

Atonement and Cleansing (The Red Heifer Ceremony)

Introduction

Is annual atonement necessary for those who are in the 'Body of Mashiach' and has the red heifer ceremony any relevance to believers? Whilst these questions form the spirit of this article, they introduce some tangential issues and question the ramifications of Yom Kippur, post Mashiach. This statement alone may be sufficient for some to reject this article particularly when considering Mashiach's comment that not the slightest of the Torah shall pass away until all is complete. We cannot ignore or reject Torah, there's no argument about that but how should believers observe Torah commands post Mashiach? That is the issue in question.

Mashiach exclaimed that the Torah points to him, *"For if you believed Moshe, you would have believed Me, since he wrote about Me."* (John 5:46). Well, Mashiach has been, gone and is about to return, yet many have never questioned the material effect His death, resurrection and ascension had on Torah. Mashiach also said He came to fulfil/clarify Torah (Matt.5:17) and the apostle confirms Mashiach is the goal/aim of the Torah (Rom.10:4). Do not such comments demand for all believers to distance themselves from anti Yahusha Rabbinic tradition and to re-evaluate Torah commands in terms of Mashiach? What is more, Mashiach introduced a completely new covenant with new conditions attached to it¹ this alone demands for us to take a different approach to the Torah than that of Orthodox Judaism. But this study is specifically concerned with atonement and cleansing so what effect has Mashiach's sacrifice on these issues?

Redemption Through Mashiach's Sacrifice— A Better Atonement

To say Mashiach has had no effect on atonement is to say the Great Wall of China is not in China. So what effect did Mashiach have, what does Scripture tell us?

*For all have sinned and fall short of the esteem of Elohim, being declared right, without paying, by His favour through the redemption which is in Yahusha Mashiach, whom Elohim set forth as an **atonement**, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had passed over the sins that had taken place before, to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in Yahusha Mashiach.* (Rom.3:23-26).

*But Elohim proves His own love for us, in that while we **were** still sinners, Mashiach died for us. Much more then, having now been declared right by His blood, we shall be saved from wrath through Him. For if, being enemies, we were restored to favour with Elohim through the death of His Son, much more, having been restored to favour, we shall be saved by His life. And not only this, but we also exult in Elohim through our Master Yahusha HaMashiach, through whom we have now received the restoration to favour.* (Rom.5:8-11).

'Restoration to favour' means atonement, thus it is Mashiach's blood and not that of an animal through which we now receive atonement. What else are we told?

*Not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. For if so, He would have had to suffer often, since the foundation of the world. But now **He has appeared once for all** at the end of the ages to put away sin by the offering of Himself.* (Heb.9:25-26).

By that desire we have been set apart through the offering of the body of Yahusha Mashiach once for all. And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins. But He, having offered one sacrifice for

¹ Refer to the article 'Why the Word Had To Become Flesh' at www.undertorah.com in End Time articles

sins for all time, sat down at the right hand of Elohim, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected for all time those who are being set apart. (Heb.10:10-14).

The writer of Hebrews is saying that the atonement provided by Mashiach was a one off event: He atoned for us once and for all time. Conversely, this passage would appear to infer that by performing annual atonement we are in effect repeatedly putting Mashiach back on the stake, which could be considered a blasphemy. So how are believers to observe Yom Kippur?

Yom Kippur- What Torah Requires

Torah decrees Yom Kippur be commemorated in the following manner,

And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aharon shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before YHWH at the door of the tabernacle of the congregation. And Aharon shall cast lots upon the two goats; one lot for YHWH and the other lot for the scapegoat. And Aharon shall bring the goat upon which YHWH's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YHWH, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aharon shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before YHWH, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before YHWH, that the cloud of the incense may cover the mercy seat that is upon the testimony, so that he shall not die. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat he shall sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and has made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out to the altar that is before YHWH, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aharon shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev.16:5-22).

It is the High Priest alone who must perform this ceremony, first atoning for himself and his family, then he must make atonement for 1) the holy place, 2) congregation of Israel and 3) for the altar, all of which require animal sacrifice. Finally the scape goat is released into the wilderness carrying all of the sins committed by the people over the previous year. What is not often realized is that Torah decrees only the *Kohen Hagadol* (High Priest) may perform atonement, which is why the phrase 'and the priest shall make atonement' is found throughout Leviticus. As it is essential for all Torah principles to be observed, therefore Mashiach's atonement must also be administered by a *Kohen Hagadol*. To do otherwise would invalidate His atonement.

Mashiach's Atonement Was Fully Compliant with Torah Commands

Obviously Mashiach's atonement is valid for all who believe in Him so it must have satisfied Torah conditions. This being the case it was imperative, before his sacrifice, for Yahusha to replace Caiaphas as High Priest (Caiaphas was actually an illegitimate high priest at this time, he was not a descendant of Aharon). What is more Mashiach was about to change the priesthood. Only as the official High Priest was Yahusha able to offer Himself in atonement. So how was this priestly transmission made? YHWH used a provision contained in the Torah let's call it the 'law of testimony' for want of a name,

If a person sins hearing the utterance of an oath and is a witness, seeing or knowing of the matter, if he does not tell of it he bears guilt. (Lev.5:1).

What this verse is saying is that a person knowing about an issue and put under oath to tell what he knows but refuses to tell, is himself guilty. Let us now consider the events preceding Yahusha's sacrifice starting with when He was taken before the priests and the elders,

And the chief priests, and the elders, and all the council were seeking false witness against Yahusha to put Him to death but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, "This one said, 'I am able to tear down the temple of Elohim and in three days rebuild it.'" And the high priest stood up and said to Him, "Do you not answer this matter, what is it these witnesses have against you?" But Yahusha was silent and the high priest said to Him, "I put you to oath, by the living Elohim that you tell us if you are the Messiah, the Son of Elohim." Yahusha said to him, "You have said it. But I say to you, from now you shall see the Son of Man sitting at the right hand of the Power, and coming on the clouds of the heaven." Then the high priest tore his garments, saying, "He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy! (Mat.26:59-65).

The high priest; Caiaphas, invoked Lev.5:1 putting Yahusha under oath to tell what He knows concerning the question he had asked, "Are you the Messiah, the Son of Elohim?" Yahusha had no option but to respond and admit He was the Son of Man. Then Caiaphas did exactly what YHWH wanted – he lost control and tore his priestly garment breaking Torah and annulling his position as high priest,

And Moshe said to Aharon, and to Eleazar and to Ithamar, his sons, "Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Israel, bewail the burning which YHWH has kindled. (Lev.10:6).

'And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments, (Lev.21:10).

In fact the priestly garment was reinforced around the neck so as not to be accidentally torn when robing and disrobing,

*"And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a (*tachărâ*), so that it does not tear. (Exod.28:32).*

*And the opening of the robe was in the middle, like the opening in a (*tachărâ*), with a woven binding all around the opening, so that it would not tear. (Exod.39:23)*

*Tachărâ is a Hebrew word meaning armour (strong).

By tearing his garment Caiaphas disqualified himself from continuing as high priest, in fact he invoked his own death sentence, thereby enabling Yahusha to fulfill His ordained role as the official Malkitzedek high priest and officiate over His own sacrifice. The priests and elders would have realized the implications of Caiaphas' action but not the full consequence. For brevity I have abstracted specific verses from Hebrews chapter 7,

¹⁴For it is perfectly clear that our Master arose from Yehudah, a tribe about which Moshe never spoke of concerning priesthood, ¹⁵and this is clearer still, if another priest arises in the likeness of Malkizedek, ¹⁶who has become, not according to the Torah of fleshly command, but according to the power of an endless life, ¹⁷for He does witness, "You are a priest forever according to the order of Malkizedek." ²⁰And it was not without an oath! ²¹For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, "YHWH has sworn and shall not regret, 'You are a priest forever according to the order of Malkizedek.'" ²⁶For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, ²⁷who does not need, as those high priests, to offer up sacrifices day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself. ²⁸For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever.

This whole event played out exactly as choreographed by YHWH so as to legitimize Yahusha's atonement and for Him to officially become the *Kohen Hagadol* (High Priest) of a new priesthood. YHWH had ordained this transference was to happen via Yahusha's sacrifice. Those present would not have realized that what had actually occurred was the transference of the priesthood from the Levitical priesthood to the Malkizedek priesthood and from the tribe of Levi: Yahusha being from the tribe of Yehudah,

"For the priesthood being changed there is made of necessity a change also of the law." (Heb.7:12).

Atonement and cleansing are synonymous insofar as our faith is concerned and by Mashiach's atoning sacrifice we are cleansed of our sins. That a change would come insofar as the Torah for atonement is concerned is portrayed within the red heifer cleansing ceremony. The red heifer ceremony was a shadow of Mashiach's sacrifice and his gathering of believers on His return 2,000 years later.

The Red Heifer Ceremony - A Prototype of Mashiach

*"This is a law of the Torah which YHWH has commanded, saying, 'Speak to the children of Israel: that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come. And you shall give it to Eleazar the priest, and he shall bring it outside the camp, and shall slaughter it before him. And Eleazar 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. And the heifer shall be burned before his eyes – he burns its hide, and its flesh, and its blood, and its dung. And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer. 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. And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening. 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 Israel for the water for uncleanness, **it is for cleansing from sin**. 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 Israel and to the stranger who sojourns in their midst. He who touches the dead of any human being is unclean for seven days. He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean. Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Dwelling Place of YHWH. And that being shall be cut off from Israel. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him. (Num.19:2-13).*

This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days, and every open vessel which has no cover fastened on it, is unclean. Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a grave, is unclean for seven days. (Num.19:14-16).

And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin, and (Chay) running water shall be put on them in a vessel. And a clean man shall take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels, and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a grave. And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening. (Num.19:17-19).

The translators failed to connect the red heifer ceremony with Mashiach, hence the word 'Chay' in Numbers 19 used to describe the ceremonial water, has been translated as 'running.' But 'Chay' can also mean 'living' which, considering this ceremony was a reflection of Mashiach who describes Himself as the 'living water,' it would have been more appropriate to describe the purification water as 'living water' rather than 'running water,'

Mashiach answered and said to her, "If you knew the gift of Elohim, and who it is who says to you, 'Give Me to drink,' you would have asked Him, and He would have given you living water." (John 4:10)

Yahusha Mashiach answered and said to her, "Everyone drinking of this water shall thirst again, but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life." (John 4:13-14).

And on the last day, the great day of the festival, Yahusha Mashiach stood and cried out, saying, "If anyone thirsts, let him come to Me, and let him who believes in Me drink. As the Scripture said, out of His innermost shall flow rivers of living water." (John 7:37-38).

So, brothers, having boldness to enter into the Set-apart Place by the blood of Yahusha Mashiach, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water. (Heb.10:19-22).

The red heifer ceremony was centered on purification via the sprinkling of sanctified water in a two stage procedure, with cleansing to be performed on the third and seventh days. The third day was the initiation of the process which reached completion via a second sprinkling of the water on the seventh day. I can think of no other reason for such timing than for this ceremony to foreshadow Mashiach's sacrifice and His subsequent gathering of believers 2,000 years later. Only via His resurrection on the third day was Mashiach able to become that 'living' water and available to all. After which He took His blood to the heavenly alter complying with ceremonial procedure.

That the red heifer ceremony was a prototype of Mashiach can be clearly seen when we compare the similarities between this ceremony and Mashiach's sacrifice,

	The Red Heifer Ceremony	Ref	Mashiach's Sacrifice	Ref
1	The animal was without blemish	Num.19:2	Mashiach was without sin	2 Cor.5:21
2	The animal was slaughtered outside the camp	Num.19:3	Mashiach was sacrificed outside the city gates	Heb.13:12
3	Cedar wood was present	Num.19:6	Mashiach was nailed to cedar wood	John 19:29
4	Hyssop was present	Num.19:6	Mashiach was given sour wine on a hyssop branch	
5	Scarlet was present	Num.19:6	Mashiach was given a scarlet robe to wear	Matt.27:27

The writer of Hebrews understood the greater implications of the red heifer as it pointed to Yahusha Mashiach when he wrote:

For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim? (Heb.9:13-14).

Although the red heifer ceremony appears to relate specifically to a corpse we must not become ignorant of the true implications of this ceremony. Torah considers a corpse a defiling thing because death is the wages of sin, it entered into the world through sin and reigns by the power of it. According to Judaic law the function of the red heifer ceremony was to purify those who had become ritually unclean through contact with death and allow them back into the presence of YHWH. When we consider this whole concept in terms of Yahusha Mashiach (as is intended today) all have sinned and therefore in the same position as one who has 'touched a corpse,' thus all are in need of a vicarious solution capable of removing the defilement of sin (death) that stands between YHWH and man. This is the primary purpose of Yahusha's atonement.

A point of note is that Judaism refers to the principle of animal sacrifice as a *qorbân* (H7133) which has the root *qârab* (H7126) which means something that draws close or draws near to. In other words the *qorbân* enabled the transgressor to return to or draw near to Elohim, after becoming distant due to his transgression. However, Mashiach categorically states nobody comes near to the Father except through him (John 14:6). In other words, in the eyes of YHWH Mashiach is now and henceforth the only acceptable *qorbân*, thereby *inter alia* abolishing the system of animal sacrifice and annulling the need for a future red cow. Because of their inability to accept Yahusha HaMashiach the red heifer ceremony remains both a mystery and an essential element to those following Orthodox Judaism. It is still taught that only Moshe had a comprehensive understanding of this sacrifice which must be obeyed even though not understood.

But the goal of the ceremony is for complete cleansing which required a second sprinkling of the living waters on the seventh day so how does this unfold prophetically? Let's see what the prophets say,

*"For I will take you from among the nations, gather you from all the countries and return you to your own soil. **Then I will sprinkle clean water on you and you will be clean. I will cleanse you** from all your uncleanness and from all your idols. I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. **I will put My spirit inside you** and cause you to live by My laws, respect My rulings and obey them," (Ezek36:24-27).*

*Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, **and will cleanse them**: so shall they be my people, and I will be their Elohim (Ezek.37:23).*

*"I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for he has clothed me with the garments of salvation, **he hath covered me with the robe of righteousness**, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels," (Isa.61:10).*

"But this shall be the covenant that I will make with the house of Israel; after those days," says YHWH, "I will put my Torah in their inner parts, and write it in their hearts; and will be their Elohim, and they shall be my people." (Jer.31:33).

The passages from Ezekiel, Isaiah and Jeremiah together constitute the seventh day cleansing. Note it is YHWH's water, it is YHWH's Spirit, it is YHWH's robe, and it is YHWH's Torah. The Seventh Day will be inaugurated via the commencement of Mashiach's millennial rule. When Mashiach returns to bring an end to this evil kingdom a.k.a. an end to the Sixth Day via the outpouring of YHWH's wrath, Mashiach will first collect His 'body of believers' and transport them to a place of safety beyond YHWH's wrath. After YHWH's wrath Mashiach will

supernaturally transport His 'body of believers' to the Land where they will reign with Him throughout the millennium. But before they can enter the Land they must experience the second, seventh day supernatural cleansing described above. In fact the seventh day cleansing is a prerequisite for entering into the Land.

Notice also the verse in Numbers makes it clear that the seventh day cleansing is conditional on the prior third day cleansing. This exactly foreshadows the situation with Mashiach: we must accept Mashiach's atonement, achieved with His sacrifice, resurrection (on the third day) and ascension to qualify for the gathering of His believers on the seventh day and the subsequent cleansing.

Complete Cleansing (Holiness) Necessitates Renewed Blood

The seventh day cleansing described by the prophets will result in a new enhanced physical body. According to Isaiah this body will have great longevity,

No more is an infant from there going to live but a few days, nor an old man who does not complete his days, for the youth dies one hundred years old, but the sinner being one hundred years old shall be lightly esteemed. (Isa.65:20).

They shall not build and another inhabit; they shall not plant and another eat. For the days of My people are going to be as the days of a tree, and My chosen ones outlive the work of their hands. (Isa.65:22).

Furthermore in the book of Enoch we are told that those living in the Land will not transgress (En.6), in other words this new body will not be susceptible to the weakness of the flesh.² But the most significant effect of the seventh day cleansing is a change in the blood.

To appreciate why it is necessary for the blood to be renewed we have to go all the way back to the first man: Adam but first it is necessary to understand the biology of a fetus in the womb. Consider the following extract from an article by Martin R. DeHaan, MD (1891-1965),

It is now definitely known that the blood which flows in an unborn babies arteries and veins is not derived from the mother but is produced within the body of the foetus itself, only after the introduction of the male sperm. An unfertilized ovum can never develop blood since the female egg does not by itself contain the elements essential for the production of this blood. It is only after the male element has entered the ovum that blood can develop. As a very simple illustration of this, think of the egg of a hen. An unfertilized egg is just an ovum on a much larger scale than the human ovum. You may incubate this unfertilized hens egg but it will never develop. It will decay and become rotten, no chick will result. Let that egg be fertilized by the introduction of male sperm and incubation will bring to light the presence of life in that egg. After a few hours it visibly develops. In a little while red streaks occur in the egg denoting the presence of blood. This can never occur and does never occur until the male sperm has been united with the female ovum. The male element has added life to the egg.

Since there is no life in the egg until the male sperm unites with it, and the life is in the blood (Lev.17:14), it follows that the male sperm is the source of the blood, the seed of life.

These words by DR. DeHaan confirm the divine birth of Mashiach: He was born of divine blood because male sperm was absent. But not only Mashiach, the same situation applies to the first man; Adam, he too was created without the presence of male sperm. Like Mashiach, Adam was holy, having pure divine blood running through his veins and arteries – **until he sinned**. It was this pure, holy blood that was meant to flow through his seed but I believe Adam's sin caused the corruption of his body and the metamorphosis in his blood from holy

² More information of the millennial lifestyle is provided in the article "Tribulation, Wrath and After Part 2' at www.undertorah.com under 'End Times' Articles.

to unholy. Only YHWH can reverse this metamorphosis which He does via his seventh day cleansing. This is why the blood of an animal could not take away sin, the removal of sin required pure, holy blood.

YHWH's intention is to establish a holy people living in a holy Land under His blessings, as it was in the beginning in the 'Garden,' thus there can be no element of impurity or corruption whatsoever. We are told there will be no violence in the Land and that there will even be peace between all of the animals,

Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise. (Isa.60:18).

"Wolf and lamb feed together, a lion eats straw as an ox, and dust is the snake's food. They shall do no evil, nor destroy in all My set-apart mountain," said YHWH. (Isa.65:25).

No violence, no wastage, no destruction means exactly that. In the Land there will be no bloodletting whatsoever thus there will be no slaughtering of animals for sacrifice, food or game. The Land will be a new *Gan Eden*: Garden of Eden and remember Adam was given a vegetarian diet only. Divine blood is not to be shed; the first bloodletting was after Adam's sin, a sin which took all of creation out of the holy realm. Was it the metamorphosis of the blood that created carnivores? We are told that YHWH was pleased with all He had created why would He create blood thirsty carnivores which would degrade His creation?

Conclusion

The apostle in his address to the Ephesian community, describes the need for us to maintain our initial state of cleanliness through obedience to Torah by associating washing (cleansing) with the Word,

Husbands, love your wives, as Mashiach also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of water by the Word, (Eph.5:25-26).

Although the apostle is discussing a particular problem within the Ephesian congregation, his words are generic insofar as the true believer is concerned and his last comment is most pertinent: Mashiach is the Word and the Word is the Torah. We are saved by YHWH's grace alone but YHWH's grace is only for those who are in a correct relationship with Him and that can only be a Torah based relationship,

For this is the covenant I shall make with the house of Israel after those days, declares YHWH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. (Jer.31:33).

The new covenant was prophesied to Jeremiah and it is founded on a Torah based relationship. Mashiach also confirms the necessity for Torah observance,

Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness (Torahlessness)!' (Matt.7:21-23).

But He answering, said, "It has been written, 'Man shall not live by bread alone, but by every word that comes from the mouth of YHWH'" (Matt.4:4).

"For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. (Matt.5:18).

Once we have been washed clean by accepting and believing in Yahusha HaMashiach the only way we can remain in a cleansed condition and be acceptable for the final seventh Day cleansing, is by Torah observance.

So does Yom Kippur have any meaning for those in the body of Mashiach? Yes it does but it is to be seen through Mashiach. The Yom Kippur described in Leviticus and which Orthodox Judaism is determined to re-introduce via a third temple, is not relevant to believers who have received eternal atonement, an atonement which has with it a far greater offer: ultimately a completely cleansed/rejuvenated body, a body no longer susceptible to the weakness of the flesh or susceptible to sickness and disease, a body having longevity of life. So how should believers observe Yom Kippur?

Yom Kippur has to be observed but I suggest for believers it is not about atonement but is more a celebration of thanksgiving, reflection and affliction. Thanksgiving to YHWH for the wonderful prospect He has made available to us through His Son Yahusha HaMashiach and for us to reflect on the suffering Mashiach willingly endured for us. But there is one element of the Leviticus demands concerning Yom Kippur that believers should take note of: affliction, what better way is there to show appreciation other than to suffer some form of affliction? Although Leviticus does not provide what means of affliction is required the Hebrew word is *'anah'* which means to be humbled and as far as I am aware the only affliction associated with *'anah'* is fasting: Psalm 35:13, Isaiah 58:3 and Ezra 8:21. Furthermore Believers have no reason not to observe the command for a holy convocation and for no work to be done on this day.

Finally, in His reprimand of the Pharisees, Mashiach told them, *"For if you believed Moshe (Torah), you would have believed Me, since he wrote (the Torah) about Me."* Thus we must interpret all of the Torah in terms of Mashiach including the festivals, of which the apostle says were 'shadows,' (Heb.10:1). We no longer need shadows we now have the real deal – Yahusha HaMashiach: this premise alone denies the need for a millennial temple as some believe to be the situation.³

Is it not more appropriate for Yom Kippur to be a time for believers to reflect on the atonement offered by Mashiach through His sacrifice and to meditate on the ultimate reward as a consequence thereof and how this alone leads to YHWH's seventh day cleansing with the ultimate reward of a blessed life in the Land. I have attached the following appendix as an *aide memoire* for Yom Kippur observation post Mashiach for your consideration.

Clifford Fearnley 2019

³ For a discussion on a millennial temple refer to the article 'Does YHWH Require a Future Temple Building' Parts 1 & 2' at www.undertorah.com in End Time articles.

APPENDIX

The following are suggested readings the order of which I believe parallel the sequence of actual events when understanding cleansing is the result of atonement,

Part 1: Atonement

Readings:

- 1) Yom Kippur: Lev.23:26 – 32.
- 2) Mashiach a better atonement - Rom.3:23-26, 5:8-11, Heb.9:25-26 and 10:10-14.

Part 2 Cleansing

Readings:

- 1) YHWH's provision for cleansing from sin, the Red Heifer Ceremony - Num.19:1-22
- 2) Mashiach's sacrifice, Matt.26:36-68
- 3) Examine the commonalities of above events
 - I. The cleansing/living water - Compare Num.19:12 with John 4:10, 13-14, 7:37-38 and Heb.10:19-22
 - II. Perfect sacrifice - Compare Num.19:2 with 2Cor.5:21
 - III. Location - Compare Num.19:3 with Heb.13:12
 - IV. Cedar wood - Compare Num.19:6 with John 19:16-18
 - V. Hyssop - Compare Num.19:6 with John 19:29
 - VI. Scarlet - Compare Num.19:6 with Matt.27:27
- 4) The end time: seventh day cleansing by YHWH - Ezek36:24-27, Isa.61:10 and Jer.31:33
- 5) How the third day cleansing: acceptance of Mashiach is paramount for the seventh day cleansing Num.19:12 and John 14:6.
- 6) Through Mashiach's atonement we have a better reward of a blessed life in the Land – Deut. 28:1-14, Isa.65:20, 22 and 25.