

## **LEVITICUS 14:10-32 (PURIFIED FROM ALL DEFILEMENT)**

The thought of having leprosy must have been one of the worst thoughts of all for the Israelite of old. It would have to be comparable to receiving news nowadays that you had somehow contacted AIDs or something similar. There would be expulsion from the camp of God's people, there would be a shunning by almost everyone who saw you, and there would be an existence which was dirty and festering.

People wouldn't care how you got it, they would just see you as a person who had become an outcast. Nothing pleasant about such an existence could be truly realized. But if you stop and look at the typology which we drew out from it, the leprosy is just a state of the vile sinner in need of a Savior. It could be, and it was, any one of us before we came to Christ.

The subject of leprosy has been discussed now for all of Chapter 13, which included leprosy of garments, and it has continued on into chapter 14. Today, we will conclude the rites required for atonement to be complete for the healed leper.

What is important to understand, as I noted last week and as I will note again this week, is that everything in the cleansing process is immediate. When we come to Christ, every type and picture that we have seen, and will see, is realized in Him.

The Lord has logically broken down these things into a sequence of events which actually take place in us at once, but which are noted in a set order so that we can see all of them occurring and what they mean to us. The New Testament explains them as well, but before the Antitype and the explanation of His work, we have the foreshadowing type. By presenting it this way, we can be absolutely sure that what we read about in Christ's fulfillment of them is complete, and it is totally satisfactory to meet every requirement set down by the Law of Moses. This is the beauty of what God has done for us.

What is even niftier is that when He walked among His people Israel, they had a chance to see this Old Testament symbolism come to life. That way, it

would be fresh on their minds when He fulfilled the typology. Unfortunately, so many of them missed it, either willingly or by not paying heed. One such example was read last week. It is repeated today as our text verse...

**Text Verse:** When He had come down from the mountain, great multitudes followed Him. **2** And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean."

**3** Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

**4** And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them." Matthew 8:1-4

As we saw last week, it is the Lord who heals, not the priest. Instead, the priest was simply to determine if healing had really taken place, and then to conduct the rites for that healing. Here we have that same pattern taking place. The Lord Yehovah – our Lord Jesus – did the healing. From there, the leper was told to go to the priest, who himself pictured Christ, and to offer the gift that Moses commanded, which also pictures Christ.

If you can see it, the entire law is being fulfilled before their eyes. They were without excuse when Christ rose from the grave. The details of their ancient law which had been shown to them through the work of Jesus was a proof of His messiah-ship. As a whole, they failed to recognize it. Now it is they who are outside the camp, suffering as lepers, and it is we, the redeemed of the Lord from both Jew and Gentile who have been healed, cleansed, and brought into eternal fellowship with our heavenly Father. Amazing, simply amazing. It's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. Atonement Before the Lord (verses 10-20)**

The time has come! The cleansed leper has gone through his time of personal purification, and now he is ready to be fully reincorporated into the fellowship by making his offerings at the sanctuary. Until this time, he

has been allowed in the camp, but he remained outside of his tent. He has also been kept from the sanctuary. But now that his time of purification is past, to the sanctuary he shall go.

**<sup>10</sup> “And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil.**

It is the eighth day, the number of new beginnings in Scripture. As a leper, he was excluded not just from the sanctuary, but also from the camp. The first ceremony was performed outside the camp, and it allowed the leper to come in among the brethren. The second ceremony, which will now be detailed, would restore him to all of the privileges of a covenant relationship with Yehovah.

As I said, these things happen at one time when we receive Christ, but they are divided into different rites, with different offerings, to show us an entire broad picture of all that Christ has done for each one of us. On this day of new beginnings, the healed-leper is to bring as offerings four things which will comprise three types of offerings. The first consists of *sh'nai kebasim*, or two male lambs, or more correctly “rams.” *Kebes* comes from a root which means “to dominate.” It thus pictures Christ’s domination over sin, something which has been pictured in his cleansing. These are to be, *tamim*, or “without blemish.” Thus they picture Christ in whom no defect was found.

Next, he is to bring *kabsah akhat*, or one ewe lamb. This is the feminine of the word just used, *kebes*. This is to be of the first year and also without blemish. This female ewe lamb is rarely seen in the Bible – eight times, in Genesis 21, here, Numbers 6, and 2 Samuel 12.

Thirdly, he is to bring a grain offering of 3/10th of an *ephah*, or three omers, of fine flour mixed with oil. It is believed that the three omers of flour were brought in connection with the three animal offerings, a tenth for each.

And lastly he is to bring something new to Scripture, a *log* of oil. This is the first of five times the *log* will be seen, all in this chapter. It comes from a

root meaning to deepen. The word is cognate to the Arabic word meaning be deep, depth, and abyss. The *log* is a set measure for liquids. Tradition says the measure of the *log* was equal to six hen's eggs.

**<sup>11</sup> Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the Lord, *at* the door of the tabernacle of meeting.**

The words, "The priest who makes him clean" obviously mean, "The priest who performs the ritual." It is the Lord who cleansed, and it is the Lord who accepts the ritual of atonement. However, the priest here is typical of Christ our Priest in that it is He who presents us to the Father in purification through Himself. In the ancient type, the healed-leper is presented with his offerings before the face of Yehovah at the door of the tent (not tabernacle) of meeting. Every detail points to Christ – the Offering, the Lord, the Door, even the tent itself, as we saw in Exodus.

The term "at the door of the tent of meeting" signifies the place of the brazen altar. As we have seen many times, it is the offerings at the altar which symbolically allows access through the door.

**<sup>12</sup> And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them *as* a wave offering before the Lord.**

Something different occurs here with this *asham*, or trespass offering than any other such in Scripture. The entire live animal, along with the *log* of oil, is waved before the Lord. To understand the significance of this, we can take a departure to Numbers 8 –

And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel. <sup>10</sup> So you shall bring the Levites before the Lord, and the children of Israel shall lay their hands on the Levites; <sup>11</sup> and Aaron shall offer the Levites before the Lord *like* a wave offering from the children of Israel, that they may perform the work of the Lord. <sup>12</sup> Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and

the other as a burnt offering to the Lord, to make atonement for the Levites.

<sup>13</sup> “And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the Lord. <sup>14</sup> Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine. <sup>15</sup> After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them *like* a wave offering. Numbers 8:9-15

As you can see from that account, the Levites were waved, setting them apart to the Lord and for His service. Thus, it is showing us that, in picture, the lamb (which is the substitute for the healed leper) pictures him being set apart for the service of the Lord, being dedicated to Him. The *log* of oil being waved is more than just representing the Spirit. As I said, the word *log* indicates deepen or depth. Paul explains the Spirit’s work, indicated by the *log*, in 1 Corinthians 2 –

“But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup> For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.” 1 Corinthians 2:10-12

The live animal, signifying the power of Christ for cleansing, the *log*, signifying the Spirit of God who has searched the spirit of the man, and the waving, signifying the omnipresence of God, are made a substitute *asham*, or trespass offering, for the healed leper.

**<sup>13</sup> Then he shall kill the lamb in the place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering is the priest’s, so is the trespass offering. It is most holy.**

The place where the sin and burnt offerings are killed is on the north side of the brazen altar. This is the same location where this trespass offering, which has already been waved before the Lord, is killed. As this offering is considered most holy, it belongs to the officiating priest. He and the male members of his family could eat it within the court of the sanctuary. As

already stated, this *asham*, or trespass offering, pictures Christ. In Isaiah 53, He is specifically called our *asham*, or guilt offering –

But the LORD was pleased

To crush Him, putting *Him* to grief;

If He would render Himself *as a guilt offering*, Isaiah 53:10 (NASB)

**<sup>14</sup> The priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.**

This rite is similar to that of the consecration of Aaron and his sons in Chapter 8. The application of the blood to the healed leper signifies the acceptance of the substitute. Blood symbolizes life. Shed blood thus symbolizes death. In the leper's consecration, he has now symbolically *died to self* and henceforward is to *live for God*.

That each point of application is on the right side has meaning in and of itself. The right is the side of strength, blessing, authority, honor, judgment (in salvation), wisdom, cleansing, etc. Applying the blood to the right includes in some measure, each of these.

First, blood is applied to the *tenuk*, or lobe of the ear. This signifies obedience in the sense of spiritual hearing. He was to heed the Divine voice which would speak to him either through the law or the prophets. He was to be consecrated to this hearing of the word, in the sense of applying it to his life.

Next, it was to be applied to the *bohen*, or thumb, of the right hand. The fingers symbolize human activity. Here, the thumb represents the whole hand. His hand, thus meaning his spiritual activity, was to be set apart to God, to holiness, and to only that which was sanctified. He was to be a member of the congregation to not only hear the Divine voice, but to respond to it through daily life.

Lastly, the blood was to be applied to the *bohen*, or big toe, of his foot. This symbolized that he was to walk only in paths of holiness, directing his steps

toward God in the race set before him. This verse, with the three principle points of application, is explained by Paul in Colossians 1 –

“For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; **(ear)**<sup>10</sup> that you may walk worthy of the Lord, fully pleasing *Him*, **(toe)** being fruitful in every good work **(thumb)** and increasing in the knowledge of God;<sup>11</sup> strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;<sup>12</sup> giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.” Colossians 1:9-12

In the application of the blood to these three extremities, there is the sense that his entire life was to be enclosed in the service of God. From head to toe and from hand to foot, he was sanctified as as acceptable. The leper, as we saw, pictured the man in sin. He once did not hear the word of God, his works were defiled by sin, and his walk was down a contrary and evil path. But now, he is sanctified and set apart for the service of God. It is you, and it is me, cleansed by Christ.

**<sup>15</sup> And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.**

The blood was given to signify the shedding of Christ’s blood by which sins are atoned for. The oil signifies the Spirit by which the person is renewed. This is poured by the priest into the priest's left hand. The word “priest” is noted twice in the Hebrew to ensure that it is understood to be into his own left hand into which it is poured, but not into the hand of the one being cleansed. Christ our High Priest is the One from whom the Spirit issues.

**<sup>16</sup> Then the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle some of the oil with his finger seven times before the Lord.**

Here the priest is said to dip his finger in the oil. It is the same word used in verse 6 when the bird was plunged into the water/blood mixture. He turned toward the tent of meeting, and then he would dip and sprinkle, dip and

sprinkle, repeating this seven times. It is symbolic of the seven-fold Spirit of the Lord noted in Isaiah and in Revelation.

**17 And of the rest of the oil in his hand, the priest shall put *some* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.**

The blood symbolized *dying to self* and henceforward *living for God*. It was given as a token of forgiveness of the trespass. The oil is now emblematic of healing. Thus we see Christ's blood that *justifies*, and Christ's Spirit that *sanctifies*. The oil is applied to the same points of the body as before. In type, it is the person prepared for service to the Lord; and is now enabled for service to the Lord.

**18 The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed.**

Any remaining oil in the priest's hand, after the sprinkling and the application to the body, was to be put on top of the cleansed-leper's head. It was not to simply be wiped off of the hand or drained onto the ground. As the oil is emblematic of the Spirit, it is to be given without measure to the healed leper. In other words, the remaining amount is an unspecified amount. Thus it is applied to the head symbolizing the abundance of the Spirit as determined by the Spirit alone for head knowledge which is sanctified knowledge. As Paul says in Ephesians 4 –

“But to each one of us grace was given according to the measure of Christ's gift.” Ephesians 4:7

**18 (con't) So the priest shall make atonement for him before the Lord.**

These words are speaking of the process which has been accomplished, but it is not specifically atonement as in propitiation for sin. That is coming in the next verse. Rather, there has been a gulf which separated the leper from the Lord. This trespass offering has been given to cover this and to



make an AT-ONE-MENT relationship once again. From there, the specific sins will next be atoned for...

**<sup>19</sup> “Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness.**

This sin offering would be the ewe lamb mentioned in verse 10. It is typical of Christ who was made sin and also a sin offering for His people. This sacrificial lamb was prophesied in Isaiah 53:7 –

“He was oppressed and He was afflicted,  
Yet He opened not His mouth;  
He was led as a lamb to the slaughter,” Isaiah 53:7

It is again noted in a prophecy spoken by John the Baptist –

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” John 1:29

There is first the trespass offering, then there is the sin offering. Each is typical of the coming work of Christ. And then...

**<sup>19</sup> (con’t) Afterward he shall kill the burnt offering.**

The *olah*, or burnt offering is last. The burnt offering is emblematic of one’s life given wholly to God. For the healed leper, he gives his burnt offering, typical of Christ who gave His life wholly to God. The healed leper is saying that he will emulate the offering with his own life. As Christ died to self, so the burnt offering is killed, emblematic of the healed leper dying to self as a burnt offering.

**<sup>20</sup> And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.**

A burnt offering is one described as a sweet smelling savor. In this, it is emblematic of Paul’s words concerning Christ –

“Therefore be imitators of God as dear children. <sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.” Ephesians 5:1, 2

The grain offering as verse 10 noted, was to be fine flour mixed with oil. The fine flour as seen in Chapter 2, reflects Christ, the finest grain which comprises the Bread of Life. It is then mixed with oil, symbolic of His life being completely permeated with the Spirit of God. Only a portion of this would have been burnt up on the altar after having frankincense added into it.

This memorial portion pictured Christ and His work being offered up to God as a fragrant offering. The rest of the grain offering would then belong to the priests. Once this final offering was made, full atonement was made and the healed leper was now deemed clean. He had the same full rights and access of any other member of the congregation. As I said, all of these offerings are only types of things which occur instantaneously in the believer. Christ’s work is immediate, and it is all-sufficient to restore the plagued soul once and for all.

*This spotless lamb, so innocent and pure  
Has to die for me to be fully purified  
In its shed blood is to be found the cure  
I shall be healed after it has died*

*I have been a poor leper, my wounds open and sore  
My sin has kept me far from the people of God  
This affliction I don’t want anymore  
Now I hope for a new path to trod*

*My heart is open, to the spotless Lamb, innocent and pure  
Who died for me to be cleansed and purified  
In His shed blood I have found the cure  
I can be healed because for me He died*

*Hallelujah to the Lamb of God, our Christ Jesus!  
Hallelujah to the One who has done such things for us!*

## II. Provision for the Poor (verses 21-32)

<sup>21</sup> **“But if he *is* poor and cannot afford it, then he shall take one male lamb *as* a trespass offering to be waved, to make atonement for him, one-tenth of an *ephah* of fine flour mixed with oil as a grain offering, a log of oil,**

Provision is mercifully made for the poor to bring a lesser sacrifice, but without some sacrifice there could be no cleansing. As the New Testament shows, there is no remission without the shedding of blood. And so even a poor person was required to bring at least one male lamb. Likewise, it is true that anyone who comes to God must bring with him the Lamb of God, Christ Jesus. The requirement is set here because the typology must be maintained. Without Christ, there is no cleansing; no healing; no redemption.

One can see here that the typology of Christ the Lamb as our *asham*, or guilt offering, is extremely important in God’s mind. To not require this lamb for our guilt would then violate the typology for the New Testament. One could say, “See, I can come to God apart from the Lamb.” Such however is not the case. It is only Christ the Lamb through whom we are reconciled to God. Rich or poor, all must come through Him.

In the case of the poor person, the adjective used is *dal*. It signifies to dangle, and so by implication it means weak or thin, as a poor person certainly is. Such a person would be hard-pressed to provide the previous offerings. The Hebrew reads *v’ain yadow maseget* – “and no his hand can reach.” In other words, he is so poor that his hand cannot reach out for a sufficient amount to purchase the previous offerings.

And so one male lamb is required for the trespass, or guilt, offering, to be waved. Along with that would be one-tenth of an ephah of fine flour mixed with oil instead of three tenths. Also, as before, a *log* of oil. Requiring the same *log* of oil shows us that there is one Spirit, and only He can search out the deep things of God. The rich man cannot buy more of the Spirit, and the poor man is not acceptable with less, if that were possible. The same Spirit is equally necessary to each, one as to the other.

**<sup>22</sup> and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.**

In the case of the poor person, instead of a second male lamb, and a ewe lamb, he could bring two turtledoves or two doves. As it says, *asher tasig yadow* – “which can reach his hand.” In this case, one is for the sin offering, and the other for the burnt offering. It is the same allowance which was made for the poor woman who conducted her ritual of purification after childbirth which was recorded in Leviticus 12.

As it says in Acts 10:34, “In truth I perceive that God shows no partiality.” Such is the case here. God accepts the rich and the poor alike, and He is willing to give great mercy to the poor when necessary. As long as he first comes through the Lamb, there is full redemption.

These birds picture Christ in their simplicity, purity, and humility. Further, the affection of the dove for its mate makes it a splendid picture of Christ who is so affectionate for His people that He came to dwell among them and give Himself for them. Both of these thoughts fit so perfectly with a poor person who has come to Him. They are humble and yet so very loved by their Lord.

**<sup>23</sup> He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the Lord.**

This verse combines thoughts from verse 10 and verse 11 which surround the named offerings, but it is the exact same thought. It is on the eighth day of his cleansing when he brings his offerings to the priest at the door of the tent of meeting before the Lord.

**<sup>24</sup> And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them as a wave offering before the Lord.**

The wording here closely resembles that of verse 12. However, instead of it being one of the males lambs, it is the only male lamb. Other than that, it is the same procedure with the same meaning. This verse now has the fifth

and last use of the word *log* in the Bible. You can say goodbye to the *log* now.

**<sup>25</sup> Then he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering and put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.**

This verse closely resembles verses 13 and 14, but in a more brief form. But the requirements are just the same as before.

**<sup>26</sup> And the priest shall pour some of the oil into the palm of his own left hand.**

With just a few words of difference, this is identical in thought to verse 15.

**<sup>27</sup> Then the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the Lord.**

Again, with a few words of difference, the thought here is identical to verse 16. The intent is wholly the same.

**<sup>28</sup> And the priest shall put *some* of the oil that *is* in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.**

And again, the procedures are the same as before. For rich man and for poor, the same rites and the same purifications are conducted.

**<sup>29</sup> The rest of the oil that *is* in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the Lord.**

The remaining oil in the priest's hand is once again put on the head of the poor healed leper. The same procedures with the same full cleansing are given to him as to the richest noble. In Christ, there is no partiality, but

rather there is the same love and grace poured out on all. The Spirit is given to both poor and rich without measure.

**<sup>30</sup> And he shall offer one of the turtledoves or young pigeons, such as he can afford—**

Now the changes to the rite become evident. In this it says that one of the birds is to be selected *me'asher tasig yado*, or "of which can reach his hand." His poor state is highlighted here, indicating that the Lord is granting an additional mercy to him because of his plight. And again, this state is noted with the next verse...

**<sup>31</sup> such as he is able to afford,**

The words are repeated specifically to show his diminished state, but it is not to show it and highlight it, as if he is somehow of less value to the Lord. Instead, it is to show and even highlight that he has found the same favor as a rich man before the Lord. There is no consideration of his impoverished state, except in that the Lord is magnified through His goodness to him because of it.

**<sup>31 (con't)</sup> the one *as* a sin offering and the other *as* a burnt offering, with the grain offering. So the priest shall make atonement for him who is to be cleansed before the Lord.**

These words substantially repeat the thought of verses 19 & 20. One of the birds replaces the ewe lamb, and the second bird replaces the second male lamb. The small grain offering is accepted in place of the larger one, and atonement is made for the poor healed leper, there *liphne Yehovah* or, before the Lord.

**\*<sup>32</sup> This is the law for one who had a leprous sore, who cannot afford the usual cleansing."**

One final time, the words "Which not can reach his hand" are given. Considering what the plague of leprosy pictured over these past many verses, it is a marked and wonderful note to end them on. The Lord has

extended His hand to even the poorest of all of the poor beggar sinners of the world, and none are exempt from His kindness, if they will just come to Him for cleansing.

As a great summary of the parts of Chapters 13 & 14 which pertain to leprosy in people, John Gill provides us the following words to consider and take to heart –

“...it may be observed that a great deal of notice is taken of a leper, and strict inquiry made into the nature of leprosy, and the various signs of it given; and a great deal to do about the cleansing and expiation of him; all which shows what notice God takes of leprous sinners, and what a diligent scrutiny should be made into the evil nature of sin, and what a provision God has made for the cleansing and atonement of sinners by the blood and sacrifice of his Son; which is here typified by all sorts of offerings, the sin offering, the trespass offering, the burnt offering, and the meat offering.”  
John Gill

What is more to add onto his words is that God has made provision not just for sinners, but all sinners. The refuse of the world, its very off-scouring, can be purified through a humble act of petition and by a verbal act of confession. Paul, who mostly explains these ancient types and shadows, tells us exactly what we need to do in order to receive this marvelous Fount of cleansing. In the 10<sup>th</sup> Chapter of the book of Romans, he says –

“The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): <sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, “Whoever believes on Him will not be put to shame.” <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup> For “whoever calls on the name of the Lord shall be saved.” Romans 10:8-13

Vile sinner... come to Christ and be healed of your plague. Come into God's camp and be counted among the cleansed, the purified, the redeemed and sanctified people of the Lord.

**Closing Verse:** For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*.<sup>27</sup> But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;<sup>28</sup> and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,<sup>29</sup> that no flesh should glory in His presence.<sup>30</sup> But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—<sup>31</sup> that, as it is written, “He who glories, let him glory in the Lord.” 1 Corinthians 1:26-31

**Next Week:** Leviticus 14:33-57 *Be sure to be here, but please leave behind your pet mouse...* (Leprosy in the House) (24<sup>th</sup> Leviticus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if you have a lifetime of sin heaped up behind you, He can wash it away and purify you completely and wholly. So follow Him and trust Him and He will do marvelous things for you and through you.

### **Purified From All Defilement**

“And on the eighth day he shall take two male lambs without blemish  
One ewe lamb of the first year without blemish too  
Three-tenths of an ephah of fine flour mixed with oil  
As a grain offering, and one log of oil; so he shall do

Then the priest who makes him clean  
Shall present the man who is to be made clean; this he shall be completing  
And those things, before the Lord  
At the door of the tabernacle of meeting

And the priest shall take one male lamb



And offer it as a trespass offering, according to this word  
And the log of oil, and wave them  
As a wave offering before the Lord

Then he shall kill the lamb  
In the place where he kills the sin offering, there it shall be  
And the burnt offering, in a holy place  
For as the sin offering is the priest's, so is the trespass offering  
-----It is most holy

The priest shall take some of the blood  
Of the trespass offering  
And the priest shall put it on the tip of the right ear  
Of him who is to be cleansed; he shall do this thing

On the thumb of his right hand as well  
And on the big toe of his right foot, as to you I now tell

And the priest shall take some of the log of oil, please understand  
And pour it into the palm of his own left hand

Then the priest shall dip his right finger  
In the oil that is in his left hand, according to this word  
And shall sprinkle some of the oil with his finger  
Seven times before the Lord

And of the rest of the oil in his hand  
The priest shall put some on the tip of the right ear  
Of him who is to be cleansed  
On the thumb of his right hand, as you now hear

And on the big toe of his right foot, so he shall do this thing  
On the blood of the trespass offering

The rest of the oil that is in the priest's hand  
He shall put on the head of him who is to be cleansed, so do  
So the priest shall make atonement for him before the Lord

This is what I am instructing you  
“Then the priest shall offer the sin offering  
And make atonement for him; a covering it shall bring  
Who is to be cleansed from his uncleanness  
Afterward he shall kill the burnt offering

And the priest shall offer the burnt offering  
And the grain offering on the altar  
So the priest shall make atonement for him, and he shall be clean  
In these things, the priest shall not falter

“But if he is poor and cannot afford it  
Then he shall take one male lamb; this he shall do  
As a trespass offering to be waved  
To make atonement for him, as I am telling you

One-tenth of an ephah of fine flour  
Mixed with oil as a grain offering  
A log of oil, and two turtledoves or two young pigeons  
Such as he is able to afford: surely he can do this thing

One shall be a sin offering and the other a burnt offering  
So shall be his proffering

He shall bring them to the priest  
According to this word  
On the eighth day for his cleansing  
To the door of the tabernacle of meeting before the Lord

And the priest shall take the lamb  
Of the trespass offering and the log of oil, do heed the word  
And the priest shall wave them  
As a wave offering before the Lord

Then he shall kill the lamb of the trespass offering  
And the priest some of the blood shall take  
Of the trespass offering

For the cleansed man's sake

And put it on the tip of the right ear of him  
Who is to be cleansed, as I to you tell  
On the thumb of his right hand  
And on the big toe of his right foot as well

And the priest shall pour some of the oil, please understand  
Into the palm of his own left hand

Then the priest shall sprinkle with his right finger  
According to this word  
Some of the oil that is in his left hand  
Seven times before the Lord

And the priest shall put some of the oil  
That is in his hand on the tip of the right ear  
Of him who is to be cleansed  
As you now hear

On the thumb of the right hand  
There he shall do this thing  
And on the big toe of his right foot  
On the place of the blood of the trespass offering

The rest of the oil that is in the priest's hand  
Pay careful heed to this word  
He shall put on the head of him who is to be cleansed  
To make atonement for him before the Lord

And he shall offer one of the turtledoves or young pigeons  
Such as he can afford— such as he is able to afford  
The one as a sin offering and the other as a burnt offering  
With the grain offering, there before the Lord

So the priest shall make atonement for him  
Who is to be cleansed before the Lord

This is the law for one who had a leprous sore  
Who cannot the usual cleansing afford

Lord God Almighty, how marvelous is the story  
Of what Christ has done for lepers like us  
We have gone from defilement unto glory  
All because of the wonderful work of Jesus

How can it be that You would care for fallen man  
Stepping out of eternity to walk with us  
Wondrous are Your ways, glorious is Your plan  
Thank You, O God, for the wonderful work of Jesus

Hallelujah and Amen...