

**Part 6 Numbers 19.1-22.1 Hegeth**  
**"The right, engraving, impression or decree" (of the Red Heifer PARAH ADUMAH)**

**The deep impression of forgiveness**

**Introduction**

*The Sanhedrin of the Jews was recently reconstituted of Rabbis representing the Askenazi and Sephardic traditions. The body has supervised the construction of all the instruments used in the previous temples. It has also promoted a search in America and in Europe for a perfect "Red Heifer" without which the temple area cannot be sanctified. The first heifer they chose despoiled her perfection by rubbing an itchy spot on a fence and her hair turned white on that spot. A second animal was found and from her genes her successors will presently come. This ancient law has to be viewed with seriousness on account of the fact that the practice recounted here is going to be reinstated in preparation for the building of the fourth temple and presumably also when the temple prophesied by Ezekiel is constructed-namely the fifth temple which will stand glorious in the millennium. The grandeur of the Red Heifer cleansing is that it can deal with "death". Other sacrifices dealt with "transgression of the law" but the Red Heifer symbolises Christ's power over "sin unto death". Besides the Red Heifer sacrifice establishes and conversely substitutes the whole offerings system-and so is a TORAH of Christ.*

**SURVEY OF TEACHING ON THE "RED HEIFER"**

- (1) Defilement (Hebrew TUMAS OHEL) related to contact with "a dead body"
- (2) The Heifer was sacrificed opposite the East Gate according to the Mishneh
- (3) Maimonides "from the time of the tabernacle only 9 were sacrificed-the 10th awaits Messiah"
- (4) Ashes plus cedar oil hyssop oil (50% carvacrol) antiseptic.-Hebrews 9.13-"purifies" cf antiseptic 1880
- (5) Ezekiel 36.25 The prophet said Heifer would be used to cleanse temple area

**READING No.1.19.1-17**

**THE PRIVILEGE OF FORGIVENESS ENGRAVEN IN TORAH**

**(SPEECH No.145) THE RED HEIFER TORAH POINTS TO CHRIST**

And the LORD said to Moses and Aaron saying, "These are the statutes of the **TORAH** which the LORD commanded saying, 'Speak to the children of Israel that they bring to you a red heifer, perfect and without spot or blemish [*Hebrew MAA'M*] and which has never had a yoke upon it.

*Recent interest in this Torah provision has heightened as preparation for the third temple is now under way in Israel in view of the anticipated coming of Messiah. I quote some data from "The New Temple and the Second Coming" by Grant Jeffrey ( Waterbrook Press 2007)*

- (1) The Copper Scroll found in Qumran Cave 3 shows that the last sacrifice of a red heifer was prior to the fall of Jerusalem in AD 70
- (2) Rabbis are thought to have the ancient Ark of the Covenant under raps and require also ashes of the heifer for the purpose of ceremonial cleansing land defiled with bones prior to constructing the temple
- (3) Ezekiel 36.25 "I will sprinkle clean water upon you and you shall be clean from all your filth and idols"
- (4) The "red heifer" pointed to Jesus Christ as **prophetic TORAH** of His perfection & spotless purity Give it to Eleazar the priest and he shall cause it to be brought outside the camp.
- (5) The epistle of Barnabas 120AD said categorically, "The calf is Jesus"
- (6) Hebrews 9 "...The ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them"
- (7) Israel's two chief Rabbis in 1989 told Time magazine the Temple could not be built without the sacrifice of the Red Heifer.

(8) Israeli newspapers reported in 1997 that a pure red heifer was born.

(9) The Mishneh (Parah 1.2) requires that it be between 2 & 4 years of age so the one found in 1997 will not do. The quest continues.

### **KING SOLOMON COULD NOT UNDERSTAND THE TORAH OF THE RED HEIFER.**

So curious is the matter of **purifying by the impure** that the Talmud records Solomon despaired of learning the spiritual mystery of the Red Heifer commandments. He did not understand how **the priest who in obedience offered the heifer would be unclean.**

**The coming of Messiah in His absolute sinlessness and His death outside the city is the perpetual means of true cleansing. The death of our Redeemer was so different that it did not even defile Joseph of Arimathea for He "knew no corruption"-in other words Christ's body did not corrupt. This then is how the mystery dissipates-Christ was never impure and the heifer could not perfectly demonstrate that absolute purity-but the fact that even two hairs growing from one follicle disqualify a heifer shows the degree to which the heifer is meant to foreshadow perfection.**

### **THE RED HEIFER TORAH FORESHADOWS THE DEATH OF "THE PERFECT ONE" WHO DIED FOR OUR FORGIVENESS 3-8**

And he shall give it to Eleazar the priest and he shall cause it to be taken outside the camp and "kill it as a victim" [Hebrew SHAHAT] in front of his face [Hebrew LEPANAW literally "belonging to his approval"] **prophetic TORAH** of the Christ-who died with the approval of the high priest and the priests walked out to see him crucified And Eleazar the priest shall take of the blood on his forefinger and sprinkle of it towards the front faces of the tent of meeting **seven paces** He was to walk along towards the front of the tent and sprinkle it. It is to create a pure way into the presence of God. While he watches he shall burn the heifer, its hide, its flesh on top of its offal it shall be burned. This ironic **Prophetic TORAH** of the awful death of Christ-also enacted before the gaze of the priests-intimates the foreknowledge of God. In a strange manner it declares that Jesus is the Christ who died with the explicit approval of the "then" Jewish priesthood for Caiaphas said, "It is better for you that one man should die for the people than that the whole nation perish" (John 11.50) and "Caiaphas was one who had advised the Jews that it would be expedient if one man died for the people." (John 18.14) Caiaphas was not necessarily a critic of the good life of Christ or denying His popular approval but rather critical of His teaching, in particular Jesus claim to deity and indeed before the charges against Jesus Christ were contrived this advice had been given. The priest is to take cedar wood which is an odoriferous wood **not subject to decay** and hyssop. [Hebrew AhZOB] The historic drawing by Dioscorides (housed in Vienna) has with it a description of hyssop (*Thymbra spicata*) as Mediterranean "labiate." David, the psalmist, in Psalm 51.7 exclaims, "purge me with hyssop and I shall be clean" Moses commanded its use with the application of blood to the doorposts in Exodus 12.21-2. **Though it grows in bogs it has disinfectant properties.** It procured a lasting place in connection with "cleansing". The priest shall take scarlet wool (besides) and cast these (all) into the midst of the burning heifer. **The double dyed wool speaks of that which was pure and yet becomes symbolic of that which is deeply sinful.** These three constituents are **prophetic TORAH** of Christ who is "everlastingly effectual" and "grew up amongst sinful men and women" and though pure in and of Himself "became sin for us." The "'casting" of these constituents into the fire is simply double confirmation that the high priest of the time should be the instrumental cause of the death of the Messiah. After that the priest shall wash his clothes and bathe his body in water and he may come into the camp but the priest will be unclean until evening. The man who burns the heifer shall wash his clothes and bathe his flesh and be unclean till even.

### **THE RED HEIFER -TORAH OF AN EVER OPEN FOUNTAIN FOR UNCLEANNES 9-13**

A man ceremonially clean shall gather up the ashes of the heifer and cause them to rest in a ceremonially clean place and they shall be there for the congregation of the sons of Israel to be reserved or kept for waters of impurity of sins. *It would appear that this reserve of ash-or judgment past was accessible for sinners who sought peace at any time. It contrasted with other sacrifice as unfailingly as ever open ground of assurance of forgiveness.* The man who gathers ashes (i.e. the sinner) must also wash his clothes and be unclean till evening. This is a statute for the sons of Israel and strangers

amongst you for perpetuity. Whoever touches the dead of all souls will be unclean 7 days. He must purify himself with it (the ashes & water) in the third and seventh days. Anyone who touches a dead human body and does not (purify) **will have defiled the tabernacle of the LORD** and he shall separate himself from the sons of Israel because the water of purification has not been sprinkled upon him. He is unclean and his uncleanness remains.

#### **TORAH OF THE SOURCE OF ASSURANCE OF FORGIVENESS FOR THE DYING 14-16**

These are **TORAH** (A) **for a man who is dying** [*Hebrew YAMOTH-He may claim or be provided with the means of purity in death*] **in a tent**; all who come into the tent and all who are in the tent shall be unclean for 7 days. And (B) every open vessel which has not a covering bound over it shall be unclean for seven days. Anyone who touches the face of the ground (C) at the slaying by sword or (D) where there is death or (E) a man's corpse or a grave shall be unclean seven days.

#### **THE RED HEIFER TORAH OF FORGIVENESS OF SIN AGAINST ONES NEIGHBOUR WHICH PREVENTS FELLOWSHIP 17**

Take for the unclean ashes from the burning of purification and give upon them running water (water of life) in a vessel. Behind these stipulations lies one fundamental-the "house of God" lies defiled where the purification available in the heifer and by TORAH in the Christ remains unsought. *Despite the solemnity of this provision it would appear that the ashes were seldom sought in Israel and the mighty continuous provision for purity was little used. Moderns treat with similar nonchalance the provisions of the perfect Son of God who died on the cross and so remain outside the church of Christ.*

### **READING No.2 19.18-20.6**

#### **THE RED HEIFER TORAH IS GOVERNED BY RESTRICTIONS WHICH POINT TO THE BETTER PROVISIONS OF CHRIST FOR FORGIVENESS.**

(1)The heifer's supposed perfection- e.g. *compromised* by Susie's rubbing on a fence  
(2)*The heifer cannot in itself cleanse*-since cleansing must await the evening-of Christ's death  
(3)One heifer cannot provide *continuously*-9 have thus far fulfilled the role since the Exodus.  
And a ceremonially clean man shall take hyssop and "dip"[*Hebrew TABAL "immerse" or "dye"*] his finger in the water and sprinkle the tent and all its furniture and every soul there and every soul who is in contact with a bone or a cavern tomb or the dead or a sepulchre burial. The clean man shall sprinkle the unclean in the third and seventh days and purify him on the seventh. The cleansed one is to wash his clothes and bathe in water and be clean that evening. But if a man who is unclean does not purify himself he will cut himself off from the midst of the congregation because he has defiled the LORD'S sanctuary. The water of cleansing has not been sprinkled on him; he is unclean. This shall be a perpetual ordinance for them and the man who sprinkles the water of purification shall wash his clothes and anyone who touches the water of purification shall be unclean until evening. And anything that the unclean touches becomes unclean and anyone who touches it becomes unclean till evening. *The additional stipulation that "cleanness or forgiveness is not automatic" but depends on the atonement of Messiah and must await twilight. The TORAH of the RED HEIFER is genuinely prophetic of Christ whose atoning death occurred as the sun became dark in an astounding and awesome unique fulfilment of TORAH prophecy.*

#### **WATER FROM THE ROCK -FORGIVENESS IS ASSURED BUT CONSEQUENCES REMAIN**

And all the congregation of the sons of Israel came to the desert of Zin in the first month. *This was Passover-the anniversary of leaving Egypt. Gordon Wenham in his Tyndale Commentary on the book takes this to be the Passover of the fortieth year.* And they stayed at Kadesh. There Miriam died and was buried. There was not water for the congregation and they gathered against Moses and Aaron. The people strove with Moses and talked saying, "O that we had died in the house of our brothers' death before the LORD!" Why have you brought the congregation of the LORD to this desert that we and our beasts of burden should die here? Why did you bring us up from Egypt to this bad place? It is without grain figs vines and pomegranates and there is no water to drink. And Moses and Aaron departed from

the congregation to the door of the tent of meeting and fell on their faces and the Glory of the LORD God appeared. *This prophetic TORAH points to Christ's appearance in the worst of times and in a world where despair and death reigned. The answer to every query was, "This is where God is present and the Glory of Him who is the source of forgiveness is to be known!"*

### READING No.3 20.7-13

#### **(146)THE PRAYER OF FAITH IN THE PROVIDER OF LIFE & FORGIVENESS**

(And the LORD said to Moses and Aaron, "take your staff and Aaron and you shall gather the congregation and **you shall keep speaking to the rock** before their eyes and it will give its water and waters winged out for them from the Sela Rock. The congregation and their beasts of burden shall drink. *This prophetic TORAH of Christ is referred to in the NT in 1 Corinthians 10.4. The lesson is that these leaders had to persist and "keep speaking" with faith that the Rock would provide as God had promised.* Moses took the staff from before the face of the LORD as He commanded. And Moses and Aaron called the congregation before the Sela Rock and said to them, "Hear now, you embittered people, "shall we bring you waters from "The" rock -"This One"? *The honour was by implication for Moses! The diminishing of the rock- in the phrase "shall we bring" is indicative of difficulty extracting what is needed from God. But the LORD had said, "Keep praying or speaking "*Then Moses raised his staff and struck the Sela rock twice *literally with two paces or thumps* and great waters issued and the congregation and their beasts of burden drank.

**(147)**And the LORD said to Moses and Aaron, "Because you were not faithful -or did not believe to sanctify me before the eyes of the children of Israel-for that reason you shall not bring this congregation into the land which I am giving them. These were the waters of Meribah [*Hebrew "contention"*] where the children of Israel strove with the LORD and He was sanctified among them. *Pride and annoyance were demonstrated instead of faith on this occasion. Moses need only have spoken to the rock-but he took action to "smite" it instead. This lesson on our approach to Christ is well taught.*

### READING No.4 20.14-21

#### **AN OLD SCORE -EDOM REFUSES TO FORGIVE AND FORGET**

#### **HOW OFTEN SHALL I FORGIVE MY BORTHER- 7 TIMES? MATTHEW 18 21-22**

Moses sent messengers from Kadesh to the King of Edom, "Thus says your brother Israel, 'You are aware of all the toil which has come our way. Our forefathers went down to Egypt and we dwelt there in Egypt for many years and the Egyptians did wrong to us and our fathers. We cried out to the LORD and He heard our voice and sent His **ANGEL** and brought us up out of Egypt. We are now in Kadesh a city on the extremity of your borders. Please let us cross your land. We will not cross through the field and vineyard and we will not drink of the water of a well. We will keep to the King's Highway and neither turn right or left till we have crossed beyond your borders. Edom said to him, "You shall not cross my (territory) lest I come out and join battle with the sword. The children of Israel said to him, 'We will go up along the main road and if I or my livestock drink your waters I will give payment -we will only pass through on foot-there is no other matter (in mind) They (Edom) said, "You shall not pass" and they came out to join battle with a **glorious troop** of people and a strong hand. Since Edom refused to give Israel leave to cross their border Israel turned away from them.

### READING No.5 21.22-22.9

#### **(148)AARON IS FORGIVEN BUT HIS FAILURE TO GLORIFY GOD IS VISITED.**

And all the congregation of the children of Israel struck camp and came to Mount Hor. And the LORD spoke to Moses and Aaron in Mount Hor at the border of Edom saying, "Let Aaron gather together his family for he shall not enter the land which I gave to the sons of Israel because of

strife over what I spoke concerning the waters of Meribah. Take Aaron and Eleazar his son and go up Mount Hor. Strip Aaron of his garment and cause it to be invested on Eleazar his son and Aaron shall gather *(to his fathers in Sheol)* and die there. And Moses did as the LORD commanded and climbed up Mt Hor before the eyes of all the people. And Moses stripped Aaron of his garment and invested Eleazar his son. And Aaron died there on the top of the mountain and Moses and Eleazar came down the mountain. And the whole congregation saw that Aaron had breathed his last and all the house of Israel wept 30 days for Aaron. *Even today the tomb of Aaron is visible on the skyline from the King's Highway below. I have seen it right at the top of the mountain where it remains a witness to the requirement to "give God the glory"*

## CHAPTER 21 1-9

### THE EXACT CIRCUMSTANCES FOR FORGIVENESS AND HEALING EMERGE

When the Canaanite King of Arad who lived in the Negev heard that Israel was travelling the Atharim route he made war on them and took some captives. And Israel vowed a vow to the LORD and said, "If you will give this people into my hand I will completely destroy their cities. The LORD heard the voice of Israel and gave the Canaanites (into their hand) and they destroyed them and their cities and they called the name of the place Hormah [*Hebrew "destruction"*] And they journeyed from Mount Hor by the way of the Red Sea to by-pass the land of Edom but the soul of the people became weak through the (long) way. And the people spoke against God and against Moses, "Why have you brought us up from Egypt to die in the wilderness for there is no bread and no water and our souls are weak through this light [*Hebrew "despicable"*] bread?" And the LORD sent hissing serpents whose bite enflamed and they bit the people and big numbers of the children of Israel died. And the people came to Moses and said, "We have sinned; keep praying [*Hebrew HITHPALEL imperative of the past continuous "You must pray on as you have been doing"*] to the LORD and He will take away the serpent and Moses continuously prayed between the people. *There are splendid vibes of faith emergent at this time. The people "confess their sin", they believe in prayer-especially persistent prayer and they believe God will answer and heal them. The text encourages us by depicting Moses in the vein of Jesus moving among the people committing their troubles to the LORD and crying for mercy.* And the LORD said to Moses - "Make belonging to you a snake [*Hebrew SERAPH- a "shining" one or "a swallowing" one. The idea of brightness combined with the ancient Hebrew idea of "healing" and "wisdom"*] and place it on a sign or standard [*Hebrew NES -flag standards of similar construction as a cross*] and it shall be that everyone who is bitten and looks at the seraph shall be healed. *The possibility that Moses carried the "seraph" and lifted it up as he went around should not be dismissed. Thus each in need could see it. In John 3.14 we are told that as "Moses lifted up the serpent once so the Son of man must have been lifted up-that same "Son" who "has gone up to heaven and continues to come down from heaven" -a way of saying for the benefit of those who like Nicodemus study the deep things of God that in every past pre-incarnate story He went up to heaven though He keeps coming to man's aid and even since the incarnation continues to sit "in the heavenlies."* That Paul the Pharisee who found Christ had learned this is shown from Ephesians 1.2 & 2.6. God asked Moses to make the seraph **to belong to him** [*Hebrew LECH- i.e. to accompany you*]-and so that he might uplift that most special of **prophetic TORAHS** before the gaze of the needy. And Moses made a serpent of brass and set it on the standard-which might be planted central in the camp or moved as a military banner to where the battle raged. It happened if any man was bitten of the serpent and caused himself "see" or look" **towards** or to "rest his hope" **near** or at the place of the serpent he lived. *The principle of faith action in the victim meant he must get sight of the serpent. In a special sense the "uplifting of Christ" belongs to the prophet. The word "set" [Hebrew SHOM] first means to "lay upon" a signal on the ground. The action of Moses was like the nailing of Christ to the cross.*

## READING No.6 21.10-20

### A FORGIVEN GENERATION MARCHING TO CANAAN

(a) The children of Israel struck camp and pitched at Oboth [*Hebrew for "skin bottle"-so a place where thirsty travellers are refreshed much like ancient pilgrims to Canterbury were at Welling(place of wells) in Kent*] And they struck camp from Oboth

(b) And pitched at hAJI hABARIM [*Hebrew "heaps of Abarim*] in the desert over against Moab from the sunrise. From there they struck camp

(c) And pitched at Nahal Zered [*Hebrew "River, torrent or valley of pruning of "or plentiful "trees"*] from there they struck camp

(d) And pitched beyond the Arnon. [*" Noisy "river*] which is in the wilderness as you go into the Amorite region because the Arnon is the border of Moab between Moab and the Amorite land. For that reason it says in the book of **THE WARS OF THE LORD** the "Wahab [*Hebrew WAHAB obscure perhaps "grief" or "burden" or simply WAHAB(D) in the (latter)end [Hebrew SUPH "end" or "uttermost" in time or as to an army]*and the streams of Arnon" *The plainest understanding would be that in the LORD'S WARS the Wahabis who are an ancient tribe- now associated with the Yemen-would feature once more in the latter days. [I note that F.W.Grant-(an otherwise reliable devotional scholar of the Pentateuch ) recognises this as "proper name" but is aware it was then unknown-so he goes on to add a Di to the Hebrew and makes it DiSAHAB-"plenty of gold". Plainly this is useless reconstruction]* This long mysterious phrase may have prophetic **TORAH** significance which **streams** or **valleys** also are they which extend to Ar or "threaten" or "assail"[*Hebrew NATAH*] Ar[*Hebrew "Rest "or listlessness]*The *IVF New Bible Dictionary* locates it with uncertainty in the mountain south of Arnon but others recognise it as Areopolis -the metropolis of Moab on the southern shore of the Arnon...and **rest their spear** [*Hebrew SHEBET*] on the borders of Moab *The enigmatic phrase has clearly some significance for War and is suggestive of a clash between Wahab and Moab or an Arab-cum-Amorite people and the Moabites or modern Jordanians.*

**(149)** (e) From there they went through Beer the well where **the LORD said to Moses**, "Gather the people and I will give them water. Then Israel sang this song,

You must rise up O well,  
They must answer or testify or celebrate in song;  
The well the princes dug  
The nobles of the people hacked out with sceptre and spear.  
From the desert of Mattanah (A Gift)

(f) From Mattanah (they went) to Nahaliel [*The valley or brook of God*]

(g) And from Nahaliel to Bamoth [*High Places-cf Baal*]

(h) And from Bamoth to the valley which is in the land of Moab and the top of Pisgah overlooks the faces of Jeshimon- i.e both sides of the Dead Sea.

### **THE PILGRIM WAY 21 10-20**

*These eight places along the pilgrim way teach us that the LORD refreshes us with His own life giving streams ; He shows us the wonders of nature and providence (mountain heaps which were laid down at the flood); He feeds us on the delicious fruits that His Spirit provides in the desert; He oftentimes locates us in "noisy" places where there is abundance of life-and involves us in His warfare; He takes us thereafter like Elijah to His brook where ravens feed us; He sweeps us safely past the heights of encircling temptation and takes us finally to the valley where we can view both the valley of the Sea of Death and the glorious landscape of Canaan.*

## **READING No.7 21 21-33**

### **THE INIQUITY OF THE AMORITE (INFANTICIDE ETC) WAS JUDGED NOT FORGIVEN FOR THE AMORITES THE DAY OF RECKONING HAD COME**

Israel sent messengers to Sihon king of the Amorites saying, "I will pass through your land; I will not spread out into land and vineyard; I will not drink of the waters of a well. We will travel by the Kings' Highway until we have crossed your borders. But Sihon did not allow Israel to cross his borders. And Sihon gathered all his people and went out to join battle with Israel in the desert. He came to Jahaz

[Hebrew "a trodden place" or "threshing floor" in which lies the suggestion of his defeat] and warred with Israel. And Israel struck him by the face of the sword and dispossessed him of all his land from the Arnon to Jabbok as far as the sons of Ammon for the border of the sons of Ammon was strong. And Israel captured and dwelt in all the cities of the Amorites, in **Heshbon** [Hebrew "reckoning" cf "day of reckoning"] and her daughter cities. Heshbon was the city of Sihon king of the Amorites -he who had gone to war with the former king of Moab and taken all his land from his hand as far as the Arnon.

### THE POEM THAT RECORDS THE CONQUEST OF THE AMORITE

That is why the poems go, "Come to Heshbon and you get building; you will have founded the city of Sihon" *The Hebrew runs,*

#### BOAU TIBANEH HESHBON WE TIKOANAN HA'IR SIHON

*The Jewish poets called for builders to found the city of Sihon [sweeping away] as a tribute to the divine promise to Abraham's God who long since swore to put an end to Amorite iniquity in Genesis 15.16.*

*The poem continues...*

For fire went out of Heshbon and a flame from the city of Sihon and it devoured Ar of Moab-Baal Bamoth of Arnon [the high idolatrous shrine of the Amorite] Woe to you, **O Moab**; you are destroyed, O people of Chemosh [Hebrew "vanquisher"]. He gave up his sons as fugitives and his daughters as prisoners to Sihon king of the Amorites. **We have taught them**; Heshbon is destroyed as far as Dibon [Hebrew "wasting away"] and we will desolate it to Nophah [Hebrew "blast" or "blow away"] on the way to Medina.

Then Israel dwelt in the land of the Amorites. And Moses sent exploratory spies to Jazer [Hebrew "may he help him"] and he took all the satellite cities and resettled where the Amorites had lived. Then they turned and went up along the way to Bashan and OG king of Bashan joined in battle with them; he and all his people warred at Edrei [Hebrew "plentiful pasture"]

*Such had been the devastation under the divine ban that not only were the Amorites were destroyed but the Moabites who had been surrendered to them by a Moabite king that would not oppose this evil nation were also destroyed.*

### SUMMARY 21.34-35

**(SPEECH No.150)**And the LORD said to Moses, "Do not be afraid of him for I have given him and all his people and his land into your hand. Do to him as you did to Sihon king of the Amorites who lived in Heshbon. And he struck him and his sons and all his army until there was no fleeing remnant left to him and they took possession of his land. *The people of the giants across the Jordan were wiped out. Summary justice was done as in the case of the Amorite. These evil nations were put to the ban by the Sovereign LORD.*

Then the children of Israel journeyed and encamped in the Arabah of Moab across the Jordan from Jericho. *Now after a full 40 years in the desert the nation was poised to enter Canaan with two great victories behind it on the further side of the river.*

*This significant section featuring the "forgiveness of God" through the Raised Serpent sees a new generation of Israelites arise who are pleasantly open to the will of God and soldiering successfully and being used in God's purpose of ending long years of wrong in the form of Amorite infanticide beside. The contrast between Israel at this point and Edom is one of openness and forgiveness as distinct from seeking to settle old scores and being unwilling to forgive and forget.*

The End of Part 6 "Forgiveness"