

# THE RED HEIFER (Parah Adumah)

Bnai Avraham

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We are teaching on the theme of preparing for the Passover, and this teaching is one of the most difficult teachings to bring forth from the Torah. It is understanding the *Parah Adumah* or *the Red Heifer*.

One thing you will come across in the Torah and that is also in the *Brit Chadashah* is the commandment of ritual purity. It is found in the four Good News of accounts of Yahshua; a topic of His teachings, and also found in the book of Acts and in the letters of Rav Shaul. It is the Torah of ritual purity, and preparation for the Passover.

- BEMIDBAR [Numbers] 19:** [1] And Yahweh spoke to Mosheh and to Aharon, saying, [2] “This is the law [*chaqqaq*] of the Torah [My instruction] which Yahweh has commanded, saying, ‘Speak to the children [*bnai*] of Yisra’el, that they bring you a red heifer [Parah Adumah], a perfect one, in which there is no blemish and on which a yoke has never come. [3] ‘And you shall give it to El’azar the priest, and he shall bring it outside the camp, and shall slaughter it before him. [4] ‘And El’azar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times toward the front of the Ten of Meeting. [5] ‘And the heifer shall be burned before his eyes – he burns its hide, and its flesh, and its blood, and its dung. [6] ‘And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer. [7] ‘The priest shall then wash his garments, and shall bathe his body in water, and afterward come into the camp, but the priest is unclean until evening. [8] ‘And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening. [9] ‘And a clean man shall gather up the ashes of the red heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra’el for the water for uncleanness [waters of purification and *niddah*]; it is for cleansing from sin. [10] ‘And he who gathers the ashes of the heifer shall wash his garments, and is unclean until evening. And it shall be a law forever to the children of Yisra’el and the stranger who sojourns in their midst. [11] ‘He who touches the dead of any human being is unclean for seven days. [12] ‘He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean. [13] ‘Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Dwelling Place of Yahweh. And that being shall be cut off from Yisra’el. He is unclean, for the water for uncleanness was not sprinkled on him; his uncleanness is still upon him. [14] ‘This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days, [15] and every open vessel which has no cover fastened on it, is unclean. [16] ‘Anyone in the open field, who touches someone slain by a sword or who has died, or a bone of a man, or a grave, is unclean for seven days. [17] ‘And for the unclean being they shall take some of the ashes of the heifer brunt for cleansing from sin, and running water [*mayim hayim* – living water] shall be put on them in a vessel. [18] ‘A clean man will take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels [in the tent], and on the beings who were there [in the tent], or on the one who touched a bone, or the slain, or the dead, or a grave. [19] ‘And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening. [20] ‘But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the set-apart place of Yahweh – water for uncleanness has not been sprinkled on him, he is unclean. [21] ‘And it shall be a law for them forever. And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening. [22] ‘And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.’”

According to the Torah one of the most common things that would cause ritual uncleanness was any contact with the dead. Anyone who touches a dead body or carcass, touches a grave or a grave stone, walks on a grave, comes in contact with the bones of the dead, and even anyone who the saddle of a dead person touches, becomes ritually unclean. This is why Yahweh established this *chaqqaq* of the *Parah Adumah* or the Red Heifer.

*Chuqqim* are the commandments decreed by Yahweh that do not seem to have any logic or reason for them. *Kashruth*, the dietary laws are laws that do not seem to make any sense. We have had the *mishpatim* or the moral laws are easy to understand. The *edoth* or the remembrances such as the Feast Days, and *tzitzit*, help us to remember who we are as Yisrael. They are very easy to understand. The *chuqqim* seem so illogical. How can the burning of the red heifer in a fire, taking a bundle of hyssop and wrapping it in scarlet, throwing it into a fire, grinding the bones into a powder, mixing it with *mayim hayim* [living water], and then sprinkling the mixture upon an unclean person make them ritually clean? Totally illogical captain.

Everything in the Torah is according to the pattern given to Moshe t Sinai. Everything in the Torah symbolizes something about Moshiach. Every commandment, law and decree, and judgment, Yahweh has given us in the law has a deep spiritual truth behind it. Many of the *chuqqim* have not been revealed to us by Yahweh. Perhaps in the kingdom, when we totally understand some of the *chuqqim*.

This teaching is an attempt to unravel the mystery of the red heifer. It seems like that this commandment is totally unreasonable for Yisra'el to keep. In finding a red heifer, it has to be one that is totally red. The red heifer had to be a perfect one, in which there is no blemish, and on which a yoke has never been placed.

Summary

1. Totally red.
2. It has to be a female.
3. It must be two to three years old.
4. Cannot have even one blemish upon it.

I understand that cattle are very susceptible to having blemishes. The heifer cannot have any blemish, but it must also be totally red. It cannot have two black hairs coming out of the same follicle. Its hooves and horns must be red. It must have never had a yoke put upon it, and have never pulled a burden. No one must have ridden upon it.

Here is the mystery of the red heifer revealed- the object of this cleanses someone, makes the person who does the ritual or the ceremony unclean. Those that participated in the ritual or ceremony become ritually unclean.

Why did Yahweh established this strange ritual. Why did He make it so difficult for the people of Yisra'el to find a red heifer? The secret is that this law deals with death. What is death? Death is separation from Yahweh. We can define death as a separation. When the soul leaves the body and separates, the body dies. When a child of Yisra'el comes in contact with death it separates them from Yahweh. Why? Because Yahweh is *Kadosh, Kadosh, Kadosh*. He is set-apart. Yahweh is total life! YHWH was trying to teach Yisra'el that contact with dead things separates you from Him. The wages of sin is death; therefore death has that connection to sin. YHWH was teaching them to stay away from sin. Yahweh is holy and without holiness, no one can see Yahweh.

He established this ritual to cleanse the children of Yisra'el from impurity; and everyone, not matter who they were, even Yahshua, had to participate in this ritual of the sprinkling of the ashes of the red heifer. When the Temple stood, anyone who walked through the gates had to be sprinkled with the ashes of the red heifer. It was precautionary measure. Why? It has to do with Passover. There are the *Sholesh regulim*, the three pilgrimage feasts at which the men of Yisra'el were to go up to Yerushalayim to keep the feasts: Passover, Shavuot, Tabernacles. What were they going to do in their traveling to Yerushalayim? There was a possibility that in their traveling that they could have unknowingly walked over some ground that held a dead body. There may have been battle there, or there could have been people buried hundreds of years before underneath that ground, and by walking on that ground they became ritual unclean.

Yahshua called the Pharisees whitewashed tombs full of dead men's bones. One of the things the Yehudim did to prepare for the *Sholesh regalim*, is they went out and they painted all the tombs white so that no one could accidentally touch them or walk over them. The Master was playing on this ritual to speak about the hypocrisy of some of the Pharisees because people who came in contact with them would become unclean.

This *Parashah* is usually read the *Sabbath* before *Pesach*. It is time between *Purim* and *Pesach*. This is a sign. Because it has to do with preparing you for Passover. In Yohanan, he speaks about how the Jews were coming up to Yerushalayim to purify themselves before the Passover. This is one of the things they did; this is why they did it seven days before Passover, to be cleansed. They had to wait to be sprinkled with the ashes on the third day, and sprinkled again on the seventh day.

After they were sprinkled on the seventh day, they remained ritually clean and they could enter into the Dwelling Place to bring the sacrificial lamb for the Passover. They had to go to *Pesach* seven days before it fell. We have the cycle of seven in this ritual.

- **IYOB [Job] 14: [4]** Who brings the clean out of the unclean? No one!

No one can bring the clean out of the unclean except for Yahweh. Cleanliness can only be found in Yahweh. He is the only One Who can bring the clean from the unclean. Let us read a few other verses to get some idea about cleanliness.

- **WAYYIQRA [Leviticus] 14:[1]** And Yahweh spoke to Mosheh, saying, [2] “This shall be the Torah of the leper for the day of his cleansing:

Leprosy symbolic of sin because it is a disease of the skin (flesh).

[2]....for the day of his cleansing: He shall be brought to the priest,

It is always the priest that does the cleansing. There were priests and then there were Levites. ALL the priests were Levites, and not all the Levites were priests. The priests were the descendants of Aharon the high priest.

- 3] and the priest shall go out of the camp (*just as the red heifer was burned outside the camp*), and the priest shall look and see, if the leprosy is healed in the leper, [4] then the priest shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop. [5] “And the priest shall command, and he shall kill one of the birds in an earthen vessel over running water [living water, *mayim hayim*]. [6] “Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the running water [*mayim hayim*]. [7] “And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field. [8] “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days.
- **WAYYIQRA [Leviticus] 21:[1]** And Yahweh said to Mosheh, “Speak to the priests, the sons of Aharon, and say to them: ‘No one is to be defiled for the dead among his people, [2] (*here is for the regular priests*) except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother; [3] and for his maiden sister who is near to him, who has had no husband – for her he is defiled.
- **SHEMOTH [Exodus] 12: [7]** ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

They took hyssop to sprinkle the blood on the doorposts at Passover. There is a connection here; a connection with hyssop and the Passover sacrifice, sprinkling the blood on the doorposts and the cleansing of the leper. It has to do with *kedushah* - holiness, and *tahorah* – purity, and there is a big difference between the two. *Kedushah* is the closeness that we had with Yahweh before the fall – holiness. *Tahora* is after we have sinned and we become purified. *Kedushah* is before you sin and after you sin and are cleansed it is *tahora*.

*Tamei* is ritual uncleanliness. If a person is *tamei* it means they are unclean. *Tahor* is cleanliness. *Tamei* is always connected with coming in contact with something dead.

**Bemidbar [Numbers] 19.6** tells us that it was not Aharon that did this ritual. It was not the duty of the high priest to do the sacrifice of the *Parah Adumah*. It was the duty of a close relative of the high priest, one of the sons of the high priest, and in Bemidbar it was El'azar. El'azar in the Hebrew means “El is my help”. Aharon is not allowed to perform the sacrifice. I just gave you a great spiritual truth.

- **BEMIDBAR [Numbers] 19: [6]** ‘And the priest shall take **cedar wood and hyssop and scarlet**, and throw them in the midst of the fire burning the heifer.

The priest who did this sacrifice had to himself be ritually clean. but when he did the sacrifice he became unclean. There is another truth.

They would find a red heifer, once they found the candidate, once they found a red heifer. Now why is that today, why is it that Yisra'el can't find a red heifer? It is because they have violated the law of *kil'ayim* - of mingled seed, or hybrid. They have bred the red heifer out of existence. This is why Yahweh established *kil'ayim* - no hybrid, in order that Yisra'el would always have a red heifer. Today Yisra'el has not found a red heifer. Several years ago they thought they found one, and then it was declared unclean, it did not meet the requirements.

Now why did Yahweh establish it that way? You must have a red heifer in order to build the third temple. There can not be a cleansed priesthood, temple, or sacrifices until the red heifer is found! The priesthood has to be set apart by the sprinkling of the water of the purification through the ashes of the red heifer.

They found a heifer two to four years old and the priest was set-apart for seven days in the Temple Everyday he had to do a *miqvah*, and he went without contact with any outsider because there was a chance he could become ritually unclean. How many days in the originally setting apart of the priesthood, did they remain in the tent? Seven days and on the eighth day they came out of the tent to serve YHWH. They were declared clean, then anointed, and ready for service in the *Mishkan*. I just gave you another truth.

He was sprinkled every day with the waters of purification of all the previously slaughtered red heifers which they kept at the temple; then he would go from the Temple Mount over to the Mount of the Meeting, The Mount of Olives. This bridge was built with several layers of bridges to keep it with off the Kidron Valley that runs there. Now the Moslems have placed a cemetery right near to there today. This bridge went from the Temple Mount over the Kidron Valley, over towards the Mount of Olives or the Mount of Anointing. They then approached a pyramid that had been made of cedar wood. They would lead the heifer into the pyramid of wood, and the heifer was bound. With the priest standing to the east of the heifer, he then slew the cow, and he caught the blood in his left hand, dipped his finger in the blood, and sprinkled it seven times towards the *Kodesh Kodeshim*.

Then they would light the light the pyramid of fire, and he would take the cedar wood, the hyssop, and the scarlet wool, and bind it together. The cow would explode from the heat of the flames, and then they would throw the bundle inside the cow until it is all burnt together. Next they would take the ashes of the heifer and grind them up into a fine powder. They would put the ashes through sieves, and then these ashes would be divided into three parts.

1. One part of the ashes was to be kept at the temple. They believe it was the gate beautiful. It was for the cleansing of the priests that worked in the temple.
2. There were some ashes kept on the Mount of Olives. This was for the children on Yisra'el who were making their pilgrimage to the Feasts. They would go to the Mount of Anointing, and be sprinkled with the ashes of the red heifer.
3. The other third of the ashes was divided into twenty-four equal parts for the twenty-four orders of priesthood, and the priests would take them to be used to cleanse all the children of Yisra'el.

Also there was a child priest that was born in a special way, in a special dwelling, in order to keep him ritually clean. They would send him to the Pool of *Salome*, to the Pool of Ascent, to get *mayim hayim* [living water]. He would bring the water back from the pool and mix it with the ashes of the red heifer. Then he would splash it on the doors of the temple to cleanse the Temple.

We are told that from Mosheh to 70 A.D. when the temple was destroyed, there were nine red heifers slain. The rabbis teach that when the tenth red heifer is found and slain, THEN *Moshiach* will come. Now you can see the importance the red heifer and that after the tenth one, *Moshiach* will appear.

- **WAYYIQRA [Leviticus] 15: [31]** ‘Thus you shall separate the children of Yisra'el from their uncleanness, lest they die in their uncleanness when they defile My Dwelling Place which is in their midst. [32] ‘This is the Torah for one who has a discharge, and for him who emits semen and is unclean thereby, [33] or for her who is sick in her monthly separation, and for one who has a discharge, either man or woman, and for him who lies with an unclean woman.’”

According to the Torah and the *Brit Chadashah* we are a kingdom of priests. Elohim's priests are to be set-apart, holy, unto Him. More laws apply to the priesthood than to rest of Yisra'el.

- **SHEMOTH [Exodus] 40: [15]** and shall anoint them, as you anointed their father, and they shall serve as priests to Me. And their anointing shall be for them and everlasting priesthood throughout their generations.”

The Levitical priesthood was *L'Olam Va'ed* – forever and ever. The anointing that they were to receive was the same anointing that was given Aharon. It was the anointing that set them apart.

- **DEBARIM [Deuteronomy] 18:[5]** “For Yahweh your Elohim has chosen him out of all your tribes to stand to serve in the Name of Yahweh, him and his sons forever.
- **SHEMOTH [Exodus] 28: [1]** “And you bring near Aharon your brother and his sons with him, from among the children of Yisra’el, for serving as priest to Me: Aharon, Nadab, and Abihu, El’azar and Ithamar, the sons of Aharon. [2] “And you shall make a set-apart garment for Aharon your brother, for esteem and comeliness.
- **BEMIDBAR [Numbers] 6: [23]** “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’el. Say to them:
- **BEMIDBAR [Numbers] 8: [6]** “Take the Lewites from among the children of Yisra’el, and you shall cleanse them, [7] and do this to them to cleanse them: Sprinkle water of sin *offering* on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves.

A priest is a *Kohen*, and priests are called *kohanim*. It means to serve so they are servants. It comes from the root *kivvum* – which means to direct. It’s related to the word *ken* – which in Hebrew means yes. The duties of the priests were to direct the Bnai Yisra’el to Yahweh and the Torah, to show them the way, to direct them in the correct manner to worship, to serve, and to live the Torah.

There is a difference between being *kodesh* and spiritual. Don’t let anyone call you spiritual. The word spiritual comes from the **Latin** spirit – *spiritualis* -which means “wind or breathing, or incorporeal, simply intangible, wind or breathing and incorporeal, something non-physical”. To be called *kodesh* has to do with a physical separation. There is a big difference between being called spiritual and being called *kodesh*. The *Kohanim* were to be *kodesh* [set-apart], physically separated from the unclean thing.

Yahweh does not want us spiritual, He wants us *kodesh*, physically set-apart from uncleanness to teach us spiritual truths. I am going to teach you the spiritual truths behind the Torah, and this is one of these *mitzvot* of spiritual and ritual purity, of making yourself *kodesh* before Yahweh, which has a deep spiritual incorporeal wind [*ruach*] meaning behind it. Now that is the proper usage of the word. The meaning behind it is incorporeal, or of the spirit.

- **BEMIDBAR [Numbers] 23: [9]** “For from the top of the rocks I see him, and from the hills I observe him. **Look, a people dwelling alone, not reckoning itself among the nations.**

Yahweh’s purpose for Yisra’el was to be separated from the nations. They are to separate themselves from the ways of the nations. Remember Yahshua told His *talmidim*, “Do not go in the way of the gentiles, meaning do not go or walk in the way that the gentiles live. As we know Yisra’el mingled with the nations and because of their idolatry they were scattered into the nations. That was their punishment for idolatry. Yahweh in His wisdom wanted them separate. They were to be separate.

The pool at Salome – the Pool of Ascent- was the same pool that they drew out the waters at *Sukkot* for the water pouring ceremony. They would go to the Pool of *Sh’lach* with the pitchers of water, and make their processions back to the altar, for the water pouring ceremony. The Pool of Ascent is where the living waters are to be found...

Why did Yahweh establish this particular *chuqqah* for Yisra’el? We are told it is to atone for the sin of the golden calf; since it was a golden calf that brought uncleanness to Yisra’el right after the Exodus and the giving of Torah, therefore it would be a calf, or a heifer that would bring cleanliness to Yisra’el. Another truth. We are told in the *Brit Chadashah* “by one man sin came into the world,” and “by one man righteousness shall come to all”.

You **NOTICE** that Aharon was not to officiate at this sacrifice. That was his punishment for the sin of making the golden calf. It was to be his son El’azar who would participate in the first red heifer sacrifice.

I want you to see here, the parallels with the sin of the golden calf. We are told that when they ground up the golden calf and put it into the *mayim hayim*, the springs that flowed underneath Mount Sinai turned red. Then Mosheh made them drink it. The red heifer was to be a calf that had not had a yoke put upon it. This is the picture of the children of Yisra’el casting off the yoke of Torah.

Notice the three types: cedar wood, hyssop, and scarlet, we go from the highest to the lowest. The cedar being a picture of a proud man. Cedar trees are really tall, a picture of pride. The hyssop is a man bowed down low. Hyssop is Oregano. Then we have the scarlet. They got the scarlet color from a worm's larvae called a *tola*. In the Scriptures a humble man would say, "I am lowly like a worm." We have the cedar – pride; a man bowed down – hyssop; then we have the worm – scarlet. We go from the highest to the lowest. It is always pride that brings forth sin and only when a man is able to become like a worm can he receive cleansing.

They took the ashes and ground them the same way that Mosheh took the red heifer and ground it into dust. There are more parallels here, we have the cedar, called *eretz* – a picture of Yahweh's power and royalty; we have the hyssop which is Oregano – a picture of humility. Hyssop acted like a sponge, and it would absorb the water that enabled them to sprinkle it. That is why they dipped hyssop into the blood of the Passover lamb and put it on the door. The crimson wool pictures life, blood, sacrifice, and a lamb.

The Hebrew word *shaniy* means red or scarlet. But the word used here in this scripture is *tola* – and it means the larvae of a worm, and when they crush this larvae it becomes red, the color of blood. So they would take the wool of the lamb, dip it in this *tola* – these red larvae – to become crimson, the color of blood, and then wrap it around the bundle of cedar – royalty – and the hyssop – humility – and throw it into this calf. It would all be consumed by the flaming pyramid.

- **YESHAYAHU [Isaiah] 1: [18]** "Come now, let us reason together," says Yahweh. "Though your sins are like *shaniy* [scarlet], they shall be as white as snow; though they are red like *tola* [crimson], they shall be as wool. [19] "If you submit and obey, you shall eat the good of the land; [20] but if you refuse and rebel, you shall be devoured by the sword," for the mouth of Yahweh has spoken.

The prophet Yeshayahu is bringing forth a truth concerning the ashes of the red heifer. Though your sins are crimson, they shall be as white as snow. Though they are red like crimson [*tola*], they shall be like wool. Red wool. He is referring to the cleansing of the red heifer and its ability to bring forth purity to the children of Yisra'el through this *tola* cloth that is wrapped around the cedar and the hyssop.

We have to understand what the work of *Moshiach* is connected to this ceremony of the red heifer, because it brought purity, cleanliness, to the children of Yisra'el. We must be able to see *Moshiach* in this somewhere.

- **YEHEZQEL [Ezekiel] 36: [24]** "And I shall take you from among the gentiles [the nations], and I shall gather you out of all lands, and I shall bring you into your own land. [25] "And I shall sprinkle clean water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

Yechezqel is speaking here of this ceremony of the red heifer. He is speaking of sprinkling the unclean with the hyssop, and living water. Yahshua is the source of the living water and the ashes of the red heifer. He is gathering Yisra'el out of the nations into which they have been scattered, brings them back into the land. They have to be cleansed before they come into the land because it has been declared that we are ritually unclean since we are in the nations. Anything outside the land of Yisra'el is considered unclean. When you step outside of the land of Yisra'el you are ritually unclean. In order to come back into the Land, Yisra'el must be cleansed from its uncleanness. This can only be done with the ashes of the red heifer. There is no other way according to the Torah. We have to have the red heifer before He brings us back to the Land. We need to have the altar cleansed, a cleansed priesthood, and you have to have the temple.

- [26] "And I shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh, [27] and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them. [28] "And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim.
- [29] "And I shall save you from all your uncleannesses. And I shall call for the grain and increase it, and I shall bring no scarcity of food upon you. [30] "And I shall increase the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of scarcity of food among the gentiles.

This sprinkling of the ashes of the red heifer is going to bring about a change of heart. Is there anything that takes place, because we immerse in a pool of living water? No. There is nothing in that water that can change you. What changes? Our hearts.

In **Colossians 2**, Rav Shaul was writing about when you are immersed you are partaking of Messiah's circumcision, the circumcision made without hands, the circumcision of the heart. Shaul is not saying immersion replaces physical circumcision, but he is saying when you undergo *miqvah*, it is a change in the heart. Whenever you do a *miqvah* it has to do with the change within the heart.

- **WAYYIQRA [Leviticus] 1: [2]** "Speak to the children of Yisra'el, and say to them, 'When anyone of you brings an offering to Yahweh, you bring your offering of the livestock, of the herd or of the flock.

The verse in Hebrew does not read that way.

- The Hebrew reads: If anyone of you brings an offering of your self to Yahweh;

It has a completely different meaning. When they were bringing a sacrifice, they were bringing themselves, an offering of themselves-ego. When they were bringing the sacrifice, they were showing that in their heart they were willing to give this animal as an offering to Yahweh. It is the same thing with the sprinkling of the water of *niddah*, If there is a change in your heart, something happens on the inside of you. This is what Yahweh was saying in Yechezqel.

- **YESHAYAHU [Isaiah] 52: [12]** For you shall not come out in haste, nor go in flight. For Yahweh is going before you, and the Elohim of Yisra'el is your rear guard. [13] See, My Servant [the *Moshiach*] shall work wisely; He shall be exalted and lifted up and very high. [14] As many were astonished at You – so the disfigurement beyond any man's and His form beyond the sons of men – [15] He shall likewise startle many nations. Sovereigns shut their mouths at Him, for what had been recounted to them they shall see, and what they had not heard they shall understand.

In verse 14 we see that the Servant of Yahweh [the *Moshiach*], would sprinkle many nations. He will take Yisra'el from the nations and sprinkle them with clean water and make them clean. We have to understand that the One who would do the sprinkling of the water would become unclean, because he would become disfigured. We are told that He is disfigured beyond any man and His form beyond the sons of men.

**TEHILLIM [Psalms] 51:[7]** Cleanse me with hyssop, and I am clean; Wash me, and I am whiter than snow.[10]

Create in me a clean heart, O Elohim,And renew a steadfast spirit within me.[16] For You do not desire slaughtering,

or I would give it; You do not delight in burnt offering.[17] The slaughterings of Elohim are a broken spirit, A heart broken and crushed, O Elohim, These You do not despise.[19] Then You would delight in slaughterings of righteousness, In burnt offerings and complete burnt offering; Then young bulls would be offered on Your altar. After they rebuilt the walls at Jerusalem.

- **IBRIM [Hebrews] 9:** [12] entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. [13] For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Ritual purity was for the cleansing of the flesh.

- [14] how much more shall the blood of the Messiah, who through the everlasting Spirit [Ruach] offered Himself unblemished [without spot or wrinkle] to Elohim, cleanse your conscience [the inner part of you] from dead works to serve the living Elohim? [15] And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance. [16] For where a covenant is, it is necessary for the death of the covenanted one to be established. [17] For a covenant over those dead is firm, since it is never valid while the covenanted one is living. [18] Therefore not even the first *covenant* was

instituted without blood. [19] For when, according to the Torah, every command had been spoken by Mosheh to all the people, **he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people.**

The sprinkling of the ashes of the red heifer was for ritual purity. Hebrews is saying, “To bring about ritual cleanliness of the flesh, in order that you do not defile the Holy Place. Then the author says: “But how much more then, will the actual blood of the *Moshiach* do an inward work of the conscience so that you will stop doing dead works, to serve a living Elohim. It would bring about that heart change that just the sprinkling of the ashes of the red heifer could not bring about.

We have the physical act of the red heifer ashes. But, because of what *Moshiach* has done, when you receive that sprinkling, his blood cleanses your conscience, and there is going to be an inward change in you. When Yisra’el is re-gathered and they are sprinkled with the ashes of the red heifer, which I believe will be a literal cleansing and because we are believers in *Moshiach* it is going to cleanse us from our idolatry. We will serve Yahweh with all of our heart, with all of our soul, and with all of our might.

Here is the secret, or the mystery, of the red heifer:

- **2<sup>ND</sup>. CORINTHIANS 5: [21]** For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.

The spotless Lamb of Yahweh, Who knew no sin, had no blemish, the One who was ritually pure, became unclean for us. He became sin; He became unclean for us, so that we could become the righteousness of Yahweh our Elohim. The Clean became the unclean in *Moshiach*. Yahweh, in this ritual or ceremony of the red heifer, has given us a picture of the future work of Messiah Yahshua for the children of Yisra’el so that they will not defile the Dwelling Place. The people who were cleansed with these ashes all came in contact with death. The Mount of Olives, the Mount of Anointing, was where the red heifer was slain. In this ritual of the red heifer Yahweh was giving us a picture of the resurrection. When that last shofar sounds on Yom Teruah and Yahshua returns, and the first resurrection takes place, where is He going to touch His feet? The Mount of Olives.

All that are alive the second coming of the Messiah, and have come in contact with death, will be totally cleansed on the Mount of Olives. It’s a picture of the resurrection. When will death finally be swallowed up completely? Will there still be death in the Millennium? Yes. There will be people dying in the Millennium; there will be war, at the very end of the thousand years. Yahshua will rule with a rod of iron. What day do they become cleansed? After the seventh day, after the seven thousandth year mankind will be totally cleansed from death. As we go into the eighth Millennium, which is eternity, there will be no more death, no more tears. The new Yerushalayim will come down. Everyone will have been resurrected, there will be another resurrection of mankind after the seventh day, and they will be totally free from death. Just as those who had come in contact with death in Yisra’el were not totally cleansed until the final sprinkling after the seventh day. Then they could come out or back into the camp. Where was the camp? The camp was where the tribes and the Tabernacle stood as one. When the temple was built it was speaking of the Temple Mount. The Renewed Yehrushaliyim cannot manifest upon the earth until death is no more because nothing can defile the Dwelling Place of Yahweh.

- **REVELATION 21:[page 1210][27]** And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb’s Book of Life.

We are told by Yochanan, that when The Renewed Yerushalayim comes down to the earth no one that has come in contact with death will be allowed to enter and defile the Dwelling Place .Eternity begins the eighth day and on the eighth day is a new beginning. All will be cleansed from its impurity and YHWH shall be ONE and His Name ONE over all the earth! Amein!