

Shabbat Parah/Tsav Red Heifer/Command

Torah: Lev. 6:1-8:36; Num. 19:1-22

- (1) 7:24 fat of dead animals can be used, just not eaten (practical)
- (2) 7:26 Not to eat blood anywhere (ritually)
- (3) 19:9 water of expiation and purification (I John 1:9)
- (4) 19:21 touching water of purification makes you temporarily impure (2 Cor. 5:21)

The ashes of the Red Heifer sanctified the Tabernacle (why – who died in the tabernacle – one possibility - Nadab and Abihu) and its ashes were used to purify anyone who touched a dead human being, or to purify a tent in which a human being died. Human death is different than animal death, and human death defiles, because of sin – so the only human sacrifice that would be acceptable would be a sinless one.

Haftarah: Ez. 36:16-36 (Seph), 16-38 (Ash)

- (5) 36:17 their behaviour was like the impurity of a menstruating woman
- (6) 36:37 I will again become available to Israel to do this for them

Brit Chadashah: Heb. 8:1-6(L) Heb. 9:11-28 (F)

- (7) 9:13, 14 How much more the blood serves a double function – saving and purifying

Adams' Flesh:

Introduction: You have heard me talk about our Saviour as the Red heifer, as well as the sacrificial lamb. I want to talk to you today about how He took on Adam's flesh and earned the right to be the perfect sacrifice for sins.

Let me say first, I believe in our our Messiah's perfect human nature. G-d promised to Eve that one day, her seed would crush the serpent. How? By defeating sin with Adam's flesh. If our Messiah had a sinless nature (incapable of sinning), he could not defeat sin – He could not become sin, for us. Most Christian theologians get weird about this, because they misunderstand what it means for our Messiah to be sinless – and let me say that He was and is sinless, but not because He cheated, but because He took on Himself Adam's flesh and as an ordinary human being, confronted sin and defeated it every day and every way, for 33 long years, without sinning even once.

Heb. 12:17 says He had Adam's flesh. Heb. 4:15 says He was tempted in every way, without sin. Rom. 8:3 says sin was condemned in His flesh, because He never sinned and 2 Cor. 5:21 says He became sin – the offering for sin, the Red Heifer, as well as the Passover Lamb. It is not a hard concept to grasp, but it is a hard concept if you do not understand that our Messiah has two natures.

He has always been G-d. He became a man, in order to defeat our greatest foe – sin. Was He the only one who ever defeated sin? I know of three others whose lives speak of a victory over sin: Enoch, Elijah and John the Baptist. But big problem – Ez. 18:20 sin and righteousness are not transferable. Sin must be dealt with two ways: sacrificially and ceremonially. Sinlessness is not transferable by human means.

Sin must be paid for by a sacrifice, and the forgiven sinner must be cleansed from the defilement, cleaned up after the successful operation. Yeshua's human nature was the perfect sacrifice and His blood functions like that of the Red Heifer – to cleanse those who are forgiven (I John 1:9). His divine nature means that He is alive transferring His sacrifice to us, by interceding and cleansing 24/7 (Heb. 7:25). This is a question for Havdalah and Yeshiva.

Let me take the few minutes remaining and briefly deal with three questions about human nature, as we prepare for Passover, with our human natures.

First: are we sinful by nature, or do we become sinful at some point in our lives?

Catholic people baptize their babies to wash away the sin of Adam, and to give them a fresh start, yet our Messiah says (Matt. 19:14) the Kingdom of Heaven belongs to those who are like little children. Ez. 18:20 says we are not responsible for the sin of our fathers or of our children, and Ex. 20: 5 says the consequences of our ancestors sin only has a four generation life span.

Answer: The Four laws of the instinct impaired dreamers. Law One: G-d's law in our hearts (understanding, or conscience yetzer hatov). Law Two G-d's Law in the Torah, which we agree with. Law Three: Law of sin and death (yetzer hara). Law Four: the Law of Life – Messiah indwelling us and teaching us how to defeat sin – our own personal spiritual trainer who does three things: forgives, cleanses trains us to fight sin).

Why don't animals fight sin? Instinct. We have very little instinctual behaviour. We are creatures who have moral freedom and this is a two edged sword. We are free, but we are also responsible.

Second Question: Why do bad people do such nice things, and why do good people do such bad things? Choices – personal reasons (Rom. 2:16, I Cor. 4:5, Eccl. 12:16)

Third big question: Once we are forgiven, are we released from the consequences? (thief on the cross next to Yeshua still died) No. We have to make amends – reconciliation means we have to fix what we break and heal what we have wounded. Before G-d and before men.

I will deal with this more next week.

May the Passover Lamb, who also came in Adam's flesh teach you how to fight and win, and allow you to turn your inner world and your outer world into a demonstration of His forgiveness and cleansing, as you grow and are set free to be salt and light in a dark, surprising world.