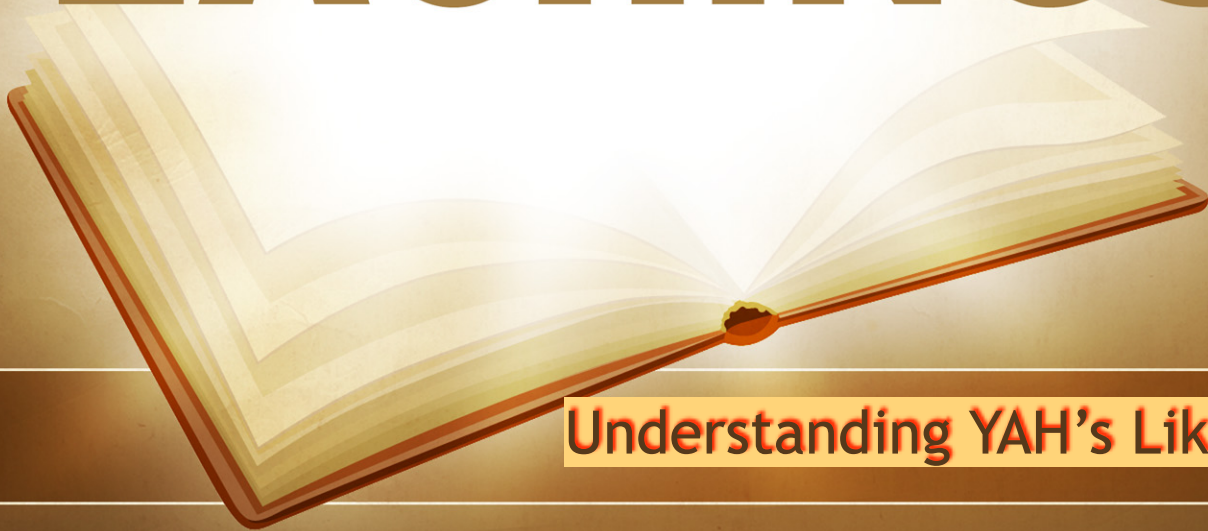


TORAH TEACHINGS



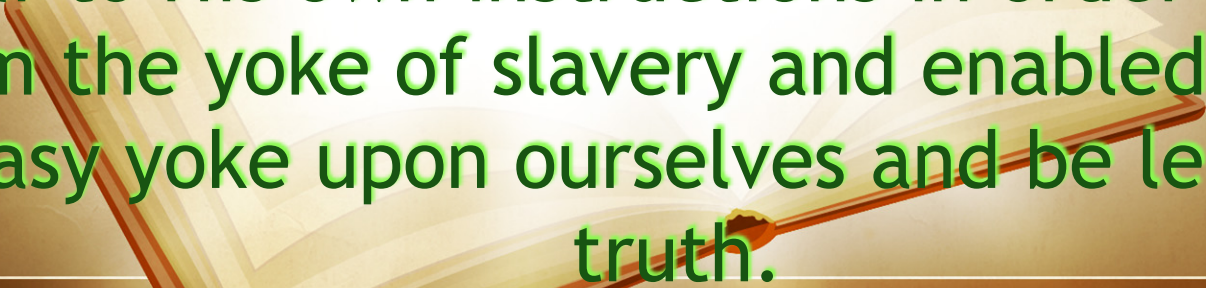
Understanding YAH's Likes and dislikes

**#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**

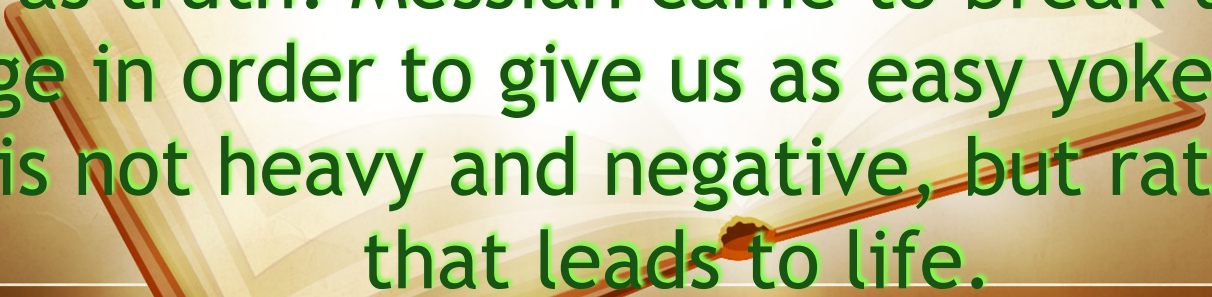
When we understand the clear instruction given, that the red heifer must be one that has never had a yoke, we take note that Messiah never had a yoke as He is the One who leads and gives the instructions, and in humility he Himself subjected Himself to His own instructions in order to redeem us from 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 יָלַל (ool) - Strong's H5923 and comes from the primitive root verb אָלַל (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 - ך:

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 עָזַר 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, “יהוה 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 עֵגְלָה
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!

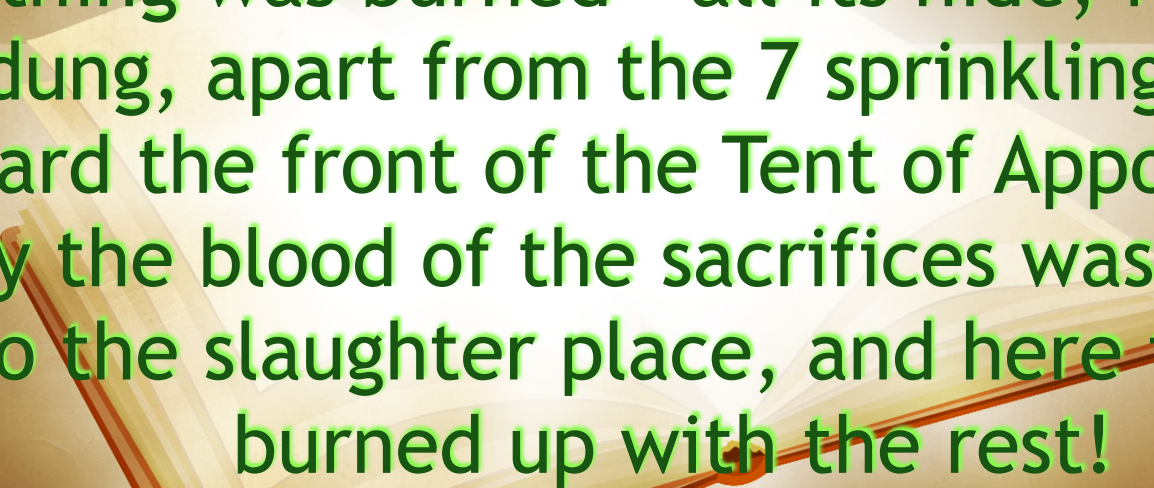
The picture of the perfect red heifer is a clear shadow picture for us of the perfect work of our Messiah who satisfies and secures the covenant in His Blood, so that we may be cleansed and our consciences sprinkled with His Blood!

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, light brown surface.

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:

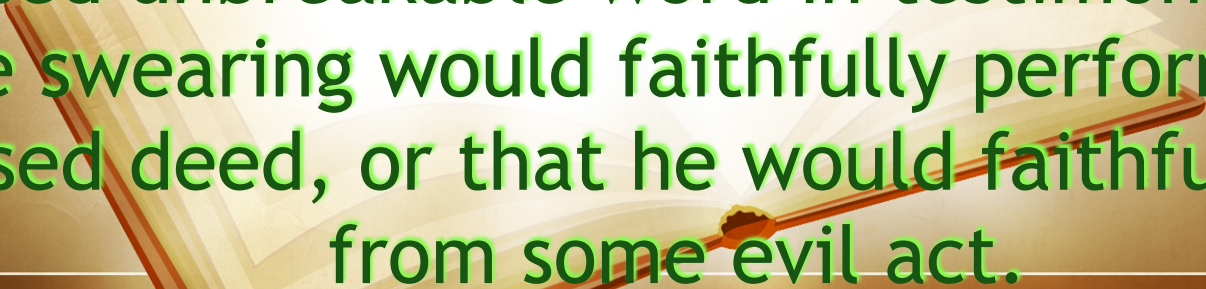
lb'rim/Hebrews 13:12-13 “And so **יהושע** also suffered outside the gate, to set apart the people with His own blood. 13 Let us, then, go to Him outside the camp, bearing His reproach.”

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’*.

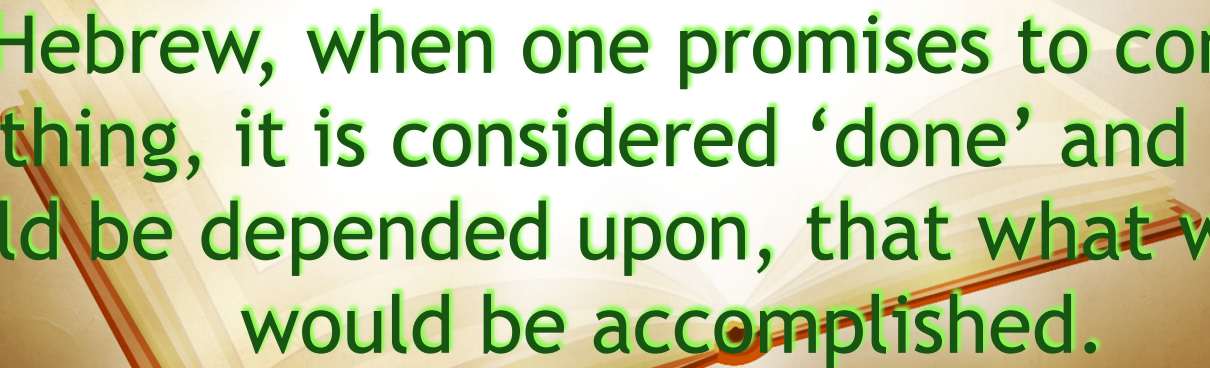
An 'oath' is typically an obligation taken upon yourself rather than that which is imposed upon you.

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.


An open book with a red bookmark and a small gold ornament is positioned diagonally across the bottom half of the image, behind the text.

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.

An illustration of an open book with a red bookmark, positioned diagonally across the bottom half of the slide. The book is open to a page with a light beige background, matching the overall slide design. The pages are slightly curved, and the binding is visible in the center.

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 pages are a light cream color, and the binding is visible in the center. The background is a textured, light brown surface.

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!