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The Concluding Purification Ceremony
14: 10-20

The concluding purification ceremony DIG: Why was there such similarity between the concluding purification ceremony of the leper and the ordination ceremony of the priests? What did the purification ceremony allow the person to do? Why did it never happen?

REFLECT: Positionally, when were you purified from all your unrighteousness? When did you pass from the kingdom of sin and death to the kingdom of life and righteousness (see the commentary on The Life of Christ Bw – What God Does for Us at the Moment of Faith).



The ritual now continued outside the gate of the Tabernacle as the worshiper brought the appropriate sacrifices. The ritual was similar to others but not entirely the same. **The priest** took **one of the lambs** (see below) and offered it as **a guilt offering** (see **Am – The Guilt Offering**). The restored worshiper was making restitution after having been separated from the Tabernacle for some time. The worshiper may not have been able to pay tithes and offerings during the time of his leprosy; thus, this inadvertent "defrauding" of **God** could be made right **(Numbers 6:12)**. "Defraud" is perhaps too strong of a term; it was more as if the missing worshiper was behind in payments and now could catch up on the debt to be paid. There was no confession of **sin** associated with the concluding **purification**

ceremony.[242]

Beginning with the previous Torah portion and continuing with this one, we have been examining the concepts of being ritually clean and ritually unclean in terms of what they can teach us about two kingdoms: the kingdom of sin and death (**to see link click Bv – The Test of Tsara'at**), and **the Kingdom of Life and Righteousness** (see **Cg – The Test of M'tsora**).

We are following **the leper** to the Temple as **he** goes for **his purification** procedure (see **Ch – The Initial Procedures for Cleansing Leprosy**). It is **the eighth day** since **the** Galilean **leper's** arrival outside the gates of Jerusalem. Purified by the ritual with **the birds**, purified again by immersion in the mikvah and purified a third time by a second immersion in the mikvah, our Galilean **leper** is now ready to be restored as a participant in the worship of **ADONAI**. **He** is ready to offer sacrifices; **he** is ready to draw near. The phrase **before ADONAI** is repeated ten times in the description of **the leper's** sacrifices.

He was to bring the following items near the entrance of **the Tabernacle** for **his purification** sacrifices: **one male lamb without defect** for **a guilt offering** (see **Am – The Guilt Offering: Evidence of Repentance**); **one male lamb without defect** for **a purification offering** (see **Al – The Purification Offering: Purified by the Blood**); **one female lamb without defect in its first year** for **a burnt offering** (see **Ai – The Burnt Offering: Accepted by God**), **six and-a-half quarts of fine flour mixed with oil** for **a grain offering, and two-thirds of a pint of olive oil. The priest purifying him is to place the person being purified with these items before ADONAI at the entrance to the Tabernacle (14:10-11).** More than likely, there was specialization of **the priestly** function, so that certain **priests** were specifically trained for such **purifications** and were routinely assigned to minister **them**.[243]

The priest is to take one of the male lambs and offer it as a guilt offering with the two-thirds-pint of olive oil, then wave them as a wave offering before ADONAI (14:12). Perhaps **the guilt offering** was brought because of the likelihood **the leper** had in some way contaminated something sacred. Perhaps by making others **unclean** (though inadvertently), **a guilt offering** was required for reparation.

Following **the slaughtering** of **the guilt offering**, **the priest** applied some of its **blood** to **the tip of the right ear lobe, thumb of the right hand and big toe**

of the leper (14:13-14). These are the same **blood** markings that **the priests** received during **their** ordination ceremony in **Leviticus 8**. In that instance, the markings were intended for sanctification. In this instance they are for **purification**. In both instances, they represent the individual's access to **the Tabernacle** or **Temple**, the bronze altar, and the **Levitical** sacrifices.

Next, the priest then **poured** some of **the oil into his left palm**. Dipping into **it** with **his right hand, he sprinkled the oil seven times towards the Tabernacle**. This is the first sprinkling directed toward the bronze altar. **He** then turned to **the leper** and applied some of the remaining **oil** to the same **ear, thumb and big toe** that **he** had marked with **blood**. No doubt, **the priest's** gesture is meant to make an explicit connection between **the leper** and **the bronze altar (14:15-17)**. In this way, **the priest** was granting **the leper** access to **the altar** and its sacrifices. Similarly, in **Leviticus 8:30**, we saw **Moses** mix **the blood** of the sacrifices with **the anointing oil** and **sprinkle it on Aaron, his sons, and their garments** as a final act of ordination.

Finally, the priest is to put the rest of the oil that is in his hand on the head of the person being purified; and the priest will make atonement for him before ADONAI. The priest is to offer the purification offering and make atonement for the person being purified because of his uncleanness; afterwards, he is to slaughter the burnt offering. The priest is to offer the burnt offering and the grain offering on the bronze altar; thus the priest will make atonement for him; and he will be clean (14:18-20).

Try to picture our Galilean **leper**. **He** is now standing before the officiating **priest**, bald-headed and smeared with **blood** and **oil**. **His ear, thumb and toe** are all splattered with **priestly** markings. **His** head is shaved like a new **Levite's**. It is as if **he** has become a servant of the Tabernacle, a sacred minister. Only now is **he** able to offer **his purification** offering. Only now is **he** completely restored to a state of ritual purity.[244] **The purification offering** served to put the individual in good standing with **ADONAI**, and the burnt offering symbolized **his** renewed acceptability as a worshiper – that is, with **God's** acceptance of **the burnt offering**, the individual was fully reinstated.[245]

However, there was one small problem. This concluding **purification** ceremony was never used during the Dispensation of Torah (see the commentary on **Exodus Da – The Dispensation of Torah**). **Leviticus 14:1-57** describes **the six items the leper** needed to bring to be **cleansed**, **the seven days** in **the chamber of the**

lepers in the Court of the Women, and the concluding **purification** ceremony on the eighth day (see **Bc – The Eighth Day**). This chapter contains the most extensive instruction concerning **purification** in the TaNaKh. But that **chamber** stood empty for centuries, awaiting the coming of **the Messiah** to **heal a Jewish leper** (see the commentary on **Isaiah Gl – The Three Messianic Miracles**). What must they have thought?

Believers do not have such a ceremony, but we can learn something from the principle. Any time we are healed and restored to full participation in life and worship, it is appropriate to **offer the sacrifice of praise**, even a thank offering. **Through Him, therefore, let us offer God a sacrifice of praise continually. For this is the natural product of lips that acknowledge His name (Hebrews 13:15). They** should at least acknowledge that it is **God** who has given **them life** and **they will not die (Psalm 118:17),** that **they** have been **restored to life for the purpose of serving and praising ADONAI (Isaiah 38:9-20)**, that **their** restoration from sickness is a foretaste of how in some glorious future day they will be set free like **a bird** from all physical diseases and distress when the curse is lifted, and that all this was made possible through the shed blood of **Messiah**. The principle applies fully in the B'rit Chadashah: before any of us who have been sick can enter the heavenly sanctuary, into the very presence of **God** we will be changed (see the commentary on **Second Corinthians Bd – A New Creation**), and that change is made possible only through the sacrifice of **Yeshua Messiah**.

In the B'rit Chadashah we see that **Yeshua** healed lepers and others who suffered from diseases **(Matthew 26:6; Mark 1:40-45; Luke 17:11-19)** to show that **He** was able to make all people fit to enter **the Kingdom of Life and Righteousness. He** made people whole, in body and spirit, and then through **His death, He** completed the atoning work by taking both their **sins** and infirmities upon **Himself**.

In fact, **the death of Messiah** picks up the major motifs of this chapter as well as the themes in the earlier sections. In the initial procedures for **cleansing leprosy, the priest** goes outside the camp to the sufferer, a theme that finds fulfillment in **Messiah's** going outside the camp for **the sins** of the world **(Hebrews 13:12)**. Then, the ritual of the **two living clean birds** finds fulfillment in **Messiah's** death and **His** resurrection **(Romans 4:25).** Now, in the concluding **purification** ceremony, **His** sacrifice makes reparation **(Isaiah 53:10)**, atones **(Romans 4:25), purifies (Second Corinthians 5:21)**, and dedicates to service. **The anointing**

corresponds with the sending of **the Ruach Ha'Kodesh (Zechariah 4:6; First John 2:20)** that enables **cleansed** and sanctified people to serve here on earth, and fits them for glory.

The atoning work of **Messiah**, then, touches the whole of life (body and soul), restores us to fellowship with the holy **ADONAI Elohim**, and fits us for glory. It is a restoration to complete health, and a pledge of life in the world to come. Complete sanctification enables us to hear **YHVH**, do **His** will, and walk in **His** ways. We are **cleansed** to live in holiness and service to **Ha'Shem**. And while the B'rit Chadashah focuses on the spiritual healing, it does not ignore the body, for the whole person is restored to **God**. In the same way that this ancient ceremony restored fellowship to the covenant community, the shedding of **Messiah's blood** on the cross reconciles mankind to **the LORD** and makes it possible for **the sinner** to join the household of faith.[246]

*Dear Heavenly **Father**, We praise **You** for **Your** gracious gift of **cleansing**. Though we are not lepers with skin **uncleanness**, the **uncleanness** of every person's heart **(Romans 3:23)** is a deeper **uncleanness**. **Your** love is spoken of so often, and we are so thankful for **Your** great love; but sometimes we forget how much **Your cleansing** gift of love cost **You. You** paid the price for our **sin** when **Yeshua** died as **the Lamb of God (John 1:29). You** suffered great emotional trauma because of the fierce hatred of those that **You** had come to love. **He was despised and rejected by men, a man of sorrows, acquainted with grief, One from whom people hide their faces. He was despised, and we did not esteem Him (Isaiah 53:3). You** suffered intense physical pain, far beyond what we can even imagine. **But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed (Isaiah 53:5).** We want to praise and thank **You** with our lives. We give you total control over our thoughts, money, time and friends and we delight in living a life of love and thanks to **You**. In **Yeshua's** holy **Name** and power of **His** resurrection. Amen*