

Numbers 19 - Wilderness Wanderings: The Offering of the Red Heifer

II. Failure of the first generation (Num 11:1—25:18)

(3) Failure in the wilderness in and around Kadesh Barnea (Num 15:1—20:13)

(D) Confirmation of the priesthood (Num 18:1—19:22)

(b) Red heifer purification (19:1-22)

(i) Purification by blood and ashes of the red heifer (19:1-10)

(ii) Purification from touching a corpse (19:11-13)

(iii) Purification from the presence of a corpse (19:14-19)

(iv) The unclean to be excommunicated (19:20-22)

Numbers 19

(b) Red heifer purification (19:1-22)

(i) Purification by blood and ashes of the red heifer (19:1-10)

1 Then the LORD spoke to Moses and Aaron, saying,

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1 And the LORD spake unto Moses and unto 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 there is no defect *and* on which a yoke has never been mounted.

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.

2 "This is the ordinance of the law that the LORD commanded that the Israelis be told: They are to bring you a spotless red heifer, without physical defect, that has never been fitted with a yoke.

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3 And you shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence.

3 You shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence.

3 They are to deliver it to Eleazar the priest, and it is to be brought outside the camp and slaughtered in his presence.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

- This is the first time an offering is to be a female animal

4 And 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.

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.

4 Then Eleazar the priest is to take blood from it with his finger and sprinkle the blood in front of the Tent of Meeting.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 Then the heifer shall be burned in his sight; its hide, its flesh, and its blood, with its refuse, shall be burned.

5 Then the heifer shall be burned in his sight; its hide and its flesh and its blood, with its refuse, shall be burned.

5 The entire heifer is to be incinerated in his presence, including its skin, its flesh, its blood, and its dung.

5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, hyssop, and scarlet *material*, and throw it into the midst of the burning heifer.

6 The priest shall take cedar wood and hyssop and scarlet *material* and cast it into the midst of the burning heifer.

6 Then the priest is to take some cedar wood, hyssop, and scarlet material and throw it into the middle of the burning heifer.

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 The priest shall then wash his clothes and bathe his body in water, and afterward come into the camp; but the priest will be unclean until evening.

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.

7 The priest is to wash his clothes and bathe himself with water, after which he may enter the camp, but he is to remain unclean until evening.

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 The one who burns the heifer shall also wash his clothes in water and bathe his body in water, and will 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.

8 Whoever takes part in the burning is to wash his clothes and bathe himself in water and is to remain unclean until the evening.

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.

9 Now a man who is clean shall gather up the ashes of the heifer and put them outside the camp in a clean place, and the congregation of the sons of Israel shall keep them for water to remove impurity; it is purification from sin.

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.

9 Then someone who is unclean is to gather the ashes of the heifer and lay them outside the camp in a clean place. This is to be done for the community of Israel to use for water of purification from sin.

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

10 And the one who gathers the ashes of the heifer shall wash his clothes and will be unclean until evening; and it shall be a permanent statute for the sons of Israel and for the stranger who resides among them.

10 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.

10 Whoever gathers the ashes of the heifer is to wash his clothes and is to remain unclean until the evening. This ordinance is to remain for the benefit of both the Israelis and the resident aliens who live among them."

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.

What is a Red Heifer and Why is it Significant?

Based on Jewish standards recorded in Num 19, the Jewish people could never be purified or able to rebuild their temple without the ashes of an unblemished red heifer. Jewish tradition holds that a red heifer heralds the Messianic era.

For prophecy watchers, it is definitely something to keep your eyes on. The temple will be rebuilt in fulfillment of Bible prophecy, and temple practices will be reinstated, so we know that there will be a spotless red heifer provided to allow that to take place. The heifer is not determined to be perfect until its third birthday.

Over the past few years, several red heifers have been born around the world. But each one has been either imperfect or not in Israel at the right time.

(ii) Purification from touching a corpse (19:11-13)

11 'The one who touches the dead body of any person will also be unclean for seven days.

11 'The one who touches the corpse of any person shall be unclean for seven days.

11 "Whoever comes in contact with the body of a dead person is to remain unclean for seven days.

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

12 That one shall purify himself with the water on the third day and on the seventh day, *and then* he will be clean; but if he does not purify himself on the third day and on the seventh day, he will not be clean.

12 That one shall purify himself from uncleanness with the water on the third day and on the seventh day, *and then* he will be clean; but if he does not purify himself on the third day and on the seventh day, he will not be clean.

12 He is to purify himself on the third day and he will be clean on the seventh day. But if he can't purify himself on the third day then he can't be clean on the seventh day.

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.

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

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.

13 Anyone who comes in contact with a dead person (that is, with the corpse of a human being who has died), but who does not purify himself, defiles the LORD's tent. That person is to be eliminated from Israel, because the water of impurity wasn't sprinkled on him. He remains unclean and his uncleanness will remain with him.

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.

(iii) Purification from the presence of a corpse (19:14-19)

14 'This is the law when a person dies in a tent: everyone who comes into the tent and everyone who is in the tent will be unclean for seven days.

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.

14 "This is the procedure to follow when a man dies in his tent: Everyone who enters the tent and everyone in it is to remain unclean for seven days.

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 container, which has no cover tied down on it, will be unclean.

15 Every open vessel, which has no covering tied down on it, shall be unclean.

15 Every open vessel that has no covering fastened around it is to be considered unclean.

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

16 Also, anyone who in the open field touches one who has been killed with a sword or one who has died *naturally*, or *touches* a human bone or a grave, will be unclean for seven days.

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.

16 Whoever is out in an open field and touches the body of someone who was killed by a sword, or a dead body, or someone's bones, or a grave, he is to be considered unclean for seven days.

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.

17 Then for the unclean *person* they shall take some of the ashes of the burnt purification from sin and running water shall be added to them in a container.

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.

17 "Now as for the unclean, they are to take ashes from the burning sin offering, and pour running water on it inside a vessel.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop and dip *it* in the water, and sprinkle *it* on the tent, on all the furnishings, on the persons who were there, and on the one who touched the bone or the one who was killed or the one who died *naturally*, or the grave.

18 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.

18 A clean person is to take some hyssop, dip it in water, and then sprinkle it on the tent, on every vessel, and on whoever was there (that is, on whoever touched the bones, the killed person, or the dead body, including whoever dug the grave).

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:

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, and he shall wash his clothes and bathe *himself* in water and will be clean by evening.

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.

19 The clean person is to sprinkle the unclean person on the third day and seventh day and then he is to purify himself on the seventh day, wash his clothes, and bathe with water. He is to be considered clean at evening.

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

(iv) The unclean to be excommunicated (19:20-22)

20 'But the person who is unclean and does not purify himself, 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, so he is unclean.

20 'But the man who is unclean and does not purify himself from uncleanness, 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.

20 "The person who is unclean but who doesn't purify himself is to be eliminated from contact with the assembly, since he has defiled the LORD's sanctuary and the water of impurity wasn't sprinkled on him. He is to be considered unclean

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.

21 So it shall be a permanent statute for them. And the one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity will be unclean until evening.

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.

21 as a continuing reminder to them. Whoever sprinkles the water of impurity is to wash his clothes, and whoever comes in contact with the water of impurity is to remain unclean until evening.

21 And it shall be a perpetual statute unto them, 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.

22 Furthermore, anything that the unclean *person* touches will be unclean; and the person who touches *it* will 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."

22 Furthermore, anything that the unclean person touches is to be considered unclean and the person who touches him is to be considered unclean until the evening."

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