

YAH'S COVENANT Calendar





Much gratitude to

Todd Bennett

for giving us permission to use information from
his fabulous article concerning The Red Heifer.

Below is the title of the article given to Covenant Calendar for scrutiny and we, finding it **very** informative, requested permission to use it to further our own research.

Again - we thank the original author for permission and access to it.

The Mystery of the Red Heifer

Written by Todd D Bennett

IS THERE MORE INFORMATION WE HAVE NOT REALIZED?

There are many mysteries in Scripture, but one in particular stands out because of the fact that it was thought by the Sages that it could NOT be understood. Indeed, the Sages proclaim that even King Solomon, in all his wisdom, could not understand it. They attribute the following remark as a direct reference to that mystery: “I said I would be wise, but it is far from me” (Eccl 7:23). The commandment is the one involving what is commonly called the “red heifer” or the “red cow” sacrifice.

It is now time to investigate – the how and why of every detail – and how this **Red Heifer** study is going to link to **Joshua's Sickle**, specifically on the fact of whether or not **Yahusha** was “clean” or “unclean” upon His resurrection. As some **Enoch calendar** people claim ... **Yahusha** was “unclean” and therefore the Wave Sheaf needed to be delayed a full week for Him to go through this cleansing ceremony before presenting Himself as **THE** Wave Sheaf, and the backbone (**Eh-Tzem**) of the Plan of Salvation.

This study will explore this mystery demonstrating how this is no longer a mystery. Through the Ruach this study will show how the wonderful commands around the Red Heifer is all about the plan of restoration envisioned and portrayed through the Covenant process - accomplished through Yahusha ha Mashiach.

Let's begin some Scriptures, (from - *The Scriptures*)

Torah Command for the Red Heifer - Num 19:1-10

Num 19:1 And יהוה [Yahuah] spoke to Mosheh and to Aharon, saying,

Num 19:2 “This is a law of the Torah which יהוה [Yahuah] has commanded, saying, ‘Speak to the children of Yisra’ĕl, that they bring you a **red heifer**, a perfect one, in which there is no blemish and on which a yoke has never come.

Num 19:3 ‘And you shall give it to El’azar the priest, and he shall bring it outside the camp, and shall slaughter it before him.

Num 19:4 ‘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 Tent of Meeting. [Why this positioning?]

Num 19:5 ‘And the heifer shall be burned before his eyes - he burns its hide, and its flesh, and its blood, and its dung.

Num 19:6 ‘And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer.

Num 19:7 ‘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.

Num 19:8 ‘And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening.

Num 19:9 ‘And a clean man shall gather up the ashes of the 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, it is for cleansing from sin.

Num 19:10 ‘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’ĕl and to the stranger who sojourns in their midst.

Summary of Numbers 19 Torah Command

1. This command was given to Moses and Aaron.
2. Aaron was the high priest at this time [demonstrating that Moses was NOT acting as High Priest, but likely overseeing each action to be sure Torah commands were followed.]
3. The Unblemished Sacrifice must be led from the Tabernacle to a place **OUTSIDE THE CAMP.**

4. This was to be done by: Eleazar, the son of Aaron (his name meaning “El helps.”)
 - Why Eleazar? Was Aaron disqualified because of his involvement with the golden calf at Sinai?
[Was Eleazar symbolic of the non priesthood **rabble Yahudim that crucified Yahusha?**]
 - Aaron was soon to die.
 - This sacrifice was INTENDED to be a one-time event (did Yahuah intend for only ONE Red Heifer sacrifice prior to when Yahusha arrived, to fulfill all the sacrifices to completion?)
 - The fact that Eleazar was specifically named, rather than this being a task prescribed to the High Priest could mean that it was ONLY intended to be a one-time event, specifically allocated to Eleazar.

Note the possibility - ONLY!

Consider this: We know from history there was only one “red heifer” sacrifice up until the time of the destruction of the Temple by Babylon.

[Todd Bennett does not give reference for this history.]

5. Eleazar was not the “one” who killed the sacrifice – that was left to another “one.”
6. Reason: Eleazar was to be looking at the face of the sacrifice when it was killed.
7. Eleazar then took the blood; sprinkled it **7 times toward the Tabernacle** (or Tent of Appointment). **[The blood path to enter - Salvation]**
8. **Place of Sacrifice:** Outside the camp designated by the boundary line of Jerusalem’s city limits.
 - Designated at the appointed altar – it was this “place” where the blood was sprinkled toward the Tabernacle.
 - **Was this a demonstration** that THIS was the starting point of the blood trail that would lead to the House of Yahuah?

9. While burning, the “priest” would cast: a) cedar wood, b) scarlet and c) hyssop into the fire.

10. The issue of being unclean: Both the “priest” and the other “one” **became unclean from their participation in this process.**

11. Next requirement for being unclean: Both are required to immerse themselves **AND** their clothes (**in water**).

12. How long did they remain unclean?:

Verse 8 declares: “and shall be unclean until the even.” (**H6153 ereb**)

13. Next, “another individual” (who is a clean person), gathers the ashes and places them **in a clean place** (**where?**) **OUTSIDE THE CAMP.**

15. The “one” gathering the ashes also became UNCLEAN in this process.

(They would then have to follow the instruction to be come clean as the “priest” and the “one” who did the sacrificing).

An interesting Mystery: The ASHES remain CLEAN even though everyone [3 people] in the process becomes unclean.

- These ashes are kept in a clean place.
- **What are these ashes for?** These ashes are kept in a clean place and are for the “waters of purification” or literally “water niddah.”

(heh dalet nun hey shin)



What is the meaning of “niddah” in this study?

1. “niddah” is typically associated with a woman’s monthly cycle.
2. This is a time when man and woman must separate and not have relations
3. The woman is deemed “unclean” because of her blood flow (it is a vital part of her remaining fertile, or fruitful).
4. To be cleansed from her “niddah” she must immerse in water.

How are the ashes of the “red heifer” connected to this woman?

- By calling the ashes mixed with water the “niddah waters” an association is being made with the preparation of a woman **to restore intimate relations with her husband!** [See Bethula the Bride (us), to be married to Yahusha.]
- The first recorded miracle of Yahusha occurred at the wedding feast in Cana. This is a significant miracle for several reasons.
 - Most believe He simply turned the water into wine because there was a need. **Is there something else we need to consider?**
 - Of significance: this wedding feast occurred “***on the third day***” (John 2:1) – it was this 3rd day that He instructed the attendants to fill 6 stone water pots with water. [**The 3rd day of the year.**]
 - These 6 stone pots were designated for waters of purification (***John 2:6***). [**Waters mixed with ashes from the “red heifer”?**]

- ONE of the USES would be for a woman to cleanse from her “niddah.”
- The stone pots were empty. **Why?** Likely because the bride had just prepared herself for the wedding.
- Yahusha used THOSE vessels **designated for waters of purification** to turn water into wine.
- **Is that of any significance?** Yes! At the Last Supper, only a few hours from His death, He indicated that **the wine was His blood**.
- **THIS RELATES DIRECTLY TO THE “RED HEIFER” SACRIFICE.**
- Recall that the **blood** must **remain within the red heifer** during the sacrifice! This sacrifice was for the purification of His people.

[See Num 19: 9]

The Last Command of the Red Heifer Instructions:

- *Num 19:10* (b) And it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- This is a command “through the ages” (olam).
- It is meant for: a) children of Israel, b) the stranger who dwells among them – or for anyone who intended to dwell in the land (the Kingdom).
- The placement of the “red heifer” instructions is interesting. Why? This command is couched between the instructions concerning the tithes to the Levites and the High Priest [which was finished at the cross] AND the instructions concerning dead bodies [having to wash for becoming unclean – not necessary after the cross.] (Interesting note: Aharon’s death is described AFTER this commandment.)

Another Unique Point of the Red Heifer Sacrifice

- The location of this sacrifice in the Torah text is quite unique, and appears to revolve around the firstfruit and offerings belonging to those who served in the House of Yahuah.
- The sacrifice is definitely connected with purification and cleansing.
- The timing of this command is also interesting. This was NOT a command given at Sinai – but given in the Wilderness (BOL command AFTER the children had rejected the Land [entrance] and shortly BEFORE Aharon's death.
- **What is the significance of this?** The Children of Israel are wandering in the wilderness, OUTSIDE THE CAMP, waiting for a [**tainted**] generation to die off so the next generation [a “clean people”] could enter in.

Why is there no “red heifer” sacrifice commanded in the 2550+ years before this time?

- Because of the placement of when the instructions were given for the “red heifer” sacrifice, it stand out in its uniqueness even more.
- Scripture does have a FEW instances referring to “heifer” but only **ONE** instance of a “red heifer.”

Where is that instance found?

Yahuah's Covenant with Abram in Gen 15

- The Covenant made with Abram after he left Babylon and “crossed over” into the land of promise.
- Yahuah gave Abram a great promise of land and seed.
- Abram wanted proof of the promise.
- Yahuah confirmed His Word through an **ancient blood covenant ritual** involving designated sacrifices that would be cut in half. [This was an **Ancient Suzerian** type of Covenant recognized by Abraham as the absolute authority of that era.]
- All participants of the blood covenant were each supposed to walk through the channel of blood between the slaughterings.
- This was symbolic of the [death] penalty for **breaking the covenant**.

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

- **Heifer** - H5697 `eglah (eg-law'); feminine of H5695; a (female) calf,



(heh lamed gimel ayin)

especially one nearly grown (i.e. a heifer): KJV - calf, cow, heifer.

 Heifer as “eglah” or a female calf/cow ...

 The first mention of “heifer” is 3 yrs old, as are the goat and ram.

- **Note:** The heifer (eglah) was the FIRST of the slaughterings involved in the Covenant process.

Review of Abram & Gen 15

- ⇒ After Abram prepared the sacrifices, he was placed in a deep sleep, likened to death.
- ⇒ While in this state [trance] he experienced horror and great darkness.
- ⇒ During this time, fire and smoke [burning furnace] passed through the **blood**.
This relates to Yahuah's leading and protecting Israel – He is the one that will take the penalty for breaking the Covenant – the Penalty of death – as Abram was not involved!
- ⇒ The **blood** of a “heifer” was the FIRST **BLOOD** of that COVENANT with Abram.
- ⇒ The “heifer” was **the entry point** into that path of blood, the Covenant path.
- ⇒ This covenant involved a promise that Abram would have seed and land.
 - ✓ Later, Yahuah made a Covenant with Abram and changed his name to Abraham.



- ✓ He commanded Abraham to be circumcised and promised him the following:

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. KJV

Note: This was NOT a brand new Covenant, but rather an extension of the previous Covenant!

- ✓ Abraham was now prepared to further fulfill the Covenant through a new name and the “mark” of circumcision in his flesh.
- ✓ Through the: a) cutting of the flesh and b) shedding of his blood ... he would bear the sign.
- ✓ It was literally through that sign that the promised seed would pass into the womb of Sarah. From Sarah would come the Promised Son [Yitshaq] that Abraham would later be told to slaughter.

- ✓ The test states that Abraham would be “exceedingly *fruitful*.” The Hebrew word for “*fruitful*” is “parah”  (heh resh pey)
- ✓ Abraham was promised that he would be an *incredibly fruitful* man.
This will prove to be important as we look further at the RED Heifer.

Is the *Genesis 15* heifer of 3 years, DIFFERENT than the
“RED HEIFER” of *Numbers 19*?



Note these points:

1. Every instance involving “a” heifer uses the term “eglah” **except for** *Numbers 19* – which refers to a “red” heifer.

2. In *Numbers 19* the Hebrew reads: “**parah adamah**”

(heh mem dalet aleph - heh resh pey)

פָּרָה אֲדַמָּה

3. In comparison the Hebrew will **not** read “eglah”

(heh lamed gimel ayin)

עֲלֵה אֱגָלָה

❖ This is the 1st clue there is something deep and mysterious concerning this unique sacrifice of the “red heifer.”

4. Instead of “eglah”  (heh lamed gimel ayin)

being translated as “heiifer”,

we read “parah” 

(heh resh pey)

which is the same word used to describe Abraham.



5. The word “parah” 

(heh resh pey)

which is translated as “heiifer,” clearly means: “fruitful” according to all Hebrew lexicons. This was also the case regarding the blessing promised to Abraham – to be - fruitful.

- There are variations of the word that are used to refer to cows, such as:

- i. The “parote”  (tav vav resh pey) in Pharaoh’s dream that Joseph interpreted (*Gen 41*.)
- ii. The word “parote”  (tav vav resh pey) is actually the plural form of the word “parah”  (heh resh pey) since there were seven cows in the dream.
- iii. The word “parah”  (heh resh pey) can mean “cow.” It is not a term exclusively used to refer to a female cow, although it is clearly defined as being “**fruitful**.”

Note these other points of interest:

1. The word “**parah**” is associated with Egypt and Joseph.
It was in Egypt that Joseph flourished.
2. Prior to his death, Israel spoke prophetic words and blessings over all of his sons.
3. The first words spoken over Joseph were: *Gen 49:22* Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.
KJV
4. Many translations describe Joseph as a “fruitful bough,” but in Hebrew it reads “**parote ben.**”  (nun beit tav vav resh pey)
5. The word “**ben**”  (nun beit) is literally “son.”
Joseph is emphatically described as a “fruitful son.”
That would make him a very fruitful man like Abraham.

How does all of this information compare to the “red heifer”?



1. The mysterious “**red heifer**,” is known as a “**parah [fruitful] adamah**.”

הַמֵּדָאָלֵף

(heh mem dalet aleph)

הַרְפֵּי

(heh resh pey)

2. The word “**adamah**” means “ground.”

3. Note the connection with the first man “**adam**” who was specifically named after the origin of his being – the ground. Adam was literally formed from “*the dust of the ground*” (*Gen 2:7*). The word for “dust” is

אֲפָהָר

(resh pey ayin)

which also means: “ashes”!

So, Adam was actually taken from the “ashes” , of the ground .

Please keep in mind, the **red heifer** was transformed into “ashes!”

4. Clearly there is a connection with man and the “red heifer” sacrifice!

Is there also a connection from the red heifer
to - Yahusha Ha Mashiach?

5. The word “adam”  (mem dalet aleph) means: “man.” When looking closer, the word “dam”  (mem dalet) means “blood.”

Therefore, the emphasis of this sacrifice is clearly ON THE BLOOD [itself]

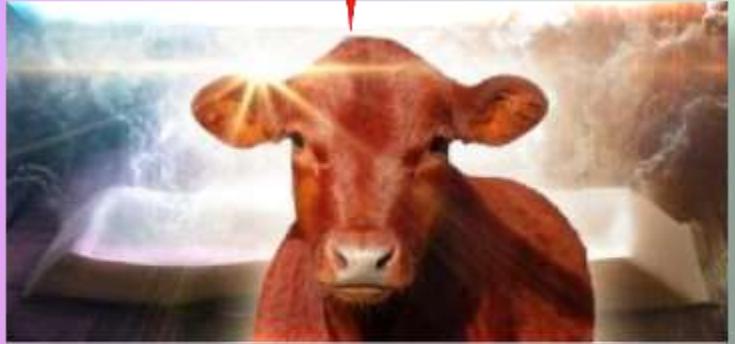
NOT THE COLOR!

AND, [**ULTIMATELY**], it is the **BLOOD** contained within “adam” (man), **not the blood of an animal** – that is being emphasized!

עַל	עָלֵיךְ	עַלְתָּה	אֲשֶׁר	לֹא	אֲשֶׁר	מִמ	בָּהּ	אֲשֶׁר	אַיִן	תָּמִימָה	אֲדֻמָּה	פָּרָה	אַלְיָק	וַיַּקְרֹב	יִשְׂרָאֵל	בְּנֵי	אֶל	לְאֹמֶר	זָבֵר	יְהֹוָה	בְּטוּרָה	אֲשֶׁר־צָוָה	סְקָת	זָאת	19:2
ol	oli-e	ole -	la	ashr	mum	b-e -	ain	ashr	thmme	adme	phre	ali-k	u-iqchu	ishral	bni -	al	dbr	lamr	ieue	tzue	- ashr	e-thure	chqth	zath	
H5923	H5921	H5927	H3808	H834	H3971	_	H369	H834	H8549	H122	H6510	H413	H3947	H3478	H1121	H413	H1696	H559	H3068	H6680	H834	H8451	H2708	H2063	

Adme H122 is translated to us as **Red**.

DAM H1818 (*inside this word*) is translated to us as - **BLOOD**.



Could it be that the blood is that which **ACCOMPLISHES** - **DOM**?

Question: Is the word **DOM** (blood?) Is that a real description of **DOM**? We must remember that Hebrew is an action based language. What if **DOM** DESCRIBES A CONTINUOUS ACTION that **OCCURS WITHIN** the heifer?

What implication to Salvation would this action contain? **To Whom would it indicate?**



In part #2 we will be digging deeper into
A - DOM.

In Hebrew it is an action word, yet in
English we are given a noun! Blood!
Maybe we are missing something
that has been veiled?

What is the result of all this surrounding the word “adamah”?

6. This emphasis on the blood, the word “adamah” used in describing the “RED heifer” has often been translated as “red.” That is a problematic translation because the color associated with “adamah” is more likely “brown.”

ׂיְנָםְדָּאֵלָהּ

(yod nun vav mem dalet aleph)

7. The word is also the root, in the Word translated as “ruddy.” Interestingly, David was specifically described as “ruddy,” in *1 Sam 16:12 & 1 Sam 17:42.*

8. “**adamah**” is also associated with Nazarite Sons of Zion described in *Lam 4:7* as:

Her Nazarites were purer than snow, they were whiter than milk, they were more **ruddy** in body than rubies, their polishing was of sapphire. KJV

9. Therefore: the phrase “**parah adamah**” פָּרָה אֲדָמָה literally means: “**fruitful ground**” AND can also be “**a fruitful ruddy man.**” It is directly linked with the fruitful individuals such as Adam, Joseph and David. AND, it is also associated with the “**Beloved Bridegroom**” AND “**Nazarites.**” Upon examining these relationships, the connection with our Messiah cannot be ignored.

For, Messiah is ascribed such titles as:

The Second Adam

The Son of Joseph

The Son of David

and The Bridegroom

This heifer sacrifice is definitely pointing to the Messiah!

But, there is more!

- All of what has been discovered is made even clearer with an examination of the Hebrew text and the existence of the Aleph Taw  (tav aleph) , - the mysterious un-translated Word found throughout the scriptures that **always points to the Messiah.**
- Yahusha specifically identified Himself with the Aleph Taw .
- The aleph  (aleph) in Paleo represents the head of a cow [ox].
- The taw  (tav) , in Paleo represents a mark or a covenant.

- By simply looking at the Paleo, it is easy to see a connection between the Aleph Taw  (tav aleph), and the “red heifer” sacrifice.
- Num 19:5* – the description of the burning of the “red heifer” in modern Hebrew looks like this:

Num 19:5 And the heifer shall be burned before his eyes - he burns its hide, and its flesh, and its blood, and its dung.

וְשָׁרֶף יִשְׂרָאֵל עַל דָּם אֲתָה בְּשֻׁרָה אֲתָה עֹרֶה אֲתָה לְשֻׁנָה בְּפֹרָה אֲתָה וְשָׁרֶף 19:5
: ishrph phrsh-e - ol dm-e - u-ath bshr-e - u-ath or-e oini-u e-phre
H8313 H6569 H5921 H1818 H853 H1320 H853 H5785 H853 H5869 H6510 H853 H8313

- In modern Hebrew the Aleph Taw appears as .

■ In the Paleo:

notice the Aleph Taw  (tav aleph) , is directly connected to:

✓ “the **parah**”  (heh resh pey) , [the “**fruitful**”]



✓ the “**arah**”  (resh vav ayin) ,[the “**skin**”]

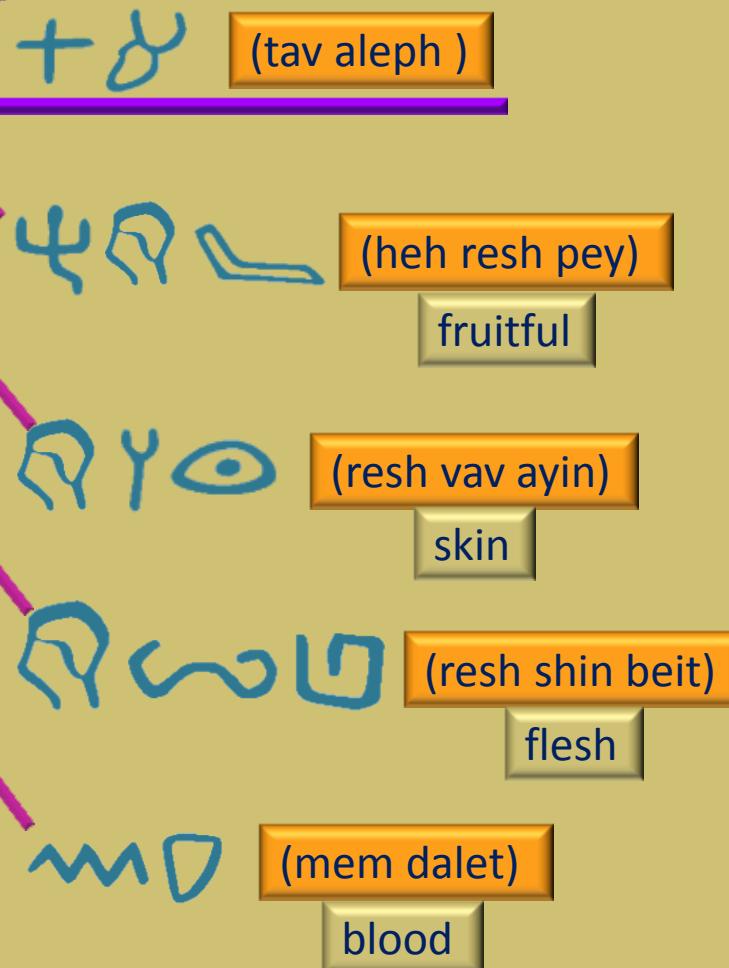


✓ the “**besar**”  (resh shin beit) , [the “**flesh**”]

✓ and the “**dam**”  (mem dalet) , [the “**blood**”]

Mashiach!

Each identity
points
directly to
our Mashiach



- Every part of the being of this sacrifice is connected with the Aleph Taw  (tav aleph).

Once it is understood that the Aleph Taw  represents the Messiah, this strongly indicated that the Messiah would come as a sacrifice in the form of “flesh and blood.”

- This ONE Small Passage (*Num 19:5*) is a small example of the presence of the Aleph Taw  that is found throughout the commandment and the entire Torah, although it is ONLY seen in the Paleo Hebrew.

Why would the “red heifer” be associated with the Messiah like this?

To answer the question, let's go back to the Garden – where there was a sacrifice at the door of the Garden as Adam and Eve were covered with skins, on that day.

- They were banished “east of Eden” and sent OUTSIDE THE CAMP which represented the place that Yahuah had dwelled with man. If we understand that the Tabernacle, the Tent of Yahuah, represented the Garden, and Jerusalem represented Eden, we can easily see the pattern.
- The solution was **TO CLEANSE MAN OUTSIDE THE CAMP** where he had been banished, to the east.

- Just as the sun rises in the east, so Yahuah brings His deliverance from the east.
- It is at THAT place, the place of the Appointed Altar on the Mount of Olives that the sacrifice for cleansing would take place (see *Eze 43:21*).
- This truth is reinforced through the various articles included while the cow was being burned. Along with that “holocaust” (the whole burnt offering) there was also:
 - ❖ Cedar wood
 - ❖ Hyssop
 - ❖ Scarlet

These articles were burned with the “red heifer” and BECAME part of the ashes!

Yahuah's Perfect – absolutely necessary – “Holocaust”

The “red heifer” was not a completed sacrifice unless accompanied by three other ingredients. The significance of these simple three items is amazing.

1st Ingredient -

- ❖ Cedar wood ... or “etz araz”  (tzyon aleph zayin resh aleph)

“Wood” [not cedar] in Strong’s is: **H6086** `ets (ates); from OT:6095; a tree (from its firmness); hence, wood (plural sticks): KJV - carpenter, gallows, helve, pine, plank, staff, stalk, stick, stock, timber, tree, wood.)

- ❖ Cedar was one of the greatest and most noble trees.
“cedar” H730 'erez (eh-rez'); from OT:729; a cedar tree (from the tenacity of its roots): KJV - cedar (tree).
- ❖ King David dwelled in a house of cedar (*2 Sam 7:2*).
- ❖ In King Solomon’s Temple, cedar was the prevalent wood – no stones were seen.

1 Kings 6:18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. KJV

Cedar beautified the interior, but NOT the floor – the floor that was walked upon was made from cypress.

1 Kings 6:15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. KJV (cypress in the NKJV)

- ❖ Cedar is special being associated with the House of Yahuah. Why?
- ❖ Cedar is particularly interesting because it is a very unique “**wood**” or “**etz**”  (zayin aleph) meaning:

- “wood”
- “tree”
- “stick”
- “**branch**” ... very interesting ... branch! Hmmm.... [*Isa 11:1*]
- “**rod**”
- “**shoot**”

Remember: There are many prophecies referring to the Messiah as a “**branch**,” a “**rod**” and a “**shoot**.”

The cedar is also connected with the hyssop, the next ingredient in the sacrificial ritual.



2nd Ingredient: The Hyssop

1. Of all the things that Solomon spoke of in his wisdom, notice:

1 Kings 4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. KJV

2. While the cedar was GREAT, the hyssop was ^{small}.
3. Even though small, this lowly shrub has a vital role in the Scriptures.

Hyssop is often associated with cleansing.

Psa 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. KJV

Other areas where hyssop is used: Cleansing of Leprous People or Items

- Hyssop is combined with *scarlet* and *cedar wood* at the very beginning stages of the elaborate ritual involved for cleansing leprous individuals and homes (*Lev 14*).
- The cleansing aspect of these ingredients cannot be ignored, nor can the connection between the “**red heifer**” and cleansing be ignored – using cedar, hyssop and scarlet.
- While the **blood** of the “**red heifer**” is sprinkled seven times toward the House of Yahuah, the leper and the leprous house are [also] sprinkled seven times.
- They needed to be healed and sprinkled with cleansing waters.

The Passover Ritual

- a. 1st mention of hyssop is in *Exo 12* for the Passover requirements.
- b. The hyssop was dipped in the shed blood of the Passover lamb.
- c. The blood was applied to the lintel and the doorposts of the house with the hyssop.
- d. Result: the blood applied by the hyssop secured the redemption and protection of the firstborn. [Together, they symbolized a cleansing effect.]

General Cleansing

- a. Hyssop is used to apply the waters of purification that are made from the ashes of the “red heifer.”
- b. This mixture of ashes and water is specifically to cleanse; a purification from sin (*Num 19:9*).
- c. This mixture also cleanses from the taint of death.

Might this mixture of heifer ashes and water symbolize exactly Yahusha’s mission for this earth?

- a. A clean person must hold the hyssop and sprinkle the unclean person.

Therefore: the hyssop is a conduit for transferring the protective and cleansing blood, as well as the water.

This establishes a clear connection between the cleansing power of WATER and THE BLOOD.

[We might do well here to remember the blood and water that poured forth from Yahusha's side with the spear of the Roman guard. The **blood** was for redemption; the **water** was for cleansing.]

The hyssop also connects the “**red heifer**” sacrifice with the Passover sacrifice, and most importantly the Passover Sacrifice of our Messiah.

WE ARE NOW READY TO EXAMINE THE 3RD INGREDIENT ...

3rd Ingredient: The Scarlet (Thread)



1. **Scarlet** is a very special color being one of the predominate colors in the Tabernacle tapestries, along with **blue** and **purple**.
2. It is found all throughout the interior of the Tent of **Yahuah**, as well as the doors, veils, screens, and gates.
3. It is also found in the garments of the HIGH PRIEST.
4. The Hebrew word for “scarlet” is “shaniy”  . (yod nun shin)
5. Remember: Every Hebrew letter has a numeric value ~ and ~ every word also has a numeric value because there is no separate numbering system in Hebrew.

1. Gematria is the study of examining the numerical values of words.
2. The word “**shaniy**”  (yod nun shin) has the numeric value of H8144 - (a root word) **360** ~ giving the sense of completion or a cycle.

Question: “Shaniy” a **MASCULINE** noun, directly connects to Yahuah’s *360 degree/day* – “**Shaneh**,” His Tequfah circuit based **years!** Why then is “Shaniy,” **DIRECTLY** connected to the **coccus ilicus** – the **FEMALE** worm which devoured Jonah’s shade vine?

To Ponder --- what would your thoughts be if Scriptural evidences expose direct linkage of this **FEMALE WORM** – to Yahusha?

3. Note: Is this not profound since Yahuah clearly operates in **[360 degree CYCLES?]**

Enochian & Lunar “years” are simply unable to fulfill consistent 360 degree “Shaneh” (perfect circuit) worship cycles!

4. Is this [“shaniy” {scarlet} – value of **360**], not profound as this “red heifer” sacrifice points to a future fulfillment?

Would this future fulfillment necessarily involve a 360 degree, 360 cycle year to facilitate a 1260 day, 42 month, 3.5 year prophecy - being completed - FOR OUR SALVATION?

Further Investigation of “shaniy” and related family words with Scriptural examples:

1. “Second Day” - The first time this word is used in Scripture is *Gen 1:8* as the word “second” [H8145] for the second day.

The root word is H3138; second as H8145 means to double ... and year as H8141 is linked to the noun year. But, do note H8144 as this is linked to “scarlet” and the “insect” ... an interesting connection ... back to Jonah’s worm!

second - H8145 sheniy (shay-nee'); from **H8138**; properly, double, i.e. second; also adverbially, again: KJV - again, either [of them], (an-) other, second (time).

H8138 shanah (shaw-naw'); **a primitive root**; to **fold**, i.e. **duplicate** (literally or figuratively); by implication, to transmute (transitive or intransitive): KJV - do (speak, strike) again, alter, double, (be given to) change, disguise, (be) diverse, pervert, prefer, repeat, return, do the second time.

year – H8141 **shaneh** (in plural only), (shaw-neh'); or (feminine) shanah (shaw-naw'); from **H8138**; a **year** (**as a revolution of time**): KJV - whole age, long, old, year (X -ly).

scarlet - H8144 shaniy (shaw-nee'); of uncertain derivation; **crimson**, properly, **the insect or its color**, also stuff dyed with it: KJV – **crimson**, **scarlet (thread)**.

2. “Scarlet Thread” - The first time a family word of “shaniy” is used as “scarlet” is *Gen 38* - when it refers to a **scarlet thread** that was tied to the wrist of Zerah, one of the twins of Judah and Tamar. Remember, Zerah thrust his fist out of Tamar FIRST and a **scarlet thread** was tied to his wrist. He then withdrew his hand and his brother Perez came out. The child Zerah that came out second was actually the first to be completely revealed, and the ONE that the Messiah would come through (*Gen 38:30; Matthew chapter 1*).

3. “Scarlet Cord” - This theme continues with the **scarlet** cord that was placed in the window of **Rahab**. This **scarlet** cord was a sign of her faith, and of her salvation as she and her family were spared **the judgment rendered** upon Jericho by **Yahuah** and the Children of Israel under the command of Joshua (*Josh 2:18*).

Josh 2:18 Behold, when we come into the land, thou shalt bind this line of **scarlet** thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. KJV

Rahab ALSO became an ancestress of **Yahusha** our Messiah because of that scarlet cord.

Matt 1:5-6 Salmon begot Boaz by **Rahab**, Boaz begot Obed by Ruth, Obed begot Jesse, 6 and Jesse begot David the king. NKJV

Cleansing for skin diseases & comparison between scape goat and released bird [being connected to scarlet yarn]:

If they have been healed of their defiling skin disease, the priest shall order that ***two live clean birds*** and some cedar wood, **scarlet yarn** and hyssop be brought for the person to be cleansed. Then the priest shall order that *one of the birds be killed* over fresh water in a clay pot. He is then to take the live bird ... And he is *to release the live bird in the open fields* (*Lev 14:4-7*). The released bird, like the scapegoat, was sent away carrying the impurity, the stain.

Lev 14:3-7 ... if the leprosy is healed in the leper, 4 then the priest shall command to take for him who is to be cleansed two living and clean birds, cedar wood, scarlet, and hyssop. 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water. 6 As for the living bird, he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the running water. 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 living bird loose in the open field. NKJV

Lev 16:7-10 Then Aaron shall cast lots for the two goats: one lot for [Yahuah] and the other lot for the scapegoat. ⁹ And Aaron shall bring the goat on which [Yahuah's] lot fell, and offer it as a sin offering. ¹⁰ But the goat on which the lot fell to be the scapegoat shall be presented alive before [Yahuah], to make atonement upon it, and to let it go as the scapegoat into the wilderness. NKJV

Summary: The **scarlet** thread has great Messianic significance, as do all of the ingredients. The **scarlet** thread coupled with the great cedar wood and the lowly hyssop provides a very clear picture of how everything links and points to **Yahusha** as “the” Messiah.

The “red heifer” sacrifice was intended for the entire congregation.

It was provided in order to allow people to be clean and dwell within the Assembly.

If a person was not made clean by the waters of purification that resulted from this sacrifice, THEN they would remain **OUTSIDE** the Assembly.

Without it, there would be no Assembly in the camp. So this sacrifice made **OUTSIDE** the camp was intended to bring those **OUTSIDE** the Assembly **INTO** the Assembly AND ULTIMATELY **INTO THE HOUSE**.

The House of Yahusha!

In other words: **RESTORATION** – complete restoration!

How does this link to Joseph?

The cleansing with the ashes of the “red heifer” was something done for Israel with a particular emphasis on Joseph because it is a “fruitful” (**parah**) sacrifice.

- The tribal emblem for Joseph, particularly Ephraim, was a cow.
Where will Ephraim lead Israel?
- **1st Note:** The House of Israel under the leadership of Ephraim suffered from a special problem stemming from their worship of a cow. The Children of Israel had whored after the cow god of Egypt at Sinai. This **separated** them from Yahuah and excluded them from entering the House.

- **2nd Note:** After the Kingdom of Israel was divided following Solomon's death, again the northern 10 tribes whored after the cow god of Egypt, by setting up two golden calves and offering sacrifices to that god. The House of Israel, led by Ephraim, whored after other gods and was an unfaithful wife. As a result, the House of Israel was exiled – sent out of the camp – and actually given a **certificate of divorce by Yahuah** (*Isa 50:1; Jer 3:8*).
- *Isa 50:1* Thus saith [Yahuah], Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. KJV
- *Jer 3:8* And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister **Judah** feared not, but went and played the harlot also. KJV

3rd Note: Receiving a “bill of divorcement” posed a problem for the House of Israel, because the Torah forbids remarriage to an adulterous wife.

Deut 24:1-4 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before [Yahuah]: and thou shalt not cause the land to sin, which [Yahuah] thy Elohim giveth thee for an inheritance. KJV

Joseph is now outside the camp!

Even though Joseph was outside the camp, it was prophesied that he would return.

This is the reason why Yahusha came as the suffering servant, known as the Messiah ben Joseph.

He specifically said that he came for the “lost sheep of the House of Israel (*Matt 15:24*).

Or ... He came to prepare the way for the unfaithful bride through His blood.

Is the mystery of the Red Heifer going to be revealed?

- This whole Old Testament story was part of the mystery hidden in the “red heifer” sacrifice.
- While the bitter waters bring a curse and destroy the fruitfulness of a woman that has defiled herself and behaved unfaithfully (*Num 5*), the waters of purification mixed with the ashes of the “red heifer” MAKE ONE CLEAN.
- ***Remember:*** Those waters are called “*niddah waters*” unmistakably revealing their purpose – to make the unclean, leprous and dead House of Israel alive and clean again.
- This is how the dry bones of the House of Israel will come back to life, and it has everything to do with resurrection (*Eze 37*).

Was Joseph favored? Will that be to his favor?

- Yes, Joseph was the favored son of Jacob and Rachel.
- His two sons, Ephraim and Manasseh, were actually adopted by their grandfather Israel/Jacob.
- They both became sons of Israel.
- Ephraim, the youngest, was elevated to firstborn status.
Ephraim is often referenced as the representative of the Tribe of Joseph AND the entire House of Israel.
- *Jeremiah 31:15-22* has a promise of hope for this situation:

Jer 31:15 Thus said יהוה [Yahuah], “A voice was heard in Ramah, wailing, bitter weeping, Rahel weeping for her children, refusing to be comforted for her children, because they are no more.”

Jer 31:16 Thus said יהוה [Yahuah], “Hold back your voice from weeping, and your eyes from tears, for there is a reward for your work,” declares יהוה [Yahuah], “and they shall return from the land of the enemy.

Jer 31:17 “And there is expectancy for your latter end,” declares יהוה [Yahuah], “and your children shall return to their own country.

Jer 31:18 “I have clearly heard Ephrayim lamenting, ‘You have chastised me, and I was chastised, like an untrained calf. Turn me back, and I shall turn back, for You are יהוה [Yahuah] my Elohim.

Jer 31:19 ‘For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.’

Jer 31:20 “Is Ephrayim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,” declares יהוה [Yahuah].

Jer 31:21 “Set up signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O maiden of Yisra’ĕl, turn back to these cities of yours!

The Scriptures

Jer 31:22 “Till when would you turn here and there, O backsliding daughter? For נִנְיָה [Yahuah] has created what is new on earth: a woman encompasses a man!”

- (“he was chastised as a bullock unaccustomed to the yoke.”) Ephraim is likened to an unyoked calf – “**egal**”  (lamed gimel ayin).
- This reveals the connection with the “red heifer.”
- A sacrifice was needed to RESTORE the relationship between Yahuah and Ephraim when Ephraim, the son, repents.
- THEN the House of Israel can be deemed “a virgin” when she repents.
- THEN she returns to a clean state when she has been cleansed from her condition of “**niddah**.”

It is THEN that she CAN BECOME THE BRIDE.

How will this come about?

Yahuah will do this through a renewed thing.

This is exactly what Joseph needed. Because of the calf of the House of Israel, Joseph was outside the camp.

He needed to be cleansed from the taint of death sprinkled with the waters of purification from the sacrifice of the “fruitful man” - **Yahusha our Messiah.**

Ezekiel 36:22-33 proclaims to the House of Israel - Joseph (Ephraim):

22 Therefore say unto the house of Israel, Thus saith Yahuah your Elohim; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am **Yahuah**, saith Adon **Yahuah**, when I shall be sanctified in you before their eyes.

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

25 Then will I 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 an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, 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 [Elohim].
- 29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.
- 30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.
- 31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.
- 32 Not for your sakes do I this, saith Adon **Yahuah**, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.
- 33 Thus saith Adon **Yahuah**; **In the day that I shall have cleansed you from all your iniquities** I will also cause you to dwell in the cities, and the wastes shall be builded.

Are the mysteries of this cleansing red heifer sacrifice becoming clear?

- The House of Israel needed this cleansing provision OUTSIDE THE CAMP, because this is where Joseph is located.
- **The only way to be RESTORED is to be CLEANSED!** The house of Israel will some day BE REGATHERED, CLEANSED AND RESTORED BACK TO THE LAND.

This will be accomplished by Yahusha - ***NOT MAN!***

- The blood of this [important] sacrifice was sprinkled toward the door so that, once purified, he can enter the Land and approach the House.

Where was the “red heifer” sacrifice presented?

- The “red heifer” sacrifice was NOT presented IN THE HOUSE. Why?
- Because ... it was NOT meant for Yahuah as all the other sacrifices in the court yard were.
- The “red heifer” ALREADY BELONGED TO YAHUAH BECAUSE IT ORIGINATED IN HIS HOUSE.
- The “red heifer” [was removed from the “house” and taken] OUTSIDE THE CAMP because it was INTENDED FOR THOSE WHO FOUND THEMSELVES OUTSIDE THE CAMP, UNABLE TO APPROACH HIS HOUSE.

Sinners - OUTSIDE THE CAMP {Covenant} in need of Yahusha’s Intercessory Mediation option.

Review of Offerings Made on His Altar in the Courtyard

- Any offering for Yahuah was made on His altar. That person offering the sacrifice must be clean, AND, no one became UNCLEAN by offering their sacrifice.

This was not so for the “red heifer” as we now know!

- The “red heifer” was *unique*. It was perfect and unblemished. Everything about the process reveals that the sacrifice itself was CLEAN.
- It was originally IN the House; it was inspected and found to be clean – unblemished. [A perfect one – *Num 19:2.*]
[Does this remind us of Yahusha?]
- It had to be clean because it could NOT defile the Tabernacle that was “qudosh” – set apart.

- Remember, it is the **blood** of this sacrifice that is the emphasis – NOT the color of the animal. (By constantly referring to this sacrifice “by color” (ie. The red cow or red heifer) the focus is misplaced. [More info in part #2.]
- *Remember:* Man was called “adam” because of the **blood** (dam) that flowed through his veins.
- Despite the fact that he was blood colored, he was made in the image of Yahuah.
- It is the **BLOOD** that is IMPORTANT. The **BLOOD** ~~alone~~ leads to the House.
- The blood burned and mixed with the flesh and other ingredients of cedar, hyssop and scarlet thread – is what then became the ashes.
- It is the **ASHES** that then provide the cleansing when mixed with **WATER**.

- The ashes of the sacrifices burned in the Temple service were removed from the altar AND kept in a clean place.
- The ashes of the “red heifer” removed from the Miphkad Altar were collected, stored and mixed with water.
- The word for ashes is “epher”
 - [Num 19:10 =] **ashes** - H665 'epher (ay'-fer);



Resh Pey Aleph



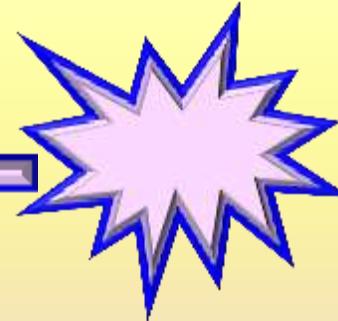
III. As a noun אֶפֶר the small ashes or dust into which the fuel is *broken* by the action of fire.
Num. xix. 9. 1 K. xx. 38, 4l. Sprinkling or

A Hebrew Lexicon
J Parkhurst 1762 pg. 496

- [This H665 word references the ashes from the red heifer sacrifice that pertains DIRECTLY to the clean man, gathering the remains of the **ashes** which was ultimately comprised of very symbolic materials.
Symbolic of – Yahusha; note the Aleph which indicates a Qodesh affiliation!]
- Now, let's look at the next word used for – **ASHES** – in Numbers 19:17!

Is there a difference?





Resh Pey Ayin

- **Num 19:17**

ashes **H6083** `aphar (aw-fawr'); from OT:6080; dust (as powdered or gray); hence, clay, earth, mud: KJV - ashes, dust, earth, ground, morter, powder, rubbish. `Aphrah. See H1036.

- [This **H6083** word is used to directly reference when the **UNCLEAN** person was to use this **CLEANSING WATER/ASH MIXTURE**, for purification purposes.]

- These “red heifer” ashes were kept in a clean place outside the camp.
- Interestingly, in both instances where the ashes are mentioned in the sacrificial process, the word “epher” is preceded by the Alep Taw
- a clear Messianic reference!



Tav Aleph

So, **the Messiah is connected with those ashes, just as the first Adam came from ashes!**

“What” paved the way to the Tabernacle?

- It was the “**blood**” that paved the way to the Tabernacle, the House, while the ashes remained OUTSIDE the camp.
That was where the unclean were located.
- **Why is this so significant?** This is a vivid example of the work of our Messiah. He was OUTSIDE the camp healing the unclean and raising the dead.
 - **Example:** In one instance of healing He sent the healed leper to the Priests to undergo the ritual set forth in the Torah. This was a rare event and surely should have notified the Priests that the Messiah had come. Why? In those days, many anticipated a Messiah Who would cleanse them from their sins.

- *Daniel 12:10* includes a reference to the “red heifer” sacrifice: “**Many shall be purified, and made white, and tried.**” KJV [Made white?]
Can this be DIRECTLY CONNECTED to - THAT WORM!?
- This is reflected by **Yahusha’s** word in *Rev 1:5* which states that “**Yahusha washed us from our sins in his own **blood**.**” KJV
[It is NOT THE COLOUR of His skin that cleanses! i.e. **RED heifer.]**
- The elect are also described in *Rev 7:14* as “...the ones who come out of the great tribulation, and washed their robes and made them **white** in the **blood** of the Lamb.”
- According to *1 John 1:7* “the **blood** of **Yahusha** cleanses us from all sin.”

Let's sum it up:

- ❖ The fruitful Son of Yahuah, the first born, was made to cleanse from sin.
- ❖ This was specifically the purpose of the waters mixed with the ashes (*Num 19:9*). [And - Why a Worm {*WHITE*} connection?]

Yahusha came and died almost 2000 years ago - slaughtered OUTSIDE the camp, like the “red heifer” in order to purify the people (*Heb 13:12*).

He was rejected by most of the Yahudim and like a lamb led to the slaughter He did not open His mouth, but let them kill Him in accordance to the prophecies (*Isa 53:7, Dan 9:27*).

Some very interesting thoughts on the “red heifer” sacrifice!

This sacrifice only cleanses people in order to get them INSIDE the CAMP - which represents the Kingdom.

There was still the issue of getting into the HOUSE.

Because of the sin involving another “cow,” the golden calf of Sinai; ONLY the Levites were permitted to serve IN the House.

[It was the Levites ONLY in - Ex 32:26, 28 – who chose to stand on the side of Yahuah/Mosheh, to bring justice to the camp when the evil of the golden calf had to be purged.]

Only the sons of Aaron were permitted to ENTER into the
MOST HOLY PLACE, the Throne Room of Yahuah.
That privilege was limited to ONE Time each year, on Yom Kippur.

The Levites represented the firstborn of Israel.
The goal was for the firstborn to be in the House,
but things were not as Yahuah desired.

What about Adam and Eve?

- ⇒ Adam and Eve originally dwelled in the Garden of Eden – paradise!
- ⇒ Paradise represents living in the House of Yahuah.
- ⇒ Even during the best of times the Israelites could only visit the Courts of the House of Yahuah. They were never allowed inside the House.
- ⇒ Only the priests were allowed in, but not as inhabitants or guests, only as servants (see *Numbers 3, 8* and *18*).

Just one example:

- ✓ Imagine being invited to your father's house for a party – a feast.
- ✓ When you arrive you bring a gift, but you are only permitted to stand in the front yard.
- ✓ The host (the Father) will NOT permit you into His house.
Is this not a bit awkward and is this a sign of a close intimate relationship?
- ✓ Fact: many gauge the depth of a friendship on how often you have been inside the person's house.

Back to Israel

Was Israel left outside the house because they created the rift through their actions?

Did they not profane their vows and cause their separation?

Yahuah still let them visit with Him, but He could not and would not let them into His House in their condition.

Remember: ONLY the High Priest could enter the Most Holy Place, and ONLY once a year, and ONLY in a thick cloud of incense to cover him.

In other words: Israel could not be in the presence of a perfect set apart Elohim and live. They had to be separated for their own good.

Also remember: Yahusha - the firstborn of Yahuah - the High Priest according to the Order of MelchiTzedek - has unfettered access to the HOUSE.

- ✓ Yahusha willingly came OUT of the House [Yahuah's Kingdom], like the “red heifer,” to make a way for us to enter INTO an intimate relationship [a future Kingdom entrance] with Yahuah.
- ✓ Therefore: all should desire to join with the Messiah and make Him their [Kohen Ha Gadol] High Priest.

As we walk the Covenant path demonstrated through Abram we begin to see the path of Yahusha the High Priest.

It was the **blood** that Messiah, as the smoke and fire, traversed. This was also the path that the **blood** of the Messiah would provide as we find our way back to the House.

The types of animals included in the Covenant made with Abram reveal the steps in the path, and they are mirrored in the patterns provided in the Temple service (*Numbers 15*).

- The path begins with an uncircumcised individual OUTSIDE of the Covenant.
- We then begin the bloody path with the **blood** of the heifer, the “**eglah**”  Heh Lamed Gimmel Ayin the first of the cuttings of the Covenant.
- The blood of the “red heifer” permits us INTO THE CAMP, and the seven sprinklings lead us to the house.
- The next slaughtering in the path of the blood Covenant was the goat described as an “aza”.  Tsyon Ayin
- We saw the goat at Yom Kippur that provides atonement for sin (*Lev 16*).
- Once we are made CLEAN and ALLOWED TO ENTER THE CAMP, WE RECEIVE ATONEMENT BY THE **BLOOD** OF THE GOAT.

- Next is the blood of a ram, described as an “ayil.”  Lamed Vav Aleph
- The ram  Lamed Vav Aleph was provided to Abraham, during the “akeda” in the mountains of Moriah, revealing that the only Son of Yahuah would be offered up as the sacrifice of the Covenant (Gen 11).
- This was the Lamb of Elohim, the “seh”  Heh Shin (Flockling) offered at Passover to redeem the firstborn so that they could **LIVE in the HOUSE. [Or – IN THE KINGDOM.]**
- When the firstborn are finally redeemed by the blood of the Lamb, they are adopted into the family of Yahuah.

What Happens once We are in THE House?

- Once in the House, we approach the final slaughterings – the two birds which totaled 4 wings, representing the cherubim that cover the mercy seat in the Most Set Apart Place (*Exo 25:18*).

Was the Covenant with Abram “the Pattern”?

- The **Covenant** made with Abram vividly reveals the **PATH TO THE THRONE**.
 - The **heifer [BLOOD]** **cleanses** allowing ENTRANCE INTO THE KINGDOM,
 - The **goat atones** allowing us to **STAY** in the kingdom and,
 - The **ram represents** the Lamb of Elohim **REDEEMING** the **FIRSTBORN**,
ADOPTING them into His family so that they can dwell in His House.
1. Those who follow the **path of blood**, following the fire and the smoke,
may enter the Throne Room.
 2. The **blood** of **Yahusha** fulfilled the patterns provided through all of these
slaughterings, and it was **His blood** that leads us back to Eden, to His
Throne in the New Jerusalem.

Jews today are looking for a red heifer when they should be looking at the Lamb.

Summary & Conclusion:

1. Hebrew words have been examined – disclosing deep meanings.
2. The mysterious numeric value of the Hebrew word for **SCARLET** [Shaniy] reveals the number “360” – a very interesting number of Yahuah and His Covenant Calendar.
3. The numeric value of the word “parah” is 285. The first word in the Scriptures that has the value of 285 is “the city” – ha`iyr Resh Vav Ayin Heh found in *Gen 4:17*.
 - Examination of this number shows in Hebrew there is a “fruitful city” or a “city of Firstfruits.”
 - This was represented by the fact that the Levites belonged to Yahuah.
 - They were given to Yahuah in place of all of the firstborn of Israel.

- So it was the Firstfruits of Israel that filled the House of Yahuah.
- Interestingly, a Levite would cease his work in the Tabernacle at the age of 50 (*Numbers 8*).
- By no coincidence both “**adamah**,” (ground) and “**ha`adam**” (the man) share the same value of 50!
 - This number is unmistakably connected with the Jubilee, a time when Land and people are RESTORED.
 - The number 50 is also connected with the harvest season.
 - The Torah provides for a 50 day count known as the counting of the Omer.
 - The Omer count encompasses the annual grain harvest – connecting to the **wheat** harvest.

- ⊕ The wheat harvest begins at the **House of Yahuah** with the **resheet** – the first wheat offering, and it concludes at the **House of Yahuah** with the offering of the **bikkurim** – or the Firstfruits from all throughout the Land.
- ⊕ **The entire 50 day period is about the harvest and Firstfruits.**

The Story of Gematria

- ⊕ “The Land and man restored through the **blood of Messiah** to a fruitful city filled with the Firstfruits of the harvest at the Jubilee.”

Reasonable, Logical Assumptions

1. Yahusha was hung on a tree OUTSIDE the gate – OUTSIDE the camp (*Heb 13:12*).
2. There is a strong indication that He was hung on the Mount of Olives at the SAME site as the Miphkad Altar.  Dalet Quf Pey Mem (appointed {altar})
3. He would have been facing the Temple looking to the west, just as was done by the “**red heifer**”
4. This can be surmised due to the account in **Mark 15:37-39** “And Yahusha cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, ‘Truly this man was the Son of Elohim.’” **KJV**

And -

✚ **Luke 23:47** Now when the centurion saw what was done, he glorified Yahuah, saying, Certainly this was a righteous man. KJV

✚ **Matt 27:54** Now when the centurion, and they that were with him, watching Yahusha, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of Elohim. KJV

4. The ONLY place this would be possible, OUTSIDE the CAMP, would be directly across from the Temple on the Mount of Olives near the Miphkad Altar.

Without A Doubt

- The “red heifer” sacrifice is about the **RESTORATION OF CREATION**.
- The “red heifer” points to Joseph and represents the Messiah Who came OUT of the House and OUTSIDE the camp to shed His blood.
- That blood was sprinkled toward the door of the House.
- It points to the **Covenant** path that connects the sacrifice with the House.
- This is the **Covenant** Journey represented through the life of Abraham.
- This very sacrifice [**Yahusha's**] is critical to CLEANSING PEOPLE - SO THEY can enter THE Kingdom and PROCEED to the HOUSE.
- IT CLEANSES FROM DEATH, DISEASE, SICKNESS AND SIN.
- Without this sacrifice the HOUSE **cannot be filled!**
- **The function of this sacrifice, and the deep meaning hidden within the commandment, clearly point to the Messiah as the means to purification and entrance into the house. He wants His House to be filled with His children – as many as possible!**

Questions in Conclusion

- ❖ Is it possible King Solomon did not perceive the purpose of the “red heifer,” because he died before the Kingdom of Israel was divided and Joseph fell into idolatry?
- ❖ Interestingly, that division was directly related to his own idolatry (*1 Kings 11:11*)
Wherefore [Yahuah] said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. KJV
- ❖ That idolatry continued to infect the House of Judah until the Temple was first destroyed by the Babylonians in 606 BC and finally by the Romans in 70 AD.
- ❖ Both the House of Israel and the House of Judah were guilty of idolatry, and both were exiled from the Land.

This is the End of Red Heifer Part #1.

May the Ruach Ha Qodesh bless you with this writing.

Thank you for staying until the end.

Please feel free to contact either Charlene Fortsch or,
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questions, concerns or comments.

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