

~HEIFER (297)

[Hebrew, *'egh-lah'*, Greek, *da'ma-lis*]

- **A young cow that has not produced a calf.**
- **A heifer** was among the animals that Abraham cut into two parts, and he then saw a smoking furnace and a fiery torch that passed in between these pieces. This was in connection with God's concluding of a covenant with him.
- In turn he said to him; Take for me a three year old **heifer** and a three year old shegoat and a three year old ram and a turtledove and a young pigeon. (**Genesis 15:9**)
- So he took all these to himself and cut them in two and put each part of them so as to match the other, but the birds he did not cut in pieces. (**Genesis 15:10**)
- And the birds of prey began to descend upon the carcasses, but Abram kept driving them away. (**Genesis 15:11**)
- After a while the sun was about to set, and a deep sleep fell upon Abram, and, look! A frightfully great darkness was falling upon him. (**Genesis 15:12**)
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (**Genesis 15:13**)
- But the nation that they will serve I am judging, and after that they will go out with many goods. (**Genesis 15:14**)
- As for you, you will go to your forefathers in peace; You will be buried at a good old age. (**Genesis 15:15**)
- But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. (**Genesis 15:16**)
- The sun was now setting and a dense darkness came and, look! a smoking furnace and a fiery torch that passed in between these

pieces. ([Genesis 15:17](#))

- On that day Yehowah concluded with Abram a covenant, saying; To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates. ([Genesis 15:18](#))
- In Israel a person who touched a human corpse, a human bone or grave, or who came into a tent in which lay a corpse, was unclean. He was required to undergo a specified cleansing procedure on pain of being, cut off from the midst of the congregation.
- In this procedure the ashes of a sound red cow on which no yoke had come were used. Water in which some of these ashes had been mixed was sprinkled on the unclean one.
- Paul makes reference to this procedure, showing that it only had the effect of sanctifying to the extent of cleanness of the flesh but that it typified the real cleansing of conscience through the sacrifice of Jesus Christ.
- And Yehowah proceeded to speak to Moses and Aaron, saying; ([Numbers 19:1](#))
- This is a statute of the Law that Yehowah has commanded, saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. ([Numbers 19:2](#))
- And you must give it to Eleazar the priest, and he must lead it forth outside the camp, and it must be slaughtered before him. ([Numbers 19:3](#))
- Then Eleazar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. ([Numbers 19:4](#))
- And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. ([Numbers 19:5](#))
- And the priest must take cedarwood and hyssop and coccus scarlet material and throw it into the midst of the burning of the cow. ([Numbers 19:6](#))

- **And the priest must wash his garments and bathe his flesh in water, and afterward he may come into the camp, but the priest must be unclean until the evening. (Numbers 19:7)**
- **And the one who burned it will wash his garments in water and must bathe his flesh in water, and he must be unclean until the evening. (Numbers 19:8)**
- **And a clean man must gather up the ashes of the cow and deposit them outside the camp in a clean place, and they must serve the assembly of the sons of Israel as something to be kept for the water for cleansing. It is a sin offering. (Numbers 19:9)**
- **And the one gathering the ashes of the cow must wash his garments and be unclean until the evening. And it must serve the sons of Israel and the alien resident who is residing as an alien in their midst as a statute to time indefinite. (Numbers 19:10)**
- **Anyone touching the corpse of any human soul must also be unclean seven days. (Numbers 19:11)**
- **Such one should purify himself with it on the third day, and on the seventh day he will be clean. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (Numbers 19:12)**
- **Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (Numbers 19:13)**
- **This is the Law in case a man should die in a tent. Everyone coming into the tent, and everyone who is in the tent, will be unclean seven days. (Numbers 19:14)**
- **And every opened vessel upon which there is no lid tied down is unclean. (Numbers 19:15)**
- **And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be unclean seven days. (Numbers 19:16)**

- **And they must take for the unclean one some of the dust of the burning of the sin offering and put running water upon it in a vessel. (Numbers 19:17)**
- **Then a clean man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the burial place. (Numbers 19:18)**
- **And the clean person must spatter it upon the unclean one on the third day and on the seventh day and must purify him from sin on the seventh day, and he must wash his garments and bathe in water, and he must be clean in the evening. (Numbers 19:19)**
- **But the man who may be unclean and who will not purify himself, well, that soul must be cut off from the midst of the congregation, because it is Yehowah's sanctuary that he has defiled. The water for cleansing was not sprinkled upon him. He is unclean. (Numbers 19:20)**
- **And it must serve as a statute to time indefinite for them, that the one spattering the water for cleansing should wash his garments, also the one touching the water for cleansing. He will be unclean until the evening. (Numbers 19:21)**
- **And anything the unclean one may touch will be unclean, and the soul who touches it will be unclean until the evening. (Numbers 19:22)**
- **For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh. (Hebrews 9:13)**
- **How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? (Hebrews 9:14)**
- **A young cow was also used when bloodguilt rested on a city because of a murder in which the murderer was unknown. The older men of the city nearest to the one found slain, accompanied by some of the priests of the sons of Levi, were required to take the young**

unworked cow and break its neck in an uncultivated torrent valley in which there was running water.

- **Then the older men of that city were to wash their hands over the young cow and to appeal to God not to put bloodguilt on the city. God would hear the plea and relieve the city of the guilt of shedding innocent blood. Evidently the fact that the cows neck was broken, instead of the cows being slaughtered as a sin offering, indicated that, in symbol, the cow suffered the punishment that should have been borne by the unknown murderer, and this procedure did not serve in any way to benefit the murderer as expiation for his crime.**
- **To Yehowah God, who sees all, was left the judgment of the actual murderer. Of course, if the murderer should later be discovered, he would be put to death for murder, as the Law required.**
- **The ceremony involving the young cow would make the matter publicly known and would tend to assist in the uncovering of the murderer.**
- **In case someone is found slain on the ground that Yehowah your God is giving you to take possession of it, fallen on the field, and it has not become known who struck him fatally. ([Deuteronomy 21:1](#))**
- **Your older men and your judges must also go out and measure to the cities that are all around the slain one. ([Deuteronomy 21:2](#))**
- **And it must prove to be the city nearest to the slain one. And the older men of that city must take a young cow of the herd that has not been worked with, that has not pulled in a yoke. ([Deuteronomy 21:3](#))**
- **And the older men of that city must lead the young cow down to a torrent valley running with water in which there was customarily no tilling or sowing of seed, and they must break the neck of the young cow there in the torrent valley. ([Deuteronomy 21:4](#))**
- **And the priests the sons of Levi must approach, because they are the ones Yehowah your God has chosen to minister to him and to bless in the name of Yehowah and at whose mouth every dispute over every violent deed should be disposed of. ([Deuteronomy 21:5](#))**

- Then all the older men of that city who are nearest to the slain one should wash their hands over the young cow, the neck of which was broken in the torrent valley. ([Deuteronomy 21:6](#))
- And they must answer and say; Our hands did not shed this blood, neither did our eyes see it shed. ([Deuteronomy 21:7](#))
- Do not set it to the account of your people Israel, whom you redeemed, O Yehowah, and do not put the guilt of innocent blood in the midst of your people Israel. And the bloodguilt must not be set to their account. ([Deuteronomy 21:8](#))
- And you, you will clear away the guilt of innocent blood from your midst, because you will do what is right in Yehowah's eyes. ([Deuteronomy 21:9](#))
- Every fatal striker of a soul should be slain as a murderer at the mouth of witnesses, and one witness may not testify against a soul for him to die. ([Numbers 35:30](#))
- And you must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death. ([Numbers 35:31](#))
- And you must not take a ransom for one who has fled to his city of refuge, to resume dwelling in the land before the death of the High Priest. ([Numbers 35:32](#))
- And you must not pollute the land in which you are, because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it. ([Numbers 35:33](#))
- The prophet Jeremiah spoke figuratively of the nation of Egypt, when settled prosperously and well fed in her land, as, a very pretty **heifer**, but foretold that her defeat was to come.
- Egypt is as a very pretty **heifer**. From the north a mosquito itself will certainly come against her. ([Jeremiah 46:20](#))
- Furthermore, her hired soldiers in the midst of her are like fattened calves. But they themselves also have given way, they have fled together. They have not made a stand. For the very

day of their disaster has come in upon them, the time of their being given attention. (**Jeremiah 46:21**)

- The same prophet also likened the Babylonian conquerors of God's people to a **heifer** pawing in the tender grass, because of their exultation over their capture of Israel.
- For you men kept rejoicing, for you men kept exulting when pillaging my own inheritance. For you kept pawing like a **heifer** in the tender grass, and you kept neighing like stallions. (**Jeremiah 50:11**)
- Hosea spoke of Ephraim, the ten-tribe kingdom, as having at one time been like a trained **heifer**, under God's instruction and blessing, having plenty, as a threshing animal was allowed to eat of the fruitage of its work, which was comparatively light.
- And Ephraim was a trained **heifer** loving to thresh, and I, for my part, passed over her good-looking neck. I make someone ride Ephraim. Judah plows. Jacob harrows for him. (**Hosea 10:11**)
- You must not muzzle a bull while it is threshing. (**Deuteronomy 25:4**)