

# A Study in the Book of Numbers



**By Cecilia Perh**



Entrusting the Word  
to the Faithful

<b>Book</b>	<b>Genesis</b>	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>	<b>Deuteronomy</b>
<b>Key Idea</b>	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
<b>The Nation</b>	Chosen	Delivered	Set Apart	Directed	Made Ready
<b>The People</b>	Prepared	Redeemed	Taught	Tested	Re-taught
<b>God's Character</b>	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
<b>God's Role</b>	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
<b>God's Command</b>	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

# Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
<b>ORIGINS</b> of the nation	<b>DELIVERANCE</b> of the nation	<b>LIFE</b> of the nation	<b>TEST</b> of the nation	<b>REMINDERS</b> to the nation
<b>THEOCRACY BORN</b>	<b>THEOCRACY ESTABLISHED</b>	<b>THEOCRACY ESTABLISHED</b>	<b>THEOCRACY TESTED AND PREPARED FOR THE NEW HOME</b>	
	<b><u>COVENANT</u></b> <b>IS AMPLIFIED</b> “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exo. 19:5-6)	<b><u>LAWS</u></b> <b>ARE PRESCRIBED</b> “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)		

Irvin L. Jensen, p 102  
(Jensen's Survey of the OT)

**Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.**

**The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.**

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

## **Numbers: Journey to God's Rest**



# The Generation of Those Who Had Come Out of Egypt

## Preparation

- organization
- consecration
- instruction

## The Test

- of faith
- of obedience

## The Judgment

- wandering
- death

## Wilderness



**SINAI**

**KADESH**

# A New Generation

## Reorganisation

- repair

## Plains of Moab

**MOAB**

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel’s wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God’s redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

## Theme and Purpose

The Old Generation			The Tragic Transition				The New Generation																						
1	4	5	10:10	10:11	14	15	16	17	20	21	25	26	30	31	33	34	36												
Counting and Ordering of the People			Cleansing of the People			Complaints and Disbelief of the People			Instructions for Life in Canaan			The Rebellion of Korah			Aaron, the Levites and Moses			Serpent of Brass and Story of Balaam			Second Census and Laws of Israel			Settling east of Jordan			Preparations for Settling in Canaan		
Preparation			Preparation			Postponement			Postponement			Promise			Promise			Promise			Promise			Promise					
Waiting			Waiting			Wandering			Wandering			Waiting			Waiting			Waiting			Waiting			Waiting					
Census, Instruction, Travel			Census, Instruction, Travel			-			-			-			-			-			-			-					
At Sinai			At Sinai			To Moab			To Moab			To Moab			To Moab			To Moab			To Moab			To Moab					
Sinai to Kadesh			Sinai to Kadesh			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness					
Preparation for the Journey			Preparation for the Journey			The Journey			The Journey			The Journey			The Journey			The Journey			The Journey			The Journey					
About 2 months (39%)			About 2 months (39%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)					
Mobilizing the People Numbers 1-9			Mobilizing the People Numbers 1-9			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19					
Getting Ready to Possess the land			Getting Ready to Possess the land			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD					
Structuring			Structuring			Testing			Testing			Testing			Testing			Testing			Testing			Testing					
Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring					

**Leviticus covered only one month, but Numbers stretches over almost 39 years (about 1444 BC to 1405 BC – traditional dating).**

**It records Israel's movement from the last 19 days at Mt Sinai (1:1; 10:11) to the arrival in the plains of Moab in the 40<sup>th</sup> year (22:1; 26:3; 33:5; Deut 1:3).**

**Most of this time was spent wandering in and around Kadesh-barnea. Their tents occupied several square miles whenever they camped since there were over 2.5 million people. God miraculously fed and sustained them in the desert – He preserved their clothing and gave them manna, meat, water, leaders, and a promise.**

## **Date and Setting of the Book of Numbers**



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## Detailed Outline of the Book of Numbers

### **I. Preparations for Travel (Numbers 1:1-10:10)**

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

### **II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)**

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

### **III. The Journey to the Plains of Moab (Numbers 15:1-22:1)**

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

### **IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)**

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)



## [Numbers 13 – Exploring the Promised Land](#)

- v1-3 The Command to Send
- v4-16 The 12 Leaders Sent Out
- v17-20 Moses' Commands to the Spies
- v21-24 The Foray into the Promised Land
- v25-29 The Report of the 10 Spies
- v30 Caleb's Counter to the Bad Report
- v31-33 The Bad Report of the 10 Spies

## [Numbers 14 – Crisis Time at Kadesh-barnea](#)

- v1-4 The Congregation Grumble
- v5-10 Caleb and Joshua's Attempts to Quiet the People
- v11-12 The Lord's Offer to Moses
- v13-19 Moses' Intercession
- v20-35 The Lord's Judgments
- v36-37 The 10 Spies Die
- v38-45 The Disobedience of the People

## [Numbers 15 – Laws for the Promised Land](#)

- v1-31 Various Offerings
- v32-36 Sabbath Breaking Punished
- v37-41 Tassels as Reminder to Obey God

## [Numbers 16 – Korah's Rebellion](#)

- v1-3 Korah's Accusation
- v4-7 Moses' Answer
- v8-11 Moses Defends Aaron
- v12-14 Dathan and Abiram Defy Moses
- v15-19 Moses' Proposal to Korah and 250 Men
- v20-21 The Lord's Judgment
- v22 Moses and Aaron Intercede for the People
- v23-24 The Lord's Mercy
- v25-27 Moses' Word to the Congregation
- v28-30 Moses' Word to the Rebels
- v31-35 The Judgment Falls on the Rebels
- v36-38 The Lord's Word to Eleazar
- v39-40 Eleazar's Obedience
- v41-50 The Aftermath of Korah's Rebellion

## [Numbers 17 – Aaron's Authority Confirmed](#)

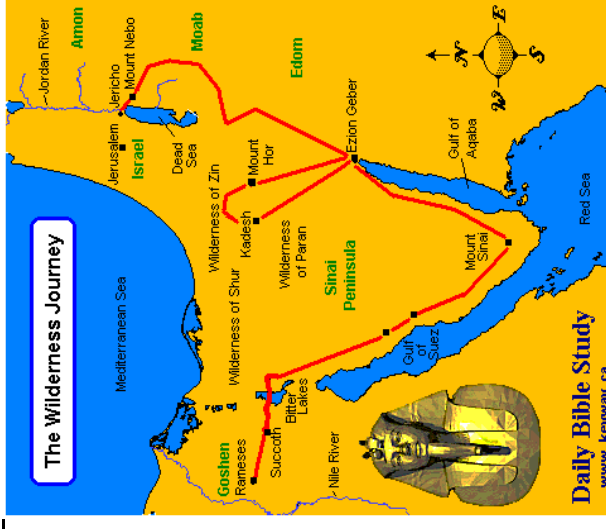
- v1-7 The Lord Proposes a Test
- v8-11 Aaron's Rod Buds
- v12-13 The People's Foolish Response

## [Numbers 18 – Duties of the Levites](#)

- v1-7 Guarding the Sanctuary
- v8-20 Caring for the Priests
- v21-32 Caring for the Levites and Aaron

## [Numbers 19 – The Red Heifer Sacrifice](#)

- v1-10 The Preparation
- v11-22 The Application



The Modern  
Wilderness of Paran



**Numbers 19** - This chapter is only concerning the preparing and using of the ashes which were to impregnate the water of purification. The people had complained of the strictness of the law, which forbade their near approach to the tabernacle, Num\_17:13. In answer to this complaint, they are here directed to purify themselves, so as that they might come as far as they had occasion without fear. Here is,

I. The method of preparing these ashes, by the burning of a red heifer, with a great deal of ceremony (Num\_19:1-10).

II. The way of using them.

1. They were designed to purify persons from the pollution contracted by a dead body (Num\_19:11-16).
2. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified (Num\_19:17-22). And that this ceremonial purification was a type and figure of the cleansing of the consciences of believers from the pollutions of sin appears by the apostle's discourse, Heb\_9:13, 14, where he compares the efficacy of the blood of Christ with the sanctifying virtue that was in “the ashes of a heifer sprinkling the unclean.”

## Matthew Henry on Numbers 19

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- In their daily lives, the Jews had to be sensitive to what was “clean” and “unclean”, for this determined their relationship to the Lord and the other people in the camp.
- God’s rule was, “You shall be holy for I am holy” (8x in the Bible: Leviticus 11:44-45; 19:2; 20:7,26; 21:8; 1 Peter 1:15-16).
- The regulations about “clean and unclean” are spelled out in detail in Leviticus 11-15, telling the Israelites what they could eat, how they should deal with bodily discharges and infections, and what to do with dead bodies.
- Certainly there was a hygienic purpose behind these laws, but there was also a spiritual purpose: to teach the Jews the difference between holiness and sin and to encourage them to walk in holiness.

## Cleansing the Defiled (Numbers 19)

## v1-10 The Preparation

1 **Then** the LORD spoke to Moses and Aaron, saying, 2 "This is the statute of the law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect, and on which a yoke has never been placed. 3 And you shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. 4 Next Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. 5 Then the heifer shall be burned in his sight; its hide and its flesh and its blood, with its refuse, shall be burned.

## Numbers 19 – The Red Heifer Sacrifice

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6 'And the priest shall take cedar wood and hyssop and scarlet material, and cast it into the midst of the burning heifer. 7 The priest shall then wash his clothes and bathe his body in water, and afterward come into the camp, but the priest shall be unclean until evening. 8 The one who burns it shall also wash his clothes in water and bathe his body in water, and shall be unclean until evening. 9 Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin.

10 And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening; and it shall be a perpetual statute to the sons of Israel and to the alien who sojourns among them.

## Numbers 19 – The Red Heifer Sacrifice



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- **There are several unique features about this ritual:**
  - **the animal chosen was not male**
  - **it was slain outside the camp**
  - **it was slain by a layman and not a priest**
  - **the blood was not caught and poured out before God but burned with the carcass**
  - **the ashes were gathered to be mixed with water and used for ceremonial purification.**

## The Preparation

## v11-22 The Application

11 The one who touches the corpse of any person shall be unclean for seven days. 12 That one shall purify himself from uncleanness with the water on the third day and on the seventh day, and then he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean.

13 Anyone who touches a corpse, the body of a man who has died, and does not purify himself, defiles the tabernacle of the LORD; and that person shall be cut off from Israel. Because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is still on him.

# Numbers 19 – The Red Heifer Sacrifice

 Entrusting the Word to the Faithful

14 'This is the law **when** a man dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days. 15 And every open vessel, which has no covering tied down on it, shall be unclean. 16 Also, anyone who in the open field touches one who has been slain with a sword or who has died *naturally*, or a human bone or a grave, shall be unclean for seven days. 17 **Then** for the unclean person they shall take some of the ashes of the burnt purification from sin and flowing water shall be added to them in a vessel. 18 **And a clean person** shall take hyssop and dip *it* in the water, and sprinkle it on the tent and on all the furnishings and on the persons who were there, and on the one who touched the bone or the one slain or the one dying *naturally* or the grave. 19 **Then** the clean person shall sprinkle on the unclean **on the third day and on the seventh day;** and **on the seventh day** he shall purify him from uncleanness, and he shall wash his clothes and bathe himself in water and shall be clean by evening.

## Numbers 19 – The Red Heifer Sacrifice



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## v11-22 The Application

20 'But the man who is unclean and does not purify himself from uncleaness, that person shall be cut off from the midst of the assembly, because he has defiled the sanctuary of the LORD; the water for impurity has not been sprinkled on him, he is unclean. 21 So it shall be a perpetual statute for them. And he who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening. 22 Furthermore, anything that the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.'

## Numbers 19 – The Red Heifer Sacrifice

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- They would have to wait 3 days after their defilement, then go out of the camp with a ceremonially clean man to the place where the ashes were kept. The man would mix some of the ashes with running water in a vessel, dip hyssop into the water and sprinkle it on the unclean person.
- This would be repeated 4 days later on the 7<sup>th</sup> day.
- The cleansed persons would then wash themselves and their clothes and wait until evening to return to the camp.
- It was a very serious offence if a defiled person refused to be purified, because defiled people defile the camp.
- God's presence dwelt in the tabernacle (v13,20) and He walked among the people (Lev 26:11-12; Deut 23:12-14); therefore, the camp had to be kept holy.
- Unclean people who refused to be cleansed were cut off from the nation (Num 19:20) and stoned to death.

## The Application

- **The church today doesn't worry about external ritual uncleanness, but we should take to heart the lesson of this chapter that God wants us to be a holy people.**
- **We should “cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2Corinthians 7:1).**
- **God promises forgiveness and cleansing to His children if they turn from their sins and confess them to the Lord (1 John 1:9).**

## **The Application**

9:11 But

Christ, High Priest of the good things to come

when Christ appeared as a high priest of the good things to come,

He entered through the greater

and

more perfect tabernacle, not made with hands,

that is to say,

not of this creation;

The Better Sacrifice

His own blood

9:12

and

not through the blood of goats and calves,

but

through His own blood,

*eiserchomai, aor act ind*

He entered the holy place once for all,

*heurisko, aor mid ptc, obtain, get,*

having obtained eternal redemption.

The Greater and More Perfect Tabernacle

not made with hands

not of this creation

The Better Benefits

having obtained eternal redemption

cleanse conscience from dead works  
to serve the living God

The Blood of Christ (Hebrews 9:11-14)

## The Better Benefits

9:13 For

cleanse conscience from dead works  
to serve the living God

if the blood of goats and bulls

and

*rhantizo*, pres act ptc, AV 4x, 1) to sprinkle 2) to cleanse by sprinkling, hence to purify, to purify by expiation: free from the guilt of sin, to cleanse / of a purification rite sprinkle someone or something with something (HE 9.13  
**the ashes of a heifer** sprinkling those who have been defiled,

*hagiozo*, pres act ind, AV 29x, make holy, consecrate, sanctify, to separate from profane things and dedicate to God; to purify, to cleanse externally, to purify by expiation: free from the guilt of sin, to purify internally by renewing of the soul

*haima*, AV 99x, blood of man or animals, refers to the seat of life; by metonymy, of Christ's atoning sacrifice death, the blood of Christ (RO 3.25)  
**9:14 how much more will the blood of Christ,**

who

*amomos*, adj, AV 7x, without blemish as a sacrifice without spot or blemish; morally: without blemish, faultless, unblameable / (1) literally, of the absence of defects in sacrificial animals unblemished; used metaphorically of Christ as God's sacrificial lamb (HE 9.14); (2) in a religious and moral sense blameless, without fault (EP 1.4)

*katharizo*, fut act ind, AV 30x, to make clean, cleanse from physical *prosphero*, aor act ind, AV 48x, to offer, present stains and dirt; in a moral sense, to free from defilement of sin and from faults, to purify from wickedness, to free from guilt of sin, to purify, to consecrate by cleansing or purifying

*suneidesis*, AV 32x, the conscience, the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other; ) as a perceptive awareness within oneself, consciousness; as the faculty of moral consciousness or awareness by which moral judgments relating to right and wrong are made conscience

*latreuo*, pres act inf, AV 21x, to serve, minister to; in the NT, to render religious service or homage, to worship, to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship; of priests. to officiate. to discharge the sacred office

*koinoo*, perf pass ptc, AV 15x, 1) to make common 1a) to make (Leviticallly) unclean, render unhalloved, defile, profane 1b) to declare or count unclean / (1) as violating ritual holiness make common or unclean, defile, desecrate (AC 21.28); (2) as making a person ceremonially unclean defile, make ritually unacceptable (HE 9.13); (3) as making a person morally unclean defile, pollute (MK 7.15b); (4) of ceremonial disqualification declare unclean, consider common, regard as ritually unacceptable (HE 10.15)

**sprinkling those who have been defiled,**

**sanctify for the cleansing of the flesh,**

*katharotes*, AV 1x, 1) cleanness, purity 1a) in a Levitical sense / ceremonial purity, cleanness, ritual acceptability (HE 9.13)

through the eternal Spirit

*amomos*, adj, AV 7x, without blemish as a sacrifice without spot or blemish; morally: without blemish, faultless, unblameable / (1) literally, of the absence of defects in sacrificial animals unblemished; used metaphorically of Christ as God's sacrificial lamb (HE 9.14); (2) in a religious and moral sense blameless, without fault (EP 1.4)

*katharizo*, fut act ind, AV 30x, to make clean, cleanse from physical *prosphero*, aor act ind, AV 48x, to offer, present

**cleanse your conscience from dead works**

**to serve the living God?**

# The Blood of Christ (Hebrews 9:11-14)

9:15 And for this reason

He is the mediator of a new covenant,

in order that since a death has taken place

for the redemption of the transgressions

that were committed under the first covenant,

those who have been called may receive the promise of the eternal inheritance.

9:16

For

where a covenant is,

there must of necessity be the death of the one who made it.

9:17

For

a covenant is valid only when men are dead,

for

it is never in force while the one who made it lives.

9:18 Therefore

even the first covenant was not inaugurated without blood.

9:19

For

when every commandment had been spoken by Moses to all the people

according to the Law,

he took the blood of the calves and the goats,

with water and scarlet wool and hyssop,

and

sprinkled both the book itself and all the people,

saying, "This is the blood of the covenant which God commanded you."

9:20

Christ, Mediator of a New Covenant

The New Covenant

The First Covenant

the blood of calves and goats

What Moses Did

sprinkled the book and  
all the people

Christ, Mediator of a new Covenant (Hebrews 9:15-28)

9:21 And in the same way  
he sprinkled both the tabernacle  
and

sprinkled the tabernacle  
and all the vessels

all the vessels of the ministry with the blood.

9:22 And according to the Law,  
*one may almost say,*

all things are cleansed with blood,  
and

without shedding of blood  
there is no forgiveness.

No Forgiveness without  
Shedding of Blood

9:23 Therefore

it was necessary for the copies of the things in the heavens  
to be cleansed with these,

but

the heavenly things themselves with better sacrifices  
than these.

The Better Cleansing

9:24 For

Christ did not enter a holy place made with hands,  
a mere copy of the true one,  
but  
into heaven itself,  
now to appear in the presence of God for us;

The Better Tabernacle

heaven itself

the presence of God

**Christ, Mediator of a new Covenant (Hebrews 9:15-28)**

9:25 nor was it that He should offer Himself often,  
as the high priest enters the holy place year by year  
with blood not his own.

9:26 Otherwise,  
He would have needed to suffer often  
since the foundation of the world;

but now  
once  
at the consummation of the ages  
He has been manifested to put away sin  
by the sacrifice of Himself.

9:27 And  
inasmuch as it is appointed for men to die once  
and  
after this comes judgment,

9:28 so Christ also, having been offered once to bear the sins of many,  
shall appear a second time for salvation  
without reference to sin,  
to those who eagerly await Him.

Christ's Second Coming

The Better Sacrifice

once

Christ Himself

The Better Result

Sin Put Away

Christ, Mediator of a new Covenant (Hebrews 9:15-28)

- 1. The Mishnah**
- 2. Its Spiritual Significance**
- 3. Its Prophetic Significance**
- 4. Beauty for Ashes**
- 5. Jewish Longing for Israel's Redemption**

## **The Red Heifer**

The [Mishnah](#), the central compilation of Rabbinic [Oral Law](#), contains a tractate on the Red Heifer, tractate Parah in Seder [Taharot](#), which explains the procedures involved. The tractate has no existing [Gemara](#), although commentary on key elements of the procedure is found in the Gemarah for other tractates of the Talmud. According to Mishnah Parah, the presence of two black hairs invalidates a Red Heifer. In addition to the usual requirements of an unblemished animal for [sacrifice](#), there are various other requirements, such as natural birth (Caesarian section renders a Heifer candidate invalid). The water must be "living" or spring water. This is a stronger requirement than for a [mikvah](#). Rainwater accumulated in a cistern is permitted for a mikvah, but cannot be used in the Red Heifer ceremony. The [Mishnah](#) reports that in the days of the [Temple in Jerusalem](#), water for the ritual came from the [Spring of Shiloah](#). The ceremony involved was complex and detailed. To ensure complete ritual purity of those involved, enormous care was taken to ensure that no-one involved in the Red Heifer ceremony could have had any contact with the dead, and implements were made of materials, such as stone, which in [Jewish law](#) do not act as carriers for ritual impurities. The Mishnah recounts that children were used to draw and carry the water for the ceremony, children born and reared in isolation for the specific purpose of ensuring that they never came into contact with a corpse:

[http://en.wikipedia.org/wiki/Red\\_Heifer](http://en.wikipedia.org/wiki/Red_Heifer)



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- There were courtyards in Jerusalem built over [the virgin] rock and below them a hollow [was made] lest there might be a grave in the depths, and pregnant women were brought and bore their children there, and there they reared them. And oxen were brought, and on their backs were laid doors on top of which sat the children with cups of stone in their hands. When they arrived in Shiloah [the children] alighted, and filled [the cups with water], and mounted, and again sat on the doors. (Mishna [Parah 3:2](#))

Various other devices were used, including a causeway from the [Temple Mount](#) to the [Mount of Olives](#) so that the Heifer and accompanying [priests](#) would not come in contact with a grave.[\[1\]](#)

According to the Mishnah, the ceremony of the burning of the Red Heifer itself took place on the Mount of Olives. A pure priest slaughtered the Heifer, and totally sprinkled of its blood in the direction of the Temple seven times. The Red Heifer was then burnt on a pyre, together with crimson dyed wool, hysop, and cedar wood. In recent years, the site of the burning of the Red Heifer on the Mount of Olives has been tentatively located by archaeologist Yonatan Adler.[\[2\]](#)

[http://en.wikipedia.org/wiki/Red\\_Heifer](http://en.wikipedia.org/wiki/Red_Heifer)

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## **The Red Heifer**



The primary spiritual significance of the Sacrifice of the Red Heifer is the fact that it symbolically points to the ultimate sacrifice of Jesus Christ as our only hope of being cleansed from the uncleanness of our sins. The Talmud claims that the Red Heifer sacrifice was the only one of God's commands that King Solomon, the wisest man who ever lived, claimed he did not understand. Although the priest obediently offered the sacrifice as demanded by God, Solomon apparently did not understand why Numbers 19 declared that the priest would be "unclean until evening." This unusual sacrifice symbolically pointed to Jesus Christ and His sacrifice because our Lord, who was perfectly sinless, judicially took upon Himself the sins of the world so that we who are sinful could become righteous before God. Christ paid the price for our sins. Just as the Red Heifer was sacrificed "outside the camp" in contrast to all other sacrifices that took place in the Tabernacle or Temple, Jesus was sacrificed outside the city of Jerusalem. In contrast to the normal male animals sacrificed, the Red Heifer was the only female animal the Law commanded to be sacrificed. Significantly, our Lord was betrayed for thirty pieces of silver, the price of a female slave.

**Grant Jeffrey, The Signature of God",**

Frontier Research Publications, Inc. (1996), p.152-153



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In addition to the obvious spiritual significance of the law of the Sacrifice of the Red Heifer we now understand that the water of purification described in Number 19 actually had the ability to destroy germs and infection. The resulting water of purification solution contained ashes from the Red Heifer sacrifice combined with cedar, hyssop and scarlet thread. This water of purification contained “cedar” oil that came from a kind of juniper tree that grew in both Israel and in the Sinai. **This cedar oil would irritate the skin, encouraging the person to vigorously rub the solution into their hands.** Most importantly, the hyssop tree-associated with mint, possibly marjoram - **would produce hyssop oil. This hyssop oil is actually a very effective antiseptic and antibacterial agent. Hyssop oil contains 50 percent carvacrol which is an antifungal and antibacterial agent still used in medicine, according to the book *None Of These Diseases.***

**Grant Jeffrey, The Signature of God” ,**

Frontier Research Publications, Inc. (1996). p.152-153



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When we note that the waters of purification from the Red Heifer Sacrifice were to be used to cleanse someone who had become defiled and unclean due to touching a dead body, we begin to understand that this law was an incredibly effective medical law as well as a spiritual law. The Book of Hebrews reveals that Paul, an educated rabbi, understood that the Red Heifer sacrifice had a practical medical effect as well as its more obvious spiritual element. Paul declared that “*the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh*” (Hebrews 9:13). The Jews stood apart from the pagan nations in attention to sanitation and personal cleanliness as a result of the commands of God revealed in the Old Testament.

**Grant Jeffrey, The Signature of God” ,**

Frontier Research Publications, Inc. (1996). p.152-153



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## **The Red Heifer**



The *Rambam* rules:

“**Nine red heifers were performed** (through burning etc.) from the time the Jews were given this mitzvah, until the destruction of the Second Holy Temple.

The first heifer was performed by Moses.

**The second one was performed by Ezra**

(who was a kohanim). And there were

another seven red heifers performed

from Ezra until the destruction of the

Second Holy Temple. The 10th red heifer

**will be performed by the King Moshiach -**

may he speedily be revealed, Amen, so

may be the will of Hashem.”



<http://www.sichosinenglish.org/books/highlights-of-moshiach/18.htm>



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## 1996 Boston Globe article, “Heifer’s Appearance In Israel Stirs Hopes, Apocalyptic Fears” (edited).

The Mishnah states that there have been a total of nine red cows burned in the history of Judaism. It was taught that the tenth heifer would be burned in the time of the Messiah. Thus, the Red Heifer is a harbinger of the coming of the Messiah.

The ancient sages taught that the Red Heifer used for religious rituals had to be born in Israel to be acceptable.

According to the biblical mandate, the ashes of a Red Heifer are necessary in order to carry out religious rituals in a rebuilt Temple. The ashes of the Red Heifer mixed with water from the Pool of Siloam become the waters of separation. The Temple Mount, the Temple itself, and everything connected with it, including the Priests, have to be sprinkled with the waters of separation. This mysterious liquid, the Bible records, takes away the defilement of death from everything on which it is sprinkled – it separates the holy from the profane. If there are no Red Heifer ashes, there can be no waters of separation, no Temple worship, and no qualified priesthood.

<http://www.sichosinenglish.org/books/highlights-of-moshiach/18.htm>



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In ancient times, a pure red, native-born heifer would be led through the Eastern Gate over an arched roadway (bridge) that spanned the Kidron Valley to the Place of Burning located just below the northern summit of the Mount of Olives. This Place was on a line from the entrance to the Temple through the Eastern Gate. The Heifer would be bound and thrust into a pile of firewood prepared for the ritual.

The priest would then slay the cow with his right hand, catching some of the blood in his left hand; and seven times he dipped his finger in it to sprinkle the blood towards the Most Holy Place which was supposed to have been in full view through the Eastern Gate. As soon as the fire of burning was lit, cedar wood, hyssop, and scarlet wool were bound together and thrown upon the burning Heifer. Later, the ashes were divided into three parts: one of which was kept in the Women's Court of the Temple as a memorial, another on the Mount of Olives at the Place of Burning, and a third was distributed to the priesthood for their service in the Temple. While it cannot be documented by scripture, some rabbis believe that whenever a heifer was burned, its ashes were mixed with the remaining ashes of the previous heifer to assure purity. They are searching, therefore, for the ashes of the ninth Red Heifer to be mixed with the ashes of the tenth red heifer in preparation for the cleansing of a new Temple.

<http://www.sichosinenglish.org/books/highlights-of-moshiach/18.htm>



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When a red heifer is found acceptable for burning to produce the ashes for the waters of separation, the problem arises as to where she will be burned since much of the Mount of Olives is currently a Muslim area, making the possibility of burning the Red Heifer in that place highly unlikely. Further, the Eastern Gate is closed and, according to the interpretation of Ezekiel 44:1-2 by the sages, will not be opened again until the Messiah comes.



<http://www.sichosinenglish.org/books/highlights-of-moshiach/18.htm>

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## **The Red Heifer**

Worldwide press coverage greeted the arrival of a red calf in Israel with much wild speculation. Israel's comically left-wing press reacted with typical hand-wringing and expectations of full scale militant right-wing operations. The commotion has, thankfully, subsided since the calf sprouted white hairs, thus rendering it unfit for use. The birth has drawn attention to the work of Vendyl Jones Research Institutes. It is no secret that, for the past thirty years, Professor Jones has been searching for such Biblical treasures as the Ark; the vestments of the High Priest, including the breastplate; the Tabernacle and a vessel known as the K'la. The latter holds the Ashes of the Red Heifer. The spate of stories surrounding the birth of a red calf has raised the question: why are we looking for the ashes of previous red cows? First of all, The Siddur, (Four Parshiot, Parah) states, "The hiding place of its ashes will be revealed..." (The Complete Artsroll Siddur, Mesora Publications Ltd.)

## Ashes for Beauty - the Red Heifer by Jim Long



Entrusting the Word to the Faithful

The ritual of purification using the Ashes of the Red Heifer is one of the least understood of Hashem's commandments. Though these ashes were necessary to cleanse anyone entering the Temple, even the wise Solomon confessed that this was a riddle far from him. [According to the Midrash (Numbers Rabba 19:3), when King Solomon wrote, "*Amarti achakhema vehi rechokah mimeni* - I said I would acquire wisdom, but it is far from me" (Ecclesiastes 7:23), he was alluding to his inability to comprehend some of the profound paradoxes involved in the commandment of the Red Heifer. This connection is verified in his use of the words *vehi rechokah*, which have the same gematria (441) as the words *parah adumah*, red heifer!]

The Hebrew text reveals why the practice is so shrouded in mystery. **More than a commandment, this is a *chukah*, an ordinance that is to be followed without question or understanding.** From the Talmudic commentaries we can glean that only Moses fathomed the physical and spiritual properties of the process.

**Ashes for Beauty - the Red Heifer by Jim Long**



**Entrusting the Word to the Faithful**

The Jewish Sages do offer a hint to this puzzle by linking the Red Heifer with the sin of the Golden Calf. The idol was burned and pulverized. This powder was poured into water and the Israelites were forced to drink it. Also of note are the continual references to burning the red cow, since the Golden Calf was not sacrificed but burned. It is the powdered form of the Red Heifer, the ashes, that is mixed with water to purify the children of Israel. And red is the color of sin is as alluded to in Isaiah 1:18, "Though your sins be like scarlet, they shall be white as snow..."

There may be another intriguing clue in the apocryphal Book of Enoch. In chapter 84, section 17, he tells his son Methushela of a dream. Its prophetic imagery portrays the key figures of biblical history as animals:

- *"I saw a vision in my bed; and behold, a cow sprung forth from the earth; and this cow was white. Afterwards a female heifer sprung forth; and with it another heifer: one of them was black, and one was red. The black heifer then struck the red one, and pursued it over the earth. From that period, I could see nothing more of the red heifer."*

**Ashes for Beauty - the Red Heifer by Jim Long**



**Entrusting the Word to the Faithful**

In Enoch's dream the black cow symbolizes Cain and the red cow represents Abel. After the elder slays the younger, we read in Genesis how the blood of Abel cried out from the ground. Apparently Cain had also buried the body of his brother.

Not only does the Torah detail the first homicide in history, but it also records the first ritual defilement. And that's the initial purpose of the purification process: to cleanse one after coming in contact with the dead. Could this first murder of an innocent be the origin of a perplexing but sacred rite?

We are introduced to the ordinance of the Red Heifer halfway through **the Book of Numbers, in chapter 19**. According to *Seder Ha Olam*, it was actually instituted on the second day of the first month (now called Nissan), in the second year of the Exodus (2449 from Adam). The previous day had seen the first services of the newly completed *Mishkan* (Tabernacle). The following day, Moses was instructed to have a perfect red cow led outside the camp by Eliezar.

Ashes for Beauty - the Red Heifer by Jim Long



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There, it was to be slaughtered. The animal was then burned with a mixture of cedar, hyssop and scarlet coloring. A minute amount of the finely sifted ash was thrown into water. It could be a vessel or even a large body of water. Purification occurred only if the surface of the water was disturbed upon contact with the ashes.

In the *Mishnah, Tractate Parah*, we learn that there have been a total of nine perfectly red cows burned. The first was under the supervision of Moses; the second was prepared by Ezra; two by Shimon Ha Tzaddik; Yochanan, the High Priest also sacrificed two; Eliehoenai, the son of Ha-Kof was the seventh. Hanamel, the Egyptian burned the eighth. The ninth Red Cow was sacrificed by Ishmael, son of Piabi. The tenth Red Heifer will be burned in the time of Mashiach

Ashes for Beauty - the Red Heifer by Jim Long



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In that same tractate, Mishnah 5, we discover a vital condition of any purification preparations in the future. The ashes of any subsequent Red Heifer must be mingled with those of the previous nine. In the days of the First and Second Temples, the ashes were divided into thirds. One portion was given to the Levites guarding the entrance to the Temple. Another part was stored in the Anointment Hill (Mount of Olives). That share was used to purify the priest. It was deemed necessary should the priest need to burn another red heifer. The remaining third was placed in a wall known as the *chail* which faced the Women's Gallery of the Temple. A portion of these ashes were to be undisturbed as implied by Numbers 19: 9-10, "as a keepsake for Israel." .

...As you have read many times in these pages, the Copper Scroll reveals that "*under the spices, is the purification.*" The enigma of this purification ritual is not in its preparation, but its effects: the unclean person was cleansed and the clean person was rendered unclean.

**Ashes for Beauty - the Red Heifer by Jim Long**



**Entrusting the Word to the Faithful**

The Prophet Hoshea likened Israel to an adulterous woman because of infidelity towards HaShem. (The similarity of sound between the English words "adultery" and "idolatry" is based on this.) Much of modern Israel would stand accused of being "adulterous" in respect to the Creator. And it also goes without saying that the nations are jealous of this "wife", Israel. That's why it is so essential to find the Ashes and create the water of purification. We can look to another wife accused of adultery in Numbers 5:11. She could drink the waters of purification and be found innocent. She then conceives.

Once the Ashes are found, the righteous of Israel will be purified, found guiltless and bring forth a child called Mashiach. The impact of this rite, even on the Jewish people of today, is so significant that the Lubavitcher Rebbe stated that "*the Mitzvah of the Red Heifer represents the totality of the Torah.*"

**Ashes for Beauty - the Red Heifer by Jim Long**

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## **The Red Heifer**



Each day in the Holy Temple, the Levites sang a special daily song. The order of the daily songs have a deep significance, and there is a mystical connection which each song had for the particular day it was sung. The Oral Tradition has preserved the listing of the Levitical songs that were sung each day in the Holy Temple, and various commentators and sages have explained some of the connections which can be seen between these songs and the days of the week..

According to tradition, the Second Temple, like the First, was destroyed at the conclusion of Shabbat - on a Saturday night. Both Josephus and the Midrashic writings describe how even though the flames of destruction raged all around, and the blood of the slain flowed through the Temple, the priests nevertheless continued to serve atop the altar, and the levites did not cease to sing, right up until the very end. Yet despite the fact that the actual destruction of the Holy Temple took place on a Saturday night, the Midrash records that at those moments the Levites sang the song for Wednesday - "O Lord God, to whom vengeance belongs; O God, to whom vengeance belongs, shine forth!" Why did they not sing the song for that day of the week, which was Saturday?

[http://www.templeinstitute.org/red\\_heifer/tenth\\_red\\_heifer.htm](http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm)



Entrusting the Word to the Faithful

Perhaps the levites were addressing their song to the destruction itself, and consoling Israel by reminding her that God has sworn vengeance against His enemies. In this context perhaps their song was even meant to "remind" God to keep His word, and to "shine forth" at the proper time, to manifest Himself in the garb of Divine vengeance.

But we know that there is a close relationship between each day of the week and its respective song. We have seen something of the great insight and understanding which the sages of Israel possess. It is possible that in our own generation, we can shed new light on this perplexing question... based on our own contemporary knowledge, and the wisdom and experience that we have acquired from hindsight in our own times. For although the sages of yore were great and inspired, we in our own generation, are privy to new understanding to which those great men had no access; in short, we have new evidence.

[http://www.templeinstitute.org/red\\_heifer/tenth\\_red\\_heifer.htm](http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm)



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For on that fateful evening of destruction, it is true that the priests and levites consoled each other and all of Israel with the knowledge that God will avenge His honor; perhaps their song summarized the entire epoch. It is certainly possible that they chose to remind the Holy One of his own vow, as well.

But while all of these explanations are acceptable, it is also quite possible that as the Levites stood atop the platform in that place of sublime inspiration and holiness for the last time, all of a moment they received the most profound flash of prophetic revelation.... And they prophesied, they saw with perfect clarity of vision, that although the terrible destruction now loomed all around them on this Saturday evening, the continuation of their service would most certainly come about as well. The day would come when the Holy Temple would be rebuilt. Though it may be far off in the distance, it would certainly transpire, for it is a Divine promise.. At that moment they could see that it would truly come to be. The rebuilding would happen, even if it happens very slowly, and in stages, one step at a time. For like the morning dawn, *"such is the way of Israel's redemption. In the beginning, it progresses very slowly... but as it continues, it grows brighter and brighter."*

[http://www.templeinstitute.org/red\\_heifer/tenth\\_red\\_heifer.htm](http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm)



Entrusting the Word to the Faithful

So too, the Levites perceived that the long process of Israel's redemption, hinging on the rebuilding of the Holy Temple, would begin again on a Wednesday... thus they sang the song of Wednesday, for they sang not of destruction, or revenge, but of promise continuation, renewal and rebirth: The Levites saw that Jerusalem and the Temple Mount would stand desolate for nearly two milenia... but they would be regathered by Israel once again on a Wednesday: Wednesday, June 7th, 1967 was the day they saw. This day could be considered the first step towards the rebuilding of the Holy Temple. For this day marked a turning point in Jewish history, and began a new era, which progresses in our own time, and moves towards the great destiny of the Jewish people, to be a light to the nations and a people who walk with God in their midst.

[http://www.templeinstitute.org/red\\_heifer/tenth\\_red\\_heifer.htm](http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm)



Entrusting the Word to the Faithful

## **Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)**

### **I. At Sinai: Obeying the Lord (1:1-9:14)**

- 1. Numbering the Soldiers (1:1-54)**
- 2. Organizing the Tribes (2:134)**
- 3. Assigning the Duties (ch 3-4)**
- 4. Purifying the People (ch 5-6)**
- 5. Dedicating the Tabernacle (ch 7-8)**
- 6. Celebrating the Passover (9:1-14)**

### **II. To Kadesh: Tempting the Lord**

#### **(9:15-12:16)**

- 1. The Camp Marches (9:15-10:36)**
- 2. The People Complain (ch 11)**
- 3. Aaron and Miriam Criticize Moses (ch 12)**

### **III. At Kadesh: Rebellious Against the Lord** **(ch 13-14)**

- 1. Exploring the Promised Land (ch 13)**
- 2. Refusing the Claim the Land (14:1-9)**
- 3. Turning away from the Land (14:10-45)**

### **IV. In the Wilderness: Learning from the Lord (15:1-20:13)**

- 1. About Sacrifices (15:1-31)**
- 2. About Authority (15:32-17:13)**
- 3. About Responsibility (ch 18)**
- 4. About Purity (ch 19)**
- 5. About Humility (20:1-13)**

### **V. In Moab: A New Beginning from the Lord** **(20:14-36:13)**

- 1. New Victories (20:14-21; 21:1-35)**
- 2. A New Priest (20:22-29)**
- 3. New Dangers (ch 22-25)**
- 4. A New Generation (ch 26)**
- 5. New Regulations (27:1-11)**
- 6. A New Leader (27:12-23)**
- 7. New Commitment to the Law (ch 28-30)**
- 8. New Commitment to Battle (ch 31-32)**
- 9. New Laws for the New Land (ch 33-36)**

**35,400**  
BENJAMIN

**40,500**  
EPHRAIM

**32,200**  
MANASSEH

**41,500**  
ASHER

**62,700**  
DAN

**53,400**  
NAPHTALI

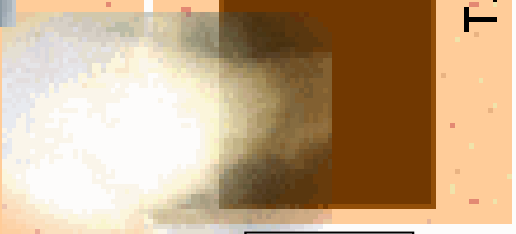
**54,400**  
ISSACHAR

**74,600**  
JUDAH

**57,400**  
ZEBULUN

**7,500**  
GERSHONITES

West



TABERNACLE



East

**LEVITES**

**6,200**  
MERARITES

North

South

**8,600**  
KOATHITES

**45,650**  
GAD

**46,500**  
REUBEN

**59,300**  
SIMEON