

Leviticus 15-16

Bible Study

Review

Chapter 13—Infectious skin diseases

- A wide variety of skin diseases that can include leprosy
 - Brought to the priest for examination
 - Isolation, re-inspection and washing of clothes

Chapter 14—rituals after recovering from skin disease

- Examination by priest after recovery
 - Cleansing ritual and seven days of isolation
- Sacrifices of atonement and purification on the 8th day

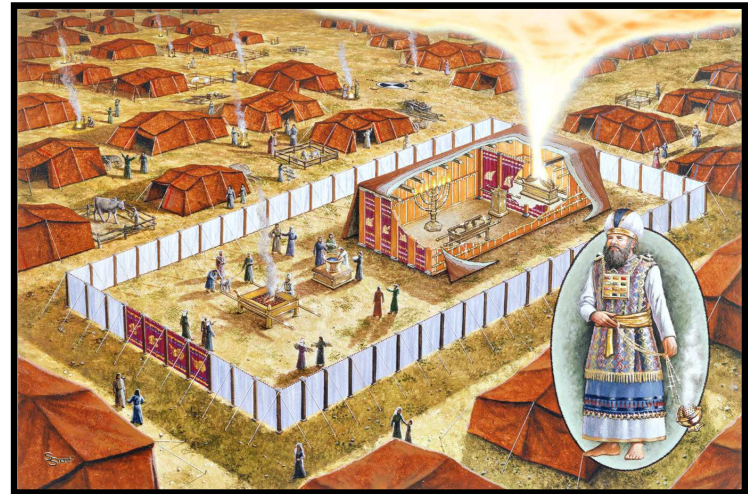
Key Verse—Chapter 15: 31

Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them

Review

Only the ceremonially clean could worship
at the tabernacle...

Three ways of dealing with uncleanness:



1) Quarantine

2) Washing

Individual

3) Purification
offering

Sanctuary

Chapter 15

Purification following bodily secretions—the kind that would render a person ritually unclean

¹And the Lord spoke to Moses and Aaron, saying,
²“Speak to the children of Israel, and say to them: ‘When any man has a discharge from his body, his discharge *is* unclean.’”

“body” (OKJ) ‘flesh’ – [fig.] used in this section for private parts
(NSB) “Discharge refers to any abnormal flow.”

³And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it *is* his uncleanness.

Scholars are not conclusive on what the discharge is here, possibly an inflammation of the urinary tract

(Word) “Any abnormal discharge, no matter what the cause, makes a person unclean.”

⁴Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean.

⁵And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening.

Anything that the source of the discharge comes into contact with becomes unclean

⁶He who sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water, and be unclean until evening.

⁷And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening.

v. 7 (Word) “One who becomes unclean secondarily, becomes clean again by washing his clothes, bathing in water, and waiting until evening”

⁸If he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening.

⁹Any saddle on which he who has the discharge rides shall be unclean.

¹⁰Whoever touches anything that was under him shall be unclean until evening. He who carries *any of* those things shall wash his clothes and bathe in water, and be unclean until evening.

v. 8 'spit upon him' (Companion) "A common practice among oriental nations to express insult or contempt. [Num. 12:14; Deut. 25:9]

(Word) "It is clear that the spit is viewed as carrying the properties of the unclean person from whom it came"

v. 9 'saddle' =carriage

(Companion) "Only here and in I Kings 4:26, where it is rendered chariot"

¹¹And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.

(Word) “Apparently a person with a discharge may touch another person in the course of daily life without making that person unclean as long as the one with the discharge has rinsed his hands”

¹²The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

The dishes that a person with a discharge uses have to be treated. A ceramic dish has to be broken, while a wooden vessel is to be rinsed with water.

This regulation sought to prevent a person’s uncleanness from spreading to others by means of vessels used for eating

v. 13-15 The means of purification

¹³And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean.

¹⁴On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the Lord, to the door of the tabernacle of meeting, and give them to the priest.

¹⁵Then the priest shall offer them, the one *as* a sin offering and the other *as* a burnt offering. So the priest shall make atonement for him before the Lord because of his discharge.

(Word) “Health and cleanness are coupled as the aim of these regulations on ritual purity.

The one who has recovered must wait seven days after his recovery, no doubt to make sure that the recovery is genuine.

On the eighth day that person is to wash his clothing and bathe his body in running water.

Afterwards he is to present a sacrifice.

¹⁶If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.

¹⁷And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.

¹⁸Also, when a woman lies with a man, and *there is* an emission of semen, they shall bathe in water, and be unclean until evening.

(Word) “Uncleanness from normal sexual activities is of the mildest type. Both parties remain unclean only until evening. Purification is accomplished by washing in water. No sacrifice is required.

A couple’s becoming unclean in this way is not a serious issue; the major limitation is that it prevents them from entering the area of the sanctuary.”

¹⁹If a woman has a discharge, *and* the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening.

²⁰Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.

v. 20 (Word) “This standard must mean that a woman would have her own bed and chair for this time of month.

These laws do not discriminate unduly against women. Both men and women are made unclean by discharges from their genitals.it is important to note that neither a woman nor a man has to make a sacrifice in order to become clean, for their flows are natural.”

²¹Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.

²²And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.

²³If *anything* is on *her* bed or on anything on which she sits, when he touches it, he shall be unclean until evening.

²⁴And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

(Word) “If a man lies with a woman during her period, he becomes unclean for seven days.....there is no grave stigma attached to his deed or any sense that he has sinned, for he does not have to offer up an offering a part of his becoming clean.”

²⁵If a woman has a discharge of blood for many days, other than at the time of her *customary* impurity, or if it runs beyond her *usual time of* impurity, all the days of her unclean discharge shall be as the days of her *customary* impurity. She *shall be* unclean.

²⁶Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.

²⁷Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

v. 26 (NSB) 'If a woman had a flow of blood at any time other than her normal monthly period, or if her period lasted longer than usual, her uncleanness continued the whole time and passed to all she touched.

Such was the case with the woman who touched Jesus secretly. [Luke 8: 43-48]

²⁸But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.

²⁹And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.

³⁰Then the priest shall offer the one *as* a sin offering and the other *as* a burnt offering, and the priest shall make atonement for her before the Lord for the discharge of her uncleanness.

(NSB) “At the end of her abnormal discharge, a woman’s obligation was the same as man’s. This is another indication of her standing before God, of the right and duty to offer sacrifice on her own behalf in the tabernacle.

She was to bring the smallest allowable sacrifice for the atonement of sins she may have committed during the period of her uncleanness, when she was barred from the tabernacle.”

³¹‘Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that *is* among them.

v. 31 “separate the children of Israel from their uncleanness”

(NSB) “Hygiene and health were important byproducts, but the focus of these regulations concerning uncleanness was on keeping God’s tabernacle undefiled so that Israel would have a place to come for the atonement of sin and the privilege of meeting with God’

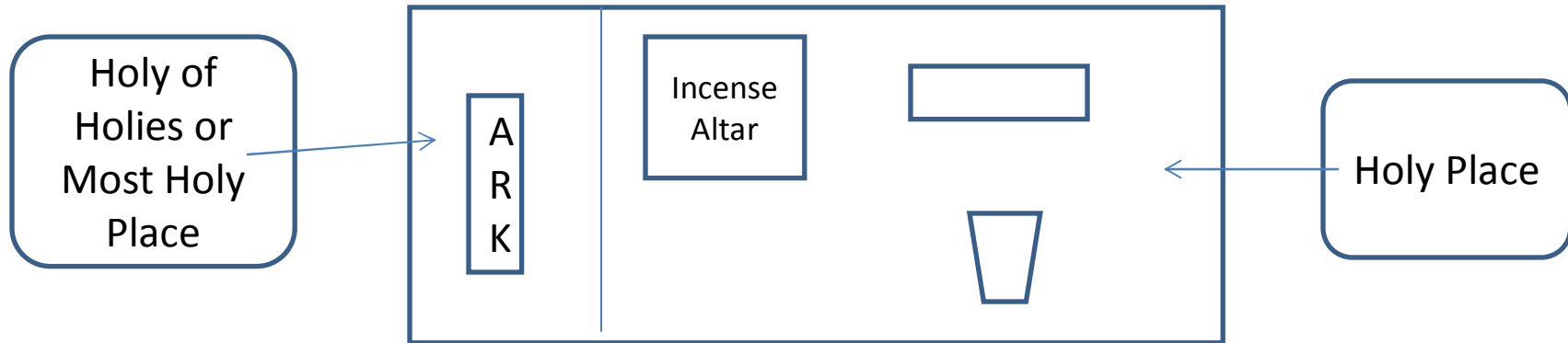
³²This *is* the law for one who has a discharge, and *for him* who emits semen and is unclean thereby,

³³and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.’”

v. 31 “lest they die”

(BKC) “These verses state the purpose of this law—so they will not die in their uncleanness for defiling My dwelling place, which is among them—and relist the regulations [32-33]

Chapter 16 Introduction



v. 1-2 Chronology and warning to Aaron and his sons

v. 3-5 Things prepared in advance for the Day of Atonement ceremonies

v. 6-10 Outline of the day's events

v.11-28 Main ceremony

v.29-34 Formal institution of the Day of Atonement

Chapter 16

Lev. 23: 26-32
Num. 29: 7-11

v. 1-2 Introduction—chronology and warning

¹Now the Lord spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the Lord, and died;

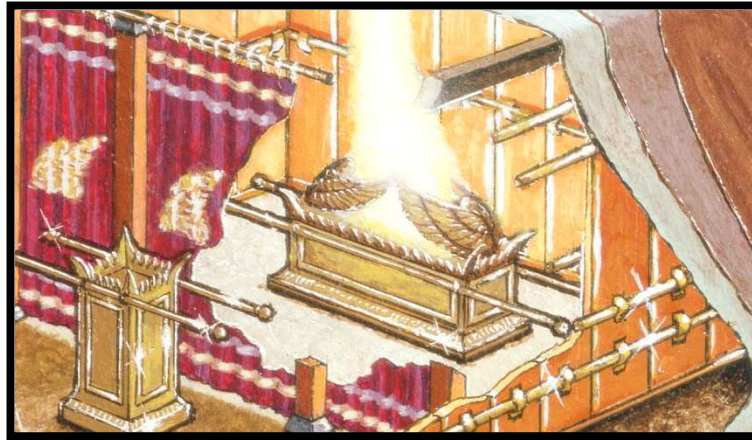
“**after** the death of the two sons of Aaron”

- The instructions in this chapter [16] appear to have been imparted to Moses right after the eighth day events, at the end of chapter 10

“when they offered profane fire, and died”—Nadab and Abihu

- A warning to the high priest not to conduct himself as they did—Chapter 16 gives the instructions for the proper occasion, preparation and ritual for the high priest to approach God, and not die

²and the Lord said to Moses: “Tell Aaron your brother not to come at *just* any time into the [Most]Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.



“not to come at just any time into the Holy Place”—the context indicates only one annual occasion [Day of Atonement]

v. 3-5—Things (3) that are prepared in advance for the Day of Atonement ceremonies

1st

³ Thus Aaron shall come into the *Holy Place*: with *the blood of* a young bull as a sin offering, and *of* a ram as a burnt offering.

Better: v. 3 (NIV) “This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering”

The designated animals for sacrifice were to be brought to the sanctuary area:

- For the high priest and his family—a young bull for a **sin offering** [v.6, 11]
- A ram for a **burnt offering** for himself [v.3] ---- [v.24]

Sin offering: [Purification offering]—place of worship was purified by blood

Burnt offering: an acceptance offering...to be accepted by God

- Completely consumed on the fire of the altar—emphasizing complete dedication to God

2nd detail done in advance:

⁴He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on.

Aaron—Instead of wearing the beautiful garments of his consecration ceremony he was to wear simple duty clothes

(JSB, Tanakh) “which, when soiled by the sprinkling of blood, are easily laundered.”

(NSB)“Holy garments are not the elaborate robe and accessories described in Exodus 28, but the simple linen garments the priests wore when on duty at the altar.

On this day, the high priest went in simplicity and humility; he offered atonement for himself first, then for his family, and finally for all Israel.”

3rd detail prepared in advance:

⁵And he shall take **from the congregation** of the children of Israel **two kids of the goats** as a sin offering, and one ram as a burnt offering.

(Word) “The congregation represented by tribal leaders, is to present two goats for a [sin] purification offering and a ram for the whole (burnt) offering.

It is interesting to note the statement that both goats are for a [sin] purification *offering*, even though only one is offered on the altar.”

v.6-10 **Outline** of the major features of the ceremony—a **summary** of the day's events
Summarized in four steps:

1) The ceremony begins as Aaron sacrifices a bull as a sin/purification offering for the priests—atonement for them first, before they seek forgiveness for the congregation

⁶“Aaron shall offer the bull as a sin offering, which *is* **for himself**, and make atonement for himself and for his house.

“atonement” (Heb. *Kaphar*)= *to cover*...the only word for atonement in the O.T.

Genesis 6:14

¹⁴Make yourself an ark of gopher wood; make rooms in the ark, and **cover** [*kaphar*] it inside and outside with pitch.

(Companion) “It is only atonement that can keep the waters of judgment from us”

2] Lots are cast (probably Urim and Thummin) to decide which goat is to be sacrificed for the people and which goat would be sent into the wilderness

⁷He shall take the two goats and present them before the Lord *at* the door of the tabernacle of meeting.

⁸Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat.

v.8 “one [goat] for the Lord” —was to be offered as a sacrifice

➤ This goat represents Jesus Christ

3) The goat determined from the lots for the sin offering is sacrificed

➤ This goat represents Jesus Christ, slain to pay the penalty for our sins

⁹And Aaron shall bring the goat on which the Lord'S lot fell, and offer it *as* a sin offering.

“fell” (Companion) “out of the bag containing the Urim and Thummim”

v. 9 [last part] (OKJ) – “offer him for a sin offering”

2 Corinthians 5:21

²¹For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

4) The other goat [scapegoat] is brought before the Lord and sent into the wilderness—alive
➤ This goat represents Satan, bearing the responsibility of mankind's sins

¹⁰ But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness.

“wilderness” (Companion) “or desert, symbol of abode of all evil things”

- Verses six through ten **summarize** the detailed ritual proceedings of the next section of scriptures [11-28]

v. 11-28 Main ceremony

v.11-14 Blood sprinkling ritual of the high priest


A sin/purification offering is made for Aaron and the priests—similar to the one described in chapter 4 ...**except for a difference of where the blood is sprinkled** [v. 14]

¹¹“And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself.

In the courtyard

(BKC) “The purpose of the high priest’s sin offering was to make atonement for himself and his household”

Before he does the blood sprinkling he performs a required step inside the veil in the most Holy Place



The High Priest enters the most holy place three times

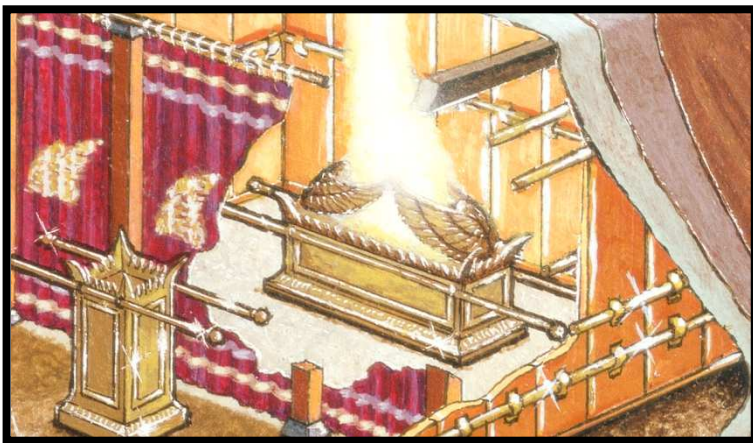
1st
v.12-13

¹² Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring *it* inside the veil.

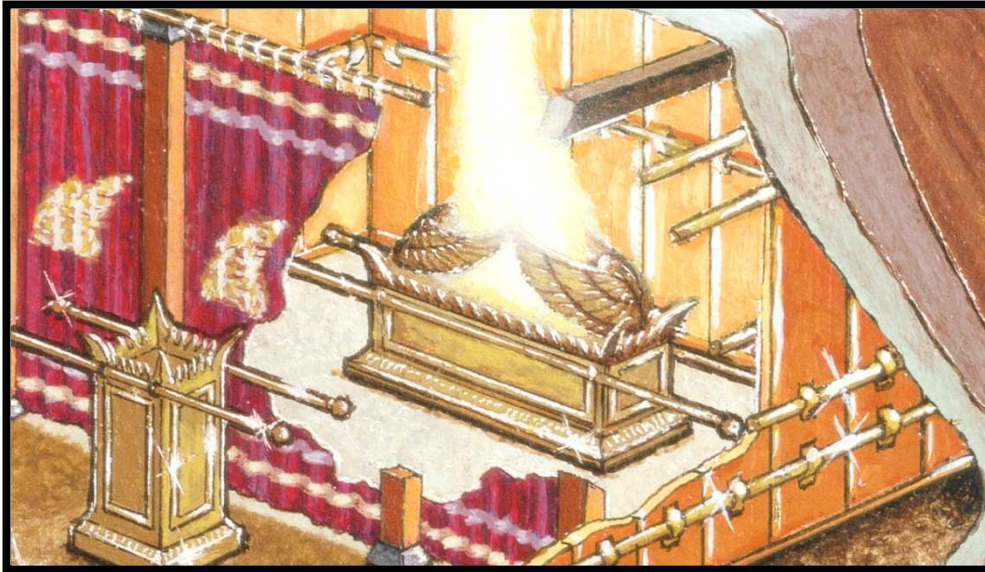
(BKC) “This apparently created a smoke screen to prevent gazing at the Skekinah glory of God’s presence”



“fire from the altar”
(BKC) “The first time with a censer full of burning coals from the altar of burnt offering on which coals he was to burn incense especially prepared for use in the tabernacle [Ex. 30:34-36]”



13 And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die.



'put the incense
on the fire'

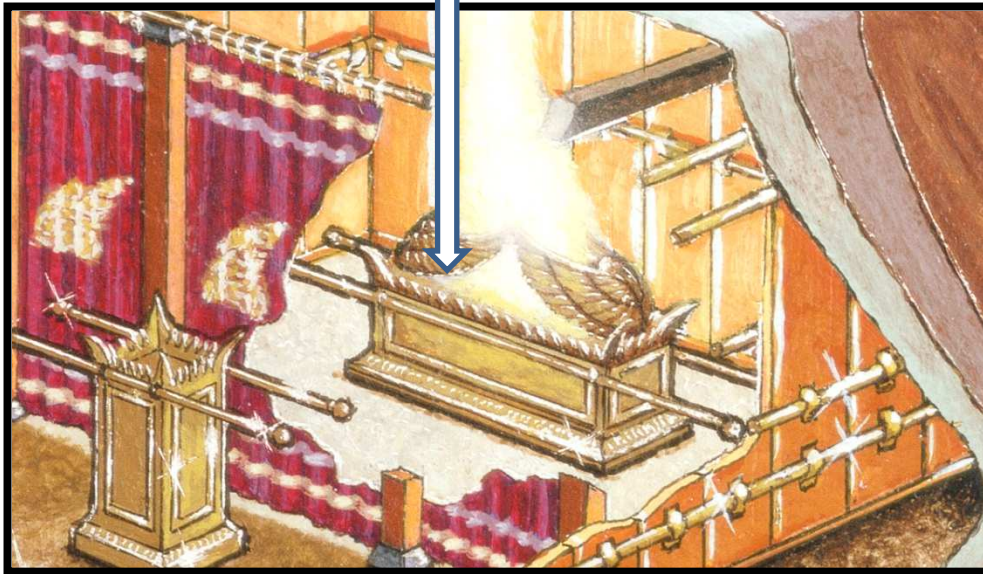
13 (TEV) "There in the Lord's presence he shall put the incense on the fire, and the smoke of the incense will hide the lid of the Covenant Box so that he will not see it and die."

2nd time behind
the veil

¹⁴He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side*; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

The 2nd time behind
the veil he sprinkles
some of the blood on
the front of the mercy
seat [east side]

And then seven
times “before the
mercy seat”



3rd time behind the veil

¹⁵“Then he shall kill the **goat** of the sin offering, which *is* **for the people**, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

He next killed the Lord's goat for the sin offering for the people, went into the most holy place and manipulated the blood as he did before

¹⁶So he shall make atonement for the [Most]Holy *Place*, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; **and** so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

¹⁷There shall be no man in the tabernacle of meeting when he goes in to make atonement in the [Most] Holy *Place*, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

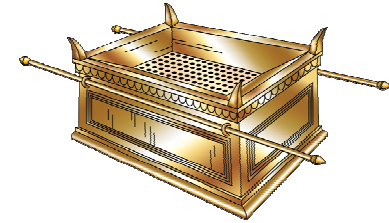
v. 16 [mid. Verse] ‘and so shall he do for the tabernacle of meeting’

(BKC) “The same ritual was to be enacted in the tent of meeting, perhaps through the sprinkling of blood seven times before the altar of incense, and then by smearing blood on the horns of the altar [Ex. 30:10].”

- The combined blood-sprinkling ritual in both parts of the tabernacle [v.15-16] provided cleansing for the people and the place of worship

The cleansing of the altar v. 18-19

➤ The altar of burnt offering in the courtyard



¹⁸And he shall go out to the altar that *is* before the Lord, and make atonement for it, and shall take some of the blood of the **bull** and some of the blood of the **goat**, and put it on the horns of the altar all around.

¹⁹Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

v. 18 “he shall go out to the altar”

(JSB, Tanakh) “It is preferable to explain ‘he shall go out’ as meaning ‘he shall exit the tent of meeting’. The altar is the sacrificial altar that stood in the courtyard, the purgation of the incense altar having been accomplished already. [v.16]

v. 18 ‘the blood of the bull....and the goat’

(New Int. Com. OT) “Using the blood of both animals symbolized the fact that the altar had to be cleansed from the defilements of priests and people”

Unique phase of the day of atonement ceremony

²⁰“And when he has made an end of atoning for the [Most] Holy *Place*, the tabernacle of meeting, and the altar, he shall bring the live goat.

²¹Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man.

²²The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

The high priest place his hands on the goats head [the live goat selected by lot] and confesses the nations sins...symbolically transferring the sins to the goat...who is then led into the wilderness by a man made ready for the job

(UCG booklet: God's Holy Day Plan) “The symbolism of the live goat parallels the fate of Satan and his demons, whom God will remove before Jesus Christ's millennial rule is established.”

Burnt offering of the ram—to be accepted by God

- The priest's ram [v.3]
- People's ram [v.5]

²³“Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the [Most] Holy *Place*, and shall leave them there.

²⁴And he shall wash his body with water in a holy place, put on his garments, come out and offer **his burnt offering** and the **burnt offering of the people**, and make atonement for himself and for the people.

²⁵The fat of the sin offering he shall burn on the altar.

(Keil and Delitzsch) “Aaron was to go into the tabernacle, and there take off his white clothes and lay them down, because they were only to be worn in the expiatory ritual of this day and then bathe his body...in the court...”

(Tyndale) “Aaron had to take off his linen attire and wash his entire body in a specially reserved area of the tabernacle court.
He was then required to wear his normal priestly vestments while he offered burnt sacrifices for himself and the people”

²⁶And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

²⁷The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place*, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

²⁸Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

(Keil and Delitzch) “The man who took the goat into the desert, and those who burned the two sin offerings outside the camp, had also to wash their clothes and bathe their bodies before they returned to the camp, because they had been defiled by the animals laden with sin”

v.28 The end of the main ceremony

Formal institution of the Day of Atonement v. 29-34

²⁹“*This* shall be a statute forever for you: In the seventh month, on the tenth *day* of the month, you shall afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you.

³⁰For on that day *the priest* shall make atonement for you, to cleanse you, *that* you may be clean from all your sins before the Lord.

(Word) “At this point decrees are given to place this solemn day in Israel’s calendar [Ch. 23].

The Day of Atonement is to be observed on the tenth day of the seventh month. The number seven, made up of the sacred numbers three plus four, is the number of completeness in ancient Israel.”

v. 29 “afflict your souls”—repeated in verse 31

Leviticus 23: 27

“It shall be a holy convocation for you; you shall afflict your souls....”

³¹It is a Sabbath of solemn rest for you, and you shall afflict your souls. *It is a statute forever.*

v. 31 “a Sabbath of solemn rest” [OKJ] ‘a Sabbath of rest’

(Companion) “Heb. ‘Sabbath of Sabbatizing’= “Most Holy Sabbath”
“afflict”= fast [Isa. 58:3]

³²And the priest, who is anointed and consecrated to minister as priest in his father’s place, shall make atonement, and put on the linen clothes, the holy garments;
³³then he shall make atonement for ^εthe Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

³⁴This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the Lord commanded Moses.

v. 34 (Expositors) “Notice that the conclusion to the whole chapter does not mention the cleansing of the tabernacle furniture but specifies that atonement was thus made once a year for all the sins of the Israelites”

Lessons

(UCG booklet: God's Holy Day Plan) "The symbolism of the **live** goat parallels the fate of Satan and his demons, whom God will remove before Jesus Christ's millennial rule is established."

The blood of the **slain** goat was taken into the Most Holy Place, and to the mercy seat...symbolic of the throne of God

Hebrews 9: 11-12

"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this [physical] creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

Because of Christ's sacrifice, we have direct access to the true mercy seat—the very throne of God

- The Day of Atonement pictures reconciliation we have with God...made possible by Christ's sacrifice