

# THIRD DAY SERIES

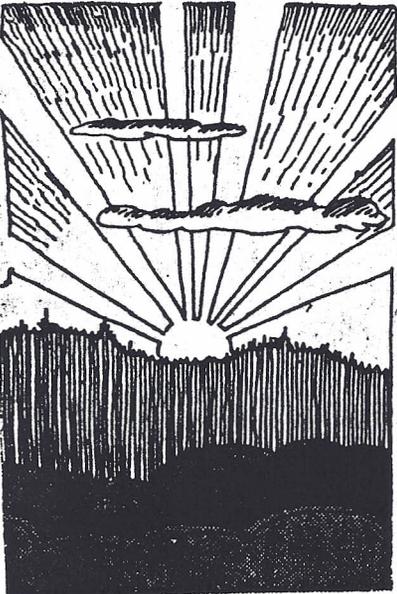
Part 9

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The continuity of thought, though in different aspects, concerning the THIRD DAY is amazing and wonderful. It is as wonderful as reality that faces us. Surely we are in the dawning of that third thousand year day, and our spirits so leap up within us as we meditate and contemplate on it.

At this time we want to consider Num. 19 where are some more references to the THIRD DAY. Vs. 12, "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." Vs. 19, "And the clean person shall sprinkle upon the unclean on the THIRD DAY; and on the seventh day....."

If you will read the whole chapter of Num. 19, you will find it is dealing with the ordinance of the RED HEIFER. This animal was to be slain and burned unto ashes. Then the ashes were



to be mixed with running water, and this became the cleansing element that was to be sprinkled upon the unclean. The uncleanness itself dealt with but one thing---death! it refers to those who touch a dead body, or a bone of a dead person, or a grave, etc. The uncleanness did not deal with sin per se, even though we know that death is the result of sin. Nevertheless, this whole chapter describes an uncleanness that comes by touching anything dead. As we are entering into this new day, this THIRD DAY, we needs must come face to face with the conquering of death. We are told that "the last enemy to be destroyed is death." And, with this destruction thereof, immortality becomes a reality. In fact, there is real emphasis put on the possibility of immortality in these days, more than a possibility, a probability. Thus in this portion of scripture being considered there is a picture of HOW death and its results are overcome. The picture painted here is different than we have thought in reading this scripture superficially, but I do trust our eyes and spirit to be opened to see something we have not seen before.

In the first place, the being used for the "water of separation" is a RED HEIFER. Commentaries and footnotes will tell you this is a type of the slain Son of the Most High, but let us take into consideration if this be so or not. The slain Son was in reality a MALE LAMB whereas in this case it was a RED HEIFER. The Son is always referred to in the masculine, but here we have a feminine connotation. In pondering this, my heart told me that something more was involved here than what appeared on the surface in so many commentaries. Here we are dealing with the feminine and not the masculine. The answer really sprang forth out of Sacred Writ when I looked up the word RED. It is the Hebrew word ADOM from which we get ADAM. Thus this RED HEIFER has to do with the feminine Adamite and not the masculine.

The woman has been blamed for all the problem in Eden, even Adam blamed Yahweh saying, "The woman Thou gavest to be with me, she gave me of the tree, and I did eat." Yet we are plainly told that it is by "one man's disobedience (not one woman's disobedience) that all are made sinners." Eve was deceived, but Adam was blatantly disobedient. Nevertheless, through the centuries the woman has been blamed totally for what happened in Eden. Consider the fact that it was Adam who was driven out of the garden, not Eve, though Eve went along with him knowing she had a very important part to play in staying with him. She was called Eve meaning the mother of all LIVING. In other words, Eve and her descendents are tied up with LIFE in a very important manner.

But what has happened to the Adam Woman? Due to her being untruthfully blamed for all the problem, she, like the red heifer, has been taken outside the camp, and slain in so many ways. No, not physically killed but she has been thrust through with so many lies and accusations and legalisms until it has been a living death for her. The fire of judgment

has been heaped upon her, and she has been reduced to ASHES. That is what happened to the red heifer, and the Adam woman has been no different. It states that her SKIN, FLESH, BLOOD and DUNG were to be burned. The skin, the outward appearance, has been scorched. The flesh, that underlies the outward appearance, has been cremated. The blood, which is symbolic of life, has been destroyed. And, even the dung, that unclean part that all possess, has been burned. No part of her has been left untouched by the fire. But to the burning was cast in CEDAR WOOD, HYSSOP and SCARLET. Why these three substances? In searching out the meaning of CEDAR it was found to mean FIRMNESS due to its tenacity of roots to hold it in the ground. So in the burning of the Adam woman there has been added a TENACITY that refuses to let go of her real roots which are rooted in the Most HIGH and who in due time will vindicate her position. Then the HYSSOP was added, and it is considered the lowliest or humblest of bushes as compared to the great cedars of Lebanon. Did not Solomon write about the great cedars and down to the hyssop that sprang out of the wall? He himself put the hyssop in contrast to the cedar. So it is that added to the burning is HUMILITY. Then the SCARLET is added, and this word literally refers to a little worm that is crushed to obtain the scarlet color. So it is that not only TENACITY and HUMILITY are added to the woman, but also a CRUSHED SPIRIT, truly a broken spirit. Therefore, though the Adam woman has been blamed, burned and reduced to ashes, still to her is added TENACITY, HUMILITY and a BROKEN SPIRIT. And, it takes all three of these to ever be able to liberate people from the power and results of DEATH.

After the burning, the ASHES were gathered up and stored in a clean place but still without the camp. Even though reduced to ashes, the Adam woman still finds herself outside the camp, but what better place to be, for even our Saviour suffered without the camp, and we go forth unto HIM bearing His reproach. Furthermore, you will not find within the camp the liberty from death that you are seeking. O, yes, I know many are talking immortality. but the very roots of it are found outside the camp. It is among the "come outers" where the real answer is found.

When and as the need arose for "the water of purification" to be used, then the ASHES were mingled or mixed in RUNNING WATER, literally, LIVING WATER. Water is a type of the Spirit, and be reminded that the very first use of SPIRIT in the scriptures was in the feminine gender. "The SPIRIT of Elohim MOVED upon the face of the waters." Both SPIRIT and MOVED (or hovered) are feminine. This gives the setting for the SPIRIT as feminine, or literally, the MOTHER in the GODHEAD. So when the ashes of the Adam woman are mixed with living water, they are literally mixed with MOTHER/SPIRIT for liberty from death. In this mixing, there is the flowing together, the mingling together, of the feminine on earth with the feminine in the heavenlies.

Now, a very interesting thing about the word ASHES is that it means a COVERING, particularly a covering for the head. It even means a TURBAN which is a head covering. In being reduced to ASHES the Adam woman becomes a covering or a protection, not just for herself, but for others. She again fulfills her original meaning of being the mother of all LIVING. She becomes the producer of LIFE, not the producer of death. Is it not written that we are to be TRANSFORMED (TRANSGURED) by the renewing of the MIND? The head covering is for the protection of making new of the mind again. In other words, the mind that we once had before the foundation of the world will be restored to us, renewed in us, and this brings about the transformation or transfiguration of the body. It produces immortality!

The belittled Adam woman turned into ashes brings forth a truth of immortality that needs to be heeded. She had everything to do with being the mother of all living to begin with, and she has everything to do with reversing the death process and bringing forth the fullness of life again. Immortality will never be a reality without the Adam woman and her headcovering of knowledge concerning this matter. By these remarks I am in no way belittling the work of our Saviour, for He indeed died and was resurrected to bring life and immortality to light, but at the same time He raised up the Adam woman to fulfill her part therein.

Isaiah speaks of giving us BEAUTY for ASHES, and the word BEAUTY means an ORNAMENTAL HEADDRESS So it is the Adam woman exchanges her ASHES, a covering, for the beautiful headdress that is transforming and transfiguring. The BULLOCK has his place to fulfill, and the RED HEIFER has her place to fulfill, so each give honor to the other!

ncn--9/26/85