

The Red Heifer

By Paris Reidhead*

Will you turn, please turn to Numbers, Chapter 19. I trust that today as we consider this important chapter having to do with the red heifer, that we will realize that this is the provision that God made for the people of the congregation that is parallel to and a counterpart of the provision made in the laver. Now I feel that the truth concerning the laver as being an indispensable point in our progress into the full revelation of God's presence in our lives, cannot be too strongly held and understood by us. And so tonight we propose to deal with that. But this that we have before us this morning is God's provision for the people of the congregation.

Now let us have two or three things clear at the outset. First, this whole matter of salvation is of God. Salvation is of the Lord. He has known our need and He has anticipated all that we would need, and has provided fully for us in the Lord Jesus Christ. If you can at this juncture understand that God is on your side, that God is for you, that God's concern is for your wellbeing, your joy and blessing, then you will have succeeded in casting off one of the chains that has held many Christians in defeat and in failure and kept them from blessings. Second, the god of the world, Satan, our arch enemy, seems to delight in deluding dear children of God into thinking that God is either indifferent to sin, unconcerned about it after they are Christians, or He is impossible to please. There is a tremendous weight and burden pressing upon Christians that feel that He has held a standard that they cannot achieve, a walk into which they can never fit, a life they can never live, and that the Christian life is going to be just one continuous series of spiritual disappointments until finally they are finished and they will be taken into His presence. Both of these concepts are incorrect. God is just as holy now as He was in the Old Testament. He has not changed in any way. He hates sin today as much as He did before the Lord Jesus died, and He must deal with it as He did before Christ died. There is no change in regard to God's attitude toward sin. But certainly if we rightly understand His grace manifest in the Lord Jesus, it was to enable you to live a joyful, happy, fruitful, victorious Christian life.

And I think every Christian ought to buy, and have, and read, if for no other reason the sheer delight of the title, this book by Hannah Whitehall Smith, The Christian's Secret of a Happy Life. Now you just ought to have that. You ought to have it handy, because in life there is so much that is unhappy and distressing that you ought to have the testimony of someone who had such a view of God and such a relationship with Him that with the full, singing, joyous heart she could say, The Christian's Secret of a Happy Life. And I hope if you do not have it you will get it soon, because you need it. Now, if God is holy, and He is, and He hates sin, and He does, and we are unable to walk the Christian life as He has prescribed, and we cannot, then what are we going to do? What is the answer? The answer is two-fold. There are two problems. First, we must understand what to do in case we fail, and secondly we must understand how to avail ourselves of His grace so that we won't have to keep on failing.

Now we are dealing with the first problem today. What did the Christian, the Old Testament believer, for such we deal, what did he do when he discovered that he had displeased the One who's Name is holy? He could not go into the court of the Tabernacle to the laver. The priest could. You as a believer priest can, but the Israelite could not. And so God made provision for the people of the congregation in the red heifer. And you must see this then is God's means of providing for the cleansing from that failure, and disobedience and sin that comes into the heart of a child of God after they have been born into His family. But we must make one other thing clear. A child of God wants to please his Father. The characteristic of those that have been into the Father's family is that they love the children of God, as we saw in the Bible Study this morning, we love the children of God; and we know that we love the children of God because we love God and keep His commandments. You see, if you are a child of God, you have a new heart. God gave it to you. When you came in repentance and in faith, He not only pardoned your past, but He gave you a new heart; that is, a new purpose, purpose to please Him, purpose to glorify Him, to obey Him; and this is the new heart. It is not new tissue. The old tissue, but there is a new life, a new purpose, a new reason for being when you have been born of God, and it is that Jesus Christ be praised, that He be glorified, that He be exalted. And this characterizes that new heart.

Now, if you are a counterfeit Christian, you have theology without God; you have the plan of salvation without the presence of the Savior, and you are looking for some way that you can insure yourself against being caught and continue to go on in

disobedience to the Lord, and then there is nothing for you here. The only one who has any part in what we are considering is the one who wants to please God, and he is concerned about what he should do when he fails.

This is what we find set forth in the red heifer. Now the ordinance is this: God commanded Moses that a heifer, a red heifer, the color of scarlet, always symbolizes sacrifice, the heifer being itself a clean animal and worthy for sacrifice, that a red heifer, without spot, no blemish, upon which the yoke has never come, should be brought to the priest, -- in this case, Eleazar -- taken outside the camp and be killed. There should be a pile of wood sufficient so that without adding wood the entire beast could be burned. Into this burning pyre upon which the body of the heifer would be placed, he would cast small pieces of cedar wood, and hyssop, and scarlet, throw it into the midst of the fire. Then the priest would retire into camp, and he would be unclean until evening. Another one, clean, would come after the fire had burned down and the ashes had cooled, and would scrape the ashes together and probably put them in a container of some sort so that they would not be dissolved by the rain, and set them in a convenient place outside the camp; so that when the Israelites touched that which God had forbidden, did that which was contrary to His will, there would be means whereby they could be restored to fellowship again.

It would be necessary for the person himself to recognize that he was unclean. He would have to judge himself. He would be walking in the field and stumble on a dead body. Now, if he wished, he could have turned around and pretended he had not been there, but he knew that God knew. He would see a bone and think it was just a bone of a beast, pick it up, only to discover it was a human bone. Or in the field, he would touch one slain by the sword, or he would step on a grave with a dead body which was considerably below the surface of the ground. Now he would know this. There might on occasions be someone with him who could tell on him. But, if his only concern was that he be protected from exposure by his friends, there would have been many opportunities when he would have been unclean and could have hidden it from his friends. So there had to be within this Israelite a desire to be accepted, not only by the brethren, but by God; not only to be proved by his friends, but to be approved by the Lord. And thus he would have to judge himself. He would have to come to someone that was clean and say, "Today, I touched a dead body, I stepped on a grave, I touched a bone." Then the Israelite would have to ask this person to help him. And it would be three days that he would be unclean from the time he requested help. Then he would be sprinkled, and then on the 4th day he would purify himself.

But you must understand that there was something else. If he refused to do as God provided and prescribed, he knew that God knew. Now there were two ways that this Israelite could be cut off from the congregation. The first was that the people, knowing that he had touched that body, or stepped on that grave, or kicked that bone, would say, "What are you going to do about it?" And he could arrogantly say, "Nothing, it is my business, not yours," and gone on. And then they could have said, "We will not have fellowship with you." But you see this cutting off from the congregation was not just what the congregation did to the individual. There was Someone else involved. The Lord was concerned. And so He had a way of cutting off, their lives, and all that was dear and precious to them.

If you would like to read something of what would take place, read Deuteronomy 28, and see – not now, but sometime in the future, today perhaps – what was involved when God began to deal with those who were unclean and has not dealt with it in the prescribed way. I have told you in the past, and I remind you now, just in passing, the five things that happen to us when we sin. Five things that take place, and you ought to keep them before you, you ought to have these things written down on one of the white pages of your Bible that you might refer to them. Your memories are good. Mine is. I can remember an amazing amount for about two or three minutes, and then I begin to lose it, and it begins to dissipate, and I am confident that your memory is somewhat similar. And so I do trust that you write down these five things and have them before you, and that you will realize what is involved in what we are studying, because we are not simply interested in an experience in the Old Testament. We want it to be relevant to our lives in the 20th century and especially to our walk between today and next Lord's Day.

Now there are five things that happen when a child of God sins. First, fellowship with God is broken. We have seen that. He said, Cut them off from the assembly. Cut them off from the congregation. Allow them not to come. If we walk in the light, as He is in the light, we have fellowship one with another. And all you need to have written down is Fellowship with God is

broken. This is what happens when a child of God sins, because our fellowship is based upon, not our intrinsic righteousness, but the brokenness of our heart and the obedience of our minds and lives. So sin breaks fellowship with God.

Now, if you have not known fellowship with God, then you do not know when it is broken. You have to ask the question, "When have you had fellowship with God? When was the last time God spoke to your heart? When was the last time the warmth of His presence engulfed your heart, and you were beneath the warm sunshine of the Spirit's smile?" Do you have? Do you know fellowship with God so that you would know when it is broken? Do you see? If you have not known it, how can you know when it is broken? But if you have fellowship with Him, then you know that when He is grieved you are grieved. There is an inner distress. When you are walking in fellowship with Him, there is a rest, there is a joy, there is peace, and there is contentment even in the midst of difficulty. But when something is wrong, when you have said something, when you have thought something, when you have done something, when you have wanted something, He is grieved and you are grieved, and that warm fellowship is broken.

Fellowship does not necessarily mean constant talking. It is wonderful to see a mother and her little daughter, you know. The little daughter can take care of her family of dolls and dishes on the floor in the corner, the mother can take care of her family of children and dishes and duties, food. Mother is working there, and little daughter is over here. And for thirty minutes, and 45 minutes, and an hour, nobody says anything, but they do not need to say anything, because they are having fellowship. The daughter is very busy with her responsibilities-at four years old your responsibilities can be pressing. And mother is very busy with her responsibilities. And so minutes go by and extend, and there is no conversation; but there is warm fellowship, because each understands the interest of the other.

Fellowship with God does not mean you are on your knee. It does not necessarily mean that you are reading hymns, or that you are reading the Bible, or even particularly thinking about God. But you just know everything is right, just know it is right. And then when something comes in and you know it is wrong. You, if you are in fellowship with Him, know when you have grieved Him.

Now what do you do? Wait for the next revival meeting in nine months hence so that you can go forward on the third night and deal with it? Do you know what is going to happen? As we saw last week, if you do, then every day for the next nine months you are going to find greater sin, greater estrangement, greater difficulty, and greater problems. No, no. The time to deal with it is at the moment that you grieve the Spirit of God. Lord, what is it? And He will show you. And then you deal with it then. Fellowship with God is broken.

The second thing that happens when a child of God sins. God does not use him. He is cut off from the congregation. Oh, the Sunday School teacher who rides in the car with her husband in the morning, you know, and they fuss all the way. She bought the wrong meat, and did not fix things right, and so they just argue with one another across the car. And the children sit in the back seat, sort of cowering, wondering who is going to strike first. Then she comes in bows her head and says, "Now, Lord, bless the children, bless this lesson." She is wasting her time, you know. The place where the blessing was lost was not there. It was when the first word was spoken in the kitchen that morning when they were getting breakfast, and instead of saying, "I am sorry, honey, forgive me," they just let it go from one thing to another, and it has gone on and just poisoned the day. And she is going through the motions, she is going through the work, but the Lord is not in it, because He is not using her. She is trying to use Him, but He is not using her. So with preachers, so with everyone. You see, God is very sensitive. He says, "Be ye clean that bear the vessels of the Lord," and this is the kind that He uses. (Isa. 52:11) And so, the second thing that happens is, God does not use us anymore.

The third thing that happens when a child of God sins is, Our prayers go unanswered. Prayers are unanswered. "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18) You say, "Well, it is not too important, you know. We have got things pretty well controlled now." I'll just wait a little while. Mark Twain said about New England weather: He said, "If you don't like the weather in New England, just wait a minute." And we have found that to be true. I am sure you have. You think everything is peaceful and pleasant now? Just wait a minute. If you think that you can get by without needing to pray, just wait a minute. God loves you too much to let that kind of attitude continue. You are going to find very, very shortly you are in a

place where you need prayer. Very quickly. It is terribly important that we should be able to pray. And prayer goes unanswered.

Now the fourth thing that happens when a child of God sins is that he is exposed to the ravaging attacks of Satan. The Bible says, Give no place to the devil. (Eph. 4:27) And so, if you do, then you know full well the devil is going to take it. I have often used the analogy, and you have probably heard it, that the devil sends his hunting dogs up around the Christian's life. If we are walking in obedience to the Lord, there is a picket fence, a board fence that surrounds us, for the Spirit of the Lord... or the angel of the Lord, rather, encampeth about them that fear Him. (Psa. 34:7). And He becomes a wall of defense.

But down in Missouri, in Hannibal, Missouri, Tom Sawyer country, they had these high board fences, as you recall Tom hired out work done by allowing the children to pay for the privilege, but the nails would rust out, and the boards would get loose. And it might be some little time until mother realized that when she sent her little son out into the back yard he did not stay in the back yard, because the nails had rusted back in one board out behind the chicken coop, and he could lift that board and scoot out to the neighbors, and lift it and scoot in, and mother did not even know he was gone. Well, if he can scoot out, something else can scoot in. And it is the devil that has his hunting dogs sniffing around the fence of your life. And when you allow sin, that beagle of the pit comes up and smells it, and he sends up a baying, and it echoes down in the caverns of darkness, and the prince of darkness dispatches the particular pack that is going to hurt you; and they come into business, they come into body, they come into family, this that and the other is touched. Why? Fence is broken. Fence is broken. And that which was there the fear of the Lord, the angel of the Lord encampeth about them that fear Him, now has been broken. Oh, it is a terrible thing, a terrible thing, you know, to give place to the devil, because as a roaring lion he goeth about seeking whom he may devour.

The poor people who have not been in Africa think that the lion goes roaring up and down the jungle hunting for some prey. Do you know what happen if he let out one blast? Every gazelle in the whole woods is going to scamper just as fast as he can in any direction from the sound that he heard. No. No. The lion does not roar until he has had lunch. Then he can boast of it. And if you think the devil is going about roaring trying to catch you, oh no. No, he is subtly creeping in, trying to get you to do anything that will grieve Him whose name is Holy, so that he can get a hold of you. Then when he has a hold of you, then he will shake his black mane and make you rattle in his teeth, and say, "See what I have done to him. See what I have done to her." Then he will boast of it. But right now it is all so quiet, so subtle; wait until he has got his teeth in you and watch the roar that comes.

The fifth thing that happens when a child of God sins, he falls into the chastening hands of God. Falls into the chastening hands of God. Now, dear Christian, if you do not stay away from sin because of the other four, if I had eloquent words enough to do it, I would like to prove to you that we had better stay away from sin because of this fifth one.

The Apostle Paul said, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) Have you? I have some scars to prove it, if any of you would like to do it. And I am sure the rest of you have scars, as well. It is a fearful thing. You see God chastens every child, and He scourges every son.

"I know some people," says someone, "that are living in sin and seemingly get by with it. They are in the church. They are just seemingly going on quite nicely. Nothing has happened to them." Oh, but do you realize what has happened to them? Do you not see what has happened to them? God has taken a banner and spread it across the street in front of their house, and He said to angels and to men and to devils, The person that lives here, and claim to be Mine, and says they are Mine, is not Mine at all. They have a spurious testimony and a counterfeit claim, because God never touches the devil's children, never lays a finger on them. He knows this is all the heaven they are going to have, and when they die it will be hell forever. And He is not going to cheat them out of the little thing for which they have sold their souls. But God knows that this is all the hell that His child is going to have and it will be heaven forever. And so, He is perfectly willing to deal with His children and get us ready. And so, if you can live in sin and not be chastened, the only thing that you have done is just simply to have had God clearly disclaim you as His Own, you do not belong to Him. He scourges His Own children, but He does not touch those that are not. So this is the consequence. This is what it means to be cut off.

Now let us go back for a moment. What does this sacrifice that we have -- which we read, mean? Oh, cannot you see the beautiful picture of our Lord Jesus Christ, without spot, was the first prescription. This red heifer must not have any blotches on it, any spots on it...Speaking of our Lord Jesus in His sinless purity. Can you not realize that this is the one Person in history whose life has been scrutinized more diligently than any other one? For He is the only One of whom it has been said, He was without sin. And to this day, there has never been a charge leveled against Him. In fact, His worst enemy said, This man has done no sin. I have betrayed innocent blood. There is no evil in Him. And God, the Father, said, "...This is my beloved Son, in whom I am well pleased." (Matt. 3:17)

Notice, also, it said that it should have no yoke. Our Lord Jesus never had the yoke of sin. You have had it. You know what happens. You know what has happened in your heart. You know how you have been yoked to habits, and yoked to attitudes, and yoked to traits of which you had no choosing, and from which you find in yourself no loosening. You have borne a yoke, a yoke of failure, a yoke of disobedience, a yoke of sin. There was no yoke on Christ. He was without yoke. He had never been harnessed. The only yoke He knew was the yoke of total submission to the Father's will. He said, My yoke. What is His yoke? I do always those things that please the Father. I came not to do My Own will, but the will of Him who sent Me. This is His yoke. And so our Lord Jesus perfectly fulfills the type. He is the only one that could be without spot, wherein there is no blemish and upon which yoke never came.

But you see something else here. Our Lord Jesus is pictured not only as the red heifer, the sacrifice, but He is also pictured as the priest as well. He began for us by being the victim; He went to the Cross in our place instead. Our Lord Jesus died, the Just for the unjust, that He might bring us to God. He was made to be sin for us; He who, "knew no sin," into that fire where He died was cast the cedar wood of our iniquity, and the hyssop of our rebellion, and the scarlet of all of our crimes against the righteousness of God. (II Cor. 5:21) Into the place where He died was cast all of our sin in type and in picture. It was not His, but it was cast upon Him. It was cast toward Him. He bore it in and of Himself. He died for us. But you see, it does not stop there. It is not just that the Lord Jesus died, but He lives again. And the testimony of the Word is, "He is able to save unto the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25) And so here He is, not only the victim, but He is also the priest. And He it is now who witnessed that sacrifice, and He it is who is acquainted with us. And so you have a High Priest who is touched with the feelings of your infirmities. He knows you. He knows me. He has been tempted in all points as we are, and yet without sin. He has known the pressure. He has known the test.

You say, "Oh, if He only knew my life." He knows your life. What is the problem in your life? You say, "Need. Poverty." Our Lord had no place to lay His head. One garment and that was given to Him. And bread that only came from the kindness of the people. For when He left the carpenter's shop, He left all behind.

And so you say, "But, He has never known loneliness like mine. Oh, I am so alone in this city. Do not you realize that out of loneliness is why I have failed the Lord? Out of loneliness is why I sin?" Yes, I realize it. I recognize that probably a great proportion of the crimes that are committed in New York City are committed out of loneliness. But do not tell me my Lord did not know loneliness. For there was one night in Gethsemane's Garden when all the men got up, after they had been listening to Him speak, and they said, "Well, it is time to go home and go to bed." And they went off, two or three here, two or three there, and when they had all gone, the Lord Jesus was alone in Gethsemane's Garden. Do you know why? Because nobody asked Him to go to their home.

Oh, I think that everyone who has a home in this city ought to realize that God wants to make that home a mission station for lonely hearts. I hope if you are going home to dinner that you will take somebody home with you. Oh, you know, dear friend, if you would at the door and ask God to guide you and take someone home and share the crust of bread with you, you know that it might be that you could save someone from a crime today, just because you extended a hand of human love. Do you realize that? For as I speak and say, "Our Lord knew loneliness, I do not for a moment condone the fact that we have often become so indifferent to the plight of others that we have closed our hearts to their need. 'If thou seest thy brother have need and shut up thy bowels of compassion, how dwelleth the love of God in that man?'" (I John 3:17). But our Lord knew what it was to see His disciples disperse to their homes. No one invited Him. And so He took the long robe that covered Him, and lay Him down and slept upon the rocks, a long lonely night. He knew what it was when His disciples went to sleep and left Him to wrestle

alone. And He knew what it was to say, "My God, my God, why hast Thou forsaken me?" (Matt. 27:46) Listen, there is nothing that you will ever know but what our Lord Jesus has tasted it for you. Never fear. He is a Priest that made full provision by His death, went without the camp, and died the Just for the unjust, that He might bring us to God. Wherefore Jesus also that He might sanctify the people with His Own Blood suffered without the gate. So the entreaty comes to us today, Let us go forth therefore unto Him without the camp, bearing His reproach. So it was without the camp He died. He died as the sacrifice, having cast in upon Him all of our sin and failure and iniquity. And then He is the Priest who lives to intercede for us, knowing all our need. The Priest put his finger into the blood as the red heifer was killed-seven times he sprinkled it before the tabernacle, speaking of that perfect presentation of the Blood of God's eternal Son. This is the only place where God and the sinner can meet, here where the Blood is atoned, and the conscience of the sinner now can rest in the fact that God has accepted the death of His Son.

When you understand this, then you realize that the Blood sprinkled seven times before the door of the Tabernacle speaks to us of the fact that God has completely judged sin in His Son, and that when you come to that place where He judged sin, and see yourself worthy of that death, repent of your sin and receive Christ, then your sins are washed away by the Blood. The Blood is sprinkled once. Sin has been put away once. Once offered was the Blood of the Lord Jesus.

But now we find that the red heifer is killed and burned in order that there might be provision made. This red heifer, the ashes of which were so tenderly and carefully gathered, was that there might be remembrance made of Christ's death. For when the Israelites came to that pot containing the ashes of what were they thinking? The heifer died. Its blood was sprinkled. It brought them back to the place of remembrance of sacrifice.

Now, the purpose of the ashes is to provide for the removal of the defilement that is acquired in our daily walk. God did not isolate His people and put them inside the court of the Tabernacle and refuse to allow them to go out lest they should touch touch a dead bone, lest they should step on a grave. He did not do that. And, my friend, God loves you too much to do it with you.

He is going to allow you perhaps to go back to someday in your life when Times Square was a source and snare of your temptation. The Lord Jesus is not going to put you in a little box and ship you out to Seattle, so that you cannot be in Times Square. He may let you go to Seattle, but it is after He has dealt with you and shown you the provision of His grace to keep you when you walk through Times Square. And so He did not take His people and confine them. What He did was to let them go. But you see, He did something within them so that they did not want to step on the grave, they did not want to touch the dead body. They want to be clean, and they wanted to please Him. Has God done that for you? Has God given you a passionate desire to please Him, a consuming longing to please Him? Is this true? Do you want to please God? Is it?

Well then look at it for a moment. Scarlet speaks of your sins, your glory in your pride. Cedar wood speaks of your nature. What you have done, what you are. "I am crucified with Christ." (Gal. 2:20) There the priest cast in the scarlet of our sins and the cedar and hyssop of our nature and it was burned there. "I am crucified with Christ," said Paul.

But notice for just a moment. It is a very solemn thing to walk with God in such a world as this. God knew your nature, and God knew the possibility of your sin, even after you were forgiven and pardoned, after you were under the Blood. God knew that as you walked down the path that He was going to be able to deal with you. You see, God can cleanse from sin. But, my dear, He cannot condone sin. There is a tremendous difference. And God cannot condone it, but He can cleanse from it.

Let me ask you, as you look at it today, as you think about it today, What were the bones in your past? What were the graves in your past? What were the dead bodies in your past? And I look at some of you and know that perhaps the bone of your past was self-pity, feeling sorry for yourself. And out of self-pity you would do things which are wrong. You felt so sorry for yourself. And so here was a dead bone out of your past. And God wants you to walk in a straight way, but as you walk back there you kick that dead bone, and again you begin to feel sorry for yourself. Have you come to the place that you deal with self-pity as a sin instead of a weakness? For sin it is.

Perhaps I look at someone who says, "You know, the dead bone of my past was jealousy. I was so terribly jealous of people. If anybody got something I did not have, my heart just rolled within me with rage that I should be deprived" and they should be honored. Jealousy. Dead bone. Dead body.

Perhaps someone says, "No, the dead bones of my past were immoral thoughts." And so you would walk along the way, and you would see a book, see something pictured here, you'd see this or that, and you kick it. And like a little child that sees a stone and kicks it from school all the way home, you just keep on kicking it, keep on letting it go in front of you. And when you get home you have grieved God.

Listen, I do not know what it is, but you know. You know what those dead bones scattered around the path you take are. You know what those graves of shame are on which you have stepped. You know where those dead bodies of grief and heartache are. You know. I know. You know. And do you know something? The evidence that you have a new heart is when you touch the bone, when you touch, when you touch, when you kick, your heart is grieved, you are burdened, and you are filled with heartache. Oh, dear one, today I plead with you in the Name of Jesus Christ to realize what was needed. I hope that when you think of it you will recognize that the results of sin, of broken communion and separation that began the first day the beginning of conviction on the third day, and confession and cleansing as it is pictured on the 7th day, is what God wants. Oh, it is not days that are involved. You can do it at once. But the three steps are there.

When you find that you have stepped on a bone or a grave, or kicked something, or touched something that has grieved God in your heart, do you know what the procedure is? Instantly declare it to be sin and set yourself apart. I have sinned. Do not excuse it. Do not apologize for it. Do not cover it. Do not rationalize it. Deal with it as sin. It is sin. Deal with it as sin. Then as you begin to realize what has happened, confess it, forsake it as sin, and confess it as sin. This is what the Spirit of God wants us to see. A man would come in from the field, and he would go to his neighbor, who was clean and say, "Today, I stepped on a grave. Oh, something out of my past rose up and I stepped on it, and I am unclean. Pray for me. I kicked a bone. I touched a dead body."

The Friend you have, to Whom you go is the One who is the red heifer, the One who is the priest. "He is the Friend that sticketh closer than a brother" (Pro. 18:24). For He is not only the sacrifice, He is not only the Priest; He is your Friend to Whom you can come. And you can say, "Lord Jesus, today, my heart was filled with bitterness, my mind was filled with uncleanness, I said, I did, and I confess it as sin, I hate it as sin." And then He brings you back to the ashes of remembrance of His death and you realize that the Blood of Jesus Christ, God's Son, "cleanses us from all sin." (I John 1:9) But there is not any cleansing until you go to your Friend in confession, "Lord Jesus, I sinned." He is your Friend. Well He is the sacrifice, and He is the Priest, but He is your Friend. This is what I want you to see. He has your name engraved on His hands. And He holds His hands up to the Father and says, "See, Father, here is my friend who stepped on a grave. But who touched a (that is the) dead body, he kicked a bone. That is sin." And so there is the ashes mixed with the water, and there is the sprinkling of cleansing, and restoration to fellowship.

Let us bow in prayer. Have you today come into this house, in the week past you stepped on a grave? I did. Within a week when God brought me face to face to see a grave that I thought was buried, and I stepped on it. But oh, when I went to my Friend and told Him that I had sinned, in this attitude, I was so glad that He brought me to that place where the ashes were and the water was, and there was cleansing. How about you? Have you stepped on a grave this week? Have you touched a dead body? Have you touched a bone? Have you come into a house of uncleanness? What has happened? Can you say today, "Oh, I want to be clean. I love Him. I am so sorry that it is like this in my heart. I do not want to go the way I came. I want to meet Him. I want to deal with everything that grieves Him." Judge it, forsake it, confess it, and go today in brokenness, knowing cleansing and restoration to fellowship.

God knew the walk you would have. But the evidence of the genuineness of His work in your heart is your desire for brokenness and cleansing. And so while we wait just a moment, I am going to give opportunity for any of you who wish to and need to come to the place where the ashes of the red heifer are and where you have remembrance of One Who died, that you not only would be saved from hell, but saved from sin. And if you are willing to meet Him in brokenness, He will meet you in

cleansing. Just this word. God has spoken to your heart, and you say, "Yes, yes, there has been that in my life which has grieved Him, but today I am at the utter end of myself. I must know cleansing, I must know restoration to fellowship, I cannot go as I came, and I want to do it today." I want you right now to testify to your hatred of sin and holy purpose to be clean by standing right where you are. Would you do it right now while we wait?

Now let us all stand together for the benediction, and prayer. We thank Thee, our Father, for these whose hands have been raised, who said, "If I had done what I ought to have done I would have stood. There has been estrangement, there has been sin, and there has been failure. I have touched the unclean thing. I have stepped on it." O Father, Jesus, show them that even now, if they are but willing to meet Thee on Thy terms, Thou art willing to meet them. If they will come, acknowledge their sin, judge it, forsake it, confess it, there is cleansing. We pray for them that there will be no real rest or peace until this matter is settled. We would ask Thee Lord not to let them escape, but out of love and tenderness draw them by any means necessary into the place Thou wouldst have them fill. Thou knowest many others, Lord whose hearts are clear to Thee, known to Thee. We ask Thee, Father, for Jesus our Savior's sake to breathe upon us until sin will appear exceeding sinful, and we will be as a people all of whom will have learned brokenness, and are broken before the Lord, and learn to stay broken. This is what we see here, Father, that the broken and the contrite heart Thou dost not despise; the arrogant, the proud, the haughty, are cut off from the congregation; but the broken, for them Thou hast made provision. So grant that we shall be a broken people, knowing that in our brokenness we release His goodness, and life, and power, and to that end bring us, Lord that none excluded, and none are omitted. Lord, there have been those that have been praying for years for revival, and yet when it comes to the matter of dealing with their own hearts, they are unwilling to break, or bow, or bend before Thee. Show them that there will never be revival until it is on Thy terms of humbling ourselves under the mighty hand of God. We thank Thee for those who have met Thee in Thy reviving love, and whose hearts Thou art refreshing and blessing and drawing on into Thyself. Include us all, Lord; let none be omitted in the breaking of the bread. Now may Thy grace, mercy and peace from Father, Son and Holy Spirit be and abide with us now and until Jesus comes again. Amen.

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Morning, September 2, 1962 by Paris W. Reidhead, Pastor.

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