

CATEGORY	RED HEIFER Parah Adumah "Cow of Purification"	JEALOUSY OFFERING Sotah "Straying Woman"	TWO BIRDS Cleansing of the Leper (Person)	NAZIRITE COMPLETION Offerings at End of Vow	LEPROUS HOUSE Cleansing of Defiled House
SCRIPTURE REF.	Num 19:1–22	Num 5:11–31 Lev 5:15	Lev 14:1–9 Lev 14:49–53	Num 6:1–21	Lev 14:33–53
OCCASION / PURPOSE	Purification from corpse-defilement (touching a dead body, bone, grave, or slain person). Most common cause of ritual uncleanness.	Husband suspects wife of marital unfaithfulness; no witnesses available. Determines guilt or innocence before God.	Cleansing and restoration of a person healed from skin disease (tzara'at / leprosy) after priest certifies healing.	Completion and fulfillment of a Nazirite vow of separation to the LORD. Final release from vow.	Cleansing and restoration of a house certified by the priest to have had defiling mildew or plague removed.
MATERIAL REQUIRED	• Red cow (entirely red, unblemished, never yoked) • Cedar wood • Hyssop • Scarlet thread • Running water	• 1/10 ephah barley flour (NO oil, NO frankincense) • Bitter water (holy water + tabernacle dust) • Earthen vessel	• 2 living clean birds • Cedar wood • Scarlet thread • Hyssop • Running water • Earthen vessel • Oil (later rite)	• 1 male lamb (burnt offering) • 1 ewe lamb (sin offering) • 1 ram (peace) • Unleavened bread basket • Oil & drink offerings	• 2 birds • Cedar wood • Hyssop • Scarlet thread • Running water • Earthen vessel (same rite as leper cleansing)
LOCATION OF RITE	OUTSIDE the camp — in a clean place. Ashes stored outside camp. Sprinkling done at defiled person's location.	INSIDE the tabernacle / temple court. Before the LORD, before the priest, at the door of the tabernacle.	OUTSIDE the city / camp (initial bird rite). Later: at the door of the tabernacle for oil & blood.	At the DOOR of the tabernacle of the congregation before the LORD. Priest waves offerings before the LORD.	OUTSIDE the city (bird rite). Then at the HOUSE itself for the blood and hyssop sprinkling.
PERFORMED BY	Eleazar the priest (not Aaron himself) oversees slaying. A clean man burns the cow. Another clean man gathers the ashes. A clean man sprinkles the water.	The priest alone performs the entire rite before the LORD. The husband brings the woman and the offering. The woman drinks the bitter water.	The priest examines and certifies healing first. Then performs all rites. The healed person participates (shaves, washes).	The priest waves, offers, and sprinkles the blood. The Nazirite shaves his head at the door and places hair on the fire.	The priest examines the house, quarantines it, certifies clearing, then performs the two-bird rite over the house.
ANIMAL / MATERIAL SLAIN OR CONSUMED	Entire cow burned: skin, flesh, blood, dung — all consumed by fire. Ashes gathered and stored. NOT an altar offering.	Grain offering only — no animal slain in this rite. Barley flour offered on altar. Bitter water drunk by woman.	One bird slain over running water in earthen vessel. Second bird dipped in blood, then released alive.	Male lamb (burnt), ewe lamb (sin), ram (peace) — all slain and offered. Hair of the Nazirite burned in fire of peace offering.	One bird slain over running water in earthen vessel. Second bird dipped in blood, then released alive over open field.
BLOOD HANDLED?	YES — the priest sprinkles the cow's blood 7x directly toward the tabernacle. Remainder burned with the cow.	NO No blood involved in the Sotah rite. Grain only.	YES Slain bird's blood caught in vessel of running water. Live bird & person sprinkled 7x with it.	YES Blood of the lambs sprinkled on the altar and on the Nazirite's shaved head.	YES Slain bird's blood used to sprinkle the house 7x and the living bird before release.
THE GREAT PARADOX	Those who prepared the ashes became UNCLEAN. Those sprinkled with the water became CLEAN. "The most puzzling of all the ordinances."	If guilty: belly swells, thigh rots, woman becomes a curse. If innocent: she is freed and shall conceive seed.	One bird dies; one goes free. Death of one gives life to the other. Same paradox as Yom Kippur's two goats.	The Nazirite's hair — his crown of consecration — is burned in the fire of his own peace offering.	Same paradox as the leper rite: the house is cleansed by the death of one bird and release of another.
LIVING WATER INVOLVED?	YES "Running water" mixed with ashes to make purification water (Num 19:17)	NO "Holy water" from laver + tabernacle dust only	YES "Running water" in earthen vessel receives slain bird's blood (Lev 14:5)	NO No running water in Nazirite completion rite	YES "Running water" in earthen vessel — same as leper cleansing (Lev 14:50)
KEY PHRASE	"It is a purification for sin." (Num 19:9) "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD." (Num 19:13)	"The priest shall set the woman before the LORD...and the priest shall have in his hand the bitter water that causeth the curse." (Num 5:18)	"And the priest shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." (Lev 14:7)	"And the Nazirite shall shave the head of his separation at the door of the tabernacle...and shall put it in the fire which is under the sacrifice of the peace offerings." (Num 6:18)	"And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop." (Lev 14:49)

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TYPOLOGICAL MEANING (Haskell & EGW)	<p>"He sees the vivid picture of the priest in snow-white robe leading the red heifer out to the rough uncultivated valley, there to offer it a sacrifice for sin. He sees him sprinkle its blood on the rough stones of the valley, to teach that Christ died for the most worthless, for the veriest outcast." — Haskell, <i>The Cross and Its Shadow</i>, p. 25</p> <p>The red heifer's ashes mixed with water = the cleansing power of Christ's sacrifice applied to those defiled by death (sin). Outside the camp = Christ suffering outside Jerusalem (Heb 13:12–13). The paradox (clean becomes unclean) = Christ who knew no sin was made sin for us (2 Cor 5:21).</p>	<p>The Sotah rite is the only offering designed to reveal hidden sin through God's direct judgment — no human verdict needed. Barley flour (no oil/frankincense) = no sweetness, no intercession; a naked, unadorned presentation before God. Antitype: all hidden sin will be revealed in the judgment. "There is nothing covered, that shall not be revealed." (Matt 10:26). The bitter water = the consequences of sin brought home to the guilty.</p>	<p>"The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer." — EGW, <i>SDA Bible Commentary Vol. 1</i>, p. 1111 (on Lev 14:4–8)</p> <p>Slain bird over living water = Christ's death. Released bird = resurrection. Running water = ever-flowing efficacy of Christ's blood. Seven sprinklings = complete cleansing.</p>	<p>The Nazirite's shaved hair — his most visible mark of consecration — burned in the fire of his own peace offering = the complete surrender of what was most precious to God. The burnt, sin, and peace offerings together at completion = the fullness of Christ's work: consecration, atonement, and restored fellowship all at once. The vow fulfilled anticipates Christ's completed work: "It is finished." (John 19:30)</p>	<p>The house rite mirrors the leper rite exactly — showing that defilement affects not just persons but dwelling places. Antitype: Christ's atoning work cleanses not only individuals but communities, families, and ultimately the entire earth from the defilement of sin. The two-bird rite repeated for the house reinforces the inseparability of death and resurrection in all true cleansing. The hyssop — instrument of sprinkling — connects to Ps 51:7: "Purge me with hyssop, and I shall be clean."</p>