

BIBLE CLASS 04.04.2024

NUMBERS 19 THE RED HEIFER WITHOUT SPOT

Dear Brothers and Sisters

The first thing to notice in this chapter of scripture is that this offering was to be brought on behalf of all the children of Israel and though Moses and Aaron received the details of this ordinance neither man took part in the ceremony of the 'Sacrifice of the Red heifer' in fact the responsibility was laid upon Eleazar the High Priest designate, that in due time after the death of Aaron he would become the High Priest. The red heifer was to be without spot or blemish, and one that had never had a yoke placed upon it.

The key to understanding the significance of this offering is to be found in Paul's letter to the Hebrews chapter nine and verse 13 "For if the blood of bulls and of goats, and **the ashes of an heifer** sprinkling the unclean, sanctifies to the purifying of the flesh: ow 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? (Heb. 9:13-14)

Here we can begin to see that here is an "offering for sin" but where no transgression had been committed, for example. No contact with the dead, that is, Human death.

Clearly this was a national offering, for it was Moses who was to address the whole congregation, "Speak to the children of Israel that they bring me a red heifer without spot or blemish and upon which no yoke had been placed. Why national? Because all needed the removal of sin's defilement through death. The Hebrew word for 'red' is 'adam' reminding us of the beginning of humanity – Adam.

Why a female? The females came from Adam but child birth came through the umbilical cord – whereby death is passing through, so in Galatians we read 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (Gal 4:4 KJV)

We see that blood was sprinkled as for a sin offering – but where **no transgression** had been committed i.e. no contact with human death. The Heifer was given to Eleazar the priest, and he brought her to a place outside the camp, and the person appointed killed her before his face. Then Eleazar the priest took some of her blood with his finger, and sprinkled (or dashed) some of her blood directly towards the tabernacle of the congregation seven times: (Num 19:3-4) Paul again reminds us how the Lord Jesus is signified here “For the bodies of those animals, 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. (Heb. 13:11-13)

Why without the camp? Because it was a sin offering as we learn in (Lev 16:27) “And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire, their skins, and their flesh, and their dung. Nothing at all was placed on the altar.

Also we find in (Mat 27:31-35) “And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. “ And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

¹⁷ And he bearing his cross went forth into a place called *the place* of a skull, (outside the city wall) which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where

Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. (Joh 19:17-20)

Eleazar, (the high priest to come) means GOD (El) is my help In regard to the slaying, the scripture states “taken without the camp and one shall slay...” The slayer is not specified and the crucifixion itself and the piercing of Jesus’ side was instrumented by the Romans. After the heifer has been slain and burnt without the camp, a man that was clean was to gather up the ashes of the heifer and lay them up in a clean place, to be kept for the congregation of the children of Israel for a ‘water of separation’ as an offering and the purification for sin.

Now here is a very interesting thing in that he who gathered up the ashes of the heifer after he had washed his clothes and had waited for his cleansing to be complete. It was then preserved for the congregation of Israel as a ‘water of separation.’ A purification of sin for the children of Israel AND FOR THE STRANGER that dwelt among them, for a statute for ever.

Ederdersheim a Jewish convert to Christianity states that the Red Heifer was slain on the Mount of Olives. Jesus blood was sprinkled in Gethsemane Luke 22:44. But blood was sprinkled toward the Holiest i.e. Hebrews 9:9 **But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle**, not made with hands, that is to say, not of this building; ¹² 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, sanctifies 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?**

And for this cause he is the mediator of the New Testament that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might

receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator lives. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Heb 9:6-24)

Now being instructed as to the significance of the Red Heifer, and especially at this time when the Rabbis are seeking to rebuild the Temple in Jerusalem and have been breeding Red Heifers to coincide with coming of the Messiah, we need to understand that these accounts are for our benefit in that we can learn of the hidden meaning of these ancient practices which point forward to the Messiah even the Lord Jesus Christ and his position of the Great High Priest of whom the apostle Paul declares,¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb 4:15).

We see then that the 'carcase' represents the 'body of sin' and Paul writes "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not

serve sin. For he that is dead is freed from sin.⁸ Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dies no more; death hath no more dominion over him.¹ For in that he died, he died unto sin once: but in that he lives, he lives unto God. Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Rom 6:6-11) 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. (2Co 5:21)

So what is the meaning of some of the materials used for the ceremonies in this chapter?

First we have Cedar wood, Heb. 'Erez' It has a close grain, it is fragrant and resists boring insects; and it does not warp.

Second we have Scarlet, Heb. Shani. It is extracted from the body of the female grub or worm. It is referred to in Psalm 22:6 "But I *am* a worm, and no man; a reproach of men, and despised of the people. Thirdly we have Hyssop which is a humble plant, it can be chewed to relieve pain and weariness, it can absorb moisture, "purge me with Hyssop", Psalm 51:7 used in the cure of Leprosy. Leviticus 14:4

And a man *that is* clean (Num. 19:9) points to the risen Christ transformed, taken away and preserved in the testimonies of the Ecclesias, outside the camp, for the purification from death of all who believe. "Philip preached unto him Jesus" "Now are you clean through the Word" John 15:3 Number speaks of (:9) a purification for sin. Death is removed through a death. He put away sin by the sacrifice of himself. Hebrews 9:26 This ceremony of the Red Heifer and the water of separation was for the Jews and for strangers, those Gentiles who became joined to the Hope of Israel, the Everlasting Covenant, through the salvation that is in Christ Jesus. Jesus in his discussion with Nicodemus (John 3:5) stated clearly Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said to you, "You must be born again". The wind blows where it will, and you hear the sound of it,

but cannot tell where it comes, or where it goes: so is every one that is born of the Spirit. (Joh 3:5-8)

Purification came upon the third day principle, through the resurrection of Christ if this is despised or neglected there will be no cleansing on the seventh millennial day. Moral cleansing precedes physical cleansing. The third day principle is newness of life, Christ's triumph over death. "And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (Rev 22:10-11) here is stressed the importance So clearly there is a time of opportunity as we read in Number 19:20 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. (Num. 19:20) The important thing is to take to heart the fact that baptized believers constitute the temple of the Living God as we read in 1Corinthians 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. (1Co 3:16-17)

DHH

