

# ONE TORAH FOR ALL

Zerubbabel ben Emunah  
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## **The Son of Elohim – part 10**

As Prophesied in the Torah Moshe – B'midbar

### **1. Names of the Tribes**

#### ***B'midbar (Numbers) 2:2***

***“The children of Israel shall camp every man by his own standard, with the ensigns of their fathers' houses; around the tent of meeting they shall camp.”***

Within the Torah Moshe there are thirteen different places where all the tribes of Israel are listed. That is equivalent to once for each of the tribes. There are an additional two places where there is an incomplete listing; that is, most of the tribes are listed, but one or more of the tribes are not listed, making it an incomplete list. The incomplete lists are found in B'reshit 29-30 and Devarim 33. It is interesting to note that these two incomplete lists are the first and last listings of the tribes recorded in the Torah. In the list in B'reshit 29-30 Benjamin is missing as he was born later. And in the list of the tribes in Devarim 33 Shimon and Yissaschar are not listed.

Then when one looks into the Tanak, there are three additional listings in the prophets and another listing of the tribes in the writings. There is also one listing in the Brit, in the book of Revelation. The listing in Revelation is not a complete list as the list in Yehoshua (Joshua) is not a complete list either.

When we look at the lists of these tribes in the Torah and the order in which the tribes are listed, several interesting facts become evident. One of those facts is that, in nearly every case, the tribes are listed in a different order, except in three of the listings. In each of the listings of the tribes which are in a different order, the first tribe listed is always Reuven, with the single exception of the list in Devarim 27 which begins with the tribe of Shimon.

In each of the three listings in which the tribes are listed in the same order, the first tribe listed is Yehudah; all three of these listings are in the book of B'midbar. YHWH placed within His Torah the order of the names of the tribes three times to confirm to us in what order those names should be understood. Now all we need to do is to look at the meanings of those names and then read and understand the message.

Below you will find a chart of the listings. Only those listings in the Torah which are complete listings; i.e., all the tribes are included in the list, are included in this chart. Those found outside of the Torah and those in the Torah that do not include all the tribes are not included in this chart.

1	2	3	4	5	6	7	8	9	10	11	12	13
<i>Gen 35 by mother</i>	<i>Gen 46 Tribes going into Egypt</i>	<i>Gen 49 Blessings</i>	<i>Ex 1 came to Egypt</i>	<i>Num 1 head/tribe</i>	<i>Num 1 census</i>	<i>Num 2 camp</i>	<i>Numbers 7 sacrifices of the leaders</i>	<i>Num 10 left Sinai</i>	<i>Num 13 spies</i>	<i>Num 26 census</i>	<i>Num 34 land div.</i>	<i>Deut 27 Blessings and curses</i>
Reuven	Reuven	Reuven	Reuven	Reuven	Reuven	Yehudah	Yehudah	Yehudah	Reuven	Reuven	Reuven	Shimon
Shimon	Shimon	Shimon	Shimon	Shimon	Shimon	Yissaschar	Yissaschar	Yissaschar	Shimon	Shimon	Gad	Levi
Levi	Levi	Levi	Levi	Yehudah	Gad	Zevulun	Zevulun	Zevulun	Yehudah	Gad	½ Manasheh	Yehudah
Yehudah	Yehudah	Yehudah	Yehudah	Yissaschar	Yehudah	Reuven	Reuven	Reuven	Yissaschar	Yehudah	Yehudah	Yissaschar
Yissaschar	Yissaschar	Zevulun	Yissaschar	Zevulun	Yissaschar	Shimon	Shimon	Shimon	Ephrayim	Yissaschar	Shimon	Yoseph
Zevulun	Zevulun	Yissaschar	Zevulun	Ephrayim	Zevulun	Gad	Gad	Gad	Benyamin	Zevulun	Benyamin	Benyamin
Yoseph	Gad	Dan	Benyamin	Manasheh	Joseph/Ephrayim	Ephrayim	Ephrayim	Ephrayim	Zevulun	Manasheh	Dan	Reuven
Benyamin	Asher	Gad	Dan	Benyamin	Manasheh	Manasheh	Manasheh	Manasheh	Yoseph/Manasheh	Ephrayim	Yoseph/½ Manasheh Ephrayim	Gad
Dan	Yoseph	Asher	Naphtali	Dan	Benyamin	Benyamin	Benyamin	Benyamin	Dan	Benyamin	Zevulun	Asher
Naphtali	Benyamin	Naphtali	Gad	Asher	Dan	Dan	Dan	Dan	Asher	Dan	Yissaschar	Zevulun
Gad	Dan	Yoseph	Asher	Gad	Asher	Asher	Asher	Asher	Naphtali	Asher	Asher	Dan
Asher	Naphtali	Benyamin	Yoseph	Naphtali	Naphtali	Naphtali	Naphtali	Naphtali	Gad	Naphtali	Naphtali	Naphtali

When studying Torah it is important that when we find items that are repeated again and again we pay attention to these as YHWH is giving us a message. In this case with the repeating of the listing of the tribes, in each case in a different order with the exception of three times, we find that this is highly significant. First it brings to mind this verse.

**Devarim (Deuteronomy) 19:15b**

***"... at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established."***

Surely YHWH has declared to us something quite important by these three witnesses, that the order of the tribes given in these three instances is something to which we should pay special attention. But what could it be that YHWH is trying to say to us? Let us carefully consider the meaning of each one of these names and then what the meanings of those names might mean in this particular order.

It is also important for us to see and realize that the tribes listed in this particular order can be divided into two equal groups. The first group begins with the tribe of Yehudah and the second group begins with the tribe of Ephrayim. It is important to note that these two tribes are representative of the two houses of Israel – Yehudah and Yoseph. Therefore, we may very well find that the message is actually in two parts. The first part of the message is to the house of Yehudah and the second part of the message is to the house of Ephrayim. As we will soon see, this is in fact the case here. In addition to this each of these three listings with the names of the tribes in the same order is found in the book of B'midbar. What this indicates to us is that this message is to the two houses "in the wilderness," which is what "B'midbar" means.

Yehudah – I will praise YHWH  
Yissaschar – there is recompense/reward  
Zevulun – exalted or habitation  
Reuven – behold, a son  
Shimon – heard  
Gad – troop or fortune

Ephrayim – double fruit  
Manasheh – causing to forget  
Benyamin – son of the right hand  
Dan – judge  
Asher – happy  
Naphtali – (my) wrestling

The message to Yehudah seems to be focused upon the Son being exalted by them. When Yehudah (the southern house) exalts Yeshua as the Son of Elohim, then he will praise YHWH and he will have his reward and be exalted for seeing the Son, for he has heard the good news and received the fortune contained in it.

The message to Ephrayim also seems to be dealing with the Son, but focused in a different manner. Ephrayim has the double fruit and if this bounty causes him to forget the Son of the right hand of YHWH, then he will be judged accordingly; or, if he heeds the warning and does not forget the Son, then he will be happy in the Day of Judgment, for such is the wrestling of Ephrayim.

Both of these messages are right on point for us today in both houses. Such is the message that we find listed in the tribes in this order. But that is not the end of this matter for there are some very subtle differences listed in these three chapters. Yes, the tribes are in this order in each one of these chapters. However, there is a minor difference in each chapter. In chapter 2 we find a brief mention of the tribe of Levi. This mention occurs between the first and second group. Then in chapter 10 we find the three sons of Levi mentioned. This further enhances the message that YHWH is giving to us. It is interesting to note that these two chapters (2 and 10) are exactly how YHWH divided the tribes into the two houses: two tribes and ten tribes.

When the tribe of Levi is mentioned in chapter two it is an important message because the name “Levi” means *joined* or *attached to*. What this tells us is that in order for the two houses of Israel to be properly joined together then the Levites must be doing their commanded duties.

This message is further enhanced in chapter 10 with the inclusion of the names of the sons of Levi listed. Let us look at the meanings of their names as well.

Gershon – refugee

Merari – bitter

Kohath – ally or assembly

What makes the meanings of these names even of greater significance is where YHWH placed them in the list of the tribes. Please note below.

Yehudah – I will praise YHWH

Yissaschar – there is recompense/reward

Zevulun – exalted or habitation

Gershon – refugee

Merari - bitter

Reuven – behold, a son

Shimon – heard

Gad – troop or fortune

Kohath – ally or assembly

Ephrayim – double fruit

Manasheh – causing to forget

Benyamin – son of the right hand

Dan – judge

Asher – happy

Naphtali – (my) wrestling

Notice that these names are not placed together, but they are divided into two places. Gershon and Merari are listed between Zevulun and Reuven, putting the meanings of their names associated with the house of Yehudah. It is also interesting to note that these six tribes are split into two equal groups. Perhaps these six tribes also loosely correspond to the seven days of creation (six working days), indicating to us that the Son would come on the fourth day (which He did), and before He would come many in Israel would be bitter refugees, which was the case. This could also be a double message in that those who reject the Son would also become bitter refugees.

Then, when we look at the name of Kohath between the two houses, we see that it is once again the Levites, in particular the Kohati, who will help to bring back the true assembly and the true worship of YHWH in a way that pleases Him.

This study then can be taken to the next level of understanding when we look at the meanings of the names of the nasi'im (leaders) of the tribes in this same order as found in chapter seven. See below for the meanings of each of these names of the leaders and of their fathers.

<b>Tribe</b>	<b>Leader</b>	<b>son of</b>
Yehudah	Nachshon - enchanter	Amminadav – my people is noble
Yissaschar	N'tan'el – given of Elohim	Tzu'ar – little rock
Zevulun	Eliav – my El is Father	Chelon - strength
Reuven	Elitzur – my El is Rock	Sh'dey'ur – spreader of light
Shimon	Sh'lumi'el – shalom of El	Tzuri-Shaddai – Shaddai my rock
Gad	Elyasaph – my El gathers	R'uel – friend of El
Ephrayim	Eliyshama – hearing my El	Ammihud – splendor of my people
Manasheh	Gamli'el – reward of El	P'dahtzur – the rock has ransomed
Benyamin	Avidan – judgment of my father	Gidoni – hewer (warlike)
Dan	Achi'ezer – help of my brother	Ammishaddai – my people of Shaddai
Asher	Pagi'el – event of El	Akran – acquired trouble
Naphtali	Achira – evil of my brother	Enan – having eyes to see

### **Levi**

Gershon - exile	Eliasaph – my El gathers	Lael – belonging to El
Kohath - allied	Elitzaphan – treasure of my El	Uzzi'el – my strength is of El
Merari - bitter	Tzuri'el – El my rock	Avichayil – my father is might

When one looks at the meanings of these names through the eyes of Torah and looks at them in the same order and same divisions as above, we see the first three names of the leaders would give us something like this:

*An enchanter given by Elohim who is El my Father*

This brings to mind the following passage.

#### **Devarim Deuteronomy 13:1-4**

**1** *“If there arise in your midst a prophet, or a dreamer of dreams, and he gives you a sign or a wonder,*

**2** *and the sign or the wonder comes to pass, that which he spoke to you, saying, ‘Let us go after other gods, which you have not known, and let us serve them’;*

**3** *you shall not listen to the words of that prophet, or to that dreamer of dreams; for YHWH your Elohim tests you, to know whether you love YHWH your Elohim with all your heart and with all your soul.*

**4** *You shall walk after YHWH your Elohim, and fear Him, and keep His commandments, and obey His Voice, and you shall serve Him, and cling to Him.”*

So the meanings of the names of the first three leaders clearly seem to be a warning to us. Let us heed the warning from YHWH.

Then when one takes the meanings of the names of the next three leaders this is what takes place if we do in fact heed this warning:

*El is my Rock and I shall have the shalom of El when He gathers me to Himself*

This is further seen when we also look at the meanings of the two leaders of Levites who are placed between these two groups, the leader of the sons of Gershon and the leader of the sons of Merari – “My El gathers” and “El my Rock” (respectively). These meanings make these leaders a twofold witness showing to us the importance of heeding the warning.

Then we would have the next leader of the sons of Kohath, and his name means “treasure of my El.” We see that this is further borne out in the meaning of the names of the leaders of the next six tribes.

When we hear and obey our Elohim, then we will receive our reward from Him. This is the foreordained judgment of Elohim to those who love Him and are a help to their brothers around them. However, this event will not take place if we close our eyes to the evil in our brother and do not help him as YHWH has commanded us to do. We must see clearly the evil of our brother and work to take the log out of our own eye first that we might turn and help our brother get the speck out of his eye.

We see that the message contained in the meanings of the names of the leaders begins and ends with a warning. May we shema this message and understand it clearly in our day that we might walk according to His ways and not the ways of man.

Thus we see that the names of the tribes and their respective leaders’ names all testify to the person and work of Mashiach Yeshua.

## **2. Menorah**

***B’midbar (Numbers) 8:2***

***“Speak to Aharon, and say to him, ‘When you light the lamps, the seven lamps shall give light in front of the menorah.’”***

The menorah is one of the clearest depictions of Mashiach, and in particular, the Spirit of Mashiach. In part 9 of this series we examined the menorah as one of the pieces of furniture of the mishkan and its significance in foreshadowing Mashiach; i.e., that Mashiach is the light of the world. However, here we would like to look at one other aspect of the menorah in particular and that is its seven branches. Seven in Scripture is the number of perfection. It is not by happenstance that YHWH commanded this article of furniture to be fashioned with

seven branches. If we see the light of the menorah, then we will see that the doctrine of the trinity cannot stand in its light. These seven branches do more than just depict the perfection of the Almighty. Let us prayerfully consider the following passage of Scripture.

***Yeshayah (Isaiah) 11:1-2***

***1 And there shall come forth a shoot out of the stock of Yishai, and a branch out of his roots shall bear fruit.***

***2 And the Spirit of YHWH shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of YHWH.***

This passage is prophesying about the coming Mashiach, who will spring forth from the line of Yishai (Jesse). Please carefully note the Spirits which will be upon Mashiach. Let us list them for ease of reference.

1. Spirit of YHWH
2. Spirit of wisdom
3. Spirit of understanding
4. Spirit of counsel
5. Spirit of might
6. Spirit of knowledge
7. Spirit of the fear of YHWH

These seven Spirits listed by name through the prophet Yeshayah line up very nicely with the branches of the menorah. Let us briefly examine each one in turn to see that each one does indeed apply to Mashiach Yeshua.

***Matithyah (Matthew) 3:16***

***And Yeshua when He was immersed, came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of Elohim descending as a dove, and coming upon Him;***

Here we find a passage that corresponds to the "Spirit of YHWH." The Spirit of YHWH descended upon Yeshua at His immersion. Yochanan was not only the one immersing Yeshua, but he was also a witness of what he saw when the Spirit of YHWH descended upon Yeshua in the form of dove.

***Matithyah (Matthew) 12:42***

***"The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Sh'lomo; and behold, a greater than Sh'lomo is here."***

Yeshua taught His followers that His wisdom was greater than the wisdom of Sh'lomo (Solomon). This shows to us that Mashiach also had the Spirit of wisdom.

***Luqa (Luke) 2:47***

***and all that heard Him were amazed at His understanding and His answers.***

When Yeshua was but a boy at the age of twelve, He astonished the spiritual leaders in the temple for the great understanding that He possessed of Scripture and all things. Yeshua also had the Spirit of understanding.

***Yochanan (John) 14:26***

***“But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.”***

This Comforter, the Ruach Qodesh (Holy Spirit), whom Mashiach would send back to us is His Spirit. It is the Spirit of counsel as this Spirit would teach us all things and be a comfort to us; in short He would be our counselor. Yeshua also had the Spirit of counsel.

***Luqa (Luke) 4:14***

***And Yeshua returned in the power of the Spirit into Galilee; and a fame went out concerning Him through all the region round about.***

Yeshua walked, minister, healed, and taught in great power. He also had the Spirit of power (or might).

***Luqa (Luke) 1:77***

***To give knowledge of salvation to His people  
In the remission of their sins,***

These words were spoken by Zachariah, the father of Yochanan haMatbiel just after Yochanan was born. He was speaking under the unction of the Spirit of YHWH, declaring the mission of his son. Part of that mission was to show His people that true knowledge would be found in Mashiach Yeshua, particularly the knowledge of salvation. Yeshua had that knowledge; Yeshua had the Spirit of knowledge.

***Luqa (Luke) 5:26***

***And amazement took hold on all, and they glorified Elohim; and they were filled with fear, saying, “We have seen strange things today.”***

It had been many generations since YHWH had sent a prophet to His people. It caused the people to fear, and in particular to fear YHWH. Yeshua possessed and conveyed this Spirit of the fear of YHWH to those around Him.

Mashiach Yeshua had each and every one of these seven Spirits of YHWH and He gives them to His people as He wills and as they seek Him in this matter. The menorah is a depiction of the seven Spirits of YHWH, which are part of who Mashiach is, being the Word made flesh.

### 3. Calev and Yehoshua

#### ***B'midbar (Numbers) 14:30***

***“surely you shall not come into the land, concerning which I swore that I would make you dwell therein, except Calev the son of Yephunneh, and Yehoshua the son of Nun.”***

It has often been seen that Yehoshua is a type and a foreshadowing of Mashiach. However, it is not so often that one considers that Calev is also a type and a foreshadowing of Mashiach. Not only does each of these two men foreshadow the coming Mashiach as individuals, but they also foreshadow Him together. The beginning of our understanding on how these two men portray Mashiach together starts with understanding the meanings of their respective names. It is interesting to note that both of these men foreshadow Mashiach in some way; and the fact they are listed together suggests that perhaps they portray the two comings of Mashiach. As we examine their names, we are going to find this to be true.

First, let us look at Yehoshua the son of Nun. Before his name was Yehoshua it was Hoshea. Moshe added a י to the beginning of his name. Both Strong's and Brown's, Driver's and Brigg's tell us that the meaning of the name הוֹשֵׁעַ – “Hoshea” means “salvation.” Thus, when the י is added to the front of the name making it יְהוֹשֻׁעַ – “Y'hoshua,” the name now means “YHWH saves” or “YHWH is salvation,” and both Strong's and Brown's, Driver's and Brigg's agree with this meaning. Please note that it is not יהו (yahu) at the beginning of this name that means and stands for “YHWH” and His name, for only the י was added at the beginning of the name and it is only the initial י that stands for the name of YHWH; for the הו (ho) was already present in this name before the י was added at the beginning of his name by Moshe.

The father of Yehoshua was נון - Nun (pronounced as “noon”). Nun means “perpetuity.” This name comes from the root word נין – “neen,” which means “to perpetuate through progeny, to reproduce.” So, this is a word picture of the son being in the image of the father. Yehoshua was reproduced from his father. We find this to be true in the case of Mashiach, and that Yehoshua son of Nun foreshadowed this.

The name כלב – “Calev” means “forcible or dog.” It comes from the root word כלב – “calav” which means “contain.” His father's name was יפנה – Y'phunneh, which means “he will be prepared.” The root of his name is פנה – “panah,” which means “turn to” and “focus attention upon.” It is from this same root that the Hebrew word for “face” comes.

The next bit of information that we need to put before us is what tribes these men are from.

#### ***B'midbar (Numbers) 13:6***

***Of the tribe of Yehudah, Calev the son of Y'phunneh.***

It was Calev who was from the tribe of Yehudah. He is a type of Mashiach ben David.

***B'midbar (Numbers) 13:8***

***Of the tribe of Ephrayim, Hoshea the son of Nun.***

It was Yehoshua who was from the tribe of Ephrayim, a type of Mashiach ben Yoseph.

As we see, the two men who stood for doing right in the eyes of YHWH when everyone else wanted to go against YHWH, were from the two tribes which represent the two houses of Israel.

How did the northern house of Israel receive Mashiach when He came the first time? They have received Him openly and without reservation. In fact, from the time of His first coming forward the name of Yehoshua son of Nun indicates that they shall continue to receive Mashiach in perpetuity! Granted, that this reception of the northern tribe of Mashiach has not always been with true knowledge, but they have received Him, nonetheless.

Now, how did the southern house receive Mashiach? Well, some did and some did not. Even a few of the leaders accepted Him, but as the number of those from the northern kingdom grew who accepted Mashiach, those from the southern house who accepted Yeshua as Mashiach diminished. In fact, those from the southern house began treating Yeshua as a "dog." This is foreshadowed in the name of Calev. However, also foreshadowed in the name of Calev is the name of his father. So what we see is that when the southern house of Yehudah turns its face towards Mashiach He will come to them. This is a picture of the second coming.

***Matithyah (Matthew) 23:39***

***"For I say to you, you shall not see Me until you say,  
Blessed is He that comes in the name of YHWH."***

One of the things that must happen in order for Mashiach Yeshua to return is that the southern house of Yehudah must accept Yeshua as Mashiach en masse. Sure, there are those individuals who accept Him as Mashiach, but that is not what this passage is dealing with. When the leaders of Yehudah openly declare and teach others that Yeshua is the Mashiach, then His return is near, even at the door.

This is what we see foreshadowed in the two names of these two men of YHWH – the first and second comings of Mashiach.

#### **4. Aharon's Rod Budding**

***B'midbar (Numbers) 17:5***

***"And it shall come to pass, that the rod of the man whom I shall choose shall bud; and I will make to cease from Me the murmurings of the children of Israel, which they murmur against you."***

Simply put, this incident is a picture of the coming resurrection. It is a foreshadowing of the resurrection of Mashiach first; then it is a foreshadowing of the resurrection of the righteous in Him. Let us consider a few passages.

***B'midbar (Numbers) 17:8***

***And it came to pass on the next day, that Moshe went into the tent of the testimony; and, behold, the rod of Aharon for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds.***

Here was a staff of wood Aharon had taken from an almond tree many years before. He had used it as a walking staff for a long time. It was completely dead wood. No man could have brought life back into this piece of wood. But YHWH did. Not only did YHWH cause the rod of Aharon to come back to life pushing forth leaves as well as buds, but it also had ripe fruit upon its new growth the next morning. The bringing of this rod back to life was not just for show, but it was to bear fruit as well.

***Yeshayah (Isaiah) 11:1***

***"And there shall come forth a shoot out of the stock of Yishai, and a branch out of his roots shall bear fruit."***

Please note the similarity between Aharon's rod budding and bearing fruit with the rod or branch of Yishai coming forth and bearing fruit.

***Yeshayah (Isaiah) 11:10***

***"And it shall come to pass in that day, that the root of Yishai, that stands for an ensign of the peoples, to Him shall the nations seek; and His resting-place shall be glorious."***

One of the reasons that this happens is to bear witness to the nations so that they will seek Him.

***Romans 15:12***

***And again, Yeshayah says,***

***"There shall be the root of Yishai,  
And He that arises to rule over the Gentiles;  
On Him shall the Gentiles hope."***

And just exactly upon what is this hope based?

***Ma'aseh (Acts) 3:15***

***and killed the Prince of life; whom Elohim raised from the dead; whereof we are witnesses.***

Mashiach Yeshua was killed, but the grave did not hold Him. He arose from the tomb three nights and three days later. In the same way that the rod of Aharon was completely dead and had no life in it and YHWH caused it to come to life and to bear fruit, so too did YHWH cause

the body of Yeshua to come back to life. He did this in order that Mashiach would bear much fruit for the kingdom of Elohim.

***Ephesians 1:20***

***which He wrought in Mashiach, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places,***

YHWH our Elohim brought Mashiach Yeshua back to life and then He set Him in the place of all authority, to rule over all heaven and all of earth.

***Philippians 3:10***

***that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death;***

But not only did Mashiach Yeshua come back to life from the dead as the rod of Aharon did, but in Mashiach He has given us the promise that we too shall experience this same thing if we remain faithful to Him.

In this way the rod of Aharon is a foreshadowing of Mashiach, specifically the resurrection of Mashiach Yeshua.

## **5. Fiery Serpents**

***B'midbar (Numbers) 21:8***

***And YHWH said to Moshe, "Make a saraph, and set it upon a pole; and it shall come to pass, that every one that is struck, when he looks at it, shall live."***

This particular foreshadow is mentioned by Mashiach Yeshua in the Brit Chadasha.

***Yochanan (John) 3:14-15***

***14 "And as Moshe lifted up the serpent in the wilderness, even so must the Son of man be lifted up;***

***15 that whosoever has faith in Him may have eternal life."***

Yeshua points to this incident directly as being a foreshadowing of Himself also being lifted up on the cross when He was crucified. Since this is so, this foreshadowing is relatively easy to see. However, there are a couple of aspects of this foreshadowing that we would like to explore in particular.

***Yeshayah (Isaiah) 45:21-22***

***21 "You declare, and bring it forth; yea, let them take counsel together; who has showed this from ancient time? Who has declared it of old? Have not I, YHWH? And there is no El besides Me, a just Elohim and a Savior; there is none besides Me.***

***22 Look to Me, and be saved, all the ends of the earth; for I am Elohim, and there is none else.”***

This is YHWH speaking through the prophet Yeshayah. Please note that YHWH is addressing all those scattered throughout the earth who are from Israel. Now what has tripped up so many people throughout the ages, particularly those from the southern house of Yehudah, is that YHWH states unequivocally that He is the only Elohim and He is our Savior. There is no one else to save us. So, if that is a true statement, and it is, for YHWH our Elohim cannot lie, then where does Mashiach Yeshua fit into this statement? The biggest difficulty is in recognizing the true identity of who is speaking those words through the prophet Yeshayah. Please carefully and prayerfully consider the following passage.

***Zechariah (Zechariah) 12:10***

***“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication; and they shall look to Me whom they have pierced; and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born.”***

When one examines the context of this passage one finds that this is YHWH speaking through the prophet Zechariah. Please notice what YHWH states in this passage. YHWH states that the house of David and the inhabitants of Jerusalem pierced Him. Now, two questions come to mind upon reading this. The first question is: When did the house of David and the inhabitants of Jerusalem ever pierce YHWH our Elohim? Where is that recorded? The second question follows quickly on the heels of the first: How is it even possible to pierce YHWH our Elohim?

But as we have examined in previous parts of this study, YHWH took upon Himself the veil of human flesh in order to accomplish this very thing, in order to be able to die in this physical realm. He did this in the form of Yeshua, taking upon Himself human flesh.

So, there is a day coming, may it be in our lifetime, when YHWH will pour out His Spirit upon the house of David and the inhabitants of Jerusalem and they will recognize Yeshua for who He truly is: our Elohim, Creator, and Redeemer. When that happens they will mourn greatly for missing the obvious for so many years.

Now, there is one other aspect of this foreshadow of the seraph being put on a pole and lifted up before the people of Israel that we need to address.

***Melakim Bet (2<sup>nd</sup> Kings) 18:4***

***He removed the high places, and broke the pillars, and cut down the Asherah; and he broke in pieces the brazen serpent that Moshe had made; for in those days the children of Israel did burn incense to it; and he called it N’chushtan.***

Over time there developed a problem with the serpent on the pole that Moshe had made – the people began to worship it. YHWH laid it upon the heart of Hezekiah to see this and then to do something about it. Hezekiah took that serpent on the pole and destroyed it. And rightfully so!

This problem also foreshadows a similar situation concerning Mashiach, and that is the instrument of His death, the cross. Since His death on this apparatus of torture, it has come to pass that people have begun to worship the cross in much the same fashion that the people of Israel were worshipping the serpent on the pole that Moshe had made.

Today, the cross is often used as jewelry. It can be seen as earrings, necklaces, bracelets, and any other article of jewelry that both men and women wear. It can be seen hanging in churches and in homes and in some cases incense is burned before it in much the same way that it was done in the days of Hezekiah.

Brothers and sisters, it is time to put this article away from us and turn our faces fully towards the One who died upon it, but did not remain dead! It is time to stop looking toward this object which has no power to save and look towards the Savior Himself!

The seraph (serpent, or actually a dragon) that Moshe lifted up on a pole before the people of Israel foreshadowed the coming Mashiach in several ways.

## **6. Bala'am's Donkey**

***B'midbar (Numbers) 22:32-33***

***32 And the messenger of YHWH said to him, "Why have you struck your ass these three times? Behold, I have come forth as an adversary, because your way is contrary to me; 33 and the ass saw me, and turned aside before me these three times; unless she had turned aside from me, surely now I would have slain you, and left her alive."***

Scripture indicates that Bala'am was one of YHWH's prophets.

***B'midbar (Numbers) 22:18***

***And Bala'am answered and said to the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of YHWH my Elohim, to do less or more."***

With the speaking of these words by Bala'am, he was about to go astray. Had it not been for the faithfulness of his donkey, the wayward prophet would surely have been killed by the messenger of YHWH. Make no mistake about it, the messenger of YHWH in this instance is a clear foreshadowing of Mashiach in judgment with His people. However, that is not what we are interested in examining now. We are interested in seeing how Bala'am's donkey also portrays Mashiach.

***Tehillim (Psalm) 18:2***

***YHWH is my rock, and my fortress, and my deliverer;  
My Elohim, my rock, in whom I will take refuge;  
My shield, and the horn of my salvation, my high tower.***

There are many such passages that indicate to us that YHWH is our “shield.” The above passage is one such passage. In this manner, Bala’am’s donkey shielded the wayward prophet from the wrath of the Almighty. In this way Bala’am’s donkey foreshadows the work of Mashiach in that His Blood also shields those who accept it from the wrath of the Almighty.

***Ephesians 2:8***

***for by grace have ye been saved through faith; and that not of yourselves, it is the gift of Elohim;***

The wayward prophet did not deserve the love and compassion of his donkey, especially considering how Bala’am was treating his donkey. In like manner many also mistreat Mashiach Yeshua as He stands between us and certain judgment when they repeatedly go back into their anti-Torah lifestyle, being lawless and without hope. And like the wayward prophet, they have no clue until the very end that YHWH has come out against them.

***Qorintyah Bet (2<sup>nd</sup> Corinthians) 6:1***

***And working together with Him we entreat also that you receive not the grace of Elohim in vain***

The wayward prophet died because he did not receive the grace given to him through his donkey. Sometimes the grace that YHWH extends to us comes from unlikely places which are hard for us to see and recognize. But we need to see them and walk in such a manner that we are not rejecting His grace and mercy towards us as happened in the case of Bala’am.

***Ivrim (Hebrews) 4:16***

***Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.***

We are to move towards the throne of grace. The wayward prophet moved away from that source as he sought the riches of this world. Remember, man cannot serve Elohim and mammon (riches). Seeking after the things of this world is moving away from the source of grace.

***2<sup>nd</sup> Timothy 1:9***

***who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Mashiach Yeshua before times eternal,***

While this grace was foreshadowed in Bala'am's donkey, it actually existed before then, from eternity. This is because grace comes directly from the Eternal One. We know Him as our Creator and Redeemer, Yeshua our Mashiach.

***Kepha Aleph (1<sup>st</sup> Peter) 1:10***

***Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you:***

Many prophets did prophesy about the grace that was to come to us through Mashiach. Some lived it out while others like Bala'am rejected that same grace extended to him through his donkey.

***Yehudah (Jude) 1:4***

***For there are certain men crept in secretly, even they who were of old written of beforehand unto this condemnation, unrighteous men, turning the grace of our Elohim into lasciviousness, and denying our only Master and Adonai, Yeshua the Mashiach.***

Let us be careful to walk in the fullness of the grace that was before times spoken of in many ways through many prophets which has now been manifested to us in these latter days in the person of Mashiach Yeshua, not using it as an opportunity to sin against He who is extending that grace to us!

## **7. Pinchas**

***B'midbar (Numbers) 25:10-11***

***10 And YHWH spoke to Moshe, saying,***

***11 "Pinchas, the son of Eleazar, the son of Aharon the priest, has turned My wrath away from the children of Israel, in that he was jealous with My jealousy among them, so that I consumed not the children of Israel in My jealousy."***

While Bala'am's donkey is a foreshadowing of the grace given to us through Mashiach, Pinchas is a foreshadowing of His righteous judgment. To understand this particular foreshadowing we must examine a play on words. It is found in the following passage.

***B'midbar (Numbers) 25:8***

***and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her stomach. So the plague was stayed from the children of Israel.***

Here is the same verse in Hebrew.

וַיִּבְּ אֶחָד אִישׁ יִשְׂרָאֵל אֶל הַקֶּבֶה וַיִּדְקֹר אֶת שְׁנֵיהֶם אֵת אִישׁ יִשְׂרָאֵל וְאֵת הָאִשָּׁה אֶל קֶבֶה |  
וַתַּעֲצֹר הַמִּגְפָּה מֵעַל בְּנֵי יִשְׂרָאֵל

The play on words involves two words, the words הַקֶּבֶה – “haqqubbah” and קֶבֶה – “qavatah.” הַקֶּבֶה – “Haqqubbah” is translated as “the tent” and קֶבֶה – “qavatah” is translated as “stomach” in the above passage. The root word קבב – “qabab” (pronounced as “kabob”) means “hollow out.” So we can see how this word is related to “stomach” as well as to “tent.” Part of the problem in grasping the true meaning of this passage is that this word is used only one other place in all of the Tanak, in Devarim 18:3, and in that passage it is used to mean “stomach” or the mid-section of an animal. So are we sure that in this passage this word means “tent”? And if it does mean “tent,” then to what tent is it referring? Let us consider this carefully.

The stomach is part of the inner man. The men of Israel had begun to play the harlot with the women of Moav.

***B’midbar (Numbers) 25:1-3***

***1 And Israel abode in Shittim; and the people began to play the harlot with the daughters of Moav;***

***2 for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods.***

***3 And Israel joined himself to Baal-peor; and the anger of YHWH was kindled against Israel.***

To understand what happened with Pinchas, or more importantly, where it happened, we need to understand the idolatry into which Israel had gone with Moav. The people had turned their faces away from YHWH. They no longer feared YHWH their Elohim. YHWH sent a plague into Israel because of this sin.

***B’midbar (Numbers) 25:6***

***And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moshe, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting.***

One man of Israel was so taken away into this lascivious debauchery that he apparently took one of these women and brought her into the sanctuary of YHWH. Why do we say “sanctuary”? We say “sanctuary” because it is likened unto the inner parts of a man. Thus we find this play on words in verse eight, that they were slain in their bellies while they committed sin in the belly of the sanctuary. No wonder YHWH was so angry!

Now please consider this passage.

***Kepha Aleph (1<sup>st</sup> Peter) 4:17***

***For the time is come for judgment to begin at the house of Elohim; and if it begins first with us, what shall be the end of them that obey not the gospel of Elohim?***

Pinchas is a foreshadowing of the judgment of YHWH beginning with the house of Elohim. Those who belong to Mashiach are His house as He fills us with His Spirit.

***Yochanan (John) 5:22***

***“For neither does the Father judge any man, but He has given all judgment to the Son.”***

Mashiach is the one true righteous Judge! Before He will come to judge this world He will judge His people. And unless a person wants to become a “shish kabob,” he had better put away all forms of idolatry!

Pinchas foreshadows the coming of Mashiach to His own house in judgment of His own people.

May YHWH continue to open our eyes to all of His truth; in the name of Mashiach Yeshua. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

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