

## The Red Heifer—Numbers 19—*Death In The Wilderness*

□ *“Death is treated as defiling because it is both a reminder of sin which caused it, and is a negation of Yahweh's purpose in Creation (Isa. 45:18). And now, due to the failure of the old generation that left Egypt, it is about to become extremely common. If 600,000 men over twenty (Exo 12:37) are to die in the wilderness within 38 years, and an equal number of women likewise, each year will average over 30,000 deaths, or some 85 per day. Therefore, in mercy, Yahweh provides a sacrifice efficacious in cleansing those defiled by contact with it. This is in the ritual of the Red Heifer; AN OFFERING THAT IS TO BE UNIQUE AMONG THE SACRIFICES OF THE LAW IN THAT IT NOT ONLY CAN BE SHARED BY ALL, BUT REMAINS EFFICACIOUS TO CLEANSE LONG AFTER THE ACTUAL SLAYING OF THE ANIMAL. The sacrifice is to be reduced to ashes, to be kept in a ‘clean place’, and drawn upon as needed. In a remarkable manner this points forward to the ‘one sacrifice’ for ever as offered by the Lord.”—HPM*

*The next chapter opens with Israel in the 40<sup>th</sup> year.*

Num 20:1 “Miriam died there, and was buried... and Aaron died there in the top of the mount”

**Heb 10:1** “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect”

**Col 2:16-17** “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body (substance) is of Christ”

**vs 1**—LORD spake unto Moses and unto Aaron. Here is the first “shadow.” Although this was addressed to the *lawgiver* and *priest*, neither actually carried out this procedure. This law was unique for several reasons, and here is one of the examples. It was given to Moses—the Law—but was fulfilled by another: Eleazar.

□ “‘The Law,’ wrote John, stating the historical facts succinctly, ‘was given by Moses.’ For that reason it is customary to talk of the Law, as indeed Scripture itself so often does, as ‘the Law of Moses’... *his name has come to attach itself to the Law*”—*Law and Grace*

- **The Red Heifer has details different from other offerings, and is directly referenced for the atoning work of the Lord Jesus Christ:**

**Heb 9:12-14** “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption ~~for us~~. For if the blood of bulls and of goats, *and the ashes of an heifer sprinkling the unclean*, sanctifieth to the purifying of the flesh: **HOW MUCH MORE SHALL THE BLOOD OF CHRIST**, who through the eternal Spirit offered himself **WITHOUT SPOT** to God, purge your conscience from dead works to serve the living God?”

- **The Red Heifer is an offering that directly connects the principle of SIN and DEATH. It is an offering for “sin,” when no actual *sin* had taken place; only contact with the “dead.”**

“**SIN... bringeth forth DEATH**”—Jam.1:15

“**the sting of DEATH is SIN**”—1Cor 15:56

“**SIN hath reigned unto DEATH**”—Rom. 5:21

“**by one man SIN entered the world and DEATH by sin**”—Rom 5:12

“**by man came DEATH**”—1Cor 15:21

“**the wages of SIN is DEATH**”—Rom 6:23

**Sin and Death**—we are told the “ashes” of the Red Heifer were a “*purification for sin*” (v. 9). Yet, it was one who had contact with a dead corpse: one who “*toucheth the dead body*” (v. 11). The relationship between “sin” and “death” is inseparable throughout Scripture. Concerning Adam we read...

Rom 5:12 “Wherefore, as *by one man SIN entered into the world, and death by sin; and so DEATH passed upon all men, for that all have sinned*”

- **Death is not merely an event marking the cessation of life. An event cannot be passed down to all of Adam’s descendants.**
- ***Sin resulted in the physical law of Death—see BASF Clause V.***

2Tim 1:10 “...Jesus Christ, who hath abolished death”

Heb 2:14 “... he might destroy him that had the power of death”

1Cor 15:26 “The last enemy *that shall be destroyed is death...*”

Rev 21:4 “And God shall wipe away all tears from their eyes; *and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away*”

**vs 2**—Speak unto the children of Israel, that they bring thee a red heifer. This offering involved everyone in the nation; and was available for anyone in Israel. In the rebellion, 14,700 people had died (Num 16:49). Along with the daily number perishing in the wilderness, death would have been quite common. Thus, the nation as a whole had to bring a young red cow.

**vs 2**—Red. Heb. *adom*. From *adam*: *flesh, ruddy, to show blood*.

**vs 2**—Without spot, wherein is no blemish.

☐ “Whereas ‘red’ represents sin's flesh, ‘without blemish’ suggests without personal transgression. The type is fulfilled in Christ. He came ‘in the likeness of sinful flesh’ (Rom. 8:1-3), and yet was a blameless bearer of it, and so was ‘red’ but ‘without blemish’. In Heb. 9:13, Paul relates this offering to that of Christ's.” —*Expositor*

**BASF. Clause 5.** That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.

## RED—WITHOUT BLEMISH

□ “The word *sin* is used in two principal acceptations in the scripture. It signifies in the first place ‘the transgression of the law’; and in the next, it represents that physical principle of the animal nature, *which is the cause of all its diseases, death and resolution into dust*” —*Elpis Israel*

*Christ said to the man sick of palsy: “thy sins be forgiven” (Mat 9:2)*

2Cor 5:21 “For he hath made him to be *sin for us, who knew no sin*; that we might be made the righteousness of God in him”

Rom 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son in *the likeness of sinful flesh*, and for sin, condemned *sin in the flesh*”

John 8:34 “Jesus answered them, Verily, verily, I say unto you, Whosoever *committeth sin* is the servant of sin”

Rom 6:10 “For in that he died, *he died unto sin once*: but in that he liveth, he liveth unto God”

□ “But why a heifer? It denotes purity, being a virgin animal. It was, of course, through the virgin Mary that Christ came into the world, and *he, himself, was a ‘virgin’ in the sense of Rev. 14:4* — where the term includes both males and females. The use of the feminine gender is also a reminder of the introduction of sin into the world (cp. Gen. 3:6; 1 Tim. 2:12-15).” —*Expositor*

○ A virgin has never “conceived” the seed of man (as in Luke 1:24, 31). The same word is used in relation to lust “conceived” in the mind, which brings forth sin and death (Jam 1:15). The word “knew” represents the same principle (as in Mat 1:25); and concerning Christ, we read that he “knew no sin” (2Cor 5:21).

**vs 2**—Upon which never came yoke. Never man’s servant Deu 21:3. *Also, regarding his life and crucifixion, the Lord said “No man taketh it from me, but lay it down of myself” Joh 10:17-18*

□ “(Christ) had the mind and character of God. He never needed a human yoke. He voluntarily submitted to his Father's will (Matt. 26:39; John 10:17-18; Phil. 2:6-8; Heb. 10:9).” —*Expositor*

## **NEVER CAME YOKE**

John 10:30 "I and *my* Father are one"

**Jesus was always obedient and reflected the Father's character**

**"Then said Jesus unto them... *I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him*"—John 8:28-29 (Isa 50:4)**

**"For I came down from heaven, *not to do mine own will, but the will of him that sent me*"—John 6:38**

**"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me*"—John 14:8-11**



**vs 3**—Give her to Eleazar the priest. Aaron's son (Exo 6:25; 28:1). He was appointed high priest upon the death of his father (Num 20:26-28). His name means *El Hath Helped*. He typified God's work in Christ; who instead of the flesh (yoke), relied upon God to overcome sin.

## **GOD IS MY HELP**

Luke 4:1-2 “And Jesus *being full of the Holy Spirit* returned from Jordan, and was led by the Spirit into the wilderness” (Isa 42:1)

Psa 80:17 “Let *thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself*” (Isa 59:16-17)

Isa 11:1-5 “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And *the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD*”

Joh 16:32 “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet *I am not alone, because the Father is with me*”

**Num 3:32** And Eleazar the son of Aaron the priest *shall be chief over the chief of the Levites, and have the oversight of them* that keep the charge of the sanctuary.

**Eleazar**—as chief over the Levites he represents the Lord Jesus Christ. His name means “El has helped” and signifies how the Lord was strengthened by Yahweh to overcome sin’s flesh (Psa 80:17; Isa 11:1-5).

- Aaron was stripped of his garments—divested—before Moses, as the priesthood under the Law could not bring inheritance; and then Eleazar was appointed high priest as the children of Israel were led into the Land under Joshua (Num 20:25-26). As Christ Jesus is the high priest after the order of Melchisedec (Heb 7:11, 23-24), it was Eleazar—not Joshua—who made the great offering of the “Red Heifer,” which is referred to by the apostle (Heb 9:13-14). In the process of this sacrifice he was made “unclean” (**Num 19:7**). It was Eleazar who was appointed “chief of the Levites,” and his genealogy leads to Zadok (1Chr 6:4-8) see: Eze 44:15-16.

**vs 3—Bring her forth without the camp. Typical of Christ**

**Heb 13:11-13 “The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach”**

**(his cross—Mat 16:24; Rom 6:6; Gal 2:20)**

➤ **This taught the remedy for death was outside the Law (Act 13:39).**

**vs 4—Eleazar the priest shall take of her blood with his finger and sprinkle of her blood directly before the tabernacle of the congregation seven times. This reps. the complete offering of Christ:**

**Heb 9:12-14 “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: HOW MUCH MORE shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”**

**vs 5**—One shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. All flesh destroyed.

**ALL FLESH BURNED** Jesus consumed with Spirit to overcome Flesh

Isa 42:1 “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; *I have put my spirit upon him*: he shall bring forth judgment to the Gentiles” (Isa 59:16-17; Psa 80:17)

John 3:34-35 “For he whom God hath sent speaketh the words of God: *for God giveth not the Spirit by measure unto him*”

❑ “The Lord Jesus was human nature taken hold of by the Spirit” — *Law of Moses (see: Isa 11:1-5)*

❑ “The word *saraph*, rendered ‘burn’ signifies to completely consume. In the day of his flesh the Lord was consumed by the spirit of Yahweh (John 2:17), and the process was completed by his death, resurrection, and change into a spirit being (1 Cor 15:44-46; 2Cor 3:18 mg.)” — *Expositor, HPM*

**vs 6**—Priest shall take cedar wood. Righteousness (Psa 92:12; Son 1:17; 5:15) and immortality (1Kin 6:9-20).

**vs 6**—Hyssop. Cleansing (Psa 51:7; Exo 12:22; John 19:29; Lev 14:4-6). Used to rep. small, humble (1Kin 4:33).

**vs 6**—Scarlet. Sin (Isa 1:18; Jos 2:18-21). Heb 9:19 seal covenant

**vs 6**—Cast it into the midst of the burning of the heifer. Showing these elements were included in the principle of the sacrifice.

**vs 7**—Priest shall wash his clothes. An indication the priest became “unclean” in the process (Lev 11:25-28). And “clothing” represents nature (2Cor 5:1-3; Rev 3:5, 18; 4:4; Psa 132:16; Zec 3:1-8). This relates directly to the Lord Jesus baring our nature.

**WASH HIS CLOTHES** Jesus shared our same unclean nature

Psa 51:5 “Behold, I was *shapen in iniquity*; and *in sin* did my mother conceive me”

John 3:5-7 “*That which is born of the flesh is flesh*; and that which is born of the Spirit is spirit”

❑ “Children are **BORN** sinners or **UNCLEAN**, because they are born of sinful flesh; and that which is born of the flesh is flesh, or sin. This is a misfortune, not a crime”—*Elpis Israel* (Job 14:4; 25:4) <sup>13</sup>

**Jesus partook of the very same nature as all other men**

**Heb 2:14-17 “As the children are partakers of *flesh and blood*, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham”**

**Rom 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh”**

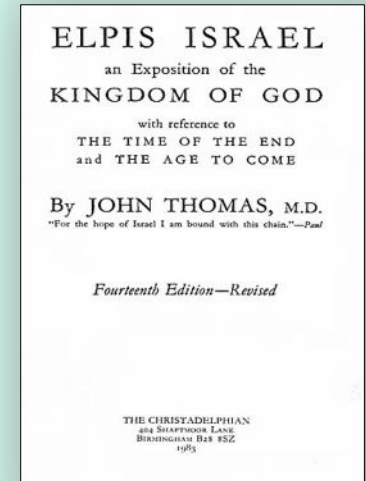
**2Cor 13:4 “For though he was crucified through *\*weakness*, yet he liveth by the power of God” *\*used for mortality (1Cor 15:43)***

**Gal 4:4 “But when the fulness of the time was come, God sent forth his Son, *made of a woman, made under the law*”**

**1Pet 2:24 “Who his own self *bare our sins in his own body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”**

- ❑ **“The statement that that he did these things ‘for us’ has blinded many to the fact that he did them ‘for himself’ first—without which he could not have done them for us; for it was by doing them for himself that he did them for us. *He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards*” —Law of Moses, R. Roberts (Heb 5:3; 7:27; 9:7, 12-14; Lev 16:11,17)**
- ❑ **“It was a sacrifice operative on himself first of all; for he is the beginning of the new creation, the firstfruits of the new harvest, the foundation of the new temple...As such, it was needful that he should himself be subject of the process and the reaper of the results. Hence the testimony (Heb 13:20)...that by his own blood, entering into the holy place he obtained (middle, or self-subjective, state of the verb) eternal redemption (“for us” is interpolated) Heb 9:12. The Father saved him from death for his obedience unto death (Heb 5:7-9; Phil 2:8-9; Rom 5:19).” —Law of Moses**

***“Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as *unclean*. It is therefore written, ‘How can he be clean who is born of a woman?’ (Job 25:4). ‘Who can bring a clean thing out of an unclean? Not one’ (Job 14:4)...This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, ‘God *made him sin* for us, who knew no sin’ (2Cor. 5:21); and this he explains in another place by saying, that ‘He sent His own Son *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh* (Rom. 8:3) in the offering of his body once’ (Heb. 10:10, 12, 14). *Sin could not have been condemned in the body of Jesus, if it had not existed there*. His body was as unclean as the bodies of those he died for; for he was born of a woman, and ‘not one’ can bring a clean body out of a defiled body; for ‘that,’ says Jesus himself, ‘which is born of the flesh is flesh’” (Jn. 3:6).” *Elpis Israel****





**vs 8**—He that burneth her shall wash his clothes in water, and bathe his flesh in water. Water of the word (Eph 5:26). Psa 119:9

“Wherewithal shall a young man *cleanse his way?* by taking heed *thereto according to thy word*”

**vs 8**—And shall be unclean until even.

➤ Christ was personally cleansed of the nature of mortality at the evening of the Mosaic age (Heb. 9:26).

**vs 9**—A man that is clean shall gather up the ashes of the heifer and lay them up without the camp in a clean place.

☐ “The ashes were carefully kept for the use of others who might be defiled by contact with death. The work of this man appears to anticipate the preaching of the Apostles. The efficacy of the Lord's offering was kept alive by their preaching, enabling others to use the means of redemption established by his offering. They were ‘clean’ or justified men (John 15:3), and ‘through their word’ others have been brought nigh to Christ (John 17:20).” —*HPM, Expositor*

**vs 9—Clean Place.** Those who sought cleansing from death would have to go “outside the camp” (the Law—John 1:17) to find it; that is, the *clean place* of the ecclesia, where the sacrifice of Christ (ashes of heifer) are held in honorable remembrance.

**vs 9—Water of separation.** NIV “for use in the water of cleansing.” The ashes were used *in the water*, showing **THE SACRIFICE OF JESUS CHRIST IS FOUND IN THE WORD OF GOD AND IS ONLY USEFUL WHEN THE WORD OF GOD IS RIGHTLY APPLIED** (Eph 5:26).

**vs 9—It is a PURIFICATION FOR SIN.** RV “sin offering.” This again proves the root cause of “death” is sin (v. 11-13). It was a total burnt sin offering, which is different than the sin offering described in Lev 4. *Sin comes from the uncleanness of the flesh (Mar 7:18-23)* and therefore must be crucified with its lusts and affections (Gal 5:24).

**vs 10—He that gathereth the ashes...wash his clothes, be unclean until even.** The priest and he that burned the heifer also had to wash their clothes (v. 7-8), and were unclean until even. Thus, to be cleansed by the ashes of the red heifer washing was required. 18

□ “The rite of the red heifer taught that to cleanse others from the defilement of mortality, one himself had to come under its influence. Accordingly Christ came ‘in the likeness of sinful flesh, and for sin, condemned sin in the flesh’ (Rom. 8:3). ‘He was made sin for us who knew no sin; that we might be made the righteousness of God in him’ (2Cor. 5:19). He redeemed from the curse of the law ‘being made a curse for us’ (Gal. 3:13).” —*HPM, Expositor*

**vs 10**—Children of Israel and the Stranger that sojourneth among them. A critical statement! The effectiveness of the ashes of the red heifer were preserved after its death (Christ) for both Jew, and the Gentile who joined himself to Israel. Both under sin (Rom 3:9) and both needed cleansing and atonement (Gal 3:28).

**vs 11**—He that toucheth a dead body of any man shall be unclean seven days. Day-for-a-year period of mortality through Adam (Rom 5:12); as those “dead in trespasses and sin” (Eph 2:1). Thus, contact with Christ (ashes of red heifer) are needed to cleanse (Heb 9:14)!

**vs 12**—Purify himself on the third day, and on the seventh day he shall be clean. Third day references the death and resurrection of Christ (Mat 20:19; Acts 10:40; 1Cor 15:4); and therefore the newness of life of his brethren (Rom 6:3-4). But, he that did not purify on the third day, Num 19:12 continues, was not clean on the seventh day!

☐ “Seven is the number of the covenant, or completeness, and in this context types the completed process unto a change of nature (1Cor 15:48, 51-52). The Gospel of redemption was anticipated in the requirements of the Law.” —*HPM, Expositor*

**vs 13**—Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of Yahweh. The tabernacle is where Yahweh is glorified. Because “in Adam all die,” there is a need for cleansing in Christ (Heb 9:13); by his blood, which cleanses from all unrighteousness (1John 1:7).

*Far from the attitude of the world that accepts every perverse lifestyle, the Truth demands that personal uncleanness can spread to communal defilement (1Cor 5:6) and must be “cut off” (Num 19:13)*

**vs 14**—When one dieth in a tent, all that come into the tent, and all that is in the tent shall be unclean seven days. Others are easily made unclean in a confined space, such as the ecclesial household (1Tim 3:5,15). **WHO IS DEAD?**

**Specific Rules For Uncleanness — vv. 14-22**

*These verses list causes of uncleanness, and the remedial actions that must be taken. The rules laid down show that it is Yahweh Who sets the requirements for approach to Him; it is He alone Who can make man acceptable to Him. Man cannot approach God on his own human terms and conditions. In his natural state, he is unfit for such approach, and the mercy of Yahweh is necessary to open the way thereunto.*

**1Tim 5:6** “She that liveth in pleasure is dead while she liveth”

**Mat 8:22** “Follow me; and let the dead bury their dead” (Jam 2:17-26)

**Eph 2:1-5** “You *hath* he quickened, who were dead in trespasses and sins... God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ” (v. 14)

**Col 2:13** “You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses”

**vs 16**—Whosoever toucheth one slain with a sword in the open fields. An enemy in battle. See: Num 31:19—Eze 39:11-16

**vs 16**—Or dead body, or bone of a man, or a grave. An enemy in battle. See: Num 31:19

**vs 17**—They shall take of the ashes of the burnt heifer for purification of sin, and running (*mg. living*) water. For the principles of the Atonement to be effective, the Water of the Word is essential (John 4:16-17; 7:38; 6:63; Heb 4:12). This also teaches “purification of sin” is the root cause of the “dead” (Rom 5:21).

❑ “The principles of SACRIFICE were impressed upon those who would be cleansed. It is particularly significant that the heifer constituted a burnt offering for sin, a form of sacrifice not found elsewhere in the Law in relation to sin. It taught the principle that only by the dedication of self, will sin be conquered.”—*HPM, Expositor*

**vs 18**—A clean person shall take hyssop and dip it in the water. A person ‘clean’ has to help the ‘unclean’ to be cleansed.

**vs 19**—And the clean person shall sprinkle on the third day and on the seventh day. This was another “shadow” and “figure” of Christ.

□ “The ‘clean’ person foreshadowed the Lord, whose resurrection from the grave to life eternal cleansed him of the physical impurity of mortality, and qualified him to save others. The use of *three* and *seven* in conjunction figuratively foreshadows resurrection in fulfillment of the oath or covenant. It was not merely the death of Jesus that established the means of salvation, but his resurrection to life (Rom. 4:25; 6:4-5)” —*HPM*

“If we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life” Rom. 5:10

**vs 19**—On the seventh day he shall purify himself and wash his clothes and bathe himself in water, and shall be clean at even.

□ “A very special washing, in contrast to the previous sprinkling, took place on the seventh day, foreshadowing the complete ‘cleansing’ that will take place at Christ's return by the bestowal of nature that will be granted the approved.” —*HPM*

## The Cleansing Process—*The Red Heifer*

- (1) The water of separation (purification) had to be splashed on the defiled person—v. 13; (baptism)
- (2) Living water (symbol of the spirit- word) had to be sprinkled upon him—vv. 17-18; (the word)
- (3) A final thorough bathing had to take place, terminating the ceremony. (immortality)

**vs 20**—But the man that shall be unclean, *and shall not purify himself*, that soul shall be cut off from among the congregation, BECAUSE HE HATH DEFILED THE SANCTUARY OF THE LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

- By refusal of applying the Water of the Word no man can be made “clean.” Only identification with the Word Made Flesh—Christ—through the Scriptures can purify a person before Yahweh.

**vs 22**—Whatsoever the unclean person toucheth shall be unclean. While holiness is difficult, uncleanness is not (Hag 2:13): the condition of the world easily transfers, appealing to our nature.