

T^[h]urah (instruction) **Portion Haftarah and the Good News** **תקת קאגאט** (Chukat) “statue / ordinance”

T^[h]urah (Torah / Instruction)

Haftarah

Good-News

Bamidbar (Number) 19:1-22:1

Yashayahu (Isaiah) 66:1-24

Mattithyahu (Matthew) 21:1-17

What does a kaqath or Chuqat mean? The word etymologically is linked to a literal statue. It means sometimes that is hard to understand, but we must obey.

- A stationary statue has some meaning behind why it was created. You may not know the meaning until you research the purpose of why it was created.

What is the purpose of the red Heifer? Purification.

Is there a link between the golden calf and the red heifer? Yes. Red represents the blood, sins and purification. The calf being female is to on behalf of Yashra'al (Israel).

In Bereshiyth the Heifer that was killed was 3 years old:

Gen. 15:3 And Abram said, Behold, to me you have given no seed: and, lo, one born in my house is mine heir.

Gen. 15:4 And, behold, the word of Yahuah *came* unto him, saying, This shall not be your heir; but he that shall come forth out of your own **bowels** shall be your heir.

Gen. 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them: and he said unto him, So shall your seed be.

Gen. 15:6 And he believed in Yahuah; and he counted it to him for righteousness.

Gen. 15:7 And he said unto him, I *am* Yahuah that brought you out of Ur of the Chaldees, to give you this land to inherit it.

Gen. 15:8 And he said, Yahuah Alahiym, whereby shall I know that I shall inherit it?

Gen. 15:9 And he said unto him, Take me an heifer of **three years old**, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

- **4578**. מֵעָה **meah**, *may-aw'*; from an unused root probably meaning to be soft; used only in plural the intestines, or (collectively) the abdomen, figuratively, sympathy; by implication, a vest; by extens. the stomach, the uterus (or of men, the seat of generation), the heart (figuratively):—belly, bowels, x heart, womb.
- John 1:18 No man has seen Alahiym at any time; the only begotten Son, which is in the **bosom** of the Father, he has declared *him*.
- If you know the Daniel prophecy, The Mashiyach would be cut off on the third year. (3 1/2)
- On the third day He rose. (Three is a picture of death and resurrection).

Num. 19:2 This *is* the **ordinance** of the law which Yahuah has commanded, saying, Speak unto the children of Yashra'al (Israel), that they bring you a **red heifer** without spot, wherein *is* no blemish, *and* upon which never came **yoke**:

The focus is the removal of death.

- **2708**. חֻקָּה **chuqqah**, *khook-kaw'*; feminine of 2706, and meaning substantially the same:—appointed, custom, manner, ordinance, site, statute.

- **122.** אָדָם **adom**, *aw-dome'*; from 119; rosy:—red, ruddy. [Same as the red pottage], in Bereshiyth ^(Genesis) 25:30
 - 119. אָדָם **adam**, *aw-dam'*; to show blood (in the face), i.e. flush or turn rosy:—be (dyed, made) red (ruddy).
 - Gen. 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.
 - **132.** אָדְמוֹנִי **admoniy**, *ad-mo-nee'*; or (fully) אָדְמוֹנִי **admowniy**, *ad-mo-nee'*; from 119; reddish (of the hair or the complexion):—red, ruddy.
 - 1Sam. 16:11 And Samuel said unto Jesse, Are here all *your* children? And he said, There remains' yet the youngest, and, behold, he keeps the sheep. And Shamual ^(Samuel) said unto Yashiy ^(Jesse), Send and fetch him: for we will not sit down till he come hither.
 - 1Sam. 16:12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And Yahuah said, Arise, anoint him: for this *is* he. [see 1 Sam. 17:42].
 - Gen. 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Ya'aqub ^(Jacob); and Yatsqak ^(Isaac) *was* threescore years old when she bare them.
 - Gen. 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Ya'aqub ^(Jacob) *was* a plain man, dwelling in tents.
 - Gen. 25:28 And Yatsqak ^(Isaac) loved Esau, because he did eat of *his* venison: but Rebqah loved Ya'aqub ^(Jacob).
 - Gen. 25:29 And Ya'aqub ^(Jacob) sod pottage: and Esau came from the field, and he *was* faint:
 - Gen. 25:30 And Esau said to Ya'aqub ^(Jacob), Feed me, I pray you, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.
 - **122.** אָדָם **adom**, *aw-dome'*; from 119; rosy:—red, ruddy
 - **123.** אֶדְוֹם **Edom**, *ed-ome'*; or (fully) אֶדְוֹם **Edowm**, *ed-ome'*; from 122; red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him:—Edom, Edomites, Idumea.
- **6510.** פָּרָה **parah**, *paw-raw'*; a heifer:—cow, heifer, kine.
 - (Parah is the root word for Fruit. It will allow you to break forth or break away to produce fruit).
- 6565. פָּרַר **parar**, *paw-rar'*; a primitive root; to break up (usually figuratively, i.e. to violate, frustrate:—x any ways, break (asunder), cast off, cause to cease, x clean, defeat, disannul, dissolve, make of none effect, fail, frustrate, bring (come) to naught, x utterly, make void.

Num. 19:3 And you shall give her unto Eleazar the priest, that he may **bring her forth without the camp**, and *one* shall slay her before his face:

- Heb. 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

- Heb. 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
- Heb. 13:12 Wherefore Yahusha also, that he might sanctify the people with his own blood, suffered without the gate.
- Heb. 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Num. 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: [Same process for Atonement].

Num. 19:5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

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

1. Cedar wood: Cedar **730**. עֵרֶז **erez**, *eh-rez'*; from 729; a cedar tree (from the tenacity of its roots):—cedar (tree); **to be firm. Does not decay.**
 - a. **Wood is a picture of us**: [Isa. 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahuah, that he might be esteemed].
 - b. **Pictographically it means**: ע = eye, meaning to watch & צ/ץ = righteousness. His people see or watches righteousness, which is interrupted as walking in righteousness.
 - c. Cedar wood has purification properties. Which is why it is used for cleansing a leprous person, or a unclean person. There are more healthy thing that cedar wood can do. Like help with your respiratory system etc.
2. Hyssop: **231**. עֶזְוֵב **ezowb**, *ay-zobe'*; probably of foreign derivation; hyssop: [Etymological Dictionary states this word means to weaken or hinder growth]. The properties in the hyssop flower help with purification, physically and spiritually as well. It gives respiratory relief. It hinders growth of diseases, helps heal wounds etc. this was used to protect Yashra'al ^(Israel) from the destroyer.
3. Scarlet: **8144**. שָׁנִי **shaniy**, *shaw-nee'*; of uncertain derivation; **crimson**, properly, the insect or its color, also stuff dyed with it:—crimson, scarlet (thread). [Also remember a scarlet thread was used to protect those in the home, like with the people that search out the land. Rachab protected them. See Is. 1:18 **Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool** ^(covering or protection. Etymology dictionary).]
4. Burning of the heifer: **8316**. שֶׂרֶפָה **srephah**, *ser-ay-faw'*; from 8313; cremation:—burning [Etymological Dictionary states this word means to separate elements through heat].

Num. 19:7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

Num. 19:8 And he that burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Num. 19:9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Yashra'al ^(Israel) for a water of separation: *it is* a purification for sin.

Num. 19:10 And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Yashra'al ^(Israel), and unto the stranger that sojourns among them, for a statute forever.

The killing of the read heifer causes those that are clean unclean, and those that are unclean clean.

- 2Cor. 5:21 For he has made him *to be* sin for us, who knew no sin; that we might be made the righteousness of Alahiym in him.

Num. 19:11 He that touches the dead body of any man shall be unclean seven days.

Num. 19:12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Num. 19:13 Whosoever touches the dead body of any man that is dead, and purifies not himself, defiles the tabernacle of Yahuah; and that soul shall be cut off from Yashra'al ^(Israel): because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

Num. 19:14 This *is* the law, when a man dies in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

Num. 19:15 And every open vessel, which has no covering bound upon it, *is* unclean.

Num. 19:16 And whosoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

Num. 19:17 And for an unclean *person* they shall take of the ashes ^(Earthly covering/Etymological dictionary) of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

Num. 19:18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

Num. 19:19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Num. 19:20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he has defiled the sanctuary of Yahuah: the water of separation has not been sprinkled upon him; he *is* unclean.

Num. 19:21 And it shall be a **perpetual statute** unto them, that he that sprinkles the water of separation shall wash his clothes; and he that touchesz the water of separation shall be unclean until even.

- **5769.** עֹלָם **owlam**, *o-lawm* ' ; or עֹלָמ׳ **olam**, *o-lawm* ' ; from 5956; properly, **concealed, i.e. the vanishing point; generally, time out of mind** (past or future), i.e. (practically) eternity; frequentative, adverbial (especially with prepositional prefix) always:—always(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

Num. 19:22 And whatsoever the unclean *person* touches shall be unclean; and the soul that touches *it* shall be unclean until even.

Let's look at the other complaint of this new generation. Read Numbers 20:14-21:9. Pay particular attention to Numbers 21:5. In which passage of the T^[h]urah did Yashra'al ^(Israel) desire food before? Read Numbers 11:4-6,

- The complaint about the food was just a pretext to draw away from Him and His commandments. Note how the people state that they ate “freely” in Mitsraiym ^(Egypt). They were slaves! But consider this; in Mitsraiym ^(Egypt), they were free from the commandments of Yahuah, whereas now, they must carefully obey His words in order just to eat! Remember, they could only gather the manna at a specified time, etc. Note also how the people are longing for Mitsraiym ^(Egypt)! Mitsraiym ^(Egypt) is where their hearts were located.

Num. 20:1 Then came the children of Yashra'al ^(Israel), *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

Num. 20:2 And there was no water for the congregation: and they gathered themselves together against Mushah ^(Moses) and against Aharan ^(Aaron).

Num. 20:3 And the people contended with Mushah ^(Moses), and spoke, saying, Would Alahiym that we had died when our brethren died before Yahuah!

Num. 20:4 And why have you brought up the congregation of Yahuah into this wilderness, that we and our cattle should die there?

Num. 20:5 And wherefore have you made us to come up out of Mitsraiym ^(Egypt), to bring us in unto this evil place? *it is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

1. Numbers 13:21-25 and Deuteronomy 8:7-9. According to these passages, which land is characterized by pomegranates, figs and grapes—Egypt or Canaan? Now.

Num. 20:6 And Mushah ^(Moses) and Aharan ^(Aaron) went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of Yahuah appeared unto them.

Num. 20:7 And Yahuah spoke unto Mushah ^(Moses), saying,

Num. 20:8 Take the rod, and gather you the assembly together, you, and Aharan ^(Aaron) your brother, and speak you unto the rock before their eyes; and it shall give forth his water, and you shall bring forth to them water out of the rock: so you shall give the congregation and their beasts drink.

Num. 20:9 And Mushah ^(Moses) took the rod from before Yahuah, as he commanded him.

Num. 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, you rebels; must we fetch you water out of this rock?

Num. 20:11 And Mushah ^(Moses) lifted up his hand, and with his rod he smote the rock **twice**: and the water came out abundantly, and the congregation drank, and their beasts *also*.

Num. 20:12 And Yahuah spoke unto Mushah ^(Moses) and Aharan ^(Aaron), **Because you believed me not**, to sanctify me in the eyes of the children of Yashra'al ^(Israel), therefore you shall not bring this congregation into the land which I have given them.

If this is a type and shadow of Mashiyach, what one could gleam from this is the first time He was told to strike the rock, which is means the Mashiyach was stroke for us and blood and water came out. [Yahuchanan ^(John) 19:34]. The next time the Creator told him to speak to the rock and water should come out. The second time is the water for the Healing of the nations i.e. living water. This water was going to be given to them before they would go into the promise land. Because of what Mushah ^(Moses) and Aharan ^(Aaron) done they will not make it into the promise land. Why did they not make it? Because of unbelief. Same thing with the Mashiyach, if you reject the one giving the living water you are, you will not be in the promise land and will die outside of the promise land. Mashiyach said, "If you do not believe that I am He you will die in your sins.

- 1Cor. 10:1 Moreover, brethren, I would not that you should be ignorant, how that **all our fathers** were under the cloud, and all passed through the sea;
- 1Cor. 10:2 And were all immersed unto Mushah ^(Moses) in the cloud and in the sea;
- 1Cor. 10:3 And did all eat the same spiritual meat;
- 1Cor. 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiyach ^(Messiah).

Num. 20:13 This *is* the water of Meribah; because the children of Yashra'al ^(Israel) strove with Yahuah, and he was sanctified in them.

Num. 20:14 And Mushah ^(Moses) sent messengers from Kadesh unto the king of Edom, Thus says your brother Yashra'al ^(Israel), You know all the travail that has befallen us:

Num. 20:15 How our fathers went down into Mitsraiym ^(Egypt), and we have dwelt in Mitsraiym ^(Egypt) a long time; and the Mitsriy ^(Egyptians) vexed us, and our fathers:

Num. 20:16 And when we cried unto Yahuah, he heard our voice, and sent an messenger ^(angel), and has brought us forth out of Mitsraiym ^(Egypt): and, behold, we *are* in Kadesh, a city in the uttermost of your border:

Num. 20:17 Let us pass, I pray you, through your country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed your borders.

Num. 20:18 And Edom said unto him, You shall not pass by me, lest I come out against you with the sword.

Num. 20:19 And the children of Yashra'al ^(Israel) said unto him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

Num. 20:20 And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand.

Num. 20:21 Thus Edom refused to give Yashra'al ^(Israel) passage through his border: wherefore Yashra'al ^(Israel) turned away from him.

Num. 20:22 And the children of Yashra'al ^(Israel), *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

Num. 20:23 And Yahuah spoke unto Mushah ^(Moses) and Aharan ^(Aaron) in mount Hor, by the coast of the land of Edom, saying,

Num. 20:24 Aharan ^(Aaron) shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Yashra'al ^(Israel), because you rebelled against my word at the water of Meribah.

Num. 20:25 Take Aharan ^(Aaron) and Eleazar his son, and bring them up unto mount Hor:

Num. 20:26 And strip Aharan ^(Aaron) of his garments, and put them upon Eleazar his son: and Aharan ^(Aaron) shall be gathered *unto his people*, and shall die there.

Num. 20:27 And Mushah ^(Moses) did as Yahuah commanded: and they went up into mount Hor in the sight of all the congregation.

Num. 20:28 And Mushah ^(Moses) stripped Aharan ^(Aaron) of his garments, and put them upon Eleazar his son; and Aharan ^(Aaron) died there in the top of the mount: and Mushah ^(Moses) and Eleazar came down from the mount.

Num. 20:29 And when all the congregation saw that Aharan ^(Aaron) was dead, they mourned for Aharan ^(Aaron) thirty days, *even* all the house of Yashra'al ^(Israel).

Num. 21:1 And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Yashra'al ^(Israel) came by the way of the spies; then he fought against Yashra'al ^(Israel), and took *some* of them prisoners.

Num. 21:2 And Yashra'al ^(Israel) vowed a vow unto Yahuah, and said, If you will indeed deliver this people into my hand, then I will utterly destroy their cities.

Num. 21:3 And Yahuah hearkened to the voice of Yashra'al ^(Israel), and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Num. 21:4 And they journeyed from mount Hor by the way of the sea of Reeds ^(red sea), to compass the land of Edom: and the soul of the people was much discouraged because of the way.

Num. 21:5 And the people spoke against Alahiym, and against Mushah ^(Moses), Wherefore have you brought us up out of Mitsraiym ^(Egypt) to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loathes this light bread.

Num. 21:6 And Yahuah sent fiery serpents among the people, and they bit the people; and much people of Yashra'al ^(Israel) died.

Num. 21:7 Therefore the people came to Mushah ^(Moses), and said, We have sinned, for we have spoken against Yahuah, and against you; pray unto Yahuah, that he take away the serpents from us. And Mushah ^(Moses) prayed for the people.

Num. 21:8 And Yahuah said unto Mushah ^(Moses), Make you a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looks upon it, shall live.

Num. 21:9 And Mushah ^(Moses) made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Num. 21:10 And the children of Yashra'al ^(Israel) set forward, and pitched in Oboth.

Num. 21:11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, toward the sun rising.

Num. 21:12 From thence they removed, and pitched in the valley of Zared.

Num. 21:13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

Num. 21:14 Wherefore it is said in **the book of the wars of Yahuah**, What he did in the Red sea, and in the brooks of Arnon,

Num. 21:15 And at the stream of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moab.

Num. 21:16 And from thence *they went* to Beer: that *is* the well whereof Yahuah spoke unto Mushah ^(Moses), Gather the people together, and I will give them water.

Num. 21:17 Then Yashra'al ^(Israel) sang this song, Spring up, O well; sing you unto it:

Num. 21:18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

Num. 21:19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

Num. 21:20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looks toward Jeshimon.

Num. 21:21 And Yashra'al ^(Israel) sent messengers unto Sihon king of the Amorites, saying,

Num. 21:22 Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high way*, until we be past your borders.

Num. 21:23 And Sihon would not suffer Yashra'al ^(Israel) to pass through his border: but Sihon gathered all his people together, and went out against Yashra'al ^(Israel) into the wilderness: and he came to Jahaz, and fought against Yashra'al ^(Israel).

Num. 21:24 And Yashra'al ^(Israel) smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

Num. 21:25 And Yashra'al ^(Israel) took all these cities: and Yashra'al ^(Israel) dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

Num. 21:26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Num. 21:27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

Num. 21:28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab, *and* Yahuahs of the high places of Arnon.

Num. 21:29 Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

Num. 21:30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

Num. 21:31 Thus Yashra'al ^(Israel) dwelt in the land of the Amorites.

Num. 21:32 And Mushah ^(Moses) sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

Num. 21:33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

Num. 21:34 And Yahuah said unto Mushah ^(Moses), Fear him not: for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did unto Sihon king of the Amorites, which dwelt at Heshbon.

Num. 21:35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Num. 22:1 And the children of Yashra'al ^(Israel) set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

Matt. 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Yahusha two talmadiym ^(Disciples),

Matt. 21:2 Saying unto them, **Go into the village over against you, and straightway you shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.**

Matt. 21:3 **And if any *man* say ought unto you, you shall say, Sovereign ^(Master) has need of them; and straightway he will send them.**

Matt. 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Matt. 21:5 Tell you the daughter of Zion, Behold, your King comes unto you, meek, and sitting upon an ass, and a colt the foal of an ass.

- Is. 62:11 Behold, Yahuah has proclaimed unto the end of the world, Say you to the daughter of Zion, Behold, your salvation comes; behold, his reward *is* with him, and his work before him.
- Zech. 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matt. 21:6 And the talmadiym ^(Disciples) went, and did as Yahusha commanded them,

Matt. 21:7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

Matt. 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

Matt. 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna (Aramaic: please save, Hebrew: Salvation now, Greek: oh save) to the Son of Daud ^(David): Blessed *is* he that comes in the name of the Sovereign ^(Maser); Hosanna in the highest.

- Psa. 118:26 Blessed *be* he that comes in the name of Yahuah: we have blessed you out of the house of Yahuah.

Matt. 21:10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Matt. 21:11 And the multitude said, This is Yahusha the prophet of Nazareth of Galilee.

Matt. 21:12 And Yahusha went into the temple of Alahiym, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Matt. 21:13 And said unto them, **It is written, My house shall be called the house of prayer; but you have made it a den of thieves.**

- Is. 56:7 Even them will I bring to my set-apart mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Matt. 21:14 And the blind and the lame came to him in the temple; and he healed them.

Matt. 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Daud ^(David); they were sore displeased,

Matt. 21:16 And said unto him, Hear you what these say? And Yahusha says unto them, **Yea; have you never read, Out of the mouth of babes and suckling's you have perfected praise?**

- Psa. 8:2 Out of the mouth of babes and suckling's have you ordained strength because of your enemies, that you might still the enemy and the avenger. [see LXX version].

Matt. 21:17 And he left them, and went out of the city into Bethany; and he lodged there.