

Parashat Chukat - חֻקַּת

"decree of"

Torah portion:

Numbers 19:1 - 22:1

Haftarah portion:

Judges 11:1-33

Brit Chadashah/New Testament portion:

Hebrews 9:11-28

John 3:10-21

We often read surrounding N.T. scripture because it is such a blessing to do so.



Hebrew 9:11 But Messiah having-come-to-be-alongside chief-priest of-the future good-things, through **the greater and more-perfect tabernacle not made-by-hand, this is not of-this creation,**

v12 Nor through blood of-he-goats and of-calves, **but through (his) own blood** he-went-in all-at-once into the holy-places, **having-found eternal redemption.**

v13 For if the blood of-he-goats and of-bulls and ashes of-a-heifer sprinkling the (ones) having-been-and-still-defiled is-making-holy to the cleanness of-the flesh,

v14 By-how-much more will the blood of-the Messiah, who through (the) eternal Spirit offered Himself unblemished to-the God, cleanse your conscience from dead works with-reference-to-be-serving (the) living God?

v15 And **because-of this he-is mediator of-a-new-quality covenant,** in-which-case a-death (is) having-come-to-pass **with-reference-to redemption-back of-the transgressions on the first covenant,** the (ones) having-been-and-still-being-called might take the promise of-the eternal inheritance.

v16 For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

v17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

v18 Whence neither has **the first (covenant)** been-and-still-is-**dedicated** separate-from blood.

v19 For of-every commandment having-been-spoken according-to **the law by Moses** to-all the people, having-taken the blood of-the calves and of-the he-goats with water and scarlet wool and hyssop, **he-sprinkled both the little-book itself and all the people,**

v20 Saying: This (is) the blood of-the covenant which the God commanded to YOU.

v21 **He also sprinkled the tabernacle but even all the vessels of-the public-ministry likewise with-the blood.**

v22 **And according-to the law nearly all-things (are) being-cleansed in blood,** and separate-from shedding-of-blood forgiveness is not coming-to-pass.

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v23 On-the-one-hand therefore (a) necessity the copies of-the (things) in the heavens to-be-being-cleansed with-these, on-the-other-hand the (things) themselves in-(the)-heavenlies with-better sacrifices beside these.

v24 For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), BUT into the heaven itself, now to-be-revealed to-the face-of-the God in-behalf-of us;

v25 But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

v26 Since it-was-essential he suffer often from casting-down of (the) world; but at-this-instant, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin through his sacrifice.

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, (a) judgement,

v28 Thus also the Messiah, once having-been-offered with-reference-to bring(ing)-up sins of-many, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.

*** It seems to me that we should not mistake the Torah for the Word of God, whom was, of course, fully operational alongside the Torah** (“The word of Jehovah came...” Ezk. 37:15; Zech. 4:8; Jer.2:1). **Yeshua, in the form of The Word, gave Moses the Torah (instructions) for the Sinai Covenant.** Along with this thinking, I often see the superiority of The Word in operation in the scriptures. As we read and re-read the Bible, I am often seeing/hearing the scriptures testify that **the Living Word is what gives the Good News/Gospel its primacy.** That the testimony of the scriptures provides a “guideline” (parameters) for knowing what to look for in regards to the Living Word is important. So while the Torah (part of the scriptures) guides us -for now- to the Living Word, **we may understand in that sense that the Torah is subservient to the Word of God.** I don’t want to talk in circles here, but I don’t want to be high-minded. **There was/is a Glory to the Old Covenant, although alongside the New Covenant it pales to a spiritual darkness.** A friend, now with the Lord, once wrote that **the Law of the New Covenant is the Spirit.** So in that thinking, I can see how perhaps the Law of the Old Covenant, i.e. the Torah, might need a “cleansing” in the Light of the New Covenant Law, i.e. the Spirit of YHVH. My thinking is that we should be careful here, but not stagnant. My thinking is that I’m mostly stagnant in my thinking. Onward from that which I cannot wrap my head around: What a Wonder is our Savior, Messiah Yeshua!

The Red Heifer

Numbers 19:1 And Jehovah spake unto Moses and unto Aaron, saying,

2 **This is the statute of the law** which Jehovah hath commanded, saying, Speak unto the children of Israel, **that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.**

3 And ye shall give her unto Eleazar the priest, and he shall bring **her** forth **without the camp,** and one shall slay her before his face:

vs 2 "**statute**" - from the Hebrew word חֻקֹּת *chukat* or *chuqqat* (*variances in the way the* *koof* (ק) *is transliterated*), which is derived from חֻקָּה *chuqqah* (Strong's H2708).

"the law" is from הַתּוֹרָה *hatorah*, which is the form "the Torah" (הַ ha) תּוֹרָה *towrah*.

As shown elsewhere on this page, **a statute - chukat - is a decree that doesn't make sense to man. God said do it, so the Jews were to obey.**

The red heifer is sacrificed outside the camp - outside the temple - and was without spot or blemish. Note also the red heifer was never under the yoke.

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

The red heifer is burned along with cedar, hyssop and scarlet.

The ashes were mixed with water and sprinkled on a person that was unclean by reason of contact with a dead person - or even a bone of a man. Interestingly, those that came in contact with the red heifer at any time in this process were deemed unclean. Yet the thing that made them unclean was used to clean those that had become unclean (vs 7-13). And so, "and God said" (*chukat!*), and so they obeyed.

This statute also affected **the stranger** (גֵּר *ger*) that sojourned with Israel (vs 10).

The Red Heifer is a type/shadow of Jesus Christ:

Hebrews 13:12 "On-this-account **Jesus** also, in-order-that **he-might-make-holy the people** through his-own blood, **he-suffered without the gate."**

To read about how the red heifer was a type (shadow) of Jesus, read the following article by John Parsons:

[Yeshua our Red Heifer](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Chukat/Red_Cow/red_cow.html)

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Num 20:1-13 ASV - 1 And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. 2 **And there was no water for the congregation:** and they assembled themselves together against Moses and against Aaron. 3 And the people strove with Moses, and spake, saying, Would that we had died when our brethren died before Jehovah!

4 And why have ye brought the assembly of Jehovah into this wilderness, that we should die there, we and our beasts? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. 6 And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and **the glory of Jehovah appeared unto them**. 7 And Jehovah spake unto Moses, saying, 8 Take the rod, and assemble the congregation, thou, and Aaron thy brother, and **speak ye unto the rock** before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink. 9 And Moses took the rod from before Jehovah, as he commanded him. 10 And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? 11 And **Moses lifted up his hand, and smote the rock with his rod twice:** and water came forth abundantly, and the congregation drank, and their cattle. 12 And Jehovah said unto Moses and Aaron, **Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.** 13 These are the waters of Meribah; because the children of Israel strove with Jehovah, and he was sanctified in them.

That Rock was Messiah (1Cor.10:4). Moses was told to speak to the Rock, yet **he spoke against the Rock** ("shall we bring...") and **struck the rock twice**. For this, Moses and Aaron were not allowed into the promised land. Moses was eventually allowed into the land, as he was seen on the Mount of Transformation with Elijah. *So then Elijah has come...*

Matthew 17:1 And after six days the Jesus is-taking-along-with-himself the Peter and James and John his brother, and he-is-bringing them up into (a) high mountain privately.
v2 And **he-was-transformed in-front-of-them**, and his face shown as the sun, but his garments-(himation) became white as the light;
v3 And behold, **Moses and Elijah were-seen-by-them speaking-together with him**.
v4 But the Peter having-answered said to-the Jesus, Lord, it-is fine (for) us to-be here. If you-are-willing let-us-make here three booths; one for-you, and one for-Moses, and one for-Elijah.
v5 Yet (as) he (was) speaking, behold, (a) cloud full-of-light overshadowed them: and behold, (a) voice out-of the cloud, saying, **This is my son, namely-the-(one) cherished, with whom I-thought-well: YOU-be-hearing of-him**.

Shema Israel: Yeshua (salvation). **Moses (Sinai law) and Elijah (the Prophets) are removed out of sight...at least for now...**

v6 And the disciples having-heard fell upon their face, and they-feared extremely.
v7 And **the Jesus** having-come-near he-handled of-them, and said, YOU-be-raised, and YOU-be not fearing.
v8 But having-elevated their eyes **they-saw no one unless the Jesus alone**.
v9 And (as) they (were) descending from the mountain the Jesus commanded to-them, saying, Might-YOU-say to-no-one the vision, till of-which the son-of-the MAN might-stand-again out-of dead-(ones).

v10 And his disciples questioned him, saying, Why therefore are the scribes saying that it-is-essential (for) Elijah to-come first?

v11 But **the Jesus having-answered said to-them, On-the-one-hand Elijah is-coming first and he-will-restore all-(things).**

v12 **On-the-other-hand I-am-saying to-YOU that Elijah already came,** and they-came not-to-know him-thoroughly, BUT they-did with him as-many-(things)-as they-willed. Thus also the son-of-the MAN is-being-about-to-be-suffering by them.

v13 Then the disciples perceived that he-said to-them concerning John the Baptist.

"Elijah is-coming first and he-will-restore all-(things)" - **This hasn't happened yet, but it will.** When Elijah restores all things, then IF he restores a Tabernacle or Temple service - that will be **ok** for those Jews that need those things.

Numbers 21:5 **And the people spake against God,** and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6 **And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.**

7 And the people came to Moses, and said, **We have sinned, because we have spoken against Jehovah,** and against thee; pray unto Jehovah, that he take away the serpents from us. And **Moses prayed for the people.**

:8 **And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live.**

9 And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

1 Corinthians 10:1 For I-am not being-willing (for) YOU to-be-being ignorant, brothers, that our fathers were all under the cloud and all went-through the sea,

v2 And they all baptized-themselves with-reference-to the Moses in the cloud and in the sea,

v3 And they all ate the same spiritual food,

v4 **And they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but the rock was the Messiah.**

v5 BUT with the many-more-of-them the God thought not well; for they-were-spread-down in the wilderness.

v6 But **these-things became our patterns, with-reference-to us, not to-be desirers of-bad-things, according-as also-those desired.**

v7 Neither YOU-be-becoming idolaters, according-as some-of-them; as it-has-been-and-is-still-written: The people caused-to-be-seated to-eat and to-drink, also stood-again to-be-playing.

v8 Nor let-us-be-committing-prostitution, according-as some-of-them committed-prostitution and they-fell, in-one day, twenty three thousands.

v9 **Nor let-us-be-tempting the Messiah, according-as some-of-them tried, and destroyed-themselves by the serpents.**

v10 Nor be-YOU-murmuring, even-as some-of-them murmured, and they-destroyed-themselves by the decimator.

v11 **But all these-things, (as) patterns, were happening to-those, but it-was-written toward admonition of-us,** with-reference-to whom the finishes of-the ages has-arrived.

v12 So-that let the (one) seeming to-have-stood-and-still-be-standing be-looking (that) he-might not fall.

v13 Trial has not taken-and-is-still not taking YOU if not (a) human (one); but the God (is) trustworthy, who will not allow YOU to-be-tried above what YOU-are-being-able, BUT he-will-make with the trial also the outcome (for) YOU to-be-being-able to undergo (it).

v14 For-which-very-reason, my cherished (ones), YOU-be-fleeing from the idolatry.

v15 As to-prudent-(ones) I-am-saying; YOU yourselves judge what I-am-stating.

John 3:1 But there-was (a) MAN out-of the Pharisees, (his) name Nicodemus, (a) ruler of-the Jews;

v2 This (one) came to the Jesus of-night, and said to-him, Rabbi, we-are-knowing-absolutely that you-have-come-and-still-are (a) teacher from God, for no-one is-being-able to-be-doing these signs which you yourself-are-doing unless the God might-be with him.

v3 The Jesus answered and said to-him, Amen amen I-am-saying to-you, **Unless someone might-be-begotten from-above, he-is not being-able to-see the kingdom-of-the God.**

v4 The Nicodemus is-saying to-him, How is (a) MAN being-able to-be-born being (an) aged-man? Is-he-being-able to-go-in (a) second (time) into the belly of-his mother and to-be-born?

v5 The Jesus answered, Amen amen I-am-saying to-you, **Unless someone might-be-born out-of water and Spirit he-is not being-able to-go-in into the kingdom-of-the God.**

So would this be a physical water? No, but rather the water of separation from the "ashes" of the "red heifer" (Jesus). (?)

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

17 And **for the unclean they shall take of the ashes of the burning of the sin-offering; and running water shall be put thereto in a vessel:**

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

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

20 **But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of Jehovah: the water for impurity hath not been sprinkled upon him; he is unclean.**

21 And it shall be a perpetual statute unto them: and he that sprinkleth the water for impurity shall wash his clothes, and he that toucheth the water for impurity shall be unclean until even.

Remember, these things were patterns and shadows for our instruction...

Psalm 51

vs1 For the Chief Musician. A Psalm of David; when Nathan the prophet came unto him, after he had gone in to Bathsheba.

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.

vs2 Wash me thoroughly from mine iniquity, And cleanse me from my sin.

New Testament/Covenant believers * :

*Are "sprinkled with clean water"

As outlined in Parashat Shoftim, Jesus baptizes (sprinkles) believers in the clean water and blood that comes out of Him via the Holy Spirit. Remember that when he was crucified he shed BOTH blood and water...

John 19:34 BUT one of the soldiers with a spear stabbed his side, and directly came out **blood and water**.

Isaiah 52:15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Hebrews 10:22 Let us be going to (God) with (an) authentic heart in certainty of trust, (having) the hearts having been sprinkled and still sprinkled from (an) evil conscience and (having) the body having been and still bathed with clean water;

Israel will also be sprinkled with clean water, at the complete finish of the age, when all of Jeremiah 31 and Hebrews 8 are completely fulfilled:

Ezekiel 36:23 And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when **I shall be sanctified in you before their eyes**.

24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

25 And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And so all Israel shall be saved.

Romans 11:26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.** (c.f. Isa.59.20)

v27 And this (is) **the covenant** from me to-them, **at-the-time-that** I-might-remove-for-myself their sins.

v28 On-the-one-hand **enemies** according-to **the good-news** because-of **YOU**, on-the-other-hand **cherished (ones)** according-to **the choice** because-of the fathers;

v29 For **the bestowed-favors** and the **calling** of-the God (are) unregrettable.

v30 For as-altogether **YOU yourselves** at-one-time **disobeyed** the God, but now **YOU-had-mercy-bestowed** in-the **disobedience** of-these.

v31 Thus **these** also now **disobeyed** in-order-that by **your mercy** they themselves also might now **have-mercy-bestowed**.

v32 For the God shut-together all the (ones) with-reference-to **disobedience** in-order-that he-might-**have-mercy (on)** all the (ones).

v33 **O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.**

v34 **For who came-to-know (the) mind of Jehovah? Or who became his fellow-counselor?**

v35 **Or who gave-before to-him, and it-will-be-repaid to-him?**

v36 **Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages:**

Amen.

Cont. John 3:6 **The (thing) having-been-born out-of the flesh is flesh; and the (thing) having-been-born out-of the Spirit is spirit.**

Romans 8:2

"For **the law** of-the spirit of-the life in
Messiah Jesus

made me free from

the law of the sin and of-the death."

John 3:7 Might-you not marvel that I-said to-you, **It-is-essential you to-be-born from-above.**

v8 **The Spirit is-blowing where-in-which he-is-willing, and his voice you-are-hearing, BUT you-are not knowing-absolutely from-whence he-is-coming and where he-is-withdrawing; thus is every-(one) the (one) having-been-born out-of the Spirit.**

v9 Nicodemus answered and said to-him, How (are) these-(things) being-able to-come-to-pass?

v10 The Jesus answered and said to-him, You yourself-are the teacher of-the Israeli, and are-you not coming-to-know these-(things)?

v11 Amen, amen I-am-saying to-you, That what we-are-knowing-absolutely we-are-speaking, and what we-have-seen-and-still-see we-are-bearing-witness; and YOU-are not taking our witness.

v12 **If I-said the earthly-(things) to-YOU, and YOU-are not trusting, how if I-might-say to-YOU the-(things) in-the-heavenlies will-YOU-trust?**

v13 And not-one has-ascended-and-is-still-ascended into the heaven unless the (one) having-descended out-of the heaven, the son of-the MAN the (one) being in the heaven.

v14 **And according-as Moses raised-to-a-height the serpent in the wilderness, thus it-is-essential the son of-the MAN to-be-raised-to-a-height,**

v15 **In-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.**

Tell me again about his love

v16 **For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.**

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, BUT in-order-that the world might-be-saved through him.

v18 The (one) **trusting** with-reference-to him is not being-judged; but the (one) not trusting already has-been-and-is-still-judged, because he-has not trusted and still-does-(not)-trust with-reference-to the name of-the only-begotten son of-the God.

v19 **But this is the judgement, that the light has-come-and-is-still into the world, and the MEN cherished the darkness rather than the light; for the works of-them (were) evil.**

v20 **For every-(one) practising the worthless-(things) is-hating the light,** and he-is not coming to the light, in-order-that his works might not be-reproved;

v21 **But the (one) doing the truth is-coming to the light, in-order-that his works might-be-manifested that (they-are) having-been-worked in God.**

John 6:29 The Jesus answered and said to-them, **This is the work of-the God,** in-order-that you-might-**trust** with-reference-to whom that (one) dispatched.

Yes, our trust in Jesus is the work of God (Jn.6:29), trust comes through hearing and hearing through the saying of God/Messiah (Jn.10:30; Rom.10:17), so we study to show ourselves approved unto God (2 Tim.2:15). Yes, and yet we don't get high-minded, but understand - and trust -that God will do as he has said. Another way of looking at this is to understand that even our trust is the work of God, that is, God's work is manifest in our trust. Even our trust isn't really our own work...God deserves all the credit.

John 3:22 After these-(things) **the Jesus** came and his disciples into the land (of) Judea; and he-was-staying there with them and **he-was-baptizing.**

v23 But **John was also baptizing** in Aenon near the Salim, because many waters (were) there; and they-were-coming-to-be-alongside and they-were-being-baptized.

v24 For the John was not-yet having-been-cast into the guard-house.

v25 **Therefore (a) debate came-to-be out-of the disciples of-John with Jews concerning cleansing.**

v26 And they-came to the John and said to-him, Rabbi, (one)-who was with you across the Jordan, to-whom you yourself-have-borne-witness-and-still-bear-witness, note this (one) is-baptizing, and all are-coming to him.

v27 **John answered** and said, (A) MAN is not being-able to-be-taking not-one-(thing) unless it-might-be having-been-given to-him out-of the heaven.

v28 YOU yourselves are-yourselves-bearing-witness to-me that I-said, **I myself-am not the Messiah**, BUT that I-am having-been-dispatched in-front of-that (one).

A very important verse to understand:

v29 The (one) having the bride is bridegroom; **but the friend of-the bridegroom, the (one) having-stood-and-still-standing and hearing of-him, he-is-rejoicing with-joy because-of the voice of-the bridegroom**, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

Therefore understand that the "friend of-the bridegroom" is not the bride.

See: [Bride Pride - A Great Mystery](#)

www.Cotopaxi-Colorado.com/BIBLE/Bride_Pride.htm

John 3:30 It-is-essential that (one) to-be-growing, but me to-be-being-made-less.

v31 The-(one) coming from-above is above all. The (one) being out-of the earth is out-of the earth, and he-is-speaking out-of the earth. The (one) coming out-of the heaven is above all,

v32 And what he-has-seen-and-still-sees and he-heard this he-is-bearing-witness-(of); and no-one is-taking his witness.

v33 The (one) having-taken of-him the witness he-sealed that the God is true.

v34 For whom the God dispatched is-speaking **the sayings of-the God**; for not out-of measure the God is-giving the Spirit.

v35 **The Father** is-cherishing **the son**, and he-has-given-and-still-is-giving all-(things) in his hand.

v36 **The (one) trusting with-reference-to the son is-having life eternal**; but the (one) **disobeying** to-the son will not see life, BUT the wrath of-the God is-remaining on him.

Hebrews 9

v1 On-the-one-hand therefore the first (covenant) was-having both the worldly holy-place and **just-acts** of-service.

Review Hebrews ch 8 and:

One Just Act allows our "just-acts" - **δικαίωμα dikaioma**

www.Cotopaxi-Colorado.com/Torah-Torah.htm#just-acts

Hebrews 9:2 For (a) booth was-constructed, the first, in which (were) both the lampstand and the table and the plan of-the loaves, one-(booth)-which is-being-said, Holy-place;

v3 **But after the second veil (a) booth, the (one) being-said Holies of-Holies,**

v4 Having (a) censer made-of-gold and the ark of-the covenant having-been-covered-and-still-covered-around on-all-sides with-gold-objects in which (was) (a) jar made-of-gold having the manna and Aaron's rod, namely-the (one) having-sprouted and the flat-tablets of-the covenant,

v5 But over-above it cherubim of-glory shadowing-down-on **the propitiatory**; concerning of-which (things) it-is not, according-to (each) part, to-be-saying (things) now.

Review: "redemption-back" - ἀπολυτρόσεως -apolutroseos- and "propitiatory" - ἱλαστήριον -hilasterion-

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Hebrews 9:6 But of these (things) thus having-been-and-still-constructed on-the-one-hand with-reference-to the first tabernacle the priests are-entering through all (time) accomplishing the services,

v7 But into the second (booth) the chief-priest alone, once of-the year, not separate-from blood, which he-is-offering in-behalf-of himself and of-the faults-of-ignorance of-the people,

v8 The Holy Spirit making-evident this, **the way of-the holy (ones) not-yet to-have-been-manifested (while) of-the first tabernacle still [having] standing,**

v9 One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect,

v10 Only on foods and drinks and diverse baptisms-of-things, **just-acts of-flesh** lying (on them) as-far-as (a) season thoroughly-straight.

v11 **But Messiah having-come-to-be-alongside chief-priest of-the future good-things, through the greater and more-perfect tabernacle not made-by-hand,** this is not of-this creation,

v12 **Nor through blood of-he-goats and of-calves, but through (his) own blood he-went-in all-at-once into the holy-places, having-found eternal redemption.**

v13 **For if the blood of-he-goats and of-bulls and ashes of-a-heifer sprinkling the (ones) having-been-and-still-defiled is-making-holy to the cleanness of-the flesh,**

v14 **By-how-much more will the blood-of-the Messiah, who through (the) eternal Spirit offered Himself unblemished to-the God, cleanse your conscience from dead works with-reference-to-be-serving (the) living God?**

v15 And **because-of this he-is mediator of-a-new-quality covenant,** in-which-case **a-death (is) having-come-to-pass with-reference-to redemption-back of-the transgressions on the first covenant,** the (ones) having-been-and-still-being-called might take the promise of-the eternal inheritance.

Note: some clarification added for "redemption-back" vs. "redeemed", in that **Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from transgressions on the Mosaic law.** However, Gentile Christians are redeemed by the same Just Act of Jesus:

1Corinthians 1:30 But out-of him YOU yourselves-are in Messiah Jesus, who became wisdom to-us from God, both righteousness and holiness and **redemption-back.**

IN this we see that it was certainly possible for Gentiles, who were "outside" the law, to sin. This agrees with scripture, which says that knowledge of God (and thus right and wrong) have always been available to all mankind:

Romans 1:16 For I-am not ashamed-of **the good-news;** for it-is (the) power of-God with-reference-to salvation to-everyone trusting, both to-Jew first and to-Greek.

v17 For **justice of-God is-being-uncovered from heaven in it out-of trust with-reference-to trust, according-as it-has-been-and-still-is-written: But the just (one) will-himself-live out-of trust.**

v18 For **wrath of-God is-being-uncovered on all impiety and unrighteousness of-MEN, the (ones) holding-fast the truth in unrighteousness,**

v19 For-the-reason-that **the-thing known of-the God is manifest among them; for the God manifested (it) to-them.**

v20 For **the invisible-things of-him from creation** of (a) world being-understood by-the things-made (are)-being-seen-clearly, both his constant power and divinity, with-reference-to their being without-defense,

"Redemption-back" **may** primarily refer to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf.

See again this word on "redemption-back"

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cont. **Hebrews 9:16** For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

v17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

v18 Whence neither has **the first (covenant)** been-and-still-is-dedicated separate-from blood.

v19 For of-every commandment having-been-spoken according-to **the law by Moses** to-all the people, having-taken the blood of-the calves and of-the he-goats with water and scarlet wool and hyssop, **he-sprinkled** both **the little-book** itself and all the people,

v20 Saying: This (is) **the blood of-the covenant** which the God **commanded** to YOU.

v21 He also **sprinkled** the tabernacle but even all the vessels of-the public-ministry likewise with-the blood.

v22 And according-to **the law** nearly all-things (are) being-cleansed in blood, and **separate-from shedding-of-blood forgiveness is not coming-to-pass.**

v23 On-the-one-hand therefore (a) necessity **the copies of-the (things) in the heavens to-be-being-cleansed with-these**, on-the-other-hand the (things) themselves in-(the)-heavens **with-better sacrifices beside these.**

v24 For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), **BUT into the heaven itself, now to-be-revealed to-the face of-the God in-behalf-of us;**

v25 But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

v26 Since it-was-essential he suffer often from casting-down of (the) world; **but at-this-instant, once** he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin **through his sacrifice.**

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, (a) **judgement,**

v28 Thus also the Messiah, **once having-been-offered with-reference-to bring(ing)-up sins of-many, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.**

*

Yeshua (Jesus) has fulfilled the reality of what the Red Heifer shadow sacrifice represented. Christians do not require a red heifer to be purified or to purify the sanctuary or temple. Christians do not need a third temple:

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.

v3 So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.

v4 So-that, my brothers, YOU yourselves also were-put-to-death to-the law through the body-of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;

v6 But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.

Note those who have tasted God's mercy in relation to His new covenant and then "remarry" the old covenant are worse off than before:

Hebrews 10:29 To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son-of-the God and having-considered the blood-of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?

v30 For we-are-knowing-absolutely the (one) having-said: To-me an-avenging, I myself will-repay; and again: Jehovah will-judge his people.

Where do you bring your fruit? To the shadow altar of Sinai?

1 Corinthians 10:18 YOU-be-looking-at the Israeli according-to flesh; are not the (ones) eating the sacrifices partners of-the altar?

Or to the altar of the God?

Hebrews 13:10 We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?"

The First Love is Jesus-YHVH, who died for us so that we are free from the bondage/law of sin and death.

Romans 8:2 "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

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Contact nelson@cotopaxi-colorado.com