

# NUMBERS 19

Written and compiled by Gary Kukis (first draft)

**Numbers 19:1–22**

**The Red Heifer Offering/Cleansing for Contact with a Corpse**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Numbers 19 is about the red heifer sacrifice and the cleansing of anyone who has had some sort of contact with the dead.

The Bible Summary of Numbers 19 (in 140 characters or less): *Burn a heifer outside the camp for the water of cleansing. Anyone who is unclean and does not cleanse themselves shall be cut off.*<sup>1</sup>

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 19, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

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<sup>1</sup> From <http://www.biblesummary.info/numbers> accessed April 3, 2025.

v.		
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## Addendum

## Word Cloud from Exegesis of Numbers 19

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
<b>Introduction and Text</b>	<b>First Verse</b>	<b>Addendum</b>
<b><a href="http://www.kukis.org">www.kukis.org</a></b>	<b>Numbers folder</b>	<b>Exegetical Studies in Numbers</b>

Doctrines Covered or Alluded To			
Additional doctrines and links are found in <b>Definition of Terms</b> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (**HTML**) (**PDF**) (**WPD**). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Rebound</b> <b>(Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>
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**Introduction:** What if there were just one sacrifice, one perfect sacrifice that would pay for the sins of all mankind? Numbers 19 suggests that such a sacrifice exists (or will exist), and red heifer offering in this chapter is representative of that one sacrifice.

The first ten verses of Numbers 19 deal with the red heifer sacrifice, which appears to be a one-time sacrifice. It is not entirely clear to me the purpose of this sacrifice. It is performed primarily by Aaron and his son Eleazar, and Eleazar will assume the duties of the High Priest in the next chapter. Whether this is the connection, I don't know for certain. In the second half of Numbers 19, we find the reintroduction of laws concerning what is clean and what is not. As we have seen, it is of monumental importance to differentiate between the clean and the unclean. Religion does not do that today—they gloss over the perfection and righteousness of God to where God is a namby-pamby God Who will take anyone who exerts some effort to be good once and awhile.

### Sanitary Practices (from Bible Evidences)

For centuries doctors denied the possibility that disease could be transmitted by invisible agents. However, in the late 19th century Louis Pasteur demonstrated in his Germ Theory of Disease that most infectious diseases were caused by microorganisms originating from outside the body. This new understanding of germs and their means of transmission led to improved sanitary standards that resulted in an enormous drop in the mortality rate. Yet these core principles of sanitation were being practiced by the Israelites thousands of years earlier.

The Israelites were instructed to wash themselves and their clothes in running water if they had a bodily discharge, if they came in contact with another person's discharge, or if they had touched a dead human or animal carcass. They were also instructed to wash any uncovered vessels that were in the vicinity of a dead body, and if a dead carcass touched a vessel it was to be destroyed. Items recovered during war were also to be purified through either fire or running water. In addition, the Israelites were instructed to bury their human waste outside of camp, and to burn the waste of their animals (See Numbers 19:3-22, Leviticus 11:1-47; 15:1-33, Deuteronomy 23:12).

These sanitary practices without question saved countless lives in the Israelite camps by protecting them against infection caused by unseen germs. Meanwhile, their Egyptian peers were dying by the thousands due to "remedies" that almost always consisted of some amount of human or animal dung<sup>1</sup>. As mentioned earlier, the sound sanitary practices that we take for granted today only began to flourish about a 100 years ago.

<sup>1</sup>. Lise Manniche, *An Ancient Egyptian Herbal*, 1989, pgs 92, 136, 146

From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Titles and/or Brief Descriptions of Numbers 19 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 19 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 19

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Numbers 19

Numbers 19 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Numbers 19

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Numbers 19	
Place	Description
Chapter Outline	
Charts, Graphics and Short Doctrines	

By the Numbers	
Item	Duration; size
Chapter Outline	
Charts, Graphics and Short Doctrines	

Timeline for Numbers

There is very little narrative in the book of Numbers; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Numbers 19:
A Synopsis of Numbers 19

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline	Charts, Graphics and Short Doctrines
Outlines of Numbers 19 (Various Commentators)	
Chapter Outline	Charts, Maps and Short Doctrines

Some of the passages are included below, using the ESV; capitalized.	
A Synopsis of Numbers 19 from the Summarized Bible	
Keith L. Brooks, <i>Summarized Bible; Complete Summary of the Bible</i> ; ©1919; from e-Sword, Numbers 19.	
Chapter Outline	Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.	
The Big Picture (Numbers 1–15)	
Numbers	Text/Commentary
God speaks to Moses from the Tabernacle.	
1–7	
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Chapter Outline	Charts, Graphics and Short Doctrines

**Changes—additions and subtractions (for Numbers 19):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. The most recent text to be added is the recently produced Update American Standard Version.



After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

In the past year, I have become more methodical in developing the three translations. Most of the time, I do the strictly literal translation right from the Hebrew, choosing the first or second definitions given, yet I will attempt to assemble an accurate and mostly readable translation. In most cases, I can go directly from the strictly literal to a less-than-literal translation (the mostly literal translation). However, if I struggle at all, then I check six mostly literal translations by others (currently, the MLV 2020, the ESV, Green's literal translation, the LSV, WEB and Webster's translation). I make an attempt to remain as true as possible to the original Hebrew, but I allow myself to be informed by those translations. I now write the paraphrase after commenting on the phrases and verses which make up the passage being studied. So my paraphrase is built up on equal parts the mostly literal translation and the commentary of that translation. So my paraphrase has become less literal and more interpretive than before.

I have begun to use Google AI to provide a summary of some rituals and concepts. I understand that, at some point in the future, this AI can be made biased and produce intentionally false information (in some areas, that is probably already the case). However, I do not believe this to be a problem yet for this type of information (for Bible stuff). I believe that Google provides a reasonable summary; therefore I have been using it as of late. When this is done in google, the double zero or infinity sign ( $\infty$ ) which is found in google (but is not brought over in a copy and paste) gives the specific references used by Google AI.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus and Leviticus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis mostly literal:

And so speaks Y<sup>e</sup>howah unto Moses and unto Aaron, to say, “Here a statute of the Torah which has commanded Y<sup>e</sup>howah, to say, ‘Speak unto sons of Israel, and they will take unto you an heifer of red complete, that not in her a blemish, that has not gone up upon her a yoke. And you have given her unto Eleazar the priest and he has caused her to go out unto from outside to the camp and he has slaughtered her to his faces.

Numbers  
19:1–3

And so Y<sup>e</sup>howah speaks unto Moses and unto Aaron, saying, “This [is] an ordinance of the Law which Y<sup>e</sup>howah has commanded, saying, ‘Speak to the sons of Israel and they will bring unto you a red heifer, without deformity, so that [there is] no blemish on it, so that no yoke has gone up over it. And you have given it to Eleazar the priest and he has caused it to go outside the camp and he has slaughtered it in front of him.

Kukis paraphrase:

Jehovah spoke to Moses and Aaron. He said, “This is an ordinance of the Law which Jehovah has commanding, saying, ‘Speak to the people of Israel and have them bring to you a red heifer, without any blemish or deformity, one which has never had a yoke upon it. You will entrust the heifer to Eleazar the priest and he will take it outside the camp and have it slaughtered in your presence.

Here is how others have translated this passage:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>2</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Numbers.html](http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y<sup>e</sup>howah unto Moses and unto Aaron, to say, "Here a statute of the Torah which has commanded Y<sup>e</sup>howah, to say, 'Speak unto sons of Israel, and they will take unto you an heifer of red complete, that not in her a blemish, that has not gone up upon her a yoke. And you have given her unto Eleazar the priest and he has caused her to go out unto from outside to the camp and he has slaughtered her to his faces.

Dead Sea Scrolls

Targum (Onkelos)

Targum (Pseudo-Jonathan)

Jerusalem targum

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 . Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).  
 .  
 .

Updated Douay-Rheims<sup>3</sup>

Douay-Rheims 1899 (Amer.)

. And the Lord spoke to Moses and Aaron, saying:

This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all:...

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha and to Aaron, saying,

"This is the statute of the law which Mar-Yah has commanded: Speak to the B'nai Yisrael, that they bring you a red heifer without spot, in which is no blemish, and on which never came yoke.

You shall give her to Eleazar the priest, and he shall bring her forth outside of the camp, and one shall kill her before his face:...

Lamsa's Peshitta (Syriac)

V. Alexander's Aramaic T.

Samaritan Pentateuch

. And the LORD spake unto Moses and unto Aaron, saying

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:

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:...

Updated Brenton (Greek)<sup>4</sup>

And the Lord spoke to Moses and Aaron, saying,

This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for you a red heifer without spot, which has no spot on her, and on which no yoke has been put.

And you shall give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face.

Significant differences:

**Limited Vocabulary Translations:**<sup>5</sup>

Bible in Basic English

And the Lord said to Moses and Aaron,

This is the rule of the law which the Lord has made, saying, Give orders to the children of Israel to give you a red cow without any mark on her, and on which the yoke has never been put:

Give her to Eleazar the priest and let him take her outside the tent-circle and have her put to death before him.

Easy English

Easy-to-Read Version–2008

. The LORD spoke to Moses and Aaron. He said, "These are the laws from the teachings that the LORD gave to the Israelites. Get a red cow that has nothing wrong with it. That cow must not have any bruises. And it must never have worn a yoke. Give that cow to Eleazar, and he will take it outside the camp and kill it there.

God's Word™

The LORD said to Moses and Aaron, "This is what the LORD'S teachings have commanded: Tell the Israelites to bring you a red cow that is perfect, with no defects. Also, it must never have worn a yoke. Give it to the priest Eleazar. It must be taken outside the camp and slaughtered in his presence.

Good News Bible (TEV)

The LORD commanded Moses and Aaron to give the Israelites the following regulations. Bring to Moses and Aaron a red cow which has no defects and which

<sup>3</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.<sup>4</sup> I am using the Complete Apostles Bible, available through e-sword.<sup>5</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

has never been worked, and they will give it to Eleazar the priest. It is to be taken outside the camp and killed in his presence.

<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The LORD gave Moses and Aaron the following law: The people of Israel must bring Moses a reddish-brown cow that has nothing wrong with it and that has never been used for plowing. Moses will give it to Eleazar the priest, then it will be led outside the camp and killed while Eleazar watches.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) <sup>6</sup>	Yahweh said to Aaron and Moses, "I am now giving to you another regulation. Tell the Israelite people to bring to you one reddish brown cow that has no defects. It must be an animal that has never been used for plowing ground. Give it to Eleazar the priest. He must take it outside the camp and someone will slaughter it.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	. Instruct
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses and to Aaron, saying, This is the ordinance of the law which Jehovah has commanded, saying, Speak to the children of Israel that they take to you a red heifer without blemish, in which is no blemish, and upon which never came a yoke; And you shall give her to Eleazar, the priest, that he may bring her out to the outside of the camp, and kill her before his face;...
International Standard V	<i>The Red Heifer</i> The Lord told Moses and Aaron, "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. They are to deliver it to Eleazar the priest, and it is to be brought outside the camp and slaughtered in his presence.
Lexham English Bible	.
NIV, ©2011	.

<sup>6</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Unfolding Word Literal Text <sup>7</sup>	Yahweh spoke to Moses and Aaron. He said, "This is a statute, a law which I am commanding you: Say to the people of Israel that they must bring to you a red heifer without flaw or blemish, and which has never carried a yoke. Give the heifer to Eleazar the priest. He must bring it outside the camp, and someone must kill it in front of him.
Urim-Thummim Version	YHWH spoke to Moses and Aaron saying, This is a statute of the Law that YHWH has commanded saying, Speak to the children of Israel that they bring you a red heifer without spot that has no physical defect, one that was never yoked. And you will give it to Eleazar the priest that he may bring it forth outside the camp and one will slaughter it in his presence.
Wikipedia Bible Project <sup>8</sup>	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>The ashes of the red cow</b> <ul style="list-style-type: none"> <li>Yahweh spoke to Moses and Aaron. He said: "This is a regulation and a law that Yahweh gives to you. Say to the people of Israel that they are to bring you a red cow which has no defects and has never been made to work. You will give it to Eleazar the priest so that it may be taken outside the camp and slaughtered in his presence.</li> <li>19.1 The letter to the Hebrews refers specifically to this chapter when it speaks of the sacrifices of the Old Testament which could not really give interior purity to anyone and only prefigured the perfect sacrifice of Christ (see Heb 9:13 and 13:11). Verses 17-21 deal with water for purification. Many people used water in their religious rituals. Here we see how the Jews used it.</li> </ul> <p>After washing us through baptism, the Church also uses holy water. The Church does not at tribute magical power to it but is aware that visible signs help bring about proper dispositions in us: making the sign of the cross with holy water, attentively and with faith, helps us to set aside our daily preoccupations at the entrance to the church.</p>
New American Bible(2011) <sup>9</sup>	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989 <sup>10</sup>	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	AND Yahuah spoke unto El-Mosheh and unto El-Aharon, saying, This is the ordinance of the Torah which Yahuah has commanded, saying, Speak unto the children of Yashar'el, that they bring you a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto El'azar the priest, that he may bring her forth without the camp, and one shall slay her before his face:...
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.

<sup>7</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>8</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>9</sup> From <https://bible.usccb.org/bible> accessed on various dates.

<sup>10</sup> From <https://alkitab.mobi/2/reb/> accessed on various dates.



The Scriptures–2009	And הוה spoke to Mosheh and to Aharon, saying, “This is a law of the Torah which הוה has commanded, saying, ‘Speak to the children of Yisra’el, that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come. And you shall give it to El'azar the priest, and he shall bring it outside the camp, and shall slay it before him.
Tree of Life Version	Adonai spoke to Moses and Aaron saying, This is the statute of the Torah which Adonai commanded saying: Speak to Bnei-Yisrael that they bring to you a flawless red heifer on which there is no blemish and on which has never been a yoke. Give her to Eleazar the kohen. He will take her outside the camp and slaughter her in his presence.

### Weird English, עניני English, Anachronistic English Translations:

Alpha & Omega Bible <sup>11</sup>	AND JESUS SPOKE TO MOSES AND AARON, SAYING, THIS IS THE CONSTITUTION OF THE LAW, AS JESUS HAS COMMANDED, SAYING, SPEAK TO THE SONS OF ISRAEL, AND LET THEM TAKE FOR YOU A RED HEIFER WITHOUT SPOT, WHICH HAS NO SPOT ON HER, AND ON WHICH NO YOKE HAS BEEN PUT. AND YOU SHALL GIVE HER TO ELEAZAR THE PRIEST; AND THEY SHALL BRING HER OUT OF THE CAMP INTO A CLEAN PLACE, AND SHALL KILL HER BEFORE HIS FACE.
Awful Scroll Bible	Sustains To Become was to speak to Moses and Aaron, of the intent of the prescription of the directions, that Sustains To Become is to have laid charge to them, to the intent: Be speaking to the sons of Contends-with-he-mighty even were they to take out a red heifer, consummate and with no defects - is there to have come upon it a yoke? You are to have given it to Eleazar, the priest, and he is to have brought it out without the camp, and he is to have slaughtered it being turned before it.
Concordant Literal Version	Yahweh spoke to Moses and to Aaron, saying. This is the statute of the law which Yahweh has instructed, saying, Speak to the sons of Israel that they should take for you a red, flawless young cow in which there is no blemish, on which no yoke has gone up. You will give her to Eleazar the priest, and he will bring her forth to outside the camp, and one will slay her before him.
exeGesés companion Bible	<b>THE WATER OF EXCLUSION</b> And Yah Veh words to Mosheh and to Aharon, saying, This is the statute of the torah Yah Veh misvahed, saying, Word to the sons of Yisra El, to bring you an integrious red heifer, wherein is no blemish and on which a yoke never ascended: and give her to El Azar the priest to bring her forth outside the camp and slaughter her at his face:...
Orthodox Jewish Bible	<b>CHUKKA</b> And Hashem spoke unto Moshe and unto Aharon, saying, This is the chukkat hatorah which Hashem hath commanded, saying, Speak unto the Bnei Yisroel, that they bring thee a completely red female cow [that has not produced a calf], wherein is no blemish, and upon which never came ol (yoke):

<sup>11</sup> The A&O Bible follows the Greek text.

And ye shall give her unto Eleazar HaKohen, that he may bring her forth outside the machaneh, and one shall slaughter (shachat) her before his face;...

Rotherham's *Emphasized B.* .

Rotherham's *Emphasized B.*

#### § 21. The Ashes of the Red Heifer and the Waters of Separation.

#### Chapter 19.

And Yahweh spake unto Moses and unto Aaron, saying:

||This|| is the statute of the law, which Yahweh hath commanded, saying,—

Speak unto the sons of Israel—That they bring unto thee a red heifer, without defect, wherein is no blemish, and whereupon hath come no yoke. Then shall ye give her unto Eleazar the priest, and he shall take her forth unto the outside of the camp, and she shall be slain before him;...

#### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

#### *Ashes of the Red Heifer*

And Yahweh spoke to Moses and Aaron, saying,

“This is the decree of the law that Yahweh has commanded, saying, ‘Speak to the Israelites [Literally “sons/children of Israel”] and let them take to you a red heifer without a physical defect, on which a yoke has not been placed. [Literally “has not gone up”]

And you will give it to Eleazar the priest, and it will be brought [Or “he will bring it out”] out to a place outside the camp, and it will be slaughtered [Or “he will slaughter it”] in his presence.

Syndein/Thieme .

The Voice .

#### Bible Translations with Many Footnotes:

The Complete Tanach<sup>12</sup> .

The Geneva Bible .

Kaplan Translation

#### *The Red Cow*

God spoke to Moses and Aaron, telling them that

the following is declared to be the Torah's decree as commanded by God:

Speak to the Israelites and have them bring you a completely red cow, which has no blemish, and which has never had a yoke on it.

Give it to Eleazar the priest, and he shall have it brought outside the camp. It shall then be slaughtered in his presence. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

#### **God spoke...**

According to tradition, this was said on 1 Nissan of the second year of the Exodus, the day when the Tabernacle was erected (Gittin 60a,b). It is mentioned now because it was used to purify the people after Miriam's death (Numbers 20:1; Josephus, Antiquities 4:4:6).

#### **completely red**

If it has two or more hairs that are not red, it is invalid (Parah 2:5).

#### **cow**

At least three years old (Parah 1:1; Yad, Parah Adumah 1:1).

#### **blemish**

<sup>12</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).



See Leviticus 22:18-22.

**Eleazar the priest**

This indicates that it could be made by a common priest (Yoma 42b; Yad, Parah Adumah 1:11; Ramman). According to some, however, it had to be prepared by the segan, the assistant to the High Priest (Rashi; cf. Sifri).

**then be slaughtered**

By anyone, even a non-priest (Yoma 43b; Rashi; Yad, Pesuley Mukdashin 1:2). Others, however, maintain that it must be slaughtered by a priest (Targum Yonathan; Midrash HaGadol; Adereth Eliahu).

**in his presence**

This indicates that the supervising priest must be present and attentive (Yoma 42a; Midrash HaGadol).

NET Bible®

New American Bible(2011)<sup>13</sup>

Updated ASV

**Laws for Purification**

And Jehovah spoke to Moses and unto Aaron, saying, "This is the statute of the law which Jehovah has commanded, saying, Speak to the sons of Israel, that they bring you a red heifer without defect, in which there is no blemish, and on which never came yoke. And you shall give her to Eleazar the priest, and he shall bring her forth outside the camp, and he shall slaughter[98] it before his face.

[98] **MT** Lit "and he (one) shall slaughter it" **LXX** "and they shall slaughter it"

**Literal, almost word-for-word, renderings:**

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT<sup>14</sup>

Again the Lord spoke to Moses and Aaron, saying, This is the purification of the law in respect to all the things which the Lord hath enjoined, saying, Speak to the children of Israel, and let them bring thee a red heifer, without blemish, which hath no spot in her, and on which there hath never been put a yoke. And thou shalt give her to Eleazar the priest; and they shall lead her out of the camp, to a clean place, and kill her in his presence.

Context Group Version

And YHWH spoke to Moses and to Aaron, saying, This is the statute of the law which YHWH has commanded, saying, Speak to the sons of Israel, that they bring you a red heifer without spot, in which is no blemish, [and] on which never came a yoke. And you (pl) shall give her to Eleazar the priest, and he shall bring her outside the camp, and one shall kill her before his face:...

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

Modern English Version

Modern Literal Version 2020

And Jehovah spoke to Moses and to Aaron, saying, This is the statute of the law which Jehovah has commanded, saying, Speak to the sons of Israel, that they bring you a red heifer without spot, in which is no blemish, and upon which a yoke never came. And you\* will give her to Eleazar the priest and he will bring her forth outside the camp and she will be killed before his face.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

<sup>13</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>14</sup> Thompson's translation follows the Greek text.

Revised Mechanical Trans.<sup>15</sup> ...and YHWH spoke to Mosheh and to Aharon saying, this is the custom of the teaching which YHWH directed saying, speak to the sons of Yisra'eyl and they will take for you a whole red cow which is without a blemish in her, which a yoke did not go up upon her, and you will give her to Elazar the administrator, and he will bring her out to the outside of the camp, and he will slay her to his face,...

Updated ASV .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

**The gist of this passage:**  
 1-3

Numbers 19:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	light bringer; transliterated Aaron, Aharon	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to; concerning	directional/relational preposition	No Strong's # BDB #510

<sup>15</sup> From <https://www.mechanical-translation.org/index.html>

## Numbers 19:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** And so Y<sup>e</sup>howah speaks unto Moses and unto Aaron, saying,...

God speaks to both Moses and Aaron.

## Numbers 19:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to command, to charge; to lay charge upon, to give charge to, to commission, to mandate, to order; to appoint; to ordain; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** ...“This [is] an ordinance of the Law which Y<sup>e</sup>howah has commanded, saying,...

This appears to be an ordinance of the Law which was specific to this failed generation of Israel.

Spurgeon: *This ordinance was not given to Moses on Mount Sinai, but in the wilderness of Paran, after the people had broken their covenant with God, and were condemned to die. Let me caveat this statement with, this takes place after their failure, but we don't know how long after. Numbers 15 clearly occurs after Numbers 13–14 (one of Israel's great failures), but I estimate perhaps ten years later or more. Spurgeon continues: You know that the 90th Psalm — that dolorous dirge which we read at funerals, — called, “a prayer of Moses the man of God.” Well might he write that Psalm, for he lived among a generation of people who were all doomed to die within a short time, and to die in the wilderness. This ordinance was especially appointed to meet the cases of those who were rendered unclean by the frequent deaths which occurred. There was to be a simple and easy way of purification for them; and the teaching of this chapter to us is that, inasmuch as we dwell in a sinful world, there needs to be some simple and ready method of cleansing us, that we may be able to draw near to God.*<sup>16</sup>

### Numbers 19:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...*'Speak to the sons of Israel...*

Moses and Aaron were to speak to the sons of Israel. As discussed before, they probably spoke to the leaders of Israel and these leaders then broke into groups with the people of Israel (likely just the adult males).

### Numbers 19:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542

<sup>16</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Numbers 19.

## Numbers 19:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
pârâh (פָּרָה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine singular construct	Strong's #6510 BDB #831
This word shows up only 12x in the book of Genesis (11x in Genesis 41, which was a dream about them) and 6x in Number 19. This word shows up nowhere else in the Pentateuch.			
'âdôm (אָדָם) [pronounced aw-DOME]	<i>red, ruddy, reddish-brown (chestnut)</i>	feminine singular adjective	Strong's #122 BDB #10
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	feminine singular adjective	Strong's #8549 BDB #1071

**Translation:** ...and they will bring unto you a red heifer, without deformity,...

A red heifer is going to be sacrificed. This animal is without deformity, indicating that it represents Jesus Christ. The color is mentioned as either representative of man or of blood.

## Numbers 19:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean <i>that, so that, in that; for that, since; which; when, at what time, while; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so</i> [in an apodosis].			
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88
môm (מוֹם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548

**Translation:** ...so that [there is] no blemish on it,...



This red heifer has no blemish on it.

Numbers 19:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean <i>that, so that, in that; for that, since; which; when, at what time, while; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so</i> [in an apodosis].			
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿălâh (עָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
All of the BDB meanings: <i>to go up, ascend; to meet, visit, follow, depart, withdraw, retreat; to go up, come up (of animals); to spring up, grow, shoot forth (of vegetation); to go up, go up over, rise (of natural phenomenon); to come up (before God); to go up, go up over, extend (of boundary); to excel, be superior to.</i>			
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5921 BDB #752
ʾôl (עַל) [pronounced gohl]	<i>yoke</i>	masculine singular noun	Strong's #5923 BDB #760

**Translation:** ...so that no yoke has gone up over it.

No yoke has been placed on this heifer.

Whedon: *The requirement that the heifer should be one upon which never came yoke harmonized with the ancient usage which deemed an animal which had been used for common purposes improper for sacrifice.*<sup>17</sup>

Numbers 19:1–2 And so Y<sup>e</sup>howah speaks unto Moses and unto Aaron, saying, “This [is] an ordinance of the Law which Y<sup>e</sup>howah has commanded, saying, ‘Speak to the sons of Israel and they will bring unto you a red heifer, without deformity, so that [there is] no blemish on it, so that no yoke has gone up over it. (Kukis mostly literal translation)

We are in those thirty-eight silent years. In Numbers 18 we were given a relatively representative incident of rebellion and God's suppression of same. Here, interestingly enough, we suddenly stop dealing with the judgement and thousands dying the sin unto death and look at a particular animal sacrifice.

It has been clearly shown that the perfection of these animals relates to the perfection of the humanity of Jesus Christ. This is further amplified in Leviticus 22:20–25 where having *no blemish* is further defined. A yoke is a

<sup>17</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Numbers 19:2.

burden and our Lord was unburdened by an old sin nature.<sup>18</sup> In these passages in the Law which require certain sacrifices to be of animals which have not been yoked sacrifice an animal which is set apart to God—an animal which has not had a profane (or common) use. Any animal which had been used to pull a cart or a farming implement would have been profaned, and therefore not a suitable sacrifice to God. The representation is of Jesus Christ, Who had no old sin nature, Who had committed no sin, Who had not been profaned before God the Father, and therefore was suitable for a sacrifice to Him.

A heifer sacrifice—where the heifer, incidentally, had never been yoked—was used later for the expiation of a crime in Deuteronomy 21. Similarly, we stand as criminals before God. It is the sacrifice of our Lord which expiates our criminal behavior, insofar as we have disobeyed His Laws.

Numbers 19:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'El'âzâr (אֱלִיָּאֶזָר) [pronounced <i>el'-gaw-ZAWR</i> ]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** *And you have given it to Eleazar the priest...*

Eleazar, Aaron's third son (the first two died the sin unto death) was taking over Aaron's place as high priest, little by little.

Numbers 19:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>18</sup> One rather unintentionally humorous suggestion (I won't quote the source because their work has generally been helpful in this endeavor) was that unyoked oxen were taken because a bull which had been yoked had been first castrated, making him unfit for sacrifice. However, being a bull in the first place, capable of being castrated, pretty well removes him from the arena of heifers.

## Numbers 19:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חָוָה) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of.</i>			
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...and he has caused it to go outside the camp...

The cow was brought outside the camp. When Jesus was put on the cross, this was in Jerusalem, but not in the city proper. Also, it was now under the control of the Romans, even though most of the inhabitants were Jews. Jesus was put on the cross by the Roman soldiers. This is also analogous to being outside of the camp of the Hebrew people.

## Numbers 19:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006



## Numbers 19:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.

**Translation:** ...and he has slaughtered it in front of him. (Kukis mostly literal translation)

Eleazar, as a priest, slaughtered this animal (or oversaw the slaughtering of the animal).

Numbers 19:3 *And you have given it to Eleazar the priest and he has caused it to go outside the camp and he has slaughtered it in front of him.* (Kukis mostly literal translation)

You well understand that every sacrifice is a symbol for Jesus Christ, so why is this heifer taken outside the camp? Jesus was seized by his own countrymen, the Scribes and priests as led by Judas, but he was not executed by the Jews, as this was a capital offense—but taken *outside the camp* to be tried and executed by the Romans. There would be so much pressure from the Jews for His execution that it becomes politically the expedient thing to do. The bull of the sin offering of Leviticus 4 was also taken outside the camp (Leviticus 4:12, 21).

Numbers 19:1–3 *And so Y<sup>e</sup>howah speaks unto Moses and unto Aaron, saying, “This [is] an ordinance of the Law which Y<sup>e</sup>howah has commanded, saying, ‘Speak to the sons of Israel and they will bring unto you a red heifer, without deformity, so that [there is] no blemish on it, so that no yoke has gone up over it. And you have given it to Eleazar the priest and he has caused it to go outside the camp and he has slaughtered it in front of him.* (Kukis mostly literal translation)

*Dr. Peter Pett: Here was one full of life and without imperfection, brought to the priest. But she was to be brought by the priest outside the camp, for all procedures related to death had to be dealt with there. They must not involve the camp. And there she was to be slain by a member of the congregation of Israel. The sinless life was taken in the shedding of blood, in a life poured out in death, poured out by one whom she represented. Here we have one being the substitute for, and representing, the many. The resulting combined sprinkling, the sprinkling of her shed blood, and then its application through the sprinkling of the water of uncleanness, is indicated in both Isaiah 52:15 and Ezekiel 36:25.<sup>19</sup>*

*The Garner-Howes Baptist Commentary: The Red Heifer Offering was a model of simplicity, in contrast to the elaborate and expensive ritual of the other offerings made at the Tabernacle. A heifer was the least valuable of all sacrificial cattle. Red was the most common color of cattle. Only three*

<sup>19</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Numbers 19:3.

*priests were required to officiate: the high priest or his representative to observe, one to slaughter the animal, and another to gather the ashes.*<sup>20</sup>

Now and again, Google AI does a reasonable job

### Parallels Between Jesus Christ and the Red Heifer (Google AI)

The sacrifice of a red heifer in Numbers 19 is seen by many Christians as a symbolic foreshadowing of Jesus Christ's sacrifice. Both involve a blameless, unblemished animal (or person) sacrificed outside the main place of worship (the Temple or the camp) to purify the people. The ashes of the red heifer, mixed with water, were used to cleanse those defiled by death, while Christians believe Jesus's sacrifice cleanses them from sin.

Here's a more detailed breakdown of the parallels:

Without blemish:

The red heifer had to be without any defect or blemish, a characteristic that mirrors the sinless nature of Jesus, who Christians believe was without sin.

Sacrifice outside the camp/city:

The red heifer was sacrificed outside the Israelite camp, and Jesus was crucified outside the city of Jerusalem. This act of being "outside the camp" is seen as significant in both cases, symbolizing a separation or removal of impurity.

Purification:

The ashes of the red heifer, mixed with water, were used to purify those who had been defiled by contact with death. This purification is seen as a type or shadow of the purification from sin that Christians believe Jesus's sacrifice provides.

Atonement:

The red heifer sacrifice is understood in Jewish tradition as a means of atonement for ritual impurity. Christians see Jesus's sacrifice as the ultimate atoning sacrifice for sin, providing forgiveness and reconciliation with God.

New Covenant:

Hebrews 9:13-14 specifically draws a parallel between the red heifer's ashes and the blood of Jesus, highlighting the greater efficacy of Jesus's sacrifice for spiritual cleansing compared to the ritualistic practices of the Old Testament.

In essence, the red heifer ceremony is seen as a symbolic representation of Jesus's role as the ultimate sacrifice for sin, offering a path to spiritual cleansing and reconciliation with God.

There are additional factors at play here. This is a unique, one-time sacrifice, and it covers all of this crooked and perverse generation. We can depend upon Jesus in this same regard.

Google search for *parallels between red heifer and Jesus*; June 23, 2025.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>20</sup> The Garner-Howes Baptist Commentary; courtesy of the Blessed Hope Foundation 1985; from e-sword; Numbers 19:1-10.

Numbers 19:1–3 Jehovah spoke to Moses and Aaron. He said, “This is an ordinance of the Law which Jehovah has commanding, saying, ‘Speak to the people of Israel and have them bring to you a red heifer, without any blemish or deformity, one which has never had a yoke upon it. You will entrust the heifer to Eleazar the priest and he will take it outside the camp and have it slaughtered in your presence. (Kukis paraphrase)

And has taken Eleazar the priest from blood of her in a finger of him and he has caused to spurt a front of faces of a tent of appointment from blood of her seven times. And he has consumed (with fire) the heifer to two eyes of him, skin of her and flesh of her and blood of her upon fecal matter of her he will consume (with fire).

Numbers  
19:4–5

And Eleazar the priest has taken from her blood by his finger and he has sprinkled at the front of the Tent of Meeting her blood seven times. And he has burned (with fire) the heifer before him; he will burn (with fire) her skin and her flesh and her blood [set] upon her fecal matter.

Then Eleazar the priest will take some of the heifer’s blood on his finger and he will sprinkle her blood in front of the Tent of Meeting seven times. Then he will burn the heifer with fire in front of him. He will burn its skin, its flesh and its blood; and it sits upon its fecal matter.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And has taken Eleazar the priest from blood of her in a finger of him and he has caused to spurt a front of faces of a tent of appointment from blood of her seven times. And he has consumed (with fire) the heifer to two eyes of him, skin of her and flesh of her and blood of her upon fecal matter of her he will consume (with fire).

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

...And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times,  
And shall burn her in the sight of all delivering up to the fire her skin, and her flesh, and her blood, and her dung.

Aramaic ESV of Peshitta

...and Eleazar the priest shall take of her blood with his finger, and sprinkle her blood toward the front of the Tabernacle seven times.  
One shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:...

Original Aramaic Psalms

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V. Alexander’s Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa’s Peshitta (Syriac)

.

Samaritan Pentateuch

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

Updated Brenton (Greek)      And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness.  
 And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then let Eleazar the priest take some of her blood on his finger, shaking the blood seven times in the direction of the front of the Tent of meeting: And the cow is to be burned before him, her skin and her flesh and her blood and her waste are to be burned:...
Easy English	.
Easy-to-Read Version–2008	Then Eleazar the priest must put some of its blood on his finger and sprinkle some of the blood toward the Holy Tent. He must do this seven times. Then the whole cow must be burned in front of him; the skin, the meat, the blood, and the intestines must all be burned.
God's Word™	The priest Eleazar will take some of the blood with his finger and sprinkle it seven times toward the front of the tent of meeting. Then the entire cow (the skin, meat, blood, and excrement) will be burned while he watches.
Good News Bible (TEV)	Then Eleazar is to take some of its blood and with his finger sprinkle it seven times in the direction of the Tent. The whole animal, including skin, meat, blood, and intestines, is to be burned in the presence of the priest.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	He will dip his finger into the blood and sprinkle it seven times in the direction of the sacred tent. Then the whole cow, including its skin, meat, blood, and insides must be burned.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	And Eleazar must dip one of his fingers in the blood and sprinkle some of it seven times on the ground near the sacred tent. Then, while Eleazar watches, the cow must be burned completely—its hide, its meat, the rest of its blood, and even its dung.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Eleazar the priest is to take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting. Then the heifer must be burned in his sight. Its hide, its flesh, and its blood are to be burned, along with its dung.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front, the face of the tent of appointed meeting, seven times; And shall burn the heifer before his eyes; he shall burn her skin, her flesh, and her blood, with her dung;...
International Standard V	"Then Eleazar the priest is to take blood from it with his finger and sprinkle the blood in front of the Tent of Meeting. The entire heifer is to be incinerated in his presence, including its skin, its flesh, its blood, and its dung.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	Then Eleazar the priest will take of its blood with his finger, and sprinkle of its blood directly before the Tabernacle at the Appointed Place 7 times. And will burn the heifer in his sight, its skin, flesh, and blood with its dung he will burn.
Wikipedia Bible Project	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Then Eleazar the priest is to take some of the cow's blood on his finger, and sprinkle this blood seven times toward the entrance to the Tent of Meeting. The cow shall then be burned in his presence; including hide, flesh, blood, and the intestines too.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cepher Bible	. assembly
exeGeser companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	Then Eleazar the kohen is to take some of the blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting. "While watching, he is to burn the heifer, her hide, flesh, blood and refuse.

#### **Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

Alpha & Omega Bible	. CONSUMED
Awful Scroll Bible	Eleazar the priest, is to have taken of the blood with his fingers, and is to have sprung of the blood at the front seven times, turned before the tent of the appointed place. The heifer is to have been burned before his eyes, even the hide of its flesh, with its blood and scatterings was it to be burned.

Concordant Literal Version	Eleazar the priest will take some of her blood on his finger and spatter some of her blood seven times ahead toward the face of the tent of appointment. Then one will burn the young cow before his eyes, her hide and her flesh and her blood. Over her dung shall one burn her.
exeGesés companion Bible	...and with his finger El Azar the priest takes of her blood and sprinkles of her blood toward the face of the tent of the congregation seven times: and he burns the heifer in his eyes - her skin and her flesh and her blood, with her dung, he burns:...
Orthodox Jewish Bible	And Eleazar HaKohen shall take of her dahm with his finger, and sprinkle of her dahm directly before the Ohel Mo'ed seven times; And one shall burn the heifer in his sight; her hide, and her basar, and her dahm, with her dung, shall he burn;...
Rotherham's <i>Emphasized B.</i>	...and Eleazar the priest shall take of her blood, with his finger,—and shall sprinkle, towards the front of the tent of meeting, of her blood, seven times; and the heifer shall be burned up before his eyes,—   her skin, and her flesh, and her blood, with her dung   shall be burned up.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Eleazar the priest shall take the blood with his finger and sprinkle it toward the Communion Tent seven times. The cow shall then be burned in [Eleazar's] presence. Its skin, flesh, blood and entrails must be burned. <b>with his finger</b> Directly from the cow's neck, and therefore, the blood could not be collected in a vessel (Sifri; Yad, Parah Adumah 4:4), but some may dispute this (Raavad on Yad, ibid. 3:2). The priest would therefore collect the blood in his left hand and sprinkle it with his right forefinger (Yad, ibid. 3:2; Sifri). <b>sprinkle it</b> From where he is outside the camp (Yad, Parah Adumah 3:2).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	And Eleazar the priest shall take some of its blood with his finger and sprinkle its blood toward the front of the tent of meeting seven times. And the heifer shall be burned[99] in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned.[100]

[99] **MT** Lit “and he (one) shall burn the heifer” **LXX** “and they shall burn it up”  
 [100] **MT** Lit “with her dung he (one) will burn” **LXX** “with its dung, shall be burned up”

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And Eleazar shall take some of the blood thereof, and shall sprinkle, over against the front of the tabernacle of the testimony, some of the blood thereof seven times. Then they shall burn her in his sight; and when her skin, and her flesh, and her blood, and dung, are burned, the priest shall take cedar wood, and hyssop, and scarlet yarn, and throw them into the midst of the cinders of the heifer. V. 6 is included for context.
Context Group Version	And you (pl) shall give her to Eleazar the priest, and he shall bring her outside the camp, and one shall kill her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle her blood toward the front of the tent of meeting seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, he shall burn: and the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Vv. 3 & 6 are included for context.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Eleazar the priest will take of her blood with his finger and sprinkle her blood toward the front of the tent of meeting seven times. And the heifer will be burned in his sight: her skin and her flesh and her blood, with her manure, he will burn.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Elazar the administrator will take from her blood with his finger, and he will spatter from her blood seven times in front of the face of the appointed tent, and he will cremate the cow to his eyes, her skin and her flesh and her blood with her dung he will cremate,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

4-5



Numbers 19:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
ʾEl <sup>e</sup> âzâr (אֱלֵעָזָר) [pronounced <i>eġ-gaw-ZAWR</i> ]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1818 BDB #196
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾets <sup>e</sup> baʿ (אֶצְבָּעַ) [pronounced <i>etz<sup>e</sup>-BAHG</i> ]	<i>finger, forefinger, finger used for dipping; toe</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

**Translation:** And Eleazar the priest has taken from her blood by his finger...

Eleazar takes some of the blood using his finger. The blood is representative of the sacrifice of Jesus for our sins.

Numbers 19:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i> ]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39



Numbers 19:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nôkach (נָחַךְ) [pronounced NOH-kahkh]	<i>front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of; over against</i>	substantive (preposition/adverb)	Strong's #5227 BDB #647
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Not sure how often these words occur together, but a cohesive meaning seems possible.			
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1818 BDB #196
sheba' (שֶׁבַע) [pronounced she <sup>b</sup> - VAHÇ]	<i>seven; seven times, sevenfold</i>	numeral masculine noun	Strong's #7651 BDB #987 & #988
p <sup>e</sup> â'mîym (פְּעָמַיִם) [pronounced peh-gaw- MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821

**Translation:** ...and he has sprinkled at the front of the Tent of Meeting her blood seven times.

He sprinkles this blood in front of the Tent of Meeting seven times. Seven is often used to represent perfection or completion. The sacrifice of the red heifer represents a one-time sacrifice offered up for Israel (and all mankind), no matter how terrible they are.

The Tent of Meeting often represents the Presence of God, and the offering of Jesus is made in the Presence of God the Father.

Numbers 19:4 And Eleazar the priest has taken from her blood by his finger and he has sprinkled at the front of the Tent of Meeting her blood seven times. (Kukis mostly literal translation)

The tent of meeting represents Jesus Christ and His dwelling in the midst of the Jews—the blood identifies Him with the death of the red heifer. Seven always represents divine perfection. A similar ceremony occurred with the bull of the sin offering in Leviticus 4:6, 17.

Numbers 19:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8313 BDB #976
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pârâh (פָּרָה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine singular noun with the definite article	Strong's #6510 BDB #831
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
’êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

The lâmed preposition + ’ayin mean, literally *to [for] [one's] eyes; before [one's] eyes*. The sense is *before any one, in the sight of [someone], in view of [someone]*. This literally means, *to eyes of...*

**Translation:** And he has burned (with fire) the heifer before him;...

The fire and burning represent judgment. This represents the judgment for our sins which was laid upon Jesus Christ. This was done in view of Eleazar just as the offering of the Lord was done in the view of the priests of Jerusalem.

Numbers 19:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’ôwr (וֹר) [pronounced gohr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5785 BDB #736
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 19:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1320 BDB #142
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1818 BDB #196
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
peresh (פֶּרֶשׁ) [pronounced PEH-rehsh]	<i>fecal matter [from the intestines], excrement, dung</i>	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6569 BDB #831
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8313 BDB #976

**Translation:** ...he will burn (with fire) her skin and her flesh and her blood [set] upon her fecal matter. (Kukis mostly literal translation)

The entire red heifer is judged. The fecal matter represents our sins and our uncleanness.

Numbers 19:5 And he has burned (with fire) the heifer before him; he will burn (with fire) her skin and her flesh and her blood [set] upon her fecal matter. (Kukis mostly literal translation)

The subject of the verbs and the *his* modifying eyes are all nonspecific as to who is performing the action of the verb. In this context, it is an helper burning the cow before the eyes of Aaron (see v. 8 below); however, in the future, it will be God the Father burning the cow before the eyes of Israel. Giving this mandate in a nonspecific person allows for its future reference to be specific. Burning always speaks of judgement and our Lord was judged on our behalf.

Numbers 19:4–5 And Eleazar the priest has taken from her blood by his finger and he has sprinkled at the front of the Tent of Meeting her blood seven times. And he has burned (with fire) the heifer before him; he will burn (with fire) her skin and her flesh and her blood [set] upon her fecal matter. (Kukis mostly literal translation)

Numbers 19:4–5 Then Eleazar the priest will take some of the heifer's blood on his finger and he will sprinkle her blood in front of the Tent of Meeting seven times. Then he will burn the heifer with fire in front of him. He will burn its skin, its flesh and its blood; and it sits upon its fecal matter. (Kukis paraphrase)

And has taken then priest a tree of cedar and hyssop and crimson of a maggot and he has thrown unto a midst of a burning of the heifer. And he has washed garments of him the priest and he has bathed flesh of him in the waters and after he will come in unto the camp and has been unclean the priest as far as the evening.

Numbers  
19:6–7

And the priest has taken cedar wood and hyssop and scarlet dyed fabric and he has cast [them] into the midst of the heifer burning. And the priest has washed his garments and he has bathed his flesh in the water and after, he will come into the camp and the priest has been unclean even to the evening.

The priest will take cedarwood, hyssop and fabric dyed scarlet (all significant items) and he will throw them into the midst of the burning of the heifer. Then the priest will ceremonially cleanse himself. He will wash his garments and bathe himself. Afterward, the priest can return to the camp. He still remains ceremonially unclean until the evening.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And has taken then priest a tree of cedar and hyssop and crimson of a maggot and he has thrown unto a midst of a burning of the heifer. And he has washed garments of him the priest and he has bathed flesh of him in the waters and after he will come in unto the camp and has been unclean the priest as far as the evening.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

The priest shall also take cedar wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

And then after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening.

Aramaic ESV of Peshitta

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

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.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

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

	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.
Updated Brenton (Greek)	And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer. And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then let the priest take cedar-wood and hyssop and red thread, and put them into the fire where the cow is burning. And the priest, after washing his clothing and bathing his body in water, may come back to the tent-circle, and will be unclean till evening.
Easy English	.
Easy-to-Read Version—2008	Then the priest must take a cedar stick, a hyssop branch, and some red string. He must throw these things into the fire where the cow is burning. Then the priest must wash himself and his clothes with water. Then he must come back into the camp. He will be unclean until evening.
God's Word™	The priest will take some cedar wood, a hyssop sprig, and some red yarn and throw them onto the burning cow. The priest must then wash his clothes and his body. After that, he may go into the camp. But he will be unclean until evening.
Good News Bible (TEV)	Then he is to take some cedar wood, a sprig of hyssop, and a red cord and throw them into the fire. After that, he is to wash his clothes and pour water over himself, and then he may enter the camp; but he remains ritually unclean until evening.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	A priest is to throw a stick of cedar wood, a hyssop branch, and a piece of red yarn into the fire. After the ceremony, the priest is to take a bath and wash his clothes. Only then can he go back into the camp, but he remains unclean and unfit for worship until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Eliezer then must take a stick of cedar wood, a stalk of a plant named hyssop, and some scarlet yarn, and throw them into the fire where the cow is burning. Then the priest must wash his clothes and bathe. After doing that, he may return to the camp. But he will be unfit for doing any sacred work until that evening.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.

New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The priest is to take cedar wood, hyssop, and scarlet wool and throw them onto the burning heifer. Then the priest must wash his clothes and bathe his body in water; after that he may enter the camp, but he will be ceremonially unclean until evening.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And the priest shall take cedar wood, and hyssop, and crimson dye, and cast it into the midst of the burning of the heifer. And 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 dusk.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	The priest will take cedar wood, hyssop, and scarlet and cast it into the middle of the burning heifer. Then the priest will wash his clothes and he will bathe his flesh in water, and afterward he will come into the camp, and the priest will be unclean until sunset.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the priest is to take cedar wood, a twig of hyssop leaves and a red cord, and throw them on the fire where the cow is burning. Finally he shall wash his clothing and bathe his body in water, after which he may go back to the camp, but he will remain unclean until evening. Lev 14: 4-6
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	.
Tree of Life Version	The kohen is to take some cedar wood, hyssop and scarlet wool, and cast them into the midst of the burning heifer. “Afterward, the kohen is to wash his clothes and bathe his flesh with the water, and afterward he may come back into the camp. Still the kohen will be unclean until evening.



### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	The priest is to have taken cedar wood, and hyssop, and scarlet and crimson, and is to have cast them into the midst of the burning heifer. The priest is to have washed his garment, and is to have bathe his flesh with water, and after that was he to come in the camp, even the priest is to have been unclean till evening.
Concordant Literal Version	The priest will take cedar wood, hyssop and double-dipped crimson yarn and fling them into the midst of the burning place of the young cow. Then the priest will rinse his garments and bathe his flesh in water; afterward he may come into the camp; but the priest will be unclean until the evening.
exeGeses companion Bible	...and the priest takes cedar timber and hyssop and scarlet and casts it midst the burning of the heifers: then the priest launders his clothes and baptizes his flesh in water; and afterward he comes into the camp; and the priest becomes foul until the evening.
Orthodox Jewish Bible	And the kohen shall take cedar wood, and hyssop, and crimson thread, and cast it into the midst of the burning heifer. Then the kohen shall wash his clothes, and he shall immerse his basar in mayim, and afterward he shall come into the machaneh, and the kohen shall be tamei until the erev.
Rotherham's <i>Emphasized B.</i>	Then shall the priest take cedar-wood, and hyssop and crimson,—and cast into the midst of the burning up of the heifer. And the priest shall wash his clothes, and bathe his flesh in water, and afterwards' come into the camp,—but the priest shall be unclean until the evening.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	Then the priest is to take some cedar wood, hyssop, and scarlet material and throw it into the middle of the burning heifer. The priest is to wash his clothes and bathe himself [Lit. bathe his flesh] with water, after which he may enter the camp, but he is to remain unclean until evening.
Kretzmann's Commentary	
Lexham English Bible	The priest will take cedar wood, hyssop, and crimson thread, and he will throw them in the midst of the burning heifer. [Literally "the burning of the heifer"] The priest will wash his garments and his body in the water, and afterward he will come to the camp; the priest will be unclean until the evening.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The priest shall take a piece of cedar wood, some hyssop, and some crimson [wool], and throw it into the burning cow. The priest must then immerse his vestments and his body in a mikvah, and remain unclean until evening, after which he may come into the camp. <b>cedar wood</b>

See Leviticus 14:4. This had to be taken from the trunk of the tree (Sifri Zuta; Adereth Eliahu). Some say that it had to be at least one handbreadth long (Midrash HaGadol).

**hyssop**

See Exodus 12:22. It also had to be at least one handbreadth long (Niddah 26a; Yad, Parah Adumah 3:2). Some sources appear to indicate that three branches were required (Sifri; Toledoth Adam ad loc.; Malbim).

**crimson wool**

See Exodus 25:4, Leviticus 14:4. The piece of wool had to weigh at least 5 shekels (4 oz.). It was used to tie the hyssop and cedar together (Yoma 42a; Yad, Parah Adumah 3:4).

**burning cow**

When the heat of the fire caused the belly of the cow to burst, the above articles would be thrown into the body cavity (Targum Yonathan; Parah 3:10; Sifri; Yad, Parah Adumah 3:4).

**immerse...**

See Exodus 19:10.

**until evening**

See Leviticus 11:24, 14:26, 15:5, 17:15, 19:23, 22:6.

**after which...**

(Rashi).

NET Bible® .  
 New American Bible (2011) .  
 New Catholic Bible .  
 Rotherham's *Emphasized B.* .  
 Updated ASV .

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Then the priest shall wash his clothes, and wash his whole body with water, and, after that, he shall come into the camp. And the priest shall be unclean until the evening. And he who burned her shall wash his clothes, and wash his body with water, and be unclean until evening. Vv. 7–8 in Thomson's text.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Eleazar the priest has taken of its blood with his finger, and has sprinkled [it] toward the front of the face of the Tent of Meeting from its blood seven times; and [one] has burned the cow before his eyes; her skin, and her flesh, and her blood, besides her dung, he burns; and the priest has taken cedar wood, and hyssop, and scarlet, and has cast [them] into the midst of the burning of the cow; and the priest has washed his garments, and has bathed his flesh with water, and afterward comes into the camp, and the priest is unclean until the evening; and he who is burning it washes his garments with water, and has bathed his flesh with water, and is unclean until the evening. Vv. 4–8 is a single sentence in the LSV.
Modern English Version	.
Modern Literal Version 2020	And the priest will take cedar-wood and hyssop and scarlet and cast it into the midst of the burning of the heifer. Then the priest will wash his clothes and he will bathe his flesh in water. And afterward he will come into the camp and the priest will be unclean until the evening.
New American Standard B.	.



New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans.

Updated ASV

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

...and the administrator will take a tree of cedar and hyssop and a scarlet kermes, and he will throw them into the midst of the cremating of the cow, and the administrator will wash his garments, and he will bathe his flesh in the waters, and after he will come to the camp, and the administrator will be dirty until the evening,... And the priest shall take cedarwood and hyssop and scarlet yarn and throw them into the midst of the fire burning the heifer. Then the priest shall wash his clothes, and he shall bathe his body in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening.

**The gist of this passage:**  
 6-7

### Numbers 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
êts (עֵץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
'erez (אֶרֶז) [pronounced <i>EH-rez</i> ]	<i>cedar</i>	masculine singular noun	Strong's #730 BDB #72
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
'êzôwb (אֶזְוֵב) [pronounced <i>ay-ZOBE</i> ]	<i>hyssop [a plant used for religious and medicinal purposes]</i>	masculine singular noun	Strong's #231 BDB #23
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

## Numbers 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânîy (שָׁנִי) [pronounced shaw-NEE]	<i>crimson, scarlet; scarlet clothing; cloth, fabric</i>	masculine singular construct	Strong's #8144 BDB #1040
tôlâ'/tôlê'âh/tôla'ath (תֹּלַעַת/תֹּלַעַת/תֹּלַעַת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular nuon	Strong's #8438 BDB #1068

**Translation:** And the priest has taken cedar wood and hyssop and scarlet dyed fabric...

The burning heifer represents Jesus Christ being crucified for our sins. Three significant items will be thrown into this fire. Cedarwood represents our Lord's humanity. When our Lord was on the cross, hyssop was used as a sponge for the G.I. wine to be soaked in to bring some refreshment to the Lord's lips and mouth after bearing our sins (He had some things which He needed to say and He needed for them to be understood). The scarlet dyed fabric represents the blood of our Lord, which is representative of His spiritual death.

Hyssop is found throughout both testaments of the Bible.

### Hyssop in the Bible (Google AI)

In the Bible, hyssop is a plant with symbolic and practical significance, primarily associated with cleansing and purification rituals. It appears in both the Old and New Testaments, often linked to blood sacrifices and the removal of impurities.

#### In the Old Testament:

##### Passover:

Hyssop was used to sprinkle the blood of the Passover lamb on the doorposts of the Israelites' homes, protecting them from the plague that struck the Egyptians (Exodus 12:22).

##### Purification Rituals:

Hyssop was part of the purification rituals for those healed of leprosy (Leviticus 14:4-7) and for houses cleansed of mildew.

##### Symbol of Cleansing:

In Psalm 51:7, David asks God to "purge me with hyssop" signifying a desire for spiritual cleansing and forgiveness of sins.

#### In the New Testament:

##### Crucifixion:

In John 19:29, hyssop is used to lift a sponge soaked in vinegar to Jesus' lips as he hangs on the cross.

##### Symbol of Redemption:

This act, while seemingly small, connects hyssop to the ultimate sacrifice of Jesus and the cleansing power of

## Hyssop in the Bible (Google AI)

his blood.

### Overall Symbolism:

Hyssop represents God's compassion, willingness to save, and the power to purify.

It is a tangible symbol of cleansing, sanctification, and the redemptive plan of God.

The use of hyssop in both literal and symbolic contexts highlights God's enduring message of deliverance and purification for his people.

Google AI after googling, *hyssop in the Bible*. June 24, 2025.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Numbers 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7993 BDB #1020
'el (אֶל) [pronounced <i>el</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tâvek <sup>e</sup> (תָּוַעַךְ) [pronounced <i>taw-VEK<sup>e</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the preposition 'el, this can mean <i>into the middle of a thing, into the midst of a thing</i> .			
sêrêphâh (הִפְרִיחַ) [pronounced <i>sehr-ay-FAW</i> ]	<i>burning [with fire], setting on fire; flames; a blaze</i>	feminine singular construct	Strong's #8316 BDB #977
pârâh (הִפְרִי) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine singular noun with the definite article	Strong's #6510 BDB #831

**Translation:** ...and he has cast [them] into the midst of the heifer burning.

These three significant items would be thrown into the midst of the heifer being burned.

Numbers 19:6 *And the priest has taken cedar wood and hyssop and scarlet dyed fabric and he has cast [them] into the midst of the heifer burning.* (Kukis mostly literal translation)

This is a cleansing of the corrupt people of the Exodus generation. This was done one time, just as Jesus Christ died for our sins one time for all time.

The cedar wood, hyssop and scarlet must all stand for something here!?!? They are also all found back in Leviticus 14:4 when a leper was cleansed and we have studied the doctrine of the hyssop back in Exodus 12:22.

The following chart was partially adopted from a footnote in the NIV Study Bible:

The Red Heifer	Most other sacrifices
Without spot and without blemish	Without spot and without blemish
The animal is an heifer (a cow)	Usually an ox or a bull
Color specifically was red	No specification concerning its color
Had never been yoked	Nothing is said concerning the previous labors of a sacrifice
Blood was not drained and entrails were not removed and cleaned	Blood is drained and entrails removed and cleansed
Slaughtered outside the camp	Sacrificed in front of the tent of meeting
Burnt whole outside the camp	Burnt upon the altar
Priest was not specifically identified with the sacrifice of the animal	Priest identified himself or a member of the congregation with the animal
Primary focus: the ashes	Primary focus: the sacrificial act

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### Numbers 19:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** [And the priest has washed his garments...](#)

This is followed by a ceremonial cleansing of the priest and his garments. The priest then washes his clothing.

Numbers 19:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7364 BDB #934
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** ...and he has bathed his flesh in the water...

The priest bathes himself in water.

Numbers 19:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
'achar (אַחֲרַיִם) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced el]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...and after, he will come into the camp...

Once he has been ceremonially cleansed, the priest can return to the camp.

Numbers 19:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
tâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'ad (דַּע) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and the priest has been unclean even to the evening. (Kukis mostly literal translation)

By all of this, the priest is made clean, but not until the evening.

All of this permanent cleansing is future. It takes place when the real sacrifice is offered up for our sins.

Numbers 19:7 And the priest has washed his garments and he has bathed his flesh in the water and after, he will come into the camp and the priest has been unclean even to the evening. (Kukis mostly literal translation)

It is the death of Jesus Christ cleanses us; so, after the sacrifice of the red heifer, Aaron is cleansed. However, why is he not immediately clean? The same way we are not immediately cleaned. We are positionally clean and temporally clean when filled with the Holy Spirit. However, we are still carry the old sin nature within our flesh and not until we die (when evening comes) are we separated from it. Again, we have similarities between the priests here and the ones handling the scapegoat in Leviticus 16:21–28.

Numbers 19:6–7 And the priest has taken cedar wood and hyssop and scarlet dyed fabric and he has cast [them] into the midst of the heifer burning. And the priest has washed his garments and he has bathed his flesh in the water and after, he will come into the camp and the priest has been unclean even to the evening. (Kukis mostly literal translation)

Numbers 19:6–7 The priest will take cedarwood, hyssop and fabric dyed scarlet (all significant items) and he will throw them into the midst of the burning of the heifer. Then the priest will ceremonially cleanse himself. He will wash his garments and bathe himself. Afterward, the priest can return to the camp. He still remains ceremonially unclean until the evening. (Kukis paraphrase)



And the one burning (with fire) her will wash garments of him in the waters and he has washed flesh of him in the waters and he has been made unclean as far as evening. And has collected, a man, a clean (one) ashes of the heifer and he has deposited [them] from outside the camp in a place, a clean (one). And she has been to a company of sons of Israel for a charge to waters of impurity. A sin of her she [is]. And has washed the one collecting ashes of the heifer garments of him and he has been made unclean as far as the evening. And has been to Israel and to the immigrant, the one visiting in a midst of them for a statute of long duration.

Numbers  
19:8–10

And the one burning it (with fire) will wash his garments in the waters and he has washed his flesh in the waters and he has been made unclean until the evening. And a cleansed man has collected ashes of the heifer and he has deposited [them] outside the camp in a clean place. And it has been for an observance to the congregation of the sons of Israel for the waters of impurity. It [is] a sin offering. And the one collecting the ashes of the heifer has washed his garments and he has been made unclean until the evening. And [this] has been to Israel and to the immigrant, the one residing in their midst for a statute forever.

The one who burns the heifer with fire will wash his garments and bathe himself with water. He will be considered unclean until that evening. A ceremonially cleansed man will gather the ashes of the heifer and deposit them outside the camp in a clean place (not in the garbage dump outside the camp). This ritual is for the congregation of the people of Israel with regards to the impure waters. This is considered a sin offering to God. The one who collects these ashes must also wash his clothing and he was be considered unclean until that evening. This ritual applies to Israelites and to those staying with the Israelites, and the results of this offering continue as a observance forever.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And the one burning (with fire) her will wash garments of him in the waters and he has washed flesh of him in the waters and he has been made unclean as far as evening. And has collected, a man, a clean (one) ashes of the heifer and he has deposited [them] from outside the camp in a place, a clean (one). And she has been to a company of sons of Israel for a charge to waters of impurity. A sin of her she [is]. And has washed the one collecting ashes of the heifer garments of him and he has been made unclean as far as the evening. And has been to Israel and to the immigrant, the one visiting in a midst of them for a statute of long duration.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) He also that hath burned her, shall wash his garments, and his body, and shall be unclean until the evening.

And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion: because the cow was burnt for sin.

And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

Aramaic ESV of Peshitta .



Original Aramaic Psalms	<p>He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.</p> <p>"A man who is clean shall gather up the ashes of the heifer, and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the B'nai Yisrael for a water for impurity: it is a sin offering.</p> <p>He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be to the B'nai Yisrael, and to the stranger who lives as a foreigner among them, for a statute forever.</p>
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch	<p>.</p> <p>.</p> <p>.</p> <p>And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.</p> <p>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.</p> <p>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.</p>
Updated Brenton (Greek)	<p>And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening.</p> <p>And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification.</p> <p>And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And he who does the burning is to have his clothing washed and his body bathed in water and be unclean till evening.</p> <p>Then let a man who is clean take the dust of the burned cow and put it outside the tent-circle in a clean place, where it is to be kept for the children of Israel and used in making the water which takes away what is unclean: it is a sin-offering.</p> <p>And he who takes up the dust of the burned cow is to have his clothing washed with water and be unclean till evening: this is to be a law for ever, for the children of Israel as well as for the man from another country who is living among them.</p>
Easy English Easy-to-Read Version—2008	<p>.</p> <p>The man who burns that cow must wash himself and his clothes in water. He will be unclean until evening.</p> <p>"Then someone who is clean will collect the ashes from the cow and put them in a clean place outside the camp. These ashes will be used when someone must keep a special ceremony to become clean. These ashes will also be used to remove a person's sins.</p> <p>"The man who collected the cow's ashes must wash his clothes. He will be unclean until evening. "This rule will continue forever. This rule is for the citizens of Israel and for the foreigners living with you.</p>
God's Word™	<p>The person who burned the calf must also wash his clothes and his body. He, too, will be unclean until evening.</p> <p>"A man who is clean will collect the ashes from the cow and put them in a clean place outside the camp. They will be kept by the community of Israel and used in</p>

the water that takes away uncleanness. The cow is an offering for sin. The person who collected the ashes from the cow must also wash his clothes. He will be unclean until evening. This will be a permanent law for the Israelites and for the foreigners who live with them.

Good News Bible (TEV)

The one who burned the cow must also wash his clothes and pour water over himself, but he also remains unclean until evening. Then someone who is ritually clean is to collect the ashes of the cow and put them in a ritually clean place outside the camp, where they are to be kept for the Israelite community to use in preparing the water for removing ritual uncleanness. This ritual is performed to remove sin. The one who collected the ashes must wash his clothes, but he remains unclean until evening. This regulation is valid for all time to come, both for the Israelites and for the foreigners living among them.

*The Message*

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Names of God Bible

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NIRV

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New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

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Contemporary English V.

The man who burned the cow must also wash his clothes and take a bath, but he is also unclean until evening. A man who isn't unclean must collect the ashes of the burnt cow and store them outside the camp in a clean place. The people of Israel can mix these ashes with the water used in the ceremony to wash away sin. The man who collects the ashes must wash his clothes, but will remain unclean until evening. This law must always be obeyed by the people of Israel and the foreigners living among them.

The Living Bible

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New Berkeley Version

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New Life Version

.

New Living Translation

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The Passion Translation

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Unfolding Bible Simplified

The man who burns the cow must also wash his clothes and bathe, and he will also be unacceptable to me until that evening. Then someone who has not become unacceptable to me must gather up the ashes of the cow and put them in a sacred place outside the camp. The ashes must be kept there for the people of Israel to use when they mix it with water for the ritual to remove the guilt of sin. The man who gathers up the ashes of the cow must also wash his clothes, and he also will be unfit to do anymore sacred work until that evening. That is a regulation that will never be changed. It must be obeyed by you Israelite people and by any foreigners who live among you.

### Partially literal and partially paraphrased translations:

American English Bible

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Beck's American Translation

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Common English Bible

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New Advent (Knox) Bible

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Translation for Translators

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### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

The one who burned the heifer must also wash his clothes and bathe his body in water, and he too will be unclean until evening. Then a man who is clean is to

gather up the ashes of the heifer and store them in a ceremonially clean place outside the camp. They must be kept by the congregation of Israel for preparing the water of purification; this is for purification from sin. The man who has gathered up the ashes of the heifer must also wash his clothes, and he will be unclean until evening. This is a permanent statute for the Israelites and for the foreigner residing among them.

Christian Standard Bible  
 Conservapedia Translation  
 Revised Ferrar-Fenton Bible  
 God's Truth (Tyndale)  
 The Heritage Bible

And he who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the dusk.

And a clean man shall gather up the ashes of the heifer, and deposit them outside the camp in a clean place, and it shall be a guard duty for the congregation of the children of Israel for a water of separation; it is an offering for sin.

And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until the dusk; and it shall be to the children of Israel, and to the stranger who lodges among them, an enactment forever.

International Standard V  
 H. C. Leupold  
 Lexham English Bible  
 NIV, ©2011  
 Unfolding Bible Literal Text

The one who has burned the heifer must wash his clothes in water and bathe in water. He will remain unclean until the evening. Someone who is clean must gather up the heifer's ashes and put them outside the camp in a clean place. These ashes must be kept for the community of the people of Israel. They will mix the ashes with water for purification from sin, since the ashes were from a sin offering. The one who gathered the heifer's ashes must wash his clothes. He will remain unclean until the evening. This will be a permanent law for the people of Israel and the foreigners who stay with them.

Urim-Thummim Version

And he that burns it will wash his clothes in water, and bathe his flesh in water and will be unclean until sunset. Then a man that is clean will gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it will be kept for the nation of the children of Israel for the Water of Impurity. It is purification from sins from ceremonial uncleanness. And he that gathers the ashes of the heifer will wash his clothes, and be unclean until sunset, and it will be for the children of Israel and the foreigner that lives among them, as a statute for the ages.

Wikipedia Bible Project

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) The man who has burned the cow shall also wash his clothing and bathe his body in water and will remain unclean until evening. A clean man shall gather up the ashes of the cow and put them outside the camp, in a clean place. They must be kept for the community of Israel to prepare the water of purification.

The man who has gathered up the ashes of the cow shall wash his clothing and will remain unclean until evening. This will be a law forever, for the people of Israel as well as for the stranger living among them. Heb 9:13; 13:11...

New American Bible (2011)  
 The Catholic Bible  
 New Jerusalem Bible  
 NRSV (Anglicized Cath. Ed.)  
 Revised English Bible—1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cephher Bible	.
exeGeseges companion Bible	.
Hebraic Roots Bible	And he that burned her shall wash his clothes in water, and shall bathe his flesh in water, and shall be unclean until the evening. And a man that is clean shall gather up the ashes of the heifer, and shall lay them up outside the camp in a clean place. And it shall be kept for the congregation of the sons of Israel for a water of impurity; it is a sin offering. And he that gathers the ashes of the heifer shall wash his clothes, and shall be unclean until the evening; and it shall be to the sons of Israel, and to the stranger that lives among them, for a never ending statute.
Kaplan Translation The Scriptures—2009	. And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening. And a clean man shall gather up the ashes of the heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra'el for the water for uncleanness, it is for cleansing from sin. And he who gathers the ashes of the heifer shall wash his garments, and is unclean until evening. And it shall be a law forever to the children of Yisra'el and to the stranger who sojourns in their midst.
Tree of Life Version	Also the one burning it is to wash his clothes and bathe his flesh with the water, and he will be unclean until evening. A clean man is to gather up the ashes of the heifer and put them in a clean place outside the camp. They are to be for the community of Bnei-Yisrael to use as water of purification from sin. The one who gathers the heifer's ashes is also to wash his clothes as well as be unclean until evening. It will be a permanent statute for Bnei-Yisrael and for the outsider living among them.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND HE THAT BURNS HER SHALL WASH HIS GARMENTS, AND BATHE HIS BODY, AND SHALL BE UNCLEAN UNTIL EVENING. AND A CLEAN MAN SHALL GATHER UP THE ASHES OF THE HEIFER, AND LAY THEM UP IN A CLEAN PLACE OUTSIDE THE CAMP; AND THEY SHALL BE FOR THE CONGREGATION OF THE CHILDREN OF ISRAEL TO KEEP: IT IS THE WATER OF SPRINKLING, A PURIFICATION. AND HE THAT GATHERS UP THE ASHES OF THE HEIFER SHALL WASH HIS GARMENTS, AND SHALL BE UNCLEAN UNTIL EVENING; AND IT SHALL BE A LONG-TERM STATUTE FOR THE CHILDREN OF ISRAEL AND FOR THE STRANGERS JOINED TO THEM.
Awful Scroll Bible	He that is burning it was to wash his clothes with water, and is to have bathe his flesh with water, even is he to be unclean till evening. A man that is clean is to have gathered the ashes of the heifer, and is to have laid them up without the camp, in a clean place. It is to be kept for the assembly, of the sons of Contends-with-he-mighty for the water of the taintedness of their misses of the mark. He that is gathering the ashes of the heifer, is to have washed his clothes, and is to have been unclean till evening. To the sons of Contends-with-he-mighty and to the nonnative sojourning among them, is it to be their continual prescription.
Concordant Literal Version	And the one burning her shall rinse his garments in water and bathe his flesh in water. He too will be unclean until the evening. Then a clean man will gather the ashes of the young cow and leave them outside the camp in a clean place. And they will be for safekeeping for the congregation of the sons of Israel for water of impurity; they are a burnt sin offering.

exeGesese companion Bible	<p>The one gathering the ashes of the young cow will rinse his garments and will be unclean until the evening. This will be an eonian statute for the sons of Israel and for the sojourner sojourning in their midst:...</p> <p>And he who burns her launders his clothes in water and baptizes his flesh in water and becomes foul until the evening. And a pure man gathers the ashes of the heifers and sets them outside the camp in a pure place and guards it for the witness of the sons of Yisra El for a water of exclusion: - it is for the sin. And whoever gathers the ashes of the heifer launders his clothes and becomes foul until evening: and it becomes to the sons of Yisra El and to the sojourner sojourning among them, for an eternal statute.</p>
Orthodox Jewish Bible	<p>And he that burneth her shall wash his clothes in mayim, and immerse his basar in mayim, and shall be tamei until the erev. And a man that is tahor shall gather up the ashes of the cow, and lay them up outside the machaneh in a makom tahor, and it shall be in safekeeping for HaEdah Bnei Yisroel for water of sprinkling; it is for sinpurification. And he that gathereth the ashes of the heifer shall wash his clothes, and be tamei until the erev; and it shall be unto the Bnei Yisroel, and unto the ger that sojourneth among them, for a chukkat olam.</p>
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<p>"Whoever takes part in the burning is to wash his clothes and bathe himself [Lit. bathe his flesh] in water and is to remain unclean until the evening. "Then someone [Lit. man] 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. "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."</p>
Kretzmann's Commentary Lexham English Bible	<p>The one who burns it will wash his garments and his body in water; he will be unclean until the evening. A clean man will gather the ashes of the heifer, and he will put them in a clean place outside the camp; [Literally "an outside place of the camp"] it will be for the community of the Israelites [Literally "sons/children of Israel"] as a requirement for waters of impurity; it is a purification offering. The one who gathers the ashes of the heifer will wash his garments; he will be unclean until evening. It will be an eternal decree for the Israelites [Literally "sons/children of Israel"] and for one who dwells as an alien in their midst.</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

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.  
The one who burns [the cow] must also immerse his clothing and body in a mikvah, and then remain unclean until evening.  
A ritually clean person shall gather up the cow's ashes, and place them outside the camp in a clean place. They shall be a keepsake for the Israelite community to be used for the sprinkling water, as a means of purification.  
The one who gathers up the cow's ashes must immerse [his body and] his clothing, and remain unclean until evening.

**ritually clean person**

Anyone, even a woman (Yoma 43a; Yad, Parah Adumah 43a). Other sources, however, apparently require a priest (Targum Yonathan; cf. HaKethav VeHaKabbalah).

**ashes**

They were ground up into fine dust (19:17; Parah 3:11; Midrash HaGadol; Yad, Parah Adumah 3:3).

**sprinkling**

(Targum; Rashi; Saadia; Septuagint). Niddah in Hebrew. Or, 'purification water,' that is, water that separates man from defilement (Ibn Janach); or, 'restricted water' (Ibn Ezra; Radak, Sherashim).

**purification**

(Rashi; Septuagint). See 19:17. Or, 'it is a sin offering' (Targum), or, 'it is like a sin offering' (Avodah Zarah 23b; Rashi).

NET Bible®  
New American Bible (2011)  
New Catholic Bible  
Rotherham's *Emphasized B.*

.  
.  
.  
And ||he that burneth her|| shall wash his clothes in water,<sup>e</sup> and bathe his flesh in water,—and be unclean until the evening. Then shall a man that is clean gather up the ashes of the heifer, and put them by outside the camp in a clean place,—so shall they be for the assembly of the sons of Israel to keep for water of separation, it is ||a taking away of sin||.<sup>a</sup> Then shall he that gathered up the ashes wash his clothes, and be unclean until the evening,—so shall it be for the sons of Israel and for the sojourner that sojourneth in your midst by a statute age-abiding.

<sup>e</sup> Some cod. (w. Sep., Syr., and Vul.) omit: "in water" in this clause. Cp. Lev. xvi. 28.—G.n.

<sup>a</sup> Or: "a cleansing from sin." Lit.: "sin," Heb.: cha..â'âh. Cp. O.T. Ap., "Sin=Sin-offering=Sin-bearer."

Updated ASV

**Literal, almost word-for-word, renderings:**

A Faithful Version  
C. Thomson Updated OT  
Charles Thomson OT

.  
.  
Then the priest shall wash his clothes, and wash his whole body with water, and, after that, he shall come into the camp. And the priest shall be unclean until the evening. And he who burned her shall wash his clothes, and wash his body with water, and be unclean until evening. And a man who is clean shall gather up the ashes of the heifer, and lay them without the camp, in a clean place, and water of sprinkling shall be kept in store for the congregation of Israel. It is a purification. Vv. 7–9. Thomson connect verses that most other translations do not.

Context Group Version  
English Standard Version  
Green's Literal Translation  
Legacy Standard Bible



## Literal Standard Version

And a clean man has gathered the ashes of the cow, and has placed [them] at the outside of the camp in a clean place, and it has become a charge for the congregation of the sons of Israel for waters of separation—it [is for] sin; and he who is gathering the ashes of the heifer has washed his garments and is unclean until the evening; and it has been to the sons of Israel and to the sojourner who is sojourning in their midst for a continuous statute. V. 8 is placed with the previous passage for context.

## Modern English Version

## Modern Literal Version 2020

And he who burned her will wash his clothes in water and bathe his flesh in water and will be unclean until the evening.

And a man who is clean will gather up the ashes of the heifer and lay them up outside the camp in a clean place. And it will be kept for the congregation of the sons of Israel for a water for impurity. It is a sin-offering. And he who gathers the ashes of the heifer will wash his clothes and be unclean until the evening. And it will be to the sons of Israel and to the stranger who travels among them, for an everlasting statute.

## New American Standard B.

## New European Version

## New King James Version

## Niobi Study Bible

## Owen's Translation

## Revised Mechanical Trans.

...and the one cremating her will wash his garments in the waters, and he will bathe his flesh in the waters, and he will be dirty until the evening, and a clean man will gather the ash of the cow, and he will make it rest outside the camp in the clean area, and she will exist for the company of the sons of Yisra'eyl for a charge for the waters of removal, she is a failure, and the one gathering the ash of the cow will wash his garments, and he will be dirty until the evening, and she will exist for the sons of Yisra'eyl and for the immigrant immigrating in their midst for a distant custom..

## Updated ASV

The one who burns the heifer shall wash his clothes in water and bathe his body in water and shall be unclean until the evening. And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the sons of Israel; it is a sin offering. And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until the evening. And this shall be a perpetual statute for the sons of Israel, and for the stranger who sojourns among them.

## Updated Bible Version 2.17

## A Voice in the Wilderness

## Webster's Bible Translation

## World English Bible

## Young's Literal Translation

## Young's Updated LT

## The gist of this passage:

8-10

## Numbers 19:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251



## Numbers 19:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>the one burning; absorbing or consuming [with fire], the person baking [bricks]; the one cremating; sucking in, absorbing, the one drinking in, swallowing down</i>	masculine singular, Qal participle; with the definite article	Strong's #8313 BDB #976
'êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
kâbaç (כָּבַח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בִּגְדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** And the one burning it (with fire) will wash his garments in the waters...

There are three people involved in the red heifer offering. There is the priest who offers up the red heifer. There is the man who burns the heifer with fire; and there is the man who gathers up the heifers ashes. It appears to me that the heifer is burned up completely. I do not read anything about any getting the meat of this heifer to eat.

The second person who has burned up all of the heifer must wash his own clothing with water. It is not clear where this water is. Since this takes place outside the camp, wherever there might be water outside the camp is where his clothes are washed.

## Numbers 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7364 BDB #934
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142

Numbers 19:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
See v. 7d.			

**Translation:** ...and he has washed his flesh in the waters...

The man also washes himself in the water.

Even though the people of Israel are in the desert-wilderness west of Egypt (today, Saudi Arabia), that does not mean it is a desert then as it is today. Israel needed to be sustained in the desert-wilderness for forty years, and there were lakes and possibly even rivers in this region at this time. It is called a desert-wilderness because there were no permanent shelters and cities in this place.

Numbers 19:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
ʿad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
ʿereb (עֶרֶב) [pronounced GEH-re <sup>b</sup> v]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and he has been made unclean until the evening.

The one who burns up the heifer will be considered ceremonially unclean until the coming evening. This is because he has had close contact with the red heifer which has borne the sins of the people.

People who do not have much understanding of the Torah tend to treat a person who has sinned and a person who is unclean as identical. Similarly, they often equate sins which are prohibited with foods that are unclean.

This man would be considered ceremonially unclean; but it is not as if he has done anything wrong or sinful. That is simply because he has this close association with the heifer.

The unclean foods (a reference to certain types of animals) are considered unclean for a variety of reasons, but they were not considered sinful. The Israelites were simply not to eat any of these foods themselves.

Numbers 19:8 **And the one burning it (with fire) will wash his garments in the waters and he has washed his flesh in the waters and he has been made unclean until the evening.** (Kukis mostly literal translation)

The same applies to the other person involved in this ceremony.

Numbers 19:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
'âçaph (אָפֶה) [pronounced aw-SAHF]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove, to withdraw; to bring up the rear</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #622 BDB #62
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ṭâhōwr (טָהוֹר) ṭâhôr (טָהֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'êpher (אֶפֶר) [pronounced Ā-fer]	<i>ashes; figuratively, worthlessness</i>	masculine singular construct	Strong's #665 BDB #68
pârâh (פָּרָה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine singular noun with the definite article	Strong's #6510 BDB #831

**Translation:** **And a cleansed man has collected ashes of the heifer...**

A man who is considered to be ceremonially clean will collect the ashes of the heifer.

Numbers 19:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nûwach (נָח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628

## Numbers 19:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חִיצִי) [pronounced <i>khoots</i> ]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוֹמָה) [pronounced <i>maw-KOHRM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879
ṭâhōwr (טָהוֹר) ṭâhôr (טָהוֹר) [pronounced <i>taw-HOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** ...and he has deposited [them] outside the camp in a clean place.

He will place them in a clean place outside the camp. When there is a large encampment of people, a dump or several dumps might be established outside the camp. Human waste might be placed there or spoiled foods. The ashes of the heifer were not to be placed at a dump site. They were placed outside the camp, but not there.

## Numbers 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

Numbers 19:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
‘êdâh (עֲדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people, sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced <i>mish<sup>e</sup>-MEH-reth</i> ]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
nîddâh (נִדָּה) [pronounced <i>nid-DAWH</i> ]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun	Strong's #5079 BDB #622

**Translation:** And it has been for an observance to the congregation of the sons of Israel for the waters of impurity.

The offering of the heifer will be a charge or an observance for the people of Israel with reference to the waters of impurity. I would assume that the waters of impurity are the waters where the men have washed themselves and their clothing.

This phrase is somewhat confusing and translated a variety of ways, even by mostly literal translations:

Concordant Literal Version	And they will be for safekeeping for the congregation of the sons of Israel for water of impurity;...
English Standard Version	And they shall be kept for the water for impurity for the congregation of the people of Israel;...
Literal Standard Version	...and it has become a charge for the congregation of the sons of Israel for waters of separation...

Modern Literal Version	And it will be kept for the congregation of the sons of Israel for a water for impurity.
World English Bible	...and it shall be kept for the congregation of the children of Israel for use in water for cleansing impurity.

Many translators attempted to interpret this passage, and some included the final words of this verse:

Bible in Basic English	...where it is to be kept for the children of Israel and used in making the water which takes away what is unclean:...
Contemporary English V.	The people of Israel can mix these ashes with the water used in the ceremony to wash away sin.
Easy-to-Read Version	These ashes will be used when someone must keep a special ceremony to become clean. These ashes will also be used to remove a person's sins.
Good News Bible	where they are to be kept for the Israelite community to use in preparing the water for removing ritual uncleanness. This ritual is performed to remove sin.
God's Word™	They will be kept by the community of Israel and used in the water that takes away uncleanness.
International Standard V.	This is to be done for the community of Israel to use for water of purification from sin.
Unfolding Word Text	These ashes must be kept for the community of the people of Israel. They will mix the ashes with water for purification from sin, since the ashes were from a sin offering.

According to most of the less literal translations, somehow these ashes were kept in a clean area and used with water for some sort of purification ritual (I guess at a later time?).

What these other less-than-literal translations attempt to do is provide a translation that the average person can read and understand what is being said. The very literal translations try to give us a readable translation, but it is not always something which we can fully understand.

When I write my paraphrase, this is my intention, that it can be read and understood. However, I am not completely confident of the entirety of my interpretation. Most of it, I am reasonably confident of.

Numbers 19:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattā'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune; properly, a misstep, a slip of the foot</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
Several translations refer to this as a <i>purification offering</i> . This is the normal word for <i>sin, misstep</i> .			
hîy' (הִיא) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

**Translation:** It [is] a sin offering.

I took this as a separate sentence (I believe we have seen similar sentences in previous chapters of Numbers). This red heifer is a sin offering.



Numbers 19:9 And a cleansed man has collected ashes of the heifer and he has deposited [them] outside the camp in a clean place. And it has been for an observance to the congregation of the sons of Israel for the waters of impurity. It [is] a sin offering. (Kukis mostly literal translation)

Part of the problem of understanding this verse is the *ash* is in the feminine singular, not the plural. Most translations place it in the plural, thus confusing what *it* stands for at the end of the verse. *It* is the ash of the heifer.

To continue, the ashes of the cow are the body of our Lord, buried in the grave of Joseph of Arimathea. We have had the word *nîddâh* (נִדְדָּה) [pronounced *nid-DAWH*] back in Leviticus 12 and it means *impurity*, as in *abhorrent*, *shunned*<sup>21</sup> and this is a word associated with menstruation (see Leviticus 15:19–20, 24–26 Ezekiel 18:6) and we could translate it *menstruation*, but not everywhere (e.g., here) and we would translate it menstruation **only** by implication. **I think** the waters of impurity refer to the waters which cleansed Aaron. In any case, the ashes were to be kept in a clean place outside the camp and they were used when cleansing those associated with death, just as the death of Jesus Christ cleanses us from all sin. It is kept for us when we ask for cleansing.

Numbers 19:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3526 BDB #460
'âçaph (אַחַף) [pronounced <i>aw-SAHF</i> ]	<i>the one collecting, the one relocating, the one transferring (transporting, gathering together, gathering and removing, removing, withdrawing); the one bringing up the rear</i>	masculine singular, Qal active participle; with the definite article	Strong's #622 BDB #62
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'êpher (אֶפֶר) [pronounced <i>Ā-fer</i> ]	<i>ashes; figuratively, worthlessness</i>	masculine singular construct	Strong's #665 BDB #68
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine singular noun with the definite article	Strong's #6510 BDB #831
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** And the one collecting the ashes of the heifer has washed his garments...

<sup>21</sup> From whence we get the often used KJV rendering *separation*

This man who collects the ashes of the heifer must then wash his clothing.

Numbers 19:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
‘ad (דַּעַ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ereb (עֶרֶב) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and he has been made unclean until the evening.

This ceremony makes the man unclean until the evening. Again, he has not done something wrong, evil or sinful. He has taken part in a ceremony to remove Israel's sin. His close association has made him unclean. So, even though he has washed his clothing, he still remains unclean until the evening.

The one who burned up the heifer was told to wash himself and his clothing. The one moving the ashes is simply told to wash his clothing.

Numbers 19:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 19:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
gêr (גֵּר) [pronounced gare]	<i>immigrant [or, outsider], temporary resident, foreign inhabitant, alien; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced gare]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle with the definite article	Strong's #1481 BDB #157
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (וְתוֹכָם) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתוֹכָם. With the 1 <sup>st</sup> person plural suffix, it means <i>in our midst</i> . With the 2 <sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 <sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
ʿowlâm (עוֹלָם) [pronounced ʿo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

**Translation:** And [this] has been to Israel and to the immigrant, the one residing in their midst for a statute forever. (Kukis mostly literal translation)

What we have studied—the offering of the red heifer—is considered a statute forever for Israel and for anyone living among the Israelites. Now, this offering is only mentioned here and there is no indication elsewhere how often this should be done. Up to this point, I have assumed this is a one-time event. Perhaps what is meant is, the effects or the results of their red heifer offering will stand forever (as a one-time offering).

Numbers 19:10 And the one collecting the ashes of the heifer has washed his garments and he has been made unclean until the evening. And [this] has been to Israel and to the immigrant, the one residing in their midst for a statute forever. (Kukis mostly literal translation)

This red heifer sacrifice was apparently done during the time of the thirty-eight years of wandering, when Israel was in a parched desert, not unlike Israel under Roman rule during the time of Christ. Politically they were in a parched desert. Note in this verse that one visiting the Israelites—evangelism did take place during those thirty-eight years of wandering—also participates in this ceremony.

Numbers 19:8–10 And the one burning it (with fire) will wash his garments in the waters and he has washed his flesh in the waters and he has been made unclean until the evening. And a cleansed man has collected ashes of the heifer and he has deposited [them] outside the camp in a clean place. And it has been for an observance to the congregation of the sons of Israel for the waters of impurity. It [is] a sin offering. And the one collecting the ashes of the heifer has washed his garments and he has been made unclean until the evening. And [this] has been to Israel and to the immigrant, the one residing in their midst for a statute forever. (Kukis mostly literal translation)

I was fine with most of what I read until I came to the final phrase, which made me consider that this is done more than once. However, even with that phrase, I believe this to be a one-time thing, which better represents Jesus Christ.

### The Red Heifer Sacrifice (Google AI)

The red heifer sacrifice, described in Numbers 19, is a biblical ritual involving the slaughter and burning of a completely red, unblemished cow to create ashes used in a purification ritual. This ceremony is significant in both Judaism and Christianity, particularly in relation to the building of a Third Temple in Jerusalem and end-times prophecies.

Here's a more detailed explanation:

#### Biblical Context:

Numbers 19 details the specific steps of the red heifer sacrifice.

The heifer must be completely red, without blemish, and never yoked.

The heifer is slaughtered outside the Israelite camp, and its blood is sprinkled towards the Temple.

The entire animal is burned, and its ashes are mixed with water to create a purification solution.

This solution is used to purify individuals who have come into contact with death, such as those who have touched a corpse.

#### Jewish Significance:

Jewish tradition suggests only nine red heifers have been sacrificed from the time of Moses to the destruction of the Second Temple.

Some Jewish groups believe the ashes of a red heifer are necessary for the construction and purification of a future Third Temple in Jerusalem.

This belief is linked to the idea that the Temple Mount, where the Third Temple would be built, needs to be purified before construction can begin.

The Temple Institute has been actively involved in raising and studying red heifers, preparing for the possibility of a future sacrifice.

#### Christian Significance:

Some Christians, particularly those with a premillennial eschatology, see the red heifer as a type or shadow of Jesus Christ.

They believe that the red heifer sacrifice foreshadows Jesus's sacrifice for the purification of humanity.

The appearance of a red heifer can be seen as a sign of the end times and the imminent return of Christ.

Some interpretations connect the red heifer with the purification of the Temple Mount, which they believe will happen before the Second Coming.

I googled *red heifer sacrifice* June 26, 2025. I understand that, at some point in the future, this AI can be made biased and produce intentionally false information. I do not believe that to be the case yet for this type of information. I believe that it provides a reasonable summary (so I have been using it as of late). When this is done in google, the double zero or infinity sign ( $\infty$ ) which is found in google (but is not brought over in a copy and paste) gives the specific references used by Google AI.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Numbers 19:8–10 The one who burns the heifer with fire will wash his garments and bathe himself with water. He will be considered unclean until that evening. A ceremonially cleansed man will gather the ashes of the heifer and deposit them outside the camp in a clean place (not in the garbage dump outside the camp). This ritual is for the congregation of the people of Israel with regards to the impure waters. This is considered a sin offering to God. The one who collects these ashes must also wash his clothing and he was be considered unclean until that evening. This ritual applies to Israelites and to those staying with the Israelites, and the results of this offering continue as a observance forever. (Kukis paraphrase)

The one touching in a dying (one) to every soul of a man and he has been made unclean seven days. He will cleanse himself in him in the day the third and in the day the seventh he will be cleansed. And if he does not cleanse himself in the day the third, and in the day the seventh he will not be cleansed. Any of the one touching in a dying (one), a soul of a man which he will die and he will not cleanse himself, a residence of Y<sup>e</sup>howah he has declared unclean and has been cut off the soul the that from Israel, for waters of impurity were not sprinkled upon him. Unclean he will be, still uncleanness of him [is] in him.

Numbers  
19:11–13

Whoever touches the dead [body] with regards to the [departed] soul of [any] man has been made unclean for seven days. He will cleanse himself with it on the third day and on the seventh day, he will be cleansed. And if he does not cleanse himself in the third day, then he will not be cleaned in the seventh day. Anyone who touches a dead [body] soul of a man who has died and he will not cleanse himself, then he has made the dwelling of Y<sup>e</sup>howah unclean and [his] soul has been cut off from Israel because the waters of impurity were not sprinkled on him. He will remain unclean; still his uncleanness [is] in him.

Whoever comes into physical contact with a dead body will be made unclean for seven days. He will need to cleanse himself on the third day, and he will be considered ceremonially cleansed on the seventh day. If he does not cleanse himself on the third day, then he will not be considered ceremonially clean on the seventh. The person who comes into physical contact with a dead body and does not cleanse himself makes even the dwelling of Jehovah polluted, so his soul must be cut off from the rest of Israel. This is because he has not had the waters of iniquity sprinkled on him. He will remain unclean; his uncleanness is inherent in him.

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)

The one touching in a dying (one) to every soul of a man and he has been made unclean seven days. He will cleanse himself in him in the day the third and in the day the seventh he will be cleansed. And if he does not cleanse himself in the day the third, and in the day the seventh he will not be cleansed. Any of the one touching in a dying (one), a soul of a man which he will die and he will not cleanse himself, a residence of Y<sup>e</sup>howah he has declared unclean and has been cut off the



soul the that from Israel, for waters of impurity were not sprinkled upon him. Unclean he will be, still uncleanness of him [is] in him.

Dead Sea Scrolls .  
Jerusalem targum .  
Targum (Onkelos) .  
Targum (Pseudo-Jonathan) .  
Aramaic Targum .  
The Psalms Targum .  
Updated Douay-Rheims .  
Douay-Rheims 1899 (Amer.)

He that toucheth the corpse of a man, and is therefore unclean seven days, Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

Aramaic ESV of Peshitta

"He who touches the dead body of any man shall be unclean seven days: the same shall purify himself with water on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean.

Whoever touches a dead person, the body of a man who has died, and does not purify himself, defiles the Tabernacle of Mar-Yah; and that soul shall be cut off from Yisrael: because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is yet on him.

Original Aramaic Psalms .  
V. Alexander's Aramaic T. .  
Plain English Aramaic Bible .  
Lamsa's Peshitta (Syriac) .  
Samaritan Pentateuch

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day and he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

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.

Updated Brenton (Greek)

He that touches the dead body of any man, shall be unclean for seven days. He shall be purified on the third day and the seventh day, and shall be clean; but if he is not purged on the third day and the seventh day, he shall not be clean.

Everyone that touches the body of a man who has died, and has not been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean, his uncleanness is yet upon him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Anyone touching a dead body will be unclean for seven days: On the third day and on the seventh day he is to make himself clean with the water, and so he will be clean: but if he does not do this on the third day and on the seventh day, he will not be clean.



Anyone touching the body of a dead man without making himself clean in this way, makes the House of the Lord unclean; and that man will be cut off from Israel: because the water was not put on him, he will be unclean; his unclean condition is unchanged.

Easy English

Easy-to-Read Version—2008

.  
Those who touch a dead body will be unclean for seven days. They must wash themselves with the special water on the third day and again on the seventh day. If they don't do this, they will remain unclean. Those who touch the body of someone who has died are unclean. If they stay unclean and then go to the LORD'S Holy Tent, they make it unclean. So they must be separated from the Israelites. Because the special water was not thrown on them, they remain unclean.

God's Word™

"Whoever touches the dead body of any human being will be unclean for seven days. The unclean person must use this water on the third day and the seventh day to take away his sin. Then he will be clean. But if he doesn't use this water on the third day and the seventh day, he will not be clean. Whoever touches the dead body of a human being and doesn't use this water to take away his sin makes the LORD'S tent unclean. That person must be excluded from Israel, because the water that takes away uncleanness wasn't sprinkled on him. He is unclean; his uncleanness stays with him.

Good News Bible (TEV)

Those who touch a corpse are ritually unclean for seven days. They must purify themselves with the water for purification on the third day and on the seventh day, and then they will be clean. But if they do not purify themselves on both the third and the seventh day, they will not be clean. Those who touch a corpse and do not purify themselves remain unclean, because the water for purification has not been thrown over them. They defile the LORD's Tent, and they will no longer be considered God's people.

The Message

Names of God Bible

NIRV

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

.  
If you touch a dead body, you will be unclean for seven days. But if you wash with the water mixed with the cow's ashes on the third day and again on the seventh day, you will be clean and acceptable for worship. You must wash yourself on those days; if you don't, you will remain unclean. Suppose you touch a dead body, but refuse to be made clean by washing with the water mixed with ashes. You will be guilty of making my sacred tent unclean and will no longer belong to the people of Israel.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.  
All those who touch a corpse will be unacceptable to me for seven days. On the third day and on the seventh day after touching a corpse, in order to become acceptable to me again, they must sprinkle on themselves some of that water for removing the guilt of their sin. If they do not do that on both of those days, they will continue to be unacceptable to me. All those who touch a corpse, and do not perform in the correct way the ritual to become acceptable to me again, defile Yahweh's sacred tent. They will no longer be permitted to live among the Israelite

people. The water to remove the guilt of sin was not sprinkled on them, so they continue to be unacceptable to me.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	<p>He who touches the dead soul of any man shall be unclean seven days.          He shall cleanse himself from sin because of it on the third day, and he shall be clean on the seventh day; and if he does not purify himself of sin the third day, then the seventh day he shall not be clean.          Whoever touches a dead soul, a man who is dead, and does not purify himself from sin, defiles the tabernacle of Jehovah, 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 yet upon him.</p>
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	<p>He that touches the dead body of anyone will be unclean 7 days. He will purify himself with it on the 3rd day, and on the 7th day he will be clean, but if he does not purify himself the 3rd day, then on the 7th day he will not be clean. Whoever touches the dead person of any human being that is dead, and incurs guilt becomes unclean for the Tabernacle of YHWH. That person will be cut off from Israel because the Water of Impurity was not sprinkled on him, he will be unclean and his uncleanness remains on him.</p>
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **A case of uncleanness**  
 Anyone who touches a corpse of any person whatsoever, will be unclean for seven days. He shall purify himself with these waters on the third and the seventh day, and he will be clean; but if he does not purify himself on the third and the seventh day he will not be clean. Anyone who touches a dead person, the body of a man that has died, and has not purified himself, defiles the Holy Tent of Yahweh; such a person must be cut off from Israel because the waters for purification have not flowed over him; he is unclean, and his uncleanness remains in him.  
 Lev 21:2; Hag 2:13

New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
 Eth Cepher Bible

He that touches the dead body of any man shall be unclean seven days. 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. Whosoever touches the dead body of any man that is dead, and purifies not himself, defiles the Tabernacle of **Yahuah**; and that soul shall be cut off from Yashar'el: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

exeGeses companion Bible  
 Hebraic Roots Bible  
 Kaplan Translation  
 The Scriptures—2009

He who touches the dead of any human being is unclean for seven days. He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean. Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Dwelling Place of יהוה. And that being shall be cut off from Yisra'el. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him.

Tree of Life Version

Whoever touches any dead body will be unclean for seven days. He is to purify himself on the third day and on the seventh day. Then he will be clean. But if he does not purify himself on the third and seventh days, he will not be clean. Anyone touching the dead body of any man, who does not purify himself, defiles Adonai's Tabernacle, and that person will be cut off from Israel. Because the cleansing water was not sprinkled on him, he is unclean and his uncleanness will remain on him.

### Weird English, 𐤀𐤁𐤅𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible

HE THAT TOUCHES THE DEAD BODY OF ANY MAN, SHALL BE UNCLEAN SEVEN DAYS.  
 HE SHALL BE PURIFIED ON THE THIRD DAY AND THE SEVENTH DAY, AND SHALL BE CLEAN; BUT IF HE BE NOT CLEANSED ON THE THIRD DAY AND THE SEVENTH DAY, HE SHALL NOT BE CLEAN.  
 EVERY ONE THAT TOUCHES THE CARCASS OF THE PERSON OF A MAN, IF HE SHOULD HAVE DIED, AND THE OTHER NOT HAVE BEEN PURIFIED, HAS DEFILED THE TABERNACLE OF JESUS: THAT SOUL SHALL BE CUT OFF FROM ISRAEL, BECAUSE THE WATER OF SPRINKLING HAS NOT BEEN SPRINKLED UPON HIM; HE IS UNCLEAN; HIS UNCLEANNESS IS YET UPON HIM.

Awful Scroll Bible

He touching that being dead, a breather, even he of mankind, is to have been unclean seven days.  
 He was to make himself clean by it, on the third day, and on the seventh day he was to be clean - was he to make himself clean on the third day? - was he on the seventh day to be clean?  
 He touching that being dead of a breather, even he of mankind that was to die, he was to make himself clean - is he to have defiled the dwelling place of Sustains To Become - That breather is to have been cut off, from Contends-with-he-mighty - is he to have been sprinkled with the water of taintedness? - He is defilingly unclean.

Concordant Literal Version  
 exeGeses companion Bible

He who touches the human soul who died

becomes foul seven days:  
 he purifies for his sin with it on the third day,  
 and on the seventh day, he purifies:  
 but if he purifies not for his sin the third day,  
 then the seventh day he purifies not.  
 Whoever touches the human soul who died  
 - who is dead  
 and purifies not for his sin,  
 fouls the tabernacle of Yah Veh;  
 and that soul becomes cut off from Yisra El:  
 the water of exclusion not being sprinkled on him  
 he becomes foul;  
 his foulness is still on him.

Orthodox Jewish Bible

He that toucheth the dead body of any man shall be tamei shivat yamim.  
 He shall make himself tahor with it on the Yom HaShelishi, and on the seventh day  
 he shall be tahor; but if he does not make himself tahor on the Yom HaShelishi,  
 then the seventh day he shall not be tahor.  
 Whosoever toucheth the body of any man that is dead, and maketh not himself  
 tahor, makes tamei the Mishkan Hashem; and that nefesh shall be cut off from  
 Yisroel; because the water of sprinkling was not sprinkled upon him, he shall be  
 tamei; his tumah is yet upon him.

Rotherham's *Emphasized B.*

<He that toucheth the dead, even any human person> shall be unclean seven days.  
 ||He|| shall cleanse himself from sin therewith, on the third day, then <on the  
 seventh day> shall he be clean,—but <if he cleanse not himself from sin on the third  
 day> then <on the seventh day> shall he not be clean. <Whosoever toucheth the  
 dead, the person of the human being that dieth, and doth not cleanse himself from  
 sin> <the habitation of Yahweh> hath he made unclean; that person, therefore,  
 shall be cut off out of Israel,—<because ||the water of separation|| was not dashed  
 upon him> <unclean> shall he be, his uncleanness is yet' upon him.

### Expanded/Embellished Bibles:

*The Amplified Bible*

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The Expanded Bible

.

International Standard V

#### ***Purification for Contact with the Dead***

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

"Anyone who comes in contact with a dead person (that is, with the corpse [Lit. soul] of a human being [Lit. a man] 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.

Kretzmann's Commentary

Lexham English Bible

" 'The one who touches a corpse of any person [Literally "any human person"] will be unclean for seven days. He will purify himself on the third day, and on the seventh day he will be clean. If he does not purify himself on the third day, he will not be clean on the seventh day. Anyone who touches a corpse, the person of a human being who died, and does not purify himself, defiles the tabernacle of Yahweh, and that person will be cut off from Israel because the waters of impurity were not sprinkled on him. He will still be unclean, and uncleanness *is* on him.

Syndein/Thieme

.

The Voice

.

## Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>If one has contact with any dead human being, he shall become ritually unclean for seven days.</p> <p>[In order to become] clean, he must have himself sprinkled [with the purification water] on the third day and the seventh day.</p> <p>Any person who touches the corpse of a human being who has died, and does not have himself sprinkled, shall be cut off [spiritually] from Israel if he defiles God's Tabernacle [by entering it].</p> <p><b>human being</b></p> <p>Even a gentile (Yad, Tumath Meth 1:12).</p> <p><b>have himself sprinkled</b></p> <p>(Targum). Yith-chata in Hebrew. Or, 'purify himself' (Ibn Janach; Septuagint), or, 'have himself expiated' (Radak, Sherashim). From here is derived the custom of washing the hands after a funeral (Bachya; Paaneach Raza on Numbers 20:2).</p> <p><b>with the purification water</b></p> <p>See Numbers 19:9,18.</p> <p><b>third day and the seventh day</b></p> <p>From the time that he became unclean (Yad, Parah Adumah 11:2). One can begin counting three days at any time and then begin the process. However, if one then delays the second sprinkling until after the seventh, some say that he must begin the count again (Raavad ibid.), while others maintain that he can be sprinkled after the seventh day as well (Yad, ibid.).</p> <p><b>if he...</b></p> <p>(Rashi).</p>
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	<p>"He who touches the dead body of a soul[101] of a man shall be unclean seven days. He shall purify himself on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean. Whoever touches a dead body, the soul[102] of a man who has died, and does not purify himself, defiles the tabernacle of Jehovah; and that soul 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.</p> <p>[101] Lit <i>soul of a man</i> (שִׁפְנֵי־לֵלָם lekol-nephesh adam)</p> <p>[102] <i>the soul of a man</i> (שִׁפְנֵי־הָאָדָם; benephesh haadam), clearly a dead soul.</p>

## Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	<p>And he who gathereth up the ashes of the heifer, shall wash his clothes, and be unclean until the evening. And it shall be for the children of Israel, and for the proselytes who have joined them, an everlasting ordinance, that whoever toucheth the dead body of a man shall be unclean seven days. He shall be purified on the third, and on the seventh day, then he shall be clean: but if he be not purified on the third, and on the seventh day, he shall not be clean. If any person, who hath touched the dead, die, without being purified, he hath defiled the tabernacle of the Lord; that soul shall be blotted out from among Israel. Because the water of</p>

	sprinkling bath not been sprinkled on him, he is unclean. His impurity is still in him. Vv. 10–13 in Thomson's translation.
Context Group Version	He who touches any dead body of man shall be unclean seven days: the same shall purify himself with it on the third day, and on the seventh day, and he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean. Whoever touches a dead life, the body of man that dies, and does not purify himself, defiles the tabernacle of YHWH; and that life shall be cut off from Israel: because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is yet on him.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	He who is coming against the dead body of any man is unclean [for] seven days; he cleanses himself for it on the third day and on the seventh day, [and] he is clean; and if he does not cleanse himself on the third day and on the seventh day, he is not clean. Anyone who is coming against the dead, against the body of man who dies, and does not cleanse himself, he has defiled the Dwelling Place of YHWH, and that person has been cut off from Israel, for water of separation is not sprinkled on him; he is unclean; his uncleanness [is] still on him.
Modern English Version	.
Modern Literal Version 2020	He who touches the dead body of any man will be unclean seven days. The same will purify himself with it on the third day and on the seventh day he will be clean, but if he does not purify himself the third day, then the seventh day he will not be clean. Whoever touches a dead person, the body of a man who has died and does not purify himself, defiles the tabernacle of Jehovah. And that soul will be cut off from Israel, because the water for impurity was not sprinkled upon him. He will be unclean; his uncleanness is yet upon him.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	The one touching with the dying of any human soul, then he will be dirty seven days. He, he will purify himself with him in the third day, and in the seventh day he will be clean, but if he will not purify himself in the third day, then in the seventh day he will not be clean. Anyone touching with the dying of a human soul which will die, and he did not purify himself, he dirtied the dwelling of YHWH, and that soul will be cut from Yisra'eyl, given that the waters of removal were not sprinkled upon him, he will exist dirty yet again, his dirtiness is in him.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	He who touches a man, his soul having died, shall be unclean seven days. He shall purify himself from it on the third day and on the seventh day; 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. Whoever touches a dead man, his soul having died, and does not purify himself, has defiled the tabernacle of Jehovah. That soul shall be cut off from Israel. He shall be unclean, because the water of impurity was not sprinkled upon him; his uncleanness is still upon him.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**



11-13

Numbers 19:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâga' (נָגַע) [pronounced naw-GAHG]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

**Translation:** *Whoever touches the dead [body] with regards to the [departed] soul of [any] man...*

I inserted a few words in order to keep all of the words that were already here. Most translations render this, *Whoever has touched the dead body of any man...* (or words to that effect).

This helps us to better understand the concept of uncleanness. People can touch a dead body in a number of ways. A wife can be sleeping next to her husband when he passes away. Or several people can be called in to move a dead body. Or one could apply spices and the like to a body to attempt to preserve it. In other words, contact with a dead body does not mean that someone has been sinful because they touched a dead body. It was something happened or was required under the circumstances.

Numbers 19:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
shib <sup>eh</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988

## Numbers 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִיִּם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** ...has been made unclean for seven days.

Such a person will beconsidered unclean for seven days.

Numbers 19:11 **Whoever touches the dead [body] with regards to the [departed] soul of [any] man has been made unclean for seven days.** (Kukis mostly literal translation)

Death, in some ways, is the ultimate state of uncleanness. The body no longer has processes functioning to cleanse itself. It immediately begins to rot and decay and return to the dust from whence it was formed. For those who are unregenerated, they will never have another chance to be saved. It is from that point on that they will spend the rest of eternity in separation from God, a continuation of their choice of separation from God on earth. We have similar laws against the touching of one who is dead in Leviticus 21:1, 11 Numbers 5:2 6:6. It is our indwelling sin, our personal sin and the imputed sin of Adam which have caused us to be in a world of death. Since sin is so closely associated with death, it will require this as a sin offering to cleanse one from contact with the dead.

## Numbers 19:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to cleanse oneself, to purify oneself of uncleanness [sin or transgression]; to miss oneself, to lose oneself; to wander from the way</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Numbers 19:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced sh <sup>e</sup> li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

**Translation:** He will cleanse himself with it on the third day...

This unclean person will cleanse himself with it on the third day. What is *it*? The ESV and WEB both have *with water*. However, *water* is always in the plural, so what does *it* refer to? Is it related to the previous ritual? I even googled this, and it was suggested that there is a mixture of water and ashes from the red heifer which are used. This would require there to always be ashes from a red heifer available, so when we come to the end of the ashes, another red heifer is offered up and the ashes are stored again outside the camp in a clean place.

Do we connect these two things together? The red heifer ashes and the touching of a dead person?

On the other hand, could the person simply cleanse himself in a manner similar to that called for when the red heifer is sacrificed? Is the requirement that he wash himself and his clothes? Is there an accompanying ritual? I thought that maybe this is found elsewhere. However, when I googled *cleansing yourself after touching a dead body in the Bible*, only Numbers 19 was referenced. Treasury of Scriptural Knowledge produces some related passages (Numbers 19:16 5:2 9:6 9:10 31:19 Leviticus 11:31 21:1 21:11); however, I did not find these passages helpful in specifying exactly what was to be done.

This should not cause us any concern for two basic reasons: (1) no one is being required to observe this today, so exactly what was to be done is not pertinent to us; and (2) I assume that the Israelites knew what to do. Either Moses directed them as to what should be done, and that practice simply continued throughout the history of the Hebrew people in Israel; or perhaps some text has dropped out, but it was there before.

We know that some sort of cleansing took place on the third day and that this was, to some degree, the responsibility of the person who needed to be cleansed. If a person is made unclean, in the Old Testament, then they must see that they are cleansed in order to move on. This is analogous to the rebound technique. That is, we name our sins and we are temporally cleansed. That is more of an immediate thing.

I am not sure what to make of the time thing. Is the third day related to the raising up of the Lord on the third day? Is the seven days a reference to the period of time after the Tribulation, when all Israel is raised up? These things are still rolling about in my brain.

Numbers 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Numbers 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shēbîyîy (שֶׁבִּיִּי) [pronounced sh <sup>e</sup> -bee-EE]	seventh	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
ṭâhêr (טָהַר) [pronounced taw-HAIR]	to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2891 BDB #372

**Translation:** ...and on the seventh day, he will be cleansed.

In any case, when the person cleanses himself on day three, he will be considered fully cleansed by day seven.

As discussed, I am uncertain as to the meaning of the third day and the seventh day. Perhaps the third refers to Jesus being raised up; perhaps the seventh is a reference to perfection or completion.

Numbers 19:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; that; since, though; as well as; along with	simple wâw conjunction	No Strong's # BDB #251
îm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châtâ' (חָטָא) [pronounced khaw-TAW]	to cleanse oneself, to purify oneself of uncleanness [sin or transgression]; to miss oneself, to lose oneself; to wander from the way	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
shēlîyshîy (שְׁלִישִׁי) [pronounced sh <sup>e</sup> li-SHEE]	third, a third part, a third time; chambers [of the third story]	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

**Translation:** *And if he does not cleanse himself in the third day...*

Here, we have a matter of volition. A person decides, for whatever reason, not to cleanse himself.

Numbers 19:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
lô' (אֵל or אֵל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
tâhêr (תָּהָר) [pronounced <i>taw-HAIR</i> ]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2891 BDB #372

**Translation:** *...then he will not be cleaned in the seventh day.*

He is not cleansed by the seventh day, because he did not go through the cleansing process. Ultimately, the cleansing process is believing in Jesus Christ. Temporally, for the person who has already believed, it is the rebound technique, where we name our sins to be cleansed in time.

Numbers 19:12 *He will cleanse himself with it on the third day and on the seventh day, he will be cleansed. And if he does not cleanse himself in the third day, then he will not be cleaned in the seventh day.* (Kukis mostly literal translation)

*It*, here, does not refer to the water back in Numbers 19:9 (as implied by the NASB). *It* is the 3<sup>rd</sup> masculine singular suffix of the vêyth preposition (*in, into, with, by, against, at*—proximity is emphasized) and *waters* is in the masculine plural. *It* refers to the contact with the dead body, the former abode of someone's soul.

Our Lord was raised from the dead three days after the crucifixion. Therefore, death here is associated with cleansing on the third day. His cleansing was being raised bodily from the dead in a resurrection body, which was far superior to his own uncorrupted body.



## Numbers 19:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; any of; the renderings anyone that, anyone who, absorb the definite article that follows</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga' (נָגַע) [pronounced naw-GAHG]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
See v. 11a (not exactly a match).			
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559

**Translation:** Anyone who touches a dead [body] soul of a man who has died...

V. 12 introduced the idea of someone not cleansing himself on the third day. So now we go with that possibility.

## Numbers 19:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to cleanse oneself, to purify oneself of uncleanness [sin or transgression]; to miss oneself, to lose oneself; to wander from the way</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306

**Translation:** ...and he will not cleanse himself,...



Let's say that you have touched a dead body, but you chose not to cleanse yourself (by whatever means).

Numbers 19:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mish <sup>e</sup> -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2930 BDB #379

**Translation:** ...then he has made the dwelling of Y<sup>e</sup>howah unclean...

By being unclean, this person infects everything around him including the dwelling place of God. He defiles that part of God.

Numbers 19:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hîy' (אֵי) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577

## Numbers 19:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...and [his] soul has been cut off from Israel...

If a person chooses to go that route, then he is cut off from Israel. I would assume that he is made separate from the people of Israel.

## Numbers 19:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
nîddâh (נִדָּח) [pronounced <i>nid-DAWH</i> ]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun	Strong's #5079 BDB #622
lôʾ (אֵל אוֹ לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i> ]	<i>to be scattered, to be sprinkled</i>	3 <sup>rd</sup> person masculine singular, Pual perfect	Strong's #2236 BDB #284
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...because the waters of impurity were not sprinkled on him.

This seems to be the designated way of cleansing the person. The water of impurity was not sprinkled on him. This appears to be tied to v. 9, which reads: *And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the people of Israel; it is a sin offering.* (ESV) It is from here that we can deduce at least part of the cleansing which is done.

Numbers 19:13f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ôwd (וְעוֹד) [pronounced <i>gohd</i> ]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
ṭum'âh (טֻמְאָה) [pronounced <i>toom-AW</i> ]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2932 BDB #380
bê (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** He will remain unclean; still his uncleanness [is] in him. (Kukis mostly literal translation)

There person who does not go through the cleansing ritual remains unclean.

Numbers 19:13 Anyone who touches a dead [body] soul of a man who has died and he will not cleanse himself, then he has made the dwelling of Y<sup>e</sup>howah unclean and [his] soul has been cut off from Israel because the waters of impurity were not sprinkled on him. He will remain unclean; still his uncleanness [is] in him. (Kukis mostly literal translation)

The *water of impurity* is the water which removed impurity. When one is cleansed, the dirt from our bodies is absorbed by the water and carried away by the water. The water, which was clean, becomes dirty, and through it becoming dirty, we become clean. Obviously, an analogy to the death of our Lord, **who became sin for us that we might become righteousness of God in Him** (2Corinthians 5:21b). Since Israel belonged to Y<sup>e</sup>howah and Y<sup>e</sup>howah was holy, Israel must be holy. When they became unclean, they were to cleanse themselves according to the Law—otherwise, the defiled the very Presence of Y<sup>e</sup>howah in their midst (as indwelling the tabernacle). It was expected that this shadow image would be carefully maintained throughout the history of Israel. That would allow those who observed the life and crucifixion of our Lord to associate it with the so-called Levitical sacrifices (which should be termed the Aaronical sacrifices).

### Germes, Labor Fever, and Biblical Sanitation (by Karl Butt)

In their book, *None of These Diseases*, physicians S.I. McMillen and David Stern discussed how many of the hygienic rules established by God for the children of Israel still are applicable today. To illustrate their point, they recounted the story of Ignaz Semmelweis.

In 1847, an obstetrician named Ignaz Semmelweis was the director of a hospital ward in Vienna, Austria. Many pregnant women checked into his ward, but 18% of them never checked out. One out of every six that received

## Germs, Labor Fever, and Biblical Sanitation (by Karl Butt)

treatment in Semmelweis' ward died of labor fever (Nuland, 2003, p. 31). Autopsies revealed pus under their skin, in their chest cavities, in their eye sockets, etc. Semmelweis was distraught over the mortality rate in his ward, and other hospital wards like it all over Europe. Nuland noted that Australia, the Americas, Britain, Ireland, and practically every other nation that had established a hospital suffered a similar mortality rate (2003, pp. 41-43). If a woman delivered a baby using a midwife, then the death fell to only about 3%. Yet if she chose to use the most advanced medical knowledge and facilities of the day, her chance of dying skyrocketed immensely!

Semmelweis tried everything to curb the carnage. He turned all the women on their sides in hopes that the death rate would drop, but with no results. He thought maybe the bell that the priest rang late in the evenings scared the women, so he made the priest enter silently, yet without any drop in death rates.

As he contemplated his dilemma, he watched young medical students perform their routine tasks. Each day the students would perform autopsies on the dead mothers. Then they would rinse their hands in a bowl of bloody water, wipe them off on a common, shared towel, and immediately begin internal examinations of the still-living women. Nuland commented concerning the practice: "Because there seemed no reason for them to wash their hands, except superficially, or change their clothing before coming to the First Division, they did neither" (2003, p. 100). As a twenty-first-century observer, one is appalled to think that such practices actually took place in institutes of what was at the time "modern technology." What doctor in his right mind would touch a dead person and then perform examinations on living patients—without first employing some sort of minimal hygienic practices intended to kill germs? But to Europeans in the middle-nineteenth-century, germs were virtually a foreign concept. They never had seen a germ, much less been able to predict its destructive potential. According to many of their most prevalent theories, disease was caused by "atmospheric conditions" or "cosmic telluric influences."

Semmelweis ordered everyone in his ward to wash his or her hands thoroughly in a chlorine solution after every examination. In three months, the death rate fell from 18% to 1%. Semmelweis had made an amazing discovery. On the inside cover-flap of the book about Semmelweis, written by medical doctor and historian Sherwin Nuland, the text reads:

Ignác Semmelweis is remembered for the now-commonplace notion that doctors must wash their hands before examining patients. In mid-nineteenth-century Vienna, this was a subversive idea. With deaths from childbed fever exploding, Semmelweis discovered that doctors themselves were spreading the disease (2003, inside cover flap).

Had Semmelweis made a groundbreaking discovery, or is it possible that he simply "rediscovered" what had been known in some circles for many years? Almost 3,300 years before Semmelweis lived, Moses had written: "He who touches the dead body of anyone shall be unclean seven days. 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." Germs were no new discovery in 1847; the biblical text recorded measures to check their spread as far back as approximately 1500 B.C.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now would be a good time to examine the **Doctrine of Uncleaness—not finished yet!!**

Numbers 19:11–13 Whoever touches the dead [body] with regards to the [departed] soul of [any] man has been made unclean for seven days. He will cleanse himself with it on the third day and on the seventh day, he will be cleansed. And if he does not cleanse himself in the third day, then he will not be cleaned in the seventh day. Anyone who touches a dead [body] soul of a man who has died and he will not cleanse himself, then he has made

the dwelling of Y<sup>e</sup>howah unclean and [his] soul has been cut off from Israel because the waters of impurity were not sprinkled on him. He will remain unclean; still his uncleanness [is] in him. (Kukis mostly literal translation)

Numbers 19:11–13 Whoever comes into physical contact with a dead body will be made unclean for seven days. He will need to cleanse himself on the third day, and he will be considered ceremonially cleansed on the seventh day. If he does not cleanse himself on the third day, then he will not be considered ceremonially clean on the seventh. The person who comes into physical contact with a dead body and does not cleanse himself makes even the dwelling of Jehovah polluted, so his soul must be cut off from the rest of Israel. This is because he has not had the waters of iniquity sprinkled on him. He will remain unclean; his uncleanness is inherent in him. (Kukis paraphrase)

**This [is] the torah: a man that dies in a tent, everyone entering unto the tent and all that [are] in the tent will be unclean seven days. And every handmade good being open that [has] not a covering of a cord upon him, unclean he [is]. And all that will touch upon faces of the field in a slain of a sword or a dying one or in a bone of a man or in a grave, he is made unclean seven days.**

Numbers  
19:14–16

**This [is] the law: when a man dies in a tent, anyone entering into the tent and anyone in the tent will be unclean [for] seven days. And every open vessel without a covering fastened over it—it [is] unclean. And anyone who touches, [while standing] upon a field, [anyone] fatally wounded [by] a sword or one who is dying or a man's bones or a grave, he is made unclean [for] seven days.**

**This is the law with respect to coming into contact with the dead: when a man dies in a tent, anyone who was in the tent or anyone who enters into the tent will be considered unclean for seven days. If there is an open clay pot or container in the tent, that is considered to be unclean. If a person is out of doors and comes across a person killed with a sword, or a person who is dying, or touches a dead man's bones or has contact with a grave, that person is made unclean for seven days.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

This [is] the torah: a man that dies in a tent, everyone entering unto the tent and all that [are] in the tent will be unclean seven days. And every handmade good being open that [has] not a covering of a cord upon him, unclean he [is]. And all that will touch upon faces of the field in a slain of a sword or a dying one or in a bone of a man or in a grave, he is made unclean seven days.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

This is the law of a man that dieth in a tent: All that go into his tent and all the vessels that are there, shall be unclean seven days.

The vessel that hath no cover, nor binding over it, shall be unclean.

If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

Aramaic ESV of Peshitta

"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 seven days.

Every vessel that is open, which has no covering bound on it, is unclean.



Original Aramaic Psalms	.	"Whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
V. Alexander's Aramaic T.	.	
Plain English Aramaic Bible	.	
Lamsa's Peshitta (Syriac)	.	
Samaritan Pentateuch		And 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. And every open vessel, which hath no covering bound upon it, [is] unclean. 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.
Updated Brenton (Greek)		And this is the law; if a man die in a house, everyone that goes into the house, and all things in the house, shall be unclean for seven days. And every open vessel which has not a covering bound upon it, shall be unclean. And everyone who shall touch a man slain by violence, or a corpse, or human bone, or tomb, shall be unclean for seven days.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English		This is the law when death comes to a man in his tent: everyone who comes into the tent, and everyone who is in the tent, will be unclean for seven days. And every open vessel without a cover fixed on it will be unclean. And anyone touching one who has been put to death with the sword in the open country, or the body of one who has come to his end by a natural death, or a man's bone, or the resting-place of a dead body, will be unclean for seven days.
Easy English	.	
Easy-to-Read Version–2008		"This is the rule about those who die in their tents: If someone dies in the tent, everyone in the tent will be unclean for seven days. And every jar or pot without a lid becomes unclean. If there is a dead body out in a field, whether the person died in battle or for some other reason, whoever touches that dead body, or its bones, or even its grave will be unclean for seven days.
God's Word™		"These are your instructions for when a person dies in a tent: Everyone who goes into the tent and everyone who is in the tent will be unclean for seven days. Every container without a lid fastened on it is unclean. "Whoever is outdoors and touches someone who was killed or has died naturally or anyone who touches a human bone or a grave will be unclean for seven days.
Good News Bible (TEV)		In the case of a person who dies in a tent, anyone who is in the tent at the time of death or who enters it becomes ritually unclean for seven days. Every jar and pot in the tent that has no lid on it also becomes unclean. If any touch a person who has been killed or has died a natural death outdoors or if any touch a human bone or a grave, they become unclean for seven days.
The Message	.	
Names of God Bible	.	
NIRV	.	
New Simplified Bible	.	

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.	
Contemporary English V.		If someone dies in a tent while you are there, you will be unclean for seven days. And anyone who later enters the tent will also be unclean. Any open jar in the tent



	is unclean. If you touch the body of someone who was killed or who died of old age, or if you touch a human bone or a grave, you will be unclean for seven days.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	There is another practice that must be performed when someone dies inside a tent. All those who were inside that tent when that person died or who enter that tent will be unacceptable to me for seven days. Any jars that are inside that tent that are not covered are not permitted to be used. If someone who is out in a field touches the corpse of someone who was murdered, or who died from natural causes, or if someone touches a bone from some human or touches a grave, that person will be unacceptable to me for seven days.

### **Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### **Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	This is the law when a man dies in a tent: all who come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which has no covering bound upon it, is unclean. And whoever touches one who is polluted by the sword on the face of the fields, or one dead, or a bone of a man, or a grave, shall be unclean seven days.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	This is the law for when someone dies in a tent. Everyone who goes into the tent and everyone who is already in the tent will be unclean for seven days. Every open container with no cover becomes unclean. Similarly, anyone outside a tent who touches someone who has been killed with a sword, any other dead body, a human bone, or a grave—that person will be unclean for seven days.
Urim-Thummim Version	This is the Law when a human being dies in a tent, all that come into the tent and all that is in the tent, will be unclean 7 days. And every open vessel that has no covering tied on it is unclean. Whoever touches one that is slain with a sword in the open fields, or one killed, a bone of a man or a grave will be unclean 7 days.
Wikipedia Bible Project	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	This is the law when a person dies in a house. Anyone who goes into the house, or anyone who is already there, becomes unclean for seven days. Equal
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ly unclean shall be every open justice and righteousness and pot in the house that has not been closed with a lid or fastening.

Anyone in the open country who touches a person who has been killed, or a person who had died, or human bones or a tomb, becomes unclean for seven days.

New American Bible (2011) .  
The Catholic Bible .  
New Jerusalem Bible .  
NRSV (Anglicized Cath. Ed.) .  
Revised English Bible—1989 .

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
Eth Cephher Bible .  
exeGesés companion Bible .  
Hebraic Roots Bible .  
Kaplan Translation .  
The Scriptures—2009

This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days, and every open vessel which has no cover fastened on it, is unclean. Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a burial-site, is unclean for seven days.

Tree of Life Version

This is the Torah for whenever a person dies in a tent. Anyone entering the tent or anyone inside the tent will be unclean seven days. Any open container not having a lid fastened on it will also be unclean. Anyone out in the open field who touches a dead body, whether killed by a sword or was killed by a natural cause, or touches a human bone or a grave, shall be unclean seven days.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible  
Awful Scroll Bible

. all things

This is the direction of a human that was to die in a tent: He coming in the tent and that in the tent, was to be unclean for seven days. The vessels, that are being open - is there an affixation twisted on it? - It is unclean. He touching he pierced by a sword, being turned towards the field, even he being died, or a bone of a human, or a grave, was to be unclean for seven days.

Concordant Literal Version

This is the law in case a human should die in a tent: Everyone entering the tent and everyone who is in the tent shall be unclean seven days.

Every open vessel on which there is no leather-cap fastened with twine, it is unclean.

Anyone who touches, on the surface of the field, one wounded to death by the sword or a dead body or a human bone or a tomb, he shall be unclean seven days.

exeGesés companion Bible

This is the torah,  
when a human dies in a tent:  
all who come into the tent and all inside the tent,  
becomes foul seven days:  
and every open instrument,  
with no clasp braided thereon,  
becomes foul:  
and whoever  
touches someone pierced with a sword  
in the face of the fields,  
or that died,  
or a bone of a human, or a tomb,

Orthodox Jewish Bible	<p>becomes foul seven days.</p> <p>This is the torah, when a man dieth in an ohel, all that come into the ohel, and all that is in the ohel, shall be tamei seven days.</p> <p>And every open vessel, which hath no covering bound upon it, is tamei.</p> <p>And whosoever toucheth one that is slain with a cherev in the open fields, or a dead body, or a bone of a man, or a kever, shall be tamei seven days.</p>
Rotherham's <i>Emphasized B.</i>	<p>  This   is the law—&lt;When   a human being   shall die in a tent&gt;   every one who goeth into the tent, and every one who is in the tent   shall be unclean, seven days.</p> <p>And   in the case of every open vessel, on which no' cover is fastened   &lt;unclean&gt; it is'. And   whosoever toucheth, on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave   shall be unclean, seven days.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<p>"This is the procedure to follow [Lit. the law] when a man dies in his tent: Everyone who enters the tent and everyone in it is to remain unclean for seven days. Every open vessel that has no covering fastened around it is to be considered unclean.</p> <p>"Whoever is out in an open field and touches the body of [The Heb. lacks 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.</p>
Kretzmann's Commentary Lexham English Bible	<p>" 'This is the law of a person who dies in a tent: everyone who comes into the tent and all who are in the tent will be unclean seven days. Every container that is opened that does not have a lid cord [That is, "that does not have a lid tied shut"] on it is unclean. Anyone in the open field [Literally "upon the face of a field"] who touches one who has been slain, [Literally "the dead of sword"] or a corpse, or a bone of a person, or a burial site, he will be unclean for seven days.</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>When a man dies in a tent, this is the law: Everything that comes into the tent or was [originally] in the tent shall be unclean for seven days.</p> <p>Every open vessel that does not have an airtight seal shall be unclean.</p> <p>[Similarly], anyone who touches a victim of the sword, [any other] corpse, a human bone, or a grave, [even] in the open field, shall be unclean for seven days.</p> <p><b>man</b></p> <p>Only an Israelite. Although even a gentile defiles on contact, only an Israelite can defile the entire tent or house (Yad, Tumath Meth 1:13; see Numbers 19:11).</p> <p><b>vessel</b></p> <p>Only a vessel that cannot become unclean if touched on the outside, and therefore, a clay vessel (Sifri; Yad, Tumath Meth 5:6; see Leviticus 11:33). This rule also applies in the case of vessels that cannot be ritually defiled at all, such as those made of stone or aquatic animals. In such cases, if they are sealed, articles inside them do not become unclean (Kelim 10:1; Yad, Tumath Meth 21:1).</p> <p><b>airtight</b></p>

(See Yad, Tumath Meth 22:9). This seems to be required by the law (cf. Ohaloth 10:2,4; HaKethav VeHaKabbalah). Tzamid in Hebrew, denoting a bracelet and an airtight seal. In general, tzamad denotes tight attachment (Numbers 25:3, 2 Samuel 20:8, Psalms 50:19), and hence, tzamid denotes something that is tightly attached (Saadia, Radak, Sherashim; Ibn Janach; Bertenoro on Kelim 10:2; Eliahu Rabbah, Kelim 9:7; Adereth Eliahu). Some say that it denotes something that is sealed tightly to something else, such as when two things are melted together (Rashi, Sanhedrin 64a, s.v. HaNitzmadim; Rash, Kelim 10:2; Yad, Tumath Meth 22:8; cf. Bava Kama 105a). According to others, it denotes 'tight' (Rashi, Chullin 25a, s.v. Hah Yash). Some sources, however, indicate that a tzamid is a cap or stopper (Sifri; Septuagint).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Updated ASV

"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 seven days. And every open vessel that has no covering bound on it,[103] is unclean. And whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

[103] LXX "tied on it" MT "fastened (a cord)"

#### **Literal, almost word-for-word, renderings:**

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

Context Group Version

This is the law when man dies in a tent: every one that comes into the tent, and every one that is in the tent, shall be unclean seven days. And every open vessel, which has no covering bound on it, is unclean. And whoever in the open field touches one that is slain with a sword, or a dead body, or a bone of man, or a grave, shall be unclean seven days.

English Standard Version .

Green's Literal Translation

This is the law when a man dies in a tent: Everyone who comes into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel which has no covering of thread on it shall be unclean. And whoever in the open field touches one that has been pierced with a sword, or one that has died of himself, or the bone of a man, or a grave, shall be unclean seven days.

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

This is the law when a man dies in a tent: everyone who comes into the tent and everyone who is in the tent, will be unclean seven days. And every open vessel, which has no covering bound upon it, is unclean. And whoever in the open field touches a man who is slain with a sword, or a dead body, or a bone of a man, or a grave, will be unclean seven days.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

This is the teaching of a human that will die in a tent, anyone coming to the tent, and anyone that is in the tent, he will be dirty seven days, and any utensil opened,

which is without a bracelet of cord[948] upon him, he is dirty, and all that will touch upon the face of the field with the one drilled of the sword, or with the dying, or with a human bone, or in the grave, he will be dirty seven days,...

948. The “bracelet of cord” is some type of covering or lid for the container.

Updated ASV .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

### The gist of this passage:

14-16

Numbers 19:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435

### Translation:

Numbers 19:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אוֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun	Strong's #168 BDB #13

**Translation:** This [is] the law: when a man dies in a tent,...

We have a number of things connected with death which would make persons closely associated with it unclean. We begin with a man who has simply died while in a tent. In many cases, this would be someone who dies of natural causes.

Numbers 19:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; any of; the renderings anyone that, anyone who, absorb the definite article that follows</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bôw' (אוֹב) [pronounced boh]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle, with the definite article	Strong's #935 BDB #97
'el (אֶל) [pronounced el]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אוֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that; anyone who, anyone that.</i>			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אוֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
tâmê' (אִמָּט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
shib <sup>eh</sup> âh (שִׁבְעָה) [pronounced shib <sup>eh</sup> -GAH]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** ...anyone entering into the tent and anyone in the tent will be unclean [for] seven days.



Anyone who enters into this tent or anyone who is in the tent when the man dies is considered unclean for seven days. Such a person avoids all contact with others as a result of being unclean.

As mentioned before, being unclean is not something which is necessarily sinful. When a husband passes away naturally in bed, the wife has committed no sin by having been lying next to him when this happens (as long as she was not the cause of his death). She is unclean, but she has not sinned.

Numbers 19:14 **This [is] the law: when a man dies in a tent, anyone entering into the tent and anyone in the tent will be unclean [for] seven days.** (Kukis mostly literal translation)

Certainly, there are some sanitation features in this ordinance, but this primarily represents the uncleanness of this life and our death. This is also unintentional uncleanness. Just as when a person sins out of ignorance, he is placed out of fellowship—an Israelite who has become unclean unintentionally, is still separated from Y<sup>e</sup>howah.

Numbers 19:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֶּלִּי) [pronounced k <sup>e</sup> lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, something valuable</i>	masculine singular noun	Strong's #3627 BDB #479
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>being opened, opening up; letting loose [as in, to draw (a sword); having begun, being lead in</i>	masculine singular, Qal passive participle	Strong's #6605 BDB #834 (& #836)
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
The relative pronoun + the negation could mean, <i>which [has] no; which [is] lacking; [is, being] without.</i>			
tsâmîyd (צַמִּיד) [pronounced tsaw-MEED]	<i>a bracelet; cover [covering] [of a vessel]</i>	masculine singular construct	Strong's #6781 BDB #855
pâthîyl (פִּתְּיֵל) [pronounced paw-THEEL]	<i>cord, thread; lace; line, ribbon, wire</i>	masculine singular noun	Strong's #6616 BDB #836

Many translators for Numbers 19:15 translated this *fastened*.

## Numbers 19:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
tāmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** And every open vessel without a covering fastened over it—it [is] unclean.

Those in the ancient world fashioned a variety of clay pots to keep their things in them. Sometimes a covering would be used for the clay pot and sometimes not. If no cover is strongly fastened to the vessel, then the clay pot is considered unclean.

Numbers 19:15 And every open vessel without a covering fastened over it—it [is] unclean. (Kukis mostly literal translation)

Apparently the containers in the ancient world had lids which were bound to them using a cord. The death of this life permeates everything.

## Numbers 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>koh]</i>	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that; anyone who, anyone that.</i>			
nâga' (נָגַע) [pronounced <i>naw-GAHG</i> ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5060 BDB #619
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

## Numbers 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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Together, 'âl and pâniym mean *upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against*. Literally, they would be translated *upon faces of*.

Here, mostly we are looking at *being in opposition to; being against*. These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.

sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Often when we have the verb *to touch* followed by the bêyth preposition, the bêyth preposition acts more like the marker of a direct object and does not always need to be translated.

châlâl (חָלַל) [pronounced chaw-LAWL]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine singular noun (or adjective); construct form	Strong's #2491 BDB #319
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This adjective also has the meanings, *defiled; profaned; profaned or defiled by a divorce*.

chereb (חֶרֶב) [pronounced khe-RE <sup>B</sup> V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun	Strong's #2719 BDB #352
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**Translation:** *And anyone who touches, [while standing] upon a field, [anyone] fatally wounded [by] a sword...*

One can come upon a dead person out in a field (as opposed to being indoors in a tent). The person who comes upon this fatally wounded person is made unclean.

## Numbers 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559

**Translation:** *...or one who is dying...*

If one comes upon a person who is clearly dying, that person is unclean.

Numbers 19:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’etsem (עצם) [pronounced géh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive; construct form	Strong's #6106 BDB #782
’âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

**Translation:** ...or a man's bones...

Even if a person comes upon a man's bones, that person is considered unclean.

Numbers 19:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qeber (קֶבֶר) [pronounced KEH <sup>b</sup> -VEHR]	<i>grave, sepulcher, tomb; burial place</i>	masculine singular noun	Strong's #6913 BDB #868

**Translation:** ...or a grave,...

I am assuming that this is having close contact with a grave, such as walking over it or touching it.

Numbers 19:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmê’ (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988

Numbers 19:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** ...he is made unclean [for] seven days. (Kukis mostly literal translation)

Anyone who comes into contact with the dead in any of these ways is considered unclean. He must go through a cleansing ritual to be considered clean. That person is to avoid all contact with others in the meantime.

Numbers 19:16 And anyone who touches, [while standing] upon a field, [anyone] fatally wounded [by] a sword or one who is dying or a man's bones or a grave, he is made unclean [for] seven days. (Kukis mostly literal translation)

Any contact with the dead makes one unclean. When we sin, regardless of how minor and unimportant a sin, we become unclean due to the sin.

This contact with the bones of a dead man making one unclean helps to explain 2Kings 23:13–20. Josiah was tearing down and destroying all the altars dedicated to Asherah, Topheth and Molech, Ashtoreth, Chemosh, and Milcom<sup>22</sup>—demon gods. He tore their altars down, set them on fire, and burned the bones of dead men upon them. He was associating that which was terribly unclean with the altars to these demons, as they are all unclean.

Numbers 19:14–16 This [is] the law: when a man dies in a tent, anyone entering into the tent and anyone in the tent will be unclean [for] seven days. And every open vessel without a covering fastened over it—it [is] unclean. And anyone who touches, [while standing] upon a field, [anyone] fatally wounded [by] a sword or one who is dying or a man's bones or a grave, he is made unclean [for] seven days. (Kukis mostly literal translation)

Numbers 19:14–16 This is the law with respect to coming into contact with the dead: when a man dies in a tent, anyone who was in the tent or anyone who enters into the tent will be considered unclean for seven days. If there is an open clay pot or container in the tent, that is considered to be unclean. If a person is out of doors and comes across a person killed with a sword, or a person who is dying, or touches a dead man's bones or has contact with a grave, that person is made unclean for seven days. (Kukis paraphrase)

<sup>22</sup> 2Kings 23:7, 10, 13.

And they have taken to an unclean (one) from ashes, a burning of the sin offering and he has given upon them waters, living, unto manufactured goods. And he has taken hyssop and he has dipped into waters a man, clean. And he has caused to spurt upon the tent and upon all the manufactured goods and upon the souls which were there and upon the one touching in the bone or in the slain or in the dying (one) or in the grave. And has caused to spurt the clean (one) upon the unclean (thing) in the day the third and in the day the seventh. And he has borne the blame of him in the day the seventh. And he has washed the garments of him and he has washed in the waters and he has been cleansed in the evening. And a man that was made unclean and has not cleansed himself and has been cut off the soul the that from a midst of the assembly, for the sanctuary of Y<sup>e</sup>howah was profaned. Waters of impurity were not sprinkled upon him. Unclean he [is].

Numbers  
19:17–20

And they haven taken for an unclean (person) from the ashes [from] the burning of the sin offering and he has put the running water upon them in the vessel. And he has taken the hyssop and a clean man has dripped [it] into the water. And he has sprinkled [this] on the tent and on all the vessels and upon the people who were there. [This mixture of ashes and clean water is sprinkled] upon the one touching the bone or the slain or the dying (person) or the grave. And the clean (person) has caused to sprinkle [with the hyssop] on the unclean (person) on the third day and on the seventh day. And he [the clean one] has borne the blame of him [the unclean one] on the seventh day. And he has washed his clothing and he has washed [himself] in the water and he has been cleansed in the evening. And the man who was made unclean and has not [ceremonially] cleansed himself, [his] soul has been cut off from the midst of the congregation, for the Dwelling Place of Y<sup>e</sup>howah was defiled [by him] [for] the water of impurity were not sprinkled on him. He [is] unclean.

In order to cleanse and unclean person, ashes from a sin offering must be mixed with clean water in a clay container. A person who is clean will take the flower of the hyssop and dip it into the water-ash mixture and he will sprinkle this on the man's tent, on the open clay containers in his tent, upon the man and upon anyone else who is in the tent. This is done for the person who has touched a dead person, or a dying person, or the skeleton of a man or a grave. The clean person will sprinkle the unclean person on day three and on day seven. By this, the clean person takes upon himself the iniquity of the unclean person. On the seventh day, the man will then wash himself and his clothing and he will be considered clean by that evening. If such a person refuses to go through this cleansing ritual, he will be cut off from all Israel because he has defiled the dwelling place of Jehovah because the water of impurity was not sprinkled on him. He remains unclean and cut off.

Here is how others have translated this passage:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And they have taken to an unclean (one) from ashes, a burning of the sin offering and he has given upon them waters, living, unto manufactured goods. And he has taken hyssop and he has dipped into waters a man, clean. And he has caused to spurt upon the tent and upon all the manufactured goods and upon the souls which were there and upon the one touching in the bone or in the slain or in the dying (one) or in the grave. And has caused to spurt the clean (one) upon the unclean (thing) in the day the third and in the day the seventh. And he has borne the blame of him in the day the seventh. And he has washed the garments of him and he has washed in the waters and he has been cleansed in the evening. And a man that was made unclean and has not cleansed himself and has been cut off the soul the that from a midst of the assembly, for the sanctuary of Y<sup>e</sup>howah was profaned. Waters of impurity were not sprinkled upon him. Unclean he [is].



Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	<p>And they shall take of the ashes of the burning and of the sin offering, and shall pour living waters upon them into a vessel.</p> <p>And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing: And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.</p> <p>If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.</p>
Aramaic ESV of Peshitta	<p>"For the unclean they shall take of the ashes of the burning of the sin offering; and running water shall be put thereto in a vessel:</p> <p>and a clean person shall take hyssop, and dip it in the water, and sprinkle it on the tent, and on all the vessels, and on the persons who were there, and on him who touched the bone, or the slain, or the dead, or the grave:</p> <p>and 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 shall be clean at even.</p> <p>But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he has defiled the sanctuary of Mar-Yah: the water for impurity has not been sprinkled on him; he is unclean.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	<p>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:</p> <p>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:</p> <p>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.</p> <p>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.</p>
Updated Brenton (Greek)	<p>And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel.</p> <p>And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are in there, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb.</p> <p>And the clean man shall sprinkle the water on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and the other shall wash his garments, and bathe himself in water, and shall be unclean until evening.</p> <p>And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the</p>

Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And for the unclean, they are to take the dust of the burning of the sin-offering, and put flowing water on it in a vessel:</p> <p>And a clean person is to take hyssop and put it in the water, shaking it over the tent, and all the vessels, and the people who were there, and over him by whom the bone, or the body of one who has been put to death with the sword, or the body of one who has come to his end by a natural death, or the resting-place was touched. Let the clean person do this to the unclean on the third day and on the seventh day: and on the seventh day he is to make him clean; and after washing his clothing and bathing himself in water, he will be clean in the evening.</p> <p>But the man who, being unclean, does not make himself clean in this way, will be cut off from the meeting of the people, because he has made the holy place of the Lord unclean: the water has not been put on him, he is unclean.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>"If you have become unclean, someone must use the ashes from the burned cow to make you clean again. They must pour fresh water over the ashes into a jar. That clean person must take a hyssop branch and dip it into the water. The clean person must sprinkle it over the tent, the dishes, and any people who were in the tent. That clean person must do this for anyone who touches a dead body, its bones, or even a grave. "Then that clean person must sprinkle this water on you on the third day and again on the seventh day. On the seventh day you will become clean. You must wash your clothes in water and you will become clean in the evening.</p> <p>"Whoever becomes unclean and does not become clean must be separated from the community. If an unclean person is not sprinkled with that special water and does not become clean, that person might make the LORD'S Holy Tent unclean.</p>
God's Word™	<p>"This is what you must do for people who become unclean from touching a dead body. Put some of the ashes from the red cow that was burned as an offering for sin into a container. Then pour fresh water on them. A person who is clean will take a sprig of hyssop, dip it in the water, and sprinkle the tent, all the furnishings, and all the people who were in the tent with the dead body. He must also sprinkle any person who has touched a human bone or a grave and any person who has touched someone who has been killed or who has died naturally. A person who is clean will sprinkle these types of unclean people on the third day and the seventh day. On the seventh day the clean person will finish taking away their sins. Then they must wash their clothes and bodies, and in the evening they will be clean. But if the person who becomes unclean doesn't have his sin taken away, that person must be excluded from the assembly. He has made the holy place of the LORD unclean. The water to take away uncleanness wasn't sprinkled on him. He is unclean.</p>
Good News Bible (TEV)	<p>To remove the uncleanness, some ashes from the red cow which was burned to remove sin shall be taken and put in a pot, and fresh water added. In the first case, someone who is ritually clean is to take a sprig of hyssop, dip it in the water, and sprinkle the tent, everything in it, and the people who were there. In the second case, someone who is ritually clean is to sprinkle the water on those who had touched the human bone or the dead body or the grave. On the third day and on the seventh the person who is ritually clean is to sprinkle the water on the unclean persons. On the seventh day he is to purify those, who, after washing their clothes</p>

and pouring water over themselves, become ritually clean at sunset. Those who have become ritually unclean and do not purify themselves remain unclean, because the water for purification has not been thrown over them. They defile the LORD's Tent and will no longer be considered God's people.

*The Message* .  
 Names of God Bible .  
 NIRV .  
 New Simplified Bible .

### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible .  
 Contemporary English V.

Before you can be made clean, someone who is clean must take some of the ashes from the burnt cow and stir them into a pot of spring water. That same person must dip a hyssop branch in the water and ashes, then sprinkle it on the tent and everything in it, including everyone who was inside. If you have touched a human bone, a grave, or a dead body, you must be sprinkled with that water. If this is done on the third day and on the seventh day, you will be clean. Then after you take a bath and wash your clothes, you can worship that evening. If you are unclean and refuse to be made clean by washing with the water mixed with ashes, you will be guilty of making my sacred tent unclean, and you will no longer belong to the people of Israel.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified

For someone like that to become acceptable to me again, some of the ashes from the cow that was burned must be taken and put in a jar. Then some fresh water must be poured over the ashes. Then someone who has not become unacceptable to me must take a stalk of a plant named hyssop and dip it into the water. Then that person must sprinkle some of the water on the tent where that person died, on the things that are in the tent, and on the people who were in the tent. He must also sprinkle some of that water on any person who touched a human bone or who touched a person who had been killed, or who touched a person who died of natural causes, or who touched a grave. On the third day and on the seventh day after that, the person who is acceptable to me must sprinkle some of that water on those who have become unacceptable to me. On the seventh day, the people who are performing that ritual to become acceptable to me again must wash their clothes and bathe. If they do that, on that evening they will become acceptable to me again. If those who have become unacceptable to me do not become acceptable to me again by doing this, they will no longer be permitted to live among to the Israelite people, because they have defiled my sacred tent. They did not sprinkle on themselves the water that removes the guilt of their sins, so they remain unacceptable to me.

### **Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible

For the purification of the unclean person, take some of the ashes of the burnt purification offering, put them in a jar, and pour fresh running water over them. Then a man who is ceremonially clean is to take some hyssop, dip it in the water, and sprinkle the tent, all the furnishings, and the people who were there. He is also to sprinkle the one who touched a bone, grave, or person who has died or been slain. The man who is clean is to sprinkle the unclean person on the third day and the seventh day. After he purifies the unclean person on the seventh day, the one being cleansed must wash his clothes and bathe in water, and he will be clean by evening.

But if a person who is unclean does not purify himself, he will be cut off from the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he is unclean.

Christian Standard Bible

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Conservapedia Translation

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Revised Ferrar-Fenton Bible

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God's Truth (Tyndale)

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The Heritage Bible

And for one unclean they shall take of the burnt ashes of the sin offering, and give living water in a vessel,

And a clean man shall take hyssop, and plunge it in the water, and sprinkle upon the tent, and upon all the vessels, and upon the souls who were there, and upon him who touched a bone, or one polluted, or one dead, or a grave;

And the one clean shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself from sin, and wash his clothes, and bathe himself in water, and shall be clean at dusk.

And the man who shall be unclean, and shall not purify himself from sin, that soul shall be cut off from the midst of the congregation, because he has defiled the sanctuary of Jehovah; the water of separation has not been sprinkled upon him; he is unclean.

International Standard V

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H. C. Leupold

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Lexham English Bible

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NIV, ©2011

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Unfolding Bible Literal Text

Do this for the unclean person: Take some ashes from the burnt sin offering and mix them in a jar with fresh water. Someone who is clean must then take hyssop, dip it in the water, and sprinkle it on the tent, on all the containers inside the tent, on the persons who were there, and on anyone who touched the bone, the one who was killed, the one who died, or the grave. On the third day and on the seventh day, the clean person must sprinkle the unclean person. On the seventh day the unclean person must purify himself. He must wash his clothes and bathe in water. At evening he will become clean. But anyone who remains unclean, who refuses to purify himself—that person will be cut off from the community, because he has defiled Yahweh's sanctuary. The water for impurity has not been sprinkled on him; he remains unclean.

Urim-Thummim Version

For an unclean person they will take of the ashes of the burnt heifer of purification for sin, and running water will be put in a vessel. Then a clean person will take hyssop, and dip it in the water, and sprinkle it upon the tent and upon all the vessels, and upon the people that were there and upon him that touched a bone, one slain, one that perished or a grave. And the clean have sprinkled it on the unclean on the 3rd day and 7th day, and have cleansed him on the 7th day, and he has washed his garments, and has bathed with water, and will be clean at sunset. But the man that will be unclean and will not purify himself, that person will be cut

off from among the nation, because he has become unclean for the Holy Place of YHWH, the Water of Impurity has not been sprinkled on him so he is unclean.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) . For the unclean, you shall take some of the ashes of the cow that was offered for the sin and you shall throw it into water in a vessel. A clean man shall dip a twig of hyssop in the water and sprinkle it on the house and everything in it, and on the persons as well who were there. And he shall sprinkle it on the one who touched the bone or the dead body or the one slain, or the grave.

The clean man shall sprinkle water on the unclean on the third and the seventh days. So, on the seventh day the unclean is cleansed; he shall wash his clothes and bathe himself on this day and in the evening he will become clean. But if the unclean man does not cleanse him self, he shall be cut off from the assembly, lest he defile the sanctuary of Yahweh. As long as the water of purification has not been thrown upon him, he is unclean. Dt 21:1

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cepher Bible . 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: 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: 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 evening. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the assembly, because he has defiled the sanctuary of **Yahuah**: the water of separation has not been sprinkled upon him; he is unclean.

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures—2009 . And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin, and running water shall be put on them in a vessel. And a clean man shall take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels, and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a burial-site. And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening. But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the set-apart place of הוּי – water for uncleanness has not been sprinkled on him, he is unclean.

Tree of Life Version . “For the unclean one, they are to take some of the ash of the burnt purification offering, and pour some fresh water into a jar. Then a clean person will take some hyssop, dip it into the water, and, sprinkle it on the tent, all of the furnishings, and



the people who were there, as well as the one touching the bone, the one killed, the corpse or the grave. Bnei-Yisrael then said to him, "We will travel on the main road, and if we or our livestock even drink any of your water, we will pay its price. There is nothing else, but to pass through on foot!"

However, that man who is unclean but does not purify himself will be cut off from the community. He has defiled the Sanctuary of Adonai, since the cleansing water was not sprinkled on him. He is unclean.

### **Weird English, Old English, Anachronistic English Translations:**

#### **Alpha & Omega Bible**

AND THEY SHALL TAKE FOR THE UNCLEAR OF THE BURNT ASHES OF PURIFICATION, AND THEY SHALL POUR UPON THEM RUNNING WATER INTO A VESSEL.

AND A CLEAN MAN SHALL TAKE HYSSOP, AND DIP IT INTO THE WATER, AND SPRINKLE IT UPON THE HOUSE, AND THE FURNITURE, AND ALL THE SOULS THAT ARE THEREIN, AND UPON HIM THAT TOUCHED THE HUMAN BONE, OR THE SLAIN MAN, OR THE CORPSE, OR THE TOMB.

AND THE CLEAN MAN SHALL SPRINKLE THE WATER ON THE UNCLEAR ON THE THIRD DAY AND ON THE SEVENTH DAY, AND ON THE SEVENTH DAY HE SHALL PURIFY HIMSELF; AND THE OTHER SHALL WASH HIS GARMENTS, AND BATHE HIMSELF IN WATER, AND SHALL BE UNCLEAR UNTIL EVENING.

AND WHATEVER MAN SHALL BE DEFILED AND SHALL NOT PURIFY HIMSELF, THAT SOUL SHALL BE CUT OFF FROM THE MIDST OF THE CONGREGATION, BECAUSE HE HAS DEFILED THE HOLY THINGS OF JESUS, BECAUSE THE WATER OF SPRINKLING HAS NOT BEEN SPRINKLED UPON HIM; HE IS UNCLEAR.

#### **Awful Scroll Bible**

He unclean is to have taken of the ashes of the burning, for the miss of the mark, and living water is to have been put in a vessel, and a clean man is to have taken hyssop, and is to have dipped it into the water, and is to have sprung it on the tent, vessels, and breathers, or he touching a bone, or he pierced, even is being died, or a grave, indeed he clean is to have sprung it on that unclean, on the third day and seventh day. On the seventh day he is to have been made clean, and is to have washed his garment and bathe with water, even is he to be clean at evening.

The man that was to be unclean - was he to make himself clean? - That breather is to have been cut off from among the assembly, for he is to have defiled the set apart place, of Sustains To Become - is to have the water of taintedness been sprinkled on him? - He is to be unclean.

#### **Concordant Literal Version**

They will take for the unclean from the soil of the burning place of the sin offering and put living water on it in a vessel. A clean man will take hyssop, dip it in the water and spatter it on the tent and on all the vessels and on the souls which are there and on the one touching a bone or one wounded to death or a dead body or a tomb. The clean one will spatter on the unclean on the third day and on the seventh day and thus expiate him on the seventh day. He will then rinse his garments and bathe in water and will be clean in the evening. If anyone who is unclean does not purify himself from sin, then that soul will be cut off from the midst of the assembly, for the sanctuary of Yahweh has he defiled; water of impurity was not sprinkled on him, he is unclean.

#### **exeGesés companion Bible**

And the foul take of the dust  
of the burning heifer of purification for sin  
and give living water thereto in an instrument:  
and a pure man takes hyssop  
and dips it in the water  
and sprinkles it on the tent and on all the instruments



and on the souls there  
 and on him who touches a bone or one pierced  
 or died or a tomb:  
 and the pure sprinkles on the foul  
 on the third day and on the seventh day:  
 and on the seventh day he sacrifices for his sin  
 and launders his clothes and baptizes in water  
 and purifies at evening.  
 And the man who becomes foul  
 and purifies not for his sin,  
 that soul becomes cut off midst the congregation  
 because he fouled the holies of Yah Veh:  
 the water of exclusion not being sprinkled on him  
 - he is foul.

Orthodox Jewish Bible

And for one who is tamei they shall take of the ashes of the burning of the purification [animal], and running mayim shall be put thereto in a vessel;  
 And an ish tahor shall take hyssop, and dip it in the mayim, and sprinkle it upon the ohel, and upon all the vessels, and upon the nefashot that were there, and upon him that touched a bone, or one slain, or one dead, or a kever;  
 And the tahor (clean person) shall sprinkle upon the tamei on the Yom HaShelishi, and on the seventh day; and on the seventh day he shall make himself tahor, and wash his clothes, and immerse himself in mayim, and shall be tahor at erev [T.N. On the messianic mikveh see Co 2:11-12].  
 But the man that shall be tamei, and shall not purify himself, that nefesh shall be cut off from among the Kahal, because he hath contaminated the Mikdash Hashem; the water of sprinkling hath not been sprinkled upon him; he is tamei.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
 The Expanded Bible  
 International Standard V

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 Now as for the unclean, they are to take ashes from the burning sin offering, and pour running water on it inside a vessel. 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 [Lit. souls] was there (that is, on whoever touched the bones, the killed person, or the dead body, including whoever dug the grave).  
 "And 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.  
 "The person [Lit. man] 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.

Kretzmann's Commentary  
 Lexham English Bible

For the unclean person they will take [Hebrew "he will take"] from the powder of the burnt purification offering, [Or "burning of the sin offering"] and they will put [Hebrew "he will put"] running water into a container. A clean person will take hyssop and dip it into the water and sprinkle it on the tent and on all the objects and persons who were there, and on one who touched the bone, or the one slain, or the dead, or the burial site. The clean person will spatter the unclean on the third day and on the seventh day; and on the seventh day he will purify him, and he will wash his garments; he will bathe in the waters, and in the evening he will be clean. But the man who is unclean and does not purify himself, that person will be cut off from the midst of the assembly because he defiled the sanctuary of Yahweh; the water of impurity was not sprinkled on him; he is unclean.

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation

Some of the dust from the burnt purification offering shall be taken for such an unclean person. It shall be placed into a vessel that has been [filled with water directly] from a running spring.

A ritually clean person shall then take some hyssop and dip it into the water. He shall sprinkle [the water] on the tent, on all the vessels and persons who were in it, and on anyone who touched a bone, a murder victim or any other corpse, or a grave.

The ritually clean person shall sprinkle [the water] on the unclean person on the third day and on the seventh day. The purification process is completed on the seventh day, when [the person undergoing purification] must immerse his clothing and body in a mikvah, and then become ritually clean in the evening.

If a person is unclean and does not purify himself, and then defiles God's sanctuary [by entering it], that person shall be cut off [spiritually] from the community. As long as the purification water has not been sprinkled on him, he shall remain unclean.

#### **dust**

This teaches that the ashes are ground into dust. See Numbers 19:9.

#### **purification offering**

Chatath in Hebrew; see Numbers 19:15.

#### **shall be placed**

By anyone (Yad, Parah Adumah 6:2).

#### **vessel**

Any vessel (Sifri; Yad, Parah Adumah 6:3).

#### **that has been**

The water must be put in first (Sotah 16b; Yad, Parah Adumah 9:1).

#### **directly**

(Yad, Parah Adumah 6:1, 6:9).

#### **running spring**

Literally, 'living water.' See Leviticus 14:4, 15:13. There is a question as to whether river water is good for this (Yad, Parah Adumah 6:10, Raavad ad loc.).

#### **hyssop**

3 branches (Sifri; Yad, Parah Adumah 6:10, Raavad ad loc.).

NET Bible® .  
New American Bible (2011) .  
New Catholic Bible .  
Rotherham's *Emphasized B.* .  
Rotherham's *Emphasized B.*

And they shall take for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon in a vessel. Then shall a man that is clean [take hyssop, and dip in the water], and sprinkle upon the tent and upon all<sup>b</sup> the vessels,<sup>c</sup> and upon the persons who were there,—and upon him that touched the bone or him who had been slain, or him who had died of himself or the<sup>d</sup> grave; and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin on the seventh day, and shall wash his clothes, and bathe in water and be clean in the evening. But <in the case of the man who shall be unclean and shall not cleanse himself from sin> that person [shall be cut off] out of the midst of the convocation,—for <the

sanctuary of Yahweh> hath he made unclean, ||the water of separation|| hath not been dashed upon him, <unclean> he is'.

<sup>b</sup> Some cod. (w. Sam., Sep., and Syr.) omit: "all"—G.n.

<sup>c</sup> Or: "articles of furniture."

<sup>d</sup> These definite articles, referring back to the particular cases specified, should scarcely be suppressed in English.

Updated ASV

### Literal, almost word-for-word, renderings:

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

Context Group Version

And for the unclean they shall take of the ashes of the burning of the purification-offering; and running water shall be put to it in a vessel: and a clean man shall take hyssop, and dip it in the water, and sprinkle it on the tent, and on all the vessels, and on the lives that were there, and on him who touched the bone, or the slain, or the dead, or the grave: and the clean 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 shall be clean at evening. But the man that shall be unclean, and shall not purify himself, that life shall be cut off from the midst of the assembly, because he has defiled the special place of YHWH: the water for impurity has not been sprinkled on him; he is unclean.

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

And everyone on the face of the field who comes against the pierced of a sword, or against the dead, or against a bone of man, or against a grave, is unclean [for] seven days; and for the unclean person they have taken from the ashes of the burning of the [cow], and he has put running water over it into a vessel; and a clean person has taken hyssop, and has dipped [it] in water, and has sprinkled [it] on the tent, and on all the vessels, and on the persons who have been there, and on him who is coming against a bone, or against one pierced, or against the dead, or against a grave. And the clean has sprinkled [it] on the unclean on the third day and on the seventh day, and has cleansed him on the seventh day, and he has washed his garments, and has bathed with water, and has been clean in the evening. And the man who is unclean and does not cleanse himself, indeed, that person has been cut off from the midst of the assembly; for he has defiled the sanctuary of YHWH; water of separation is not sprinkled on him; he [is] unclean. V. 16 is included for context.

Modern English Version

Modern Literal Version 2020

And for the unclean they will take of the ashes of the burning of the sin-offering and running water will be put with that in a vessel. And a clean man will take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels and upon the souls who were there and upon him who touched the bone, or the slain, or the dead, or the grave. And the clean man will sprinkle upon the unclean on the third day and on the seventh day. And on the seventh day he will purify him. And he will wash his clothes and bathe himself in water and will be clean at evening. But the man who will be unclean and will not purify himself, that soul will be cut off from the midst of the assembly, because he has defiled the sanctuary of Jehovah. The water for impurity has not been sprinkled upon him; he is unclean.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible  
Owen's Translation  
Revised Mechanical Trans.

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...and for the dirty one, they will take from the dirt of the cremating of the failure, and he will place upon him the living waters into a vessel, and a clean man will take hyssop and he will dip it in the waters, and he will spatter it upon the tent and upon all the utensils, and upon the souls which exist there, and upon the one touching the bone or one drilled or one dying or a grave, and the clean one will spatter upon the dirty one on the third day, and on the seventh day, and he will purify him on the seventh day, and he will wash his garments, and he will bathe in the waters, and he will be clean in the evening, and the man that will be dirty and does not purify himself, then that soul will be cut from the midst of the assembly, given that he made the sanctuary of YHWH dirty, the waters of removal was not sprinkled upon him, he is dirty,...

Updated ASV

And for the unclean they shall take some of the ashes of the burning of the sin-offering; and running water shall be put in a vessel. And a clean person shall take hyssop, and dip it in the water, and sprinkle it on the tent, and on all the vessels, and on the persons that were there, and on him who touched the bone, or the slain, or the dead, or the grave. And 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 shall be clean at evening. V. 20 will be placed with the next passage for context.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

**The gist of this passage:**  
17-20

Numbers 19:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
tâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
min (מִן) [pronounced <i>minh</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577

## Numbers 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāphâr (אֶפְרָח) [pronounced <i>gaw-FAWR</i> ]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine plural substantive; construct form	Strong's #6083 BDB #779
sêrêphâh (שֶׂרֶפָחַ) [pronounced <i>sehr-ay-FAW</i> ]	<i>burning [with fire], setting on fire; flames; a blaze</i>	feminine singular construct	Strong's #8316 BDB #977
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune; properly, a misstep, a slip of the foot</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308

**Translation:** And they haven taken for an unclean (person) from the ashes [from] the burning of the sin offering...

The context is, we have a person who has been made unclean by some sort of contact with the dead.

In order to cleanse this person, a person who is ceremonially clean will take the ashes from a sin offering which was offered up to God.

## Numbers 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives, living (ones), (those) being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313
In association with water, many translate this word, <i>running, moving, clear, pure</i> .			
ʿel (עַל) [pronounced <i>e</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39



## Numbers 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, something valuable</i>	masculine singular noun	Strong's #3627 BDB #479

**Translation:** ...and he has put the running water upon them in the vessel.

These ashes are apparently placed into a vessel (or clay pot) and clean water is poured upon them.

Numbers 19:17 *And they haven taken for an unclean (person) from the ashes [from] the burning of the sin offering and he has put the running water upon them in the vessel.* (Kukis mostly literal translation)

These are the ashes (or, dust) of the red heifer. The one who is unclean must have applied to him the ashes of the red heifer, which represents the death of Jesus Christ. These ashes were store outside the camp, in a clean place, to be used when they were needed. This is a picture of the efficacious work of our Lord being available to us to cleanse us from sin as we need it. It also pictures His work outside the camp of Israel, when Israel rejected her King and Messiah. It is the church—outside the camp of Israel—which spread the gospel of the crucifixion.

## Numbers 19:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
'êzôwb (בִּזְעָה) [pronounced ay-ZOBE]	<i>hyssop [a plant used for religious and medicinal purposes]</i>	masculine singular noun	Strong's #231 BDB #23

**Translation:** And he has taken the hyssop...

This clean man will take a hyssop.

**The Hyssop Plant** (a photograph); from Martin's; accessed June 29, 2025.

The color of this flower represents royalty, and, in this case, the royalty of the Lord Jesus Christ. This hyssop will be used in order to make an unclean person clean.

As discussed earlier, a person does not necessarily become unclean through some sin or evil thing that he has done. He simply is put into contact with something that will require him to be cleansed.





Numbers 19:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâbal (טָבַל) [pronounced <i>taw<sup>b</sup>-VAHL</i> ]	<i>to dip [into], to moisten, to place partway into blood</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2881 BDB #371
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ṭâhōwr (טָהוֹר) [pronounced <i>taw-HOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** ...and a clean man has dripped [it] into the water.

A man who is clean will dip the hyssop into the water mixed with ashes. The clean water represents the cleansing which will take place; the ashes are from a sin offering, which represents the offering of our Lord on the Roman cross for our sins.

Numbers 19:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i> ]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
ʿal (עַל) [pronounced <i>gah<sup>l</sup></i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾohel (אֹהֶל) [pronounced <i>OH-he<sup>l</sup></i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

**Translation:** And he has sprinkled [this] on the tent...

There is the tent of the unclean person. Now, recall this person may have been made unclean due to contact with a dead person inside of his own tent. However, there are other ways a person might be made unclean.

In any case, this person's tent is sprinkled using this hyssop dipped into the mixture of ashes and clean water.

This represents not only the cleansing of this individual, but the cleansing of his entire family.

When a person believes in Jesus Christ, often all or most of his household believes in the Lord as well.

Numbers 19:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahʼl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohʼl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i> ]	<i>hand-made or manufactured goods, furnishings, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479

**Translation:** ...and on all the vessels...

All of the open vessels in the tent would also be sprinkled for their cleansing.

Numbers 19:18e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahʼl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
nephâshôwth (נַפְשׁוֹת) [pronounced <i>NEH-faw-shohth</i> ]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun with the definite article	Strong's #5315 BDB #659
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

**Translation:** ...and upon the people who were there.

There are others in the tent—children and other family members. Anyone associated with the dead person (or dead thing) must be cleansed.

## Numbers 19:18f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
nâga‘ (נִגַּח) [pronounced <i>naw-GAHG</i> ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
Often when we have the verb <i>to touch</i> followed by the bēyth preposition, the bēyth preposition acts more like the marker of a direct object and does not always need to be translated.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘etsem (עֵצֶם) [pronounced <i>geh-TSEM</i> ]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive; with the definite article	Strong's #6106 BDB #782
’ôw (וְ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i> ]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine singular noun (or adjective); with the definite article	Strong's #2491 BDB #319
’ôw (וְ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle; with the definite article	Strong's #4191 BDB #559
’ôw (וְ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

## Numbers 19:18f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qeber (קֶבֶר) [pronounced KEH <sup>b</sup> -VEHR]	grave, sepulcher, tomb; burial place	masculine singular noun; with the definite article	Strong's #6913 BDB #868

**Translation:** [This mixture of ashes and clean water is sprinkled] upon the one touching the bone or the slain or the dying (person) or the grave.

In this case, I felt it was time to start a new sentence. In the Hebrew, this simply continues the previous sentence. Therefore, I had to add a bunch of additional words in order to make it into a complete sentence.

What we have is a list here of the various ways that a person might be made unclean. He has touched the bones of a person who was killed; or he touches a person who is dead, or he touches a person who is dying, or he touches a grave.

In none of this is there any sort of morality involved. The person coming in contact with the dead is not sinful, but he is simply unclean. We might see this as analogous to committing unknown sins.

Numbers 19:18 And he has taken the hyssop and a clean man has dripped [it] into the water. And he has sprinkled [this] on the tent and on all the vessels and upon the people who were there. [This mixture of ashes and clean water is sprinkled] upon the one touching the bone or the slain or the dying (person) or the grave. (Kukis mostly literal translation)

We have the cleansing which takes place by the contact with the ashes of the red heifer and then we have cleansing from the water of the hyssop which is sprinkled on that person.

Evidences of the Bible (on the first antiseptic): *Hyssop oil was charged by God to Moses to be used as a purifying agent. Hyssop oil has been shown to contain 50% antifungal and antibacterial agents (Numbers 19:18, Psalm 51:7).*<sup>23</sup>

## Numbers 19:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; that; since, though; as well as; along with	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced naw-ZAW]	to cause to spurt, to make spatter, to make sprinkle	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
ṭâhōwr (טָהוֹר) [pronounced taw-HOHR]	clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]	masculine singular adjective; with the definite article	Strong's #2889 & #2890 BDB #373
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752

<sup>23</sup> From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020.

Numbers 19:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	masculine singular adjective; with the definite article	Strong's #2931 BDB #379
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced <i>sh<sup>e</sup>li-SHEE</i> ]	<i>third, a third part, a third time; chambers</i> [of the third story]	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

**Translation:** And the clean (person) has caused to sprinkle [with the hyssop] on the unclean (person) on the third day and on the seventh day.

The clean person would sprinkle the unclean person and his tent and those in his tent on the third day and on the seventh day. They are to remain separate from the rest of Israel during this time.

Numbers 19:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to bear the blame</i> [for sin], <i>to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin</i> [uncleanness]	3 <sup>rd</sup> person masculine singular, Piel perfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2398 BDB #306

Numbers 19:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שִׁבְיִי) [pronounced sh <sup>e</sup> -bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

**Translation:** And he [the clean one] has borne the blame of him [the unclean one] on the seventh day.

Here, the clean one is said to bear the blame of the unclean one on the seventh day. This is our Lord bearing our blame throughout all eternity. Anyone who believes in Him—whether before the Lord offered Himself or after—is made clean by God.

Seven often is a reference to something being complete or something being perfect. The offering of our Lord for our sins is complete and it is perfect.

Numbers 19:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kâbaç (כָּבַח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7364 BDB #934
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** And he has washed his clothing and he has washed [himself] in the water...



To complete the ceremony, the unclean person washes himself and his clothing. All of this makes him ceremonially clean.

Numbers 19:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2891 BDB #372
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿereb (עֶרֶב) [pronounced <i>ĠEH-re<sup>b</sup>v</i> ]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and he has been cleansed in the evening.

By that evening, this person would be considered perfectly clean and able to associate with other Israelites again.

Numbers 19:19 And the clean (person) has caused to sprinkle [with the hyssop] on the unclean (person) on the third day and on the seventh day. And he [the clean one] has borne the blame of him [the unclean one] on the seventh day. And he has washed his clothing and he has washed [himself] in the water and he has been cleansed in the evening. (Kukis mostly literal translation)

The number seven represents divine perfection; when he has reached the point of divine perfection, he is sprinkled and he washes himself. This is the end of a person's life, which, ideally, was productive.

### The Water of Purification (by Karl Butt)

Also germane to this discussion is the composition of the “water of purification” listed in Numbers 19. When Old Testament instructions are compared to the New Testament explanations for those actions, it becomes clear that some of the ancient injunctions were primarily symbolic in nature. For instance, when the Passover Lamb was eaten, none of its bones was to be broken. This symbolized the sacrifice of Christ, Whose side was pierced, yet even in death escaped the usual practice of having His legs broken (John 19:31-37).

With the presence of such symbolism in the Old Testament, it is important that we do not overlook the Old Testament instructions that were pragmatic in value and that testify to a Master Mind behind the writing of the Law. One such directive is found in Numbers 19, where the Israelites were instructed to prepare the “water of purification” that was to be used to wash any person who had touched a dead body.

At first glance, the water of purification sounds like a hodge-podge of superstitious potion-making that included the ashes of a red heifer, hyssop, cedar wood, and scarlet. But this formula was the farthest thing from a symbolic potion intended to “ward off evil spirits.” On the contrary, the recipe for the water of purification stands today as a wonderful example of the Bible's brilliance, since the recipe is nothing less than a procedure to

## The Water of Purification (by Karl Butt)

produce an antibacterial soap.

When we look at the ingredients individually, we begin to see the value of each. First, consider the ashes of a red heifer and cedar. As most school children know, the pioneers in this country could not go to the nearest supermarket and buy their favorite personal hygiene products. If they needed soap or shampoo, they made it themselves. Under such situations, they concocted various recipes for soap. One of the most oft-produced types of soap was lye soap. Practically anyone today can easily obtain a recipe for lye soap via a quick search of the Internet (see “Soapmaking,” n.d.). The various lye-soap recipes reveal that, to obtain lye, water often is poured through ashes. The water retrieved from pouring it through the ashes contains a concentration of lye. Lye, in high concentrations, is very caustic and irritating to the skin. It is, in fact, one of the main ingredients in many modern chemical mixtures used to unclog drains. In more diluted concentrations, it can be used as an excellent exfoliant and cleansing agent. Many companies today still produce lye soaps. Amazingly, Moses instructed the Israelites to prepare a mixture that would have included lye mixed in a diluted solution.

Furthermore, consider that hyssop was also added to the “water of purification.” Hyssop contains the antiseptic thymol, the same ingredient that we find today in some brands of mouthwash (McMillen and Stern, 2000, p. 24). Hyssop oil continues to be a popular “healing oil,” and actually is quite expensive. In listing the benefits of hyssop, one Web site noted: “Once used for purifying temples and cleansing lepers, the leaves contain an antiseptic, antiviral oil. A mold that produces penicillin grows on the leaves. An infusion is taken as a sedative expectorant for flue, bronchitis, and phlegm” (see “Hyssop”).

Other ingredients in the “water of purification” also stand out as having beneficial properties. The oil from the cedar wood in the mixture most likely maintained numerous salutary properties. A Web site dealing with various essential oils noted: “Cedar wood has long been used for storage cabinets because of its ability to repel insects and prevent decay. In oil form, applied to humans, it is an antiseptic, astringent, expectorant (removes mucus from respiratory system), anti-fungal, sedative and insecticide” (“Spa Essential Oils,” 2005). Another site, more specifically dealing with the beneficial properties of cedar, explained:

Cedar leaves and twigs are in fact rich in vitamin C, and it was their effectiveness in preventing or treating scurvy that led to the tree’s being called *arbor vitae* or tree of life. In addition, recent research has shown that extracts prepared from either *Thuja occidentalis* or *Thuja plicata* [types of oriental cedar—KB] do in fact have antiviral, anti-inflammatory, and antibacterial properties. A group of German researchers reported in 2002 that an extract prepared from cedar leaf, alcohol, and water inhibits the reproduction of influenza virus type A, while a team of researchers in Japan found that an extract of Western red cedar was effective in treating eczema (Frey, n.d).

It is interesting to note that this information about the beneficial properties of the ingredients such as cedar, hyssop, and lye in the water of purification is not coming from Bible-based sources. Most of it is simply coming from studies that have been done through cosmetic and therapeutic research.

Finally, the Israelites were instructed to toss into the mix “scarlet,” which most likely was scarlet wool (see Hebrews 9:19). Adding wool fibers to the concoction would have made the mixture the “ancient equivalent of Lava® soap” (McMillen and Stern, 2000, p. 25).

Thousands of years before any formal studies were done to see what type of cleaning methods were the most effective; millennia before American pioneers concocted their lye solutions; and ages before our most advanced medical students knew a thing about germ theory, Moses instructed the Israelites to concoct an amazingly effective recipe for soap, that, if used properly in medical facilities like hospitals in Vienna, would literally have saved thousands of lives.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Numbers 19:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ṭâmêʾ (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châtâʾ (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to cleanse oneself, to purify oneself of uncleanness [sin or transgression]; to miss oneself, to lose oneself; to wander from the way</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306

**Translation:** And the man who was made unclean and has not [ceremonially] cleansed himself,...

Now, there is the possibility that someone comes into contact with the dead and decides not to go through this cleansing ceremony.

## Numbers 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i> ]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 <sup>rd</sup> person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659

## Numbers 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (אִיה) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
tâvek <sup>e</sup> (תַּוֶּק) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of, from, away from</i> .			
qâhâl (קָהָל) [pronounced <i>kaw-HAWL</i> ]	<i>an organized assembly, a congregation, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874

**Translation:** ...[his] soul has been cut off from the midst of the congregation,...

This person will therefore be cut off from all Israel. That is, they will not be allowed to associate with the rest of Israel.

This is illustrative of the person who is not ultimately cleansed and, therefore, will have no part in the eternal future of Israel. He will have no fellowship with his fellow Hebrews and with God.

For the Hebrew person, it is required for him to have believed in the God of Israel, Who is Jesus Christ (but obviously, who was not so identified to the people of God). However, the God of Israel, Y<sup>e</sup>howah, is Jesus Christ. Faith in Him justifies the ungodly (as per Genesis 15:6).

## Numbers 19:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîq <sup>e</sup> ddâsh/miqq <sup>e</sup> dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced <i>mihkd-DAWSH, mihk-qeh-DAWSH</i> ]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular construct	Strong's #4720 BDB #874

Numbers 19:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to declare or to pronounce unclean</i> ; <i>to defile (sexually, religiously,</i> <i>ceremonially); to profane (God's</i> <i>name)</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2930 BDB #379

**Translation:** ...for the Dwelling Place of Y<sup>e</sup>howah was defiled [by him]...

The reason that this person must be separated from all Israel is, he defiles the Dwelling Place of Y<sup>e</sup>howah. This could be understood to be the Tabernacle specifically; but I think here, it is a reference to God living among all Israel.

Numbers 19:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
nîddâh (נִדָּח) [pronounced <i>nid-DAWH</i> ]	<i>impurity, filthiness, menstruous, set</i> <i>apart, as in abhorrent, shunned</i>	feminine singular noun	Strong's #5079 BDB #622
lô' (אוּל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i> ]	<i>to be scattered, to be sprinkled</i>	3 <sup>rd</sup> person masculine singular, Pual perfect	Strong's #2236 BDB #284
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, opposite,</i> <i>over above, by, beside; because of,</i> <i>on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...[for] the water of impurity were not sprinkled on him.

This person is not made clean because this mixture of water and ashes were not sprinkled on him.

Numbers 19:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled,</i> <i>polluted [ethically, ceremonially,</i> <i>ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

Numbers 19:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּ) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** He [is] unclean. (Kukis mostly literal translation)

Having not been cleansed, he remains unclean.

Numbers 19:20 And the man who was made unclean and has not [ceremonially] cleansed himself, [his] soul has been cut off from the midst of the congregation, for the Dwelling Place of Y<sup>e</sup>howah was defiled [by him] [for] the water of impurity were not sprinkled on him. He [is] unclean. (Kukis mostly literal translation)

The Jews are a witness of our Lord Jesus Christ and when they do not keep the type, then unbelievers are not evangelized. It is through these various ceremonies that one is brought to Jesus Christ (in the Old Testament).

Water, in the Bible, is often used as a symbol for cleaning away sin. "Then I will sprinkle clean water on you and you will be clean. I will cleanse you from all your filthiness and from all your idols." (Ezekiel 36:25). Let us draw near with a singular heart in complete confidence in doctrine, having had our hearts sprinkled [clean] from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

Numbers 19:17–20 And they haven taken for an unclean (person) from the ashes [from] the burning of the sin offering and he has put the running water upon them in the vessel. And he has taken the hyssop and a clean man has dripped [it] into the water. And he has sprinkled [this] on the tent and on all the vessels and upon the people who were there. [This mixture of ashes and clean water is sprinkled] upon the one touching the bone or the slain or the dying (person) or the grave. And the clean (person) has caused to sprinkle [with the hyssop] on the unclean (person) on the third day and on the seventh day. And he [the clean one] has borne the blame of him [the unclean one] on the seventh day. And he has washed his clothing and he has washed [himself] in the water and he has been cleansed in the evening. And the man who was made unclean and has not [ceremonially] cleansed himself, [his] soul has been cut off from the midst of the congregation, for the Dwelling Place of Y<sup>e</sup>howah was defiled [by him] [for] the water of impurity were not sprinkled on him. He [is] unclean. (Kukis mostly literal translation)

Numbers 19:17–20 In order to cleanse and unclean person, ashes from a sin offering must be mixed with clean water in a clay container. A person who is clean will take the flower of the hyssop and dip it into the water-ash mixture and he will sprinkle this on the man's tent, on the open clay containers in his tent, upon the man and upon anyone else who is in the tent. This is done for the person who has touched a dead person, or a dying person, or the skeleton of a man or a grave. The clean person will sprinkle the unclean person on day three and on day seven. By this, the clean person takes upon himself the iniquity of the unclean person. On the seventh day, the man will then wash himself and his clothing and he will be considered clean by that evening. If such a person refuses to go through this cleansing ritual, he will be cut off from all Israel because he has defiled the dwelling place of Jehovah because the water of impurity was not sprinkled on him. He remains unclean and cut off. (Kukis paraphrase)



And she has been to them for a statute of long duration. And a causing to spurt of waters of the impurity has washed garments of him and the one touching in the waters of the impurity will be unclean until the evening and all that he will touch in him, the unclean (one) is unclean. And the soul, the one touching is unclean as far as the evening.

Numbers  
19:21–22

And it will be to them for a long-lasting statute. And the one sprinkling the waters of impurity has washed his clothing and the one touching the impure waters will be unclean until the evening along with all he has touched—the unclean (person) keeps on being unclean [until all of this purification has been accomplished]. And the person, the one touching [him] remains unclean until the evening.

This purification rite will remain a long-lasting statute throughout the client nation status of nation Israel. The one who sprinkles the waters of impurity will also wash his own clothing. Also, anyone who touches these waters will be considered unclean until the evening, along with anything that he touches. The unclean person will remain unclean until the entire purification process has been accomplished. Furthermore, anyone whom he touches also remains unclean until that evening.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And she has been to them for a statute of long duration. And a causing to spurt of waters of the impurity has washed garments of him and the one touching in the waters of the impurity will be unclean until the evening and all that he will touch in him, the unclean (one) is unclean. And the soul, the one touching is unclean as far as the evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening. Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.
Aramaic ESV of Peshitta	It shall be a perpetual statute to 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 even. "Whatever the unclean person touches shall be unclean; and the soul that touches it shall be unclean until evening."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	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. And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even.
Updated Brenton (Greek)	And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening.

And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	This is to be a law for them for ever: he who puts the water on the unclean person is to have his clothing washed; and anyone touching the water will be unclean till evening. Anything touched by the unclean person will be unclean; and any person touching it will be unclean till evening.
Easy English	.
Easy-to-Read Version–2008	This rule will be for you forever. And whoever sprinkled the special water must wash their clothes because they will be unclean until evening. And whoever an unclean person touches will be unclean until evening."
God's Word™	This will be a permanent law for them. "Whoever sprinkles the water to take away uncleanness must wash his clothes. And whoever touches this water will be unclean until evening. Anything that an unclean person touches becomes unclean, and the person who touches it will be unclean until evening."
Good News Bible (TEV)	You are to observe this rule for all time to come. The person who sprinkles the water for purification must also wash his clothes; anyone who touches the water remains ritually unclean until evening. Whatever an unclean person touches is unclean, and anyone else who touches it remains unclean until evening.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	These laws will never change. The man who sprinkled the water and the ashes on you when you were unclean must also wash his clothes. And whoever touches this water is unclean until evening. When you are unclean, everything you touch becomes unclean, and anyone who touches you will be unclean until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	That is a law for the Israelite people that will never be changed. Those who sprinkle that water on themselves must then wash their clothes. And anyone who touches that water which removes guilt for sins will remain unacceptable to God until that evening. Anything and any person that someone who has become unacceptable to me has touched will remain unacceptable to me until that evening."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And it shall be a perpetual statute to them, that he who sprinkles the water of separation shall wash his clothes, and he who touches the water of separation shall be unclean until dusk. And whatever the unclean soul touches shall be unclean, and the soul who touches it shall be unclean until dusk.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	" 'It will be an eternal decree for them. The one who spatters the waters of impurity will wash his garments, and the one who touches the waters of impurity will be unclean until the evening. Anything that the unclean person touches will be unclean, and the person who touches it will be unclean until the evening.' "
NIV, ©2011	.
Unfolding Bible Literal Text	This will be an ongoing law concerning these situations. The one who sprinkles the water for impurity must wash his clothes. The one who touches the water for impurity will become unclean until evening. Whatever the unclean person touches will become unclean. The person who touches it will become unclean until evening."
Urim-Thummim Version	This will be an age lasting statute for them, he that sprinkles the Water of Impurity will wash his clothes and he that touches the Water of Impurity will be unclean until sunset. And whatever the unclean person touches will be unclean and the person that touches it will be unclean until sunset.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cephher Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And it shall be a law for them forever. And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening. And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.' "
Tree of Life Version	.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible Awful Scroll Bible	. LONG-TERM It is a continual prescription. He springing the water of taintedness was to wash his garment, even he touching the water of taintedness was to be unclean till evening. That what he unclean was to touch, was to be unclean, and a breather touching such was to be unclean till evening.
Concordant Literal Version	It will be to them an eonian statute that the one spattering the water of impurity shall also rinse his garments, and the one touching the water of impurity shall be unclean until the evening. All that the unclean one touches is unclean, and the soul of the one touching shall be unclean until the evening
exeGesés companion Bible	And it becomes an eternal statute to them, that he who sprinkles the water of exclusion launders his clothes; and he who touches the water of exclusion becomes foul until evening. And whatever the foul touches, becomes foul; and the soul that touches becomes foul until evening.
Orthodox Jewish Bible	And it shall be a chukkat olam unto them, that he that sprinkleth the water of sprinkling shall immerse his clothes; and he that toucheth the water of sprinkling shall be tamei until erev. And whatsoever the tamei person toucheth shall be tamei; and the nefesh that toucheth it shall be tamei until erev.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	"The person [Lit. man] 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 as a continuing [Or eternal] 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. 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." V. 20 is included for context.
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	This shall be to you a law for all times. One who sprinkles the purification water [other than when it is done for the purification ritual] must immerse [both his body and] his clothing. However, if he [merely] touches the purification water, [he must only immerse his body] and then be unclean until evening. Anything that a person unclean [by contact with the dead] touches shall become unclean. [Moreover] any person touching [him] shall be unclean until evening. <b>other than...</b>

(Yoma 14a; Rashi; Yad, Parah Adumah 15:1). This is true no matter how one lifts that amount of water.

**must only immerse...**

(Ibid.).

**person**

An Israelite.

**by contact with the dead**

(Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* So shall it be unto them<sup>e</sup> for a statute age abiding,— and ||he that sprinkleth the water of separation|| shall wash his clothes, and ||he that toucheth the water of separation|| shall be unclean until the evening; and ||whatsoever the unclean person toucheth|| shall be unclean,—and ||the person who toucheth it|| shall be unclean until the evening.

<sup>e</sup> Some cod. (w. Onk. MS., Jon., Sep., and Syr.) have: “unto you”—G.n.

Updated ASV .

### **Literal, almost word-for-word, renderings:**

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version . continuous

Modern English Version .

Modern Literal Version 2020 And it will be an everlasting statute to them. And he who sprinkles the water for impurity will wash his clothes and he who touches the water for impurity will be unclean until evening.

And whatever the unclean man touches will be unclean and the soul who touches it will be unclean until evening.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. ...and she will exist for them for a distant custom, and the one spattering the waters of removal will wash his garments and the one touching the waters of removal will be dirty until the evening, and all which the dirty one will touch will be dirty, and the soul touching will be dirty until the evening,...

Updated ASV “But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he has defiled the sanctuary of Jehovah: the water for impurity has not been sprinkled on him; he is unclean. And it shall be a perpetual statute to them: and he who sprinkles the water for impurity shall wash his clothes, and he that touches the water for impurity shall be unclean until evening. And whatever the unclean person touches shall be unclean; and the soul who touches it shall be unclean until evening.” V. 20 is included for context.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

**The gist of this passage:**  
 21-22

Numbers 19:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
ʿowlâm (עוֹלָם) [pronounced ʿo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

**Translation:** *And it will be to them for a long-lasting statute.*

This entire cleansing ritual will be a part of Israel throughout its history.

Numbers 19:21a *And it will be to them for a long-lasting statute.* (Kukis mostly literal translation)

These laws were to remain on the books forever so that the Jews would be remain a witness to all. *For if the blood of goats and bulls and the sprinkling of heifer ashes on those who have been defiled, sanctify for the [ceremonially] cleansing of the flesh, how much more will the blood of Christ, Who, through the eternal Spirit, offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God (Hebrews 9:13–14)?*



Numbers 19:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i> ]	<i>a causing to spurt, making spatter, making a sprinkle</i>	masculine singular, Hiphil participle; construct form	Strong's #5137 BDB #633
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
nîddâh (נִדְּחָה) [pronounced <i>nid-DAWH</i> ]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun with the definite article	Strong's #5079 BDB #622
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** And the one sprinkling the waters of impurity has washed his clothing...

The one who sprinkles the water-ash mixture must also wash his clothing.

Numbers 19:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâga' (נָגַח) [pronounced <i>naw-GAHÇ</i> ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
nîddâh (נִדְּחָה) [pronounced <i>nid-DAWH</i> ]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun with the definite article	Strong's #5079 BDB #622
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

## Numbers 19:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿereb (עֶרֶב) [pronounced ĠEH-re <sup>b</sup> ʋ]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and the one touching the impure waters will be unclean until the evening...

Anyone who has contact with this water-ash mixture will be considered unclean until that evening. That means, the one cleansing others must voluntarily restrict his movement and associations until the evening.

## Numbers 19:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wāw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that; anyone who, anyone that.</i>			
nāgaʿ (נָגַע) [pronounced naw-GAHĠ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...along with all he has touched...

Whatever this person touches—the one who is doing the cleansing—also becomes temporarily unclean.

## Numbers 19:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmêʾ (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective; with the definite article	Strong's #2931 BDB #379
ṭâmêʾ (טָמַע) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379

**Translation:** ...—the unclean (person) keeps on being unclean [until all of this purification has been accomplished].

Meanwhile, the person being cleansed remains unclean throughout the entire process until it has been completed. He does not go out and associate with others after the third day, for instance.

Numbers 19:21b–22b *And the one sprinkling the waters of impurity has washed his clothing and the one touching the impure waters will be unclean until the evening along with all he has touched—the unclean (person) keeps on being unclean [until all of this purification has been accomplished].* (Kukis mostly literal translation)

In retrospect, it is possible that on a non-spiritual level, the mixing of the ashes with running water perhaps was a sort of lye solution which was used to clean those things associated with death. Although this is first and foremost ceremonial, it also indicates a certain cleanliness and fastidiousness possibly unparalleled by contemporary civilizations of Moses. A similar cleansing can be found in Leviticus 15.

Numbers 19:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wāw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
nâga' (נָגַע) [pronounced <i>naw-GAHG</i> ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
tâmê' (אָמַעַ) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֶּרֶעַ) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, dusk, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
pê (פּ, פ, or פּ) [pronounced <i>pay</i> ]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** *And the person, the one touching [him] remains unclean until the evening.* (Kukis mostly literal translation)

Anyone who is touched by the person doing the cleansing or the person being cleansed, they are also made unclean by this association. They remain unclean until that evening.

Numbers 19:22c *And the person, the one touching [him] remains unclean until the evening.* (Kukis mostly literal translation)

As mentioned before, it is interesting that God the Holy Spirit chose to insert this chapter and some of the previous chapters into the midst of the thirty-eight years of wandering, when the older generation of Jews had been definitely removed from taking possession of the land.

What happened during this next thirty-eight years? If Moses did any writing during this time, it concerned that which had already occurred. We only have one short piece of writing which dealt with this specific time period, where the Israelites were left in Kadesh Barnea to die the sin unto death. The pain and suffering was great and it pained Moses to write about it. He wrote one psalm during this time and did not even include it in his writings. There is actually a reason for that, which I have never seen properly explained in *any* commentary. It is likely that Joshua discovered this psalm among his writings and properly titled it and kept it with the sacred literature. That is **Psalm 90** ([HTML](#)) ([PDF](#)) ([WPD](#)), located in the **Pentateuch-Psalm addendum**, where we will go next.

Numbers 19:21–22 And it will be to them for a long-lasting statute. And the one sprinkling the waters of impurity has washed his clothing and the one touching the impure waters will be unclean until the evening along with all he has touched—the unclean (person) keeps on being unclean [until all of this purification has been accomplished]. And the person, the one touching [him] remains unclean until the evening. (Kukis mostly literal translation)

Numbers 19:21–22 This purification rite will remain a long-lasting statute throughout the client nation status of nation Israel. The one who sprinkles the waters of impurity will also wash his own clothing. Also, anyone who touches these waters will be considered unclean until the evening, along with anything that he touches. The unclean person will remain unclean until the entire purification process has been accomplished. Furthermore, anyone whom he touches also remains unclean until that evening. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.	
Why Numbers 19 is in the Word of God	
1. T 2.	
Chapter Outline	Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.	
What We Learn from Numbers 19	
1. T 2.	
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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

## Jesus Christ in Numbers 19

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

## Edersheim Summarizes Numbers 19

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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## Addendum

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/04-Numbers-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf) accessed September 22, 2024.

## Charts, Graphics and Short Doctrines

## Charts, Graphics and Short Doctrines

## A Reasonably Literal Paraphrase



## A Complete Translation of Numbers 19

[illegible]

## A Complete Translation of Numbers 19

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

### Chapter Outline

### Charts, Graphics and Short Doctrines

## Doctrinal Teachers\* Who Have Taught Numbers 19

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
R. B. Thieme, Jr.		
Syndein	<a href="http://syndein.com/numbers.html">http://syndein.com/numbers.html</a>	
Keil and Delitzsch Commentary on Numbers	<a href="https://www.gracenotes.info/Numbers/Numbers.pdf">https://www.gracenotes.info/Numbers/Numbers.pdf</a>	
Todd Kennedy overview of Numbers	<a href="http://www.spokanebiblechurch.com/books/Numbers">http://www.spokanebiblechurch.com/books/Numbers</a> (Under construction)	

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

## Word Cloud from a Reasonably Literal Paraphrase of Numbers 19

### Word Cloud from Exegesis of Numbers 19<sup>24</sup>

These two graphics should be very similar; this means that the exegesis of Numbers 19 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>24</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.