



Parashiyot Chukat – Balak

July 1, 2023

Torah: Numbers 19:1-25:9

Haftarah: Micah 5:6-6:8

Ketuwim Sh'lichim: Judah

We have a double *Torah* portion today, *Chukat-Balak*. We will focus on one of them today, *Chukat*, but *Balak* is an equally important portion, as they all are. Read recent messages about *Parasha Balak* to understand the sin of the diviner Balaam and the Messianic prophecies that he spoke about Israel and her Messiah. *1 ADONAI spoke to Moses and Aaron saying, 2 “This is the statute of the Torah which ADONAI commanded... (Numbers 19:1-2a TLV). “This is the chukat.,” חֻקָּה, the statute or law, and Moses goes on to give ADONAI’s instructions for the preparation and use of the ashes of the parah adumah, פָּרַה אֲדֻמָּה, the Red Heifer, a young red cow. This is a very important spiritual picture of Yeshua. The heifer was killed and her body burned outside the camp. The ashes of her body could cleanse from the sin of uncleanness. Yeshua died outside the camp and His death can cleanse from sin. Both had to be applied to remove sin. Water of the ashes had to be sprinkled and Yeshua’s death had to be accepted. The Red Heifer is just one of the many pictures of Yeshua in the Torah. Sha’ul wrote to the Romans: 4 For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting. (Romans 10:4 TLV). Largely ignored by many of Yeshua’s followers today, the Torah through its picturing of Yeshua can inspire and lead a person to trust in Him. All His disciples saw Him that way with help from the rest of the Tanakh, the Hebrew Bible. Sha’ul also wrote: 16 All Scripture is inspired by God and useful for teaching, for reproof, for restoration, and for training in righteousness,... (2Timothy 3:16 TLV). When he wrote this, the Tanakh was the only Scripture. His letters to the congregations were just that, letters. thoughts which he believed would help them to follow Yeshua. Among the other purposes for the Tanakh, “restoration” stands out. I believe that Sha’ul was telling Timothy that salvation was available through the Tanakh and specifically through Messiah pictured there. If you’re not reading the Tanakh, you’re not reading the Bible. Focusing only on the writings of Yeshua’s disciples distorts ADONAI’s message to Israel and to mankind.*

Chukkat, means regulation or statute of the Law and there are three different types of laws found in *Torah*. These are categories delineated by rabbinic rabbis, but they are helpful for us in our understanding of *Torah*. The Red Heifer is the only example of one type of law described in Numbers 19 and we will examine it. But, it will be helpful to understand the overall reason for ADONAI’s giving of commands by reviewing the other two. Why do we need to understand ADONAI’s commands? It’s because we are responsible for knowing which ones we are to obey. I spoke about *Torah* in our June 17th message two weeks ago. You may want to go back and review it to understand why, after trusting in Yeshua, that we keep ADONAI’s laws. It’s not to get saved, because we are already saved. It’s important that each of us clearly understands the relationship between salvation and obedience.

Mishpatim, מִשְׁפָּטִים, plural and *mishpat*, מִשְׁפָּט, singular, are laws given for a clearly specified reason. They are logical and

understandable, moral in nature. An example is to give *tzedakah*, donations to the poor. The commandments against murder and theft, are also *mishpatim*, as well as maliciously injuring a pregnant woman or an ox goring and severely injuring someone. *Mishpat* means “justice.” It’s about ADONAI’s justice. In our *haftarah* reading, we see that ADONAI requires it of us: *8 He has told you, humanity, what is good, and what Adonai is seeking from you: Only to practice justice, to love mercy, and to walk humbly with your God.* (Micah 6:8 TLV). In this verse, justice is *mishpat*. The end result of our obeying His *mishpatim* is “loving our neighbor as ourselves.”

A second category of commandment is the *edah*, עֵדוּת, singular, and *eidot*, plural עֵדוֹת. These types of commandments are sometimes called testimonials because the name is derived from the Hebrew root *ed*, עָד, meaning witness. Examples of these *mitzvot* are the commandments to observe *Shabbat* and the annual festivals, to wear *tzitzit*, and to eat *matzah* on Passover. They are symbolic representations of something which ADONAI has chosen to represent specific ways that He requires of Israel to be holy to Him. As Messianic Jews and Gentiles, we accept and follow the concept of covenant with ADONAI, believing that under the New Covenant, these *mitzvot*, these laws, have not passed away. *Mitzvot*, meaning command or commandment, is a word encompassing all three types of commands or laws.

The third category, *chukkim* plural, חֻקִּים, *chok*, חֹק, singular, are *mitzvot* given without an explanation or reason. In our *parasha*, the *Parah Adumah*, the Red Heifer, is said to be the classic example of a *chok*. Logically, the Red Heifer makes no sense. Another example of *chukkim* is the kosher laws. ADONAI doesn’t explain to us why we are to eat only certain things. *1 Adonai spoke to Moses and to Aaron, saying to them, 2 “Speak to Bnei-Yisrael, saying: These are the living things which you may eat among all the animals that are on the earth”* (Leviticus 11:1-2 TLV). That’s it. “These are the animals you may eat.” ADONAI had just given Moses and Aaron a list of the animals, fish, birds and insects which Israel may eat and also what they may not eat and they are not told why, just obey. Some people say that ADONAI gave these regulations because following them is healthy for us, but nowhere in Scripture does ADONAI tell us that is why He gave these commandments. Health may be a byproduct of being obedient to the commands to keep kosher, but we are not told why they were given. We are just told to obey. We don’t have to know why; we just have to obey. Another *chok* is *sha’atnez*, the combining of two kinds of material in cloth. While it applies to all kinds of cloth, we suspect that it has something to do with holiness since Aaron’s ephod, his breastplate, was woven of wool and linen, two kinds of material. We don’t have to know why we are not to combine two materials, we just have to obey. Maybe ADONAI gave us these *chukkim*, these instructions without explanation, to teach us to trust.

Human beings don’t stop asking “why” after childhood. As adults, we will even question the One who created us. If we do trust Him, if we have real faith in His *Torah*, we will follow his commands without trying to figure out why we are told to obey or which ones we can avoid following. The definition of *Torah* is ADONAI’s “teaching or instruction.” In His different types of commands, ADONAI is teaching us to follow Him and that requires obeying Him. Yeshua said: *21 “Not everyone who says to Me, ‘Lord, Lord!’ will enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me on that day, ‘Lord, Lord, didn’t we prophesy in Your name, and drive out demons in Your name, and perform many miracles in Your name?’ 23 Then I will declare to them, ‘I never knew you. Get away from Me, you workers of lawlessness”* (Matthew 7:21-23 TLV)! Is not doing the will of our Father in heaven obeying Him? Disobeying Him is going against His will for us. Lawlessness, *nomoslessness* in Greek is *Torahlessness* in Hebrew, not following *Torah*. As followers of

Yeshua, we know that He didn't do away with obeying laws, but in fact, upheld them. Read Matthew 5:17-18. It doesn't matter which commands we are talking about, *chukkim*, *edah* or *mishpatim*; our response is to be the same; yes and amen. And, it has nothing to do with salvation. We are saved by faith that Yeshua's sacrifice has cleansed us from sin and our salvation is received through ADONAI's grace. And once we have made that decision and understand what the Scriptures teach us about *Torah*, we must walk in obedience to our Master as faithful disciples.

Many scholars consider the subject of the *Parah Adumah*, the Red Heifer, to be the classic example of a *choq*. It is so mysterious that many just read over it and avoid trying to understand it. But, it is understandable, and it is also very important to us as Messianic followers of Yeshua to understand it. Each follower of Yeshua is called to understand the deeper meanings of G-d's Word. The message of the Red Heifer is a paradox. According to the *Merriam Webster Dictionary*, a paradox is: "a statement that is seemingly contradictory or opposed to common sense and yet is perhaps true." The cleansing from sin by something which is unclean, the ashes of the Red Heifer fits that definition for a paradox. Yeshua's sacrificial death which cleanses us from sin is also a paradox. Why did ADONAI choose to use something so contradictory to common sense to bring Himself closer to His creation? I believe it was to develop absolute trust in His followers.

Before we discuss what the Red Heifer may mean, let's first understand ADONAI's basic instructions regarding it.

1) Bring a flawless red heifer which has never been yoked. Flawless means perfect. No hairs other than red. That is what the rabbis in Israel are trying to achieve with their herd of red cows right now. They need the ashes of a perfect one to reinstitute Temple worship.

2) *Ele'azar* the *kohen* is to take her outside the camp and slaughter her.

3) He is to sprinkle some of the blood toward the Tent of Meeting 7 times.

4) He is to burn the heifer, hide, blood, flesh and refuse.

5) Burn cedar wood, hyssop and scarlet wool with her.

6) He and the man burning her are to wash their clothes and bodies.

7) A clean man is to gather the ashes to a clean place outside the camp for Israel to use as water of purification from sin.

8) Whoever touches a dead body is unclean for 7 days and must purify himself on the 3rd and 7th days (with the ashes mixed with water) and will be clean.

9) The one sprinkling the cleansing water becomes unclean.

These mysterious requirements have a specific purpose in ADONAI's plans as you will see in a moment.

Torah describes certain things which can become unclean and the consequences of their remaining unclean. Uncleanness is ritual uncleanness and has nothing to do with filth, dirt or any substance on the body. In a state of spiritual uncleanness, it was forbidden to enter the Tabernacle, the place of ADONAI's holiness. ADONAI said: 13 "Anyone touching the dead body of any man, who does not purify himself, defiles Adonai's Tabernacle, and that person will be cut off from Israel" (Numbers 19:13a TLV). Being unclean meant that an

Israelite could not enter the Tabernacle to present himself before ADONAI. The ancient rabbis gave many comments regarding this verse, itself a *chok*. We will look at the comments of one of them, those of Ibn Ezra. Rabbi Abraham ben Meir Ibn Ezra lived in Spain in the 9th and 10th centuries. He pointed to three seemingly unrelated events that share identical elements. The three events are the Red Heifer, the leper and the Passover in Egypt. Their common elements are the cedar branch, a hyssop plant, and a red string. As you just heard, the cedar, the hyssop branch and the red string are burnt along with the Red Heifer. In connection with a person with leprosy in Leviticus 14, two birds are taken and one is killed over a pot of *mayim chayim*, living water, and cedar, hyssop and red string are dipped in the blood and water and used to sprinkle on the leper. The living bird is also dipped in the blood and water and then allowed to fly away. The hyssop alone is used in connection with the Exodus Passover during the plague of the firstborns described in Exodus 12. Ibn Ezra says that the connection is that all three events are in some way connected with death. We can readily see the death connection with the Red Heifer and Passover, but what about the cleansing of the leper? Ibn Ezra relates death to *lashon hara*, evil speech, and goes on to say that: “The one who speaks evil destroys others through character assassination. This person did not treasure life, similar to one who murders.” ADONAI does not approve of a person venting his aggression and in extreme cases requires correction of them. In rabbinic thought, the evil talker, the purveyor of the “evil tongue” is smitten with leprosy. With regard to the leprosy inflicted on *Miryam* by ADONAI in Numbers 12, the ancient rabbis have Aaron saying: “it is like death”, although he did not actually say that. We understand that rabbinic writings are not authoritative for us, but we can learn from them. It is also important to again point out that *Torah* which requires a Temple and Levitical priesthood cannot be carried out today and also are not applicable to us, but we can also learn from them. What can we take away from Ibn Ezra’s comments? Several things, but the most important, I think, is the focus on *lashon hara*, the evil tongue, malicious gossip. Character assassination can harm the person spoken about, but the person who speaks *lashon hara* is also negatively affected. ADONAI said: 16 “*You are not to go up and down as a talebearer among your people*” (Leviticus 19:16a TLV). Up and down seems to imply that a person goes from one person to another spreading gossip. If what the rabbis said is true, that the “evil tongue” may cause a form of death, we can better understand ADONAI’s intent in telling us not to do it. At least, we can understand that when we are passing on gossip, we are not only negatively affecting the person we’re speaking about, but ourselves as well.

On the third day After Yeshua died on the stake, He joined two of his disciples as they were walking to Emmaus. They had questions about why He had to die. He said to them: 25.... “*Oh foolish ones, so slow of heart to put your trust in all that the prophets spoke!* 26 *Was it not necessary for Messiah to suffer these things and to enter into His glory?*” 27 *Then beginning with Moses and all the Prophets, He explained to them the things written about Himself in all the Scriptures* (Luke 24:25-27 TLV). There are many things written in the *Tanakh* about Yeshua as we frequently point out through *Sha’ul’s* words in Romans 10:4. Yeshua’s disciples, whom He was walking with and all the others, eventually came to understand, but in our day not many people connect “Jesus” and the events of the *Tanakh*. But, all of the members of His body do need to understand these truths because they are important for their walk as His followers. Many don’t take the *Tanakh* seriously and many consider it “dead history.” But the Hebrew Bible is alive and full of truth, truth relevant for today.

In comparing Yeshua and the Red Heifer, one of the first things which we focus on, is that the heifer had to be free from any kind of blemish, just as Yeshua had to be free from

sin. The Red heifer had never been under a yoke. We could say that this relates to Yeshua not being under the yoke of sin. The hide of the heifer had to be red as well as the hair. Some have compared this to Yeshua's being identified with apparent sin on the surface, that is, as He was accused by the High Priest, but was actually pure on the inside. *Sha'ul* said: 21 *"He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God"* (2Corinthians 5:21 TLV). Although the TLV says "sin offering," the Greek only says "sin," *hamartia*. We understand that Yeshua was a "sin offering" as the TLV states, but we also understand that in some way by taking all of the sins of the world upon Himself, "He became sin." This does not mean that He actually became sin, because at the same time that He took mankind's sins upon Himself, He remained completely holy. He "became sin" by allowing Himself to be defiled with sin, something which separates a person from ADONAI. For a brief time, He chose to be separated from His Father by "becoming sin."

One of the purposes of the Red Heifer was to purify from being defiled by death? Death is the absence of life. ADONAI used this picture to emphasize to Israel that in a condition of death they were separated from Him whereas as living beings, they were called to be holy, separated and set apart only for Him. When they were in a condition which typified death, they could not fulfill their G-d-given calling. Being in ADONAI's presence was life and apart from Him, uncleanness, was only death.

Death is a continuing subject all through the *Tanakh*. Isaiah speaking for ADONAI, said to Israel: 15 *"When you spread out your hands, I will hide My eyes from you. When you multiply prayers, I will not hear. Your hands are full of blood"* (Isaiah 1:15 TLV). Israel's prayers were an abomination to ADONAI because of their sins. Blood is a symbol of sin. Isaiah continued: 16 *"Wash and make yourselves clean. Put away the evil of your deeds from before My eyes. Cease to do evil. 17 Learn to do good, seek justice, relieve the oppressed, defend the orphan, plead for the widow."* 18 *"Come now, let us reason together,"* says Adonai. *"Though your sins be like scarlet, they will be as white as snow. Though they be red like crimson, they will become like wool"* (Isaiah 1:16-18 TLV). Yeshua is vividly pictured in these verses. Blood red sins becoming as white as snow are a picture of ADONAI's forgiveness through Yeshua. In a similar way, Daniel in chapter 12 is being told some of what will happen in the *acharit hayamim*, the days to come. 8 *Now I heard, but I did not understand. So I said, 'My Lord, what will be the outcome of these things?'* 9 *Then he said: "Go your way, Daniel. For the words are closed up and sealed until the time of the end. 10 Many will be purified, made spotless and refined, but the wicked will act wickedly. None of the wicked will understand, but the wise will understand"* (Daniel 12:8-10 TLV). As we understand it, the words that ADONAI sealed have now been unsealed as explained by Daniel Bruce in his book, *Daniel Unsealed*. The former mystery which has now been unsealed was the liberation of the Temple Mount by Israeli forces in 1967. Bruce ties the 1,335 days of Daniel 12 exactly to June 7, 1967, the very day that it happened. I believe this verse refers to what will happen in the days following the return of the Temple Mount to Jewish hands, the days we are in right now? Was ADONAI telling Daniel about the great apostasy of these days, what we are seeing especially in our country, in Israel and also the world. Could you even imagine that there would be a Sparkle Code recited in a church which glorifies everything LGBT+? But, the angel also told Daniel that many will be purified, made spotless and refined. Was he talking about Yeshua's blood and maybe even the salvation of all Israel? The *Mechon Mamre* Hebrew Bible translates this verse as: *Many shall purify themselves, and make themselves white....* We can connect the thought of this verse to what we just read in Isaiah and also to the Red Heifer? Purify is a word used in connection with the Red Heifer. Being made white is found in Isaiah 1. The

common denominator of Isaiah and Daniel is the picture of Yeshua that we see in the *Tanakh*. In these verses, we have witnesses of something to come which will purify, cleanse and make white. Yeshua's story is a paradox just like the Red Heifer. He became impure for us by dying while carrying our sins. 2Corinthians 5:21 says "He became sin for us." In His death Yeshua became a spiritual Red Heifer whose blood represented symbolic "ashes" which can cleanse us from death and eternal separation from G-d because of our sins.

The author of Hebrews also makes this connection: 10 "*We have an altar from which those serving in the tabernacle have no right to eat. 11 For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp*" (Hebrews 13:10-11 TLV). This verse is very straight-forward and is easily understood, a reference to the sin offerings of the Tabernacle. The sacrifices for sin on *Yom Kippur* had their blood sprinkled on the Ark of the Covenant by the High Priest, but the rest of their bodies were taken outside of the camp and completely burned up. 27 "*The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp, and their hides, their flesh, and their dung burned with fire*" (Leviticus 16:27 TLV). Verses 10 and 11 of Hebrews 13 are referring to the atonement sacrifices made on *Yom Kippur* in Leviticus 16. In these sacrifices, there is a picture of Yeshua who was put to death outside the camp. But also in these verses is a picture of the Red Heifer burned outside the camp whose ashes purified from death. We see this in the next verse: 12 "*Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate*" (Hebrews 13:12 TLV). Yeshua was actually sacrificed outside the gate, just as the Red Heifer was. These verses clearly show us that in addition to being our Passover lamb, Yeshua is also our *Yom Kippur* sacrifice and that He willingly became unclean for us in the uncleanness which is outside of the gate of the camp.

It has also been suggested that Yeshua and the Red Heifer have a connection to Exodus 33: 7 "*Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the Tent of Meeting. So it happened, everyone who sought Adonai would go out to the Tent of Meeting, which was outside the camp*" (Exodus 33:7 TLV). In the wilderness, Israel didn't go outside the camp to offer sacrifices, but to seek ADONAI. The next verse speaks directly to us: 13 "*So let us go to Him outside the camp, bearing His disgrace*" (Hebrews 13:13 TLV). As sinners, that is, before we trusted Yeshua, we were symbolically inside the Israelite camp in the wilderness, but it was like the camp in the wilderness before ADONAI gave them the Tabernacle. In that camp, there was no outlet for sin and they had to go outside the camp to Moses tent where he met ADONAI. Before we became His followers, Yeshua was outside the camp just as Moses' tent was outside, a place where sinners must go to seek ADONAI. In all this, we also have the paradox of Yeshua's disgrace, His death as a criminal. Sinners in the world today also have the paradox of going out to a place of uncleanness for salvation. In our uncleanness of unforgiven sin, we went out to the One who became sin and unclean for us and suffered outside the camp to make our cleansing possible.

To be able to take advantage of what Yeshua is offering, a person has to be willing to go outside the camp of reason. They have to be willing to be ridiculed and considered feeble-minded. And, those of us who have gone out to Him willingly, accept this. In our present day, that is becoming more and more evident. We are ridiculed by those of the far left whose voices and choice to sin have become so apparent. But, they and those who rely only on their intellect don't understand the things of faith. Quoting Isaiah (29:14), *Sha'ul* said: 18 "*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, "I will destroy the wisdom of the wise and*

bring to nothing the understanding of the intelligent" (1Corinthians 1:18-19 TLV). Today we have many groups which oppose G-d. We have associations of atheists, organized humanists and many other organizations including even some of our government's leaders who regularly oppose the constitutional right of the people of the United States to worship G-d. Yehudah, Yeshua's brother, was speaking about these kinds of people when he wrote: *10 But these people slander whatever they do not understand. And whatever they do understand instinctively—like animals without reason—by these things they are destroyed.* (Judah 1:10 TLV). We pray for their salvation. May ADONAI in His mercy, save some of them.

Alfred Edersheim, the 19th century Jewish Christian scholar, wrote a number of books with deep insight into the Jewishness of the Scriptures. In his book, *The Temple and Its Ministry*, he wrote: "the Tabernacle had no real provision for spiritual wants to which they symbolically pointed." What he was saying, was that there was no permanent provision for atonement in the Tabernacle. But, he did see the events of the Tabernacle as pointing to something in the future which was real. He was referring to the Tabernacle and Temple sacrifices when he spoke of "no permanent provision." These would temporarily, that is for one year, cover certain sins. But we also know that these sacrifices could only cover unintentional sins. There was no sacrifice available for intentional sin. There had to be something else. Edersheim saw that the removal of these sins, intentional sins, "lay outside its sanctuary and beyond its symbols." (*The Temple and Its Ministry*, chapter 8). Searching for answers, he found three events prescribed by ADONAI which occurred outside the camp, the scapegoat on *Yom Kippur*, the Red Heifer, and the bird used for the healing of leprosy. He said that the purpose of the scapegoat was to remove the personal guilt of the Israelite (Leviticus 16), the red heifer was to take away the defilement of death which stood between man and G-d (Leviticus 19) and the "living bird" dipped in water and blood and then let loose in the field at the purification from leprosy (Leviticus 14) symbolized the death of personal sinfulness in the living person. What Edersheim didn't say in his book was that there had to be *teshuvah*, sincere repentance, by the sinner seeking to be forgiven. ADONAI, who knows all hearts, will respond appropriately to a contrite heart. It is very possible that these three events which took place outside "the camp" were the mechanism for the forgiveness of intentional sin in the days of the Tabernacle and Temple. This quote from Edersheim sums that up: "Spiritual death, as the consequence of the fall (he's referring to Adam and Eve's sin), personal sinfulness, and personal guilt lay beyond the reach of the Temple-provision, and pointed directly to Him who was to come. Every death, every case of leprosy, every Day of Atonement, was a call for His advent, as the eye, enlightened by faith, would follow the goat into the wilderness, or watch the living bird as, bearing the mingled blood and water, he winged his flight into liberty, or read in the ashes sprung from the burning of the red heifer the emblem of purification from spiritual death." Edersheim had wonderful insight into the meaning of the sacrificial system. His language from the mid-1800s is very different for us today, but we can still easily understand his meaning. He also speculated as to why Yeshua had to be sacrificed outside of the Temple. He said: "It was because He had to be sacrificed away from the place which symbolized the *shekinah*, ADONAI's presence, His holiness." It had to take place in a place of uncleanness. It's also interesting that Edersheim saw some of the same things which Ibn Ezra saw some 800 years earlier. The difference is that one knew *Mashiach* and that He had come and one didn't.

The paradox of purification regarding the ashes of the *parah adumah* is that the one performing the cleansing is rendered unclean. Everyone involved in the preparation of the ashes of the Red Heifer or in the sprinkling of the ashes and water mixture is made unclean. In order to cleanse us, Yeshua conquered the unclean. In order to deliver us from death, He

died. But, death had no hold on Him and He rose on the third day. Yeshua took the curses upon Himself. He passed through death for us, so that we might be freed from death, spiritual death. According to *Torah*, nothing is as contaminating as a dead body. Yeshua was, Himself, briefly a dead body. He came into contact with the uncleanness found in humanity by virtue of His human birth. He came into contact with human uncleanness by conducting His healing ministry in the midst of Israel, becoming unclean simply by laying His hands on some (woman with issue of blood, lepers) sinners. He came into contact with the uncleanness, the transgression and the sin of Israel in order to cleanse them and us. He came into contact with death and conquered death itself, the most contaminating source of uncleanness in order to cleanse us. Because He conquered uncleanness we are made clean. Yeshua's actions for us, what the rabbis call a *choq*, is an unexplainable paradox.

To us who revere and uphold the *Torah*, it is clear that ADONAI made these plans even before "the foundation of the earth" and that His plans to send His Son as a sin sacrifice were made simultaneously. Hebrews 4 alludes to this: 3 "*For we who have trusted are entering into that rest. It is just as God has said, "So in My wrath I swore, "They shall never enter My rest," even though His works were finished since the foundation of the world."* (Hebrews 4:3 TLV). This is referring to the Israelites who died in the Wilderness who will never enter His rest, but the final phrase is what we are looking for: "*even though His works were finished since the foundation of the world*". The evidence that ADONAI had already planned to send His Son is found throughout the *Tanakh*, the Hebrew Bible. May all of Yeshua's followers decide to study *Torah* and in the process, find these many wonderful pictures of Yeshua, pictures of ADONAI's love for us! *Shabbat shalom!*