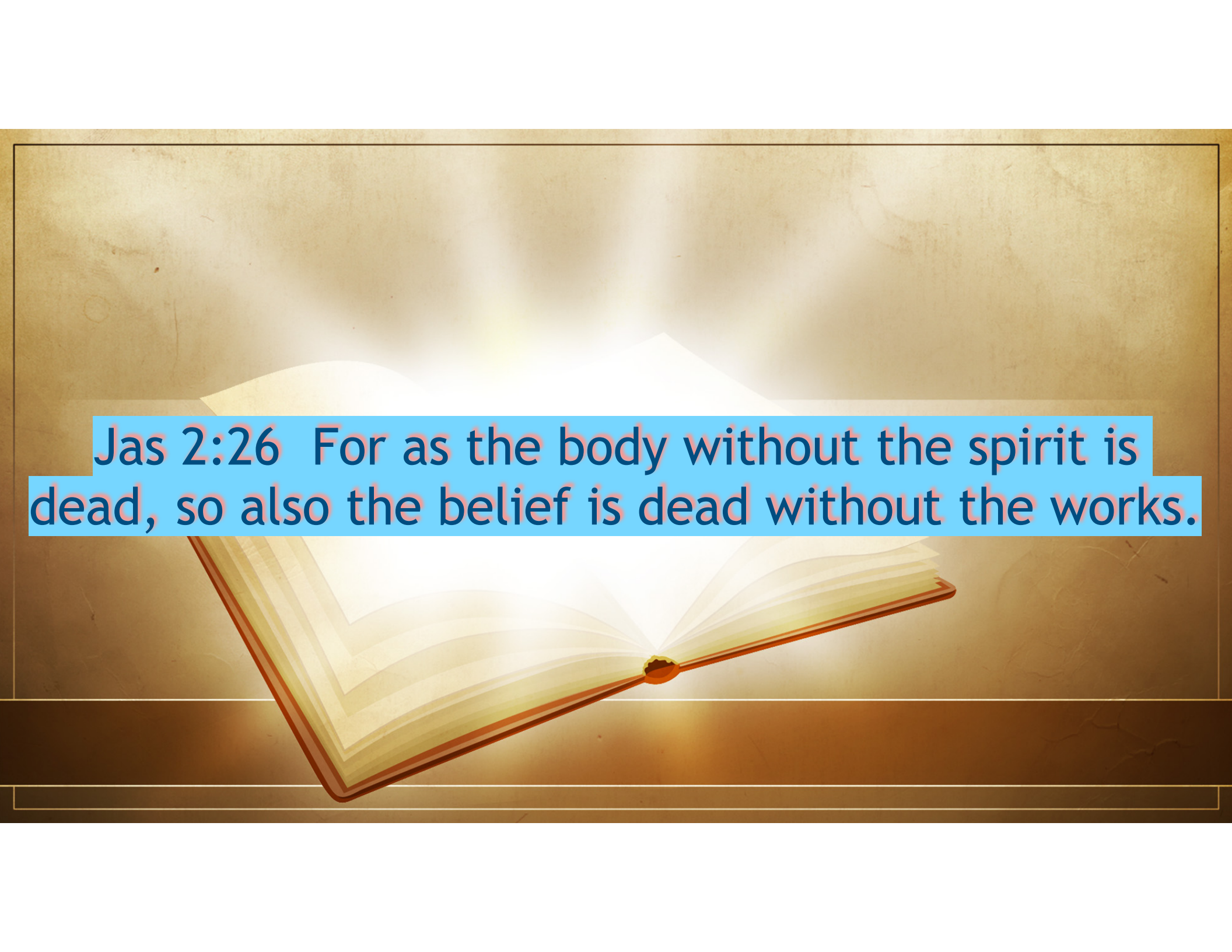
In understanding this concept of cleansing ourselves from sin, we see that by implication this renders the need to 'die to self' or in a sense 'lose oneself'; and Messiah makes it clear for us in:

Mattithyahu/Matthew 10:39 "He who has found his life shall lose it, and he that has lost his life for My sake shall find it."

Verse 13

Anyone who touches the dead of a human being and does not cleanse himself defiles the dwelling place of **יהוה**! In Scripture, we see that those who are in sin or who are lawless (that is to be without Torah) are in effect called “dead” as **Ya’aqob/James 2:26** tells us that belief without works is dead; so, this can also be a picture of those who refuse to receive the provision that **יהוה** has made for all to return to the covenants of Promise by the Blood of **יהושע** Messiah and reject the need to walk in the Torah.





Jas 2:26 For as the body without the spirit is dead, so also the belief is dead without the works.

And as we come into contact with many 'walking dead' so to speak, and in more ways than one we find ourselves 'touching' them, we better be sure to 'cleanse ourselves' so as to not defile the dwelling place of יהוה.

Ways in which we may 'defile' His Dwelling Place today, is by bringing in to the assembly all the bad attitudes and grumblings that we may have picked up in the world and have not cleansed ourselves from by the renewing of our minds through the washing of His Word!

When we come into the gathering of the set-apart ones with a defiled mind-set, for whatever reason, we bring defilement into His Dwelling Place and this we must not do.

We have a huge responsibility to come together in a clean manner, making sure than we have cleansed ourselves and are able to build up the Dwelling Place of Elohim and not defile it!

The Hebrew root word that is translated as defiles is נָפַץ (tame (taw-may')- Strong's H2930 which means, '*to be or become unclean, be defiled*'.

Now, while there are many ways that Yisra'ël certainly defiled themselves, what we see in Scripture is that many times they defiled themselves with their idols!

Yehezqěl/Ezekiel 20:18 “And I said to their children in the wilderness, ‘Do not walk in the laws of your fathers, nor observe their rulings, nor defile yourselves with their idols.’”

Today many are still defiling themselves with their many idols, be it materialism, running after wealth, hobbies, and even people that others idolise!

Our words also cause us to become defiled, more often than we would care to recognize and Messiah tells us:

Mattithyahu/Matthew 15:18 “But what comes out of the mouth comes from the heart, and these defile the man.”

If our hearts are not cleansed then our speech becomes defiled and we risk defiling the Dwelling Place by infecting others with words that are not pure and clean! And if we become unclean through our defiled actions and speech and other ‘clean’ ones touch us, we are in danger of causing the rest in the Tent to become defiled!

Mishlě/Proverbs 11:9 “The defiled one destroys his neighbour with his mouth, but the righteous is delivered by knowledge.”

The Hebrew word that is translated as ‘defiled’ here in Mishlě/proverbs 11:9 is חָנָף ḥaneph (khaw-nafe’)- Strong’s H2611 which means, ‘profane, irreligious, hypocrite’ and at its root means, ‘to be polluted or defiled, to be a hypocrite, turn to hypocrisy and profanity’.

It is of vital importance that we cleanse ourselves and get rid of sin and all forms of hypocrisy.

Verse 15 tells us that every open vessel that has no cover fastened on it is unclean!

The Hebrew word that is translated as 'vessel' is כֵּלִי keli (kel-ee')- Strong's H3627 which means, '*article, utensil, vessel, armour, weapon, tool for labour*', which comes from the root verb כָּלָה kalah (kaw-law')- Strong's H3615 which means '*finished, completed, come to an end or accomplished*' and is very similar to the root word כָּלָה kallah (kal-law')- Strong's H3618 which means '*a bride*', which carries a wonderful picture for us of a bride prepared - a bride who has made herself ready and presents herself as one prepared.

The clear warning seen in this verse is then very obvious - and that is that a Bride who has not prepared herself and is not covered, is not clean and will not enter into the reign!

The Hebrew word that is translated as 'cover' is **צָמִיד** tsamid (tsaw-meed')- Strong's H6781 which means, '*bracelet, covering (of a vessel)*', which comes from the root verb **צָמַד** tsamad (tsaw-mad')- Strong's H6775 which means, '*to bind, join, fasten*'.

The plural of this word is צְמִידִים - 'ts'miydiym', which is used in speaking of Yisra'ěl, where יהוה says the following in:

Yehezqěl/Ezekiel 16:11-13 “And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck. 12 “And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head. 13 “Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty.”

This is bridal language, and this is what is being severely warned against in the instruction given in regards to the red heifer! If you are not covered, adorned and fastened to the Master then you are not clean!

The word צְמִידִים - 'ts'miydiym' is also translated as 'bracelets' in Berěshith/Genesis 24:22, when the servant of Abrahāh put the gold bracelets on Ribqah. In many ways, we are able to see the clear choice of Ribqah, who by accepting the bracelets from the servant of Abrahāh, accepted her being joined to Yitshaq and declared her faithfulness to the Husband she had not yet seen face to face!

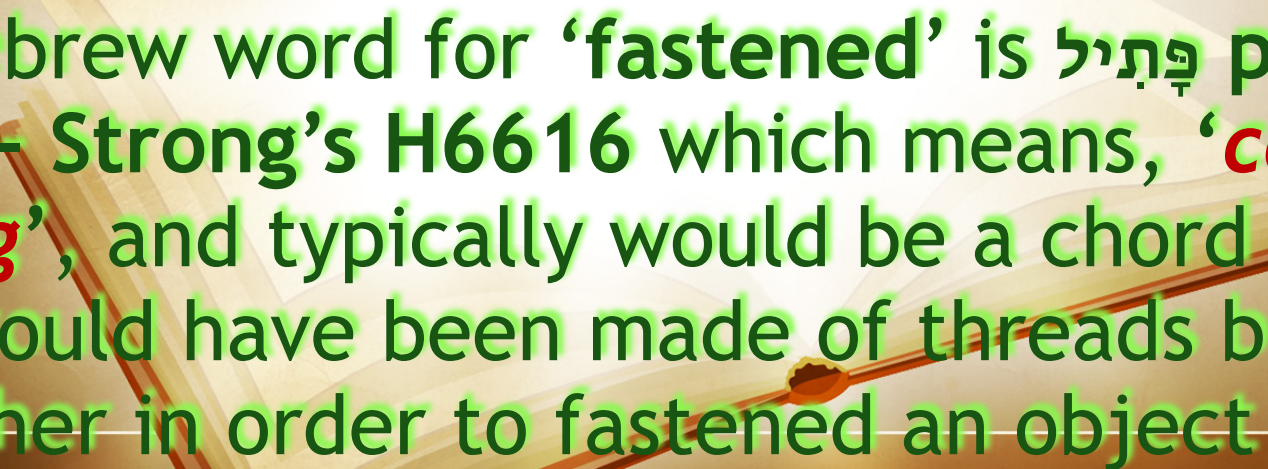
Gen 24:22 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold,



She was a bride who had been covered and, in many ways, pictures for us a 'vessel that had a cover fastened to it'.

Those who do not have a cover fastened to them are unclean!

The Hebrew word for 'fastened' is פָּתִיל pathiyl (paw-theel)- Strong's H6616 which means, '**cord, thread, string**', and typically would be a chord or bracelet that would have been made of threads being twisted together in order to fastened an object to another.




This is the same word used to describe the 'chord of blue' thread that was to be used to bind the breastplate to the rings of the ephod; as well as the blue chord used to attach the plate of clean gold to the high priest's turban.

This word is used in:

Bemidbar/Numbers 15:38 "Speak to the children of Yisra'el, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners."

The Hebrew word פָּתִיל pathiyl (paw-theel')- Strong's H6616, translated here as 'chord', is also used to describe the 'blue chord' that is to be in the tzitzit of our garments; and we recognize clearly that this 'chord' can represent for us a reminder to keep the commands of Elohim as we recognize how His commands are fastened to us, and in guarding to do them we keep ourselves clean!



The Hebrew word for 'unclean' is טָמֵא tamey (taw-may')- Strong's H2931 meaning, 'unclean, defiled' and comes from the verb טָמֵא tamey (taw-may')- Strong's H2930 which means, 'to be or become unclean, defiled, become impure' and when written in the 'piel form' which expresses an "intensive" or "intentional" action, it can render the following meaning, 'to defile: sexually, religiously, or ceremonially; to pronounce or declare unclean; profane the Name of Elohim'.

The Greek word used in the LXX (Septuagint) for 'unclean' is ἀκάθαρτος akathartos (ak-ath'-ar-tos)- Strong's G169 which means, '**unclean, impure**', and we are told to not 'touch' that which is unclean but come out and be separate:

Qorintiyim Bět/2 Corinthians 6:17 "Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you."

An adjective derived from this word is the Greek word ἀκαθαρσία akatharsia (ak-ath-ar-see'-ah)- Strong's G167 which means, '**uncleanness, impurity - physically and in the moral sense: the impurity of lustful, luxurious, extravagant and self-indulgent living**'; which we are told should not even be named among us:

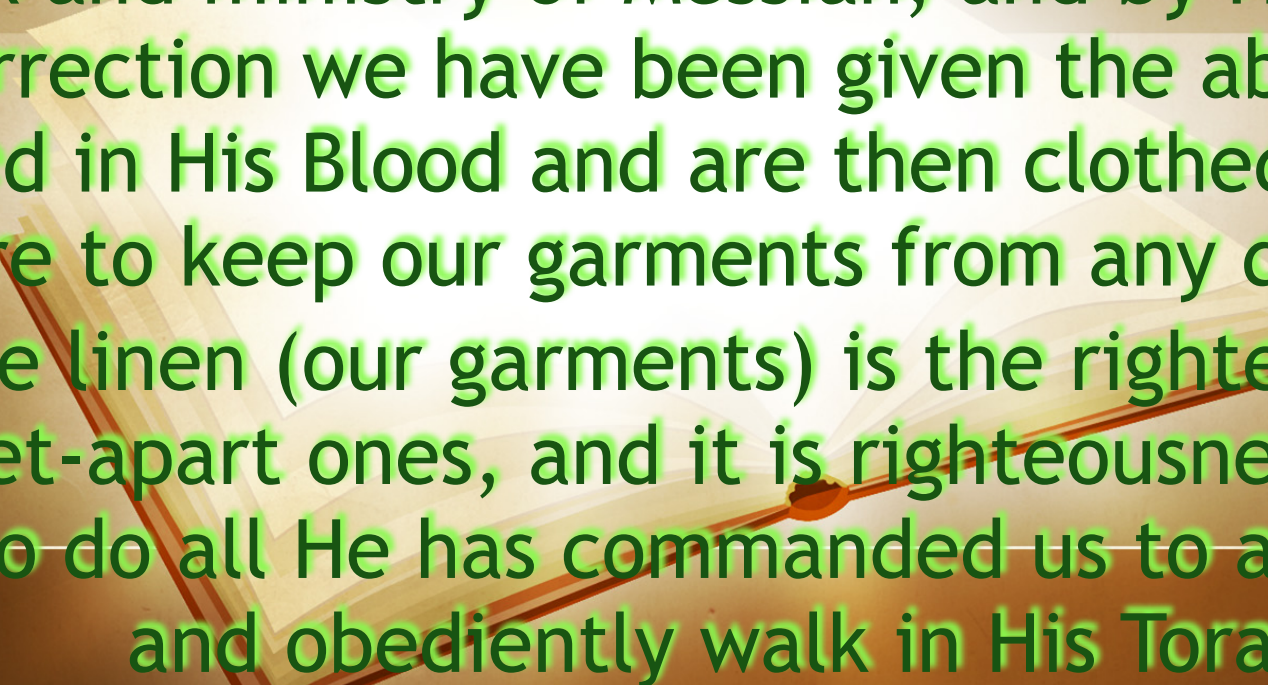
Eph'siyim/Ephesians 5:3 “But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones”

Tas'loniqim Aleph/1 Thessalonians 4:7 “For Elohim did not call us to uncleanness, but in set-apartness.”

We are to be clean and covered vessels of honour and respect!

The Greek word used for 'vessel' is the LXX (Septuagint) is σκεῦος skeuos (skyoo'-os)- Strong's G4632 which means, 'vessel, implement, goods, article, jar', and is used in:

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."



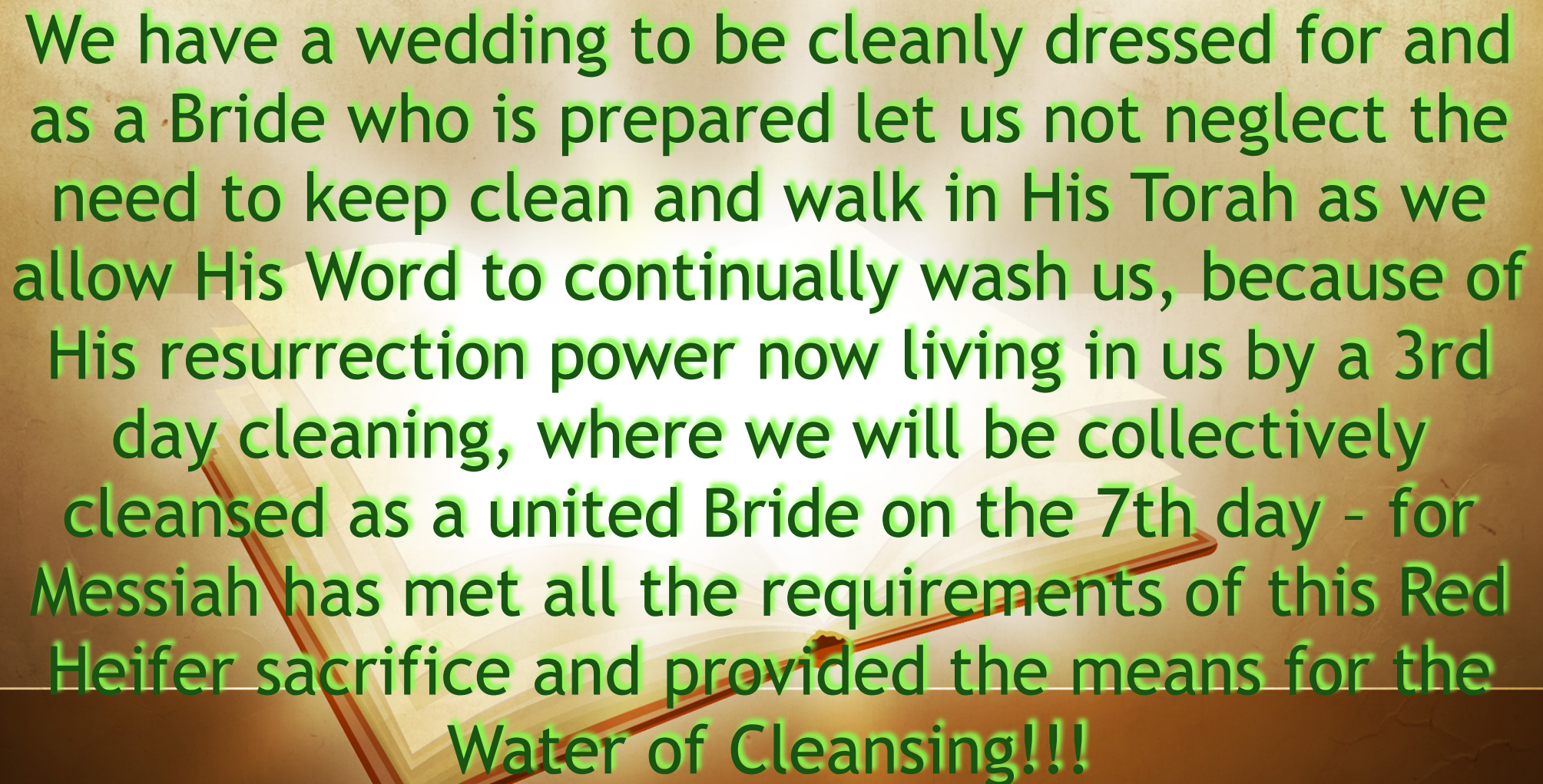
Verse 20 again makes it clear that the one who does not cleanse himself shall be cut off from the assembly. We have been given garments of righteousness, by the work and ministry of Messiah, and by His 3rd day resurrection we have been given the ability to be cleansed in His Blood and are then clothed in Him, and we are to keep our garments from any defilement! The fine linen (our garments) is the righteousnesses of the set-apart ones, and it is righteousness for us to guard to do all He has commanded us to as we lovingly and obediently walk in His Torah.

If we do not do so and walk in Him, The Living Torah, and walk as He did, then we may just be found to be incorrectly clothed and risk being thrown out and cut off:

Mattithyahu/Matthew 22:11-13 “And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, 12 and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 13 Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness - there shall be weeping and gnashing of teeth.’”

This person had 'faith without works' and no true garments:


Hazon/Revelation 19:7-9 "Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself." 8 And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones. 9 And he said to me, "Write, 'Blessed are those who have been called to the marriage supper of the Lamb!'" And he said to me, "These are the true words of Elohim."



We have a wedding to be cleanly dressed for and as a Bride who is prepared let us not neglect the need to keep clean and walk in His Torah as we allow His Word to continually wash us, because of His resurrection power now living in us by a 3rd day cleaning, where we will be collectively cleansed as a united Bride on the 7th day - for Messiah has met all the requirements of this Red Heifer sacrifice and provided the means for the Water of Cleansing!!!

The Death of Miriam

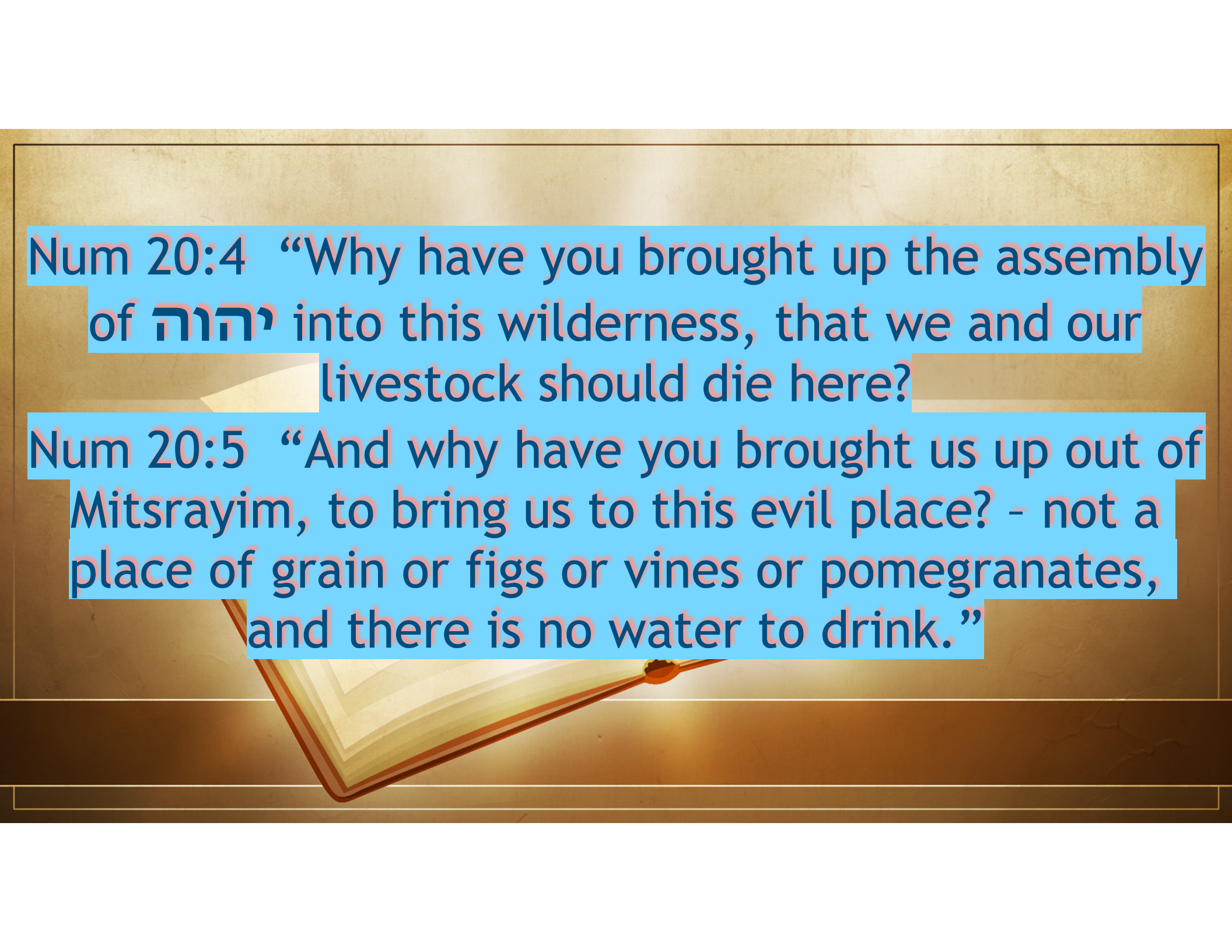
Num 20:1 And the children of Yisra'ēl, all the congregation, came into the Wilderness of Tsin in the first new moon, and the people stayed in Qadēsh. And Miryam died there and was buried there.



The Waters of Meribah

Num 20:2 Now there was no water for the congregation and they assembled against Mosheh and against Aharon.

Num 20:3 And the people contended with Mosheh and spoke, saying, “If only we had died when our brothers died before **יהוה**!

The background of the slide features a close-up, slightly angled view of an open book. The pages are aged and yellowed, with some text visible in Hebrew. The book is resting on a dark, textured surface. The overall lighting is warm and golden, creating a sense of antiquity and reverence.

Num 20:4 “Why have you brought up the assembly of **יהוה** into this wilderness, that we and our livestock should die here?”

Num 20:5 “And why have you brought us up out of Mitsrayim, to bring us to this evil place? - not a place of grain or figs or vines or pomegranates, and there is no water to drink.”

Num 20:6 Then Mosheh and Aharon went from the presence of the assembly to the door of the Tent of Appointment, and they fell on their faces. And the esteem of יהוה appeared to them.

Num 20:7 And יהוה spoke to Mosheh, saying,



Num 20:8 “Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.”

Num 20:9 And Mosheh took the rod from before יהוה as He commanded him.

Moses Strikes the Rock

Num 20:10 And Mosheh and Aharon assembled the assembly before the rock. And he said to them, “Hear now, you rebels, shall we bring water for you out of this rock?”

Num 20:11 Then Mosheh lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank.

Num 20:12 But **יהוה** spoke to Mosheh and to Aharon, “Because you did not believe Me, to set Me apart in the eyes of the children of Yisra’ĕl, therefore you do not bring this assembly into the land which I have given them.”

Num 20:13 These were the waters of Meribah, because the children of Yisra’ĕl contended with **יהוה**, and He was set apart among them.


Edom Refuses Passage

Num 20:14 And Mosheh sent messengers from Qaděsh to the sovereign of Edom. “This is what your brother Yisra’ēl said, ‘You know all the hardship that has befallen us,

Num 20:15 that our fathers went down to Mitsrayim, and we dwelt in Mitsrayim a long time, and the Mitsrites did evil to us and our fathers.

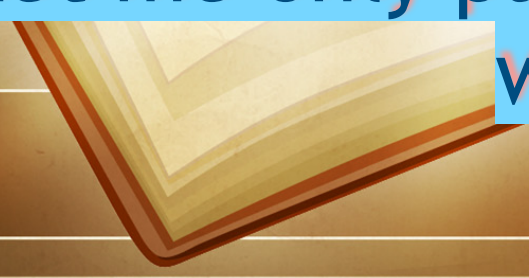
Num 20:16 And we cried out to יהוה, and He heard our voice and sent the Messenger and brought us up out of Mitsrayim. And see, we are in Qaděsh, a city on the edge of your border.

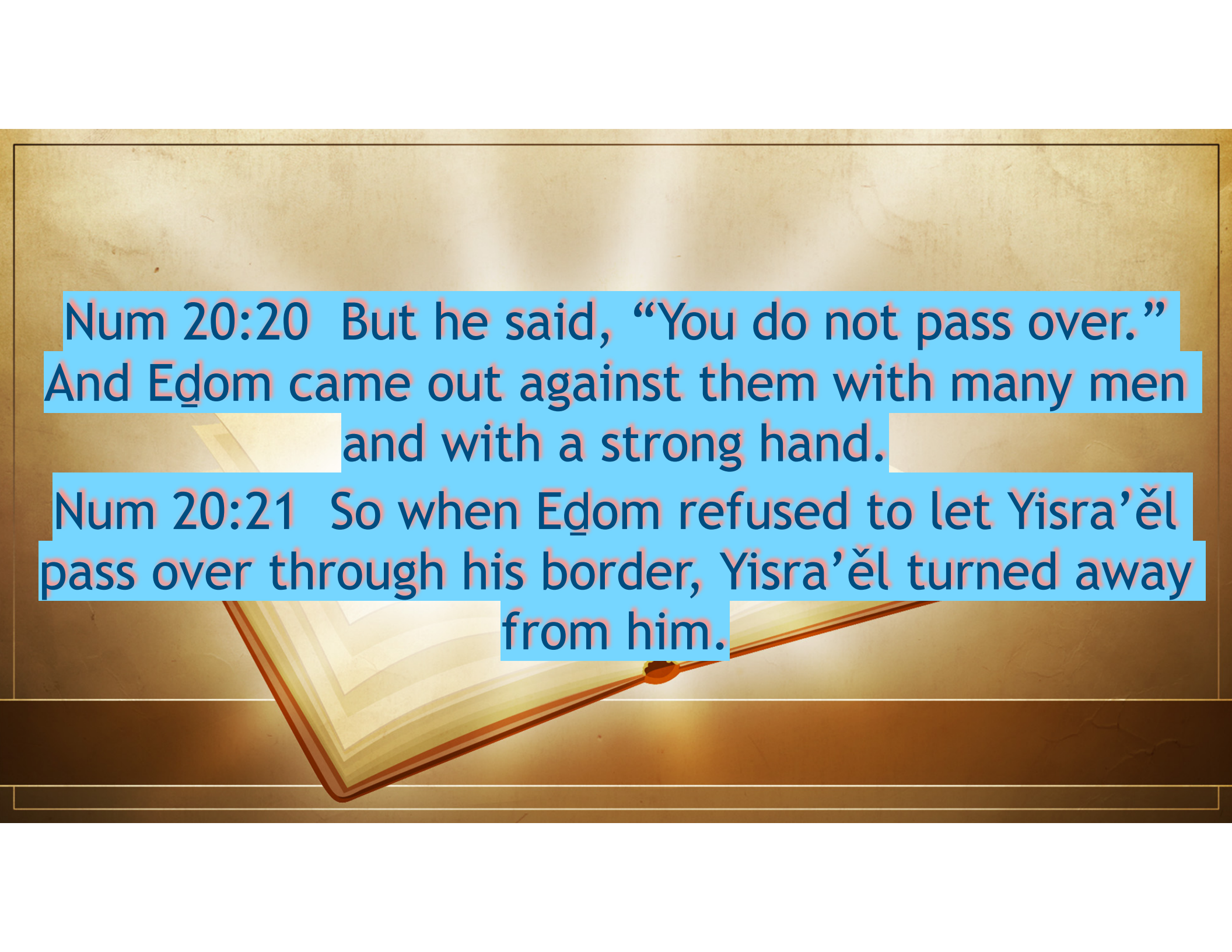
Num 20:17 Please let us pass over, through your land. We shall not pass over through fields or vineyards, nor drink water from wells, we shall go along the sovereign's highway. We shall not turn aside, right or left, until we have passed over your border.' ”



Num 20:18 But Edom said to him, “You do not pass over through me, lest I come out against you with the sword.”

Num 20:19 And the children of Yisra’ēl said to him, “We shall go by the highway, and if I or my livestock drink any of your water, then I shall pay for it. Let me only pass over on foot, without a word.”





Num 20:20 But he said, “You do not pass over.”
And Edom came out against them with many men
and with a strong hand.

Num 20:21 So when Edom refused to let Yisra’ěl
pass over through his border, Yisra’ěl turned away
from him.

The Death of Aaron

Num 20:22 And the children of Yisra'ēl, all the company, departed from Qadēsh and came to Mount Hor.

Num 20:23 And יהוה spoke to Mosheh and to Aharon in Mount Hor near the border of the land of Edom, saying,

Num 20:24 “Aharon is to be gathered to his people, for he is not to enter the land which I have given to the children of Yisra'ēl, because you rebelled against My mouth at the water of Meribah.

Num 20:25 “Take Aharon and El’azar his son, and bring them up to Mount Hor,

Num 20:26 and strip Aharon of his garments and put them on El’azar his son, for Aharon is to be gathered to his people and die there.”

Num 20:27 And Mosheh did as יהוה commanded, and they went up to Mount Hor before the eyes of all the congregation.

Num 20:28 And Mosheh stripped Aharon of his garments and put them on El'azar his son. And Aharon died there on the top of the mountain. And Mosheh and El'azar came down from the mountain.

Num 20:29 And when all the congregation saw that Aharon was dead, all the house of Yisra'el wept for Aharon, thirty days.

CHAPTER 20

Here in the beginning of this chapter we are given the news that Miryam had died.

Yisra'el were at Qadēsh, and it was at this stop in the Wilderness where they spent most of their time. **קָדֵשׁ** Qadēsh (kaw-dashe')- Strong's H6946 means, '**set-apart**' and it is at this place where Mosheh struck the rock instead of speaking to it.

We see a period of around 38 years that have passed between the accounts in this chapter and the last, and this generation that you would have thought had learnt not to grumble, are once again in rebellion.

The meaning of the name of מִרְיָם Miryam (meer-yawm')- Strong's H4813 is, 'bitterness, rebellion' as it comes from the word מֵרִי meri (mer-ee')- Strong's H4805 meaning, 'rebellious, rebels, bitter' and comes from the primitive root word מָרָה marah (maw-law')- Strong's H4784 meaning, 'to be contentious, disobedient, hostile, provoke, openly defiant of authority'.

So, what we can see in type is the following - at the place where we are to be set-apart, all rebellion, defiance against authority, hostility and bitterness has to die and be buried - if we truly want to become a set-apart people.

What is also interesting to note is that Qadēsh is also known as Ĕn Mishpat:

Berēshith/Genesis 14:7 “And they turned back and came to Ĕn Mishpat, that is Qadēsh, and smote all the country of the Amalēqites, and also the Amorites who dwelt in Ḥatsetson Tamar.”

Ėn Mishpat (ane mish-pawt')- Strong's H5880 means, '*spring of judgment*', coming from two words:

- 1) עֵינַי ayin (ah'-yin)- Strong's H5871 meaning, '*spring of water or fountain*' and
- 2) מִשְׁפָּט Mishpat (mish-pawt')- Strong's H4941 meaning, '*judgment, verdict, law, decree, ordinance*'.

Here at Qadēsh there should have been a spring or fountain of water, and I am pretty sure that there had been a constant source of water supply during the many months and years they had spent here, yet here, there was now no water!

These rebels and grumblers had no water! It is from this that we clearly see and recognize that it is by the Right-Rulings of יהוה that waters will be brought forth and flow! Living set-apart lives according to His right-rulings will ensure a supply of water, but what we see here is what happens when right rulings are not followed - the water dries up!

And it is only by right-ruling and judgement can they begin to flow again!

The people assembled against Mosheh and Aharon and here we once again see the picture of how people will come against the Torah and against the work of Messiah as High Priest whenever they find themselves in a place of seeming lack!

יהוה did not bring them into the Wilderness to kill them, despite their thinking this, and they claim that they would have been better off if they had died like the others had before יהוה.


We just have to stop and pause for a moment and think about how absurd these words are!

They are making it sound like their brothers who had previously died before יהוה, as some heroic memorial, yet clearly it was יהוה who put them to death because of their rebellion, and to want to die as the rebels did as a result of the wrath of יהוה being poured out is a very absurd thing to aspire to!

Yet that is how the foolish and senseless will talk.

The water that had now dried up made in a sense the manna dry and tasteless and the people could not take it anymore.

This is a classic picture of a people who cannot stomach the Torah as they are unwilling to receive the True Living Water of the Torah and in a sense, has been dried up as they are simply found to be rebelling through their actions against the need to submit to the Right Rulings of Elohim!



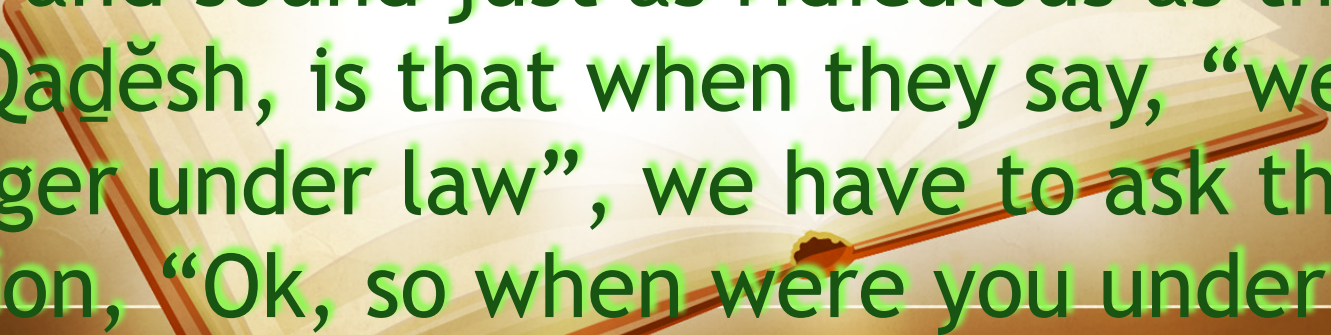
In verse 5 they call Qadēsh an evil place!!!

We see the same ridiculous remarks being made today as the primary message of the church today teaches a message that “Qadēsh” is an evil place to live at!

They say that to be set-apart through the submission to right-rulings of the Torah is restrictive and legalistic and call it an evil thing and label those of us who choose to become set-apart in Messiah by living in accordance with His Word as legalistic, which they see as a negative term as they proclaim false freedom saying they are no longer ‘under law’.

What they failed to see is that through the flowing of His right-ruling/judgements/ordinances/decrees set-apart living is established and The Living Water flows abundantly!

What is very ironic, in the statements many make today, and sound just as ridiculous as these rebels at Qadēsh, is that when they say, “we are no longer under law”, we have to ask them the question, “Ok, so when were you under the law?”



Those who claim a false grace message of lawless living have never even submitted under the teaching and guidance of the Torah (instructions) of Elohim, and therefore cannot actually claim that statement of 'no longer' being under Torah when in fact they never have been; just as these rebels at Qadēsh had no right to call Qadēsh an evil place!!!

By calling this place evil they were in effect saying that it was a dysfunctional place! I say that because when we understand the opposite to evil as being good, we learn that the word 'good' in Hebrew means to be 'functional'.

The Hebrew word for 'good' is טוֹב tob (tobe)-
Strong's H2896 and carries the meaning,
'pleasant, good, agreeable, beautiful, to be
pleasing, done well'.


Sounds all good - yet as we study further into the
Hebraic mind-set in regard to this word we get a
fuller understanding of what טוֹב tob means. To do
that it does help to look at the ancient script and
get a wider perspective of the true meaning of
this word.

In the ancient pictographic script, the Hebrew word טוב **tob** - is pictured as:




Tet - v:



The original pictograph for this letter is , a 'container made of wicker or clay'. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are 'basket, contain, store and clay'.


Waw - י:




The ancient pictographic form of this letter is , 'a peg' or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope form slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:



The ancient script has this letter as , which pictures 'a tent floor plan' and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

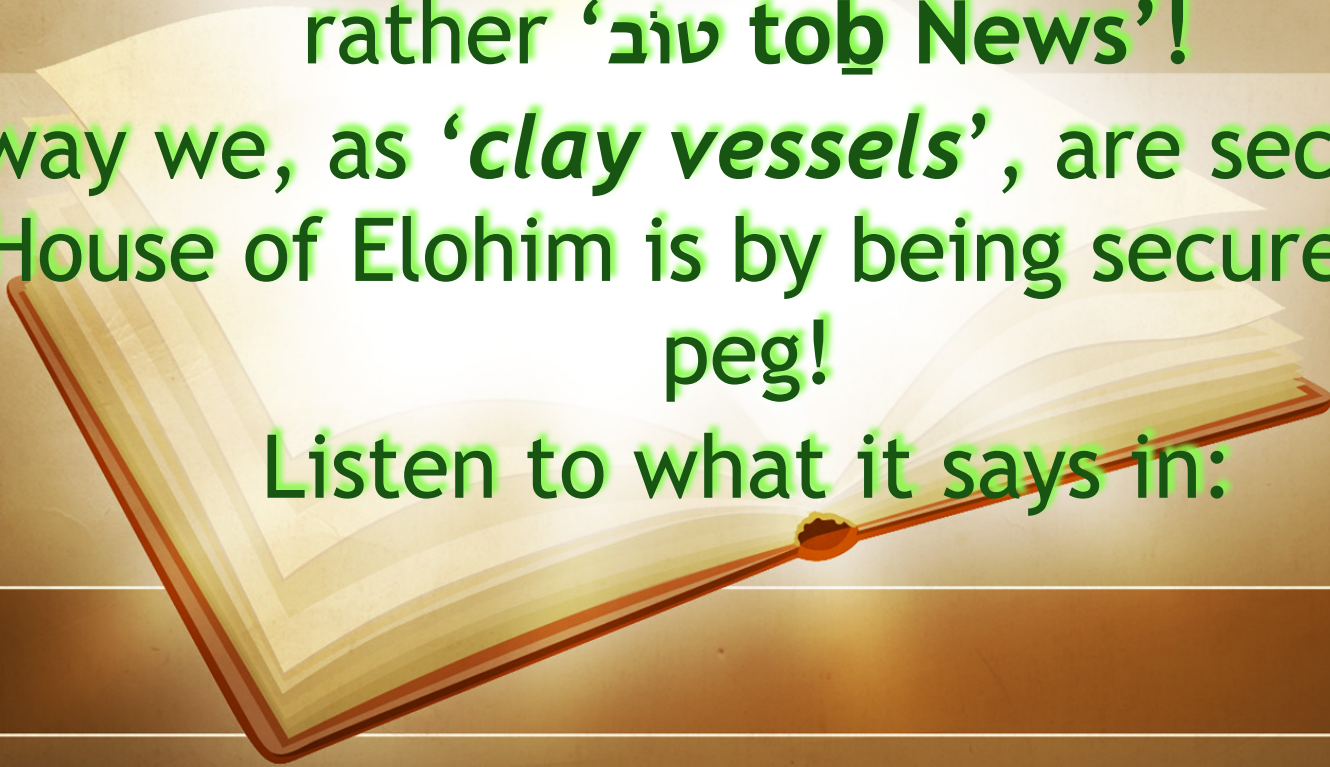
From this word טוב tob - Strong's H2896 we see that we as clay vessels are made secure through the Blood of Messiah that holds for us a secure covenant promise of being made complete in Him and becoming the Dwelling Place of the Most High - where He that is Good - The Potter - may dwell with those He created and called by name!



As we look at these letters, we find a great revelation in terms of the Good News (Besorah) or rather 'טוב **tob** News'!

The way we, as '*clay vessels*', are secured into the House of Elohim is by being secured by the peg!

Listen to what it says in:



Yeshayahu/Isaiah 22:22-24 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”

We know that this is a great picture of how through **יהושע** Messiah we are fastened in a steadfast place!

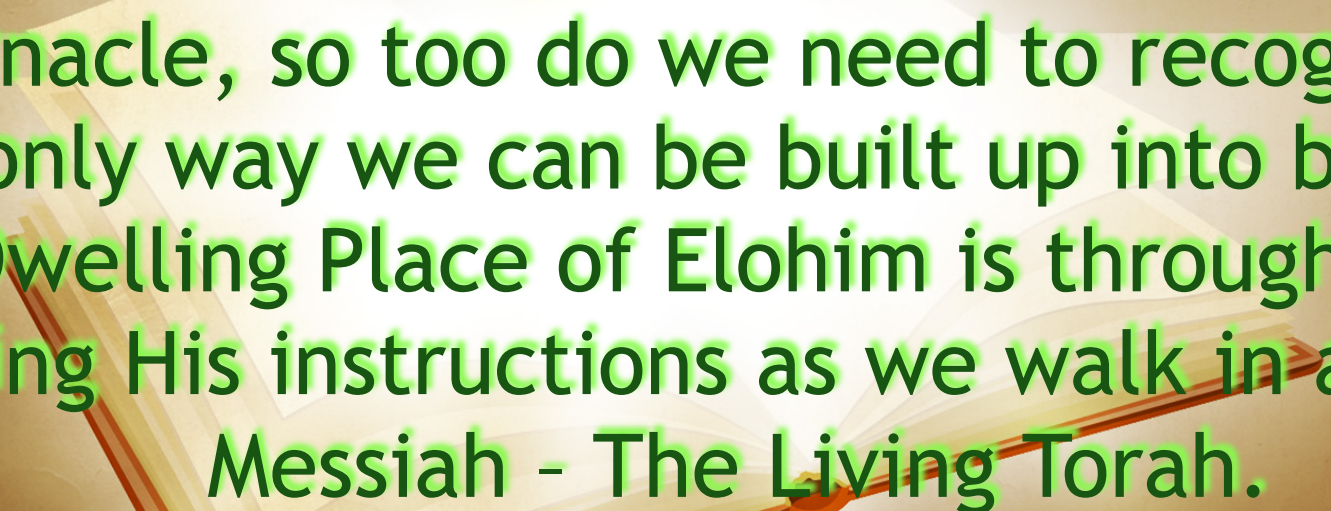
Ezra 9:8 “But now, for a short while, favour has been shown from **יהוה** our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

This again is a wonderful promise given amidst a time of bondage due - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down He would bring the necessary means to 'secure' His covenanted people to His House that he builds by His design! It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh - The Living Torah, **יהושע** Messiah, came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so when we see how that we are the 'Dwelling Place' of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle, in the Wilderness, had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognize that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah - The Living Torah.




In the true understanding of this word טוב **tob** - Strong's H2896 we can see that it may best be translated in most cases as 'functional', for when יהוה said in Berěshith/Genesis 1:31 that when He saw all that He said it was very good. What He saw was His creation functioning properly and working the way it should and this why it was 'good'. When something is working properly, we might say today something like, 'working like a well-oiled machine', when speaking of that which is functioning the way it should and the way it was designed to.

So, טוב tob - Strong's H2896, in the true sense of the word, expresses the idea that something is 'good' when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists. In other words, it refers to something that functions within its intended purpose!

The opposite to טוב tob (good) is evil which is Hebrew is רע ra - Strong's H7451 meaning, '*bad, evil, wicked, harmful*'

The tree of knowledge in the garden was of טוב
tob (good) and רע ra (evil)!

Just as we understand that טוב tob represents that
which is 'functional', we can then see that רע ra
represents that which is 'dysfunctional', which
simply put speaks of that which reveals and
abnormal and unhealthy lifestyle that is not
functioning as it should.



We may often think something is good, yet if it is not ‘functional’ according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

Mishlě/Proverbs 16:25 “There is a way that seems right to a man, but its end is the way of death.”

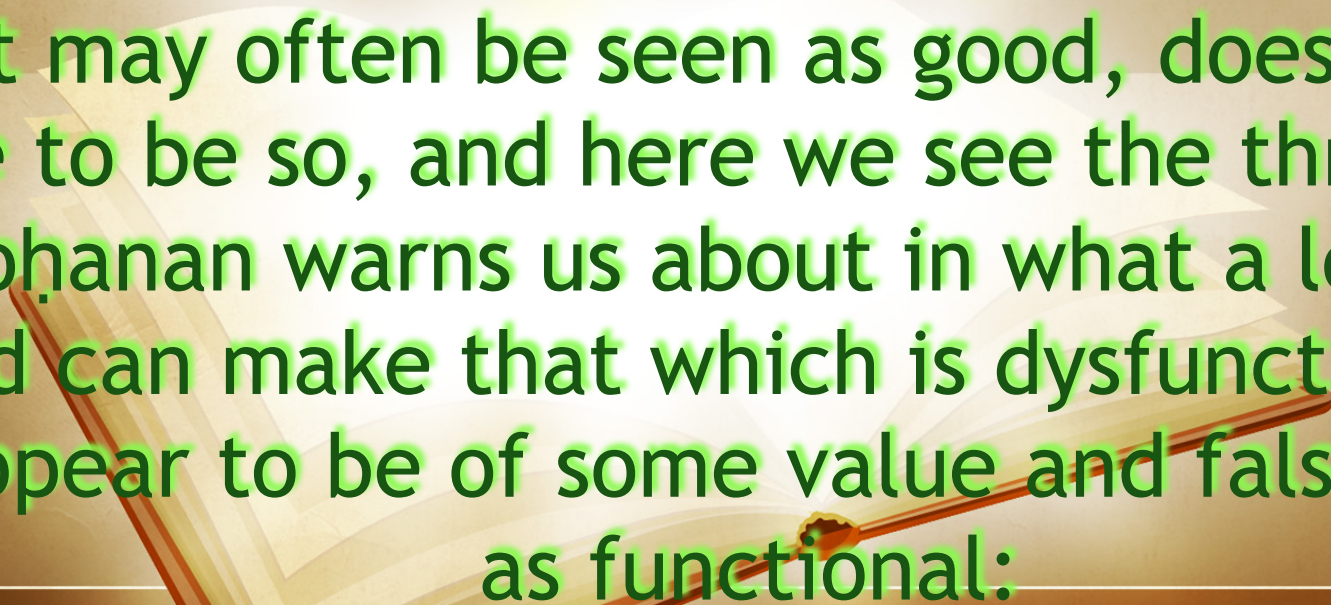
The Hebrew word that is translated here as ‘right’ is יָשָׁר yashar (yaw-shawr’)- Strong’s H3477 meaning, ‘*straight, right, upright, uprightness*’.

There are so many who think that they are walking upright, yet while they are not functioning according to the good design of the Word, their dysfunction way leads a path to death!

Hawwah made the same mistake of thinking something was good in her own eyes and presumed to do what she thought was best and seemed right:

Berěshith/Genesis 3:6 “And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate.”

She saw in here own eyes that the tree was טוב
toḇ and is a classic example of how in the flesh
what may often be seen as good, does not also
prove to be so, and here we see the three things
that Yoḥanan warns us about in what a love for the
world can make that which is dysfunctional and
evil appear to be of some value and falsely appear
as functional:

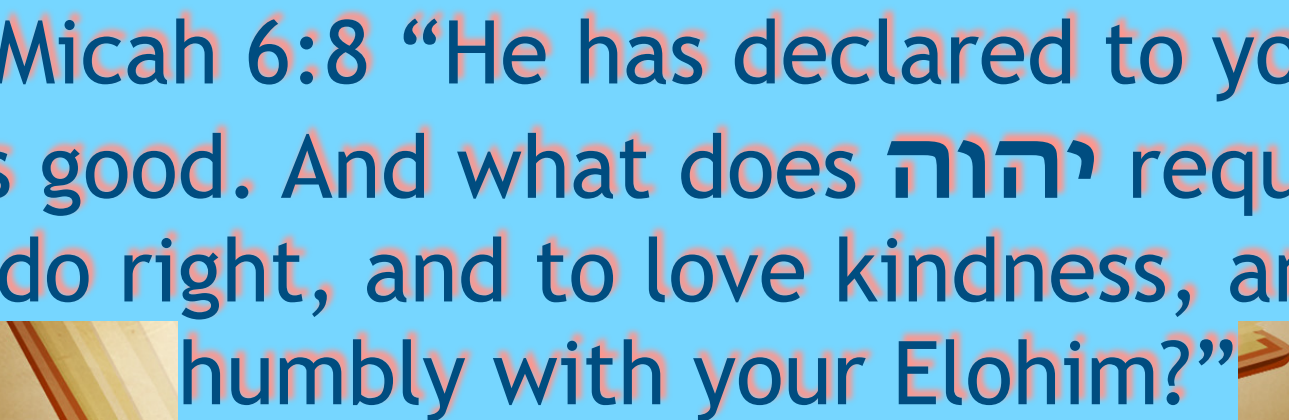


Yohanan Aleph/1 John 2:15-16 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world.”

Hawwah is an example of the wrong application of what is deemed to be good when it is not done according to יהוה's will.

The prophet Mikah sums it up nicely for us what it is to be טוב tob:

Mikah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”



The greatest expression of humility is to walk as Messiah walked, which involves action and that action is to be in a functioning walk that is in complete line with His walk and that is a walk of total obedience in guarding to do all He has commanded us to do - then our walk will be טוב **tob!**

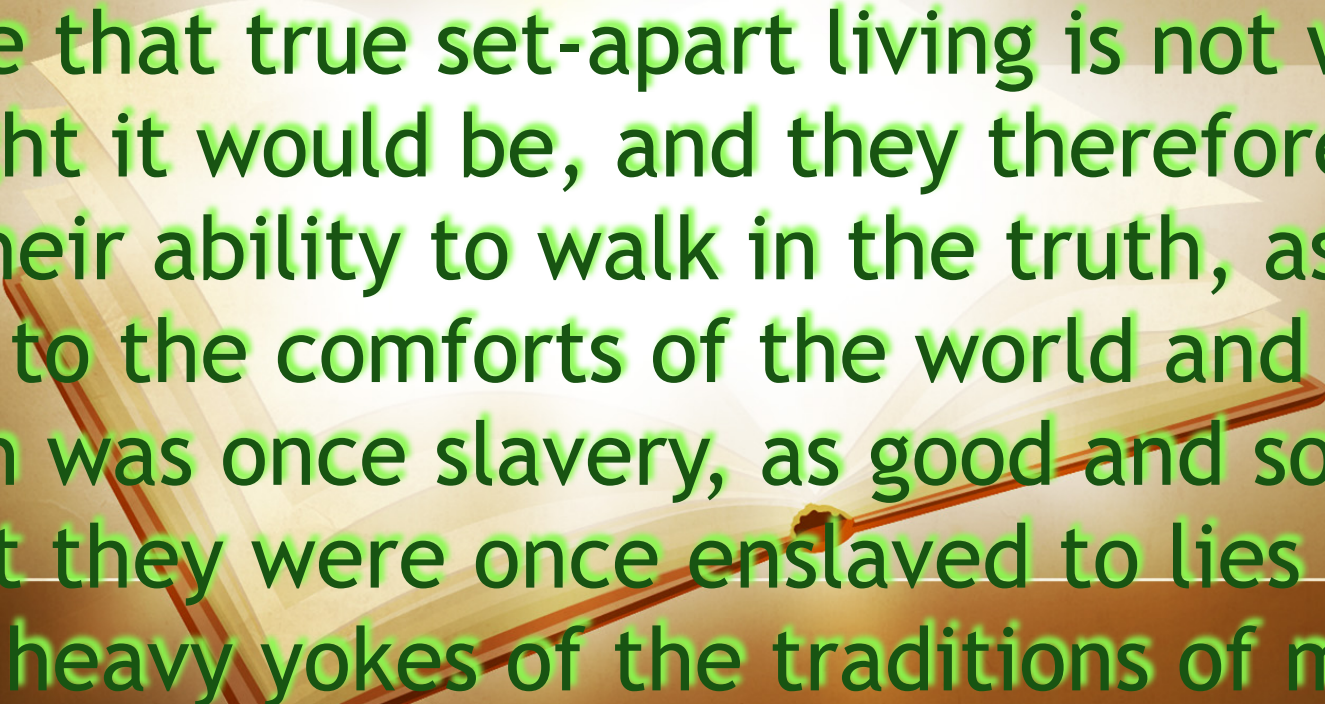
Yeshayahu warns us about calling that which is dysfunctional good:

Yeshayahu/Isaiah 5:20 “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!”

Luqas/Luke 11:34-35 “The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil, your body also is darkened. 35 “See to it therefore that the light which is in you is not darkness.”

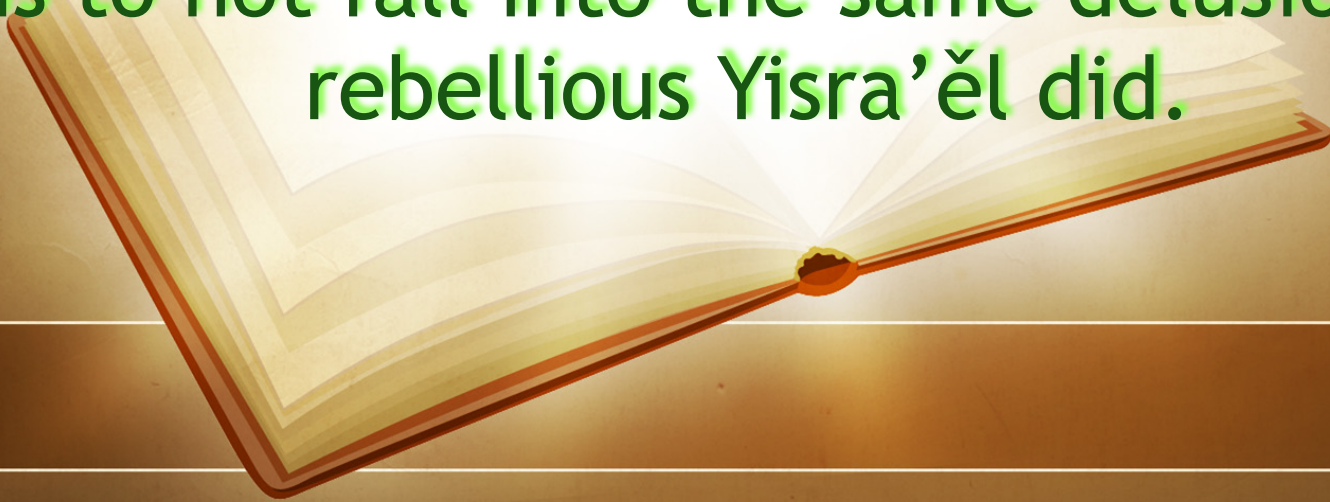
The people were calling the 'set-apart' place an 'evil' place and were looking back to Mitsrayim as if that was the 'good' place and this is so typical of the many today who cannot stomach the Torah!

One of the greatest tests for us when we 'come out' of Mitsrayim and Babelon, so to speak, is to completely trust in יהוה and not rely on the world and its seemingly convenient systems; and here after 38 years in the wilderness, the people of Yisra'el began to see this 'set-apart' place as evil - and we are to guard ourselves from such thinking!



Many people who begin walking in the Truth of the Torah, tend to 'give up' after having walked in the Torah for some years, simply because they begin to see that true set-apart living is not what they thought it would be, and they therefore begin to lose their ability to walk in the truth, as they look back to the comforts of the world and see that, which was once slavery, as good and soon forget that they were once enslaved to lies and the heavy yokes of the traditions of man!

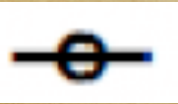
We have been called to set-apartness and when we consider the events that took place here at **קַדֵּשׁ Qadēsh** we need to learn how important it is for us to not fall into the same delusion as this rebellious Yisra'ēl did.



The name of the place קִדְשׁ Qadēsh (kaw-dashe')- Strong's H6946 comes from the root verb קִדַּשׁ qadash (kaw-dash')- Strong's H6942 which means, '*to be set-apart, consecrated, dedicated*' - and that is what we have been called to be, and it is from this root that we get the noun קִדְשׁ qodesh (ko'-desh)- Strong's H6944 which means '*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה*' and this word is rendered as follows in the ancient pictographic letter/symbols:




Quph - ק:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:




This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!


Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at the rendering of this Hebrew word קִדְּשׁ
qodesh (ko'-desh)- Strong's H6944 in the
pictographic form that renders set-apartness or to
be set-apart we, are able to see what this clearly
implies as we take note that this word can render
for us the following meaning:

**CONTINUALLY COMING TO THE DOOR OF
APPOINTMENT
TO MEDITATE ON THE WORD!**

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as 'set-apart gatherings', which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!



‘Set-apartness’ in the Greek is ἁγιασμός hagioσmos (hag-ee-as-mos’)- Strong’s G38 - ‘consecration, sanctifying’ and comes from the verb ἁγιάζω hagiozō (hag-ee-ad’-zo)- Strong’s G37 which means, ‘make set-apart, be set-apart, to separate from profane things and dedicate to Elohim’, which comes from the primitive root ἅγιος hagioσ (hag’-ee-os)- Strong’s G40 and its fundamental idea is one of ‘separation, consecration, and devotion to the service of Elohim’. In English, to ‘consecrate’ means ‘to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication’.

I think we get the picture!

To be set-apart, means to be devoted and dedicated to serving Elohim and to do so involves the need to be separated from the profane or common, lest the mixing of the two hinders the ability to distinguish between the set-apart and the profane!

The desire of Elohim is our set-apartness:

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."

How are you doing in possessing your own vessel,
which is your body, in set-apartness?

Have you truly separated yourself from the
profane and common things or do you find the
lines between the set-apart and profane being
blurred by compromise and laziness!

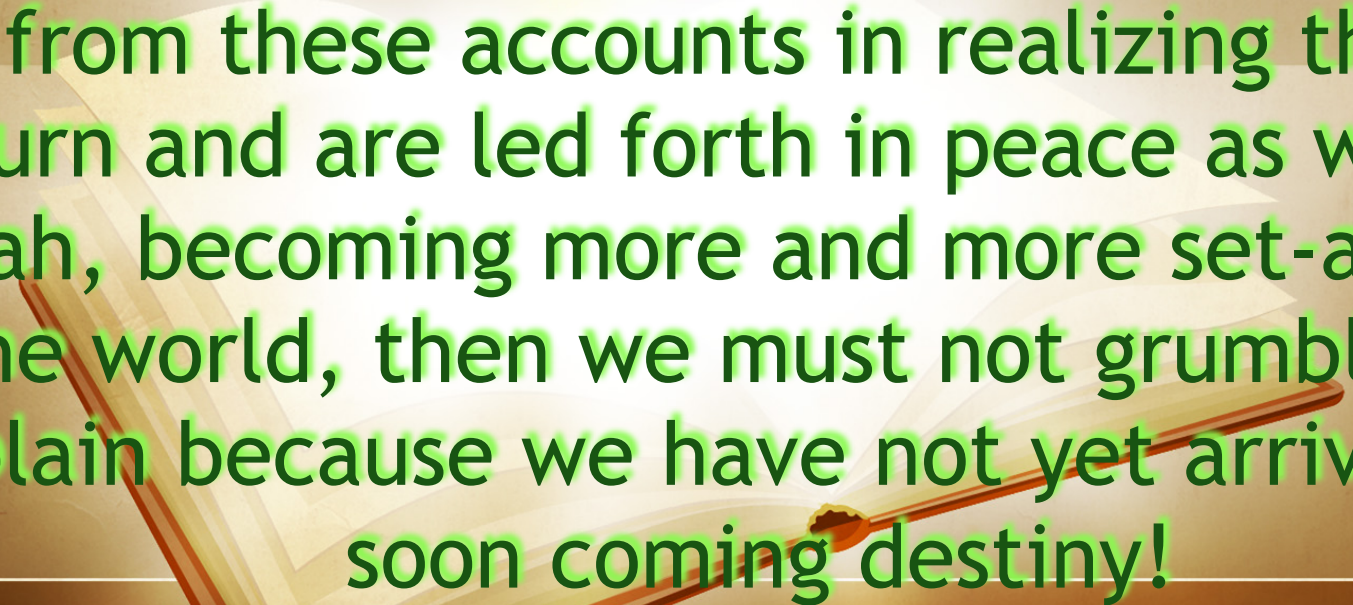
No grain or figs or vines or pomegranates!



These fruits mentioned here were fruits that the spies would have brought back many years before after they had spied out the land and brought back an evil report, which resulted in the 40-year sojourning sentence!

Yisra'ěl was not yet in the Land and they should not have expected their journey in the Wilderness to be as perfect as their end goal of entering in to that which they had tasted!

What they did not recognize, is that if יהוה had led them to this place of 'set-apartness', then how could it at all be bad? We can learn a great deal from these accounts in realizing that as we sojourn and are led forth in peace as we follow Messiah, becoming more and more set-apart from the world, then we must not grumble and complain because we have not yet arrived at the soon coming destiny!



What we have to eat in our Wilderness journey is the Living Word - and when we scoff at His Word the Waters will dry up and we will be in danger of becoming a thirsty people who prefer the false comforts of the world.

Mosheh and Aharon again fell down on their faces in humility before יהוה and Mosheh was told to take the rod - that is the rod of Aharon that had budded, showing the assembly that he was יהוה's chosen leader, and יהוה told Mosheh to speak to the Rock.

The reason for the use of the rod was not to strike the rock but to show the people that Mosheh was יהוה's chosen and appointed leader whom they were to listen to!

The Rock was not to be struck a second time but rather spoken to, yet Mosheh struck the Rock twice with his rod.

This striking of the rock is a picture of Messiah, the Rock being struck for us:

Qorintiyim Aleph/1 Corinthians 10:4 “and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.”

Yeshayahu/Isaiah 53:4 “Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted.”

The picture of Mosheh striking the rock when he was told to speak to the rock was in type a prophetic shadow picture and witness as to how יהושע would be rejected by the Yehudim and be struck and in a sense is a prophecy of rejection, for if Mosheh had spoken to the rock we would have seen the possibility of how those who rejected and struck Messiah would have actually accepted Him for who He is and what He had come to do and would have received Him, yet they rejected and 'struck' Him.

The Rock!

Here in verse 8 when Mosheh was told to ‘speak’ to ‘the Rock’ we are able to see a powerful picture in play, as we look back at the first time that Mosheh was told to ‘smite the Rock’ 38 years before in:

Shemoth/Exodus 17:6 “See, I am standing before you there on the rock in H̄orēb̄. And you shall smite the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’ēl.”

Two events of similar nature that took place 38 years apart, yet what was now different?

Well, firstly there is the simple truth of obeying the Word of Elohim versus not obeying, and the relevant consequences that come from the choice to obey or not to obey.

Yet, what we need to also ask is why did יהוה tell Mosheh to speak to the Rock this time and not smite it as before. I believe there is a great lesson contained herein for us, as we look at the Hebrew wording that is used here, and dig further back by looking at the ancient pictographic symbols that give us the word for 'rock'.