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The Cleanser Must be Made Clean
16: 23-28

The cleanser must be made clean DIG: How many times did the high priest need to be immersed in a mikvah on the Day of Atonement? Why? Why did the man who released the goat for Azazel also have to immerse? What was the paradox of purification? How did Yom Kippur demonstrate Yeshua's work on our behalf? Why were his grave clothes left behind?

REFLECT: How have you been made pure and righteous in the sight of ADONAI at the moment of your salvation (see the commentary on The Life of Christ, to see link click Bw – What God Does for Us at the Moment of Faith)? Does Yeshua then remain in a state of ritual impurity? Does our uncleanness and sin cling to Him forever? What do you think?

So too, in order to cleanse us, the Master became unclean. He took on death itself,
the most contaminating source of uncleanness, in order to cleanse us.

After sending away **the goat for Azazel**, **the high priest** prepared **the purification offerings** for **the bronze altar** and then **immersed** a third time, dressed in **the high priestly garments** and offered **rams** for **the burnt offerings**. **According to Yoma 7:4, he then immersed a fourth time and put the linen garments back on for reentering the Most Holy Place to remove the incense shovel and ladle he had left there. After a fifth and final immersion he put on the high priestly garments again, signifying that the atonement services were completed. This was probably the practice. Otherwise the accumulation of incense shovels and ladles would fill the Most Holy Place [in the Temple] within a few centuries.**

Aaron was **to go back into the Tabernacle, where he is to remove the linen garments he put on when he entered the Most Holy Place, and he** was **to leave them there. Then he is to bathe his body in water in a holy place, put on his other high priestly garments, come out and offer his 'Olah**

Offering (see **Ao – The ‘Olah Offering: Providing Access to God**) **and the burnt offering for the people** (see **Ai – The Burnt Offering: Accepted by God**)**, thus making atonement for himself and for the people. He is to make the fat of the purification offering, the bull and the goat, go up in smoke on the bronze altar (16:23-25).**

Similarly, the man who released **the goat** into the wilderness was required to **immerse** before returning to **the camp**. **The man who released the Azazel goat into the wilderness** (see **Cv – The Goat for Azazel**) was **to wash his clothes and bathe his body in water;** only **afterwards,** would **he** be able to **return to the camp.** So too **the priest** who oversaw the burning of the carcasses of **the purification offerings** was required to **immerse himself** before returning to **the camp**. **The bull for the purification offering and the goat for the purification offering, whose blood was brought in to make atonement in the Most Holy Place** (see **Cu – The Blood of the Bull and Goat**)**, is to be carried outside the camp; there they are to burn up completely their hides, meat and dung. The person burning them** was **to wash his clothes and bathe his body in water; afterwards, he may return to the camp (16:26-28).**[288]

A comparison with the Red Heifer: According to the Torah, purification from contact with **a human corpse** could only be could only be accomplished through the sprinkling of **living water** mixed with **the ashes** of **a red cow**. Procuring these **ashes** was an involved process. **A heifer** which had never given birth, been ridden or born a yoke, was taken outside of the camp to a ritually clean place (see the commentary on **Numbers Da– The Red Heifer**). **The heifer** was slaughtered and **its blood** was sprinkled in the direction of the Tabernacle seven times. Then **the heifer** was totally burned. While **it** was still burning, **a scarlet thread** (see **Ch – The Initial Procedures for Cleansing Leprosy: The leper needed to bring six items**), **cedarwood** and **hyssop** were added to the fire. **The ashes** were then gathered and stored in a ritually clean place outside the camp. In most respects **the red heifer** was treated as a **Chatta’ath Offering** (see **Aq – The Chatta’th Offering: Communicating God’s Forgiveness**). **Numbers 19:9** explicitly refers to **it** as such. As with the Day of Atonement rituals, everyone involved in the preparation of the ashes was rendered unclean and needed to immerse in a mikveh before returning to the camp.

When an Israelite became unclean through **corpse contamination**, he was cleansed through the sprinkling of **living water** mixed with **the ashes** of **the red**

heifer. A ritually clean priest mixed **the ashes** with **living water**, dipped **hyssop** into **the water/ash** mixture and sprinkled it onto the unclean person to effect purification. Again, the priest who mixed **the ashes** and sprinkled **the living water** was rendered unclean and needed to immerse in a mikveh.

The cleanser must be made unclean: Previous files had described the Messianic imagery of the **Day of Atonement** service. No other Tabernacle/Temple service so graphically demonstrated the work of **Yeshua** on our behalf. For our purposes, we will simply observe how the paradox of impurity is also the paradox of **Messiah**.



The paradox of purification is that the one cleansing is rendered unclean. Everyone involved in **the Yom Kippur** service or in the preparation of **the ashes** of **the red heifer** or in the sprinkling of **the ashes** and **living water** was made unclean. So too, in order to cleanse us, **the Master** became unclean. In order to liberate us from death, **He** died. The curse of the Torah is death (see the commentary on **Galatians Bk – Cursed is Everyone Who Hangs on a Tree**). **He** became death for us, so that we might be freed from death. **Nothing is as contaminating as a dead body. Yeshua** took on mortal uncleanness by virtue of **His** human birth. **He** took on human uncleanness by virtue of **His** healing ministry in midst of ritually unclean people in **His** day. **He** took on the uncleanness, the iniquity, the transgression and sin of **Isra'el** in order to cleanse us. **He** took on death itself, the most contaminating source of uncleanness in order to cleanse us.

Just as **the high priest** was made unclean through **his** efforts to cleanse **Isra'el**, so too **the Master** was made unclean through **His** efforts to cleanse us. Just as those administering purification from death were rendered unclean, so too **the Messiah** was made unclean, even taking on the contaminating impurity of death

itself, in order to cleanse us from sin and death.

Does **Yeshua** then remain in a state of ritual impurity? Does our uncleanness and sin cling to **Him** yet? Surely not! Just as **the high priest** was decreed to immerse **himself** in a mikvah, so too our **Lord** came out of the grave in perfect purity. **He** shed the mortal form; and with it, **He** shed ritual impurity. **The Savior** came out of the tomb like Adam in the garden, clothed in perfect purity. The unclean grave clothes **Messiah** left behind **Him** (see the commentary on **The Life of Christ Md – The Empty Tomb**).

This is our assurance. One day we shall shed the mortal frame in which we now live and be raised up immortal, alive and pure, a new creation (see the commentary on **Second Corinthians Bd – A New Creation**). In perfect purity we will enjoy free access to **the Divine**. That which separates us from **ADONAI** will be removed.[289] I can hardly wait. How about you?

*Dear Heavenly **Father**, It is amazing that **You**, in great and awesome love, would become unclean, so that **You** could make those who love **You** clean! There is no greater love! We bow in humble worship of what **Your** great and costly sacrifice that **You** willing made for sinners. We thank **You** that **You** are wise, and that though **You** desire all to come to heaven to live with **You**, there is a requirement- not works, but there is something else needed.* ***The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you – not wanting anyone to perish, but for all to come to repentance (Second Peter 3:9). What is needed is not any work nor any type of a good deed; but in order to receive Your gift of righteousness (Romans 5:17).***

***Your** gracious gift of salvation can only be received by having a repentant heart. **Repentance** means turning away from sin and turning to **You** in love, for love is the most important. And **He** said to **him,** **"You shall love ADONAI your God with all your heart, and with all your soul, and with all your mind." This is the first and greatest commandment (Matthew 22:37-38).** We love **You** and delight in pleasing and in serving **You**! In **Yeshua's** holy name and power of **His** resurrection. Amen*