



חֻקֵּי Chukat Ordinances

[Numbers 19.1—22.1](#) / [Judges 11.1-33](#) / [John 11-12](#)

4 Terms There are 4 terms for commands: מצוות *mitsvot* commandments, משפטים *mishpatim* judgments, חֻקֵּי *chukat* ordinances, and תּוֹרָה *torot* laws or instructions. חֻקֵּי may seem to make no sense: How do the ashes of a red heifer make an unclean person clean, and how do these same ashes make a clean person unclean?

17th of Tammuz On this day, which falls in this week:

- יִשְׂרָאֵל *Yisra'el* Israel worships the golden calf as Moses returns and breaks the tablets—40 days after שבועות *Shavuot* Feast of Weeks/Pentecost when Moses stayed on Mt. Sinai to receive תּוֹרָה *Torah* Law/Instruction
- King Manasseh erects an idol in the Temple, [2 Kings 21.1, 5-7](#)
- During Nebuchadnezzar's siege of Jerusalem, the daily sacrifice of lambs runs out
- Romans break through the city walls of Jerusalem; commander Apostomus burns a Torah scroll. The city falls the 9th of Av.
- 4th of July, 1776
- Saddam Hussein named his country's nuclear reactor *Tammuz*.
- יִשְׂרָאֵל attacked it in 1981, fearing its purpose was military.
- 2006 Lebanon war against יִשְׂרָאֵל begins



4th of July, 1776, a Bad Day for Jews? One blogger writes, “In the short-term, the founding of the USA could be seen as something positive for Am Yisra’el. After all, many Jews have benefited from the extensive educational and financial opportunities made available by living in the USA. Many Jews have even found refuge there, a reprieve from suffering, persecution, and even death. My parents, grandparents, great-grandparents, and I have all certainly benefited. And for that, I am grateful...But this world can be deceiving. With the exception of a few Torah-enriched neighborhoods, what has living in America done for Am Yisrael spiritually? Assimilation, intermarriage, materialism, and confusion of ‘western’ values with Torah values....Many Jews have turned to the false, spiritual Band-Aids of so-called ‘liberal Judaism.’ Just like morphine, it's never enough. Give me more....Water Judaism down some more....Make my spouse Jewish....Tell me my spouse doesn't even have to be Jewish....”

<http://esseragaroth.blogspot.com/2007/07/july-417-tammuz.html>

A believer in ישוע *Yeshua* Jesus/salvation could say many of these same things. We benefit in so many ways from living in America. We can also be lukewarm in faith, confusing patriotism and faith. And many children raised in the Church seem to lose all connection to faith when they go off to college—or before.

שבועה עשר בתמוז *Shiv'ah Asar b'Tammuz* The 17th of Tammuz is a fast day for יִשְׂרָאֵל and those who join them. It is also the beginning of a three-week period of mourning called **בן המצרים** *Bayn Hamitsarim* Between the Straits, also called The Dire Straits, which ends on **תשעה באב** *Tisha B'Av* the 9th of Av, the worst day. Both dates commemorate. Jews refrain from weddings during the Dire Straits, since this time is a time of mourning.

Red Heifer [Numbers 19](#) describes the red heifer, faultless, without blemish, and never yoked—a type of Messiah—and the ceremony for cleansing from contact with death. The ashes and running water are put into a vessel and sprinkled on the unclean person by a clean person. The Temple and the ashes of the red heifer have been lost for almost 2,000 years. We've all been in contact with a dead body, or under the same roof, or touched someone who has done those things. Adam introduced death based on [Genesis 2.17](#), and Paul says in [Romans 5.12](#) that we all inherit death from Adam. So even if a container from 70 AD were found that is labeled “Ashes of the Red Heifer,” there is no clean person to sprinkle them. [Numbers 19.10 and 21](#) say that the clean person who gathers or sprinkles the ashes of the red heifer will himself become unclean! So only יֵשׁוּעַ, who took uncleanness on Himself, all our sin and death, and then rose from the dead in purity, can free us from death. To do that, He had to die.

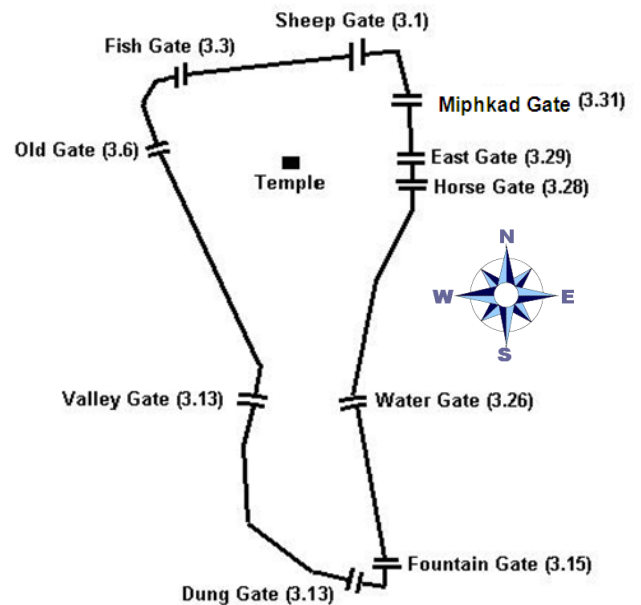
www.templeinstitute.org shows how the red heifer is sacrificed in relation to the Temple, on the Mount of Olives, facing the Temple, with a bridge across the Kidron Valley.

3rd Day [Numbers 19.9-12](#) says that cleansing with ashes and water must take place on the 3rd day from contact with death and on the 7th day the person is clean. [2 Peter 3.8](#) says that with the Lord 1,000 years is like a day and vice-versa. Adam's sin and death is the 1st millennium of Creation, Noah the 2nd, and Moses, **תורה**, and this ordinance of the red heifer are all in the 3rd millennium, or 3rd day. We are nearing the 7th day/millennium, when יֵשׁוּעַ returns and those who have been purified on the 3rd day will be pure. How shall a young man keep his way pure? By living according to God's Word, [Psalm 119.9](#).



Golgotha The site where ישוע is crucified may be east of the Temple Mount on the Mount of Olives. On Passover, the custom is to open the Temple doors. In [Matthew 27.46](#), ישוע cries out as in [Psalm 22](#), “My God! My God! Why hast Thou forsaken Me?” A few verses later, as ישוע gives up His spirit, the curtain of the Temple is torn in two from top to bottom. The next few verses imply that the soldiers guarding ישוע could see this as well. The Father then could “look” from the Most Holy Place across the valley at His Son as He dies! In being the Truth of תורה, ישוע could be completing not just the sacrifice of the Passover Lamb, [John 1.36](#), but also that of the red heifer, cleansing us from death, [Romans 5.12-21](#). This could be one of the explanations ישוע gives to the disciples on the Road to Emmaus as talks about Himself in the Tenach.

[Nehemiah 3](#) describes the rebuilding of Jerusalem’s walls, beginning and ending with the Sheep Gate in a counter-clockwise listing. [Nehemiah 3.31](#) names the מפקד *meefkad* Miphkad Gate. See the notation in the Strong’s listing that this is the same as מפקד *meefkad* **appointed place**. Both have the root פקד *pakad* **number**. [Exodus 38.25](#) describes those פקד *pakad* **numbered** of the congregation. Then [Exodus 38.26](#) describes the בקע *beka* half-shekel/shekel of the sanctuary/holy shekel which is the **ransom** paid per person, per גלגלת *gulgolet* head/skull, also the source of the name **Golgotha**, [Matthew 27.33](#).



A בקע is two days’ wages, twice the value of a Roman denarius or a Greek drachma (*Illustrated Dictionary of the Bible*, p. 725, H. Lockyer Sr., Ed.) When ישוע directs Peter in [Matthew 17.27](#) to pay the Temple tax for the two of them with a four-drachma coin, that is equivalent to two בקע. At the time, ישוע is living in Peter’s home town of כפר נחום *Kfar Nachum* Price of a Life/Ransom/Covering/Town of Comfort: in English we say Capernaum. ישוע lives in **Ransom of Comfort**—an appropriate place for our **Redeemer**, who later sends us another **Comforter**, [John 14.16](#)! The בקע of Moses’ time is actually a shekel **broken** in half. The בקע is mentioned in only one other verse in the Bible, [Genesis 24.22](#), when **Abraham’s servant אליעזר *Eliezer* My God is Help** gives Rebekah an earring weighing a בקע while on his **mission to find a bride for the son of promise, Isaac**.

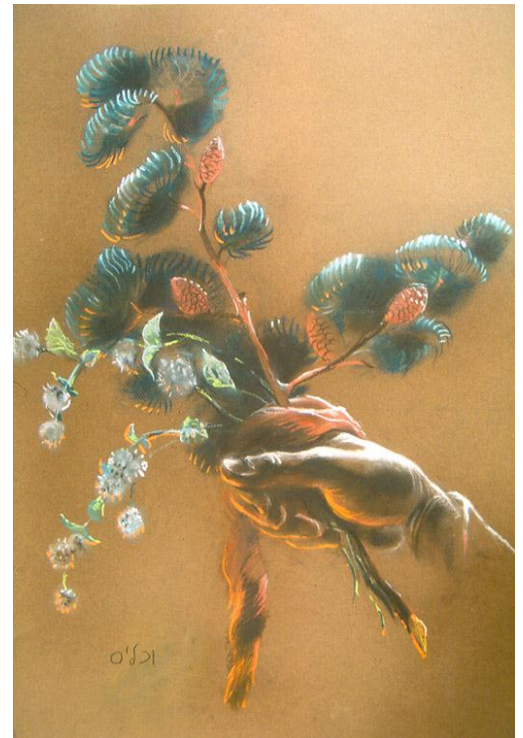


In the Appointed Place, Outside the Camp **מפקד** is used in [Ezekiel 43.21](#) when describing how the bull for the sin offering is burned **במפקד** *b'meefkad* **in the appointed place, outside the sanctuary**. [Numbers 19.3](#) describes how the red heifer is **taken outside the camp** and slain **לפניו** before His (root) **פנים** *panayim* face. Before whose face? **Before God's face**, as in [Leviticus 1.3](#), [3.7](#), and [6.25](#), which all describe a sacrifice **לפני יהוה** *leepnay YHVH* before the face of the LORD. This fits with the bridge leading east from the tabernacle's open side to the site of burning. [Leviticus 4](#) describes the sacrifice of a bullock for sin, with the blood sprinkled **לפני יהוה**, and how after the initial sacrifice and burning at the Temple, the sacrifice is completely burned **outside the camp**, verses 12 and 21. In [Leviticus 16](#), the sacrifices of the bullock and goat on **יום כפר** *Yom Kippur* **Day of Ransom/Atonement** are completely burned **outside the camp**, verse 27, resulting in **cleansing from sin**, verse 30.

Cleansing from Sin [Hebrews 9.13-14](#) compares the temporary cleansing of bulls, goats, and the ashes of the heifer to the cleansing **ישוע** offers, so that we may serve the living God. Like **ישראל**, we are *cleansed by blood, not by works, in order to do good works!* [Hebrews 10.1-4](#) and [Hebrews 13.11-12](#) compare burning the sacrifices **outside the camp to ישוע suffering outside the city gate**. [Numbers 19.4](#) names **Eleazer**/God Has Helped as the one who is to sprinkle the blood of the sacrifice seven times before the tabernacle, curiously similar to **Eliezer**/God is Help, who gives the **בקה** to Isaac's bride.

Cedar, Hyssop, and Scarlet Wool In [Numbers 19.6](#), these three things are thrown into the fire of the burning red heifer. Cedar is known for its resistance to decay. God promises that His Holy One will **not see decay**, [Acts 13.35](#) and [Psalm 16.10](#), and cedar wood reminds us of the **cross** upon which **ישוע** dies. Hyssop has **fragrant, minty leaves**. This is the opposite of the odor of decomposition and death. Hyssop is used at Passover for **dipping the blood of the lamb**, [Exodus 12.22](#). Scarlet wool reminds us of the **blood of sacrifice and also sin**, [Isaiah 1.18](#). Cedar, scarlet, hyssop, blood, and running water are all used in the ritual of the cleansing of the leper, [Leviticus 14.3-7](#). Running water is symbolic of **washing away sin**.

At the Passover of **ישוע**, hyssop is actually chosen to bring sour wine to His lips, [John 19.29](#). Then the One who is despised and rejected, [Isaiah 53.4](#), bears our griefs and carries our sorrows. After **ישוע** dies, His side is pierced and blood and water flow out, carrying sin away, [John 19.34](#).



A Picture for Us יְשׁוּעַ the Lamb is crucified at Golgotha, out the מַפְקֵד Gate, outside the camp, before God's face, across the valley from the Temple on the Mount of Olives, near the site of the burning of the red heifer and the bulls and goats of יַם כַּפֹּרִים and other sacrifices, all symbolic of taking away sin. Each גִּלְגֻלִּית is ransomed with a בִּקְעָה, what Eliezer, a type of Holy Spirit, uses when seeking a bride, a type of the Church, for the almost-sacrificed Isaac, a type of Messiah, on a mission from Abraham, a type of God the Father, and what יְשׁוּעַ effectively pays first as a Temple tax for Himself and Peter in the Ransom of Comfort, and again when He is broken on the cross as the כֹּפֶר for the soul of man. Hyssop, wood, sin, blood like scarlet, and running water all play a part in this sacrifice, as if God is giving us every clue we could ever need to see that His Son is the final cleansing from sin and death. Our sin is carried away by the Lamb slain from the foundation of the world, Revelation 13.8. Nearing death, יְשׁוּעַ cries out to His Father and then gives up His spirit. The Father rends the Temple curtain and sees His Son יְשׁוּעַ complete our יְשׁוּעָה *yeshuah* salvation. The tearing of the curtain opens a new and living way for us through the body and blood of יְשׁוּעַ, Hebrews 10.19-22, and with hearts sprinkled and bodies washed, we can enter the Most Holy Place.



Water from the Rock Water is mentioned several times in [Numbers 19](#) as necessary to the ritual. Then in [Numbers 20](#), יִשְׂרָאֵל comes to Kadesh. Miriam dies and there is no water. The people grumble, not thinking of Moses' and Aaron's loss of their sister Miriam, and even wishing (verse 3) they had died in Korah's rebellion, [Numbers 17](#)! Backing up for a minute to [Exodus 15.23](#), יִשְׂרָאֵל comes to מְרָה *Marah* Bitter, the same root of מַר as found in מְרָא *Mara* Bitter, the name נְעֻמִי *Na'omee* Naomi/My Delight gives herself in [Ruth 1.20](#). מַ mem water/chaos and רֹ rosh head/person. So מַר *mar* bitter/chaos person describes how a bitter person affects others. מִרְיָם Miriam's name begins and ends with (מ,מ)/מַיִם *mayim* water. If the רֹ person is removed from מִרְיָם, you have מַיִם, which is missing when מִרְיָם dies. Besides their grief and the rebellion that ensues, this causes another problem for her brothers, Moses and Aaron. They have just been instructed in how living water and ashes from the red heifer are necessary for cleansing from death, which they need, but they have no water.

In [Numbers 20.8](#) God tells Moses to take the *rod* and *speak* to the rock in front of the assembly so that the rock will give מַיִם לִי *may'mine* His water. First, the passage goes on to say, "And Moses took the rod from before יְהוָה..." Which rod is before יְהוָה? First, remember in the previous Torah portion, *Bamidbar Korach*, [Numbers 17.9-11](#), after Aaron's rod has budded and produced almonds overnight, God tells Moses to put Aaron's rod in front of the Testimony. So it is probably Aaron's rod that Moses takes to the rock. Second, Moses says to the people, "Hear now, you rebels..." and Aaron's rod was to be a sign to the rebellious. Third, the rock gives *His* water. That sounds odd, until you remember [1 Corinthians 10.4](#) says that the rock was Christ! Putting "Old" and "New" Covenants together, we know that the book of Hebrews says several times, such as [9.28](#), that Christ was sacrificed once and never needs to be sacrificed again. Previously, Moses was told to strike the rock. This time, God tells him to speak to it. The rock is Christ and is only struck once. After that, it is spoken to. יְשׁוּעָה never needs to be sacrificed again.

(The Roman Catholic Church practices the Eucharist. Many confuse the Eucharist with communion, but the Eucharist precedes communion and is called "the un-bloody sacrifice of Calvary," according to the Catholic Catechism [1362-1372](#). The catechism states the Eucharist of the Mass is one and the same with the sacrifice of Calvary, 1367. Because of the Eucharist, the Catholic service is called a Mass and those who perform it priests, not just a service with ministers. Because its "salutary power [can be] applied to the forgiveness of sins we daily commit" 1366, the Eucharist becomes a sacrament, a way of imparting grace into the participant's life, the priests its intermediaries, and the withholding of this grace a form of discipline. The theologian J.I. Packer, when asked what a believer should do when invited to a Catholic Mass, suggested, "Politely decline." Some priests consider the Eucharist a sacrifice, some a remembrance. It seems those priests who believe they are actually sacrificing Christ on the altar are repeating Moses' mistake of striking the rock after being told to speak to it.)

Rebellion In [Numbers 20.12](#), God tells Moses and Aaron that, because they did not believe in Him nor sanctify Him in the eyes of **ישראל**, they will not enter the Land. Some say it is because Moses struck the rock rather than speak to it. Some say it is because Moses said in verse 10, “Are we to bring you forth water out of this rock?” implying that he and Aaron were performing the miracle, not God. Because the people murmur against God, verse 13 says the place is called **מְרִיבָה** *Meriybah* Meribah/strife or contention, and adds that God was sanctified in the people after all—perhaps despite Moses’ disobedience, the people realized only God can bring water out of a rock. Verse 24 says that Aaron dies without entering the Land because of this rebellion. Moses survives until just before **ישראל** enters the Land in [Deuteronomy 34](#).

Brass Serpent Beginning in [Numbers 21.5](#), murmuring, biting serpents, and the cure is told. Once people start dying from the serpents, they repent and God tells Moses to make a serpent of brass, set it on a pole, and anyone who is bitten by a serpent, and looks at the brass serpent, will live. **ישוע** refers to this in [John 3.14](#) when he says that the Son of Man must be lifted up just as this serpent was lifted up. And today, all who look to **ישוע** and his sacrifice on the cross will receive forgiveness from sin. Just as you can buy a “splinter from Jesus’ cross” today, the brass serpent became an idol. In [2 Kings 18.4](#), King Hezekiah breaks it into pieces.

Amorites [Numbers 21.21-31](#) tells the story of Sihon, king of the Amorites, making war against **ישראל**. In this map you can see the territory **ישראל** won from the Amorites, from the Jabbok River to the Arnon River east of the Jordan and the Dead Sea. The passage explains that Sihon had previously taken all of the land of the Moabites. This is important later, when [Judges 10.10-15](#) refers back to this. **ישראל** repents of sin in serving various gods and begs God to deliver them from the Ammonites, who are crushing **ישראל** in the former land of the Amorites. In verses [12](#), [13](#), and [14](#), God says that after **ישע** *yasha* saving Israel seven times, He will **ישע** them no more. **ישע** carries the meanings of liberated, delivered, and victorious. *Think of a bird released from a cage.* **ישראל** asks God in [verse 15](#) to do whatever seems **טוב** *tov* good to Him.



Saving ^{ישראל} Another Way God has said He won't ^{ישע} the people of ^{ישראל}, but in [Judges 11](#) He provides the deliverer ([verse 1](#)) ^{יפתח} *Yiphtach* Jephtah/He Opens, the son of a harlot, who is rejected by his step-brothers. He flees with ([verse 3](#)) ^{ריק} *reyq* vain/empty/idle/worthless men to the land of ^{טוב} *toy* Tob. The name ^{יפתח} is from the root ^{פתח} *patach* to open. It's as if God is saying, "I just said *I* won't ^{ישע} you, but you said to do what seems ^{טוב} to Me, so I'm sending a deliverer named ^{יפתח} from ^{טוב} who will ^{פתח} your cage and ^{ישע} you!"

^{יפתח} Has Similarities to ^{ישוע}

^{יפתח}	^{ישוע}
A deliverer	^{יהושוע} <i>Yeshua</i> Jesus/God is Salvation, from ^{ישוע} <i>Yehoshua</i> , derived from ^{יהוה} and ^{ישע} <i>yasha</i> save.
Son of a harlot	In Matthew 1 , ancestors of ^{ישוע} include Tamar (verse 3) who played a harlot, Rahab (verse 5) who was a harlot, and Mary (verse 16) who was suspected of being a harlot, John 8.41 .
Rejected	Rejected by ^{ישראל} and put to death.
Hated, Judges 11.7	In John 15.25 ^{ישוע} says of Himself, fulfilling Psalms 35:19 and 69:4 , "They hated me without reason."
Joined by "worthless" men.	Called a friend of tax collectors and sinners, Matthew 11.19 .
Named a captain	Called the captain of our salvation, Hebrews 2.10 .

Whose Land? ^{יפתח} in [Judges 11.12-24](#) asks the king of Ammon why they are attacking ^{ישראל}. The king says that it's because ^{ישראל} took his land. But ^{יפתח} corrects him, explaining that ^{ישראל} took land from neither the Moabites nor the Ammonites, but the Amorites (remember the map above). (In [Deuteronomy 2.9,19](#), Moses says that God prevents ^{ישראל} from taking land belonging to either the Moabites or the Ammonites, the land of Ar, which God gives to the children of Lot.) Then ^{יפתח} tells the king that the Ammonites should be happy with the land Chemosh gives them, and ^{ישראל} will be happy with the land ^{יהוה} gives them. The king doesn't listen and ^{יפתח} defeats him.

Bashan This portion concludes with [Numbers 21.31-35](#), the taking of Bashan, north of the area taken from the Amorites, and what is now the Golan Heights. Og, king of Bashan, one of the last of the race of giants of the Rephaim, comes out with his whole army, but God promises the victory to **ישראל**. Og's principle city is Ashtaroath, 1 Chronicles 6.71 ([1 Chronicles 6.56](#)), named after Ashtoreth/Astarte, a pagan fertility goddess from whom we get Easter, rabbits, eggs, and lilies. Several other biblical battles are fought over this area. After the 1948 War for Independence, Syria had possession of the Golan Heights and easily fired artillery

down into **ישראל**, killing 140 civilians over the years until the Six Days War of 1967, when **ישראל** won the Heights in 24 hours. Today, Syria wants the Golan Heights back and **ישראל** is always tempted to offer it as another bid for peace with her Arab neighbors. Currently, the IDF maintains a strong presence on the Golan Heights and is able to look down into Syria, instead of the reverse. My son Nathanael, fifteen at the time, met several IDF soldiers there during a tank exercise in 2004.



Stronghold Bashan/The Golan Heights is a military and spiritual stronghold. In the region of the Gadarenes in [Matthew 8.28-34](#), **ישוע** sends demons into a herd of pigs at the eastern shore of the Sea of Galilee, the base of the Golan Heights. And [Psalm 22](#) refers in verse 15 to the many strong bulls of Bashan which surround “Me.”

Who is “Me”? How do we know Psalm 22 is about the crucifixion of **ישוע**? Several of the events in Psalm 22 happen in the Gospels, such as being surrounded by dogs (Gentiles—in this case, Romans—all around the cross), bones out of joint, counting all the bones, hands and feet pierced, dividing garments, and casting lots for them. And **ישוע** quotes from this Psalm while dying, “My God, My God, why have You forsaken Me?” But there are other, less well known reasons. Paul says in [1 Corinthians 1.22](#) that Jews demand a sign. In the Tenach, God speaks of many signs, such as [Exodus 12.13](#), where the blood of the Lamb on the doorpost will be a **אות** *oat* sign/signal/remembrance so that God’s judgment will pass over. Each of the letters in **אות** is also a picture: **א** *aleph* ox/strength/leader/first, **ו** *vav* nail/establish/and, and **ת** *tav* sign/covenant. In Moses’ time, the **א** looked like an ox head and in David’s time it looked like an A tipped on its side. The other letters were different also. Together **אות** means: The Leader Nailed to the Cross—**ישוע**!

א The Leader
ו nailed **ת**
to the sign

More Treasures in Psalm 22 In Hebrew, each letter also has a numerical value. י yod hand = 10, ה hey behold/reveal/the = 5, and ו vav nail = 6. So God's Name יהוה which appears several times in Psalm 22, equals 26. Furthermore, when this name is written in the Hebrew of Moses' time, it looks like this:



The picture letters together say, “The Hand Revealed, the Nail Revealed.” This is pretty close to what [John 20.24-29](#) says when ישוע and Thomas meet. Considering the value of this name is 26, it's interesting to see a 26-letter skip in [Psalm 22.11-18](#):

Psalms 22:11-18 / 10-17																												
י	מ	א	ן	ט	ב	מ	ם	ח	ר	מ	י	ח	כ	ל	ש	ה	ך	י	ל	ע	ל	ה	ה	א	י	ל	א	
ה	ב	ו	ר	ק	ה	ר	צ	י	כ	י	נ	מ	מ	ק	ח	ר	ה	ל	א	ה	ה	א	י	ל	א	י	כ	
י	ב	א	ם	י	ב	ר	ם	ר	י	פ	י	נ	ו	ב	ב	ס	ר	ז	ו	ע	ת	ן	ש	א	י	כ	ר	
ט	ה	י	ר	א	ם	ה	י	פ	י	ל	ע	ו	צ	פ	י	נ	ו	ר	ת	כ	ן	ש	ב	י	ב	י	ר	
ע	ל	כ	ו	ר	ר	פ	ה	ה	ו	י	ת	כ	פ	ש	נ	ם	י	מ	כ	נ	א	ש	ו	ף	ר	י	ר	
י	ע	מ	ך	ו	ה	ב	ס	מ	נ	נ	נ	ו	ד	כ	י	ב	ל	ה	י	ה	י	ה	ו	מ	צ	י	צ	
י	ח	ו	ק	ל	מ	ק	ב	ד	מ	י	נ	ו	ש	ל	ו	י	ח	כ	ש	ר	ח	כ	ש	ב	י	ב	י	
י	ב	ל	כ	י	נ	ו	ב	ב	ס	י	כ	י	נ	ה	פ	ש	ה	ת	ו	מ	ר	פ	ע	ל	ו	ל	ו	
נ	ר	ו	י	ד	י	י	ר	א	כ	י	נ	ו	פ	י	ק	ה	ם	י	ע	ר	מ	ה	ת	ע	ם	ר	ע	
ו	א	ר	י	ו	ט	י	ב	י	ה	מ	ה	י	ת	ו	מ	צ	ע	ל	כ	ר	פ	ס	א	י	ל	א	י	ל

From the top down, the letters in yellow read: **ישוע את כ ישוע** *oat k'Yeshua* Sign of Yeshua/Salvation. This is right in the verses of the psalm that hit most of the descriptors of the crucifixion of ישוע. The **ישוע את כ ישוע** is the cross! Og, king of Bashan, whose principle city is Ashtareoth, is defeated by **ישראל**. 500 years later, David writes prophetically about bulls of Bashan one day surrounding ישוע at His death. It looks grim, but this Son of David will defeat death and bring ישוע (salvation).

Isaiah 53:8-10

ט	פ	ש	מ	מ	ו	ר	צ	ע	מ	ל	ט
ו	ו	י	ד	ה	א	ו	ה	י	י	מ	מ
נ	י	ט	ה	ה	ו	ש	י	י	י	מ	מ
י	י	ה	ך	ר	א	מ	ר	ז	י	מ	מ
נ	נ	י	מ	ע	ע	ש	פ	מ	ל	ע	ע
ת	א	ן	ת	י	ו	י	מ	ל	ע	ש	ר
ו	ו	ר	ב	ק	ם	י	ע	ע	ש	ע	ר
י	ו	ת	ב	ב	ר	ש	ע	ת	ע	א	א
ש	ע	מ	ט	מ	ה	א	ל	ל	ע	ו	ו
פ	ב	ה	ב	ר	מ	א	ל	ל	ר	ה	ה
ע	פ	ה	ה	ו	ה	ו	י	ו	י	ר	י
ם	א	י	ל	ה	ה	א	ו	א	ט	ד	ד
ש	פ	נ	מ	ש	א	ם	י	ש	ת	ת	ת
י	י	ע	ר	ז	ה	א	ר	י	ו	ו	ו
ל	ץ	פ	ה	ו	ם	י	מ	י	ך	ך	ך
ל	צ	י	ו	ר	י	ב	ה	ו	ה	ו	ה

Yeshua – My Name

The other passage as profound as Psalm 22 in foretelling the future suffering of Messiah is [Isaiah 53](#). Here in a 20-letter skip from the bottom up is a different phrase, **ישוע שמי** *Yeshua Shemi* Yeshua is My Name. In both passages we are given the name ישוע as the one who will suffer for us and bring ישוע.

Glossary, in order of appearance:

חקת	<i>chukat</i>	ordinances
מצות	<i>mitsvot</i>	commandments
משפטים	<i>mishpatiyim</i>	judgments
תורת	<i>torot</i>	laws or instructions
ישראל	<i>Yisra'el</i>	Israel
שבועות	<i>Shavuot</i>	Feast of Weeks/Pentecost
תורה	<i>Torah</i>	Law/Instruction
ישוע	<i>Yeshua</i>	Jesus/salvation
שבעה עשר בתמוז	<i>Shiv'ah Asar b'Tammuz</i>	17 th of Tammuz
בן המצרים	<i>Bayn Hamitsarim</i>	Between the Straits The Dire Straits
תשעה באב	<i>Tisha B'Av</i>	9 th of Av
מפקד	<i>meefkad</i>	Miphkad Gate
מפקד	<i>meefkad</i>	appointed place
פקד	<i>pakad</i>	number
בקע	<i>beka</i>	half-shekel shekel of the sanctuary holy shekel
גלגלת	<i>gulgolet</i>	head/skull source of Golgotha
כפר נחום	<i>Kfar Nachum</i>	Ransom of Comfort
אליעזר	<i>Eliezer</i>	My God is Help
במפקד	<i>b'meefkad</i>	in the appointed place
פנים	<i>panayim</i>	face
לפני יהוה	<i>lepnay YHVH</i>	before the face of the LORD
יום כפר	<i>Yom Kippur</i>	Day of Ransom/Atonement
מרה	<i>Marah</i>	Bitter
מרא	<i>Mara</i>	Bitter
נעמי	<i>Na'omee</i>	Naomi/My Delight
מ	<i>mem</i>	water/chaos
ר	<i>rosh</i>	head/person

מר	<i>mar</i>	bitter/chaos person
מרים	<i>Miriam</i>	Miriam
מים	<i>mayim</i>	water
מימיו	<i>maymine</i>	His water
מריבה	<i>Meriybah</i>	Meribah/strife or contention
ישע	<i>yasha</i>	save
טוב	<i>tov</i>	good
יפתח	<i>Yiphtach</i>	Jephtah/He Opens
ריק	<i>reyq</i>	vain/empty/idle/worthless
טוב	<i>tov</i>	Tob
פתח	<i>patach</i>	to open
אות	<i>oat</i>	sign/signal/remembrance The Leader Nailed to the Cross/Sign
א	<i>aleph</i>	ox/strength/leader/first
ו	<i>vav</i>	nail/establish/and
ת	<i>tav</i>	sign/covenant
י	<i>yod</i>	hand = 10
ה	<i>hey</i>	behold/reveal/the = 5
ו	<i>vav</i>	nail = 6
יהוה	<i>YHVH</i>	26/ The Hand Revealed, the Nail Revealed
אות כ ישוע	<i>oat k'Yeshua</i>	Sign of Yeshua/Salvation
ישוע שמי	<i>Yeshua Shemiy</i>	Yeshua is My Name