

201028-4 Nu 19, The Red Heifer–CThurman

We considered the priesthood of the LORD rejected by Israel, confirmed by the LORD and to be supported by Israel. (chs. 16-18) The next chapter concern purification water.

If the events of the tragedies of Korah, Dathan, Abiram, the 250 princes, and the 14,700 that died, and the intercessions of Aaron as he stood between the living and the dead to turn the judgment of the LORD away from Israel, it seems quite reasonable that the next order of business would be to rid them of the defilement for their dead. After all, that is the topic of the 19th chapter. Literally the nation was greatly affected by so many that had died and the LORD required cleansing from this. As a type this show the NT believer-priest's need for cleansing from dead works so that he might continue in the service of the living God.

Ro 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Ro.8.13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

There was much defilement on account of the dead in the camp of Israel. Add to this sad and recent history that an entire generation must die during the wilderness sojourn.

Roughly, for 600,000 warriors, and if they were all married, totals 1,200,000 souls. These all will die before the next generation enters into the land of Canaan. This means that over the next 40 years 30,000 dies per year, or 2,500 every month.

To put Israel's death rate into perspective I compared it to Alaska's death rate. In 2019 Alaska had a crude death rate of 6.6 per 100,000 people. That means, for a population of 1,200,000, 792 people would die if the death rate was 6.6 per 100,000 people. Israel's death rate was more than three times this rate: about 20.85 per 100,000 people.

The point is that the LORD would have Israel cleansed from this defilement. So the LORD provides a means for their cleansing that they might be restored to a state of cleanness from really handling the corpses of their dead brethren. It seems to me that the issue before us concerning the red heifer concerns a thorough putting away the sins of them that died under the chastening hand of God; if you will, a coming clean of their bad deeds. To me this seems parallel to teaching our personal responsibility as NT believer-priest's to be cleansed in instances when we might become complicit in the bad practice and bad doctrine of others. Certainly we can be led away by others when we are not watchful. All of us are subject to erring. So many church of the NT had come into error, and they needed *to come clean* of it. The Lord warned those not yet polluted with the errors of others in certain congregations, not to forsake the church, but be remain clear of them that foisted their errors in it. (cf. 1Co.5.2; Ga. 1.6; 3.1; 5.10, 12; Re.2.14-16; 2.20, 22, 24; 3.2, 3) In turn Jude would have them that were unpolluted to do what they could to *save* others of their number from those errors. (Jude 22, 23)

Before we consider this chapter there is one other thing to share with you that has some bearing on this topic of cleansing. This 19th chapter appears to be of the last things recorded of Israel's sojourn until they come near to entering the land of Canaan. Chapter 20 fast forwards about 38 years to the times of the deaths of Miriam, Aaron, and Moses. So, to this place there are about 2 years of Israel's history provided after they were delivered from Egyptian bondage, and then we jump to the end of their sojourn. Perhaps it is true that as Israel did, the greater portion of the Christian experience is lived in need of the cleansing presented by the red heifer.

There are five divisions in this chapter.

1. In verses 1-10 Israel presents a red heifer to the high priest, and he instructed about *who shall do* and *what shall be done* to the red heifer.
2. Verses 11-16 tells *to whom* the elements of the red heifer are to be applied.
3. Verses 17-19 tells *how* the elements are to be applied.
4. Verse 20 is a warning to the defiled for failing to apply themselves to this remedy. And,
5. Verses 21, 22, implies a mutual relationship of the brethren in the matter of uncleanness for the dead. (He washes his clothes.)

**The Ordinance of the Water of Separation
Making Purification Water; Who Shall Do & What Shall Be Done (vss.1-10)**

- 1 ¶ And the LORD spake unto Moses and unto Aaron, saying,**
2 This is the ordinance of the law which the LORD hath commanded, saying,

ordinance, חֻקָּה, chuq-qath, of a fem. noun חֻקָּה, tss. *statute*,
ordinance, custom, manner, rite; like Passover is an ordinance and
the Passover has ordinances (Ex.12.43; Nu.9.12), so what follows is a
statute to be accomplished according to the regulations which the
LORD stipulates in this chapter.

Speak unto the children of Israel, that they bring thee a red heifer

red, אֲדָמָה, ^a-dum-mah, of the fem. sing. אֲדָמָה, ah-dohm', tss. *red*,
ruddy.

heifer, פָּרָה, pha-rah, a fem. sing noun of פָּרָה, pa-rah, tss. *kine*,
heifer, and *cow*.

The heifer is the female of the herd. This animal being female was not only
of the costliest of the sacrificial animals, but being a female represents
Christ's *subjection* to the will of the Father (cf. Jn.5.30), his *weakness* or
infirmity (cf. Mt.8.17; 2Co.13.4; He.5.3).

Red, as a symbol could be of blood (cf. 2Ki.3.22, *red as blood*) and of
identification to mankind. (Ge.25.25, Hebrew comp. אָדָם, Adam (man) to
אֲדָמָה, red [rams' skins of the tabernacle coverings dyed red], אֲדָמָה, red,
ruddy, אֲדָמָה, Esau at birth was red, etc.

Israel is to provide the red heifer. Therefore the heifer will supply some
need for the whole nation.

without spot, wherein is no blemish, and upon which never came yoke:
without imperfection,
perfect

without spot, תְּמִימָה, of the adj. תָּמִים, ta-meem', tss. a perfect (man), (to be) *without blemish*, a whole (rump), complete (Sabbaths), a full (year), (to be) *in sincerity*, the upright (man), (are) *undefiled*, a sound (heart).

blemish, מוֹם, moom, masc. noun tss. *blemish* (17), *spot* (3).

yoke, עֹל, [g]ohl, a masc. sing. noun, always tss. with the English word *yoke*.

without spot – unspotted, of a solid red color.

no blemish – Without corruptions (sores, disease) and defects in the flesh (blind, lame, broken, crushed, cut, etc.).

Le 22:22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

De 15:21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

The animal is unspotted, and without blemish, as is Christ. Unspotted, Christ was unmixed, of one, whole, devoted, single heart before God. Unblemished, He was without the corruptions of human flesh, His character

was pure and holy; without the carnal nature of sinful man. This notes Christ's perfections, his impeccability.

Heb 9:14 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?

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...

upon which never came yoke – speaks of being under dominion. This animal was not under the dominion of that which the usual beast burden came. The implication is that it was usual for these beasts to be under the yoke or unusual that this beast would not have been under a yoke. But this was separated from this burden. Like this, Christ was never under the dominion of flesh as sinful men are.

Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

3 And ye **shall give her unto Eleazar the priest,**
Moses & Aaron

In turn Moses & Aaron are to give the red heifer to Aaron's son, Eleazar. At this it is clear that the high priest is not involved in this matter. He was not to be defiled by the dead and therefore would have reason to apply to this remedy. (cf. Le.21.10-12)

It seems proper to say that Eleazar presents a picture of a brother among brethren. He shares in the things concerning defilements for the dead.

Eleazar's name always appears before his brother's name, Ithamar. This seems to indicate that Eleazar is the older son of the two yet living. Nadab and Abihu died earlier for offering strange fire before the LORD. (cf. Le.10.1, 2)

that he may bring her forth without the camp,
out from

without, אֶל־מִחוּץ, lit. 'to out, from'

Eleazar, son of Aaron, leads the animal outside the camp to do this work.

and one shall slay her before his face:

face, פָּנָיו, meaning his presence

without, אֶל־מִחוּץ, lit. 'to out, from'

slay, וַשָּׁחַט, of the verb in Qal pret. שָׁחַט, sha-chaṭ', and in the main tss. to kill, to slay.

There is in this an unnamed host or, as we shall read, hosts, involved in work. (cf. vss. 3, 5, 9, 19, 19)

Type of either a corporate work of brethren, &/or of the Holy Spirit's presence applying, a subsequent work of cleaning [based on the finished work of Christ on the cross], to the believer-priest.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of

Just enough blood to sprinkle; not all of it. (cf. v.5)

her blood directly before the tabernacle of the congregation seven times:
over against
right

directly, אֶל־נֹכַח, el-no-cach, masc. noun, tss. Ge.25.21, for; Ge.30.28, before; 1Ki.22.35, against; Ex.26.35, over against; Nu.19.4, directly; Jer.17.16, right; Pr.4.25, right on.

Eleazar sprinkles the blood seven times with his finger directly before the tabernacle. So, the place where this ceremony is performed is beyond the

lit. before his eyes

[that remains]

[wool]

Into the fire is cast the cedar wood, hyssop plant, and scarlet (I assume wool). It is these same elements that are used for cleansing either a man or a house of leprosy. (cf. Le.14.4, 51). Leprosy is clearly a very serious afflictions and well represents the corruption of the flesh as sin corruption of man. Sin is always a serious issue regardless of our being saved.

Cedar wood:

enduring (2Sa.7.2; 1Ki.6.15; Song 8.9), or strength (1Ki.6.10; Ps.40.17; Song 1.17; Jer.22.15), or combination of both.

Hyssop:

means for application and purification (Ex.12.22; Le.14.6; Nu.19.18; Ps. 51.7; Jn.19.29; He.9.19)

Scarlet:

an emblem for comfort (Pv.31.2; Song.4.3) and richness (whether good or evil (2Sa.1.24; Lam.4.5; Dan.5.7, 16, 29; Mt. 27.28; Is.1.18; Re.17.3, 4; 18.12, 16)

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

There is in this an assumed fellowship in the defilement of the flesh as those involved are unclean to the even. The priest washes and his assistant must wash their clothes and bathe their bodies flesh in water. After this they may enter the camp, but are unclean until the evening. And so, in a manner of speaking these begin their new day in a clean state, or as we would say, with a new *slate*. This procedure very likely took a major part of the day to perform and so the idea is cleansing which results in quick restoration. (Remember the Biblical accounting of the day is an evening and a morning.)

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel

הוא חטאת נדה למי, reading R-L:

for a water of separation: it is a purification for sin.

a water for filthiness

‘a sin offering’

*separation, נדה, nid-dah’, a fem. sing. noun, tss. separation, put apart, her flowers, an unclean thing, the filthiness, a menstruous woman, the removal (removed), uncleanness. So a water to remove, a water to separate ... the uncleanness of human death; **five times in this chapter, vss. 9, 13, 20, 21 (twice), and once more in Nu.31.23.***

In the Christian’s experience, the type for removing the uncleanness of death working in our members.

purification for sin, חטאת, chat-tahth’, a fem. sing. noun tss. sin, sin offering, the punishment.

This place is not a common place, where feet of men would tread the ashes under foot, but this is a clean place, a separated place. There is a sanctified place to keep these ashes up for Israel’s future applications. This place is sanctified because it is a place designated for the ashes that come from of the brazen altar.

Le.6.8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Le 4:12 Even the whole bullock (of the sin offering) shall he carry forth without the camp unto a clean place, where the ashes[of the

brazen altar] are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

it is a purification for sin – is otherwise tss. *a sin offering*. The ceremony of the red heifer has reference to something concerning sin. Remember that the apostle Paul referred to the fact that almost all things are purged by blood.

Heb 9:22 And almost all things are by the law purged (purified) with blood; and without shedding of blood is no remission.

This is such an instance. As we saw in Numbers 16.46, intercession was called an atonement. These have to do with sin, but in a secondary way. Here, certainly blood forms the basis of cleansing from sin in much the same way that we receive cleansing from the washing of the water of the word. (Eph.5.26) Or, when the Christian confesses his sins to God and receives forgiveness and cleansing. The water of separation is a secondary means for cleansing or purification of sin. However, the primary means for cleansing is the shedding of the blood of Christ for the remission of sins. Apart from the primary means of cleansing any secondary means is without effect. After all, what is it for a sinner to confess his sins to God if he doesn't believe that Jesus Christ is the Lamb of God come to take away the sins of the world?

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

So everyone in this involved in this part of the red heifer ceremony becomes unclean until even. There is in them and their brethren a common denominator: sin and the potential to become defiled by it.

The Ordinance of the Water of Separation To Whom the Purification Water Applies (vss. 11-16)

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

For this, the person becomes unclean for seven days. This is provided he applies himself to the provision of the LORD as soon as he is defiled.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Here it isn't so clear, but there are two applications of the purification what. There is the application on the third day, and the other on the the seventh. (cf. v.19) This is like to that of the Christian experience. There are two cleansings. The first is the cleansing which every *sinner* receives by virtue of faith in the death, burial, and resurrection of Jesus Christ. This was the once-for-all cleansing from the punishment or guilt due for sins against God.

The second is the cleansing the *children* of God receive when they repent and confess their sins to God. We do things we know we should to. We say things we shouldn't say. We bring upon ourselves filthiness of the flesh and spirit. (2Co.7.1)

So, the second cleaning without the first is useless, and the first without the second is an incomplete Christian experience.

The LORD's provision provides the only remedy. But it also provides a quick remedy, if they will apply to it as soon as they have become defiled.

(Literally, this ensures that Israel tend to and bury their dead quickly.)

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

**The Ordinance of the Water of Separation
How to Apply the Purification Water (vss.17-19)**

17 And for an unclean person they shall take of the ashes of the burnt heifer of

מֵי חַיִּים

purification for sin, and running water shall be put thereto in a vessel:

living waters

Ge.26.19, *springing water*

Song 4.15; Jer.2.13, *living waters*

running water, living waters, see either מֵי חַיִּים, or מַיִם חַיִּים, Ge. 26.19, *springing water*; Song 4.15; Jer.2.13; 17.13; Jo. 4.10, 11, 14; 7.38, *living waters*

The pronoun *they* (of v.18) refer to the cooperative efforts of the unnamed host and the person/s defiled for the dead. So, they put the ashes into a vessel and then the running or spring water.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

Regardless of whether the defilement is private or public, the unclean sprinkles upon all that are affected this ash/water solution by the use of the hyssop plant. There is in the unclean a disinterest in the defilement. He is unaffected by the issue, though he is subject to the same. (cf. Mt.18.17; 1Co.6.4; Gal.6.1, in each of these there are those that have no personal involvement in the defilement be cleansed.)

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself,

The sprinkling of the ash/water mixture is twice. The unclean *receives* the sprinkling on the third day, and then on the seventh day. The pronoun *he*

refers to the unclean person. After being sprinkled he must apply himself to the final act of purification ...

and wash his clothes, and bathe himself in water, and shall be clean at even.

The Ordinance of the Water of Separation

A Warning to Those Who Reject God's Remedy for Purification Water (vs.20)

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.

the sanctuary of the LORD – This term, *sanctuary*, מִקְדָּשׁ, miq-dash, seems to refer to the *inheritance* of the LORD which could mean any place where the LORD is. For failing to apply this provision the Israelite would lose his rights and privileges as a son of Abraham.

Ex 15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The whole camp is to be holy:

Deu.23.12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Lev.15.31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

The Ordinance of the Water of Separation
The Implication of a Mutual Relationship to Defilements (vss.21, 22)
(The High Priest Therefore Does not Leave His Station)

21 And it shall be a perpetual statute unto them,

[all]

them – That is, to all involved.

that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

Unlike the process for making the purification water, and the unclean being sprinkled, these all washed their clothes and bathed their flesh with water, but here the one that sprinkles only washes his clothes. He is not involved with the dead to the same extent as they that were defiled. But they are all unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it

shall be unclean until even.

what the unclean person touched

How easily defilement spreads among the brethren. Like leaven, sin is quite pervasive.

Mt 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Ga 5:9 A little leaven leaveneth the whole lump.

So first let's consider the literal interpretation of this red heifer ceremony. It was to cleanse the living from the defilements for handling the dead bodies of their brethren. Certainly handling the bodies of them that have

died has its dangers. Disease and infections may occur when corpses are not buried properly and soon. So, burying the dead soon protects the living. This is the literal interpretation of this defilement. They were to receive cleansing from this. Now, whether they understood the dangers associated with handling cadavers is not as important as it is obeying the ordinance which the LORD has imposed upon them.

What is the type that we might draw from this as NT believer-priests? Most of the Israelites died for sins committed against the LORD, rather than of natural death. Perhaps it is right to consider that putting away the dead is putting away from them the root cause for their deaths, the rebellions, the complaining, the murmurings, the unbelief, the rejection, idolatry, etc. Burying the dead and the cleansing which followed might be parallel to putting away the sins of them before us and of being cleansed to continue as the children of God in the true faith of Jesus Christ. As children of God we are incorrigible legalists. If it was done in the past it must be right, and everyone that doesn't do it this way is a heretic, false teacher, and a deceiver. But we must always come to the word of God and receive the teachings of Christ as they come directly from and only from this book, no matter who believed and taught what they did in the past. We must always put everything that we say and do under the microscope of God's word. My words, your words, and their words aren't excluded from this consideration. In effect the red heifer presents a new beginning. If we have received the former cleansing we can certainly receive the later. Both cleansings are necessary for the children of God; not one without the other. Both must be in their proper order.

The red heifer is not repeating the sacrifices that are in Leviticus chs. 1-7. In this ceremony there must be something quite unique and special this is not in the other offerings. It is wise not to confuse Jewish custom with this. It is quite confused with rabbinical tradition. It is better to stay with the text we have before us in Numbers chapter 19. This is a purification ceremony for individuals as they become defiled, and is not a national rite.

As the Israelites would be quick to put away their dead and apply themselves to the provision of the LORD for cleansing, so the child of God should be quick to apply to cleansing at every instance when they become

defiled by dead works. For the Israelite this cleansing was not a direct result of the death of the sacrificial animal but a subsequence of it. This cleansing was an after-effect from the death of the animal. Notice, it wasn't the blood that was sprinkled upon the defiled, but the ashes of the heifer, with the cedar wood (enduring/strength), the hyssop (means for application and purification), and the scarlet wool (an emblem for comfort, richness), mixed with living water (for new life). This was what was for cleansing.

Cedar wood:

enduring (2Sa.7.2; 1Ki.6.15; Song 8.9), or strength (1Ki.6.10; Ps.40.17; Song 1.17; Jer.22.15), or combination of both.

Hyssop:

means for application and purification (Ex.12.22; Le.14.6; Nu.19.18; Ps. 51.7; Jn.19.29; He.9.19)

Scarlet:

an emblem for comfort (Pv.31.2; Song.4.3) and richness (whether good or evil (2Sa.1.24; Lam.4.5; Dan.5.7, 16, 29; Mt. 27.28; Is.1.18; Re.17.3, 4; 18.12, 16)

The red heifer appears to be what Paul refers to in chapter 10.

He.10.21 And having an high priest over the house of God;

Notice, as in this place Aaron, he doesn't leave his station, but that what follows is a function of brethren among brethren.

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

After the episode was complete; after the ashes, cedar, hyssop, and scarlet, mixed with the living water was sprinkled, what did the defiled do? He washed his garments and his body with pure water. Symbols of a person that has been corrected in his manner of life. And in this perhaps his behavior has been corrected so that the brethren might have a harmonious walk before the LORD. The whole work of cleansing is done. The

LORD's way, not our way. And in this way, or better, in this state of being ...

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth,

What? Moses wrote that if any defiled rejected the provision of the LORD for cleansing from the dead he was *cut off* because he has defiled the sanctuary of the LORD ... the place where the LORD has put His stamp and His presence among His people.

Parallel to this a child of God that will not repent of sins and apply himself to the provision of cleansing undoubtedly will reach a point where they will be cut off from the body.
(Mt.18.17, *let him be unto thee*; 1Co.5.5 *deliver such an one, 7 purge out therefore, 11 not to keep company, 13 put away from among yourselves*; 2Th.3.14 *have no company with him*; 1Ti.1.20 *I have delivered unto Satan*)

there remaineth no more sacrifice for sins,

What other remedy is there that can cleanse us from the defilement of sin? There is none. A positive attitude won't help. Self-will, psychology, a support network of all our best friends and family, prosperity, penance? Nothing will suffice. If we will be cleansed it will be upon the basis of Christ's shed blood.

The red heifer appears to be one of those things which Paul refers to as [sins] not purged [directly] with blood. However, still forms the basis for the purging.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

This cleansing by the ashes of the red heifer seems to agree with what the apostle John said centuries later to the saints of his day.

1Jn.1.6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

When John speaks of cleansing by the blood of Jesus Christ we should put away the fantastic notions that have pervaded Christendom. There isn't a literal laver or a fountain of blood in glory. No. The Scriptures say no such thing. By the red heifer we can see that the sacrifice of Christ, the fact that he shed His blood at the cross 2,000 years ago, has *ongoing* effects. What Jesus Christ did at the cross bears lasting and continuing effect upon the elect.

When Christ died the sins of the elect which lived before His death were purged. The sins of all the elect in the future were purged. The whole lot of the elect were sanctified & reconciled to God at the death of Christ. And there are ongoing effects for Christ's death. There is before us still a resurrection, a glorification. There remains the millennial reign, a world-wide rule of Jesus Christ. There is ahead a new heaven and a new earth. There are the endless ages of eternity in the presence of Jesus Christ and our God. All of this and more is the result of Jesus Christ's death for us. None of this could is

apart from His shed blood for us. It is all because He died and lives for us. His shed blood forms the basis of it all.

In this sacrifice there must have been the first application (on the third day), which speaks of original cleansing from the guilt and punishment for sins against God, and then the second application, (on the 7th day) which speaks of cleansing away the filth and pollution we contract along our Christian sojourn to the day of Christ's coming. The Heavenly Father put away en masse the guilt and punishment due for the sins of the elect of God when His Son died on the cross. But because of the death of His Son He also cleanses us day by day from the filth and pollution contracted for sins committed as we make our sojourn to glory. The red heifer was slain at some point in the past, but her ashes were sprinkled for cleansing later.

As I stated in the opening remarks the point is that the LORD would have Israel cleansed from this defilement. There is this means to cleanse the Israelite when they have handled the bodies of their dead. Mind you, the dead that died under the judgment of the LORD. This is the literal meaning for Israel then. Perhaps a type for this would be that we have a personal responsibility to be cleansed when we might be *carriers* of those things that should have died with those that went before us. Certainly we should keep clear of such things as bad doctrines and practices, but if we have become defiled we should be cleansed of them. For example, there were some in the churches of the NT that had remained clear of the errors of others in the congregation, but there were others that had become polluted and needed to be cleansed. (cf. 1Co.5.2; Ga. 1.6; 3.1; 5.10, 12; Re.2.14-16; 2.20, 22, 24; 3.2, 3) The duty of brethren unaffected or clear of such things is to attempt to recover wayward brethren (Jude 22, 23), otherwise the defiled should be put away from the body, which is parallel to Israel's 'camp.' (cf. Nu.19.13, 20; Mt.18.17; 1Co.5.7, 11-13; Eph.5.11; 2Th.3.7, 14; 1Ti.1.20; 5.20) Though the High Priest has not left His station as He continues in intercessory pray to God in our behalf, it is the function of the *brotherhood*, the priesthood of the believers to administer the purification water to their brethren when they have become defiled for the dead.

If the Lord will I hope to look at this again. There is so much to this and I'm sure that I've only scratched the surface.