

Week 39: Chukat : Numbers 19 – 21; Judges 11:1-33; Isaiah 66:1-24; Matthew 21:1-17; John 3:1-21; 4:3-30; 12:27-50

EIGHTH EDITION TORAH TO THE TRIBES PARASHAH

CHUKAT חקת statute of...Num 19:1-22:1

Red Heifer: Parah Adumah a Chuk, according to traditional Judaism this the most mysterious ritual in all scripture that even Solomon in all his wisdom despaired of learning the secret meaning of.

Download the 2021-2022 Eighth Edition Torah To The Tribes Parashah

► Watch ◀ Listen ≡ Notes



SHARE  

8th Edition – Torah to the Tribes ~ Chukat Link:

<https://www.torahtothetribes.com/teaching/eighth-edition-torah-to-the-tribes-parashah-chukat-%d7%97%d7%a7%d7%aa-statute-of-num-191-221/>

NOTES: <https://www.torahtothetribes.com/wp-content/uploads/2022/07/8th-Chukat.pdf>

Kimberly Rogers-Brown gives us some interesting possibilities to research and study in the following podcast about the Red Heifer. It is worth listening to:

<http://themessianicmessage.com/the-red-heifer-a-bride-just-like-yeshua>

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Summaries and Insights by Libby Lingenfelter



Numbers 19

The Red Heifer ~ YHWH speaks to Moses and Aaron ~

The ceremonial sacrifice of the red heifer written about in Numbers 19 is a parallel of Yahusha HaMashiach but more specifically to His bride. If one understands the red heifer sacrificial ceremony; then one should FULLY understand the gospel message of Yahusha HaMashiach and His bride becoming one.



The Passover Celebrated

Num 19:1 And יהוה spoke to Mosheh in the Wilderness of Sinai, **in the first new moon^a of the second year** after they had come out of the land of Mitsrayim, saying, Footnote: ^aOr a month.

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

Heb 7:26 For it was fitting that **we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens,**

1Pe 1:19 but with **the precious blood of Messiah, as of a lamb unblemished and spotless,**

1Pe 2:22 “who committed no sin,^j nor was **deceit found in His mouth,**” **Isa 53:9.** Footnote: ^j Joh 8:55, Joh 15:10, 2Co 5:21, 1Jn 3:5.

The **red heifer** (**Hebrew:** פָּרָה אֲדֻמָּה; *para adumma*) (female cow which is never pregnant or milked or yoked), also known as the **red cow**, was a cow brought to the priests as a sacrifice

according to the [Torah](#), and its ashes were used for the [ritual purification](#) of [Tum'at HaMet](#) ("the impurity of the dead"), that is, an [Israelite](#) who had come into contact with a corpse. ^[1] [Wikipedia]

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

Heb 13:11 For the bodies of those beasts whose blood is brought into the Set-apart Place by the high priest for sin, **are burned outside the camp**.

Heb 13:12 And so [יהושע](#) **also suffered outside the gate**, to set apart the people **with His own blood**.

Heb 13:13 **Let us, then, go to Him outside the camp**, bearing His reproach.

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

Yahusha also shed his blood from 7 locations: He sweated great drops of blood in the garden; He bled from the crown of thorns; by his stripes he bled; and from his feet and from his hands. After His death, His side was pierced and out flowed blood and living water. Yahusha, being crucified on the Mount of Olives, faced directly toward the temple's eastern gate entry. As the earth quaked, the temple curtain was torn from top to bottom fulfilling His blood being sprinkled in front of the Tent of Appointment, the Holy Place, before the Holy of holies! Remember, Aaron's rod that budded was placed before the Witness.

Definition of 'before': H6440 פנים / פנים

pânîym / pâneh **BDB Definition:** **1) face 1a) face, faces 1b) presence, person 1c) face (of seraphim or cherubim) 1d) face (of animals) 1e) face, surface (of ground) 1f) as adverb of loc/temp 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before 1g) with preposition 1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of**

Heb 9:13 For if the blood of bulls and goats and **the ashes of a heifer, sprinkling** the defiled, sets apart for the cleansing of the flesh,

Heb 9:14 **how much more shall the blood of the Messiah**, who through the everlasting Spirit **offered Himself unblemished to Elohim**, cleanse your conscience from dead works to serve the living Elohim?

1Pe 1:2 *chosen* according to the foreknowledge of Elohim the Father, set apart by the Spirit unto obedience^a and **sprinkling of the blood of יהושע Messiah**: Favour and peace be increased to you.

Num 19:5 And **the heifer shall be burned before his eyes** – he burns its hide, and its

flesh, and its blood, and its dung.

His Holy Spirit purifies us like a burning flame within us. His bride is washed by the blood of the Lamb! When His Father looks at us, He only sees the righteous blood of the Lamb.

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

Three items were to be thrown into the midst of the fire burning the heifer. We as His bride are connected to the same elements for, we have been crucified with Messiah!

1. **Cedar wood** – Yahusha was crucified on most probably an almond tree and his crossbeam, was most likely made of cedar. The crossbeam was carried by Simon of Cyrene, most likely fulfilling the fact that the red-heifer was to have never been yoked to carry a burden. **Luke 23:26** And as they led Him away, they laid hold of a certain man, Shim'on a Cyrenian, who was coming from the field, and they put the stake on him, to bear it behind יהושע.
2. **Hyssop** – Yahusha had hyssop placed up to his mouth: **Joh 19:29** A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.
3. **Scarlet** – He washes away our sins. **Isa 1:18** "Come now, and let us reason together," says יהוה. "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

The red heifer had to be perfectly red. There was not to be black hairs, white hairs, or blemishes. Red equates to sin, signifying that the sins of mankind, who was made from the earth, were represented by the red on the heifer. Yahusha was made red from His precious blood that covered Him from his head to his feet. His flesh and blood were from heaven since He came in the "likeness" of flesh.

They even mocked Yahusha by placing a scarlet robe on Him; more than likely spun from lamb's wool. Thus, essentially cloaking Him in what appeared to be lamb's wool dipped in blood. Then, when one correlates this to Yahusha HaMashiach as the Lamb of Elohim that takes away the sins of the world; one sees the Savior, the Lamb of Elohim, dipped in the red sins of the world. We also recall how Joseph's brothers brought his coat dipped in blood to Jacob, their father.

Mat 27:28 And having stripped Him, they put a scarlet robe on Him.

Lev 14:6 “Let him take the live bird and the **cedar wood** and the **scarlet** and the **hyssop**, and dip them and the live bird in the blood of the bird that was slain over the running water.

We are washed by the blood of the Lamb! Psa 51:7 Cleanse me with hyssop, and I am clean; Wash me, and I am whiter than snow.

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

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

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

Num 9:10 “Speak to the children of Yisra’el, saying, ‘When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Pěsaḥ of יהוה.

Num 9:11 On the fourteenth day of the second new *moon*, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it.

Num 9:12 They do not leave of it until morning, and they do not break a bone of it. According to all the laws of the Pěsaḥ they perform it.

Num 9:13 But the man who is clean and is not on a journey, and has failed to perform the Pěsaḥ, that same being shall be cut off from among his people, because he did not bring the offering of יהוה at its appointed time – that man bears his sin.

Num 9:14 And when a stranger sojourns among you, then he shall perform the Pěsaḥ of יהוה. He shall do so according to the law of the Pěsaḥ and according to its right-ruling. You have one law, both for the stranger and the native of the land.’ ”

The Cloud Covering the Tabernacle

Num 9:15 And on the day that the Dwelling Place was raised up, the cloud covered the Dwelling Place, the Tent of the Witness. From evening until morning it was above the Dwelling Place like the appearance of fire.

Num 9:16 Thus it was continually: the cloud covered it by day, and the appearance of fire by night.

The priest had to take a red heifer that was ‘faultless’, not even a white hair. He would sacrifice it and then burn it with cedar wood, hyssop, and scarlet. Then the ashes of the red heifer were gathered up and kept for the congregation for cleansing from sin. The ashes would be mixed with running water in a vessel and sprinkled on individuals by the priest for cleansing of their defilement accordingly.

This was called the **water of separation; or the water of sanctification; or water for uncleanness**. The priest was most definitely in charge of the sacrifice, sprinkling and burning of the red heifer. According to the Scriptures the gathering of the ashes could be done by a clean man, not necessarily a priest. Note, this is not the ‘high priest.’

The following verses goes over these processes.

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

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

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

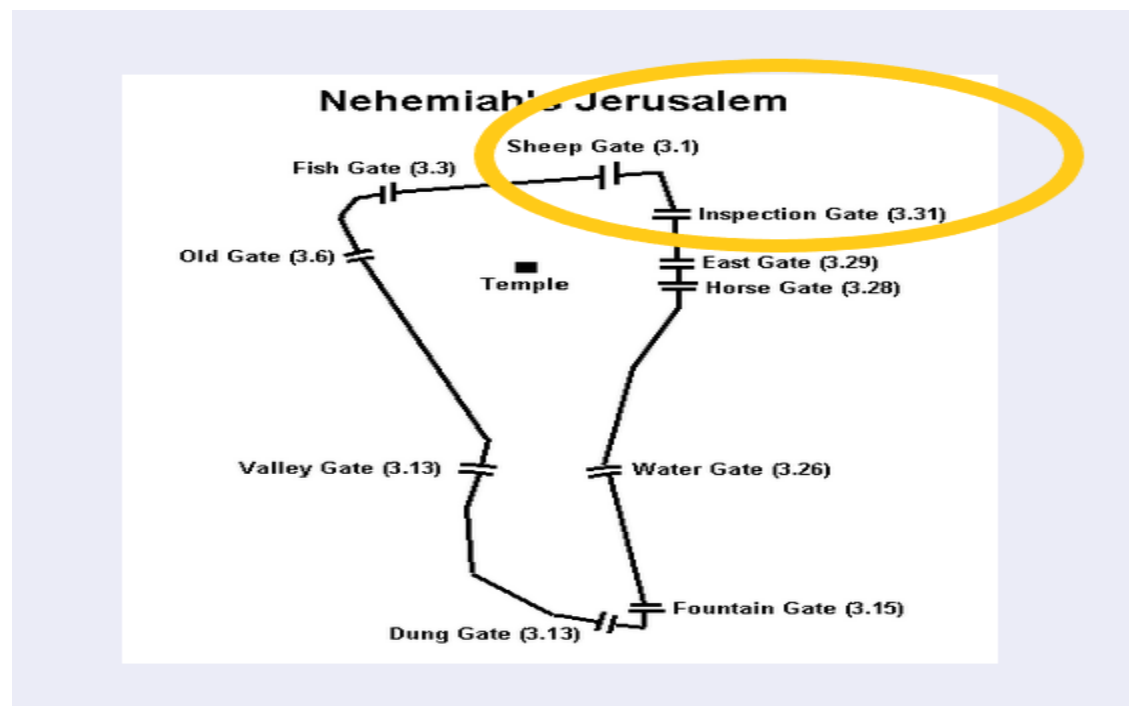
The **ashes were placed in a vessel (kind of like an urn)**; which was a type and shadow of Yahusha’s remains being placed in a tomb. Apparently, the ashes would last a good while, as just a portion would need to be mixed with living water; water taken from water that flowed, like a river. Yahusha was known as **‘Living Water’**. And Yahusha became One with His bride, the ashes of the Red Heifer, that was sacrificed outside the camp.

He also oversaw His own crucifixion because the priestly transference had already been done when He was mikvah’d by the true high priest of the Aaronic Levitical Priesthood, John the Immerser. Caiaphas had clearly been disqualified when he tore his priestly garment.

When John the Immerser mikvah'd Yahusha, the process for priestly transference under the Book of the Law began, and concluded when He sat at the right hand of His Father. This process transferred the **Melchizedek Priesthood** back to the reigning position under **Covenant Torah** once and for all. Now we are a set-apart people, a holy nation, of every tongue, tribe, people, and nation of the Melchizedek Order.

The third day represents the gospel message. On the third day, Yahusha HaMashiach rose from the dead; no longer covered in red but dressed in white. Seven represents many cycles of biblical significance. Knowing that on His timeline, a day is as a thousand years; we know in the 7th millennium Yahusha will return for His people. He will separate the sheep from the goats and; the sheep from the sheep (wise and foolish virgins).

In Nehemiah, the rebuilding of the 2nd temple/wall started with the sheep gate (Neh. 3:1); and in the end of days, will end with the sheep gate. The last gate completed PRIOR to connecting back to the sheep gate; was the inspection gate. **We too will arrive at the inspection gate before our final entry through the sheep gate!** Yahusha, the Good Shepherd, will inspect His people, (His sheep) to see if they are dressed in their white wedding garments without spot or blemish! Those with the proper wedding attire, will enter through the Door, Yahusha, of the sheep gate once and for all in the 7th millennium. We are now at this very door in history. The stage is set, and time is short.



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

Only a remnant will be saved. That remnant could be as low as one in ten based on several Scriptures in His Word. Unless a person is washed by the blood of Yahusha; one can never be without spot or blemish. **Only through the washing of the Word, Yahusha being the Word, can one be washed with the ashes of the red heifer mixed with living water.** Numbers 19 was a foreshadow of what Yahusha did for the world.

For those that do NOT understand that Yahusha HaMashiach has already come and is about to come again; they still function in darkness. They do not have the eyes to see or ears to hear. Many have held onto the Aaronic Levitical Priestly system that carried out the sacrificial ceremony of the red heifer. They did not see it was POINTING TO the coming of Yahusha HaMashiach, our High Priest of the Melchizedek order!

So, when we read about current events in relation to a temple being built with brick and mortar or when we read about a red heifer being raised for sacrifice; KNOW THAT these processes are driven by blind men to the gospel message; and they are knowingly or unknowingly ushering in the FALSE MESSIAH! Those are the ones that ‘say’ they are Jews and are not. Yahusha referred to them as the synagogue of Satan. In 2004, the Sanhedrin were re-established. They are on the rise once again as in the days of Yahusha.

Through Yahusha HaMashiach, we are Israel, and we ARE His TRUE temple!

With this context, now read the following excerpts:

Current News on Red Heifers - Excerpt:

“According to rabbinical tradition, **there have been nine red heifers sacrificed since Moses’ time. Since the destruction of the second temple, no red heifers have been slaughtered. The rabbi Maimonides (1135—1204) taught that the tenth red heifer would be sacrificed by the Messiah Himself.** Those who anticipate the construction of a third temple are eager to find a red heifer that meets all the conditions, because the red heifer ashes will be necessary to purify the new temple. Many consider that the appearance of a red heifer will herald the construction of the temple and the return of Christ. According to the Temple Institute, a group advocating the construction of a third temple, a flawless red heifer was born in August 2018 in Israel.
<https://www.gotquestions.org/red-heifer.html>

Current News on Red Heifers – Temple Institute: <https://youtu.be/7ksWQ75DW9k>

March 2021, they report having two red heifer candidates. If they remain perfect by age three, then we know the end is truly drawing close. For those that say they are 'Jews' and are not, will be preparing the way for the false messiah in a false temple. Why? Because believers are the 'true temple' where His Ruach HaKodesh dwells.

Sometimes Orthodox Judaism/Chabad-Lubavitch Sect may initially declare they have a heifer that qualifies; only later to find a flaw that disqualifies the heifer. The main take away, is that they are looking for such a heifer which today has nothing to do with true salvation and cleansing through Yahusha HaMashiach. Those that are blind have never acknowledged that the priesthood has changed back to Melchizedek; that Yahusha HaMashiach is our High Priest; and with a change in priesthood comes a change in law [Aaronic Levitical Priesthood under the Book of the Law to the Melchizedek Priesthood under Covenant Torah].

Numbers 20

Numbers 20 opens by recording the death of Miriam. The children of Israel come into the Wilderness of Zin in the first new month and the people stay in Kadesh (Petra). This Kadesh may be different than Kadesh-Barnea (Ein el-Qudeirat) that adjoined to the Wilderness of Paran. [Note: There are some that believe that Kadesh and Kadhes-barnea are synonymous.]

Miriam dies in Kadesh and is buried there. It was in the 40th year [as recorded by TSK cross-reference].

Again, the people begin to grumble against Moses and Aaron, and ultimately YHWH, because there is no water. They bemoaned that they would have been better off dying with some of their brethren. They bemoaned that their livestock was going to die. They bemoaned and state all of this was the fault of Moses and Aaron; when it was, they themselves, that rebelled against going into the land flowing with milk and honey; even after being shown the samples of fruit the spies brought back from the land. **They had chosen to believe the 'evil report'!**

The Death of Miriam

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

The Waters of Meribah

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

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

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

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

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

Moses and Aaron separate from the congregation and they fall on their faces at the Tent of Appointment. The esteem of YHWH appears to them and YHWH instructs Moses as to what to do.

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

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

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

Moses Strikes the Rock

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

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

Moses takes the rod as commanded; he and Aaron gathers the people; and for whatever reason, Moses strikes the rock twice rather than speaking to the rock. He says to the peoples, “Hear now, you rebels, shall we bring water for you out of this rock?” Uh oh. Shall we bring?

We do well to remember the acronym H-A-L-T. We should ‘HALT’ when we are ‘hungry’, ‘angry’, ‘lonely’, or ‘tired’. Moses was probably suffering from at least two of these conditions. YHWH states the consequences to Moses’ disobedience.

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

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

The first time YHWH brought water from the rock was in **Exodus 17:6-7**. At that time, YHWH did instruct Moses to ‘strike the rock’. That place was also called Meribah. Therefore, there are two different Meribah’s as noted in the below scripture and definition.

Exo 17:6 “See, I am standing before you there on the rock in Horēb. And you shall strike the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’ël.

Exo 17:7 And he called the name of the place Massah and Meribah, because of the ‘strife’ of the children of Yisra’ël, and because they ‘tried’ יהוה, saying, “Is יהוה in our midst or not?”

H4809 מריבה merîybâh **BDB Definition:** Meribah = “strife” or “contention”

- 1) a fountain at Rephidim, in the desert of Sin; so called because the Israelites murmured against God
- 2) the name of the water supply at Kadesh on the southern border of the promised land; the people also murmured here against God

Why was striking the rock this time so bad; besides the obvious point that Moses didn’t follow YHWH’s instructions? It was bad because Moses’ gave himself and Aaron credit for bringing the water from the rock. The rock was a representation of YHWH Yahusha. This is clearly stated in Ex. 17:6... I am standing before you there on the rock.... Yahusha was to be struck when laying down His life **ONCE** for all, not multiple times. After, Yahusha fulfilled being the sacrificial Lamb of Elohim and giving us the New Covenant; now, we only need to speak and pray to Him, our Rock of Salvation. Never again is He to be struck.

Numbers 20:14-21 then records that messengers are sent to the king of Edom from ‘your brother Israel’ requesting passage. They had desired to travel along the king’s highway. This is the first mention of the king’s highway; and it is felt to have been a public road built by the king’s authority at the expense of the state.

Edom was the land of Esau, Jacob's (Israel's) brother. Even though Moses sent by messenger a summary of their journey, the king of Edom refuses passage through their land. Moses had emphasized that their passage would all be done in peace and none of their land would be touched; and if they or their livestock drank any water, they would pay for it. The request was still refused so Moses went another way. More details can be read in Deut. 2:4-25.

Edom Refuses Passage

Num 20:14 And Mosheh sent messengers from Qadēsh to the sovereign of Edom. "This is what your brother Yisra'ēl said, 'You know all the hardship that has befallen us, **Num 20:15** that our fathers went down to Mitsrayim, and we dwelt in Mitsrayim a long time, and the Mitsrites did evil to us and our fathers.

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

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

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

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

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

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

The Death of Aaron

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

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

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

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

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

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

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

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

The Death of Aaron

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

Num 33:38 Then Aharon the priest went up to Mount Hor at the mouth of יְהוֹה, and died there **in the fortieth year** after the children of Yisra'el had come out of the land of Mitsrayim, on the **first day of the fifth new moon.**

Adam Clarke records in ref. to Num. 20:1 ... Eusebius says that her [Miriam's] tomb was to be seen at Kadesh, near the city of Petra, in his time. **She appears to have died about four months before her brother Aaron, Num. 33:38, and eleven before her brother Moses;** so that these three, the most eminent of human beings, **died in the space of one year!**

YHWH informs Moses that Aaron was going to be gathered to his people and would not enter the promise land, because of Moses' disobedience at the rock with the waters of Meribah. YHWH instructs Moses to bring Aaron and his son Elazar up to Mount Hor which was near the border of Edom; and strip Aaron of his garments and give them to Elazar. Aaron then dies and Moses and Elazar come down the mountain. When all the children of Israel saw that Aaron was dead, they mourned for 30 days.

TSK Cross-reference on Num. 20:22 records: **mount Hor:** Mount Hor was situated in Arabia Petrea, on the confines of Edom. It is described by Burckhardt, as being situated on the western side of a valley called Wady Mousa; in which are found the ruins of the ancient Petra, and which is two long days' journey north-east of Accaba (on the northern point of the Elanitic gulf of the Red sea), in the Djebel Shera, or mount Seir, and on the east side of the Araba, the valley which forms the continuation of that of the Jordan. On the summit of the mountain is the tomb of Haroun, or Aaron, which is held in great veneration by the Arabs; which agrees with the testimonies of Josephus, Eusebius, and Jerome, all persons well acquainted with these countries, who agree in proving that the sepulchre of Aaron, in mount Hor, was near Petra. When visited by Mr. Legh, it was attended by a crippled Arab hermit, about 80 years of age, who conducted them into a small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high; and round the chamber where it stood were suspended beads, etc., the votive offerings of the devotees. **Num. 21:4, Num. 33:37-38, Num. 34:7**

Numbers 21

The latter part of Numbers 20 concludes with the **king of Edom refusing Israel passage along the king's highway**. Apparently, there was a particularly good reason why the king had this highway built. In this region travel was exceedingly difficult. Now the land of Edom, which is reflective of Esau, has this encounter with the house of Israel (Jacob). To this day this spiritual battle persists between Esau (the Edomites) and Jacob (Israel); often spilling over into the physical realm of bloodshed.

Israel had no choice but to take the difficult route. With two plus million people traveling, their caravan would be easy to observe. The next generation of Israel were coming to their own. They would become stronger and stronger as fighting men very soon. We will see that there are not only battles fought when they enter the promise land; but there are battles fought BEFORE they enter the promise land as well. We read:

Num 21:1 And the sovereign of **Arad, the Kena'anite** [Canaanite], who dwelt in the South, heard that Yisra'el was coming on the way to Atharim, and he fought against Yisra'el and took some of them captive.

Num 21:2 Then **Yisra'el made a vow to יהוה**, and said, "If You deliver this people into my hand indeed, then I shall put their cities under the ban."

Num 21:3 And יהוה listened to the **voice of Yisra'el** and gave up the Kena'anites, and they put them and their cities under the ban. So the name of that place was called Hormah.

We have read of the death of Miriam and Aaron. We saw that Aaron's son Elazar stepped into the position of high priest of the Aaronic Levitical Priesthood. What is unique about the opening verses of Numbers 21 is that it states 'Israel' made a vow to YHWH; and YHWH listened to the 'voice of Israel.' This is good to note. Does it possibly reflect a moment of Israel coming together as one? Did their dire situation make them put off pettiness between brethren as they now faced a real enemy to fight? YHWH does show them favor and He gives them victory over the Canaanites. The name of the place was called, Hormah, meaning devotion. They put the Canaanite people and their cities under the ban to YHWH.

The 'voice of Israel' should be one voice. When Yahusha HaMashiach gathers us, He will bring the two sticks of Israel and Judah together; to form one stick, one people unified as Israel – the one new man.

Num 21:4 And they **departed from Mount Hor** by the Way of the Sea of Reeds, to go

around the land of Edom. But the being of the people grew impatient because of the way.

Num 21:5 And the people spoke against Elohim and against Mosheh, “Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no food and no water, and our being loathes this light bread.”

Num 21:6 And יהוה sent fiery serpents among the people, and they bit the people. And many of the people of Yisra’el died.

Num 21:7 Then the people came to Mosheh, and said, “We have sinned, for we have spoken against יהוה and against you. Pray to יהוה to take away the serpents from us.” So Mosheh prayed on behalf of the people.

In verse 4 we read they begin their difficult journey around the land of Edom. They are tired and weary and they again grumble and complain about being taken out of Egypt. At this point, YHWH is quick to silence them. He sends among them what is described as **fiery serpents**, or nachash. The fiery serpents could have been literally serpents; they could have been seraphim; or the name could have reflected an ‘image’ of what they looked like.

H5175 nâchâsh **BDB Definition:** 1) serpent, snake 1a) serpent 1b) image (of serpent) 1c) fleeing serpent (mythological)

If ‘fiery serpents’ was a description of ‘what they looked like’, they very well could have been pelted by ‘fiery bronze’ hailstones (such as a meteor shower). Burning sulfuric embers would feel like ‘bites’ or stings and would appear to have a tail as they fell from the sky. These are just some possibilities of what the fiery serpents might have been.

We recall in Ex. 9 when hail and fire came down to earth:

Exo 9:23 Then Mosheh stretched out his rod toward the heavens. And יהוה sent thunder and **hail, and fire came down to the earth**. And יהוה rained hail on the land of Mitsrayim.

Exo 9:24 Thus **there came to be hail, and fire flashing continually in the midst of the hail**, very heavy, such as had not been in all the land of Mitsrayim since it became a nation.

Exo 9:25 And the hail struck in all the land of Mitsrayim all that was in the field, both man and beast. And the hail struck every plant of the field and broke every tree of the field.

Whatever fiery attack manifested, the people went to Moses and they state, ‘we have sinned against YHWH and you.’ Moses prays and receives the following instructions from YHWH.

Num 21:8 And יהוה said to Mosheh, “Make a fiery serpent, and set it on a pole. And it

shall be that everyone who is bitten, when he looks at it, shall live.”

Num 21:9 So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, **when he looked at the bronze serpent, he lived.**

Moses makes a fiery serpent on a pole as instructed. This is to be a type and shadow of Yahusha being lifted up to redeem us. We know YHWH is described as a consuming fire. Yahusha was ‘YHWH in Son’, and we too must ask for forgiveness and look to the redeeming work of Yahusha HaMashiach, our High Priest of the Melchizedek order.

Joh 3:14 “And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up, 15 so that whoever is believing in Him should not perish but possess everlasting life.

Numbers 21:10-20 records the camps as they continued their travel. Plotting the steps of the Exodus has been taken on by many that desire to dig deeper into the geography of the land. The people arrive at Be’ěr in Numbers 21:16. This location is identified as a place they had been at before, when YHWH gave them water. Be’ěr is identified as a well here and in Gen. 16:11-14 along with other geographical location markers. There does seem to be a problem however in rightly identifying Kadesh and the associated location(s). There are two schools of thought when it comes to Kadesh and Kadesh-barnea. Some say they are the same place and others do not.

The Song of the Well

Num 21:10 And the children of Yisra’ēl set out and camped in Oboth.

Num 21:11 And they departed from Oboth and camped at Iyē Ha-Abarim, in the wilderness which is east of Mo’ab, toward sunrise.

Num 21:12 From there they set out and camped at the wadi Zered.

Num 21:13 From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border of the Amorites, for the Arnon is the border of Mo’ab, between Mo’ab and the Amorites.

Num 21:14 Therefore it is said in the Book of the Battles of יהוה, “Wahēb in Suphah, the wadi Arnon,

Num 21:15 and the slope of the wadi that turns aside to the dwelling of Ar, and lies on the border of Mo’ab.”

Num 21:16 And from there on to Be’ěr, which is the well where יהוה said to Mosheh, “Gather the people, and let Me give them water.”

Num 21:17 Yisra’ēl then sang this song: “Spring up, O well! Sing to it,

Num 21:18 a well the leaders sank, which the nobles of the people dug with their staves, by *the word of the Inscriber.*” Then from the wilderness on to Mattanah,

Num 21:19 from Mattanah to Naḥali'ēl, from Naḥali'ēl to Bamoth,

Num 21:20 and from Bamoth, in the valley that is in the country of Mo'ab, to the top of Pisgah which looks down on the wasteland.

Num 21:16 And from there on to **Be'ēr**, which is the well where יהוה said to Mosheh, "Gather the people, and let Me give them water."

Gen 16: 11And the Messenger of יהוה said to her, "See, you are conceiving and bearing a son, and shall call his name Yishma'ēl, because יהוה has heard your affliction. 12"And he is to be a wild man, his hand against every one and every one's hand against him, and dwell over against all his brothers." 13And she called the Name of יהוה who spoke to her, "You are the Ēl who sees," for she said, "Even here have I seen after Him who sees me?" 14That is why the well was called **Be'ēr** Laḥai Ro'i, see, it is between Qadēsh and Bered.

The people rejoice and sing the 'song of the well.' To this day, Yahusha is ready to provide living water to anyone that thirsts.

Joh 7:37 And on the last day, the great *day* of the festival, יהושע stood and cried out, saying, "If anyone thirsts, let him come to Me, and let him who believes in Me drink."

Joh 7:38 "As the Scripture said, out of His innermost shall flow rivers of living water."

Once again Moses sends a messenger to another king to seek permission to pass through their land to reach the king's highway. This time the message is sent to king Sihon of the Amorites. King Sihon not only refuses passage but comes out to attack Israel. Israel defeats king Sihon and takes his territory.

King Sihon Defeated

Num 21:21 And Yisra'ēl sent messengers to Sihon sovereign of the Amorites, saying, **Num 21:22** "Let me pass through your land. We shall not turn off into fields or vineyards, we shall not drink water from wells, but go by the sovereign's highway until we have passed over your border."

Num 21:23 But Sihon would not allow Yisra'ēl to pass through his border. So Sihon gathered all his people together and went out against Yisra'ēl in the wilderness, and he came to Yahats and fought against Yisra'ēl.

Num 21:24 And Yisra'ēl struck him with the edge of the sword, and took possession of his land from the Arnon to the Yabboq, as far as the children of Ammon, for the border of the children of Ammon was strong.

Num 21:25 **And Yisra'ēl took all these cities, and Yisra'ēl dwelt in all the cities of the Amorites – in Heshbon and in all its villages,**

Num 21:26 **for Heshbon was the city of Sihon the sovereign of the Amorites, who**

had fought against the former sovereign of Mo'ab, and had taken all his land from his hand as far as the Arnon.

Israel goes onto capture more villages of Ya'zër and drives out the Amorites there. Then Og, king of Bashan, comes out to battle Israel at Edre'i. YHWH gives the people and the land of Og to Israel to do to them as they did to Heshbon.

Num 21:27 That is why those who speak in proverbs say, "Come to Heshbon, let the city of Siḥon be built and established.

Num 21:28 "For fire went out from Heshbon, a flame from the city of Siḥon. It consumed Ar of Mo'ab, the masters of the heights of the Arnon.

Num 21:29 "Woe to you, Mo'ab! You have perished, O people of Kemosh! He has given his sons as fugitives, and his daughters into captivity, to Siḥon the sovereign of the Amorites.

Num 21:30 "Then we shot them – Heshbon has perished as far as Diḥon. And we laid waste as far as Nopah, which reaches to Měydeḇa."

King Og Defeated

Num 21:31 So Yisra'el dwelt in the land of the Amorites.

Num 21:32 And Mosheh sent to spy out Ya'zër. And they took its villages and drove out the Amorites who were there,

Num 21:33 and turned and went up by the way to Bashan. And Oḡ sovereign of Bashan went out against them, he and all his people, to battle at Edre'i.

Num 21:34 And יהוה said to Mosheh, "Do not fear him, for I have given him into your hand, with all his people and his land. And you shall do to him as you did to Siḥon sovereign of the Amorites, who dwelt at Heshbon."

Num 21:35 And they struck him, and his sons, and all his people, until no remnant was left to him. And they took possession of his land.

Judges 11

The people had forsaken YHWH and had turned to the worship of 'mighty ones.' Yair had died and Israel was without obedience to YHWH and without a leader. Upon the encroachment of the Ammonites, the heads of Gilead state, "Let the man who is the first to fight against the children of Ammon be head over all the inhabitants of Gil'ad."

YHWH uses leaders; and people should value great leaders. We will now read that Jephthah becomes that leader!

Jephthah Delivers Israel

Jdg 11:1 And Yiphtah the Gil'adite was a mighty brave one, but he was the son of a whore. And Gil'ad brought forth Yiphtah.

Jdg 11:2 And the wife of Gil'ad bore sons. And when his wife's sons grew up, they drove Yiphtah out, and said to him, "You shall not have an inheritance in the house of our father, for you are the son of another woman."

No one chooses their parents; regardless of this, Jephthah is treated poorly because his mother had been a whore. His father marries a wife that bears him additional sons. These sons want Jephthah to have no rights to his father's inheritance since he was a son of a 'whore.' Jephthah flees and dwells in the land of Tob.

Worthless men band with Jephthah; and possibly that was due to the pain, anger, and rejection he felt. Sometime later the tide turns. Now, Gilead needs a mighty brave warrior to stand against the Ammonites, so the elders seek Jephthah.

He questions the Gilead elders since the inhabitants of Gilead had rejected him; but now, they affirm to Jephthah that they want him to be their leader and they declared this before YHWH. Jephthah agrees.

Jdg 11:3 And Yiphtah fled from his brothers and dwelt in the land of Tob. And worthless men banded together with Yiphtah and went out with him.

Jdg 11:4 And it came to be, some time later, that the children of Ammon fought against Yisra'el.

Jdg 11:5 And it came to be, when the children of Ammon fought against Yisra'el, that the elders

of Gil'ad went to bring Yiphtah out of the land of Tob.

Jdg 11:6 And they said to Yiphtah, "Come, and you shall be our commander, and let us fight against the children of Ammon."

Jdg 11:7 **But Yiphtah said to the elders of Gil'ad, "Did you not hate me, and drive me from my father's house? Why have you come to me now when you are in trouble?"**

Jdg 11:8 And the elders of Gil'ad said to Yiphtah, "That is the reason we have turned to you, that you shall go with us and fight against the children of Ammon, and be our head over all the inhabitants of Gil'ad."

Jdg 11:9 And Yiphtah said to the elders of Gil'ad, "If you take me back home to fight against the children of Ammon, and יהוה gives them to me, am I to be your head?"

Jdg 11:10 And the elders of Gil'ad said to Yiphtah, "יהוה is witness between us, if we do not do according to your words."

Jdg 11:11 Then Yiphtah went with the elders of Gil'ad, and the people set him over them, as head and commander. **And Yiphtah spoke all his words before יהוה in Mitspah.**

Jdg 11:12 And Yiphtah sent messengers to the sovereign of the children of Ammon, saying, "What is between you and me, that you have come to fight against me in my land?"

Jdg 11:13 And the sovereign of the children of Ammon said to the messengers of Yiphtah, "Because Yisra'el took my land when they came up out of Mitsrayim, from the Arnon as far as the Yabboq, and to the Yardēn. And now, give back those lands in peace."

Jdg 11:14 But Yiphtah again sent messengers to the sovereign of the children of Ammon,

Jdg 11:15 and said to him, "This is what Yiphtah said, 'Yisra'el did not take the land of Mo'ab, nor the land of the children of Ammon."

Jdg 11:16 For when they came up from Mitsrayim, and Yisra'el walked through the wilderness as far as the Sea of Reeds and came to Qadēsh,

Jdg 11:17 then Yisra'el sent messengers to the sovereign of Edom, saying, "Please let me pass over, through your land." But the sovereign of Edom would not listen. And they also sent to the sovereign of Mo'ab, but he refused, so Yisra'el stayed at Qadēsh.

Jdg 11:18 Then they went through the wilderness and around the land of Edom and the land of Mo'ab, and came to the east side of the land of Mo'ab, and encamped beyond Arnon. But they did not enter the border of Mo'ab, for Arnon was the border of Mo'ab.

Jdg 11:19 And Yisra'el sent messengers to Sihon sovereign of the Amorites, sovereign of Heshbon, and Yisra'el said to him, "Please let us pass over, through your land into our place."

Jdg 11:20 But Sihon did not trust Yisra'el to pass over through his border, and Sihon gathered all his people together, and they encamped in Yahats, and fought against Yisra'el.

Jdg 11:21 And יהוה Elohim of Yisra'el gave Sihon and all his people into the hand of Yisra'el, and they struck them. So Yisra'el took possession of all the land of the

Amorites, the inhabitants of that land.

Jdg 11:22 Thus they took possession of all the border of the Amorites, from Arnon to the Yabboq and from the wilderness to the Yardēn.

Jdg 11:23 And now, יהוה Elohim of Yisra'el has driven out the Amorites from before His people Yisra'el, should you then possess it?

Jdg 11:24 Whatever **Kemosh your mighty one** gives you to possess, do you not possess it?

BDB Definition:

Chemosh = “subduer”

1) the national deity of the Moabites and a god of the Ammonites

1a) also identified with ‘Baal-peor’, ‘Baal-zebub’, ‘Mars’ and ‘Saturn’

1b) worship of this god was introduced into Jerusalem by Solomon and abolished by king Josiah of Judah

And all that which יהוה our Elohim takes possession of before us, we possess.

Messages were carried back and forth between Jephthah and the sovereign of Ammon. Ammon had falsely accused Israel of taking their lands and for this reason he was choosing to war against them. Jephthah corrects the sovereign of Ammon by returning a detailed message of what had occurred 300 year ago!

One thing Israel kept, was good records! Thankfully, Jephthah could defend their stance on how the land became theirs.

Jdg 11:25 And now are you any better than Balaq son of Tsippor, sovereign of Mo'ab? Did he ever strive against Yisra'el? Did he ever fight against them?

Jdg 11:26 While Yisra'el dwelt in Heshbon and its villages, and in Aro'ër and its villages, and in all the cities along the banks of Arnon, for three hundred years, why did you not recover them within that time?

Jdg 11:27 So I have not sinned against you, but you are doing me evil by fighting against me. Let יהוה the Judge, judge today between the children of Yisra'el and the children of Ammon.’ ”

Jdg 11:28 But the sovereign of the children of Ammon did not listen to the words which Yiphtah sent him.

Jephthah's Tragic Vow

Jdg 11:29 And the Spirit of יהוה came upon Yiphtah, and he passed through Gil'ad and Menashsheh, and passed through Mitspeh of Gil'ad. And from Mitspeh of Gil'ad he passed on toward the children of Ammon.

Jdg 11:30 And **Yiphtah made a vow to יהוה**, and said,

“If You give the children of Ammon into my hands,

Jdg 11:31 then it shall be that whatever comes out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall belong to יהוה, and I shall offer it up as an ascending offering.”

Jdg 11:32 Yiphtah then passed on toward the children of Ammon to fight against them, and יהוה gave them into his hands.

Jdg 11:33 And he struck them from Aro'ēr as far as Minnith, twenty cities, and to Abēl Keramim, with a very great slaughter. Thus the children of Ammon were humbled before the children of Yisra'ēl.

Jephthah returns home from battle.

Jdg 11:34 And Yiphtah came to his house at Mitspah, and **saw his daughter coming out** to meet him with timbrels and dancing. **Now except for her he had neither son nor daughter.**

Jdg 11:35 And it came to be, when he saw her, that he tore his garments, and said, “Oh my daughter! You have brought me very low, and you are among those who trouble me! And I, I have given my word to יהוה, and I am unable to turn back.”

His daughter's response is very gracious and respectful to YHWH and to her father. Above all she rejoiced that her father was given victory by YHWH and he had returned home. The vow would not be to her death; but she would be set-apart to YHWH and would never marry.

Jdg 11:36 And she said to him, “My father, if you have given your word to יהוה, do to me according to what has gone out of your mouth, because יהוה has taken vengeance for you upon your enemies, the children of Ammon.”

Jdg 11:37 And she said to her father, “Let this be done for me: let me alone for two new moons, and let me go and wander on the mountains and bewail my maidenhood, my friends and I.”

Jdg 11:38 Then he said, “Go.” And he sent her away for two new *moons*. And she went with her friends, and bewailed her maidenhood on the mountains.

Jdg 11:39 And it came to be at the end of two new *moons* that she returned to her father, and he did to her as he had vowed, and she knew no man. And it became a statute in Yisra’el

Jdg 11:40 that the daughters of Yisra’el went every year for four days to lament the daughter of Yiphtah the Gil’adite.

Isaiah 66

The Humble and Contrite in Spirit

Isa 66:1 Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?

Isa 66:2 “And all these My hand has made, and all these that exist,” declares יהוה. “Yet to such a one I look: on **him who is poor and bruised of spirit, and who trembles at My Word.**

Isa 66:3 “*But* whoever slays the bull strikes a man; whoever slaughters the lamb breaks a dog’s neck; whoever brings a grain offering – pig’s blood; whoever burns incense blesses an idol. Indeed, **they have chosen their own ways, and their being delights in their abominations.**

Isa 66:4 “I shall also choose their punishments, and bring their fears on them. Because I called, but no one answered. I spoke and they did not hear, and they did evil before My eyes, and chose what was displeasing to Me.”

Isa 66:5 Hear the Word of יהוה, you who tremble at His Word, “Your brothers who hate you, who cast you out for My Name’s sake, said, ‘Let יהוה be esteemed, so that we see your joy.’ But they are put to shame.”

Isa 66:6 “A roaring sound from the city, a voice from the Hēkal, the voice of יהוה, repaying His enemies!

When the people shouted upon Joshua’s command, the walls of Jericho fell. The man-made walls of protection were but dust to YHWH, as He leveled their wall to the ground.

Now we read of a voice that one day will sound. That voice will send a shiver down the spines of mankind. There will be no place to run and no place to hide. This sound will be a roar! This sound will be the voice of YHWH repaying His enemies! This will be mankind facing the ‘Lion of the tribe of Judah!’

“A lion roar is so loud because its vocal folds form a **square shape**. This shape essentially stabilizes the vocal cords, enabling them to better respond to the passing air. That way, lions can produce loud roars without exerting too much pressure on their lungs!

A lion's roar is one of the most terrifying sounds in the animal kingdom. If you're in the African savannas and happen to hear this sound, don't think about it – just run!... <https://www.scienceabc.com/nature/secret-behind-lions-roar.html>

Rejoice with Jerusalem

It began with Jerusalem and it will end with Jerusalem. The Jerusalem of above is **the mother** of us all (Gal. 4:26) and is also **the bride** (Rev. 21:9-10). [Scriptures follow]

Isa 66:7 “Before she labored, she gave birth; before a pain came to her, she was delivered of a male child.

Isa 66:8 “Who has heard the like of this? Who has seen the like of these? Is a land brought forth in one day? Is a nation born at once? For as soon as Tsiyon laboured, she gave birth to her children.

Isa 66:9 “Shall I bring to birth, and not give delivery?” says יהוה. “Shall I who give delivery restrain birth?” said your Elohim.

Isa 66:10 “Rejoice with Yerushalayim, and be glad with her, all you who love her; rejoice greatly with her, all you who mourn for her;

Isa 66:11 so that you feed, and shall be satisfied with the breast of her comforts, so that you drink deeply, and shall delight yourselves in her overflowing esteem.”

Isa 66:12 For thus said יהוה, “See, I am extending peace to her like a river, and the esteem of the nations like a flowing stream. And you shall feed; you shall be carried on the side, and be fondled on her knees.

Isa 66:13 “As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted.”

Isa 66:14 “And you shall see, and your heart shall rejoice, and your bones flourish as tender grass. And the hand of יהוה shall be known to His servants, and His displeasure to His enemies.

Isa 54:1 “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labor! For the children of the deserted one are more than the children of the married woman,” said יהוה.

Isa 54:2 “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords, and strengthen your stakes.

Isa 54:3 “For you shall break forth to the right and to the left, and your seed inherit the nations, and make the deserted cities inhabited.

Isa 54:4 “Do not fear, for you shall not be put to shame, nor hurt, you shall not be humiliated. For the shame of your youth you shall forget, and not remember the reproach of your widowhood any more.

Isa 54:5 “For your Maker is your husband, יהוה of hosts is His Name, and the Set-apart One of Yisra’el is your Redeemer. He is called the Elohim of all the earth.

Isa 54:6 “For יהוה has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused,” declares your Elohim.

Isa 54:7 “For a little while I have forsaken you, but with great compassion I shall gather you.

The Jerusalem above is the mother and the bride...

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

Rev 21:9 And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.”

Rev 21:10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim,

Rev 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Rev 12:2 And being pregnant, she cried out in labour and in pain to give birth.^a

Rev 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Rev 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Rev 12:5 And she bore a male child^a who was to shepherd all nations with a **rod of iron**.

Psa 2:9 And her child was caught away to Elohim and to His throne. Footnote: ^aSee also Isa 26:17, Isa 66:7, Mic 4:9-10.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.



Final Judgment and Glory of YHWH – The Lion of the tribe of Judah!

YHWH travels with fire and with His chariots, like a whirlwind. This is how He exists and travels among the heavens outside of time of our three-dimensional realm. [Isaiah 66:15]

Final Judgment and Glory of YHWH

Isa 66:15 “For look, יהוה comes with fire and with His chariots, like a whirlwind, to render His displeasure with burning, and His rebuke with flames of fire.

Isa 66:16 “For by fire and by His sword יהוה shall judge all flesh, and the slain of יהוה shall be many –

Isa 66:17 those who set themselves apart and cleanse themselves at the gardens after ‘one’ in the midst, *eating flesh of pigs^a* and the abomination and the mouse, are snatched away, together,” declares יהוה. Footnote: ^aSee [Isa 65:4](#).

Isa 66:18 “And I, because of their works and their imaginations, am coming to gather all nations and tongues. And they shall come and see My esteem.

Isa 66:19 “And I shall set a sign among them, and shall send some of those who escape to the nations – Tarshish and Pul and Lud, who draw the bow, and Tubal and Yawan, the coastlands afar off who have not heard My report nor seen My esteem. And they shall declare My esteem among the nations.

Isa 66:20 “And they shall bring all your brothers as an offering to יהוה out of all the nations, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yerushalayim,” declares יהוה, “as the children of Yisra’el bring an offering in a clean vessel into the House of יהוה.”

Isa 66:21 “And from them too I shall take for priests – for Lēwites,” declares יהוה.

Isa 66:22 “For as the new heavens and the new earth that I make stand before Me,” declares יהוה, “so your seed and your name shall stand.

Isa 66:23 “And it shall be that from New *moon* to New *moon*, and from Sabbath to Sabbath,^b all flesh shall come to worship before Me,” declares יהוה. Footnote: ^bPossible meaning: *Every week on the Sabbath*.

Isa 66:24 “And they shall go forth and look upon the corpses of the men who have transgressed against Me.^c For their worm shall not die, and their fire not be quenched. And they shall be repulsive to all flesh!” Footnote: ^cSee [Isa 24:6](#), [Isa 34:2-3](#), [Psa 110:6](#), [Jer 25:33](#).

We will never cease to praise Him, and we will never cease to cycle through His Moedim. He will rule rightly and justly.

Php 3:3 For we are the circumcision, who are serving Elohim in the Spirit, and boasting in Messiah יהושע, and do not trust in the flesh,

The Narrow Door

Luk 13:22 And He was going through the cities and villages, teaching, and journeying toward Yerushalayim,

Luk 13:23 and someone said to Him, “Master, are there few who are being saved?” And He said to them,

Luk 13:24 **“Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.”**

Luk 13:25 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’

Luk 13:26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

Luk 13:27 “But He shall say, ‘I say to you I do not know you, where you are from. **Depart from Me, all you workers of unrighteousness.**’ [Psa 6:8](#).

Luk 13:28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya'aqob^a and all the prophets in the reign of Elohim, and yourselves thrown outside.

Footnote: ^a Mat 16:28-17:3.

Luk 13:29 “And they shall come from the east and the west, and from the north and the south, and sit down in the reign of Elohim.

Luk 13:30 “And see, there are last who shall be first, and there are first who shall be last.”

Matthew 21:1-17

The Triumphal Entry

It began in Jerusalem and it will end in Jerusalem. The prophet Jeremiah proclaimed YHWH's words as they entered the gate to the temple:

Jer 7:11 **“Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it,” declares יהוה.**

Now fast-forward, Yahusha is entering Jerusalem riding on a donkey's colt fulfilling Zechariah 9:9 prophesy.

Zec 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.^b Footnote: ^b [Mat 21:5](#), [Joh 12:15](#).

Yahusha's triumphal entry is all about ushering in the kingdom and returning the Melchizedek Priesthood to its reigning position. He is about to fulfill His Melchizedek priestly role to make full atonement to redeem man, creation, and the land. We know He then takes His seat at the right hand of the Father. In the Book of Revelation, Yahusha returns as the King of kings.

Now, let us trace the footsteps of Yahusha during the 'Passion Week.' The crowds praise Him, and they remove their garments as an act of submission; they lay palm branches on the road to make the path level, and they wave palm branches to exalt Him.

Make note that Yahusha first goes to the Set-Apart place of Elohim and drives out the moneychangers and sellers of doves. Judgment begins in the House of Elohim.

1Pe 4:17 Because it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Good News of Elohim?

Blind and lame ones come to him and He heals them. No one had ever seen anyone like Him. The 'wheat' loves Him, and the 'tares' hate Him! His authority speaks for itself!

Before the week is out; man, creation, and the land all participate in the greatest week on earth. Each had a role; and each will have a role when Yahusha returns in the end of days as the Lion of the tribe of Judah, the King of kings.

The Triumphal Entry

Mat 21:1 And when they came near to Yerushalayim, and came to Běyth Phaġi, at the Mount of Olives, then יהושע sent two taught ones,

Mat 21:2 saying to them, "Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen *them*, and bring them to Me.

Mat 21:3 "And if anyone says whatever to you, you shall say, 'The Master needs them,' and immediately he shall send them."

Mat 21:4 And all this took place that it might be filled what was spoken by the prophet, saying,

Mat 21:5 "Say to the daughter of Tsiyon, 'See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.' " Zec 9:9.

Zec 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.^b Footnote: ^b Mat 21:5, Joh 12:15.

Mat 21:6 And the taught ones went, and having done as **יהושע** ordered them,

Mat 21:7 they brought the donkey and the colt, and laid their garments on them, and He sat on them.

Mat 21:8 And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

Mat 21:9 And the crowds who went before and those who followed cried out, saying, **“Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of יהוה! Hoshia-na in the highest!”** Psa 118:26.

Mat 21:10 And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

Mat 21:11 And the crowds said, “This is **יהושע**, the prophet from Natsareth of Galil.”

Yahusha Cleanses the Temple

Mat 21:12 And **יהושע** went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the moneychangers and the seats of those who sold doves.

Mat 21:13 And He said to them, “It has been written, ‘**My House shall be called a house of prayer,**’ Isa 56:7 but you have made it a ‘**den of robbers.**’ ” Jer 7:11.

Mat 21:14 And blind and lame ones came to Him in the Set-apart Place, and He healed them.

Mat 21:15 But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Set-apart Place and saying, “**Hoshia-na** Psa 118:26 to the Son of Dawid!” they were greatly displeased,

Mat 21:16 and said to Him, “Do You hear what these say?” And **יהושע** said to them, “Yes, have you never read, ‘**Out of the mouth of babes and nurslings You have perfected praise**’?” Psa 8:2.

Mat 21:17 And having left them He went out of the city to Bēyth Anyah, and spent the night there.

John 3:1-21

Everyone must read **John Chapter 3** and make their decision to **accept or reject His Covenant Confirming Gospel Message**. This is His **New Covenant** proposal offered to the world, that paid the **death penalty arm of Gen. 15 by His blood**; and connects us back to the **Promise of Abraham in Gen 12**. The **New Covenant** contains the four elements of a blood ratified covenant: **proposal, acceptance; blood ratification; and a covenant confirming meal.**

1. Yahusha has **proposed** to us.
2. Each person, that has reached the age of accountability, can either **accept or reject** His proposal.
3. The New Covenant has been **blood ratified** by His precious blood presented to YHWH on the heavenly altar making atonement for sins once and for all.
4. The **Covenant Confirming meal** is the bread and the wine we partake of in remembrance of His body and His blood that was shed for us. We also remove our sandals (our authority we previously walked under in this world); we acknowledge we now stand on holy ground as we carry out this priestly duty of washing each other's feet. This is an outward testimony that reflects our spiritual decision in which we are inducted into the Melchizedek priestly reign of Elohim as a holy nation and a kingdom of priests from every tongue, tribe, people, and nation.

We are 'justified' by YHWH by the Blood of the Lamb, 'just as if' we had never sin. We then enter the sanctification process that is continuous as we daily seek to become more like Him. The sanctification process is the 'race' that Paul so desired to finish. We should too. Not only to finish the race but to finish well! We run the race of sanctification until we are transfigured into glorification.

We are to be set-apart to Him; we are to grow and mature in His Word; we are to love Him and others; and we are to walk in Covenant Torah.

You Must Be Born Again or Born Anew

Joh 3:1 And there was a man of the Pharisees, Nakdimon was his name, a ruler of the Yehudim.

Joh 3:2 This one came to יהושע by night and said to Him, "Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him."

Joh 3:3 יהושע answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to [see^a](#) the reign of Elohim.” Footnote: ^aOr *perceive*.

Joh 3:4 Nakdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?”

Joh 3:5 יהושע answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim.

- Joh 3:6 “That which has been born of the **flesh is flesh**,
- and that which has been born of the **Spirit is spirit**.

Joh 3:7 “Do not marvel that I said to you, ‘You have to be born from above.’

Joh 3:8 “The [wind^b](#) blows where it wishes, and you hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.” Footnote: ^bWind and Spirit have the same underlying Hebrew and Greek words.

Joh 3:9 Nakdimon answered and said to Him, “How is it possible for this to take place?”

Joh 3:10 יהושע answered and said to him, “Are you the teacher of Yisra’el, and do not know this?

Joh 3:11 “Truly, truly, I say to you, We speak what We know and witness what We have seen, and you do not receive Our witness.

Joh 3:12 “If you do not believe when I spoke to you about earthly *matters*, how are you going to believe when I speak to you about the heavenly *matters*?

Joh 3:13 **“And no one has gone up into the heaven except He who came down from the heaven – the Son of Adam.”**

Man is a tripartite being made up of body, soul, and spirit. The ‘spirit’ in man is dead UNTIL being born of the Spirit of Elohim. Presently, when believers die, the body goes to the grave; but their soul and His spirit within them goes to be in His presence. All those that die prior to the saints that are living in the end of days, will receive their glorified bodies first on the day of resurrection; then those that remain will be changed in a twinkling of an eye. Yahusha is the resurrection AND the life.

Joh 11:23 יהושע said to her, “Your brother shall rise again.”

Joh 11:24 Martha said to Him, “[I know that he shall rise again in the resurrection at the last day.](#)”

Joh 11:25 יהושע said to her, “[I am the resurrection and the life.](#) [He who believes in Me, though he dies, he shall live.](#)

Joh 11:26 “[And everyone that is living and believing in Me shall never die at all.](#) Do you believe this?”

Do you believe what Yahusha shared with Martha? Believers that died BEFORE Yahusha opened the door in Revelation 4:1, went to the ‘comfort side of Sheol’ to Abraham’s bosom or ‘Paradise’; waiting for Yahusha to open the door of partition. They had to wait because of the verse John 3:13 stating that no one has gone up into the heaven except He who came down from the heaven – Yahusha. Believers had to FIRST be washed by the blood of the Lamb BEFORE they could enter His presence.

Joh 3:14 “And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up,

Joh 3:15 so that whoever is believing in Him should not perish but **possess everlasting life**.

For Elohim So Loved the World

Joh 3:16 “For Elohim so loved the world that He gave His only brought-forth Son, so that **everyone who believes in Him should not perish but possess everlasting life**.

Joh 3:17 “For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.

Joh 3:18 “**He who believes in Him is not judged**, but he who does not believe is judged already, because he has not believed in the Name of the only brought-forth Son of Elohim.

Bema Seat Judgment – rewards given to YHWH’s servants

Believers appear before the ‘Bema’ judgment seat to have **their works judged by Him for what they did in the body to serve Him on earth**. They will receive their rewards for worthy works; however, they are NOT being judged for sins, because their sins have already been removed as far as the east is from the west by the blood of the Lamb.

Rev 11:18 “And the **nations were enraged**, **Psa 2:1** and Your wrath has come, and **the time of the dead to be judged**, **and to give the reward to Your servants the prophets and to the set-apart ones**, and to those who fear Your Name, small and great, and to destroy those who destroy the earth.”

Great White Throne Judgment – the time of the dead to be judged.

Non-believers will appear before the Great White Throne judgment seat and will fall short because all have sinned and have fallen short of the glory of YHWH. Without the full atonement of their sins by the blood of the Lamb; there is NO remission for their sins – they are found guilty.

Judgment Before the Great White Throne

Rev 20:11 And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heaven fled away, and no place was found for them.

Rev 20:12 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged from what was written in the books, according to their works.

Rev 20:13 And the sea gave up the dead who were in it, and Death and She'ol gave up the dead who were in them. And they were judged, each one according to his works.

Rev 20:14 And Death and She'ol were thrown into the lake of fire. This is the second death.^a

Footnote: ^aSee [Rev 2:11](#), [Rev 20:6](#), [Rev 21:8](#).

Rev 20:15 And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.

Joh 3:19 “And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were wicked.

Joh 3:20 “For everyone who is practising evil *matters* hates the light and does not come to the light, lest his works should be exposed.

Joh 3:21 **“But the one doing the truth comes to the light, so that his works are clearly seen, that they have been wrought in Elohim.”**

John 4:3-30

Yahusha and the Woman of Samaria

Joh 4:1 So when the Master knew that the Pharisees had heard that יהושע made and immersed more taught ones than Yoḥanan –

Joh 4:2 although יהושע Himself did not immerse, but His taught ones –

Joh 4:3 **He left Yehudah and went away again to Galil.**

Joh 4:4 **And He had to pass through Shomeron.**

Joh 4:5 So He came to a city of Shomeron, **called Shekem**, near the piece of land Ya'aqob gave to his son Yosēph.

Joh 4:6 And **Ya'aqob's fountain was there**. So יהושע, being wearied from the journey, was sitting thus at the fountain. It was about the **sixth hour**.

The sixth hour equates to noon.

Joh 4:7 A woman of Shomeron came to draw water. יהושע said to her, “Give Me to drink.”

Joh 4:8 For His taught ones had gone off into the city to buy food.

Joh 4:9 The woman of Shomeron therefore said to Him, “How is it that You, being a Yehudi, ask a drink from me, a woman of Shomeron?” For Yehudim do not associate

with Shomeronim.

Joh 4:10 יהושע answered and said to her, “If you knew the gift of Elohim, and who it is who says to you, ‘Give Me to drink,’ you would have asked Him, and He would have given you living water.”^a Footnote: ^a Jer 2:13, Jer 17:13, Zec 14:8, Joh 7:37-39.

Joh 4:11 The woman said to Him, “Master, You have no vessel, and the well is deep. From where, then, do You have living water?”

Joh 4:12 “Are You greater than our father Ya'aqob, who gave us the well, and drank from it himself, and his sons, and his cattle?”

Joh 4:13 יהושע answered and said to her, “Everyone drinking of this water shall thirst again,

Joh 4:14 but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

Joh 4:15 The woman said to Him, “Master, give me this water, so that I do not thirst, nor come here to draw.”

Joh 4:16 יהושע said to her, “Go, call your husband, and come here.”

Joh 4:17 The woman answered and said, “I have no husband.” יהושע said to her, “You have well said, ‘I have no husband,’

Joh 4:18 for you have had five husbands, and the one whom you now have is not your husband. What you have said is true.”

Joh 4:19 The woman said to Him, “Master, I see that You are a prophet.

Joh 4:20 “Our fathers worshipped on this mountain, but you *people* say that in Yerushalayim is the place where one needs to worship.”

The Samaritan woman encounters Yahusha at Jacob’s well near Shekem and subsequently the whole city witnesses the Messiah. Shekem was forty miles north of Jerusalem, and was situated between Mount Gerizim and Mount Ebal, the Mounts of Blessing and Cursing (Joshua 8:30-35). The historical biblical significance of this region is great.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Shekem’s father, for one hundred qesitah.^a Footnote: ^aA monetary unit of uncertain value, perhaps in the form of a lamb. Gen 33:20 And he set up a slaughter-place there and called it Ēl Elohe Yisra’el.

Gen 48:22 “And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”

Jos 24:32 And the bones of Yosēph, which the children of Yisra’el had brought up out of

Mitsrayim, they buried at Shekēm, in the plot of ground which Ya'aqob had bought from the sons of Hamor the father of Shekēm for one hundred qesitah,^a and which had become an inheritance of the children of Yosēph. Footnote: ^aA monetary unit of uncertain value, perhaps in the form of a lamb.

Joh 4:21 יהושע said to her, “Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father.

Joh 4:22 “You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim.^b Footnote: ^b Psa 147:19, Isa 2:3, Isa 14:1, Isa 56:6-8, Eze 47:22-23, Zec 2:10-11, Zec 8:23, Rom 2:20, Rom 3:2, Rom 9:4, Rev 21:12 and Rev 21:24.

Joh 4:23 **“But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him.”**

Joh 4:24 **“Elohim is Spirit**, and those who worship Him need to worship in spirit and truth.”

Joh 4:25 The woman said to Him, “I know that Messiah is coming, the One who is called Anointed. When that One comes, He shall announce to us all.”

Joh 4:26 יהושע said to her, **“I who am speaking to you am He.”**

Can you imagine hearing Yahusha say, “I who am speaking to you am He.” Wow!

Joh 4:27 And upon this His taught ones came, and they were marvelling that He was speaking with a woman, however, no one said, “What do You seek?” or, “Why do You speak with her?”

Joh 4:28 The woman then left her water-jug, and went away to the city, and said to the men,

Joh 4:29 **“Come, see a Man who told me all that I have done. Is this not the Messiah?”**

Joh 4:30 They went out of the city and were coming to Him.

John 12:27-50

Nothing can separate us from Yahusha. We are the ‘one new man’ in Him with Yahusha being the head [Col. 1:18].

Rom 8:38 For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future,

Rom 8:39 nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim which is in Messiah יהושע our Master.

Yahusha knew His hour had come and was troubled; yet He knew ‘this hour’ was what He had come to fulfill. **Next, a remarkable scene takes place that is not often spoken of!** In Exodus, we witness **Moses SEEING YHWH’s esteem**; and we also read about what it took to consecrate Aaron and his sons to see YHWH’s esteem.

Now, Yahusha communicates directly and openly to His Father stating **“Father, esteem Your Name.”** and the people present also HEAR!

Joh 12:27 “Now I Myself am troubled, and what shall I say? ‘Father, save Me from this hour’? But for this reason I came to this hour.

Joh 12:28 **“Father, esteem Your Name.” Then a voice came from the heaven, “I have both esteemed it and shall esteem it again.”**

Joh 12:29 So the crowd who stood by and heard it were saying there had been thunder. Others said, “A messenger has spoken to Him.”

Joh 12:30 יהושע answered and said, **“This voice did not come because of Me, but for your sake.”**

Yahusha states many of the prophecies that He had come to fulfill through giving his life, and states that the ‘ruler of this world’ would be cast out!

Joh 12:31 “Now is the judgment of this world, now the ruler of this world^b shall be cast out. Footnote: ^bSee Luk 4:6.

Many of the people lacked understanding and belief.

Joh 12:32 “And I, if I am lifted up from the earth, shall draw all *men* unto Myself.”

Joh 12:33 This He said, signifying by what death He was about to die.

Joh 12:34 The crowd answered Him, “We have heard out of the Torah that the Messiah remains forever. And how do You say, ‘The Son of Adam has to be lifted up’? Who is this Son of Adam?”

Joh 12:35 יהושע, therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.

The Unbelief of the People

Joh 12:36 “While you have the light, believe in the light, so that you become sons of light.” These *words* יהושע spoke, and went off and was hidden from them.

Joh 12:37 But though He had done so many signs before them, they did not believe in Him,

Joh 12:38 that the word of Yeshayahu the prophet might be filled, which he spoke, **“יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?”** [Isa 53:1](#).

Joh 12:39 Because of this they were unable to believe, because again Yeshayahu said:

Joh 12:40 **“He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”**^c [Isa 6:10](#). Footnote: ^cSee [Mat 13:15](#).

Joh 12:41 Yeshayahu said this when he saw His esteem and spoke of Him.

Joh 12:42 Still, even among the rulers many did believe in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the congregation,

Joh 12:43 for they loved the praise of men more than the praise of Elohim.

Yahusha came to seek and to save that which was lost. **He has shown us His esteem** for those that have eyes to see; and ears to hear Him. He has shown us His glory! His signature is on all creation!

Yahusha Came to Save the World

Joh 12:44 Then יהושע cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me.

Joh 12:45 “And he who sees Me sees Him who sent Me.

Joh 12:46 “I have come as a light into the world, **so that no one who believes in Me should stay in darkness.**

Joh 12:47 “And if anyone hears My Words but does not watch over them, I do not judge him. For I did not come to judge the world but to save the world.

Joh 12:48 “He who rejects Me, and does not receive My Words, has one who judges him: **the Word that I have spoken shall judge him in the last day.**^d Footnote: ^dSee also [Joh 3:18-19](#), [Joh 7:16](#).

Joh 12:49 “Because I spoke not from Myself, but the Father who sent Me has given Me a command,^e what I should say and what I should speak. Footnote: ^eSee [Joh 7:16](#).

Joh 12:50 “And I know that His command is everlasting life.^f Therefore, whatever I speak, as the Father has said to Me, so I speak.” Footnote: ^fSee [Mat 19:17](#) and [Joh 3:36](#).

Shabbat Shalom, Libby