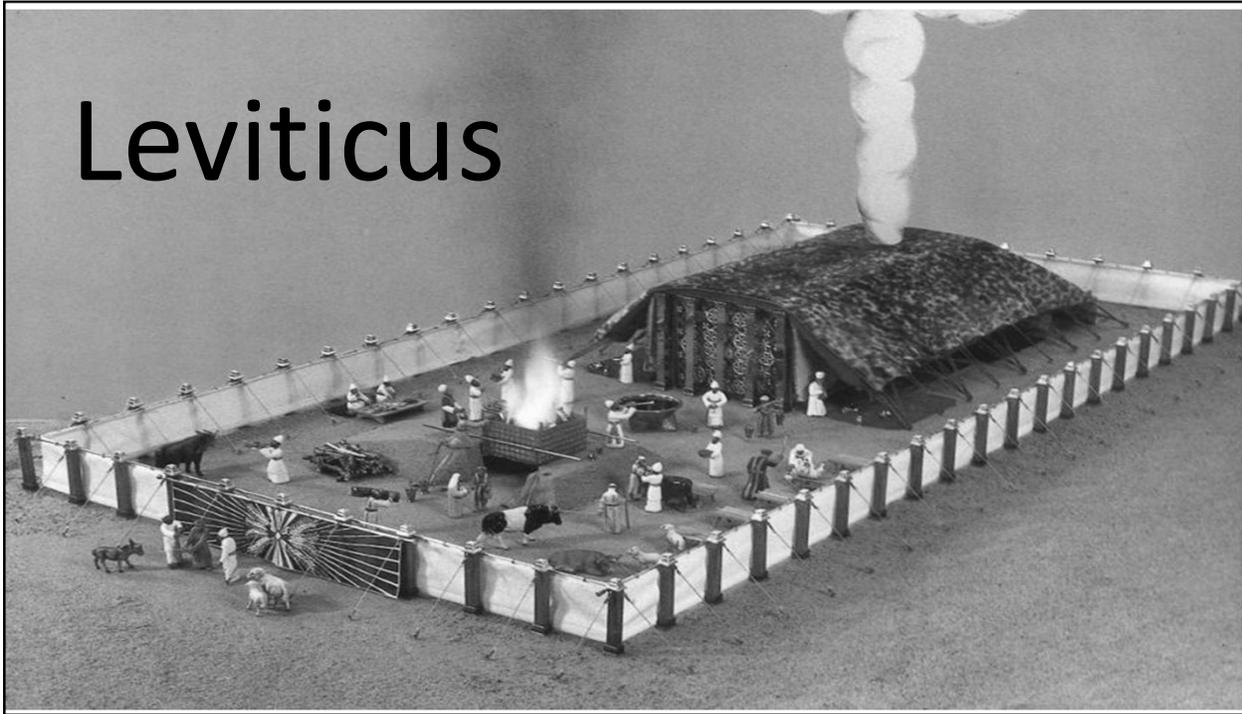


# Leviticus



125

Provision to avoid and atone for uncleanness.  
11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - Reexamined by the priest outside of the camp
  - If declared clean a regimen of sacrifice and actions followed:
    - Two live clean birds, cedarwood, scarlet yarn and hyssop
      - One bird killed in a vessel over running water
      - The live bird, cedarwood, scarlet yarn and hyssop dipped in the blood of the sacrificed bird.

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Provision to avoid and atone for uncleanness.  
11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - If declared clean a regimen of sacrifice and actions followed:
    - Two live clean birds, cedarwood, scarlet yarn and hyssop
      - The person pronounced clean
      - The living bird released
    - The person was to wash his clothes, shave off all of his hair and bathe in water
    - Admitted back in the camp but not into his tent for seven more days
    - After seven days again had to shave all the hair of his body, wash his clothes, and bathe and then proclaimed clean.

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Provision to avoid and atone for uncleanness.  
11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - If declared clean a regimen of sacrifice and actions followed:
    - Sacrifices offered on the eighth day
      - Two male lambs, one ewe lamb a year old, grain offering, oil
      - One male lamb offered as a guilt offering
      - Some of the blood put on the person's right earlobe, right thumb and right toe.

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Provision to avoid and atone for uncleanness.  
11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - If declared clean a regimen of sacrifice and actions followed:
    - Sacrifices offered on the eighth day
      - Priest pours some of the oil into the palm of his left hand. Dipped right finger in the oil and sprinkled it seven times before Yahweh. Some of the oil then applied to the right earlobe, right thumb and right toe of the person on top of the blood already applied. The rest of the oil in the and put on the person's head.

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Provision to avoid and atone for uncleanness.  
11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - If declared clean a regimen of sacrifice and actions followed:
    - Sacrifices offered on the eighth day
      - The other animals used as a sin offering and burnt offering.
      - Atonement is made and the person is cleansed.

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## Provision to avoid and atone for uncleanness. 11:1-15:33 (See Leviticus 15:31)

- Cleansing of a person when they were healed after a diagnosis of one of these diseases. 14:1-32
  - Why was such a detailed treatment given to the cleansing of this one set of diseases?
    - Jesus healed people of leprosy and in the specific instances He sent them to the priest for the prescribed rituals of cleansing. This was a powerful witness to the person and work of Jesus. Matthew 8:1-4; 10:8; 11:5; Luke 17:11-14
    - The book of Acts, states that many of the priests became believers. The barrage of cleansed lepers coming to them for cleansing during the ministry of Jesus surely was a factor in this. Acts 6:7

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## Provision to avoid and atone for uncleanness. 11:1-15:33 (See Leviticus 15:31)

- Uncleanness due to discharge of bodily fluids. 15:1-33
  - Rendered the person unclean along with anyone who comes into contact with the person or items that have been contaminated.
  - The uncleanness required washing of the person and any person who came into contact with them or items that had been contaminated.
  - The ceremonial uncleanness brought about by one who was considered unclean would keep that person from most public gatherings and thus isolating any hazard from other people

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## Provision to avoid and atone for uncleanness. 11:1-15:33 (See Leviticus 15:31)

- Uncleanness due to discharge of bodily fluids. 15:1-33
  - A prolonged condition required a sin and burnt offering sacrifice once the condition has resolved.
  - Discharges from sexual intercourse or a woman's menstrual cycle required a simple washing and being in an unclean state until evening.
  - The woman who touched the hem of Jesus garment would be an example of one afflicted as described in 15:25-30. (See Luke 8:40-48)

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The preparation:
  - The High Priest (Aaron) was to wash and then put on all of the garments made for the High Priest.
  - A bull for the sin offering and a ram for a burnt offering
  - Two male goats for a sin offering and a ram for a burnt offering from the congregation

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure
  - Bull killed for a sin offering for Aaron and his household
  - Lots casts between the two goats
  - Bull presented as a sin offering for Aaron and his household
  - Censer full of coals and two handfuls of incense taken inside the veil and the incense put on the fire to create a cloud to cover the mercy seat
  - Blood of the bull sprinkled on the front (east side) of the mercy seat seven times.

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure (cont.)
  - Goat of the sin offering killed for the sins of the people
  - Blood taken inside the veil and sprinkled over and in front of the mercy seat.
  - No one may enter the tent of meeting while the High Priest is making these offerings.
  - Some of the blood of the bull and the goat is put on the horns of the altar of incense and blood is sprinkled on it seven times.

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure (cont.)
  - The live goat
    - The sins of the people are confessed over the live goat
    - This goat is sent away into the wilderness by a designated person

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure (cont.)
  - The live goat
    - The meaning is “Azazel” is obscure and has been designated:
      - A desert demon
      - Total destruction
      - A rocky precipice
    - The purpose of this goat was to bear the sins of the people away and never return.

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure (cont.)
  - Aaron returned to the tent of meeting and took off the linen garments he wore in the Holy Place and leave them there.
  - He is to wash in a holy place and put on his garments.
  - He offers the ram as a burnt offering for himself and the ram as a burnt offering for the people.

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The procedure (cont)
  - The person who took the live goat into the wilderness was to wash his clothes and bathe before coming back into the camp.
  - The remainder of the sin offerings are taken outside the camp and burned up.

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## The Day of Atonement 16:1-34

- Entrance into the Holy Place inside the veil is restricted to the High Priest only, once per year and under strictly prescribed conditions.
- The establishment of the Day of Atonement
  - Observed each year on the tenth day of the seventh month (October 8 and 9, 2019 (5780))
  - A Sabbath of solemn rest
  - A day of fasting (you shall afflict yourself)
  - A perpetual observance
  - Subsequent High Priests have the authority to carry out the duties on the Day of Atonement

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## The Day of Atonement 16:1-34

- The purpose of the Day of Atonement is summed up in this verse:
- <sup>16</sup> Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. Leviticus 16:16 (ESV)

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