

**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

23/06/2018

Chukat - Ordinance Of

Numbers 19:1–22:1
Judges 11:1–33
John 3:10–21

Within this week’s Parsha we will examine the Red Heifer Sacrifice, the serpent on a pole, and how God provided water for the children of Israel while they were in the desert.

When we read this portion, it would be easy to conclude that the instructions for the Red Heifer sacrifice do not go with the rest of the parsha. However, this would be a miss understanding. You see the key areas of this portion are interlocked as the Red Heifer sacrifice and its rites are central to the text.

Furthermore, as we examine this week’s Torah Pearl, we will endeavour to reveal Messiah within what is taking place. So, that we can better understand who Messiah is and what He did for us through His death and resurrection.

Numbers 19:1-10

Now the LORD spoke to Moses and Aaron, saying, ² “This is the ordinance of the law which the LORD has commanded, saying: ‘Speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke has never come. ³ You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; ⁴ and Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting. ⁵ Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned. ⁶ And the priest shall take cedar wood and hyssop and scarlet, and cast them into the midst of the fire burning the heifer. ⁷ Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening. ⁸ And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening. ⁹ Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin. ¹⁰ And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them.

We see outline above the procedure for the Red Heifer sacrifice which had to be offered outside the camp. In rabbinical writings they refer to this the place as the Mount of Atonement. It is at this appointed place, some believe that Messiah was crucified, which the author of the book of Hebrews makes reference to.

Hebrews 13:10-13

We have an altar from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach.

During the 1st and 2nd Temple periods there was two alters in operation. One within the boundaries of the temple, the second outside the city, on the Mount of Olives, also referred to as the Mount of Atonement. The Mount of Olives was the appointed place where those who had violated the Torah and the sentence required their death where taken.

Numbers 15:35-36 ***Then the LORD said to Moses, “The man must surely be put to death; all the congregation shall stone him with stones outside the camp.”*** ³⁶ ***So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.***

Lev. 24:13 ***And the LORD spoke to Moses, saying, ¹⁴ “Take outside the camp him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him.”***

This is the same place that the parts of the sin offering were taken outside of the city, to a clean place and burned with fire upon the altar.

Exodus 29:13-15 ***And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar. ¹⁴ But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.***

Leviticus 4:11-12 ***But the bull’s hide and all its flesh, with its head and legs, its entrails and offal— ¹² the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.***

This place according to scripture had to be outside the camp and 3000 feet 2000 cubits away.

Joshua 3:3-4 ***and they commanded the people, saying, “When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it.⁴ Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed this way before.”***

Numbers 35:5-6 ***And you shall measure outside the city on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city shall be in the middle. This shall belong to them as common-land for***

the cities.⁶ “Now among the cities which you will give to the Levites you shall appoint six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities.

So, where was Messiah crucified? If you ever visit Jerusalem, you can go to the church of the Holy Sepulchre, a place where the Roman Catholics argue Messiah was crucified and buried, or you could visit the Garden Tomb where the Protestants argue that Messiah was crucified and buried. Yet, does scripture confirm either of these accounts?

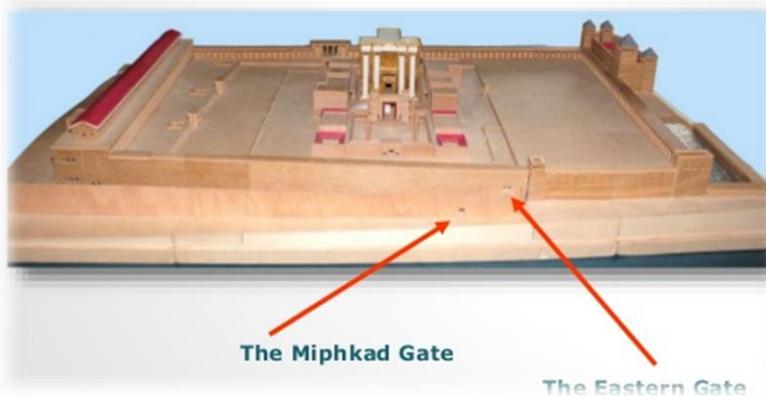
We are told in scripture two key things, one that Yeshua was crucified at the place of the skull called Golgotha, and second, that the temple curtain tore in two. So, let us examine this as we seek to understand Messiah’s death in relation to the Red Heifer sacrifice

Matthew 27:32-34 ***Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. ³³And when they had come to a place called Golgotha, that is to say, Place of a Skull,³⁴ they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.***

Mark 15:22-24 ***²²And they brought Him to the place Golgotha, which is translated, Place of a Skull. ²³Then they gave Him wine mingled with myrrh to drink, but He did not take it. ²⁴And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.***

John 19: ¹⁷... ***went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, ¹⁸where they crucified Him, and two others with Him, one on either side, and Jesus in the center.***

We read in the above three accounts that Yeshua was taken to the place of the skull, Golgotha to be crucified, but where is this place? To find the answer to this, we need to look at the gates of Jerusalem, as each one had a different name.



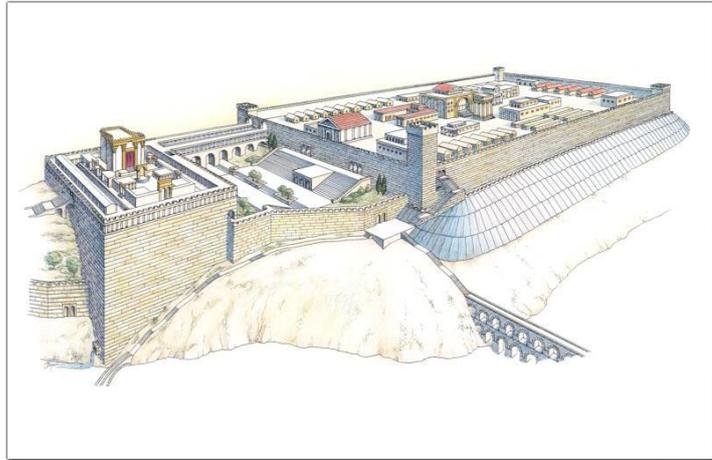
We read in Nehemiah, ***After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad Gate, and as far as the upper room at the corner.***
Nehemiah 3:31

The gate next to the East Gate is called the inspection gate, or some called it the muster gate after which we get the sheep gate. It is the inspection gate that had a bridge leading over the Kidron valley onto the mount of olives. This gate was the main route into the city when paying taxes or going up to the temple on feast days.

It is the one which is mentioned in Nehemiah 3:31 as the Miphkad gate.

Incidentally, it is the East Gate which is also called the Golden Gate, which has been bricked up due to that it is this gate the Messiah will go through when He returns.

So, let's look at this gate a little deeper. The inspection gate in Hebrew was called the Miphkad gate, this comes from strong 4662 miphkad mif-kawd' from 6485; an appointment, i.e. mandate; concretely, a designated spot; specifically, a census: --appointed place, commandment, number.



4663 Miphkad mif-kawd' the same as 4662; assignment; Miphkad, the name of a gate in Jerusalem: -Miphkad.

This word comes from the word Paqad #6485 which means to count, count, do judgment

The reason this gate was known as the *miphkad* gate was that it was the location of the counting, which in ancient times they would count the heads of the people as they passed by.

1538 gulgoleth gul-go'-leth comes from 1556; a skull (as round); by implication, **a head** (in enumeration of persons):--head, every man, poll, skull, **head count**.

At the time of Messiah, the place of numbering was referred to as gulgoleth – Golgotha the place of the counting and where they paid the temple tax. This was the *Miphkad* area which was located on the Mount of Olives, east of the Temple, and outside the city walls. Once the people had been counted, they would continue on their way to the city and enter via the Kidron valley, through the *Miphkad* gate.

The veil was torn into two

Luke 23:44-49

44 Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45 Then the sun was darkened, and the veil of the temple was torn in two. 46 And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. 47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" 48 And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. 49 But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Mat:27:50-51,54

Mark 15:37-39 ***And Jesus cried out with a loud voice, and breathed His last. 38 Then the veil of the temple was torn in two from top to bottom. 39 So when the centurion, who stood opposite Him,***

saw that He cried out like this and breathed His last,^[a] he said, "Truly this Man was the Son of God!"

Here we read that when Yeshua died the temple curtain was torn in two, which we must understand, this was not a thin curtain like we have in our homes, nor was it similar to what you get in theatres. The curtain in the temple was a very thick curtain. Rabbinical writings state that it was 60ft long and 30 ft wide and 4inch thick. It was made up of 72 squares that were sewn together and that it was so heavy it took 300 priests to hang it, which it hung on a 30-tone lintel. Josephus in his writings records that there was a quaking in the temple before it was destroyed in 70 AD. The Talmud also speaks of a quaking 40 years before the destruction of the temple in 70AD. Other Jewish writings also recorded this event.

When this event happened, it is believed that the 30-tone lintel was cracked, ripping the huge veil in two from top to bottom, but, something else profound happened as well. Early Jewish records show that the door into the Holy Place, where the veil hung, mysteriously opened of their own accord in 33 AD the moment the curtain tore in two. Therefore, could this have been at the same time when Yeshua was crucified? When we examine the Red Heifer sacrifice, you will see that this is significant for the doors and curtain to be open.

During this earthquake, the Bridge that went over the Kidron Valley was also damaged resulting in it being destroyed, along with the chambers of the Sanhedrin.

If the crucifixion took place at either the garden tomb or the church of the holy sepulchre, then these sights would not have been visible. I believe that it was not the death of Messiah which caused those around to gasp and state He was the son of God, but it was as they witnessed the events regarding the temple doors opening and the curtain splitting that their eyes were opened and they believed. You see they had come to witness an execution, and they would have been used to seeing them in their day, so this was nothing unusual. The ripping of the curtain and the earthquake would have also caused the High Priest and those present to look towards the temple through the doors and into the Holy of Holies as required during the Red Heifer sacrifice.

So, let us look at the Red Heifer sacrifice and see if Messiah did fulfil this sacrifice.

The Red Heifer sacrifice was the Holiest of all Israel's offerings and was a sacrifice made once and for all, that meaning, as long as its ashes lasted.

It was a female sin offering, which all other sin offerings made for the congregation were male. The purpose of this sacrifice was for the purification of Israel. Yet, the ashes were not only used for the purification of Israel, but for all items used in the worship of God, thus this was an essential sacrifice.

To fully comprehend the Red Heifer sacrifice, one needs to understand the biblical view of clean and unclean, so that you have a grasp of the need for purification. I, therefore, encourage you to do this if you have never done this, as it is different from what the "church" teaches.

The Red Heifer was raised for 3 years; it was not allowed to carry a weight/burden/not even allowed to be lent on or even put a blanket on it. You could only lead it if it was to save its life. While being raised, it was watched and meticulously inspected.

Once it had reached three years of age and had been found without blemish, mark, defect, pimple, boil or any discolouring on any part of its body, for all of it had to be Red, even the hoofs. It was examined meticulously by the High Priest, and if it passed his inspection, it was declared to be Kosher, and fit for use.

Once it had met all the requirements, it was taken from the Temple where it had been examined through the Eastern gate, then led further east over the bridge that went over the Kidron valley to the clean place outside the city to be killed.

The Mishnah states; the Eastern gate, through this gate the priest that burned the Red Heifer and all that aided him went forth onto the mount of olives.

This is the place outside of the camp/city which was used for the main purification rites of Israel which also looked into the Temple and into the sanctuary.

Then once on the Temple Mount The High Priest prior to sacrificing the Red Heifer would immerse in a ceremonial mikveh to purify himself further.

Then the heifer was bound to the altar with cords made from reed-grass, as these do not become impure. It is then placed on top of the wood arrangement, with its head on the south side, and its face westward - towards the Temple. The priest stands on the eastern side, also facing west.

Then the High Priest would cut the throat of the heifer with his right hand, then with his left hand he would take some of the blood. He would then dip his right index figure into the blood in his left hand and sprinkle it 7 x towards the sanctuary, while he did this the doors of the sanctuary and the curtains would be open, which these were easily seen from here, as he would have to look into the temple towards the face of YHVH.

Then the sacrifice would be set alight, while the Red Heifer was burning the High Priest would take hyssop, cedar wood and wrap it in scarlet wool and then place it on the altar to burn with the Red Heifer.

Once the fire has finished, and it has been completely burned, everything there is ground down and pulverized - including the wood, and all parts of the animal. The entire black mass is beaten with rods and sifted, and these are the ashes which will be saved and used for purity.

Once sifted it was placed into a sepulchre on the mount in a clean place for three days, as it was unclean until then. Then after three days, the ashes would then be divided into three portions. One share was watched for safe keeping in the Holy Temple, within the wall in front of the Women's Court. Another portion was kept at the burning station on the Mount of Atonement (mount of Olives), and the third was divided for use between all the priestly shifts serving in the Temple. The attending priests would then use their respective portions to purify the country folk and the impure, while the allotment that was on the mount was to be used for the priest who came to burn a new heifer.

The third portion that was kept within the wall in the Holy Temple was not used at all - it was placed there as a remembrance, as the Holy One commanded: *"and it shall be for the congregation of the Children of Israel for a remembrance."*

So, let us examine the Red Heifer sacrifice further and see if Jesus fulfilled this.

Red Heifer	Messiah
Was watched for 3 years	Messiah was watched for the 3 years of His ministry
Pharisaic Tradition (which Paul and Yeshua accepted certain Pharisaic customs/beliefs) that the Red Heifer had to be purchased with money from the Temple Treasury, because this was an offering on behalf of Israel and so came out of the Temple Tax. This is supported by Tractate Shekalim chapter 4 of the Mishna	Messiah was purchased for 30 pieces of silver from the Temple Treasury. In fact, the money used were the silver coins from the redemption money, used for the redemption of the firstborn.
It was spotless/pure without blemish	Messiah was without blemish spotless/ without sin
Taken outside the city to be sacrificed	Messiah was taken outside to be executed
The Red Heifer sacrifice was for purification and dealing with contact with the dead.	Messiah purifies us, makes us clean and has conquered death.
The Red heifer sacrificial ashes are stored in a sepulchre for 3 days	Messiah rested in the grave for 3 days
Sacrifice could be done by laity as it did not have to be a Priest (although always done by High Priest)	Messiah was executed by Romans, yet the High Priest was present at His death.
Red Heifer could not carry anything	Simon carried Yeshua's cross
Red Heifer examined by High Priest prior to sacrifice	Messiah was examined by the High Priest prior to his death
The doors and the outer curtain must be open when sacrifice is made, and the High Priest must look into it.	The Temple curtain ripped in two to ensure it was open when Messiah was crucified which would have caused the High Priest to look into the temple, towards the face of God.
The Red Heifer even though it was spotless, pure and without blemish made those who assisted with the sacrifice unclean.	Messiah who takes on our sin even though He hasn't sinned, as He became our sin, He bore all our sin our iniquity, He became a curse for us.
Rabbinic literature refers to the Mount of Olives as the Mount of Atonement where the Red Heifer was sacrificed.	It was where Messiah atoned for our sins, as the atonement sacrifice, the paschal lamb of God who takes away the sins of the world and who is the Red Heifer sacrifice, the one who purifies us through his death and resurrection from our imperfections/sin.
The ashes of the red heifer are mixed with living water	Messiah is the living word which when applied to our lives through the direction and guidance of the Holy Spirit washes and cleanses us.

The Red Heifer sacrifice is a picture of Messiah, and what He does for us, which even the place of the sacrifice is where many scholars believe Messiah was crucified. That Messiah was crucified on the Mount of Olives referred to as the Mount of Atonement, which when the temple curtain tore, and the doors opened, it allowed the Messiah/the Red Heifer sacrifice to be seen by the face of YHVH, in the Holy Place.

The reason Messiah ascended from the Mount of Olives and will return there is that it is at this appointed place He was crucified. Yet it is also the threshold to His city, Jerusalem, the City of the Great King. Thus, when Messiah was crucified on the Mount of Olives, His blood poured out upon the threshold of his house, His city to fulfil the actions of Moses when they slaughtered the Passover lamb at the threshold, which the blood was then placed upon the doorposts. I encourage you to examine the threshold covenant further, as it will assist you in understanding why Messiah returns.

Zechariah 14:4 *On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.*

When Messiah returns, He will separate the sheep from the goats, as He counts His people in through the inspection gate, which He is the gate and He knows His sheep, and they know His voice.

As we pass through the inspection gate Messiah will sprinkle us with waters of purification as it is written in Ezekiel 36: ***For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.***

Friends this is the promise God gives to Israel, yet, we need to understand just as Paul writes, we are grafted into the commonwealth of Israel when we submit and make Messiah Lord of our life. For then the one new man is made complete. No longer will there be Jew or gentile, but just one new man, citizens of Israel. For our King, will have come and He will establish His kingdom, the kingdom of Israel upon the earth. The question is, are you ready?

Serpent on a pole

Numbers 21:7-9 New International Version (NIV)

The people came to Moses and said, "We sinned when we spoke against the Lord and against you. Pray that the LORD will take the snakes away from us." So Moses prayed for the people.⁸ The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live."⁹ So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

We read above that the people disobey YHVH and once again moaned against Moses and YHVH, therefore, YHVH sent fiery serpents against them. ***And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*** Numbers 21:8

This seems a strange thing for YHVH to instruct Moses, so what does it mean?

The Serpent – we know that Pharaoh had a serpent on his headdress, which he was considered to be the god of life and death. Thus, the serpent was not only the symbol Pharaoh but also the symbol for death. Therefore, when Yah instructs Moses to put a serpent on a pole He was showing the Children of Israel why this plague had been sent. It was because they like a dog returns to its own vomit. They too sort to return to Pharaoh, the serpent which would bring death. Thus, Yah was revealing the point of fracture so that they could be healed.

The Pole; When we read the above account, it is somewhat hard to understand the full meaning of what was taking place. This is because we miss the deep meaning through translation. The word translated as a pole in this passage is the Hebrew word **נֵץ**, *nace*; H5251 from H5264 is translated in this passage as Pole, however, this is the only time this word is translated as such. At other times the word is translated as standard (7x), ensign (6x), pole (2x), banner (2x), sail (2x), sign (1x).

Therefore, what we see is that the Pole, is a banner, an ensign, similar to the colours of a regiment or in Israel the colours/banner of the tribes of Israel.

Thus, God raised His banner on which death/sin was placed, the serpent, to rally the children of Israel and showed them that He was the one true God, the only one who is over life and death. For YHVH is the one who gives and sustains life, thus when we walk in obedience and keep our eyes on his banner, we have life. YHVH showed the people the point of fracture, but also showed them that He was the one who brings unity and atonement.

Messiah draws on this in His discussion with Nicodemus. John 3:9-15 ***“How can this be?” Nicodemus asked. ¹⁰ “You are Israel’s teacher,” said Jesus, “and do you not understand these things? ¹¹ Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. ¹² I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? ¹³ No one has ever gone into heaven except the one who came from heaven—the Son of Man.¹⁴ Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, ¹⁵ that everyone who believes may have eternal life in him.”***

You see the scripture foretells of this event, that the Root of Jesse would be a banner for the people.

Isaiah 11: 10 ***In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious. ¹¹ In that day the Lord will reach out his hand a second time to reclaim the surviving remnant of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean. ¹² He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth. ¹³ Ephraim’s jealousy will vanish, and Judah’s enemies will be destroyed; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim.***

This event is linked to the gathering of the exiles, that when the banner is raised, it will draw all the people unto YHVH. It is this which Messiah was inferring to in His discussion with Nicodemus. It is this event which is the hidden message behind what Moses was doing.

Isaiah 49:22- *This is what the Sovereign LORD says: "See, I will beckon to the nations, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their hips. 23 Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the Lord; those who hope in me will not be disappointed."*

Psalms 60: 4 *But for those who fear you, you have raised a banner to be unfurled against the bow. 5 Save us and help us with your right hand, that those you love may be delivered.*

We further see this in Revelation 19:16 ***On his robe and on his thigh he has this name written: King of kings and Lord of Lords.*** This passage in revelations also states Banner, however, due to a translational error it is miss understood.

The Book of the Revelation would have been written in Hebrew, which the Hebrew letter that represents the "d" sound (called the "dalet") has a small stub on the end of one of the pen strokes, while a very similar looking letter representing the "r" sound (called a "resh") does not. It is easy for translators to mistake the two, especially when the scroll is old, damaged, or when the translators don't know Hebrew that well. Constantine's Catholic translators might easily have confused the dalet for a resh. If a scribe translating the Book of the Revelation from Hebrew (or possibly Aramaic) in to Greek mistook the "d" for an "r", then the word "dagel" (banner) becomes "ragel" (thigh)

1714 degel deh'-gel from 1713; a flag:--banner, standard.

Thus, this passage should read, **on His robe and on His BANNER, He has this name written: King of Kings and Lord of Lords.** For when Messiah returns, He will unite the tribes and fulfil the prophecy in Ezekiel and make the two sticks/Houses one in His hand.

Numbers 20:1-13 The water from the rock

⁷ Then the LORD spoke to Moses, saying, ⁸ "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." ⁹ So Moses took the rod from before the Lord as He commanded him.

¹⁰ And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" ¹¹ Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.

¹² Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them." Numbers 20:7-12

The people once again complained to Moses because they did not have enough water. Therefore, Moses sought YHVH who instructed him, to speak to the Rock and water would be provided. However, Moses in his anger towards the people struck the Rock, and water came forth. What we must first understand is that the Rock is Messiah. The reason why Moses on this occasion had to speak to it, rather than strike it like the first occasion, is because Messiah in his first coming came as the suffering servant Messiah Ben Joseph, who was beaten and crushed for our iniquity. However, when Messiah returns, He comes as the King of Kings and Lord of Lords and no one will strike Him.

Furthermore, because of Moses's actions here he was not permitted to enter the Promised Land. Yet, what we must understand is that even if Moses had not hit the rock and had been permitted to enter the land, he would not have led the people into the Promised Land. For it was always going to be Joshua who did this. This is because Moses, represents the Torah, which can only lead us to the land, but cannot take you into it, that has to be done by the Messiah, Yeshua. For the Torah reveals sin and shows us that we need a saviour, which is Yeshua, YHVH's salvation. Yeshua is the door into the kingdom, the one who takes you into the Promised Land. Therefore, what we see in Joshua taking the Children of Israel into the land is a foreshadow of the Messiah. Maybe you could study this further.

One final point is that the water which came forth was not a small amount, but was a vast amount of water, covering many acres of landmass. As it would have had to provide water for several million people. How Great is our Elohim, who provides for us!

What we see in this Parsha and the whole of the Torah is that it all reveals Messiah.

Luke 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

Acts 28:23 *So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.*

It is because of this truth that HaSatan does not want the Body of Messiah to read, study or follow the Torah. For as we study it, we see Messiah, as scripture declares the faithfulness of YHVH, which as we apply this truth, we are washed and made clean as we are clothed in righteousness.

There is so much in this study, which I have only looked at a small aspect of it, in an attempt to relate it to Messiah. I encourage you to study it further throughout the week, as you seek YHVH and His truth which He has placed within His word. As we seek to be obedient and faithful disciples of Messiah as we wait for His return.

May YHVH Bless and Keep You.

Shabbat Shalom

Nathan co-founder of Arrows of Ephrayim Ministry

Reference

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.