



Jun

15

Shlach

Author // Carl & Julie Parker Posted in // [Sheepfold Gleanings / 2010-2011](#)

Parashah en Español, [Aquí].

Numbers 13:1 to 15:41

Joshua 2:1-24

Hebrews 3:1 to 4:16

At this stage in our readings through the first five books of the Bible, the Israelites have been in the wilderness two years and are now camped in the desert of Paran at Kadesh Barnea which is located about a three-day walk from Mount Sinai. Archeologists today say this is the present site of Har Karkom in the Negev desert, south of Ezuz.

Numbers 13:1-25 Exploring the Land

In this study the Israelites are tested with the leader's assessment of the Land promised to Abraham and his descendants. This was the first time in 400 years the Twelve Tribes of Israel were able to see with their own eyes the Promised Land. Yahweh asked Moses to send out one leader from each of the tribes to go ahead of Israel and explore the land. Among the twelve men chosen were Caleb from the tribe of *Judah* (Numbers 13:6) and Hoshea from the tribe of *Ephraim*.



Kadesh Barnea

Before they departed, Moses changed Hoshea's name to *Yoshua* (Joshua).

Strong's #H1954 **Hoshea** - Hebrew meaning: *salvation*

Strong's #H3091 **Yoshua** - Hebrew meaning: *Yah is Salvation*

(Note: There is no letter j in the 22 letter Hebrew alphabet.)

Moses told them that when they entered the land they were to travel from the desert regions of the Negev up into the hill country to see what the land was like. He asked them specifically to discern how fertile the land was and to bring a report back of who lived in the land, what the people were like and about the cities. As it was the beginning of the grape season Moses also asked them to bring back *fruit* so Israel could see the richness of the land that awaited them.

The men left and for forty days explored the land just as Moses commanded. While in the Valley of Eshcol, meaning *cluster*, just north of Hebron they picked a cluster of grapes so heavy *two men* had to carry it between them on a pole. They also brought *pomegranates* and *figs* back with them to the camp.

The use of fruit can be for prophetic imagery, as the Land of Israel is also synonymous with Torah and life in the Living Torah/Yeshua. The two men carrying the fruit can be likened to the two witnesses of Yahweh, the House of Israel and the House of Judah united as one, who carry the testimony of the resurrected life in Messiah Yeshua. Yahweh's Word bears abundant *fruit* in the lives of those who taste and see that Yahweh's Word is good. We are also called to be fruit inspectors, signifying meditating and walking in the understanding of the blessings in the Word. The single cluster of grapes represents the united Whole House of Israel as Yeshua's firstfruits, those who have received His atoning blood sacrifice, the cup of His Covenant of Redemption in their lives. Pomegranates have been traditionally thought to have 613 seeds and represent the six hundred and thirteen commandments found in the Torah, while figs are thought to represent those who had been outside Torah now returning to God's teaching and instruction.

The whole context of the fruit of the Land in Numbers 13 represents those who have the Messiah on their heart and walk in the

redemptive holy lifestyle of His Torah. This is called the order of Melchizedek in the Spirit of Elijah/Yeshua.

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples (John 15:5-8).

Numbers 13:26-14:9 Report on the Exploration

The twelve prominent leaders returned to camp. They showed the people the fruit from the Land (Torah) then ten of them added a *bad* report to what they saw there. These ten leaders of Israel maligned the Land/Torah, calling it "a land that devours its inhabitants." They discredited Torah and Yahweh's plan among the people thereby profaning His Holy Name. They lacked vision and trust in Yahweh and brought fear among the people that literally consumed them.

Today, some Christian and Messianic prophets are teaching that the end days are only full of destruction. They are giving a *bad* report of the land, when the truth is Yahweh is preparing a Bride to marry not to destroy. There will be destruction around them like there was in the Exodus and in Noah's time, but Yahweh's people will be carried *over* the waters of tribulation not be caught *in* the waters.

If Israel were to be a conquering army, Moses would naturally want to know the weaknesses and strengths of their enemy in order to formulate a battle plan. The real sin of the leaders sent to spy out the land, was that they over-reacted in their *own fears and imaginations*, and allowed their souls to deceive them negatively influencing millions of people. Their fears brought distortion of the truth so that they became pessimistic about Yahweh's promise. As leading figures in the community, they should have tried to bolster the people's courage and inspire confidence in Yahweh's faithfulness to His covenantal promises to them. The world they saw with their natural eyes influenced them more than Yahweh's daily miracles, more than His Presence among them and more than His promises to them. They did not separate the holy realm from the unclean realm. Yahweh's physical fruit was in their hands, *THE witness of the good land and Yahweh's promises to them*, but by their own words they condemned themselves by speaking against Yahweh's future blessing in their lives and thereby rejecting His Torah. They brought a curse upon themselves and their decedents who were over twenty years of age, causing generations to not enter the land. They were the survivors of Egyptian captivity, and by their own grumbling and complaining they threw life away in Yahweh's promises by embracing the realm of death.

The people continued their great heresy against Yahweh and that night the slander against Yahweh infected the camp. They all wept and grumbled against Moses and Aaron, and talked of appointing another leader to take them back to Egypt. Moses and Aaron fell facedown before the community of Israelites and interceded to Yahweh for them. Joshua and Caleb also addressed the people while in deep anguish, tearing their clothes and extolled Yahweh's great work among them and the greatness of the Land. The assembly talked of stoning them, and at the height of emotion Yahweh appeared at the Tabernacle. In spite of the people's deep rebellion and personal attack against him, Moses continued to intercede for them. He was truly a devoted and humble leader.

How many of us in the past, have had Torah in our hands and viewed it as death/dead works proclaiming we are "no longer under the law"? Like the Israelites at Kadesh Barnea, it is we not God, who bring death upon ourselves if we do this. This very same law/Torah is only designed to bring us life more abundantly.

They [the Israelites at Mount Sinai] stumble because they disobey the message-- which is also what they were destined for (1 Peter 2:8).

The coming of the lawless one according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those [believers] who perish, because they did not receive the love of the truth, that they might be saved [The fruit of their sinful nature was still evident in their lives versus the fruit of sanctification that comes by true repentance / salvation]. And for this reason God will send them [believers who are lawless – not walking in Torah principles] strong delusion that they [lawless believers] should believe the lie that they [lawless believers] all may be condemned who did not believe the truth [gospel given at Mount Sinai] but had pleasure in unrighteousness [lawlessness/unrighteous behavior, character and attitude]. But we are bound to give thanks to God always for you, brethren [those who walk in Torah principles witnessed by the fruit of their testimony] beloved by the Lord, because God from the beginning chose you *for salvation through sanctification* [to walk in a righteous holy lifestyle] by the Spirit and belief in the truth [Torah – obedience to His teaching and instruction], to which He called you by our gospel [Yeshua's commandments spoken at Mount Sinai], for the obtaining of the glory of our Lord Jesus Christ/*Yeshua Ha Mashiach*. Therefore, brethren, stand fast and **hold** the traditions [Torah: Yahweh's teaching and instruction] which you were taught, whether by word or our epistle. Now may our Lord Jesus Christ/*Yeshua Ha Mashiach* Himself, and our God and Father, who has loved us and given

useverlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work (2 Thessalonians 2:9-17).

Yahweh's principles state that two witnesses are enough to establish the truth even when opposed by many people. Only Joshua (an Ephraimite) and Caleb (from the tribe of Judah) the two witnesses from the House of Israel and the House of Judah of all those that left Egypt, proceeded into the Land with the younger generation. United together with unfaltering hearts they upheld Yahweh's plan for ALL of Israel and for all the world's future generations - ours included.

Israel's consequences for the murmuring came the next day when Yahweh declared that the Tribes of Israel were not permitted to go in and possess the Promised Land but must instead return to the desert. They were to suffer there the equivalent of one year for every day they were in the land for a total of forty years until the generation that grumbled against Yahweh's leading died. The Land would be for their children (under twenty years old) to inherit. The leaders who explored the land and who were responsible for spreading the bad report were struck down before Yahweh and died of a plague.

The next morning after mulling over their forty year expulsion from the land, the people went even further into rebellion. After being told not to, these Israelites defiantly proceeded to ascend the mountaintop to conquer the Land. Their rebellion – in presuming that they could go up and take the land without Yahweh – caused their enemies the Amalekites and Canaanites to defeat them and drive them back to Hormah south of Hebron.

We are told the enemy will be at our doorstep if we rebel in any way against Yahweh. Genesis 4:6-7 clearly describes what will happen to us if we allow anger and bitterness to overcome us. Yahweh says if we do not choose to do what is right, sin is crouching at our door desiring to have us, but it is *our* job is to master it

Numbers 15:1-21 Wine Offering Introduced to the Offerings by Fire

After the blatant display of rebellion and with the smell of death still lingering in the camp, Yahweh in His mercy, gave the children of Israel a prophetic word which was to be activated once they entered the Land. He said that *wine was to be introduced to the offerings made by fire (the elevation and burnt offerings) alongside the meal offering.* (Leviticus 1-5)

This offering of wine along with the meal offering gave Israel hope for themselves and their children as the offerings held prophetic understanding of the Messiah. He is the *Living Bread, the mincha/meal offering, the Torah/Word made flesh.* Moreover, Yeshua personifies the *wine offering* through His blood sacrifice. Yeshua is the perfect holy sacrifice who would bring deliverance and redemption to the people of Israel.

I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world (John 6:51).

The animal sacrifices in Torah were established by Yahweh to cover the people's sin. They represented offering up our bad morals, attitudes, behaviors and characteristics, animalistic/pagan natures so that they could be burned on the altar. The added wine offering with the sacrifice was symbolic of Yeshua's atoning sacrifice, which not only covered the people's sinful nature but provided *atonement* for the sin and an opportunity to be cleansed from a *guilty conscience.*

Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water (Hebrews 10:22).

It is interesting to note that the bread offering, also translated as grain or meal offering (in Hebrew, *mincha* offering) in English was made with fine flour, oil and incense. Neither yeast nor honey was to be used (Leviticus 2). It could be made in several ways but when it was pierced and cooked in an oven, this flat bread was called *hallah* or *challah*. *Hallah* (Strong's #1739/TWOT 660b) comes from the root word *halal* (#1737/TWOT 066) meaning *to wound (fatally), bore through, pierce.* Before it was baked, a portion called *the memorial offering* was removed and along with all the incense, was burned on the altar. The memorial portion represented the Messiah who offered Himself up willingly for us. The remaining *challah* belonged to the Priests. We are a royal Priesthood and a holy nation. We are partakers with the Messiah. The Priestly portion was holy and therefore the rest of the cake was also holy (Leviticus 2:10; 1 Peter 2:9). We all need the atoning blood of Yeshua the only One who makes us holy.

How much more shall the blood of Yeshua, who through the eternal Spirit offered Himself without spot to Yahweh, cleanse your conscience from dead works to serve the living Elohim? (Hebrews 9:14).

For we, though many, are one bread and one body; for we all partake of that one bread (1 Corinthians 10:17).

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9).

The bread and wine offered at the Passover was a memorial of its own with its own requirements. But the bread/*challah*, wine and fire offering introduced here was to be served at *ALL Yahweh's appointed Feasts, Sabbaths and New Moon festivals* throughout the year once they took hold of the land. (Leviticus chapters 2 & 23; Numbers 15:3)

The introduction of the wine, the unleavened challah and oil offered with the sacrifice was a foreshadowing of the children of Israel's redemption drawing near – Yeshua our Kinsmen-Redeemer. The bread and wine offerings would be evident in all their offerings throughout the years as a reminder to them and to give them hope (Psalm 111).

Numbers 15:15-16 The Native Born

These commandments were for the Twelve Tribes and the alien or stranger sojourning living among them and followed the God of Abraham, Isaac and Jacob. This commandment was a *lasting ordinance for the generations to come*. (That means us!) Aliens and strangers are terms for those walking outside Torah. Once they return and walk in the ways of Yahweh they are no longer an alien or stranger to His Covenants and are to be considered as if a *native born*, grafted into the Tree of Life. Natural-born Israelites and aliens were to be treated the same and were to obey the same instructions.

For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him (Romans 10:12).

Many, well meaning Jewish believers, think that it is a *privilege* for a non-Jewish or *Gentile believer* to study Torah. Some believing Jewish communities continue to hold *Gentiles* at a distance even when those people are learning to live a Torah based lifestyle. These Jewish brothers still do not allow the *returnees* to come into the fold unless they convert to Judaism. Nowhere in the entire Scriptures does it say a returnee must convert to *Judaism*.

There were twelve tribes (representing the government) inscribed on the shoulders of a High Priest's garment which our High Priest Yeshua wears today. There are also twelve stones engraved with the names of the twelve tribes mounted on Yeshua's breast plate/ephod. All who are in Yeshua are called Kings and Priests in His kingdom. This means we are to have the *twelve tribes* inscribed on our hearts. If we elevate one Tribe over another and believe that all need to come into that one tribe to enter into Yeshua's Torah lifestyle then we are holding fast to man's interpretation and traditions above our High Priest Yeshua Words and teachings.

For our born again brother Judah to continue to say a Gentile or a goy is not part of the commonwealth of Israel, that they cannot teach or hold leadership positions in their assemblies, that they are unequal in Messiah's eyes, is heresy. Many among Judah's camp maintain that the non-Jewish believer can only claim a relationship to Noah's Covenant. The implication being that only Judah has a birthright and identity in Israel and the Abrahamic Covenant. But Scripture clearly states that Yeshua's blood made it possible for the alien and stranger who chose to walk with the God of Abraham, Isaac and Jacob to become part of the commonwealth of Israel and heirs according to the promise (Abrahamic Covenant) thereafter to be known as a native-born Israelite alongside his brothers.

"It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel. And it shall be that in whatever tribe the stranger dwells, there you shall give him his inheritance," says Yahweh our Elohim (Ezekiel 47:22-23).

The Covenant Yahweh made with Noah is universal to *all mankind*. However, it is in the following unconditional Abrahamic Covenant, where Yahweh's avowed salvation was made to a specific people group called the nation of Israel. The point we are making is that the term *Gentile* refers to one who is *pagan, confused and without God* and not to the one who believes in the God of Abraham, Isaac and Jacob. The Abrahamic Covenant signifies salvation through repentance and faith, and is the Covenant Yeshua *died* to give us. We who are in the Abrahamic Covenant are no longer strangers and aliens but are *part of the Common-wealth of Israel*. (Gentile reference: Strong's #G1484 #H1471; TWOT #326)

Scripture reveals that Abraham was *uncircumcised* when Yahweh made the Covenant with him. The Hebraic definition of the word *Hebrew* means *one who has crossed over*. Abraham became a *Hebrew* when He crossed over from spiritual death into the Covenant with Yahweh. He did not become a *Jew*.

Today, we all become *Hebrews* when we, through Yeshua, repent and *cross over* from death (separation from Yahweh) to life (salvation). It was not until *thirteen years* had passed that Abraham received the *sign of that covenant*, which was circumcision.

So he is the Father of the *uncircumcised* **AND** Father of the *circumcised*.

Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while *uncircumcised*. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised (Romans 4:9-12).

Torah says that if an alien or stranger (to the Covenant) wants to sojourn with the God of Abraham, Isaac and Jacob, therefore having “crossed over” and becomes a Hebrew like Abraham, they are thereafter to be known and treated as a *native-born*, and *no longer as an alien, stranger or gentile*.

If a stranger who had joined himself to Israel and Yahweh’s commandments were only permitted to relate to the *Noahide* laws, this would restrict or prohibit him from entering into the Abrahamic, Mosaic and Davidic Covenants. The commandment in Numbers 15:15-16 regarding impartiality is part of the Mosaic Covenant, which holds the teaching and instruction of Yahweh for the Abrahamic Covenant. This means that the strangers living among the Twelve Tribes of Israel who embraced the Abrahamic Covenant and walked in the ways of Yahweh were to be treated as an equal with a native-born Israelite. In this passage the aliens or gentiles are not second-class citizens but fully *Hebrew*.

They have **not** replaced Israel but are part of Israel.

In this day, the people of the House of Israel and House of Judah are not coming into one tribe. Not everyone is a “Jew” – of the tribe of Judah, nor are they all of the tribe of Dan nor Issachar nor Reuben etc. *Our identity is not in one tribe but in the Messiah alone*. All twelve tribes of Israel are to act as *one nation* (*echad* – Strong’s #H259; TWOT #61) in Yahweh’s hand. He is to be our only identity. We will further witness this in the story of Rahab, which is this week’s corresponding Haftarah portion (Ezekiel 37:15-28; Ephesians 2:14-22).

The Torah section closes with the instruction that once the people enter the land, they are to bring the grain offering with their sacrifices throughout the year. They were to present a *challah* from the first of their ground meal and present it as an offering from the threshing floor (Numbers 15:17-21).

If the part of the dough offered as firstfruits is *holy*, then the whole batch is *holy*; if the root is *holy*, so are the branches (Romans 11:16).

Numbers 15:32-36 Sabbath-Breaker

The seventh day is to be observed as a holy day to Yahweh (Genesis 2:2-3). The Sabbath was made for man, a day he is to rest from his work. If people chose to continue doing their own pleasure on Sabbath this not only dishonors Yahweh but also profanes His holy Name.

This truth was revealed in the incidence of the man found gathering wood on the Sabbath. If he had gathered unintentionally and was repentant, then the death penalty would not have been applied. The death penalty here signified a deeper underlying rebellion toward Yahweh and His commandments, which brought about the man’s death. He would have known the consequences of his choice before death came. Touching the realm of death brought a spiritual death upon him before the physical death took him. The scripture that speaks of keeping the Sabbath holy unto Yahweh still applies today. We must be careful not to profane Yahweh’s name, and keep the Sabbath *holy*. (Isaiah 58: 13-14)

Numbers 15:38-41 Tzitziot on Your Garments

Speak to the *children of Israel*: ‘Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of Yahweh and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. I am Yahweh your God, who brought

you out of the land of Egypt, to be your God: I am Yahweh your God.' (Note: *Children of Israel* are male and female.)

Earlier Yahweh introduced the wine offering, representing Yeshua *in us*.

To them Yahweh has chosen to make known among the Nations the glorious riches of this mystery, which is Yeshua *in you*, the hope of glory (Colossians 1:27).

Yahweh was now introducing something to put *on us*, again speaking of Yeshua, as in *putting Yeshua on*. "For all of you who were baptized (*mikvah*) into Yeshua have *clothed yourselves with Yeshua*" (Galatians 3:27).

The tzitzit (in Hebrew) or the tassels that represent the 613 commandments of Yahweh, are a physical application of the spiritual reality of the Messiah in us. They are one of the ritual applications of Torah that we do not for salvation purposes but to enjoy the blessings that comes from obedience to His word.

To obey the commandment regarding the tzitziot, the tassels were to have a blue thread in them; otherwise it was not in Yahweh's order. This blue strand is called the *shamash* or servant; it represents the Messiah. For a period of time, those striving to obey the commandment of the wearing of the tassel replaced the blue-dyed cord with a white cord as a sign of mourning their expulsion from the Land, and for generations they wore the tzitziot totally white. This practice was a *tradition of man* and is not in Torah.

The blue dye comes from a shellfish that lives on the northern coastline of Israel. Lost for many years, the ultra orthodox Jewish people believed that when they saw the blue color restored in the tzitzit, the Messianic era was at hand. The shellfish has recently been rediscovered.

The Orthodox Jews have also been looking for people calling themselves *Israel* who are from the Ten Lost Tribes of Israel. They believe they are the ones who will help usher in the Messiah and the Messianic era.

The History of Tekhelet, the blue thread for the tzitzit on YouTube

- Part One: <http://www.youtube.com/watch?v=8aAJgB4xAlw&feature=related>
- Part Two: http://www.youtube.com/watch?v=kYoiEOpvB_w&NR=1
- Part Three: <http://www.youtube.com/watch?v=NyKgow6WUFs&NR=1>

Colored Katan:

Mr. Begeg Ivri, the leading expert on the recreating of Temple period clothing, makes a wide range of garments in Israel. My husband Carl and I noticed one beautifully handmade linen, burgundy colored talet katan. It was the tzitzit (tzitziot) that especially caught our attention. They were not the traditional white, but made of the same deep burgundy color as the katan and wrapped with a blue tekhelet cord. I asked the owner about the colored tzitziot on his katan. He said originally tzitziot were made in the same color as the tallit, and that was why his were burgundy. He also affirmed that the white was introduced when the Jews went into exile into Babylon and they chose to wear the white tzitziot without the blue cord to represent their state of mourning.

Today many Israelites are not in exile but are back in the Land. They are not in mourning but are discovering their roots and heritage in the Messiah. With the finding of the snail for the blue dye, we are now able to obey this commandment. The blue cord represents the Messiah who has restored and redeemed all things.

Joseph's Katan:

When Joseph was young, his Father gave him a katan (Strong's # H3801; TWOT 1058 -*linen katan; tallit*) made of many colors (Genesis 27:3). The story of Joseph's life was a type and shadow of Yeshua and was prophetic of the return of all twelve tribes back to the Land. Question: Could Joseph's tallit have been made of twelve colors representing the twelve tribes? If so, were his tzitziot also made of twelve colors, one color for each tribe, prophetic of the return of all twelve tribes?

In the High Priest's ephod, there are four rows made of three colored stones in each row, one colored stone for each tribe. Using these colors and the pattern for the colored threads in the tzitzit, the four tzitziot could represent the twelve tribes wrapped in Yeshua. Another combination could be to wrap the blue cord around all twelve tribal colors together in each of the four tzitziot. Either way, you would have a very prophetic tallit, literally calling the twelve tribes home from the four corners of the earth! Halleluyah!

In Hebrew thought the words 'bone, word, letters' are synonymous. The Word became Flesh and lived among us. Or, *the Word became*

“flesh and bone” (John 1:1, 14). As Joseph’s bones had to be carried home to the Land from Egypt, they were prophetic of calling all twelve tribes from the four corners of the world to come home to the Living Torah (Genesis 50:25).

The dry bones in Ezekiel 37 are prophetic of the *bones* or *letters* all coming together in the Messianic Age. The *letters* are representative of the 22 letters in the Hebrew alphabet that make up the *words* in the Torah. If we are in Yeshua, the *Word* lives in us, and as we embrace Life in Torah, our bones begin to all come together to give strength to our bodies. We of the House of Israel and the House of Judah (representing the whole House of Israel) who were once a valley of dry bones will rise and have *Spirit life!* When we come back to Torah, it is Torah that revives us. We are those Living Letters. We are walking Torah scrolls! (2 Corinthians 3: 2-3; Ezekiel 43:10-12)

Haftarah Joshua 2:1-24 Rahab and the Spies

Then Joshua son of Nun secretly sent two spies from Shittim. ‘Go, look over the land,’ he said, ‘especially Jericho.’ So they went and entered the house of a prostitute named Rahab and stayed there.

This is a prophetic story. According to Hebrew tradition, the spies were Caleb and Phineas. Rahab recognized that these men were holy and realizing that they were in danger she hid them on her rooftop under stalks of drying flax. Flax is the raw product of *linen* (fabric for the priestly garments), and means ingathering or harvest (TWOT #140). She revealed how all who lived in her country were melting in fear because of the Israelites and the God of Israel. In return for her kindness to these men of Yahweh, she asked to be remembered and that her family be spared from death when Israel attacked her city. They agreed and she helped them leave via a *cord* through the *window*.

A **cord** is made of three strands woven together to form a strong rope. This is symbolic of the House of Israel and the House of Judah who have received fulfillment of the promise of the Covenant through Yeshua the Messiah; together they equal a three-stranded cord (Ecclesiastes 4:12; Ezekiel 37:15-28).

The word **window** in the above scripture is the Hebrew word *challon* (Strong’s #2474/TWOT 660c) meaning *window* (if taken as a piercing or hollow in a wall), and is from the root word *chala* (TWOT #660), which means: to wound (fatally), bore through, and pierce. This is the same root word as the *challah* (TWOT #660b) for the minchah/meal offering that we learned of earlier. All are references to Yeshua.

Yahweh’s men advised her to **bind a scarlet thread** to mark the *challon* – pierced window- of her home. The *scarlet thread* (Strong’s #H8144/TWOT 2420a) represents purification and is used in the water purification ceremony. This symbolized the purification and redemption of Rahab’s lineage (Numbers 19:6).

Thread is Strong’s #H2339 (TWOT 621a), and implies: “I wait, looking for (Your) hope.” The *mark* represents Torah.

We are to *bind* (Strong’s # H7194/TWOT#2090) God’s teaching and instruction on our foreheads and hands (mind and heart), meaning onto our soul.

From this passage of scripture, we find that Rahab who was born an alien to the Covenant, when she embraced the God of Abraham, Isaac and Jacob and crossed over become a Hebrew. No longer was she an alien or stranger to the promises of Yahweh but a part of Israel. She was remembered for her kindness and is honored in the Messiah’s genealogy (Matthew 1:5; Hebrews 11:31; James 2:25).

Shabbat Shalom,
Carl and Julie Parker

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Tie your own Tzitzit? <http://www.begedivri.com/techelet/tying0.htm>

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