

Parashah 39 Hukat (Regulation)

Hukat (Chukat) {Numbers 19:1 – 22:1}

Haftorah: Sh'mu'el Alef (1 Samuel 11:14 – 12:22)

B'rit Hadashah suggested readings for Parashah

***Hebrews 4:14-15, 2 Corinthians 5:21, Hebrews 9:18-28, Hebrews 10:8-14, Romans 6:23,
Matthew 5:17-19, Hebrews 5:9-10, Hebrews 9:11-14, Revelation 1:17-18***

This week's portion is from Numbers 19:1 – 22:1

(Bold, Underlining and Italics added for emphasize) {NKJV-New King James Version, CJB-Complete Jewish Bible, TEV-Today's English Version}

Our Prayer today, for understanding of G-d's word with His promises and requirements for us:

Psalm 86:11,6 (NKJV) "6 Give ear, O LORD, to my prayer; and attend to the voice of my supplications... ¹¹ teach me your way, O LORD; I will walk in your truth; unite my heart to fear your name."

Our teachings for this week take on several lessons.

Chapter 19 introduces the sacrifice of the Red Heifer.

Chapter 20 discusses:

- ✚ The death of Miryam (Miriam)
- ✚ The continued complaining of children of Israel
- ✚ The mistake Moses made which cost him entrance into the Promised Land. A mistake made out of frustration and anger, taking credit for something of which he was to give special credit to G-d Almighty for
- ✚ The death of Aharon (Aaron) and the passing of the mantle of High Priest to his son El'azar

Chapter 21 discusses:

- ❖ The continued travel of the children of Israel to the border of the Promised Land
- ❖ The continued complaining and speaking against G-d and Moses by the children of Israel, resulting in yet another punishment.
- ❖ The Brass Serpent ordered by G-d for Moses to use to give relief and save the children of Israel from the plague of poisonous snakes
- ❖ The Military conflicts with G-d giving the children of Israel the victory over their enemies

While there are several lessons in this week's Parashah, we will concentrate of the Red Heifer and it's sacrifice as it is prophetic and foreshadowing of the Messiah, Yeshua, Jesus.

We will see some familiar things to those who are acquainted with the prophetic foreshadowing of the sacrifices in the Torah. However, this sacrifice is wrought with differences in contrast to the other sacrifices. It is a very special sacrifice.

Numbers 19:1-10 (NKJV) "1 Now the LORD spoke to Moses and Aaron, saying, ² "This is the ordinance of the law which the LORD has commanded, saying: 'Speak to the children of Israel, that they

bring you *a red heifer without blemish, in which there is no defect and on which a yoke has never come.*³ You shall *give it to Eleazar the priest*, that he may *take it outside the camp, and it shall be slaughtered before him;*⁴ and Eleazar the priest shall take *some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting.*⁵ Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned.⁶ And the priest shall *take cedar wood and hyssop and scarlet, and cast them into the midst of the fire burning the heifer.*⁷ Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; *the priest shall be unclean until evening.*⁸ And *the one who burns it* shall wash his clothes in water, bathe in water, and *shall be unclean until evening.*⁹ Then a man *who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.*¹⁰ And *the one who gathers the ashes* of the heifer shall wash his clothes, and *be unclean until evening.* It shall be a *statute forever to the children of Israel and to the stranger who dwells among them.*”

1. The Lord spoke to Moses and Aaron, saying:

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:

2. This is the statute of the Torah which the Lord commanded, saying, Speak to the children of Israel and have them take for you a perfectly red unblemished cow, upon which no yoke was laid.

ב. זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה לֵאמֹר דַּבֵּר | אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עֹל:

3. And you shall give it to Eleazar the kohen, and he shall take it outside the camp and slaughter it in his presence.

ג. וַנִּתְּתָם אֹתָהּ אֶל אֱלֶעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל מַחוּץ לַמַּחֲנֶה וְשַׁחַט אֹתָהּ לְפָנָיו:

4. Eleazar the kohen shall take from its blood with his finger and sprinkle it toward the front of the Tent of Meeting seven times.

ד. וְלָקַח אֱלֶעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל נֹכַח פָּנָיו אֶהֱל מוֹעֵד מִדָּמָהּ שִׁבְעַת פְּעָמִים:

5. The cow shall then be burned in his presence; its hide, its flesh, its blood, with its dung he shall burn it.

ה. וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו אֶת עֹרָהּ וְאֶת בְּשָׂרָהּ וְאֶת דָּמָהּ עַל פְּרִשָׁה יִשָּׂרַף:

6. The kohen shall take a piece of cedar wood, hyssop, and crimson wool, and cast them into the burning of the cow.

ו. וְלָקַח הַכֹּהֵן עֵץ אֲרָז וְחִטְיָא וְשֵׁנִי תוֹלְעַת וְהִשְׁלִיךְ אֶל תוֹדַת שָׂרִפַּת הַפָּרָה:

7. The kohen shall wash his garments and bathe his flesh in water, and then he may enter the camp, and the kohen shall be unclean until evening.

ז. וְכִבֵּס בְּגָדָיו הַכֹּהֵן וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבֹא אֶל הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד הָעֶרֶב:

8. The one who burns it shall wash his clothes in water and cleanse his body in water, and he shall be unclean until evening.

ח. וְהִשָּׂרַף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד הָעֶרֶב:

9. A ritually clean person shall gather the cow's ashes and place them outside the camp in a clean place, and It shall be as a keepsake for the congregation of the children of Israel for sprinkling water, [used] for cleansing.

ט. וְאָסַף | אִישׁ טָהוֹר אֶת אִפְרֵי הַפָּרָה וְהִנִּיחַ מַחוּץ לַמַּחֲנֶה בְּמִקוֹם טָהוֹר וְהִיטָה לְעֵדוּת בְּנֵי יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמִי נִדְּהָ תְּטַאֵת הוּא:

10. The one who gathers the cow's ashes shall wash his clothes, and he shall be unclean until evening. It shall be an everlasting statute for the children of Israel and for the proselyte who resides in their midst.

י. וְכִבֵּס הָאָסֵף אֶת אִפְרֵי הַפָּרָה אֶת בְּגָדָיו וְטָמֵא עַד הָעֶרֶב וְהִיטָה לְבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם לְחֻקַּת עוֹלָם:

Let's analyze this:

- A Red Heifer – **unusual and rare**, a heifer or cow meaning more than two years old (*unlike the 1 year old requirement for other sacrifices*), without blemish, without defect and having never been yoked, which makes this sacrificial animal even more rare;
- An assistant Cohen/Priest could perform this sacrifice, *it was not required of the High Priest*;

- The sacrifice was not held at the Tabernacle or later the Temple as with other sacrifices. **It was held outside the camp, later outside the Temple area and Jerusalem itself.** There is where the sacrifice and rituals took place (*not according the pattern G-d had established with the other sacrifices*);
- The entire Heifer is to be “burned to ashes” (*not according the pattern G-d had established with the other sacrifices*);
- The cohen/priest takes and adds to the burning Heifer, cedar-wood, hyssop and a piece of scarlet (red) yarn (*not according the pattern G-d had established with the other sacrifices*);
- The ashes are collected and kept in a “clean place”. They are kept outside the camp, later outside the Temple area to be used later (*not according the pattern G-d had established with the other sacrifices*);
- The only sacrifice which would render the cohen/priest who offered it and those assisting contaminated, ritually unclean, yet made clean the one who was sprinkled by it;
- Even after having ritually washed for the sacrifice, the cohen/priests who handle this sacrifice are still considered unclean and must again ritually perform a cleaning bath and wash of their clothes. They are then still considered unclean until evening (the beginning of a new day) (*again not according the pattern G-d had established with the other sacrifices*);
- ***This sacrifice was specially set to cleanse from contact with death and sin. It was set and a requirement to be used for this purpose;***

This ordinance, command or law is very special and important to G-d, He further emphasizes the consequences of not following the commands at Numbers 19:13:

Numbers 19:13 (NKJV) ¹³ **Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel.** He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness *is* still on him.”

Numbers 19:13 (CJB) ¹³ **Anyone who touches a corpse, no matter whose dead body it is, and does not purify himself has defiled the tabernacle of Adonai. That person will be cut off from Isra'el,** because the water for purification was not sprinkled on him. He will be unclean; his uncleanness is still on him.”

13. Whoever touches the corpse of a human soul which dies, and he does not cleanse himself, he has defiled the Mishkan of the Lord, and that soul shall be cut off from Israel. For the sprinkling water was not sprinkled on him, so he remains unclean, and his uncleanness remains upon him.

יג. כל הנגעבמת בנפש האדם אשר ימות ולא יתחטא את משכן יהוה טמא ונקרתה הנפש ההוא מישראל כי מי נדה לא זרק עליו טמא יהיה עוד טמאתו בו:

It is no coincidence that verses 11 through 22 discuss and emphasize the uncleanness associated with death.

We continue to find how the Law, the Torah has not only been a physical, in the natural set of commands and laws for life; it is prophetic of the ministry, life and sacrificial death of Yeshua HaMashiach, Jesus Christ. The system of sacrifices line up with and are a shadow of “things to come”. The Torah is guiding the Jews and the believing Gentiles to recognition of the Messiah, Yeshua/Jesus, by making them aware of their guilt of sin and the need for salvation, which comes through the Messiah.

The sacrificial system of the Red Heifer comes later in the history of Israel, at a time when they are about to finally enter into the Promised Land. A new generation that has had the benefit of lessons learned from the original rebellious generation and forty years of teaching and preparation to finally be able to be worthy of entering the Promised Land.

This system of the sacrifice of the Red Heifer incorporates symbolism that is used by G-d Almighty in the many prophecies and events concerning:

- Deliverance from bondage
- Forgiveness for even being born into sin
- Cleansing from sin and death
- Deliverance from the "sentence of death"
- Being able to approach, drawing near to ADONAI, being able to step into His Kingdom!

In a nutshell what is foreshadowed by the Red Heifer and associated commands concerning it? The very essence and substance of the Red Heifer represents Yeshua HaMashiach, Jesus Christ the Messiah.

Haftorah - Prophets

Shof'tim (Judges 11:1-33)

This week's Haftorah describes how the children of Israel were attacked by the nation of Ammon. The Israelites engaged Jephthah to lead them in battle against this military threat. Jephthah first sent a communiqué to Ammon, declaring his peaceful intentions. In his message, he also discussed the Israelites' conquest of the lands of Sichon and Og, victories related in this Torah portion.

Jephthah was in an interesting position. He was the son of a "harlot" a prostitute. As he grew up, he was shunned and sent away by his half-siblings, settling in the land of Tob where he became a great warrior.

Judges 11:1-3 (NKJV) ¹ Now Jephthah the Gileadite was a mighty man of valor, but he *was* the son of a harlot; and Gilead begot Jephthah. ² Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have no inheritance in our father's house, for you *are* the son of another woman." ³ Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men banded together with Jephthah and went out *raiding* with him.

Knowing the reputation and might of Jephthah, he was called on to lead Israel in battle when they were attacked by the nation of Ammon. Jephthah did agree, but with a condition attached to the agreement.

Judges 11:4-11 (NKJV) ⁴ It came to pass after a time that the people of Ammon made war against Israel. ⁵ And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob. ⁶ Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon." ⁷ So Jephthah said to the elders of Gilead, "Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in distress?" ⁸ And the elders of Gilead said to Jephthah, "That is why we have turned again to you now, that you may go with us and fight against the people of Ammon, and be our head over all the inhabitants of Gilead." ⁹ So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?" ¹⁰ And the elders of Gilead said to Jephthah, "The LORD will be a witness between us, if we do not do according to your words." ¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and commander over them; and Jephthah spoke all his words before the LORD in Mizpah.

Jephthah tried to resolve the conflict diplomatically and peacefully, but was not received in his communiqué favorably by the nation of Ammon.

Judges 11:12-13 (NKJV) ¹² Now Jephthah sent messengers to the king of the people of Ammon, saying, "What do you have against me, that you have come to fight against me in my land?" ¹³ And the king of the people of Ammon answered the messengers of Jephthah; "Because Israel took away my land when they came up out of Egypt, from the Arnon as far as the Jabbok, and to the Jordan. Now therefore, restore those *lands* peaceably."

Jephthah goes on with his attempt to resolve the conflict peacefully, by reviewing the history of Israel and the conflicts it has had with other nations, and the very decisive victories they had over those other nations. Yet, the King of the nation of Ammon did not respect the abilities of Israel nor the obvious hand of G-d in their victories.

Judges 11:27-29 (NKJV) ²⁷ Therefore I have not sinned against you, but you wronged me by fighting against me. May the LORD, the Judge, render judgment this day between the children of Israel and the people of Ammon.' " ²⁸ However, the king of the people of Ammon did not heed the words which Jephthah sent him. ²⁹ Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.

Judges 11:30-33 (NKJV) ³⁰ And Jephthah made a vow to the LORD, and said, "If You will indeed deliver the people of Ammon into my hands, ³¹ then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD'S, and I will offer it up as a burnt offering." ³² ***So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands.*** ³³ And he defeated them from Aroer as far as Minnith--twenty cities--and to Abel Keramim, with a very great slaughter. ***Thus the people of Ammon were subdued before the children of Israel.***

B'rit Hadashah – New Testament

Hebrews 4:14-15, 2 Corinthians 5:21, Hebrews 9:18-28, Hebrews 10:8-14,

Romans 6:23, Matthew 5:17-19, Hebrews 5:9-10,

Hebrews 9:11-14, Revelation 1:17-18

Time to review and summarize this week's teaching and study

In today's Torah portion we are learning in a *nutshell* what is foreshadowed by the Red Heifer and associated commands concerning it? The very essence and substance of the Red Heifer represents Yeshua HaMashiach, Jesus Christ the Messiah.

How?

- A Red Heifer – unusual and rare, a heifer or cow meaning more than two years old (unlike the 1 year old requirement for other sacrifices), without blemish, without defect and having never been yoked, which makes this sacrificial animal even more rare;

- Yeshua, unusual and rare in that He is the Son of G-d, the only begotten son, a perfect human man, without defect or blemish (sin), Yeshua ***was not yoked*** with the curse and sentence of death and sin as the rest of mankind:
 - **Hebrews 4:14-15 (CJB)** “¹⁴ Therefore, since we have a great *cohen gadol* [High Priest] who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true. ¹⁵ For we do not have a *cohen gadol* [High Priest] unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin.”
 - **2 Corinthians 5:21 (CJB)** ²¹ God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God’s righteousness.”
- The sacrifice was not held at the Tabernacle or later the Temple as with the other sacrifices. It was taken outside the camp, later outside the Temple area and Jerusalem itself. There is where the sacrifice and rituals took place;
 - Yeshua’s sacrifice took place outside of the Temple and Jerusalem, at Golgotha/Calvary/”the place of a Skull” – not coincidentally believed to be east of Jerusalem, facing the east gate
- The cohen/priest takes and adds to the burning Heifer, cedar-wood, hyssop and a piece of scarlet (red) yarn. Also the blood was not drained from the Heifer, but consumed in the fire also;
 - At the time of the Exodus from Egypt, during the last plague (the plague of death), The Passover, G-d commanded the children of Israel to use a hyssop branch in placing the blood of the Passover Lamb on their doorposts.
 - Red or scarlet as in the scarlet yarn, is representative of blood. Blood representative of cleansing and redemption:
 - **Hebrews 9:18-24 (CJB)** ¹⁸ This is why the first covenant too was inaugurated with blood. ¹⁹ After Moshe had proclaimed every command of the *Torah* to all the people, **he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people;** ²⁰ **and he said, “This is the blood of the covenant which God has ordained for you.”** ²¹ Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies. ²² In fact, according to the *Torah*, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins. ²³ Now *this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these.* ²⁴ **For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God.**
- This sacrifice (the Red Heifer) was specially set to cleanse from contact with death and sin. It was set as a requirement to be used for this purpose;
 - Yeshua’s sacrifice for us does not have to be repeated yearly or even ever so often as did the prophetic sacrifices of Torah, Yeshua’s sacrifice is once and forever:
 - **Hebrews 9:24-28 (NKJV)** ²⁴ For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵ **not that He should offer Himself often**, as the high priest enters the Most Holy Place every year with blood of another-- ²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, **He has appeared to put away sin by the sacrifice of Himself.** ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so **Christ was offered once to bear the sins of many.** To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.
 - **Hebrews 10:11-14 (CJB)** ¹¹ Now every *cohen* stands every day doing his service, offering over and over the same sacrifices, which can never take away sins. ¹² But this one, after he had **offered for all time a single sacrifice for sins**, sat down at the right hand of God, ¹³ from then on to wait until his enemies be made a footstool for his feet.

¹⁴ ***For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy.***

- **Hebrews 10:8-10 (NKJV)** ⁸ Previously saying, "*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*" (which are offered according to the law), ⁹ then He said, "*Behold, I have come to do Your will, O God.*" ***He takes away the first that He may establish the second.*** ¹⁰ ***By that will we have been sanctified through the offering of the body of Jesus Christ once for all.***
- This is a permanent regulation for Israel and for the foreigner/stranger staying with Israel;
 - As seen above in Hebrews 9:28, Hebrews 10:10, the Sacrifice of Yeshua is permanent and done once for all and done once for all time to come. At the point of Yeshua's sacrificial death, believing foreigners/strangers or the Gentiles were grafted into common wealth of Israel, to share in the new covenant and eternal salvation, all established by Yeshua's blood.

Death is continually referenced through out this teaching and the overall teachings in the Torah as a defiled and unclean state. We see that even being in the house (tent) with a dead body makes a person unclean in the eyes of G-d:

Numbers 19:14-16 (NKJV) ¹⁴ "This is the law when a man dies in a tent: ***All who come into the tent and all who are in the tent shall be unclean seven days;*** ¹⁵ and every open vessel, which has no cover fastened on it, is unclean. ¹⁶ Whoever in the open field touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days.

Death is the sentence mankind is under for having entered into sin. Thus all mankind is born automatically sinful (not perfect and blameless as originally created) and under the death sentence:

Romans 6:23 (NKJV) "²³ For the wages of sin is death,

Is it any wonder to you that Almighty G-d considers death, the dead body and even the closeness of the dead body to the living to be so "unclean"? Is it any wonder to you that G-d forbids the "unclean" especially when associated with death, to even approach Him or His Temple without being "purified" first? Is it any wonder G-d pronounces that if one does not receive cleansing or purification from this state caused by death, that person is to be "cut off" from Israel? In other words the person is to be cut off from the covenant with G-d and thus salvation!

Originally in the first steps of G-d's plan for salvation, He set up a Nation of Priests, a Nation to be a light to the Nations, a Nation we know as Israel and today the people are known as Jews. Following through His own plans and purposes, G-d finalized His plan of salvation for all of mankind, Jew and Gentile through His only begotten Son, Yeshua HaMashiach, Jesus Christ the Messiah.

Are we beginning to see and understand G-d's purpose and plan for mankind? Can you see how the Torah is prophetic and is to still applicable today? Come on, get a grip on common sense, this does not mean we are coming under the old system, but rather under the new system as our Lord Yeshua HaMashiach, Jesus Christ the Messiah has fulfilled the sacrificial parts of the Torah and instituted the new covenant:

Hebrews 10:8-10 (NKJV) "⁸ Previously saying, "*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*" (which are offered according to the law), ⁹ then He said, "*Behold, I have come to do Your will, O God.*" ***He takes away the first that He may establish the second.*** ¹⁰ ***By that will we have been sanctified through the offering of the body of Jesus Christ once for all.***"

Make note, take notice, and understand this: Although Yeshua has fulfilled the "Law", bringing in the perfect sacrifice and atonement, he himself has said he has not done away with the "Law", the Torah:

Matthew 5:17-19 (NKJV) ¹⁷ "Do not think that I came to destroy the Law or the Prophets. ***I did not come to destroy but to fulfill.*** ¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹ ***Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.***"

Far from destroying or abolishing the law, as some interpret this verse, Yeshua/Jesus said he came to fill the law to the full—to complete and perfect it. This he did by showing the deeper *spiritual intent and application* of the law. We see this through the remainder of the chapter, where Jesus proceeded to give a *deeper meaning* to it, contrasting the understanding of the commandments of those listening to Him with God's intent by the statements: "You have heard that it was said to those of old ..." and "But I say to you that"

Yeshua through his ministry and sacrifice, instituted under the new covenant, his priest hood according the order of Melchizedek and thus the new sacrificial system and our ability to approach G-d through him.

Hebrews 5:9-10 (NKJV) ⁹ And having been perfected, He became the author of eternal salvation to all who obey Him, ¹⁰ called by God as High Priest "according to the order of Melchizedek,"

Hebrews 5:9-10 (CJB) ⁹ And after he had been brought to the goal, he became the source of eternal deliverance to all who obey him, ¹⁰ since he had been proclaimed by God as a *cohen gadol* to be compared with Malki-Tzedek.

Closing:

Remember the Levitical system of sacrifice did not provide the eternal salvation, even though it shadowed the better to come and set the pattern and manner of the better to come (Yeshua HaMashiach, Jesus Christ the Messiah). Yeshua gave the way of salvation, forgiveness and purification for all mankind, Jew and Gentile through his sacrificial death. HE DID NOT DO AWAY WITH THE TORAH, WITH THE GUIDANCE FOR OUR MORAL BEHAVIOR, WORSHIP AND WALK WITH GOD.

Now rather than the sacrifices and the ashes of the Red Heifer mixed with water to be sprinkled on us for purification, we have the once and for all time sacrifice of Yeshua HaMashiach and his blood to wash us clean and purify us so we may enter the Tabernacle of G-d. We are released from the sentence of death and sin by the blood of Yeshua HaMashiach. Yeshua HaMashiach he has conquered death and its hold on mankind:

Revelation 1:17-18 (NKJV) ¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. ¹⁸ I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."

Hebrews 9:11-14 (NKJV) ¹¹ But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean,

sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

We have the covenant, which G-d concluded with Israel, and Yeshua fulfilled, establishing the new covenant in full accord with the old covenant. Now the strangers and foreigners (Gentiles) are fully grafted into the common wealth of Israel and full beneficiaries along with Israel, of G-d's blessings, grace, love and eternal salvation. Remember the covenant made with Abraham was in effect for over four hundred years, prior to G-d's offering the covenant of Law to set Israel apart as His special people, a nation to lead the way in worship of G-d Almighty and preparation for the arrival of the Messiah.

It is by Yeshua's righteous suffering that ***all the families (Jew and Gentile) of the earth*** may now be blessed and escape the righteous anger and judgment of G-d Almighty. However one must be cleansed in the blood of Yeshua before these blessings and salvation are in possession. This means accepting the Messiahship of Yeshua, accepting him and his sacrifice for us, repenting and turning around from the old ways (being cleansed in his sacrificial blood) and learning to walk in a cleansed state with G-d. If we do not do so, the consequences are as dictated at **Numbers 19:13 (CJB)** “¹³ Anyone who touches a corpse, no matter whose dead body it is, **and does not purify himself has defiled the tabernacle of Adonai. *That person will be cut off from Isra'el***, because the water for purification was not sprinkled on him. He will be unclean; his uncleanness is still on him.”

Yeshua's sacrificial death has taken the place the Red Heifer sacrifice, the ashes mixed with water and sprinkled on a person for purification and now through his blood we receive purification:

Hebrews 9:13-14 (NKJV) ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ ***how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?***

***YOU HAVE TO BE IN THE WORD,
FOR THE WORD TO BE IN YOU!***

Hazak, Hazak, v'nit'chazek!!

Be Strong, be strong and let us be strengthened!!

Shabbat Shalom, G-d Bless and Keep you!

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