

Mishpachah Beit Midrash



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—The Family House of Study— Examining the Parashat haShavuah by Thematic Analysis

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◦—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

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▢—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word **Chukat/Balak** at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://www.restorationoftorah.org/images/torahportions/english/ChukatBalak.pdf>

—Parashat HaShavuah—

חֻקַּת/בְּלָק

Chukat/Balak

(Statute/Balak)

B'midbar 19:1-22:1 & 22:2-25:9

(Numbers 19:1-22:1 & 22:2-25:9)

I will abandon the usual four-part format for the next two sidras, Chukat and Balak. Instead, I will choose different parts of Chukat and Balak and comment on them together in one (long) lesson. If, when you study this lesson, Chukat and Balak are double portions, you will need to study the entire lesson in one week. However, if Chukat and Balak are separate lessons, you'll have two weeks to finish the lesson.

Searching the Parshiot Part I

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

From Generation to Generation

- I. In order to properly interpret a passage we must always be aware of context, constantly searching for the *Who, What, When, Where, Why and How* of the Parshiot. The answers to these questions will help you interpret the passage correctly. Many of our interpretations are based on these issues; therefore it's important that we clearly understand the context. Last week, we studied the rebellion of Korach, Dathan and Abiram. We were dealing with the generation that left Egypt. Let's see how things change within the span of a couple of chapters.
 - A. Take a few minutes to read all of Parashat Chukat, [Numbers 19:1-22:1](#). You may remember that last week's sidra described the condemnation of the generation that left

Egypt to die in the desert during a period of forty years. Do you realize that Numbers 20-22 describe the journey of the *next generation* of Am Yisrael (the people of Israel) towards the Promised Land? That's right. How do we know this? Look at [Numbers 22:1](#). Do you know what significant event (concerning the words of the Torah) occurred on the plains of Moab?⁸ Notice, Numbers 22:1 states that Am Yisrael were on the bank of the Jordan, opposite Jericho. Therefore, we know this is the fortieth year after the Exodus when Am Yisrael arrived at the Promised Land. But, wait a minute! In Parashat Korach, we were reading about the sins of the first generation during their second year in the wilderness. Are we supposed to believe that Parashat Chukat occurred thirty-eight years later! Yes, you are. Traditionally, the Jewish sages have divided the book of numbers into two primary divisions.

1. The first half of the book of Numbers, Numbers 1:1-18:32 (Parashat B'midbar — Korach) narrates the trials and tribulations of the generation of the Exodus.
2. The second half of the book, Numbers 19:1-36:13 (Parashat Chukat — Massei) narrates the wars of the second generation as they approached the Promised Land.

So the question you should be asking is, "What happened to those other thirty-eight years?" Or more importantly, "Why did Adonai choose to not record the events of those years?"

- B. What was the tragic circumstance of the sin of the spies?⁹ Perhaps this is the reason for the Torah's silence during the thirty-eight fateful years during which the generation of the Exodus died in the wilderness. It was a period marked by death and tragedy ([Numbers 14:33-35](#))! The generation who had experienced the Exodus was not allowed to possess the land.
- C. How do the deaths of Miriam and Aaron hint that this is a transition from one generation to the next?¹⁰ That's right. Moses, Aaron and Miriam were the spiritual leaders of Am Yisrael from the beginning. We should therefore expect that they would possibly be the last to die. In fact, Moses' death is hinted at in Numbers 20:12 when Adonai stated that neither he nor Aaron would be allowed to bring Am Yisrael into the Promised Land. Therefore, thematically we can see that this chapter represents a *huge* transition! An entire generation has passed away and a new one has emerged. Can you think of another verse from another portion of Scripture that explicitly pinpoints events of this sidra (Torah portion) as occurring in the fortieth year?¹¹ This verse states explicitly that Aaron died on the fifth month of the fortieth year after the Exodus. Furthermore, [Deuteronomy 1:3](#) states that Moses delivered the words of the book of Deuteronomy in the eleventh month of the fortieth year after the Exodus. These are further evidence that the events in Parashat Chukat (beginning in Numbers 20:1) took place in the fortieth year after the Exodus.
- D. Read [Numbers 19](#) and determine its general topic/theme. With the understanding that the previous generation has died (Numbers 1-18), and that the new generation is about to go in to possess the Land (Numbers 20:1-Deuteronomy), can you tell me why Numbers 19 occurs where it does, hint—determine the general subject/theme of Numbers 19 and relate it to the destiny of the generation that left Egypt?¹² As you can see, there is a deeper meaning as to why the instructions for the cleansing from death are placed specifically at this location in the Torah. Why wasn't Numbers 19 placed in Leviticus

Chukat

Comment [1]: This was the place Moses delivered the contents of the book of Deuteronomy.

Chukat

Comment [2]: The entire nation was condemned to die in the wilderness over the next 40 years.

Chukat

Comment [3]: One would expect that Miriam and Aaron might be some of the last individuals to die from the first generation. Therefore, their deaths hint that everyone else had already died.

Chukat

Comment [4]: Yes, Numbers 33:38.

Chukat 6/24/2004 11:03 PM

Comment [5]: Numbers 19 teaches us about cleansing from death. After contact with a corpse, a person must be cleansed with water containing the ashes of the red heifer. Am Yisrael was condemned to *die* in the wilderness. Now that the fortieth year has arrived, the previous generation has almost completely vanished through *death*. A new generation has arrived, one that was not condemned to *death* in the wilderness. Therefore, by placing the instructions for cleansing from *death* between the chapters recounting the fate of condemnation of the first generation (Numbers 1-18) and the hopes for *life* of the second generation, the Torah hints that the second generation has been cleansed from and/or separated from the defilement that occurred because of *death* associated with the first generation.

near Parashat Tazria and Metzora, which both pertained to issues of defilement because of contact with the realm of death? That would have been a logical place for it. But, as usual, many times the Torah will record certain teachings in *thematic order* in order to help us see a connection between two seemingly unrelated passages. By placing Numbers 19 between the stories concerning the two different generations of Am Yisrael the Torah teaches us that the sins of the first generation were atoned for and that the second generation needed to make a complete break from the death characterized by the first generation.

In summary, we are dealing with a new generation of Israelites from Numbers 20 on. The generation of the Exodus has passed away. This sidra is one of transition. First Miriam died, then Aaron. Moses will be the last person to die from the previous generation. Therefore, as we continue to read, we need to allow this understanding to help us with our interpretations.

Understanding the Complaints of the Second Generation

- I. As you read about Am Yisrael's complaining in this week's sidra, did you get a feeling of déjà vu? After all that happened to the previous generation, especially their condemnation to die in the wilderness, you would think the second generation would have learned enough to prevent them from making the same mistakes. Let's study their complaints thematically, by comparing and contrasting them to the complaints of the first generation, to see if we can glean more understanding about the nature of the second generation.
 - A. Read [Numbers 20:1-6](#). Doesn't this story sound familiar? Where have we seen a similar story?¹³ When comparing these two stories, how many similarities do you see between them?¹⁴ As you can see, these two stories are almost identical. Or are they?
 - B. Read the specific claims of the people in [Exodus 17:3](#). What did the people mean by saying, "why have you brought us up from Egypt"? This was a very frequent response from the first generation. Although it doesn't explicitly say so in this passage, it is inferred that Am Yisrael wanted to go **BACK** to Egypt! We know this because from the very moment Am Yisrael left Egypt, they repeatedly expressed their desire to return there whenever their situation became uncomfortable. In the following passages, Am Yisrael explicitly stated that they would have been better off back in Egypt—[Exodus 14:11-12](#); [16:3](#). Implicit in their question, "why have you brought us up from Egypt?" is the desire to return.
 - C. Read [Numbers 20:3-5](#) carefully. Am Yisrael again propose the question to Moses, "Why did you bring us up from Egypt?" Are the people longing for Egypt as the previous generation had?¹⁵ How can we be sure of this? Pay careful attention to the last part of Numbers 20:5. What are the people longing for?¹⁶ So the question is this—What place do they desire? Do you think it's Egypt? If you thought Egypt, read [Numbers 13:21-25](#) and [Deuteronomy 8:7-9](#). According to these passages, which land is characterized by pomegranates, figs and grapes—Egypt or Canaan?¹⁷ Now, note the amazing similarity between the words—*pomegranate, figs, grapes*—in [Numbers 20:5](#) and [Numbers 13:23](#) and [Deuteronomy 8:7-9](#). I ask again, is the second generation longing for Egypt or the Promised Land?¹⁸ By comparing Numbers 20:1-6 with Exodus 17:1-7 we see a similar

Chukat

Comment [6]: This same event occurred in Exodus 17:1-7.

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Comment [7]: In both instances 1) there was no water for the people, 2) the people complained, 3) the people complained about having left Egypt, 4) Adonai intervenes with a solution, 5) Moses is commanded to take a staff and go in view of the people to bring forth water from a rock.

Chukat

Comment [8]: No.

Chukat

Comment [9]: A place of seeds, grapes, pomegranates and figs.

Chukat

Comment [10]: The Promised Land, not Egypt!

Chukat 6/24/2004 11:04 PM

Comment [11]: Am Yisrael's usage of the words grapes, pomegranates and figs—which we know are characteristics used to describe Canaan, not Egypt—proves that they were longing for the Promised Land.

complaint being made by both generations. The fact that the second generation complained in the same manner as their forefathers under identical circumstances would lead us to believe that the second generation had learned nothing from the deaths of their ancestors and their forty years of wandering. Furthermore, the comparison between the two passages could also lead one to believe that the second generation also wanted to return to Egypt. However, through closer scrutiny, we were able to see that although the second generation complained, as did their forefathers, their complaints were rooted in a desire to finally get to the Promised Land, not in a desire to return to Egypt! Therefore, we see that all is not lost. This simple comparison has shown us that their hearts are set on Eretz Yisrael, not Egypt like their forefathers! This new generation is ready to take the land. They were born and raised in the desert and do not have the slave mentality that characterized their ancestors. Although still impatient—hence their complaints—they are ready to get on with the inheritance. Spiritually speaking, the desire to return to Egypt is always seen as a negative characteristic, whereas the desire to enter the Promised Land is virtuous.

- II. Let's look at the other complaint of this new generation. Read [Numbers 20:14-21:9](#). Pay particular attention to Numbers 21:5. In which passage of the Torah did Am Yisrael desire food before?¹⁹ Read [Numbers 11:4-6](#), paying particular attention to their complaint. In Parashat Beha'alotkha, we discovered the real reason why Am Yisrael craved the food. The issue was much deeper than just a desire for food. Adonai knew the people had rejected Him. The complaint about the food was just a pretext to draw away from Him and His commandments. Note how the people state that they ate "freely" in Egypt. What? They were slaves! But consider this; in Egypt, they were free from the commandments of Adonai, whereas now, they must carefully obey His words in order just to eat! Remember, they could only gather the manna at a specified time, etc. Note also how the people are longing for Egypt! Egypt is where their hearts were located. This view that the complaint against the food was just a pretext to pull away from Adonai is the opinion of the great RASHI. His commentary on Numbers 11:4 reads as follows:

"Complaining" means without cause, for *they sought a pretext for drawing away from God*, as for their cries to eat flesh, is it the case that they had none? The verse has already told us that "a great mixed multitude went out with them, also sheep and cattle, **VERY NUMEROUS HERDS**" (Shemot 12:38)! But perhaps they had already consumed them? (This cannot be for) at the time of their entry into the land, the verse states that "the tribes of Reuven and Gad had numerous flocks, very large." (B'midbar 31:1). Rather, *they only sought a pretext* (emphasis mine).

Although the new generation also complains about the manna, their complaint is different. Explain why the second generation was more "justified" in complaining about the manna than the first?²⁰ But there's a deeper issue here, which relates to a point brought up in the previous section concerning Am Yisrael's eagerness to finally enter the land.

- A. What expression was used to demonstrate Am Yisrael's attitude before they complained in Numbers 21:5—hint: read Numbers 21:4?²¹ Why were they impatient? Read [Numbers 20:14-21 & 21:4](#). Do you realize that if Edom had allowed Am Yisrael to pass through their land they would have been in Eretz Yisrael? They were that close! After forty years their goal was in sight, only to have their hopes dashed to pieces when Edom refused to allow them passage. Now, according to Numbers 21:4, they had to go around Edom, which meant going back into the desert, retracing their journey! I don't know about you, but I can understand their discouragement. As we've already seen, Am

Chukat

Comment [12]: Numbers 11:4-6.

Chukat

Comment [13]: The second generation had been eating manna for forty years! By comparison, the previous generation had only just gotten started eating the manna.

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Comment [14]: The translations state that Am Yisrael grew impatient along the way, or that they were discouraged along the way.

Yisrael are eager to make it into the Promised Land. Unfortunately, they expressed their impatience by complaining.

- B. Once again, by being aware of the context of Am Yisrael's situation, we see that the complaints of the second generation were totally different than those of the first generation who longed to return to Egypt. The complaints of Numbers 20-21 are totally different than those from Exodus-Numbers 18. Although not perfect, the generation of Numbers 20-21 had improved beyond the attitude of their ancestors.

The Courageous Spirit of the Second Generation

- I. We have seen how the second generation had overcome some of the character flaws of the first generation (albeit not all). Let's see another example of how the second generation was more prepared to take on the task of entering the Promised Land.
 - A. In Numbers 11:1, beginning in Parashat Shelach, we learned the reason why the first generation began to openly manifest a bad attitude. ***They feared war.*** If you will recall, when Am Yisrael *actually began journeying towards the land from Mount Sinai*, they also began to openly complain. We also saw that those complaints were without a real cause, *for they sought a pretext* for drawing away from Adonai (Rashi). In other words, they were trying to ***postpone*** the journey to the Promised Land for some reason. Why? They didn't want to have to struggle. As long as Adonai fed them and took care of them at the mountain they were happy. But when they needed to journey towards Eretz Yisrael to fight and struggle, they wanted to return to Egypt. However, the root issue was not that they feared war. The root issue was that they didn't trust Adonai's faithfulness to cause their enemies to flee before them as they went into battle.
 - B. Do you remember why Adonai took the first generation through the wilderness to reach Canaan instead of the way of the Philistines?²² He knew their hearts would melt. The Torah's picture of the generation of Am Yisrael that left Egypt is one in which the nation was extremely afraid of war.
 - C. Let's compare them to the second generation. Read [Numbers 21:1-3](#). Note how this passage is a perfect contrast of the two generations. This generation is extremely proactive. They took it upon themselves to make a vow requiring that they fight King Arad! As you can see, these guys are not afraid of war! They're ready! LET'S GET READY TO RUMBLE, is the order of the day! If you read further, you will see that the second generation went on to defeat Sihon, King of the Amorites and Og, King of Bashan!

In summary, I wanted to demonstrate how thematic analysis will help you see many things that might have simply been overlooked. Comparing and contrasting stories that are clearly thematically similar opens a treasure chest of wisdom and understanding for you if you are patient. We have seen that the second generation, although still human, has learned from the mistakes of their ancestors. A cursory reading of Numbers 20-21 would lead one to believe that they were just like their ancestors. However, that's clearly not the case. They long for Canaan, not Egypt. They're ready to take the Kingdom with violence instead of cower in fear.

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Comment [15]: Yes. When Am Yisrael first began their exodus from Egypt, Adonai did not lead them by way of the Philistines, because He said they may change their minds when they see **war** and return to Egypt—[Exodus 13:17](#).

Searching the Parshiot Part II

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

The Doctrine of Balaam

- I. Read [Numbers 25:1-9](#). It seems that the Moabites and the Midianites discovered Israel's weak spot. They knew they couldn't defeat Am Yisrael in military conquest, so they decided to cause Israel to sin before Adonai. This was very successful, as twenty-four thousand Israelites lost their lives by turning to the women and gods of the Midianites and Moabites. As a result of this incident, Adonai commanded Am Yisrael to destroy the Midianites. This event is recorded for us in [Numbers 31:1-16](#).
 - A. Notice in Numbers 31:8, it mentions that Israel slew Balaam along with all of the *male* inhabitants of Midian. Did you notice the new information given in Numbers 31:16 concerning Balaam? It states that the "doctrine of Balaam" caused Am Yisrael to commit betrayal against Adonai in the matter of Baal Peor! As you remember, Balaam had unsuccessfully tried to curse Am Yisrael for the Moabites and Midianites. He was hired to curse Am Yisrael by Balak, King of the Moabites. So how is Balak united with the Midianites? Read [Numbers 22:2-7](#). It appears that the Midianites were also involved in the plot of Balak, King of Moab. We know that Balaam greatly desired the money he was offered because He tried to resist Adonai's will by cursing Am Yisrael three times before he finally gave up. Or did he? It appears that Balaam didn't give up. Although Balak may have written him off as useless, it seems as if the Midianites may have been able to pay Balaam for another matter. According to Numbers 31:16, the incident involving the Moabite and Midianite women was masterminded by Balaam. Knowing that he could not curse Israel, he took another strategy. He knew that Adonai would punish Am Yisrael if they turned against Him; therefore, he counseled the Moabites and Midianites to send their daughters to commit fornication with Am Yisrael and to introduce Am Yisrael to their gods. Why? In this manner, Am Yisrael would lose their distinctiveness. Through intermarriage amongst the Midianites and Moabites, it would be easier to turn Am Yisrael's hearts away from Adonai. Furthermore, by connecting the three countries through blood relationships, Moab and Midian would possibly be protected from attack by Israel. You know, you can't exactly attack *family*. At the same time, Moab and Midian would introduce the worship of their gods to Am Yisrael. We know what the end result would have been. Am Yisrael would fail in their mission to be witnesses of the one and only true Elohim (God)! Thus, we see this is a calculated effort to totally derail Adonai's plan given to Abram in Genesis 12:1-3, whereby Am Yisrael would be a blessing to the nations! This is essentially the sin of assimilation, where Adonai's people lose their distinctiveness! Whenever one mixes the commandments and worship of YHVH, the one and only true Elohim with the ways of the pagan; it is the same as mixing good with evil.
 - B. It seems as if Midian and Moab were extremely interested in preventing Am Yisrael from fulfilling their Divine destiny. Why was this so. Why did Moab and Midian want to pay

Balaam to curse Israel?²³ That's right. Read [Numbers 22:3-4, and 6](#). They feared for their lives! They had already seen what Am Yisrael did to Amalek, the Amorites and Bashan. Out of fear, they tried to have Am Yisrael cursed since they knew they couldn't defeat them on their own. Having failed in that matter, they decided, "if you can't beat them, join them!"

Chukat

Comment [16]: Because they were in mortal fear of Am Yisrael.

- II. Read [Exodus 23:27](#) and [Numbers 10:35](#). As you can see, it was Adonai's original plan to go before Am Yisrael and cause their enemies to quake in fear. As we've read, this indeed is happening. Now read [Joshua 2:8-11](#). Once again, we have testimony that the inhabitants of the land are quaking in fear as Am Yisrael approached!

Searching the Parshiot Part III

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

Back to the Future

- I. Throughout the commentaries, I've tried to impress upon you that the Torah is a prophetic document. The narratives in the Torah are not isolated historical events of the past. Each and every story contains prophetic and Messianic significance! It is through thematic analysis that these deeper levels of understanding and application will come forth. Amongst the Jewish Torah scholars, it is pretty much axiomatic that the events which occurred in the lives of the Patriarchs were prophetic foreshadows of future events in the lives of their descendants. For example, in hindsight, we know that the story of the binding of Isaac (the Akeida) is a perfect picture of our heavenly Father who offered His only beloved son as an olah (whole burnt offering)—[Genesis 22](#). Therefore, we understand that the narrative in Genesis 22 had Messianic significance.
- A. Well, did you know that the entire story of Am Yisrael's descent into Egypt, slavery and deliverance are taught **BEFORE** the book of Exodus even starts? That's right. Please read [Genesis 12:10-20](#)—the account of Abram's *descent* (hint) into Egypt. Why was this story recorded? Although this story stands alone as a true historical event of the past, it also had *prophetic significance*. This event in the life of Abram was 1) a prophetic picture of the future descent of his descendants into the land of Egypt, 2) their enslavement and 3) their redemption. To see this revelation, you need to study its major themes. If you simply view Abram as a Torah Picture of the Holy One and Sarai as a Torah Picture of Am Yisrael, you will easily be able to see this prophetic picture.
- Just as Abram is *married* to Sarai, Adonai is *married* to Am Yisrael.
 - A *famine* in Canaan caused Abram to *descend* with Sarai *into Egypt*. In Genesis 42:5 it is a *famine* in Canaan that led Jacob to send his sons to Egypt, and which ultimately caused the entire family to *descend into Egypt*.

- Abram went to Egypt to *sojourn* there. The children of Israel "*sojourned*" in Egypt.
- The famine of Genesis 12 and Genesis 42 were both characterized as very *severe*.
- Before arriving in Egypt Abram convinced Sarai to change her identity. Thus, when they arrive, the Egyptians *do not know Sarai is Abram's wife*. In the story of the Exodus, initially, the Egyptians *do not know that Am Yisrael are the people of God, married to Him*.
- Just as Pharaoh tried to *take Sarai for his own possession* by forcing her to marry him, eventually it was Pharaoh who *took the Am Yisrael as his possession* by enslaving them.
- Adonai sent *plagues* on Pharaoh and his household *because of his possession of Sarai*. In the exodus account, the Holy One used *plagues* against Pharaoh and the land of *Egypt because he possessed [through slavery] Am Yisrael*. In both cases, the result was the release of the bride.
- When Abram left Egypt, he *left with much wealth* that he had gotten because of Sarai. When the children of Israel left Egypt, *they left with much wealth that they had taken from the Egyptians*.

The thematic connections between Genesis 12:10-20 and the story of the Exodus are so clear and complete that they are virtually irresistible and quite conclusive—the story of the Exodus was foreshadowed in Abram's descent into Egypt. Let's see how an event in the life of our Patriarch, Jacob, was a prophetic picture of future events in the lives of his descendants!

II. Read [Genesis 34:1-35:7](#). I want you to concentrate on two main events in this passage. The first event concerns the proposal of Hamor—Genesis 34:8-10. The second event concerns Jacob's travels to Bethel—Genesis 35:5.

A. Do you see a thematic connection between the proposal Hamor made after the incident with Dinah and our reading in Balak?²⁴ See how many more connections you can make before reading the list below. Hint, compare [Genesis 34](#) to [Numbers 25:1-9](#) and [Numbers 31:1-20](#).

- In both stories, the pagans tried to intermarry with Am Yisrael.
- Both accounts specifically document an Israelite and a pagan who cohabited together.
- In both stories, the pagan men were decimated.
- In both stories, the pagan women and children, as well as the booty from the slaughter, were kept by Am Yisrael.

Now, do you think this is all a mere coincidence?

B. Do you see the thematic connection between Jacob's travels to Bethel, Genesis 35:1-7 and Numbers 22:1-6?²⁵ That's right.

C. Did you also notice that these two events, 1) the threat of assimilation and 2) the fear of the Canaanites upon seeing Am Yisrael enter the land, are within close proximity to each other in these two separate books? In other words, it's not a coincidence that those two events are recorded together when Jacob brought his family into Eretz Yisrael and when Am Yisrael approached Eretz Yisrael from the wilderness! You have just witnessed another example of how the lives of the Patriarchs were prophetic foreshadows of the

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Comment [17]: Yes. In both instances, the pagans were trying to get Am Yisrael to assimilate with them!

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Comment [18]: Yes. In both cases, the inhabitants of the land of Canaan are gripped with fear as Am Yisrael travel to the Land!

future events of their descendants. The threat of assimilation presented by Hamor was a prophetic picture of how Am Yisrael would face this same threat when they entered the Promised Land! Furthermore, the fear that fell upon the Canaanites when Jacob entered Eretz Yisrael was a prophetic foreshadow of the fear that would one day grip the inhabitants of Canaan when Am Yisrael came to obtain the Land as their inheritance! Once again, we can see that the narratives of the Torah have as much to do with the future as they do with the past. ***Baruch HaShem YHVH!!!***

Making the Connection Between the Parashat HaShavuah and the Haftarah

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading for Chukat is found in [Judges 11:1-33](#). Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. See how many thematic connections you can make between this week's sidra, Chukat, and the Haftarah reading.
 - In both stories, emissaries were sent from Am Yisrael to the enemy.
 - Both stories recount the refusal of Edom to allow Am Yisrael to pass through.
 - In both stories, Am Yisrael make a vow to Adonai concerning the battle at hand.

The Haftarah reading for Balak is found in [Micah 5:6-6:8](#). Your job will be to relate them thematically to the Parashat HaShavuah reading.

If you would like to explore more information about connections between the Torah portion and the Haftarah reading then go to the link below. You will be able to download a document which will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. My answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Restoration of Torah Ministries' Haftarah Connections – Chukat

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsChukat.pdf>

Restoration of Torah Ministries' Haftarah Connections – Balak

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsBalak.pdf>

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him²⁶. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

The Messianic Prophecy of Balaam

- I. Read [Numbers 24:15-17](#). Almost all Bible scholars, Christian and Jewish alike, regard this passage as a Messianic prophecy. From the context of Numbers 24:14, we know that this prophecy has to do with the latter days. According to [Hebrews 1:1-2](#), the latter (last) days began with Yeshua's advent. This prophecy basically states that the scepter-bearer, another term for a King, will arise out of Israel. It goes on to state that this King shall defeat Am Yisrael's enemies. According to the book of Revelation, when Yeshua returns, He will do so to bring judgment upon His enemies, which are usually the enemies of Am Yisrael.

The Bronze Serpent

- I. Yeshua revealed to us a very important hermeneutic²⁷ tool in John chapter five:

*You diligently study the Scriptures because you think that by them you possess eternal life. These are the **Scriptures that testify about me** (John 5:39).*

*If you believed Moses, you would believe me, **for he wrote about me** (John 5:46).*

In these two verses, Yeshua tells us that the Torah testifies about Him. In fact, He states that Moses (first five books) wrote about Him! This is amazing when you consider that Moses never once mentioned the word Messiah. He makes the same claim while speaking to the two disciples on the road to Emmaeus:

*And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.** Then opened he their understanding, that **they might understand the scriptures,** And said unto them, **Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem** (Luke 24:44-46, emphasis mine).*

The Psalmist makes a similar statement concerning the Messiah:

*Then said I, **Lo, I come: in the volume of the book it is written of me** (Psalm 40:7, emphasis mine).*

- II. The Messiah is clearly telling us that the stories of the Torah have their significance in Him. This understanding is also found in a statement made by the apostle Paul in Colossians 2:3,

where he states that in the Messiah we will find all of the hidden treasures of wisdom and knowledge. In John 3:18 Yeshua stated, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Yeshua is making reference to the bronze serpent Moses held up so that anyone who looked to it would be healed and live. He is telling us that the ultimate message of that story was not so much one of divine healing from snakebites, as it was a picture of the work of the Messiah. Now, without having the New Covenant Scripture reference, would you have ever known to apply Yeshua's interpretation to that passage? Years ago, as I read that passage in John, I remember thinking, "how am I suppose to get such depth of meaning from that passage?" At that time, I didn't understand the sign of the Messiah. In Parashat Metzora, we learned that anytime you see 1) pictures of *resurrection*, 2) pictures of renewed *life* as a result of deliverance from impending *death* and 3) pictures of victory and *renewed life* as a result of *death*, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of ***The Resurrection and the Life***, and they are especially strengthened when coupled in some manner with the number *three*.

- A. The first **LIVING** things (plants, grass, etc.) were created on day **THREE!** This is not strictly life from the dead; however, the principle of life coming from a state where there is no life is clear.
- B. The Torah's picture of the **RESURRECTION** of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's **RESURRECTION** is the **THIRD** Holy Day, the Day of the Omer Wave Offering (Leviticus 23)! The offering of the barley sheaves on the day after the first Day of Unleavened Bread (the day after the Shabbat) is a prophetic picture of the resurrection of the Messiah.
- C. Jonah, who was in the belly of a great fish, should have been **dead**. But on the **THIRD** day he came forth **ALIVE!** Truly, *death* was swallowed in victory!
- D. The Akeida (binding of Isaac) found in Genesis 22—Abraham was supposed to offer Isaac as an olah (whole burnt offering). Although Adonai prevented him from actually sacrificing Isaac on the **THIRD** day, the manner in which the Torah relates the story hints that Isaac **died** and was **RESURRECTED**. That's why Hebrews 11:17-19 records that Abraham **received Isaac from the dead through RESURRECTION figuratively!**

Now we know why and how Yeshua was able to apply Messianic significance to the story of the serpents. What was supposed to happen to everyone who was bitten by a snake?²⁸ What happened if they looked to the serpent on the pole in faith?²⁹ There you have it, the Sign of the Messiah. We didn't see the number three this time, but that's okay. We see the important event. Through faith, those destined for death received life! Yeshua wasn't just leapfrogging through the Tanakh, taking Scriptures out of context and applying them to himself. He knew the Sign of the Messiah. That's why He applied Messianic significance to that event! The B'rit Chadasha (New Covenant Scriptures) validate what the Torah teaches as a foundation. The B'rit Chadasha teaches that the primary **WORK** of the Messiah is to bring **life**, whether through resurrection or deliverance from impending death! Note how often Yeshua is thematically linked to **LIFE!**

- E. [John 1:4](#)—Yeshua is referred to as the source of **Life** for all mankind!
- F. [John 3:16](#)—Eternal **Life** is found only through Yeshua!
- G. [John 6:35](#)— Yeshua states that He is the bread of **Life!**

Chukat

Comment [19]: They should have died.

Chukat

Comment [20]: They received life!

- H. [John 11:25](#)—Here, Yeshua explicitly states that He is the **RESURRECTION** and the **LIFE**. Could Yeshua have been stating that He was the one prophetically portrayed in all of the examples in the Torah concerning resurrection and life?
- I. I John 1:1—Yeshua is referred to as the **Word of Life**!
- J. According to [Hebrews 7:16](#), the basis for Yeshua's ministry as a priest after the order of Melchizedek is His **ENDLESS LIFE**!

Jephthah, Joseph, and the Messiah Yeshua

- I. Without a doubt, the two people who teach us the most about the Messiah through their lives are Moses and Joseph. In Genesis we saw that Joseph's life was literally overflowing with Messianic types and foreshadows. How do we know for sure that Joseph was a picture of the Messiah?
 - A. Joseph—While in jail ([Genesis 40](#)), Joseph interprets the dreams of two of Pharaoh's servants, the chief baker and butler. What two signs of the Messiah signal to us that this story has Messianic significance?³⁰ In Joseph's interpretation of the dream, one of them is promised **life** in three days, while the other is promised **death** in three days. This is the sign that tells us Joseph's life (and this incident in particular) is a foreshadowing of the Messiah. Still not convinced? According to Isaiah 53, Yeshua was incarcerated as a criminal. How does this fact thematically relate to Joseph's life?³¹ How is the fact that two criminals were executed with Yeshua thematically related to Joseph's experience in Genesis 40?³² How is the fact that one criminal received life while the other received death thematically related to Yeshua's execution?³³ How was the baker executed in Genesis 40?³⁴ How are the professions of the two criminals in Genesis 40 prophetic symbols of the work of the Messiah?³⁵ Now do you see that Joseph's life was a prophetic shadow of the work of the Messiah? And this was only one story from his life! But more importantly, remember the major clue that caused us to probe this story for Messianic significance—Life, Death and the number three—the Sign of the Messiah!
- II. With that as a background, read [Judges 11:1-3](#). What story is thematically related to these few verses?³⁶ That's right! Joseph was rejected by his brothers just as Jephthah's brothers rejected him! How does this rejection thematically relate to Messiah Yeshua?³⁷
 - A. Notice that Jephthah's brothers "thrust out Jephthah." Joseph was also thrust out from his brothers when they threw him into the well. How does this picture Messiah Yeshua?³⁸
 - B. Note this. Joseph's mother was different than his brothers' mothers just as Jephthah's mother was different from his brothers'. If you are reading in the Artscroll Chumash, you will notice Judges 11:1 states that Jephthah was the son of a concubine. This is an incorrect translation. The Jewish translators are using the word *concubine* as a euphemism for *harlot*. In the Hebrew, the word they translate as *concubine* (הַזְנוּיָה) is derived from SEC # 2181, which means *harlot*. It is the same word used concerning Rachav (Rahab) the harlot in the story of the siege of Jericho. If you aren't familiar with Jewish sources this may confuse you. They often try to "tidy up" the facts concerning some of their leaders by making substitutions as noted above. The fact is Jephthah's mother was a harlot. Anyway, how does the fact that Jephthah was born of a harlot relate to the Pharisee's perception of Yeshua's lineage?³⁹ If you read [John 8](#) you will notice that on a couple of occasions the Pharisee's hint at the fact that some believed He was born

Metzora
Comment [21]: The theme of Life and Death and the number three.

Metzora
Comment [22]: Joseph was also incarcerated as a criminal.

Metzora
Comment [23]: Just as Joseph was incarcerated with two criminals, so too, Yeshua was executed with two criminals.

Metzora
Comment [24]: During His execution, one criminal is promised eternal **LIFE**, while the other **DIES** in his sins!

Metzora
Comment [25]: By being hanged on a tree. Get the picture?

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Comment [26]: One was a baker and the other a cupbearer. These are pictures of the bread and the wine, which Yeshua used to illustrate His redemption!

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Comment [27]: This is reminiscent of the rivalry between Joseph and his brothers!

Chukat
Comment [28]: Yeshua was rejected by His brothers, the Jewish nation. He was the stone the builders rejected ([Psalm 118:22](#)).

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Comment [29]: Yeshua was thrust out by His brothers, the Jewish nation, when they took Him outside the city to execute Him.

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Comment [30]: Remember, Miriam (Mary) conceived Yeshua before having relations with any man. At first, Joseph was going to divorce her, thinking that she had committed fornication. It's not hard to imagine that many may have accused Yeshua of being illegitimate.

illegitimately—see John 8:19, 41 and 48. Is this not another amazing thematic connection between Jephthah and the Messiah?

- C. Read [Judges 11:3](#). What does it say concerning the type of men who gathered unto Jephthah?⁴⁰ Basically, he attracted a bunch of losers. Can you think of another passage thematically related to this one?⁴¹ That's right! Now why does the Torah thematically link Jephthah to David, as well as Joseph?⁴² How does this relate to the type of people who gather to the Messiah?⁴³
- D. Read [Judges 11:4-11](#). Note the reference to **time** in this passage. How is this passage thematically related to Joseph's life?⁴⁴ That's right. Now, how else is this passage related to Joseph's return to his brothers?⁴⁵ See it? Simply amazing!!! Now, how does this relate to Messiah Yeshua?⁴⁶ That's right! This is a very important thematic connection. Taken together, these thematic connections are teaching us that the story of Jephthah is about the Messiah's second advent!!! That's right! Clearly, Jephthah's return is a picture of Messiah Yeshua's return to His brothers!
- E. Note Jephthah's words in [Judges 11:7](#). He stated that his brothers hated him. How is this thematically related to Joseph's life?⁴⁷ Now how does this relate to Messiah Yeshua?⁴⁸
- F. From which direction will Messiah Yeshua return to His brothers?⁴⁹ Also read [Matthew 24:27](#). Once again, we see that Yeshua will approach from the East. Did you realize that Jephthah approached Gilead from the land he had been living in, the land of Tob? Furthermore, did you know that Tob is north**EAST** of Gilead? That's right. Jephthah approached His brothers from the East just as Yeshua will approach from the East to plant Himself on the Mount of Olives.
- G. What will be occurring in Jerusalem immediately preceding Yeshua's return?⁵⁰ How is this thematically related to the Haftarah portion?⁵¹ That's right. The scenario is clear. What is it that caused Jephthah's brothers to call him back?⁵² So you see, because of the threat of annihilation, Jephthah's brothers call out to him in the last moment to come and save them! Can you think of one Scripture that captures this theme and applies it to Messiah's return? Read [Psalm 118:22-26](#) and [Matthew 23:39](#). We know that before Yeshua returns, Jerusalem will be under siege. We also know that at that time they will call out to Him (according to Psalm 118:26). That's when He will come. How is this related to the Haftarah portion?⁵³ Is it not interesting that the themes of *the stone the builders rejected* and *blessed are you who comes in the name of YHVH* both exist in the same Psalm and in the Haftarah?
- H. Lastly, as if we couldn't see that this portion teaches us about the Messiah, Adonai gives us the sign of the Messiah and the number three. Read [Judges 11:26](#). In the retelling of Am Yisrael's history, Jephthah made it a point to relate to the Ammonites that for **three** hundred years Balak and the Moabites did not attack them (**death**) but allowed them to **live** in peace.

Now why do you think all of these clear, strong, thematic connections exist? Could it be the Ruach's way of letting us know that perhaps Jephthah's story is Messianic in significance? But, of course! By thematically linking Jephthah with Joseph—whom we know is a major Messianic figure—the Torah leads us to the inescapable conclusion that the story of Jephthah is a Midrash on the second coming of Messiah Yeshua!

The Doctrine of Balaam in the Last Generation

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Comment [31]: It states that they were vain, empty-handed and worthless.

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Comment [32]: In 1 Samuel 22:1-2, it states that after David went to Gath, those who were in debt, distressed and discontent gathered around him.

Chukat

Comment [33]: Once again, the Torah is trying to show us that Jephthah is a Messianic figure. It does this by thematically connecting him to two people who were clearly types of the Messiah.

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Comment [34]: 1 Corinthians 1:26-29 states that those of us who have "gathered unto" and "attached" ourselves to the Messiah aren't the wise of the world, nor the mighty, neither the noble. In fact, the Scripture states that we are the foolish who have gathered unto Messiah Yeshua!

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Comment [35]: It was after a long period of time that Jephthah was reunited with his brothers, just as Joseph was reunited with his brothers after a long period of separation.

Chukat

Comment [36]: When Joseph was reunited with his brothers after his long period of separation, he was their leader! So likewise, Jephthah became the leader of his brothers after his return.

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Comment [37]: Yeshua has also been separated from His brothers for a long time after being rejected by them. We also know that when He returns, He will be their leader!

Chukat

Comment [38]: We know that Joseph's brothers hated him (Genesis 37:5).

Chukat

Comment [39]: In [John 15:25](#) Yeshua stated that the hatred of the Jewish leadership for Him was prophetically played out through the story of the hatred of Joseph's brothers for him!

Chukat

Comment [40]: According to Zechariah 14:4, Yeshua will approach Jerusalem from the East and place his feet on the Mount of Olives.

Chukat

Comment [41]: Jerusalem will be under siege from all the nations of the world.

Chukat

Comment [42]: Immediately before Jephthah's return, Gilead was about to be attacked by Ammon.

Chukat

Comment [43]: They were afraid that they would be decimated by Ammon.

Chukat

Comment [44]: It was the threat of war that caused Am Yisrael to call out to Jephthah, the one whom they had hated and thrust away from them a long time ago.

- II. We have already seen that the doctrine of Balaam—a doctrine of assimilation among the nations of the world—was prophetically pictured for us when Jacob was tempted to allow his descendants to intermarry with Hamor in Shechem. On a deeper level, I suggest that the doctrine of Balaam is actually the doctrine of hasatan! Remember, the lives of the Patriarchs are prophetic foreshadows of future generations. We saw a fulfillment of this picture (originally presented in Genesis 34) when Balaam counseled the Midianites to seduce Am Yisrael. What you may not know is that any prophetic act may have multiple fulfillments!
- B. Read [Revelation 2:14](#). In this passage Yeshua states that the last generation will have to deal with the doctrine of Balaam! Now remember, the doctrine of Balaam was played out for us prophetically in Genesis 34! Therefore, we see that the story of Genesis 34 actually was a prophetic foreshadow of events pertaining to the last generation who will see Messiah come on clouds of Glory! Now you can understand why Isaiah made this prophecy:

⁵To whom will you liken Me, and make Me equal And compare Me, that we should be alike?
⁶They lavish gold out of the bag, And weigh silver on the scales; They hire a goldsmith, and he makes it a god; They prostrate themselves, yes, they worship. ⁷They bear it on the shoulder, they carry it And set it in its place, and it stands; From its place it shall not move. Though one cries out to it, yet it cannot answer, Nor save him out of his trouble. ⁸Remember this, and show yourselves men; Recall to mind, O you transgressors. ⁹Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, ¹⁰Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, "My counsel shall stand, And I will do all My pleasure... (Isaiah 46:5-10)

Purification of the Metzora and Rebirth (Repeat Material from Parashat Metzora)

- I. In Parashat Metzora, I discussed the Messianic significance of the ceremony concerning the ashes of the red heifer, [Numbers 19](#). The remainder of the lesson will be a reprint of a portion of that teaching. If you are new to Mishpachah Beit Midrash, then it will be an eye opener for you, otherwise it will be review.
- II. Now that we understand the sign of the Messiah, let us return to the subject of the metzora (leper). Last week we learned the following:
- One becomes tamei, or ritually impure, by sinning (e.g., disobeying the commandments) or by coming into contact with death, or by some form of the loss of life.
 - When one is tamei, they cannot come into Adonai's holy presence. That is absolutely forbidden. You can only approach Adonai when you are tahor (ritually clean).
 - Tzara'at (incorrectly translated leprosy) is an affliction visited upon a person by Adonai.
 - The metzora was essentially ***THE WALKING, LIVING DEAD!*** That's right. If we want to see what death is like, then we look to the metzora, who was totally cut off from the presence of Adonai in the Mishkan, as well as all human relationships.

Parashat Metzora begins with the stages of the purification for a metzora—[Leviticus 14](#). Many have wondered about the symbolism presented in the purification rights of the metzora. The knowledge that the metzora was the *walking, living dead*, provides important information to help us gain better understanding of this ritual. What paradigm shall we use as we approach the purification procedures? The purpose of any purification procedure is to undo whatever damage has occurred. Furthermore, all sacrifices were offered to remove that which had broken the relationship between the worshiper and Adonai. Therefore, since the metzora is the *walking, living dead*, I suggest that the purification procedure is a procedure that *resurrects* them from their state of “death”! This is what they need. The metzora needs to be brought back to life! The metzora needs to be *born again*!

III. Understanding the Elements of the Purification Procedure—

A. The White Color of the Metzora—In all afflictions of tzara’at, the color white is prominent. It determines whether or not a skin affliction is indeed tzara’at. Is there some reason the color white is associated with tzara’at? Read Leviticus 13:16:

Or if the raw [healthy or living] flesh changes and turns white again, he shall come to the priest (Leviticus 13:16).

In the Artscroll Chumash, the word *raw* is translated healthy. It can also be translated *live flesh*. The Hebrew words translated as *raw flesh* (רָאָה בְּשָׂרָה חַיָּה) in most English versions are easily translated as living flesh because the word translated raw is actually the Hebrew word for living/life, *chai* (חַי). In Leviticus 13:16, *live* flesh is contrasted with *white* flesh—white due to tzara’at. We know that the white flesh of tzara’at is a picture of death. Therefore, in discussions dealing with tzara’at, white is the color of death! Remember the analogy Aaron made when he saw Miriam’s *white* flesh:

⁹So the anger of the LORD was aroused against them, and He departed. ¹⁰And when the cloud departed from above the tabernacle, suddenly *Miriam became leprous, as white as snow*. Then Aaron turned toward Miriam, and there she was, a leper. ¹¹So Aaron said to Moses, “Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. ¹²Please do not let her *be as one dead, whose flesh is half consumed* when he comes out of his mother’s womb (Numbers 12:9-12, emphasis mine)!”

Note that Aaron likens the metzora as to one who is *born dead*. This will be important later. It is the *lack of blood* that causes the *whiteness of death*. Therefore, we should associate the color red with life. In fact, we know this is true because Leviticus 17:11 states that *the life of the flesh is in the blood*!

B. Read [Leviticus 14:1-7](#) concerning the cleansing of the metzora. Note that this portion of the purification procedure is not performed at the altar. This is not a sacrificial service; therefore, it has some other meaning other than substitutionary blood atonement. In the Hebrew, the phrase translated as “running water” should literally be translated as “living water” (מַיִם חַיִּים).

1. With that in mind, what word is used frequently in these verses describing the cleansing of a metzora?⁵⁴ What word did we say pretty much sums up the state of the metzora?⁵⁵ How do your answers to the last two questions help support the

Metzora

Comment [45]: Live or living.

Metzora

Comment [46]: Death.

assertion that the procedure for cleansing a metzora is a procedure that *resurrects them from death*?⁵⁶

2. What other procedure in the Torah is clearly thematically related to this purification procedure of the metzora?⁵⁷ Read [Numbers 19:1-13](#). Compare Numbers 19:1-13 with Leviticus 14:1-7. Note the following thematic connections.

- Both procedures involve the color red (scarlet material).
- Both procedures involve usage of cedar wood, scarlet, hyssop and crimson thread.
- Both procedures are done to purify someone so they can draw near to Adonai's Mishkan.
- Both procedures involve sprinkling water on a person to purify them.

With all of these thematic connections, you know that these two procedures are related. This procedure, involving the ashes of a red heifer, was performed on someone who had specifically come in contact with death! How does this fact support our assertion that the metzora was the walking, living dead?⁵⁸ How does sprinkling with the ashes of the red heifer support our assertion that the metzora is being reborn?⁵⁹ Hopefully, you see the picture the Torah is painting for us. The metzora needs to be brought back to life!

- C. Concerning the birds, do you see the sign of the Messiah?⁶⁰ On which days does one defiled by a corpse need to be to be sprinkled?⁶¹ See that number three? See the theme of life and death? Do you see any signs of the birthing process—hint: what two fluids are expressed during childbirth?⁶² Here is what I see. Although there are two birds, they should be seen as one bird representing the metzora. The bird that is slaughtered represents the metzora who died. The bird that is given life represents the re-born metzora. Note how the living bird is dipped into the blood-water mixture and then released. Doesn't that seem similar to a child bursting forth from the womb of water and blood to experience life! What other process is pictured here regarding a commandment that we all fulfill once we're born again?⁶³ That's right. Did you see it? After the death of the one bird symbolizing the death of the metzora, the living bird rises from the waters of immersion into newness of life!

Purification Through the Messiah!

- I. Let's quickly review what we've learned these past two weeks. Make sure you understand the flow from each bullet to the next. As you read each of these in context, you will see the big picture.
- One becomes tamei, or ritually impure, by sinning (e.g., disobeying the commandments) or by coming into contact with death, or by some form of the loss of life.
 - When one is tamei, they cannot come into Adonai's holy presence. That is absolutely forbidden. You can only approach Adonai when you are tahor (ritually clean).
 - Tzara'at is an affliction visited upon a person by Adonai.

Metzora 6/24/2004 11:07 PM

Comment [47]: We have stated that the metzora is the living dead. They need to be resurrected, or born again. Therefore, the purification procedure for a metzora should focus on the new **LIFE** to be given to the metzora. The repeated usage of the words **live** or **living**, during the purification process, support the earlier assertions concerning resurrection!

Metzora

Comment [48]: The purification (ashes of the red cow procedure) of one who has touched a corpse (Numbers 19)!

Metzora

Comment [49]: This is obvious. Both involve the dead.

Metzora

Comment [50]: The purification procedure for contact with death should in some way reverse that process by imparting life. This is thematically related to the metzora who needs to be brought back from death to life through re-birth.

Metzora

Comment [51]: Yes, one dies and one is given life.

Metzora

Comment [52]: Days **THREE** and seven.

Metzora

Comment [53]: Yes. During childbirth blood and water flow forth!

Metzora 6/24/2004 11:07 PM

Comment [54]: Immersion.

- The metzora was essentially **THE WALKING, LIVING DEAD!** That's right. If we want to see what death is like, then we look to the metzora, who was totally cut off from the presence of Adonai in the Mishkan, as well as all human relationships.
- According to the Torah, the primary work of the Messiah is to bring Life where there is Death. He is in the resurrection business!
- During purification, the metzora, who was a picture of death, is essentially re-born through resurrection.

Do you see what has been described? The Torah has used the instructions of the Metzora to teach us how sinners need to be born again! Let's see how these instructions form the basis for the New Covenant's teaching about salvation and the work of the Messiah.

- A. Can you think of a statement made by Yeshua that uses the imagery we've presented that defines a metzora—the walking, living dead?⁶⁴ Do you see the connection between a metzora and the *dead* who bury their dead? Who was Yeshua referring to as the *dead* who bury their dead?⁶⁵ Yeshua uses the language of the metzora—the walking, living dead—to describe those who are physically alive, yet spiritually dead. I believe the metzora was a Torah picture of the unsaved, unregenerated person who is in need of re-birth through the blood of the Lamb! Read [Matthew 23:27](#). How is Yeshua's statement thematically related to a metzora?⁶⁶
- B. Note how many passages describe the unsaved as living, yet dead—[Ephesians 2:1](#), [Ephesians 2:5](#), [Colossians 2:13](#), and [1 Timothy 5:6](#). All of these passages describe the unsaved as the walking-living, yet dead! The metzora is a picture of spiritual death. Remember the death that Adam and Chava (Eve) **died ON THE DAY** they transgressed! Just like the metzora who was banished from the presence of Adonai in the Mishkan, so too, were Adam and Chava put out of the garden from the presence of Adonai.

- II. Now we can see that the metzora teaches us a deeper lesson concerning those who are spiritually dead. How can one who is spiritually dead be brought into right standing with Adonai? According to [John 3:16](#), one must be born again. And how is one born again? By appropriating the forgiveness of sins secured through faith in the shed blood of Yeshua the Messiah! This is the thematic connection that links the work of the Messiah to the purification process of the metzora. The metzora, who was dead, was re-born through the purification procedure involving the birds. This is a picture of the work of the Messiah who takes us from death to life through the re-birth experience of John 3:3—Jesus answered and said to him, "Most assuredly, I say to you, **unless one is born again**, he cannot see the kingdom of God." The sign of the Messiah, He who delivers from death unto life, is the work of the Messiah, delivering us from spiritual death unto life! Let's look at the purification process and connect it to the work of the Messiah.

- A. Earlier, we compared the purification procedure for cleansing of a metzora (Leviticus 14:1-7) with the purification procedure for someone who had touched a corpse (Numbers 19:1-13). We saw how clearly these two procedures were related. This teaches us that the basis for purification of one who came in contact with a corpse was the same as the basis for purification of the metzora. If we can relate the purification of the one who came in contact with a corpse to the Messiah, then we'll also establish a link between the Messiah and purification of the metzora. Read [Hebrews 9:12-14](#). In verses 13-14, the efficacy of the blood of Yeshua is said to be

Metzora

Comment [55]: Let the dead bury their dead—Matthew 8:22.

Metzora

Comment [56]: The unsaved are said to be the dead.

Metzora 6/24/2004 11:08 PM

Comment [57]: The Pharisees are likened unto whitewashed tombs! Their whitewashed exterior is thematically related to the white color of the metzora! Their inner state of being full of dead men's bones is thematically related to the state of death of the metzora!

foreshadowed not only by the blood of bulls and goats, but also by the ashes of the red heifer! These verses thematically link Yeshua's death with the sacrifice of the red cow. Therefore, Yeshua's blood is also responsible for cleansing of every unsaved "metzora".

- B. We've already seen the sign of the Messiah in the procedure with the birds. One bird dies, whereas the other is given life. We said this was a picture of resurrection of the metzora. Can you think of a New Covenant passage that teaches resurrection of those who are spiritually dead?⁶⁷
- C. The procedure with the birds also was a picture of water baptism, which is the outward symbol of what the Messiah has done within our hearts, according to Romans 6:1-5.
- D. What were the two liquids associated with the cleansing of the metzora?⁶⁸ Can you think of a passage that thematically links the work of the Messiah to the blood and water of the metzora purification process?⁶⁹ What is the connection between the blood and water of the purification process and the blood and water that flowed from Yeshua?⁷⁰ Have you seen a picture of life coming from someone's side before?⁷¹ Note the consistency of the theme, life from the side. In fact, we know that Adam was a type of Messiah. The Scriptures call him the first Adam, and Yeshua the second Adam. What picture is painted for us by the fact that Chava lived as a result of something taken from Adam's side?⁷² Do you see resurrection here?⁷³
- E. Note that the purification procedure for cleansing of a metzora (Leviticus 14:1-7) and the purification procedure for someone who had touched a corpse (Numbers 19:1-13) both involve **sprinkling** the purification water. Now let's look at a verse from Isaiah that has always seemed puzzling. We have connected this to the blood and water that flowed from the Messiah's side. Some may still doubt that this is the significance of the blood and water that flowed from His side. Read Isaiah 52:13-15.

¹³ Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

¹⁴Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; ¹⁵**So shall He sprinkle many nations.** Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider (Isaiah 52:13-15, emphasis mine).

If you've studied verse fifteen before, did the language confuse you? Did you wonder what it meant by saying the Servant would **sprinkle** many nations? With your understanding of the significance of the cleansing of a metzora (he's being re-born) through sprinkling and its Messianic significance, what would you say is the proper interpretation of this verse?⁷⁴ By the way, the same Hebrew word is used for sprinkle in the purification passages (Leviticus 14 and Numbers 19) and in Isaiah 52:15.

- F. Earlier we saw that the white color of tzara'at was an allusion to death. Furthermore, we saw that the color red was an allusion to life. What thematic connection does this have with the red heifer?⁷⁵ What is the Messianic significance of the red heifer?⁷⁶ The significance of the crimson wool/thread used in the purification of the metzora is possibly similar to the significance of the red heifer. It's the color red, symbolic of life through the blood. Remember, the Torah contrasted the color white and red in order that we see a contrast between **Death** and **Life**. This is the sign of the Messiah! This is not the first time that crimson wool/thread was used as a sign. In the birth of

Metzora

Comment [58]: Yes. Romans 6:1-5 states that we died with the Messiah and have been risen with Him—resurrection, the sign of the Messiah.

Metzora

Comment [59]: Blood and water.

Metzora

Comment [60]: Yes. John 19:34 states that when a soldier pierced Yeshua's side, blood and water came out!

Metzora

Comment [61]: The blood and water were sprinkled on the metzora to purify him, thus giving him life. It is the blood and water that flowed from Yeshua's side that purifies us, giving us eternal life!

Metzora

Comment [62]: Sure, Chava (Eve) was given life as a result of the rib that was taken from Adam's SIDE!

Metzora 6/24/2004 11:08 PM

Comment [63]: Just as Adam's wife, Chava, received life because of the rib taken from Adam's side, so too, Yeshua's bride receives life from the blood and water that flowed from His side! Each believer is born again based on the sprinkling of blood and water that flowed from His side, just as the metzora was given re-birth through sprinkling of the blood and water of purification.

Metzora

Comment [64]: In Scripture, sleep is a euphemism for death. Chava was given life when Adam slept. This teaches us that the bride of Messiah will be given life (eternal life by being born again) through the death of the Messiah!

Metzora

Comment [65]: I would say that it is a Messianic prophecy that the Messiah would bring salvation to the nations, giving them new birth (born again) through the sprinkling of the blood and water that flowed from His side.

Metzora

Comment [66]: It informs us as to why the heifer had to be red. It was red because it symbolized **LIFE** through its color! And it is LIFE that was being restored to anyone who came in contact with a corpse.

Metzora 6/24/2004 11:10 PM

Comment [67]: Yeshua is our red heifer offering, sacrificed **OUTSIDE** the camp just as the red heifer was. The color red, an allusion to LIFE that flows in the blood, is the perfect picture of Yeshua's purpose. He is THE SOURCE OF LIFE! The heifer had to be completely red. Yeshua is LIFE! Also, the red heifer was without defect just as Yeshua was sinless. **Three** objects were burned with the heifer—cedar wood, hyssop and scarlet thread.

Tamar's twin sons, Peleg and Zerah, a crimson thread was tied around the hand of Zerah as a *sign* to show that he "came out first." The harlot Rahab used a scarlet cord in her window as a *sign* to the Israelites that she and her family were to be saved alive (**LIFE**) and not destroyed (**DEATH**) along with the rest of Jericho. I think it serves as a sign to the work of the Messiah who delivers us from **Death** unto **Life**!

- G. Can you think of the thematic connection between the purification procedure of the metzora and the first Passover ceremony?⁷⁷ We have already learned that our salvation is based on the Passover sacrifice of Yeshua, the Lamb of God. Could the hyssop be an allusion to Passover? It's possible.
- H. [Leviticus 14:13-20](#) describes the actual sacrifices offered on behalf of the metzora. Note the blood ceremony where blood is placed on the ear, hand and foot. Where have we seen this before?⁷⁸ Remember, we learned that the blood ceremony was part of the dedication procedure for the priests. It would seem that there may be an allusion of some sort to the dedication of Yeshua, who offered Himself as an olah. Yeshua's ears, hands and feet were anointed with blood by the crown on His head (which surely would have caused blood to flow upon His ear) and the nails in His hands and feet. I do not know if this is significant or not, I'm just noting the thematic connection.
- III. I have stated that the purification of the metzora is a picture of the re-birth of a sinner, who was once the living dead. We have already seen many allusions to birth and life. Now consider this. Note how many passages in these last two sidras deal with the subject of birth!
- Instructions concerning childbirth, Lev 12:1-8.
 - Instructions concerning seminal emissions, Leviticus 15:1-18.
 - Instructions concerning the menstrual cycle, Leviticus 15:19-24.
 - Circumcision on the eighth day, Leviticus 12:1-8. Remember, we've already learned that circumcision is a picture of the new birth—[Deuteronomy 10:16](#), [Colossians 2:11](#), and [Romans 2:28-29](#)!

Surely, the sign of the Messiah is re-birth and resurrection. All of the instances of re-birth in the Torah point to the Messiah. Now do you see why Yeshua was surprised that Nicodemus didn't understand about being born again? Thematic analysis of the Scriptures helps you to see this important theme very clearly. You and I are **LIVING** testimonies of the life He freely gives. For we have been Born Again! We have passed from death (metzora, the living dead) to life!

Fun For the Whole Family!

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The **Word Search For Adults** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The **Cross Word Puzzle** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a **Word Search for the little guys!** And of course, I've included the answer key for the cross word puzzle :)

Metzora

Comment [68]: Hyssop was first used to apply the blood of the PASSOVER LAMB to the doorposts of the Israelites.

Metzora

Comment [69]: This is similar to the procedure for dedication of the priests during the seven-day inauguration ceremony.

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults.
<http://www.restorationoftorah.org/images/torahportions/puzzles/ChukatBalakAdultXWP.pdf>
- Crossword Puzzle Answers – This contains answers for the cross word puzzle
<http://www.restorationoftorah.org/images/torahportions/puzzles/ChukatBalakAdultXWPAnswers.pdf>
- Adult Word Search – This is a word search for older children and adults.
<http://www.restorationoftorah.org/images/torahportions/puzzles/ChukatBalakAdultWS.pdf>
- Children’s Word Search – This is a word search for younger children.
<http://www.restorationoftorah.org/images/torahportions/puzzles/ChukatBalakChildrensWS.pdf>

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ This was the place Moses delivered the contents of the book of Deuteronomy.

⁹ The entire nation was condemned to die in the wilderness over the next 40 years.

¹⁰ One would expect that Miriam and Aaron might be some of the last individuals to die from the first generation. Therefore, their deaths hint that everyone else had already died.

¹¹ Yes, Numbers 33:38.

¹² Numbers 19 teaches us about cleansing from death. After contact with a corpse, a person must be cleansed with water containing the ashes of the red heifer. Am Yisrael was condemned to *die* in the wilderness. Now that the fortieth year has arrived, the previous generation has almost completely vanished through *death*. A new generation has arrived, one that was not condemned to *death* in the wilderness. Therefore, by placing the instructions for cleansing from *death* between the chapters recounting the fate of condemnation of the first generation (Numbers 1-18) and the hopes for *life* of the second generation, the Torah hints that the second generation has been cleansed from and/or separated from the defilement that occurred because of the *death* associated with the first generation.

¹³ This same event occurred with the first generation in Exodus 17:1-7.

¹⁴ In both instances 1) there was no water for the people, 2) the people complained, 3) the people complained about having left Egypt, 4) Adonai intervenes with a solution, 5) Moses is commanded to take a staff and go in view of the people to bring forth water from a rock.

¹⁵ No.

¹⁶ A place of seeds, grapes, pomegranates and figs.

¹⁷ The Promised Land, not Egypt!

¹⁸ Am Yisrael's usage of the words grapes, pomegranates and figs—which we know are characteristics used to describe Canaan, not Egypt—proves that they were longing for the Promised Land.

¹⁹ Numbers 11:4-6.

²⁰ The second generation had been eating manna for forty years! By comparison, the previous generation had only just gotten started eating the manna.

²¹ The translations state that Am Yisrael grew impatient along the way, or that they were discouraged along the way.

²² Yes. When Am Yisrael first began their exodus from Egypt, Adonai did not lead them by way of the Philistines, because He said they may change their minds when they see *war* and return to Egypt—[Exodus 13:17](#).

²³ Because they were in mortal fear of Am Yisrael.

²⁴ Yes. In both instances, the pagans were trying to get Am Yisrael to assimilate with them!

²⁵ Yes. In both cases, the inhabitants of the land of Canaan are gripped with fear as Am Yisrael travel to the Land!

²⁶ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

²⁷ Hermeneutics—Methods of Scripture analysis.

²⁸ They should have died.

²⁹ They received life!

³⁰ The theme of Life and Death and the number three.

³¹ Joseph was also incarcerated as a criminal.

³² Just as Joseph was incarcerated with two criminals, so too, Yeshua was executed with two criminals.

³³ During His execution, one criminal is promised eternal *LIFE*, while the other *DIES* in his sins!

³⁴ By being hanged on a tree. Get the picture?

³⁵ One was a baker and the other a cupbearer. These are pictures of the bread and the wine, which Yeshua used to illustrate His redemption!

³⁶ This is reminiscent of the rivalry between Joseph and his brothers!

³⁷ Yeshua was rejected by His brothers, the Jewish nation. He was the stone the builders rejected ([Psalm 118:22](#)).

³⁸ Yeshua was thrust out by His brothers, the Jewish nation, when they took Him outside the city to execute Him.

³⁹ Remember, Miriam (Mary) conceived Yeshua before having relations with any man. At first, Joseph was going to divorce her, thinking that she had committed fornication. It's not hard to imagine that many may have accused Yeshua of being illegitimate.

⁴⁰ It states that they were vain, empty-handed and worthless.

⁴¹ In I Samuel 22:1-2, it states that after David went to Gath, those who were in debt, distressed and discontent gathered around him.

⁴² Once again, the Torah is trying to show us that Jephthah is a Messianic figure. It does this by thematically connecting him to two people who were clearly types of the Messiah.

⁴³ I Corinthians 1:26-29 states that those of us who have "gathered unto" and "attached" ourselves to the Messiah aren't the wise of the world, nor the mighty, neither the noble. In fact, the Scripture states that we are the foolish who have gathered unto Messiah Yeshua!

⁴⁴ It was after a long period of time that Jephthah was reunited with his brothers, just as Joseph was reunited with his brothers after a long period of separation.

⁴⁵ When Joseph was reunited with his brothers after his long period of separation, he was their leader! So likewise, Jephthah became the leader of his brothers after his return.

⁴⁶ Yeshua has also been separated from His brothers for a long time after being rejected by them. We also know that when He returns, He will be their leader!

⁴⁷ We know that Joseph's brothers hated him (Genesis 37:5).

⁴⁸ In [John 15:25](#) Yeshua stated that the hatred of the Jewish leadership for Him was prophetically played out through the story of the hatred of Joseph's brothers for him!

⁴⁹ According to Zechariah 14:4, Yeshua will approach Jerusalem from the East and place his feet on the Mount of Olives.

⁵⁰ Jerusalem will be under siege from all the nations of the world.

⁵¹ Immediately before Jephthah's return, Gilead was about to be attacked by Ammon.

⁵² They were afraid that they would be decimated by Ammon.

⁵³ It was the threat of war that caused Am Yisrael to call out to Jephthah, the one whom they had hated and thrust away from them a long time ago.

⁵⁴ Live or living.

⁵⁵ Death.

⁵⁶ We have stated that the metzora is the living dead. They need to be resurrected, or born again. Therefore, the purification procedure for a metzora should focus on the new **LIFE** to be given to the metzora. The repeated usage of the words *live* or *living*, during the purification process, support the earlier assertions concerning resurrection!

⁵⁷ The purification (ashes of the red cow procedure) of one who has touched a corpse (Numbers 19)!

⁵⁸ This is obvious. Both involve the dead.

⁵⁹ The purification procedure for contact with death should in some way reverse that process by imparting life. This is thematically related to the metzora who needs to be brought back from death to life through re-birth.

⁶⁰ Yes, one dies and one is given life.

⁶¹ Days **THREE** and seven.

⁶² Yes. During childbirth blood and water flow forth!

⁶³ Immersion.

⁶⁴ Let the dead bury their dead—Matthew 8:22.

⁶⁵ The unsaved are said to be the dead.

⁶⁶ The Pharisees are likened unto whitewashed tombs! Their whitewashed exterior is thematically related to the white color of the metzora! Their inner state of being full of dead men's bones is thematically related to the state of death of the metzora!

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