

# 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

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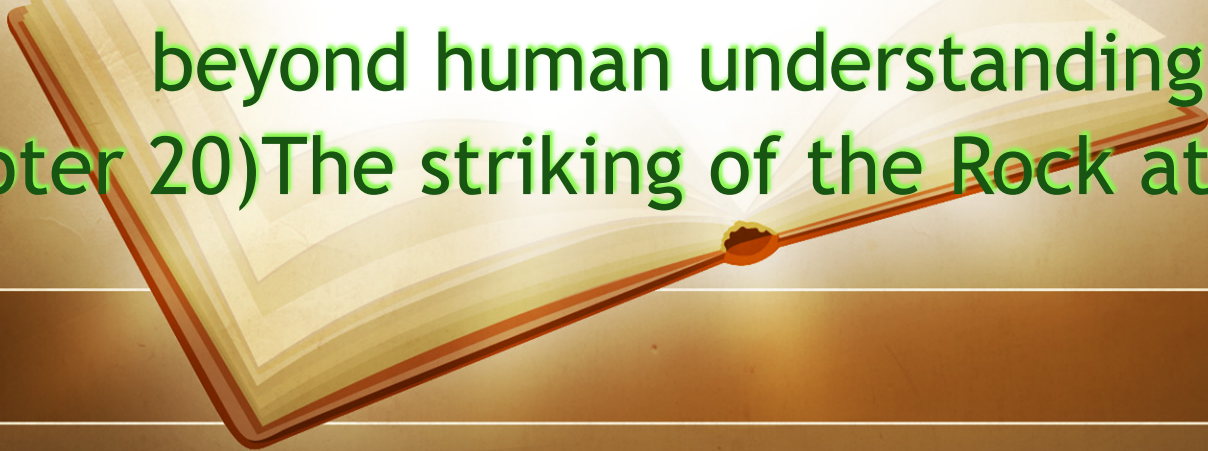
Chapter 19) The mysterious Red Heifer sacrifice

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#39 Chukkat (חֻקֹּת) – Hebrew for a “decree”,  
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Chapter 20) The striking of the Rock at Meribah





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Chapter 21) The image of the bronze serpent on a  
pole

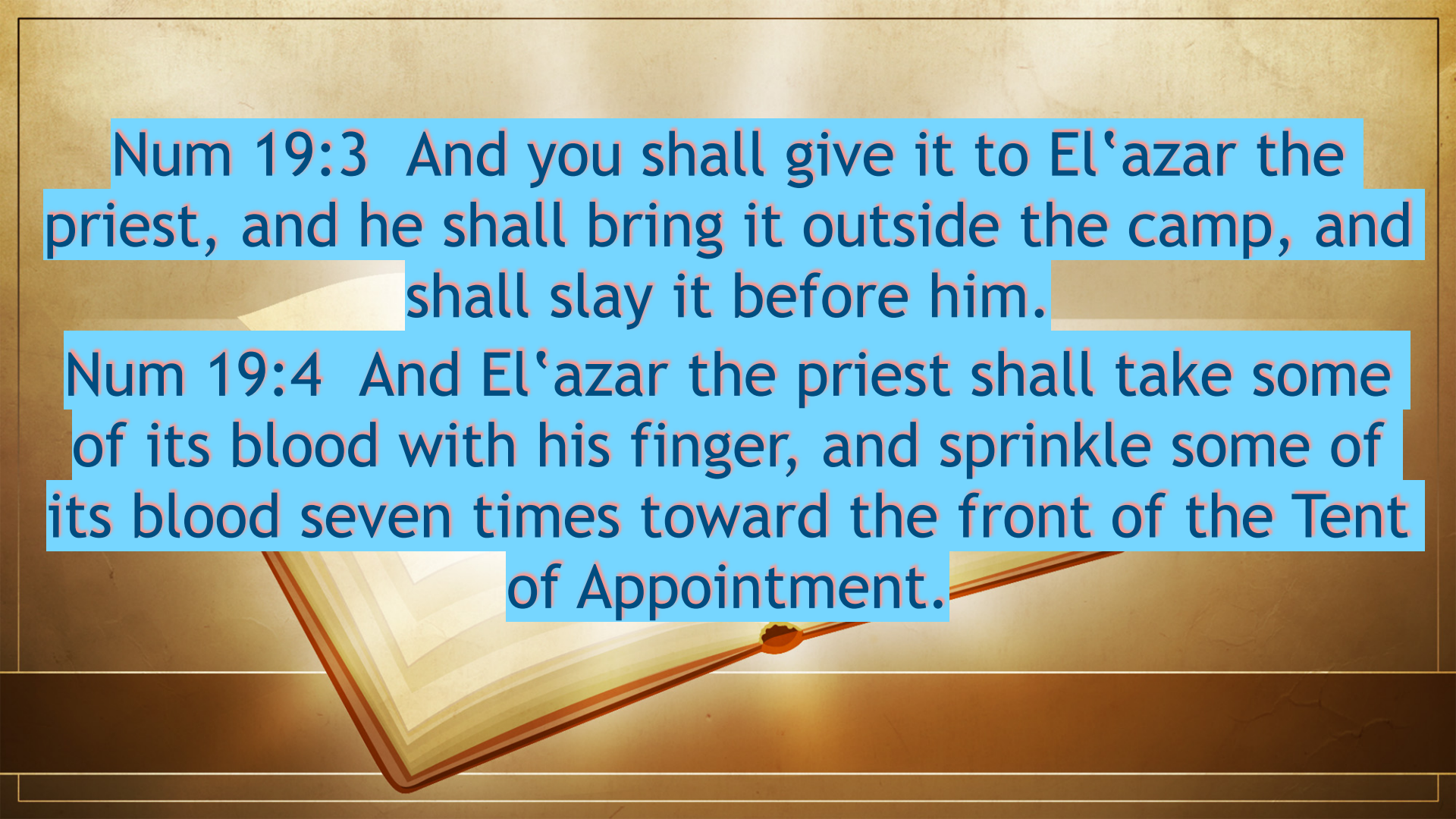


# Laws for Purification

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’ěl, that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come.



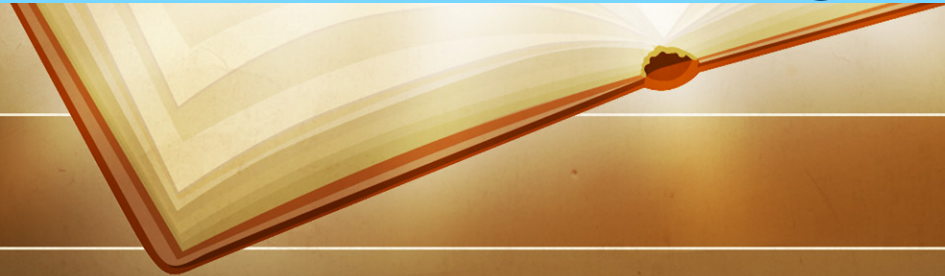


Num 19:3 And you shall give it to El'azar the priest, and he shall bring it outside the camp, and shall slay it before him.

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.

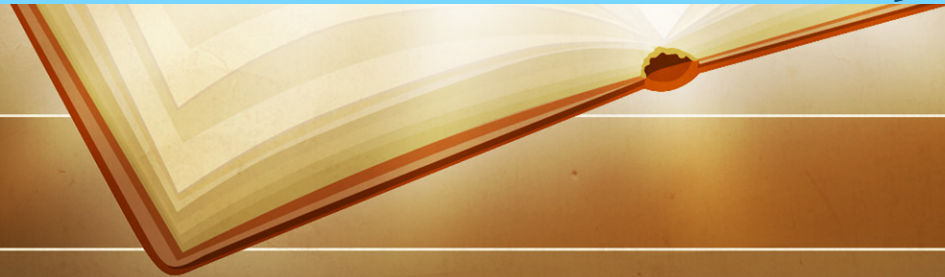
Num 19:9 And a clean man shall gather up the ashes of the heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra'el for the water for uncleanness, it is for cleansing from sin.

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'el 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'el. 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.

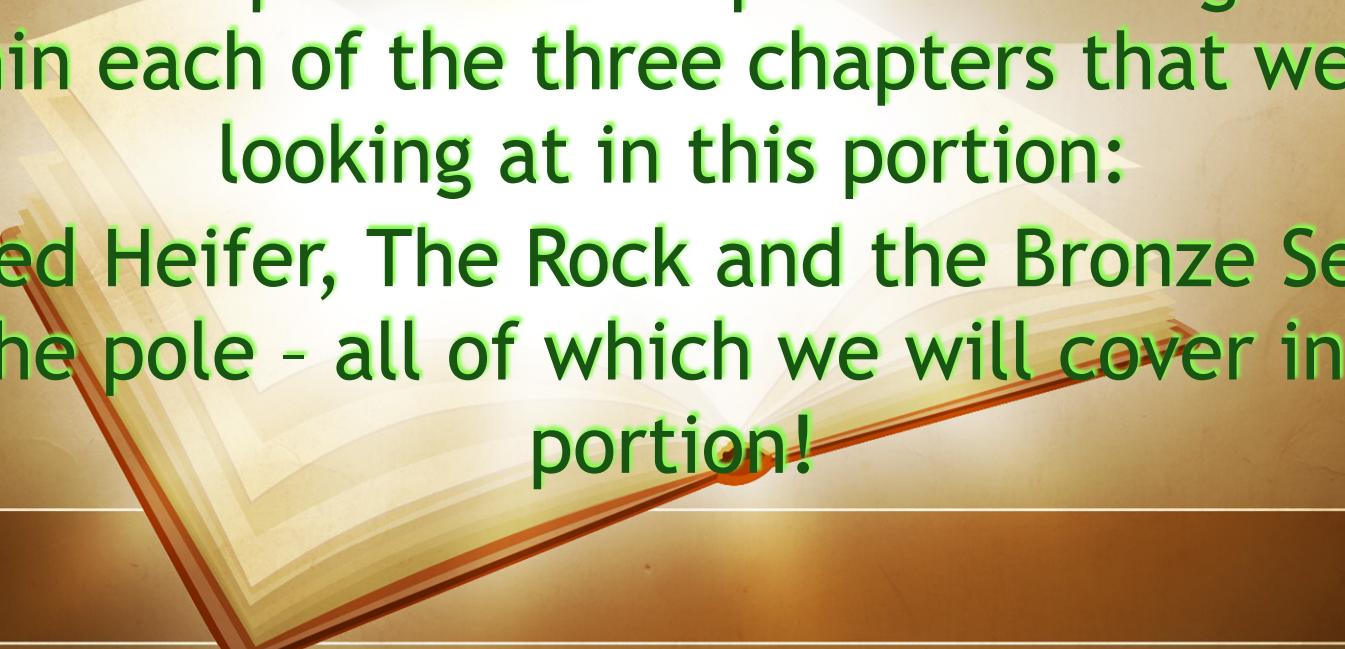
Num 19:20 But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the set-apart place of יהוה - water for uncleanness has not been sprinkled on him, he is unclean.

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 **חֻקֵּי הַתּוֹרָה** *ḥuqqat*, which means, 'law'.

Which law? The law of the Torah!

The phrase, in Hebrew, is written as follows:

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





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

The reason for this word becoming חֻקִּי ḥuqqath instead of remaining as חֻקִּה 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 הַחֻקָּה (חֻקָּה), is used in the construct state, then the letter ה 'hey' is converted to a ת 'tav'; which in this case, it then becomes 'הַחֻקָּת' (חֻקָּת). The reason for mentioning this, is to simply highlight that this הַחֻקָּה is a הַחֻקָּה (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, הַקָּה ḥuqqah is the feminine of the word הֶקֶל ḥoq (khome)- Strong's H2706 which means, 'something prescribed or owed, boundary, allotment, portion, ordinance, statute'.

This word comes from the primitive root חָקַק ḥaqaq (kha-wak')- 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.

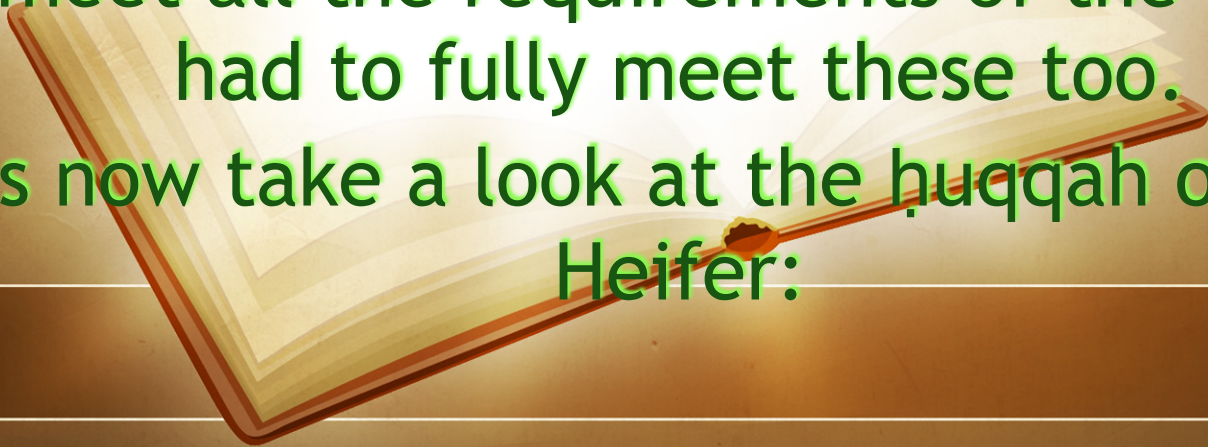


For many Yehudi (Jews) who have not accepted **יהושע** Messiah, this may certainly present itself as a mysterious law, and this all due to the fact that they refuse to see how **יהושע** Messiah fully met these prescribed requirements!

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 אֲדֹמָה - **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' פּ - 'resh' ר - 'hey' ה.

In the ancient pictographic script, we see the following:






## Pey - פ:

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 'חֻקֵּי הַתּוֹרָה' 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.”