



## Parasha Korach

June 28, 2025

Torah: Numbers 16:1-18:32

**See message notes [beitshalom.us](http://beitshalom.us) for parasha-specific messages**

Haftarah: 1 Samuel 11:14-12:22

Ketuvim Shlichim: Hebrews 9:1-28

**Specific to today's message**

### Disciples of Yeshua 33

*Shabbat Shalom Mishpacha!* In His *Torah*, ADONAI gave Israel seven festivals (Leviticus 23). They initially had an unknown symbolic meaning, but it has been gradually revealed over time. ADONAI said: 2 ...: “*These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim.*” (Leviticus 23:2b TLV). They are the מועדי יהוה, *moadei ADONAI*, His appointed festivals, מִקְרָאֵי קֹדֶשׁ, *mikra’ei kodesh*, holy convocations. They have never been “Jewish Convocations,” but always “ADONAI’s Convocations, His assemblies, meetings held in His presence. The first is the *Shabbat*, a festival celebrated every seven days on the seventh day of the week, wherever a person is. The remaining six festivals were only commanded to be celebrated once per year and in Israel. Seven festivals, seven days, and the seventh day each carries profound symbolism connected to the number seven, which represents completion or Adonai’s perfection, symbols of His perfect plan for Israel and the people of the world.

Each of the seven was and continues to be a rehearsal for a future event, a mystery that is slowly being revealed. As we observe *Shabbat*, the Sabbath Day, we rehearse the coming *Shabbat* Rest of *Olam Habah*, the World to Come, when Yeshua returns to earth as King. The second festival is *Chag HaMatzot*, the Festival of Unleavened Bread, with its associated event, *Pesach*, Passover. Rehearsed by Israel from their time in Egypt until Yeshua died on the cross, as the sacrifice for our sins, He is the Passover and Unleavened Bread’s symbolic fulfillment. The third festival is *Shavuot*, the Festival of Weeks. Israel rehearsed *Shavuot* from the time of the giving of the *Torah* at Mount Sinai until 52 days (the 50-day count to *Shavuot* began on Nisan 16, the second day after His death) after Yeshua’s death on the cross. Yeshua, through His sending of the Comforter, the Holy Spirit, on that day, was its fulfillment. This is where fulfillment comes to an end, for now, because only the festivals that occur in the Spring of the year, “the early festivals,” have been fulfilled by Yeshua.

The four remaining, the Fall Festivals, continue to be rehearsed each year. We will discuss two of these today: *Yom Teruah*, the Festival of Trumpets, and *Yom Kippur*, the Day of Atonement. The four festivals that occur in the Fall of the year are the “latter festivals” which we believe will be fulfilled in *Acharit Hayamim*, the End of Days. They are presented in the *Torah* as the מועדי יהוה, *moadei ADONAI*, the Seven Festivals of ADONAI. If Yeshua’s fulfillment of the two Spring Festivals is any indication, then the four Fall Festivals will be fulfilled by Him as well. As we continue to rehearse them, they are “the seven Festivals of ADONAI,” but their fulfillment is as “the seven Festivals of *Mashiach*,” because Messiah Yeshua is their fulfillment. After the six Spring and Fall festivals are fulfilled, the seventh and final festival, the first, *Shabbat*, will be fulfilled by Yeshua bringing *Olam Habah*, the

World to Come. The fulfillment of all seven festivals will complete ADONAI's purpose for giving them. This annual cycle constantly reminded Israel, and us today, of ADONAI's promise to restore the earth and its people to the perfect relationship that *Adam* and *Chavah* had with Him. The Book of Revelation reveals ADONAI's promise that in eternity, we will live in His presence, much like Adam and Eve did in their perfect world. 1 *"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 2 I also saw the holy city—the New Jerusalem—coming down out of heaven from God, prepared as a bride adorned for her husband. 3 I also heard a loud voice from the throne, saying, "Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. 4 He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away."* (Revelation 21:1-4 TLV). We look forward to the perfect world to come, but to reach that time, the rehearsals of the Fall Festivals must first become realities.

*Yom Teruah* is perhaps the most mysterious of the four Fall festivals, with very little mentioned about it in the *Torah*. 23 *Adonai spoke to Moses, saying: 24 "Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation."* (Leviticus 23:23-24 TLV). The Hebrew is: זָכְרוֹן תְּרוּעָה, מִקְרָא-קֹדֶשׁ, *zikron teruah, mikrah kodesh*. We readily understand *zikron* as meaning memorial and *mikrah kodesh* as holy convocation, but what does *teruah* mean? While the TLV translates it as "a memorial of blowing" with the word *shofarot* enclosed in parentheses, *Mechon Mamre* Hebrew Bible states, "a memorial proclaimed with the blast of horns." The Complete Jewish Bible puts it, "a holy convocation announced with blasts on the *shofar*." So, what does *teruah* really mean? Its perceived meanings are "shout, blast, and alarm, possibly a battle cry." There is no clear understanding of the meaning of this word, but through Jewish perception, it has come to mean the sound of a *shofar*. Numbers 29:1 identifies it as יוֹם תְּרוּעָה, *Yom Teruah*, and is also known as the Festival of Trumpets. However, trumpets are something completely different, instruments made of silver called חֲצֹצֵרָה, *chatsotserah*. Although the *chatsotserah* were also blown on the new moon by the priests, the emphasis of *Yom Teruah* is on the *shofar*. The word *Teruah* is also the name given to one of the *shofar* blasts. In our blowing on *Shabbat* morning, *teruah* is the third call, nine staccato notes.

There is very little information about this festival in Scripture, but that doesn't mean that little has been written about it. The rabbis have written extensively about it, but their writings seem to have little to do with Messianic fulfillment. *Sha'ul's* words regarding the *shofar* sound at Yeshua's coming on the clouds have caused Yeshua's followers to conjecture that it depicts this coming event. As a festival, traditional Judaism doesn't seem to speculate on the meaning of *Yom Teruah*, other than as *Rosh Hashanah*, the "head of the year," which was first mentioned in the *Mishnah* around 200 CE. It is an important day, but what does it signify?

Since *Yom Teruah* is observed on the 1<sup>st</sup> of *Tishrei*, ten days before *Yom Kippur*, it may serve as a warning call to Israel of the approaching day. *Teruah*, the nine-staccato note alarm blast on the *shofar*, proclaims: "wake up, Israel, *Yom Kippur* is approaching," an audible warning that "there are ten days remaining to ensure their relationship with ADONAI." Since the New Covenant is the only active redemptive covenant today, the *shofar* blast of *Yom Teruah* serves as a warning to Jews who do not know Yeshua as the Messiah. And this might be the purpose of the festival as a rehearsal. Also, as an event waiting to be fulfilled, *teruah* may have another meaning. In 1 Thessalonians, *Sha'ul* states that, "*the Lord Himself shall come down from heaven with a commanding shout*" (1 Thessalonians 4:16a TLV). The Hebrew word *Teruah*, which means shout and *keleusma*, the Greek word for "commanding shout,"

are technically not the same, but both refer to “shout.” In this regard, *Sha’ul’s* words may serve as a warning shout to the lost people of the world that Yeshua is coming. Get right with G-d by trusting in Him before He comes. Yeshua’s “commanding shout” could also be His actual command to “come up here” to those waiting on the earth for Him. There are more questions about *Yom Teruah* than answers, and we will have to wait for them to be answered by Yeshua. However, *Yom Teruah*, a Festival of ADONAI, in its future fulfillment, whatever it is, will become a Festival of *Mashiach*, fulfilled by Yeshua.

The second of the Fall festivals is *Yom Kippur*. 26 Adonai spoke to Moses, saying: 27 “However, the tenth day of this seventh month is *Yom Kippur*, a holy convocation to you, so you are to afflict yourselves. You are to bring an offering made by fire to Adonai. 28 You are not to do any kind of work on that set day, for it is *Yom Kippur*, to make atonement for you before Adonai your God.” (Leviticus 23:26-28 TLV). This day was celebrated at the Temple with a spectacular ceremony, and the *Kohen Gadol*, the High Priest, was the center of attention. Aaron, the High Priest, was told that he could not enter קֹדֶשׁ הַקִּדְשִׁים, *Kodesh HaKodeshim*, the Holy of Holies, where ADONAI would appear above the atonement cover, at just any time, but only on one day per year (Leviticus 16:2). As the representative of all Israel before ADONAI, he wore white linen garments instead of his regular clothing for this day’s services. (Leviticus 16:4). The most crucial act he was to carry out was atoning for the people’s sins before ADONAI. He prepared for this by selecting a young bull (16:3) and two goats (16:5). The goats were chosen for specific purposes by drawing two lots, one marked “*LaADONAI*” for ADONAI, and the other, “*LaAzazel*,” for the Scapegoat. Then the goat receiving the lot designated *LaADONAI* was sacrificed. The High Priest entered the Holy of Holies multiple times, with two of those times being to sprinkle blood on the mercy seat. The first sprinkling was the bull’s blood on the Ark of the Covenant as atonement for Aaron’s and his family’s sins. The second time, he took the blood of the goat for ADONAI and sprinkled it on the Ark for the sins of the people of Israel.

In 30 CE, Yeshua died on the cross. When He rose from the dead, ADONAI gave Him authority over everything. Daniel had a vision of it: 13 “*I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence. 14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed.*” (Daniel 7:13-14 TLV). *Sha’ul* also wrote about this same event: 22 *God placed all things under Messiah’s feet and appointed Him as head over all things for His community— 23 which is His body, the fullness of Him who fills all in all.* (Ephesians 1:20-23 TLV). He was given “everlasting dominion over everything,” but also specifically, “head over all things for His community,” the role of *Kohen HaGadol*, the High Priest of Israel. His priesthood was not of the earth because He was not from the priestly tribe of Levi, but His was an eternal priesthood after the order of *Melchizedek* (Hebrews 7:17; Psalm 110:4), a priesthood based on better promises. 27 *He has no need to offer up sacrifices day by day like those other kohanim g’dolim—first for their own sins and then for the sins of the people. For when He offered up Himself, He did this once for all.* (Hebrews 7:27 TLV). Since He did not need to offer a bull for His sins, He went directly to atoning for the sins of the people. We are not told, but we believe that after rising from the dead, Yeshua went immediately into heaven and performed the duties of the High Priest in the heavenly Tabernacle. The author of Hebrews describes how He did it: 11 *But when Messiah appeared as Kohen Gadol of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation), 12 He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption.* (Hebrews

9:11-12 TLV). According to the *Torah* (Leviticus 17:11), blood is required for the forgiveness of sins, and Hebrews verifies this: *22 And nearly everything is purified in blood according to the Torah, and apart from the shedding of blood there is no forgiveness.* (Hebrews 9:22 TLV). Yeshua only had to offer His blood once: *25 And He did not offer Himself again and again—as the kohen gadol enters into the Holy of Holies year after year with blood that is not his own.* (Leviticus 9:25 TLV).

In the Temple service, the High Priest would now have turned his attention to the living goat designated as *LaAzazel*, the Scapegoat. Both the goat for ADONAI and the Scapegoat were pictures of Yeshua and remain as spiritual depictions of Him in the *Torah* today. *Azazel* is more mysterious, suggesting Yeshua, carrying away all our sins. But both goats were sin offerings: *5 “Then he is to take from the congregation of Bnei-Yisrael two he-goats for a sin offering...”* (Leviticus 16:5b TLV). After Aaron had atoned for his sins with the bull and the sins of the people with the “goat for ADONAI,” he turned to the Scapegoat: *20 “When he has finished atoning for the Holy Place, the Tent of Meeting and the altar, then he is to present the live goat. 21 Aaron should lay both his hands on the head of the live goat and confess over it all the iniquities of Bnei-Yisrael and all their transgressions, all their sins. He should place them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness.* (Leviticus 16:20-21 TLV). Yeshua, seen in the first goat as the sacrifice slain for sin, is depicted in the second goat as “the Lamb of G-d who takes away the sins of the world” (John 1:29), as He carried the sins of the people into the wilderness. While *Azazel* was sent away alive, the rabbis believe that it died somewhere in the wilderness because the *Talmud* tells us that it was killed by being pushed off a cliff. Whether that was ADONAI’s intention or not, we don’t know. It may be that the goat wandering in the wilderness with the people’s sins symbolized the atonement of the First Covenant, with sins being removed temporarily but not entirely eradicated, as is the case with Yeshua, the ultimate fulfillment.

The meaning of the word *Azazel* has prompted various opinions. Some possibilities include: the name of a demon, a word meaning “sent away,” a fallen angel mentioned in the Book of Enoch, and a symbolic name for *HaSatan*. Another possibility is the Hebrew, *Az + Azel*, meaning “goat of departure.” But no one knows for sure what the word means. In the Book of Hebrews, there is no mention of a scapegoat in relation to what Yeshua did as *Kohen HaGadol*, nor is there a parallel to compare. But there is a further mention of Yeshua’s death toward the end of the Book of Hebrews, a picture which seems to connect Him to both the sin sacrifice and the *פָּרָה אֲדֻמָּה parah adumah*, the Red Heifer.

For those who are genuinely seeking understanding, this verse is very clear: *10 We have an altar from which those serving in the tabernacle have no right to eat. 11 For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp.* (Hebrews 13:10-11 TLV). These verses are a reference to the atonement sacrifices made on *Yom Kippur* in Leviticus 16. The priests were allowed to eat the meat of the Peace offerings, but the bodies of the animals offered for sin were taken outside the camp and burned. While Yeshua’s body wasn’t burned, He died outside the city gates, beyond the camp, the place of the Red Heifer’s death and preparation. The *Yom Kippur* sacrifice symbolizes Yeshua, who was executed outside the camp, and whose place of death was like the Red Heifer, which was burned outside the camp and whose ashes purify from death (Hebrews 9:12-14). (Addendum: The Red Heifer). *12 “Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate”* (Hebrews 13:12 TLV). Sacrificed outside the gate like the Red Heifer, these verses show us that, in addition to being our Passover lamb, Yeshua is also our *Yom Kippur* sacrifice, and that He willingly became

unclean for us outside the gate of the camp. In death, He was the *Pesach* lamb and the *Yom Kippur* goat, but as *Ben David*, Son of David, He was also *Goel HaYisra'el*, the Kinsman Redeemer, the only possible redeemer of His people Israel.

Exodus provides us with another spiritual picture of Yeshua “outside of the camp.” 7 *Now, Moses used to take the tent and pitch it outside the camp, far from the camp, and he called it the Tent of Meeting. So it happened, everyone who sought Adonai would go out to the Tent of Meeting, which was outside the camp*” (Exodus 33:7 TLV). Israel didn’t go outside the camp to offer sacrifices, but to Moses’ tent to seek ADONAI. The author of Hebrews wrote: 13 *“So let us go to Him outside the camp, bearing His disgrace”* (Hebrews 13:13 TLV). Before we trusted Yeshua, we, as sinners, were symbolically inside the Israelite camp in the wilderness, but it was the camp before ADONAI gave them the Tabernacle. In that camp, there was no way to deal with sin, and Israel had to go outside the camp to Moses’ tent to meet ADONAI. Just as Moses’ tent was outside the camp, so was Yeshua outside the camp, the only place to seek ADONAI. In this, we also have the paradox of Yeshua’s disgrace, His death as a criminal outside the camp. Both we and those seeking Yeshua today also face the paradox of going to a place of uncleanness for salvation. In our condition of impurity resulting from unatoned sin, we change our focus from rationality to Yeshua, a decision of the heart. We look to Him who took on our uncleanness by dying outside the camp to enable our salvation. To take advantage of what Yeshua is offering, a person must be willing to go outside the camp of reason, willing to be ridiculed by the world. And those of us who choose to follow Him voluntarily accept the risk of ridicule, which is becoming more vocal today. We are ridiculed by those of the left and far left, whose sins have become so visible in our nation. But they and those who rely only on their intellect don’t understand the things of faith. Quoting Isaiah (29:14), *Sha’ul* said: 18 *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, “I will destroy the wisdom of the wise and bring to nothing the understanding of the intelligent”* (1Corinthians 1:18-19 TLV).

In 70 CE, the Temple was destroyed and the Levitical Priesthood dispersed. Even during the time Jerusalem was under siege by the Romans, a rabbi was making plans for an Israel without a Temple and a priesthood. As the story goes, *Rabbi Yochanan Ben Zakkai* went out to General Titus in a coffin and asked that he be allowed to go make spiritual plans for Israel after the Roman destruction. He went to a town called *Yavneh* on the Mediterranean coast, where he began to formulate what became known as Rabbinic Judaism.

Today, Orthodox Jews and other Jews, to some degree, depend upon a formula of actions on *Yom Kippur* for their yearly atonement. It includes repentance, confession, fasting and self-affliction, prayer, the giving of charity, and seeking forgiveness from others. The belief is that one must first apologize to those they have wronged because *Yom Kippur* does not atone for sins committed against other people unless they have been addressed. And then, they hope to have done enough! These are all very good things to do, but according to the *Torah*, there is no forgiveness in them. But ADONAI has provided the specific means by which atonement is obtained, and it has been clearly outlined in Scripture. Under the Covenant made at Sinai, the High Priest served as the intermediary and offered a sacrifice for the people’s sins, a sacrifice that provided atonement for one year. That system ended when Yeshua died on the cross in 30 CE, and an exclamation point was placed on it when the Romans destroyed the Temple in 70 CE. The active redemptive covenant today is the New Covenant because only it fulfills the requirement of the *Torah* in which ADONAI states: 11 *“For the life of the creature is in the blood, and I have given it to you on the altar to make*

atonement for your lives—for it is the blood that makes atonement because of the life.” (Leviticus 17:11 TLV). Yeshua’s blood is that blood.

This truth is always pictured in the *Torah*, and we pray that our Jewish brothers and sisters will find it even before the Day of Atonement. The Fall Festivals of *Yom Teruah* and *Yom Kippur* are observed every year, providing the Jewish community with recurring symbols throughout the year. Today, both festivals are rehearsals, but the fulfilled events are approaching. Unless one seeks, one cannot find. Pray that more and more Jews will become firstfruits of salvation, even before all Israel is saved. Ultimately, all Israel will understand Yeshua is the fulfillment of *Yom Kippur* and the only way to have their sins forgiven. *Shabbat shalom!*

#### **Addendum:**

#### **The Red Heifer**

Many scholars consider the subject of the *Parah Adumah*, the Red Heifer, to be the classic example of a *choq* (a *Torah* command without an explanation or reason). It is so mysterious that many just read over it and avoid trying to understand it. But it is understandable, and it is also very important for us as Messianic followers of Yeshua to understand it. Each follower of Yeshua is called to understand the deeper meanings of G-d’s Word. The message of the Red Heifer is a paradox. According to the *Merriam Webster Dictionary*, a paradox is: “a statement that is seemingly contradictory or opposed to common sense and yet is perhaps true.” The cleansing from sin by something which is unclean, the ashes of the Red Heifer, fits that definition for a paradox. Yeshua’s sacrificial death, which cleanses us from sin, is also a paradox. Why did ADONAI choose to use something so contradictory to common sense to bring Himself closer to His creation? I believe it was to develop absolute trust in His followers.

Before we discuss the possible meaning of the Red Heifer, let’s first understand ADONAI’s basic instructions regarding it.

- 1) Bring a flawless red heifer that has never been yoked. Flawless means perfect. No hair other than red. That is what the rabbis in Israel are trying to achieve with their herd of red cows right now. They need the ashes of a perfect one to reinstitute Temple worship.
- 2) *Ele’azar* the *kohen* is to take her outside the camp and slaughter her.
- 3) He is to sprinkle some of the blood toward the Tent of Meeting 7 times.
- 4) He is to burn the heifer, hide, blood, flesh, and refuse.
- 5) Burn cedar wood, hyssop, and scarlet wool with her.
- 6) He and the man burning her are to wash their clothes and bodies.
- 7) A clean man is to gather the ashes to a clean place outside the camp for Israel to use as water of purification from sin.
- 8) Whoever touches a dead (human) body is unclean for 7 days and must purify himself on the 3<sup>rd</sup> and 7<sup>th</sup> days (with the ashes mixed with water) and will be clean.
- 9) The one sprinkling the cleansing water becomes unclean.

These mysterious requirements have a specific purpose in ADONAI's plans, as we will see in a moment.

The *Torah* describes certain things that can become unclean and outlines the consequences of remaining unclean. This uncleanness is ritual uncleanness and has nothing to do with filth, dirt, or any substance on the body. In a state of spiritual uncleanness, it was forbidden to enter the Tabernacle, the place of ADONAI's holiness. ADONAI said: 13 “*Anyone touching the dead body of any man, who does not purify himself, defiles Adonai's Tabernacle, and that person will be cut off from Israel*” (Numbers 19:13a TLV). Being unclean meant that an Israelite could not enter the Tabernacle to present himself before ADONAI.

The ancient rabbis provided numerous comments regarding this verse, which is itself a *choq*. We will examine the comments of one of them, specifically those of *Ibn Ezra*. *Rabbi Abraham ben Meir Ibn Ezra* lived in Spain during the 11th and 12th centuries. He pointed to three seemingly unrelated events that share identical elements. They are the Red Heifer, the leper, and the Passover in Egypt. Their common elements are the cedar branch, a hyssop plant, and a red string. The cedar, the hyssop branch, and the red string are burnt along with the Red Heifer. In connection with a person with leprosy, as described in Leviticus 14, two birds are taken, and one is killed over a pot of *mayim chayim*, living water. The blood and water from the pot are sprinkled on the leper using cedar, hyssop, and a red string, which is dipped in the blood and water. The living bird is also dipped in the blood and water and then allowed to fly away. The hyssop alone is used in connection with the Exodus Passover during the plague of the firstborns described in Exodus 12. *Ibn Ezra* notes that the connection lies in the fact that all three events are somehow related to death. We can readily see the connection with death through the Red Heifer and Passover, but what about the cleansing of the leper? *Ibn Ezra* relates death to *lashon hara*, evil speech, and goes on to say that: “The one who speaks evil destroys others through character assassination. This person did not treasure life, like one who murders.” ADONAI disapproves of a person venting his aggression and, in extreme cases, requires correction of them. In rabbinic thought, the evil talker, the purveyor of the “evil tongue,” is smitten with leprosy. About the leprosy inflicted on *Miryam* by ADONAI in Numbers 12, the ancient rabbis have Aaron saying: “it is like death,” although he did not say that. We understand that rabbinic writings are not authoritative for us, but we can learn from them. It is also important to reiterate that the portion of the *Torah* that requires a Temple and a Levitical priesthood cannot be carried out today and does not apply to us; however, we can still learn from it. What can we learn from *Ibn Ezra's* comments? Several things, but the most important is the focus on *lashon hara*, the evil tongue, malicious gossip. Character assassination can harm the person spoken about, but the person who speaks *lashon hara* is also negatively affected. ADONAI said: 16 “*You are not to go up and down as a talebearer among your people*” (Leviticus 19:16a TLV). Up and down seems to imply that a person goes from one person to another, spreading gossip. If what the rabbis said is true, that the “evil tongue” may cause a form of death, we can better understand ADONAI's intent in telling us not to do it. At least, we can know that when we are passing on gossip, we are not only negatively affecting the person we're speaking about, but ourselves as well.

In comparing Yeshua and the Red Heifer, one of the first things that we focus on is that the heifer had to be free from any blemish, just as Yeshua had to be free from sin. The Red Heifer had never been under a yoke. We could say that this relates to Yeshua not being under the yoke of sin. The hide of the heifer had to be red as well as the hair. Some have compared this to Yeshua's being identified with apparent sin on the surface, that is, as He

was accused by the High Priest, but was pure on the inside. *Sha'ul* said: 21 *"He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God"* (2 Corinthians 5:21 TLV). Although the TLV says "sin offering," the Greek only says *hamartia*, "sin." We understand that Yeshua was a "sin offering" as the TLV states, but we also understand that in some way, by taking all the sins of the world upon Himself, "He became sin." This does not mean that He actually became sin, because while He took mankind's sins upon Himself, He remained completely holy. He "became sin" by allowing Himself to be defiled with sin, something which separates a person from ADONAI. For a brief time, He chose to be separated from His Father by "becoming sin."

One of the purposes of the Red Heifer was to purify from being defiled by death. Death is the absence of life. ADONAI used this picture to emphasize to Israel that in a condition of death, they were separated from Him, whereas as living beings, they were called to be holy, separated, and set apart only for Him. When they were in a condition which typified death, they could not fulfill their G-d-given calling. Being in ADONAI's presence was life, and apart from Him, uncleanness was only death.

Death is a continuing subject throughout the *Tanakh*. Isaiah, speaking for ADONAI, said to Israel: 15 *"When you spread out your hands, I will hide My eyes from you. When you multiply prayers, I will not hear. Your hands are full of blood"* (Isaiah 1:15 TLV). Israel's prayers were an abomination to ADONAI because of their sins. Blood is a symbol of sin. Isaiah continued: 16 *"Wash and make yourselves clean. Put away the evil of your deeds from before My eyes. Cease to do evil. 17 Learn to do good, seek justice, relieve the oppressed, defend the orphan, plead for the widow."* 18 *"Come now, let us reason together," says Adonai. "Though your sins be like scarlet, they will be as white as snow. Though they be red like crimson, they will become like wool"* (Isaiah 1:16-18 TLV). Yeshua is vividly pictured in these verses. Blood red sins becoming as white as snow are a picture of ADONAI's forgiveness through Yeshua. Similarly, Daniel in chapter 12 is being told some of what will happen in the *acharit hayamim*, the days to come. 8 *Now I heard, but I did not understand. So I said, 'My Lord, what will be the outcome of these things?'* 9 *Then he said: "Go your way, Daniel. For the words are closed up and sealed until the time of the end. 10 Many will be purified, made spotless and refined, but the wicked will act wickedly. None of the wicked will understand, but the wise will understand* (Daniel 12:8-10 TLV). As we understand it, the words that ADONAI sealed have now been unsealed, as explained by Daniel Bruce in his book, *Daniel Unsealed*. The former mystery, which has now been unsealed, was the liberation of the Temple Mount by Israeli forces in 1967, the fulfillment of Yeshua's prophecy that the "times of the Gentiles in Jerusalem would come to an end" (Luke 21:24b). Bruce ties the 1,335 days of Daniel 12 exactly to June 7, 1967, the very day that it happened. I believe this verse refers to what will happen in the days following the return of the Temple Mount to Jewish hands, which we are currently experiencing. Was ADONAI telling Daniel about the great apostasy of these days, what we are seeing especially in our country, in Israel, and in the world? Can you even imagine a "Sparkle Creed," a modified version of the Apostles' Creed emphasizing LGBTQ+ inclusion, being recited in a church? However, the angel also informed Daniel that many would be purified, made spotless, and refined. Was he referring to revival and perhaps even the salvation of all Israel? The *Mechon Mamre* Hebrew Bible translates this verse as: *"Many shall purify themselves, and make themselves white..."* We can connect the idea of this verse to what we just read in Isaiah and to the concept of the Red Heifer. Purify is a word used in connection with the Red Heifer. Being made white is found in Isaiah 1. The common denominator of Isaiah and Daniel is the picture of Yeshua that we see in the *Tanakh*. In these verses, we have witnesses of something to come which will purify, cleanse, and make



white. Yeshua's story is a paradox, just like the Red Heifer. He became impure for us by dying while carrying our sins, and "Became sin for us." (2 Corinthians 5:21).

The author of Hebrews also makes this connection: 10 *"We have an altar from which those serving in the tabernacle have no right to eat. 11 For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp"* (Hebrews 13:10-11 TLV). This verse is straightforward and easily understood, referencing the sin offerings of the Tabernacle. The sacrifices for sin on *Yom Kippur* had their blood sprinkled on the Ark of the Covenant by the High Priest, but the rest of their bodies were taken outside of the camp and burned completely. 27 *"The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp, and their hides, their flesh, and their dung burned with fire"* (Leviticus 16:27 TLV). Verses 10 and 11 of Hebrews 13 refer to the atonement sacrifices made on *Yom Kippur* in Leviticus 16. In these sacrifices, there is a picture of Yeshua, who was put to death outside the camp. But also in these verses is a picture of the Red Heifer burned outside the camp, whose ashes purified from death. We see this in the following verse: 12 *"Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate"* (Hebrews 13:12 TLV). Yeshua was sacrificed outside the gate, just as the Red Heifer was. These verses clearly show us that, in addition to being our Passover lamb, Yeshua is also our *Yom Kippur* sacrifice, and that He willingly became unclean for us in the uncleanness that is outside the gate of the camp.

Yeshua and the Red Heifer may have a connection to this verse: 7 *"Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the Tent of Meeting. So it happened, everyone who sought Adonai would go out to the Tent of Meeting, which was outside the camp"* (Exodus 33:7 TLV). In the wilderness, Israel didn't go outside the camp to offer sacrifices, but to seek ADONAI. The next verse speaks directly to us: 13 *"So let us go to Him outside the camp, bearing His disgrace"* (Hebrews 13:13 TLV). As sinners, that is, before we trusted Yeshua, we were symbolically inside the Israelite camp in the wilderness, but it was like the camp in the wilderness before ADONAI gave them the Tabernacle. In that camp, there was no outlet for sin, and they had to go outside the camp to Moses' tent, where he met ADONAI. Before we became His followers, Yeshua was outside the camp just as Moses' tent was outside, a place where sinners must go to seek ADONAI. In all this, we also have the paradox of Yeshua's disgrace, His death as a criminal. Sinners in the world today also have the paradox of going out to a place of uncleanness for salvation. In our uncleanness of unforgiven sin, we went out to the One who became sin and unclean for us and suffered outside the camp to make our cleansing possible.

Alfred Edersheim, a 19th-century Jewish Christian scholar, wrote several books offering profound insight into the Jewishness of the Scriptures. In his book, *The Temple and Its Ministry*, he wrote: "The Tabernacle had no real provision for spiritual wants to which they symbolically pointed." What he was saying was that there was no permanent provision for atonement in the Tabernacle. But he did see the events of the Tabernacle as pointing to something in the future which was real. He was referring to the Tabernacle and Temple sacrifices when he spoke of "no permanent provision." These would temporarily, that is, for one year, cover certain sins. However, we also know that these sacrifices could only atone for unintentional sins. There was no sacrifice available for intentional sin. There had to be something else. Edersheim saw that the removal of these sins, willful sins, "lay outside its sanctuary and beyond its symbols." (*The Temple and Its Ministry*, chapter 8). Searching for answers, he found three events prescribed by ADONAI which occurred outside the camp: the

scapegoat on *Yom Kippur*, the Red Heifer, and the bird used for the healing of leprosy. He said that the purpose of the scapegoat was to remove the personal guilt of the Israelite (Leviticus 16), the red heifer was to take away the defilement of death which stood between man and G-d (Leviticus 19) and the “living bird” dipped in water and blood and then let loose in the field at the purification from leprosy (Leviticus 14) symbolized the death of personal sinfulness in the living person. What Edersheim didn’t say in his book was that there had to be *teshuvah*, sincere repentance, by the sinner seeking to be forgiven. ADONAI, who knows all hearts, will respond appropriately to a contrite heart. It is very possible that these three events, which took place outside “the camp,” were the mechanism for the forgiveness of intentional sin in the days of the Tabernacle and Temple. This quote from Edersheim sums that up: “Spiritual death, as the consequence of the fall (referring to Adam’s and Eve’s sin), personal sinfulness, and personal guilt lay beyond the reach of the Temple-provision, and pointed directly to Him who was to come. Every death, every case of leprosy, every Day of Atonement, was a call for His advent, as the eye, enlightened by faith, would follow the goat into the wilderness, or watch the living bird as, bearing the mingled blood and water, he winged his flight into liberty, or read in the ashes sprung from the burning of the red heifer the emblem of purification from spiritual death.” Edersheim had excellent insight into the meaning of the sacrificial system. His language from the mid-1800s is very different from ours today, but we can still easily understand his meaning. He also speculated as to why Yeshua had to be sacrificed outside of the Temple. He said: “It was because He had to be sacrificed away from the place which symbolized the *shekinah*, ADONAI’s presence, His holiness.” It had to take place in a place of uncleanness. It is also interesting that Edersheim observed some of the same things that *Ibn Ezra* had noted 800 years earlier. The difference is that one knew *Mashiach* and that He had come, while the other didn’t.

The paradox of purification regarding the ashes of the *Parah Adumah* is that the one performing the cleansing is rendered unclean. Everyone involved in preparing the ashes from the Red Heifer or in sprinkling the ashes and water mixture becomes unclean. To cleanse us, Yeshua conquered the unclean. To deliver us from death, He died. But death had no hold on Him, and He rose on the third day. Yeshua took the curses upon Himself. He passed through death for us, so that we might be freed from death, spiritual death. According to *Torah*, nothing is as contaminating as a dead body. Yeshua was, Himself, briefly a dead body. He met the uncleanness found in humanity by His human birth. He met human uncleanness by conducting His healing ministry in Israel, becoming unclean simply by laying His hands on some sinners (a woman with an issue of blood, lepers). He met the uncleanness, the transgression, and the sin of Israel to cleanse them and us. He met death and conquered death itself, the most contaminating source of uncleanness, to cleanse us. Because He conquered uncleanness, we are made clean. Yeshua’s actions for us, what the rabbis call a *choq*, are an unexplainable paradox.

Sacrificed outside the gate like the Red Heifer, these verses show us that, in addition to being our Passover lamb, Yeshua is also our *Yom Kippur* sacrifice, and that He willingly became unclean for us outside the gate of the camp. In death, He was the *Pesach* lamb and the *Yom Kippur* goat but also had a parallel with the Red Heifer: *12 He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Messiah—who through the eternal Spirit offered Himself without blemish to God—cleanse our conscience from dead works to serve the living God?* (Hebrews 9:12-14 TLV). This is what is known in Jewish exegesis as *kal v’homer*, “light and heavy.” The phrase, “*For if the blood*

*of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh*” is “light,” while the phrase, “*the blood of Messiah—who through the eternal Spirit offered Himself without blemish to God—cleanse our conscience from dead works to serve the living God*” is “heavy.” The words “How much more” usually identify this type of formation.

The Red Heifer is mysterious, a *choq* given by ADONAI. If the Third Temple is to be built, the ashes of the *Parah Adumah* are required to cleanse everything used in it. Vendyl Jones was a “modern Indiana Jones” who searched the caves around Qumran for the ashes of the Red Heifer for years. Had he found them, the current red cows would not be necessary; however, he died without fulfilling his quest. Whether or not the Third Temple will be built before Yeshua returns is a matter of debate. While the Temple described in Ezekiel 40-48 may suggest it, I do not believe it will be built before Yeshua returns. The mention of it is absent from His words about the events of the Last Days. The rabbis believe it necessary for *Mashiach* to come, but according to Yeshua’s words, nothing is standing in His way of “coming on the clouds for His faithful,” and then the final battle with the wicked of the earth.