FINAL STUDY NOTES – *Numbers Chapters 16-19* 11/16-17/26

ROOM LOCATION AND **ZOOM – SIGN IN INFORMATION:**
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NOTE WE WILL CONTINUE TO **NEED A PASSCODE TO JOIN** THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM PACIFIC STANDARD TIME (US and Canada)
THE MONDAY NIGHT STUDY WILL BE MEETING ON ZOOM ONLY!
MEETING ID - 878 5864 4763 Passcode: 087484
Join Zoom Meeting -
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One tap mobile: +16699006833,87858644763# US (San Jose) +13462487799,,87858644763# US (Houston)
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Meeting ID: 878 5864 4763 Find your local number: https://us02web.zoom.us/u/kbUX7eWEpN

TUESDAY 7 AM Bible Study - Time: 07:00 AM PACIFIC STANDARD Time (US and Canada).
TUES MORNING MTG PLACE: 1201 KEY WEST, CORONA DEL MAR (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles. For driving directions, suggest using (waze.com/live map) or *MapQuest* (mapquest.com), AS WELL AS CONTINUING IN ZOOM!
MEETING ID# - 853 0915 0746 - Passcode: 715340
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OPENING PRAYER

LAST WEEK: ***Numbers Chapter 13*** – Spies Sent into Caanan. ***Chapter 14*** – Israel Refuses to Enter Caanan*);* Moses Intercedes for the People. ***Chapter 15*** – Law of Grain and Drink Offerings*;* Laws Concerning Unintentional Sin. Tassels on Garments.

THIS WEEK*:* ***Numbers Chapter 16*** – Korah's Rebellion Against Moses and Aaron – *(vs. 1-40);* Complaints of the People – *(vs. 41-50).* ***Chapter 17*** – The Budding of Aaron's Rod - *(vs. 1-13).*
Chapter 18 – Duties of Priests and Levites – *(vs. 1-7);* Offerings for the Support of the Priests - *(vs. 8-20);* Tithes for the Support of the Levites - *(vs. 21-24);* The Tithe of the Levites – *(vs. 25-32).*
Chapter 19 – Laws of Purification – *(vs. 1-22);* Ashes of a Red Heifer

Chapter 16 - Korah's Rebellion

[1] Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men; [2] and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. [3] They gathered together against Moses and Aaron, and said to them, "You take too much upon yourselves, for all the congregation is holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?"

- **We get to the rebellion of Korah**, of the tribe of Kohath, who lived on the south portion of the tabernacle, adjacent to the tabernacle. Korah stirred up problems with the other people, even into the tribe of Reuben, which was camped next to the tribe of Levi, including the sons of Eliab, Dathan and Abiram, and others of the tribes of Reuben.

- **They gathered together a group of men conspiring against Moses and Aaron, saying you take too much upon yourselves, for all the congregation is holy, and that Moses** has set up Aaron, to offer the sacrifices before the LORD. Others of the tribe of Levi, the Kohathites, have as many rights to offer up sacrifices, as does Moses. All of us are the people of God, so all of us have the right to offer sacrifices.
- **There was some envy and jealousy involved, as Korah saw the glorious robes, worn by** Aaron, the high priest. Also, seeing the glory of the office, the way people would look upon him with awe. Korah began to create this insurrection.
- **It is amazing how a person can create division within the body over little issues**. But it begins to grow and develop until everybody gets stirred up. They got up nerve to come to Moses.
- ***Jealousy, envy, covetousness! How strong is that within me? Am I content with my position as I look at others? Do I covet, longing for those who have been given a larger or greater ministry?***

[4] So when Moses heard it, he fell on his face;

- **Notice his humility. He was reticent and respectful.** We find him always on his face before the LORD!

[5] and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His and who is holy, and will cause him to come near to Him. That one whom He chooses He will cause to come near to Him. [6] Do this: Take censers, Korah and all your company; [7] put fire in them and put incense in them before the LORD tomorrow, and it shall be that the man whom the LORD chooses is the holy one. You take too much upon yourselves, you sons of Levi!"

- **Here they are, making their complaint, "We have a right to do it just as much as you.** You have taken too much upon yourself. We too, are holy. We have the right to do it."
- **Moses said, "All right. We accept the challenge**. Tomorrow you get your censers and you come stand here before the LORD!" Let the LORD choose, making His choice known!

[8] Then Moses said to Korah, "Hear now, you sons of Levi: [9] Is it a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;

- ***Is it a small thing?* Moses says to them, God has called you to this task of serving His people.** You have been called to be a minister, to work in the tabernacle. Doesn't that mean something to you? Can not you be satisfied and thrilled that God has called you to serve His people?
- **Do I look at the ministry God has given me as a small thing? Am I striving for something larger, or is my strongest desire to be more fruitful with what He has given me to do?**

[10] and that He has brought you near to Himself, you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also? [11] Therefore you and all your company are gathered together against the LORD. And what is Aaron that you complain against him?"

- ***Are you seeking the priesthood also*? I mean, you are fighting against God.** Look what He has given you! The priesthood you do not have! Now you want to take that by a strong-armed, selfish ambition; rebellion?
- ***(Heb 5:4) And no man takes this honor to himself, but he who is called by God, just as Aaron was.*** Here in Numbers is where this verse in Hebrews comes from. In other words you just don't choose yourself. No, that is something, that you must be called by God, It is not something that you choose for yourself.
- **Therefore you and all of your company are gathered together against the LORD:** you have not gathered against Aaron and me, but really against the LORD!

[12] And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up! [13] Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us? [14] Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"

- **Moses, you have brought us out of the land to die out here in the wilderness.** You have not brought us into the promised land. Now you are trying to convince these guys. Hey! Not us man! We are not coming up!"

[15] Then Moses was very angry, and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, nor have I hurt one of them." [16] And Moses said to Korah, "Tomorrow, you and all your company be present before the LORD—you and they, as well as Aaron. [17] Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each with his censer." [18] So every man took his censer, put fire in

it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron. [19] And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD (4x in Numbers; 37x in Bible) ***appeared to all the congregation.***

- **Korah had really stirred up a big group of people**, standing there now at the door of the tabernacle. The glory appeared in the cloud in brightness and splendor, plainly showing that the LORD was there!

[20] And the LORD spoke to Moses and Aaron, saying, [21] "Separate yourselves from among this congregation, that I may consume them in a moment."

- **Stand back Moses and Aaron**, and I will wipe them out!

[22] Then they (Moses and Aaron) ***fell on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"***

- **Moses and Aaron fall on their faces and say, LORD, do not destroy the whole congregation** for this one man's sin. Look at the heart of Moses here. He is saying, with a heart of a seasoned shepherd, I know how just one guy can mislead God's people in this kind of way. He is asking the LORD to differentiate between Korah here and the people. It is a beautiful picture of a real, seasoned leader in the work of the LORD.
- ***How convicting to me, is Moses' humility, compassion and steadfastness in his interceding for his Israelite brothers? What is my response? Is there, or will there be any increase in my compassion and steadfastness?***

[23] So the LORD spoke to Moses, saying, [24] "Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.' " [25] Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. [26] And he spoke to the congregation, saying, "Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins." [27] So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little children. [28] And Moses said: "By this you shall know that the LORD has sent me to do all these works, for I have not done them of my own will. [29] If these men die naturally like all men, or if they are visited by the common fate of all men, then the LORD has not sent me.

- **If these fellows die a natural death, just like anybody else**, then I am an imposter. I am here on my own will.

[30] But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD." [31] Now it came to pass, as he finished speaking all these words, that the ground split apart under them, [32] and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods. [33] So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.

- **What an exciting experience, I'm sure, for those standing by.** A most frightening experience!

[34] Then all Israel who were around them fled at their cry, for they said, "Lest the earth swallow us up also!"

- **All Israel is alarmed at the judgment: They fled at the cry of them.** The shrieks of Dathan and Abiram, instead of drawing their neighbors in to their relief, drove them much further away!

[35] And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense. [36] Then the LORD spoke to Moses, saying: [37] "Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away.

- ***Scatter the fire some distance away*;** the censors of these men who sinned against their own souls

[38] The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; and they shall be a sign to the children of Israel."

- **Anything that was given to the LORD, remained the LORD's.** It was holy, you were not to use it for something else. These brass censors have been used. They presented them to the LORD, so they are holy. Take them and beat them into brass plates. Cover the altar with these hammered plates.

[39] So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar, [40] to be a memorial to the children of Israel that

no outsider, who is not a descendant of Aaron, should come near to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses.

- **The altar was then covered by this brass plate, hammered brass,** made from these two hundred and fifty little brass censors. They hammered it into the plate, covered the altar, so that anytime a person looked at the altar of sacrifice, seeing the brass plate, said, "That belonged to Aaron and his family you know, don't tread on that ground." That is a place that comes by the birthright through Aaron. No outsiders! No non-priests!

[41] On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the LORD."

- **They did not repent**, **but instead they murmured against Moses and Aaron!** Look at this accusation! *You have killed the people of the LORD*. How do you deal with people like this!

[42] Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared.

- **This cloud of God's presence.** ***And the* Shekinah *glory of the LORD appeared*** **to encourage** Moses and Aaron; to deliver them out of the hands of the terror of the people.

[43] Then Moses and Aaron came before the tabernacle of meeting. [44] And the LORD spoke to Moses, saying, [45] "Get away from among this congregation, that I may consume them in a moment." And they fell on their faces.

- **Moses and Aaron** fell on their faces, for the third time in a couple days.

[46] So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense on it, and take it quickly to the congregation and make atonement for them; for wrath has gone out from the LORD. The plague has begun." [47] Then Aaron took it as Moses commanded, and ran (responding to urgency; a great characteristic of a true intercessor) ***into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people. [48] And he stood between the dead and the living; so the plague was stopped.***

- **What a picture! The plague** had already begun.
- ***What a perfect illustration for us! Once again, Moses moves to intercede for the people, to make atonement for them! Notice the apt description to Aaron, "he stood between the dead and the living; so the plague was stopped! Do I see myself -- standing between the living and the dead -- as a Moses or Aaron, regarding the unbelievers all around me?***

[49] Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident.

- **As the LORD was beginning to wipe the people out, here is Aaron standing there** now, these dead bodies on the one side, and the congregation still alive on the other. He is there swinging his incense, a symbol of prayer in the scriptures. ***(Rev 5:8c)*** *golden bowls full of incense, which are the prayers of the saints.* The intercessory prayers, standing between the living and the dead!
- **Our place, as intercessors in prayer, is really standing before the living and the dead.** The plague in our nation has already begun. We, as the priests of God in this generation, are to pray and to stand between the living and the dead! We need to pray for our children and our grandchildren! For our nation, for our neighbors!

[50] So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

- **Notice once again, the grace and mercy of our LORD!**

Chapter 17 - Aaron's Staff Buds – ***[1] And the LORD spoke to Moses, saying: [2] "Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod. [3] And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of each father's house.***

- **They gathered the rods from the twelve tribes**, and then a rod also from Aaron.

[4] Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. [5] And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."

- **The LORD says we will settle it now.** Have each tribe bring a rod with the name of each tribe upon the rod, the head of that tribe. On the tribe of Levi, write Aaron. *The rod of the man whom I will choose, will blossom!*

[6] So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. [7] And Moses placed the rods before the LORD in the tabernacle of witness. [8] Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

- **So, Aaron's rod went the whole routine.** On His rod, there were sprouts, buds, and ripe almonds!

[9] Then* Moses brought out all *the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod. [10] And the LORD said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die." [11] Thus did Moses; just as the LORD had commanded him, so he did.

- **Moses was to bring Aaron's rod back before the Testimony, to be kept as a memorial sign**. It was to be kept in the ark of the covenant, along with a jar of manna and the two tablets of stone.

[12] So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish! [13] Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?"

- ***Surely we die*. Finally, the people realized their sin** in challenging Aaron's role.

Chapter 18 - Duties of Priests and Levites – The LORD continues in chapter 18, where He reviews, what had been revealed before in the law, but everybody did not pass the class. At least Korah did not. So the LORD, following that rebellion and putting it down, now re-establishes the order He wants to have among His people.

[1] Then the LORD said to Aaron: "You and your sons and your father's house with you shall bear the iniquity related to the sanctuary, and you and your sons with you shall bear the iniquity associated with your priesthood.

- **In chapter eighteen we have the duties of the priest as the LORD is speaking to Aaron**, concerning their ministry. The remuneration for Aaron and his sons' ministry in their care of the needs of the tabernacle.

[2] Also bring with you your brethren (labor force for the priests) ***of the tribe of Levi, the tribe of your father, that they may be joined with you and serve you while you and your sons are with you before the tabernacle of witness. [3] They shall attend to your needs and all the needs of the tabernacle; but they shall not come near the articles of the sanctuary and the altar, lest they die—they and you also. [4] They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; but an outsider*** (non-priest) ***shall not come near you. [5] And you shall attend to the duties of the sanctuary and the duties of the altar, that there may be no more wrath on the children of Israel. [6] Behold, I Myself have taken your brethren the Levites from among the children of Israel; they are a gift to you, given by the LORD, to do the work of the tabernacle of meeting. [7] Therefore you and your sons with you shall attend to your priesthood for everything at the altar and behind the veil; and you shall serve. I give your priesthood to you as a gift for service, but the outsider who comes near shall be put to death."***

- **The other Levites are there to help them with the physical aspects, but they are not to handle the priesthood.** It was given to the priests as a gift for service. *But the outsider,* any non-priest would *be put to death.*

[8] And the LORD spoke to Aaron: "Here, I Myself have also given you charge of My heave offerings, all the holy gifts of the children of Israel; I have given them as a portion (provision for physical needs) ***to you and your sons, as an ordinance forever.***

- **The heave offerings that were brought in, then went to Aaron and his family**. They became their inheritance. All of the offerings that were brought in, they were to go to the priesthood, becoming theirs.

[9] This shall be yours of the most holy things reserved from the fire: every offering of theirs, every grain offering and every sin offering and every trespass offering which they render to Me, shall be most holy for you and your sons. [10] In a most holy place you shall eat it; every male shall eat it. It shall be holy to you. [11] "This also is yours: the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them to you, and your sons and daughters with you, as an ordinance forever. Everyone who is clean in your house may eat it. [12] "All the best of the oil, all the best of the new wine and the grain, their firstfruits which they offer to the LORD, I have given them to you. [13] Whatever first ripe fruit is in their land, which they bring to the LORD, shall be yours. Everyone who is

clean in your house may eat it. [14] "Every devoted thing in Israel shall be yours. [15] "Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem and the firstborn of unclean animals you shall redeem (for money.) ***[16] And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs. [17] But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat*** (all clean animals) ***you shall not redeem; they are holy. You shall sprinkle their blood on the altar, and burn their fat as an offering made by fire for a sweet aroma to the LORD.***

- **The firstborn of the oxen, the sheep and all, they had to be offered to the LORD**. The firstborn cow, the sheep and the goat, they are not to redeem. They are holy. But the others they could redeem them.

[18] And their flesh shall be yours, just as the wave breast and the right thigh are yours. [19] "All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before the LORD with you and your descendants with you."

- **Salt was considered imperishable, and thus the salt of covenant was a common covenant**, which means that the covenant shall not perish. That is the idea behind this salt covenant. It is a covenant that will stand.

[20] Then the LORD said to Aaron: "You shall have no inheritance in their land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel.

- **Then the LORD said, and I love this verse!** ***I am your portion and your inheritance*** *among the children of Israel*. You are not going to inherit the land. You will not get any land there because ***I am your inheritance****!* ***(Psa 119:57)*** *You are my portion, O LORD; I have said that I would keep Your words.*
- ***How clearly do I consider that wonderful promise to me? "I am your portion and your inheritance! Am I lost in wonder as I see that the great and glorious God is all my own portion!***

[21] "Behold, I have given the children of Levi (about 22,000) ***all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.***

- **The tithes were to be brought in and were to be given to support the family, or the tribe of Levi.** It was their pay, for the service, within the tabernacle, so that their spiritual calling does not get neglected. .

[22] Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die. [23] But the Levites shall perform the work of the tabernacle of meeting (they are not to sub-contract it out to others)***, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance*** (possession of land). ***[24] For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' " [25] Then the LORD spoke to Moses, saying, [26] "Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithe.*** (**The Levites were to tithe on their increase** from receiving tithes. They themselves were to tithe.)
[27] And your heave offering shall be reckoned to you as though it were the grain of the threshing floor and as the fullness of the winepress. [28] Thus you shall also offer a heave offering to the LORD from all your tithes which you receive from the children of Israel, and you shall give the LORD's heave offering from it to Aaron the priest. [29] Of all your gifts you shall offer up every heave offering due to the LORD, from all the best of them (He wants nothing but the best), ***the consecrated part of them.' [30] Therefore you shall say to them: 'When you have lifted up the best of it, then the rest shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress. [31] You may eat it in any place, you and your households, for it is your reward for your work in the tabernacle of meeting.***

- **This is a beautiful picture here, where the LORD lays out His calling upon these men** for doing the work and their families as kind of special place among His people.

[32] And you shall bear no sin because of it, when you have. But you shall not profane the holy gifts of the children of Israel, lest you die.' "

- **In the future the priesthood became corrupted.** They profaned the gifts with serious consequences.

Chapter 19 - Laws for Purification – Ashes of a Red Heifer - ***[1] Now the LORD spoke to Moses and Aaron, saying, [2] "This is the ordinance of the law which the LORD has commanded, saying: 'Speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke has never come. [3] You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; [4] and Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting.***

- **Eleazar would sprinkle this blood, symbolizing that God was satisfied with this sacrifice**. We see a type of Jesus when He died upon the cross for us. He provided a satisfaction for the Father, not only for the forgiveness of our sins, but a satisfaction, providing us with a victory over death, a cleansing of the defilement of death in our lives. It is a very beautiful picture.

[5] Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned.

- **The heifer was to be wholly burnt, typifying the extreme sufferings** of our Lord Jesus, both in soul and body, as a sacrifice made by fire. The priest was to cast into the fire, while it was burning, cedarwood, hyssop, and scarlet, which were used in the cleansing of lepers, that the ashes of these might be mingled with the ashes of the heifer, because they were designed for purification.

[6] And the priest shall take cedar wood and hyssop and scarlet, and cast them into the midst of the fire burning the heifer.

- **The cedar wood speaks of Jesus's cross; the scarlet red thread speaks of His blood**; and then **the hyssop** was the plant that they used to lift up a sponge with a drink to give to Him while He was on the cross. So, it was a part of the whole crucifixion, a picture of foreshadowing that Jesus would come into the world not only to provide us with the forgiveness of sin, but with a victory over death.

[7] Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening.

- **Then he was unclean, he had to go through the cleansing rites**, when he came back into the camp, he could not go back into the tabernacle, he was clean!

[8] And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening. [9] Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.

- **Then the fellows were to gather the ashes of this red heifer**, and they were to keep them. Then they would take the water, sprinkling in the red heifer's ashes into the water, which then became the water of purification.

[10] And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them. [11] 'He who touches the dead body of anyone shall be unclean seven days. [12] He shall purify himself with the water on the third day and on the seventh day; 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. [13] Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness is still on him.

- **In the same way if a person refuses to be covered with Jesus's sacrifice**, which the red heifer is a picture of that, then they will be separated from God's people for eternity! Everyone needs their sins forgiven and needs an answer for death. Those things are found only in Christ. To refuse Him is reject being with Him for all eternity!

[14] 'This is the law when a man dies in a tent: All who come into the tent and all who are in the tent shall be unclean seven days; [15] and every open vessel, which has no cover fastened on it, is unclean. [16] Whoever in the open field touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days. [17] 'And for an unclean person they shall take some of the ashes of the heifer burnt for purification from sin, and running water shall be put on them in a vessel.

- **After a person touched a dead body, they would get living water, running water**, which is a picture of the Holy Spirit in scriptures. Jesus in John chapter 7 said, *If any man thirst, let him come unto Me and out of his innermost being will flow a torrent of living water.* They would get stream water and pour it into a vessel. They would put a very small amount of the red heifer's ashes into the water.

[18] A clean person shall take hyssop and dip it in the water, sprinkle it on the tent, on all the vessels, on the persons who were there, or on the one who touched a bone, the slain, the dead, or a grave. [19] The clean person shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean. [20] 'But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he is unclean. [21] It shall be a perpetual statute for them. He who sprinkles the water of purification shall wash his clothes; and he who touches the water of purification shall be unclean until evening. [22] Whatever the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.' "

- **The careful handling of death reinforced several very important things to God's people.** That death is an enemy of man; not to be viewed as God's plan for man, death is not to be ignored by man. It is what the death of Jesus Christ upon the cross for our sins communicates to man even today.
- **Now, according to the tradition that developed, whenever they ran out of ashes**, they would always save a few of the ashes of the original sacrifice of the red heifer. So you have the perpetual continuation of ashes.
- **As old as this is, it has a very modern significance**. As they are searching diligently, to find the ashes of the red heifer, in case when they rebuild the temple, they'll be able to start the sacrifices again.
- **If you hear of the ashes of the red heifer, the search for it and all, you will remember,** that is from Numbers nineteen, giving us all of the rules, for the Jews, concerning the cleansing of the person, through the sprinkling of this water of purification, from which, the ashes of the red heifer have been sprinkled.

SUMMARY:

- ***Num 16:3*** **Jealousy, envy, covetousness! How strong is that within me? Am I content with my position** as I look at others? Do I covet, longing for those who have been given a larger or greater ministry?
- ***Num 16:8*** **Do I look at the ministry God has given me as a small thing?** Am I striving for something larger, or is my strongest desire to be more fruitful with what He has given me to do?
- ***Num 16:22*** **How convicting to me, is Moses' humility, compassion and steadfastness in his interceding for his Israelite brothers?** What is my response? Is there, or will there be any increase in my compassion and steadfastness?
- ***Num 16:48*** **What a perfect illustration for us! Once again, Moses moves to intercede for the people**, to make atonement for them! Notice the apt description to Aaron, "he stood between the dead and the living; so the plague was stopped! Do I see myself -- standing between the living and the dead -- as a Moses or Aaron, regarding the unbelievers all around me?
- ***Num 18:20*** **How clearly do I consider that wonderful promise to me? "*I am your portion and your inheritance*!** Am I lost in wonder as I see that the great and glorious God is all my own portion!
- ***Num 19:19 The clean person shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.***
  Joh 15:3 You are already clean because of the word which I have spoken to you.

I WILL PRAISE HIM! *Margaret J. Harris, Bill & Gloria Gaither (4:23/4:27)*
When I saw the cleansing fountain Open wide for all my sin,
I obeyed the Spirit's wooing, When He said, "Wilt thou be clean?"
Refrain - I will praise Him! I will praise Him! Praise the Lamb for sinners slain;
Give Him glory, all ye people, For His blood can wash away each stain.
Though the way seems straight and narrow, All I claimed was swept away;
My ambitions, plans and wishes, At my feet in ashes lay. (Refrain)
Blessed be the Name of Jesus! I'm so glad He took me in;
He's forgiven my transgressions; He has cleansed my heart from sin. (Refrain)
For His blood can wash away each stain.

CLOSING PRAYER

NEXT WEEK: Study *Numbers Chapters 20-22*