

## Leviticus 13–14

You are just going to need a copy of the Bible. The reading is longer than 24 different books of the Bible, and just one verse less than the Song of Songs.

### Salvation from This Body of Death

**Main idea:** Death is on us, in us, and all around us as sinners in a fallen world, but God provides atonement and cleansing that we may approach Him.

**Introduction:** The dirtiness problem is especially a sin and death problem.

#### 1. An infection of plague

- a. God afflicts sinners with plagues appropriate to their sin

#### 2. Deceitful above all things (Jer 17:9–10)

- a. Procedure required just to diagnose
- b. On us/it or in us/it?
- c. Worsening or healing?
- d. Quarantine and extra quarantine

#### 3. Desperately wicked

- a. A death sentence, mourned over as a death
- b. “Who can know it?” gives way to the even bigger question “Who can fix it?”

#### 4. Jesus can heal, cleanse, and atone!

- a. A “day of atonement” for cleansing
- b. An 8th day sacrifice for “new creation” into the holy assembly
- c. There is no longer a “go to the priests” but a “go to Christ”! (cf. Lk 17:11–19 and especially Mt 8:2–4)
- d. Those who are His hate sin like death, wish to remain clean, aim by their life at the holy and eternal fellowship for which He saved them. “Pure and undefiled religion” (Ja 1:21 next week in ch15, but “unspotted from the world” in v29 here)

**Conclusion:** The tediousness of procedure has been put away by Christ, but as long as we are in this world, there is still that sin that so easily entangles. Finding it tedious and hideous, come to Christ for atonement and cleansing, and remain with Him by His grace.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Leviticus chapters 13 and 14.

These are God's words. And you always spoke to Moses and Aaron saying, When a man has on the skin of his body is swelling, a scab or a bright spot and it becomes on the skin of his body, like a leprosy. Then he shall be brought to the priest or to one of his sons.

The priests shall examine the sore on the skin of the body and if the hair on the sore has turned white and the sore appears to be deeper than the skin of his body. It is a leprous sore. Then the priest shall examine him and pronounce him unclean.

But if the bright spot is white on the skin of his body and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall isolate him. The one who has the sore seven days, when the priest examined him on the seventh day and indeed if the sore appears to be as it was, when the sore has not spread on the skin, then the priest shall isolate him.

Another seven days. Then the priest shall examine him again on the seventh day and indeed, if the sore has not spread on the skin. Then the priest shall pronounce him clean. It is only a scab. You shall wash his clothes and be clean. But if the scab should it all spread over the skin after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

And if the priest sees that the scab has indeed spread on the skin and the priest shall pronounce him unclean, it is leprosy. When the leprous sore is on a person, then he shall be brought to the priest. When the priest shall examine him and indeed if the swelling on the skin is white and it has turned the hair white and there is a spot of raw flesh in the swelling.

It is an old leprosy on the skin of his body, the priest shall pronounce him unclean. And shall not isolate him for years unclean. And if leprosy breaks out all over the skin and the leprosy covers all the skin of the one who adds or from his head to his foot wherever the priest looks then the priest shall consider.

And indeed, if the leprosy has covered all his body, he shall pronounce him clean, who has the sore? It has all turned white. He is clean. But when raw flesh appears on him. He shall be unclean. And the priest shall examine the raw flesh and pronounce him to be unclean for the raw flesh is unclean.

There is leprosy. For if they're off less changes and turns white again, he shall come to the priest and the priest shall examine him. And indeed, if the sore has turned white, then the priest shall pronounce him clean, who has the sore? He is clean. With the body develops, a boil in the skin and it is healed.

And in the place of the boil, there comes a white swelling or a bright spot, reddish white. Then it shall be shown to the priest. And if when the priest sees it indeed appears deeper than the skin and its hair has turned white, the priest shall pronounce him unclean.

There is a leprosy which has broken out of the boil. But if the priest examines it indeed, there are no white hairs in it. And it is not deeper than the skin, but has faded. Then the priest shall isolate him, seven days. And if it should it all spread over the skin, then the priest shall pronounce him unclean.

It is a leprosy. But if the bright spot stays in one place and has not spread, it is the score of the boil in the priestial, pronounce him clean. Or if the body receives a burn on its skin by fire, and the raw flesh of the burn, becomes a bright spot, reddish, white or white.

Then the brie still examine it and indeed if the hair of the bright spot has turned white and it appears deeper than the skin, it is leprosy broken out in the burn. Therefore, the priests are pronounce him unclean. It is a leprosy sore But if the priest examines it and indeed there are no white hairs and the bright spot and it is not deeper than the skin but has faded, then the priest shall isolate him.

Seven days. And the priestial examine him on the seventh day. If it has an all spread over the skin and the priest will pronounce am unclean. It is a leopard sore But if the bright spots stays in one place and there's not spread on the skin but has faded.

It is a swelling from the burn. The priestial pronounce him clean for it is the scar from the burn. If a man or woman has a sore on the head or the beard, then the priest show, examine the sword. And indeed, if it appears deeper than the skin and there is in it, then yellow hair, then the priest will pronounce him unclean.

It is a scaly leprosy of the head of beard. But if the priest examines a scaly sore and indeed, it does not appear deeper than the skin, and there is no black hair in it. Then the priests isolate. The one it has the scale seven days. And examine the sword indeed, if the scale has not spread and there is no yellow hair in it and the skill does not appear deeper than the skin.

He shall shave himself, but the scale, he shall not shave. And the priest isolate, the one who has the scale, another seven days. On the seventh day, the priest show examine the skill. And indeed, if the scale has not spread over the skin and does not appear deeper than the skin than the priest shall pronounce and clean, He's a lost his clothes and be clean.

But if the scale should it all spread over the skin after his cleansing. Then the preschool examine him and indeed if the scale has spread over the skin, the priest need not seek for yellow hair. He is unclean. But if the scale appears to be at a standstill and there is black hair grown up in it, the scale has healed you as clean and the priests shall pronounce him clean.

If a man or a woman has bright spots and the skin of the body, specifically white bright spots, then the priest show look and indeed if the bright spots on the skin and the body are dull white, it is a white spot that grows on the skinny is clean.

As for the man whose hair has fallen from his head, he is bald. But he is clean. He whose hair has fallen from his forehead. He is bald on the forehead, but he is clean. And if there is on the bald head or the bald forehead, a reddish white sore, it is leprosy breaking out on his bald head or his bold forehead.

Then the priestial examine it. And indeed, if the swelling of the sore is reddish, white on his bald head or on his bold forehead, As the appearance of leprosy on the skin. As the appearance of leprosy on the skin of the body, he has a leprous, man. He has unclean.

The priest. So, shortly pronounce him unclean his sore is on his head now. The leper. On whom the sword is. His clothes shall be torn. And his head there. And he shall cover his mustache. And cry. Unclean unclean. He shall be unclean. All the days, he has the sword.

He shall be unclean. He is unclean. And he shall dwell alone. His dwelling shall be outside. The camp. Also if a garment has leprosy plague in it, whether it is a woolen garment or a linen

garment whether it is in the warp or in the wool or in the leather and anything made of leather.

And if the plague is greenish or reddish in the garment, or in the leather, whether in the warp or in the wool or in anything made of leather, it is a leprosy flag and shall be shown to the priest. The priest shall examine the plague and isolate that, which has the plague seven days.

And he shall so examine the plague in the seventh day. If the plague has spread on the garment to either in the warp or in the wool, and the leather or anything made of leather, the plague is an act of leprosy. It is unclean. You shall therefore burn that garment in, which is the plague, whether warp or wool in wool, or anything of leather for.

It is an act of leprosy. The garment shall be burned in the fire. But if the priest examines it and indeed, the plague is not spread in the garment either in the warp, or in the wool or anything made of leather, then the priest shall command that they wash the thing on which is the plague.

And he shall see isolated, another seven days. When the priest shall examine the plague after it has been washed, and indeed, if the plague is not changed, its color. The plague is not spread, it is unclean and you shall burn it in the fire. But it continues eating away, whether the damage is outside or inside.

If the priest examines it and indeed, the plague has faded after washing it, then he shall tear it out of the garment whether out of the warp or out of the wool or out of the leather, but if it appears again in the garment, either in the warp, or in the wool, or in anything made of leather, it is a spreading plague.

You shall burn with fire that in, which is the plague. And if you watch the garment to either warp or wool or whatever is made of leather, if the plague is disappeared from it, then it shall be washed a second time. And shall be clean. This is the law of the leprous plague and a garment of wool or linen.

Either in the warp or wool or anything made of leather to pronounce it clean or to pronounce it unclean. Then you shall who has spoken to Moses saying. This shall be the law of the leper for the day of his cleansing. You shall be brought to the priest. And the priests will go out of the camp.

And the priest shall show examine him and indeed if the leprosy is healed in the leper then the priest shall command to take for him who is to be cleansed to living and clean. Birds cedar wood scarlet and hyssop The priests will command that one of the birds be killed in an earthen vessel overrunning water.

As for the living bird, he should take it the cedarwood and the scarlet. And he shall dip them in the living, dip them. And the living bird in the blood of the bird. That was killed over the running water and he shall sprinkle it seven times on him. Who is to be cleansed cleansed from the leprosy?

And shall pronounce him clean. And so, let the living bird loose in the open field. He who is to be. Cleansed shall wash his clothes, shave off. All his hair and wash himself in water that he may be clean. After that, he shall come into the camp and shall stay outside his tent.

Seven days. Well, on the seventh day, he shall shave all the hair off his head and his beard and his eyebrows, all his hair, he shall shave off. He shall have lost his clothes and washed his body in water. And he shall be clean. And on the eighth day, He shall take two male lambs without blemish.

One u lamb of the first year without blemish. Three tenths of an effort of fine flower mixed with the oil as a grain offering and one log of oil and then the priest who makes him clean shall  
Makes and clean shall present. The man, who is to be made clean?

And those things before, yahweh at the door of the tabernacle of meeting, 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 way of offering before you always, Then he shall kill the lamb in the place, where he kills the sin offering and the burnt offering in a holy place.

For us. The sin offering is the priest. So is the trespass offering? It is. Most holy, The priest shall take some of the blood of the test pass offering in the priests, to 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 is right foot.

And the priest shall take some of the log of oil and pour it into the palm of his own hand of his own left hand, then the priest shall dip his right finger in the oil that is in his left hand. And so sprinkle some of the oil with his finger seven times before you always And of the rest of the oil in his hand, the pries shall put some on the tip of the right ear.

Love him, who is to be cleansed and on the big toe of his right foot. And on the blood sorry 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 the priests shall make a tournament for him before he offer. Then the priest saw all for the sin offering and make attunement for him, who is to be cleansed from his uncleanness?  
Afterwards, you shall kill the burnt offering. And the priests saw off of the burnt offering and the grain offering on the altar.

So the priest shall make atonement for him. And he shall be clean. But if he is poor and cannot afford it. And he shall take one male lamb as a trespass offering to be waived to make a tournament for him. One eat tenth of an eva fine flower mixed with oil as a grain offering a log of oil and two turtle doves or two, young pigeons such as he is able to afford.

Once obvious in offering and the other are burnt offering. You're so bring them to the priest on the eighth day for his cleansing. To the door of the tabernacle of meeting before, Yahweh And the priest shall take the lamb of the trespass offering and the log of oil, and the presale waved them as a wave offering before you all play.

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. He was to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

And the priestial pour some of the oil into the palm of his own left hand. Then the priests shall sprinkle with his right finger, some of the oil that is in his left hand seven times before. Y'all way, And the briefs will put some of the oil that is in his hand, on the tip of the right ear of him, who has 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 The rest of the oil that is in the priestand, he shall put on the head of him, who is to be cleansed to make atonement for him before yahweh And he saw offer one of the turtle doves or young pigeons such as he can afford.

Such as he is able to afford. The one as a sin often. The other is a burnt offering with the grain offering. So the priest will make atonement for him. Who has to be cleansed before y'all play. This is the law for one. Who had a leprosur who cannot afford.

The usual cleansing. And you always spoke to Moses and Aaron saying, When you have come into the land of canaan, Which i give you as a position and i've possession. When i put the leperous plague in a house, in the land of your possession. And he who owns the house comes and tells the priest saying.

It seems to me that there is some flag in the house. Then the priests shall give command. Then the priest shall command, that they empty the house. Before the priest goes into it to examine the play. That all that is in the house may not be made unclean. And afterward the priests.

I'll go into examine the house. And he saw examine the plague and indeed if the plague is on the walls of the house with in green streaks, greenish or reddish, which appeared to be deep in the wall, then the priest shall go out of the house to the door of the house.

And shut up the house seven days and the priests will come again on the seventh day and look, And indeed, if the plague has spread on the walls of the house, then the priest shall command, that they take away the stones in which is the plague and they shall cast them into an unclean place outside the city.

And he shall cause the house to be scraped inside all around and the dust. They scrape off. They support out in an unclean place, outside the city. Then they shall take other stones and put them in the place of those tones. And they shall take he shall take other mortar and plaster the house.

Now, if the plague comes back and breaks out in the house, after he's taken away, the stone's after he escaped the house, and after this plastered, then the priestial come and look. And indeed, if the plague has spread in the house, it is an act of leprosy in the house.

It is unclean. And he saw, break down the house, it stones its timber and all the plaster of the house, And he shall carry them outside the city to an unclean place. Moreover, he who goes into the house at all, while it is shut up, and shall be unclean until the evening.

And he who lies down in the house, i'll wash his clothes, and he who said, eats in the house shall wash his clothes. But if the priest comes in and examines it, and indeed, the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean because the plague is healed And he shall take.

To cleanse the house, two birds cedar wood, scarlett missile. When he's uphill, one of the birds in an earth and vessel overrunning water and he shall take the cedar wood that the scarlet the living bird and dip them in the blood of the spleen burr slain bird and in the running water and sprinkle the house seven times, And he's all cleanse the house of the blood of the bird and the running water in the living.

Bird the cedar wood, the hyssop, and the scarlet. Then he shall let the living bird loose outside the city in the open field and make atonement for the house and it shall be cleaned. This is the law for any lepros, sore and scale. For the leprosy of a garment and of a house.

For a swelling, in the scab and a bright spot. To teach when it is unclean. And when it is clean, This is the law. Of leprosy. Commence. This reading of god's inspiring and inherent worked.

Apart from the holy spirit, giving us hearts. That are continually aware of the goodness and holiness of god, And the hatefulness and filthiness. Of our sin. We are unlikely to come to. That. That. Cry of anguish at the towards the end of roman 7. Oh wretched. Man. That i am.

Who will save me from the body of this death? But you can imagine. Here in leuiticus, 14 and 15. And then, Sorry 13 and 14 and then lord willing next week in Leviticus 15 with all the any flow whatsoever that comes out of a person. Uh and then having to pay attention to your clothes and any spot on them and what color they are and how they spread on the parent depth and then paying attention to all of The surfaces of.

Of your house structure. Particularly, you can imagine. Um, the The adolescent is trying very hard, not to, And mess with his. Uh, pimples las, he end up with a flow. And then the scab and a sore and Unclean for multiple quarantines, where Um, The lord gives his people a law here.

That does correspond to the groaning creation. That is bound to futility. And in corruption and decay. That corresponds to our remaining sin. And it is a a real life. Uh, extensive Teaches. Lesson. That. Uh, we are sinful and that the the sinfulness Makes us unclean before god, we made the point some weeks ago about usa.

Uh being more dirty than the creepy crawlies that are in the dark. And that when israel had sinned and put the ark on carts, instead of carrying it by a pole and it was going to totter and fall into the ground. And also didn't want the ark of god.

To fall into the ground into the dirt, where they're all those dirty and unclean creatures. Uh, but a sinner. And her sin. Our dirtier. Then all of the unclean creepy crawlies. That are in the ground and god struck as a And so, that's Uh, that's the overarching. Issue here.

Is that all of these infections are reminders and examples of death, but they're not just reminders and examples of death in particular, their watching out, for those particular infections that god gives in his providence to remind and communicate to us. That we are sinners. Who deserve to die that doesn't come out.

So well, in our english translations at least not until you get to the the garment or Or later the house. Because in those cases the word that means stroke or smiting or plague is actually translated plague in our english version. Uh, but when it's talking about the infections on our skin, For some reason, our english version, says soar.

Instead of a smiting or a stroke or a plague, which is actually the word there. And especially when we get to in chapter 14 and god giving them laws for houses, they don't have houses yet. And so he says, when i, when you come into the land of kinayan, that i give you as a possession, And then he uses.

Um, He uses the same same sort of language himself as the initiative and i put The infectious plague. In your house. Now, if you've been following along and exodus in Leviticus and you hear the word plague, what do you think of immediately? The plagues of egypt, right? That's usually what we think of when we when we hear the word plague and it's a reminder that israel and egypt, both deserved death But god, who is sending the plagues was doing.

So as part of redeeming for himself a people and when you get to the plague of the flies, he actually starts making a distinction, doesn't he? And at that point, the plague only comes on upon the Egyptian parts of the land. Well, that's what the lord is communicating here.

The word leprosy does not necessarily mean hanson's disease. Uh, i grew up hearing that in church. You know, the the way we use the word leprosy now, generally speaking, Refers to a particular skin condition called. Hansen's disease where you know body parts fall off and it's it's really quite hideous.

Uh, any skin infection hansen's disease wasn't. Known in history. Until several hundred years after Leviticus anyway. But this really applies to any skin infection whatsoever. That it would be. That it would be received as an infection. That is possible. A god sent plague to remind us that sin and death are not permitted in his presence.

Remember what occasion this section of the book of leviticus? Is that death? Entered the tabernacle. Not, because they came in dead. But because they offered worship. That god hadn't commanded and he struck them dead native and abided. For worshiping in a way that man that they themselves had made up.

And that's a problem. The tabernacle is going to need to be cleansed and praise god. In many weeks time, we're going to have a few weeks interruption. While we do some one-offs while i'm on. Um, On vacation. Uh, but in several weeks time, when we come to the day of atonement, In Leviticus 16.

The the lord will provide not just once a solution for what has occurred with native and I buy you but annually. For his people a solution, but that's the first thing. That we see is that this is dealing with infections of playing. Because our sin and our death. Is not just.

Uh, infectious, but it is under judgment. It is. Um, Our sin is an abomination to god. And it deserves his death and his wrath. And even then in, The. The length and the detail and how complicated the procedure is, god communicates, then something to us about the infectiousness and the difficulty of our sin, even the diagnosis of our sin.

Many of you. I hope are familiar with jeremiah 17 verse 9. The heart has deceitful above all things and desperately wicked. Who can know it. Uh, which is immediately followed. In verse 10 by, i yahui know the heart. Which is why it's so frightening when You're trying to help someone with their sin.

And they say, well, god knows my heart, i'm thinking, yes, that's the problem. But the heart is deceitful above all things and in that context the the word that's translated deceitful means tracked over. They're just so many things involved that it's difficult to figure out and you get that idea.

Don't you with examining? I mean If it's open and it's raw and it's oozing, you know, the priest's job is pretty easy. He does. Oh that one's unclean and it's done. But, If if it's not immediately, he has to Yeah. Is it a yellow hair? Is it a black hair?

You know, notice this was before the gospel came to Scandinavians. And here's a yellow hair is a black hair and how deep is it going? And if it wasn't conclusive, they'd be quarantined. For seven days. And after seven days, if it still wasn't conclusive, the big war it being quarantined for another seven days.

If it's still not conclusive, then they're unclean at that point. But there's all of this procedure and not only with the skin, but but also with the garments and also with the houses And you just feel the, the complexity and the weight and the burden. Because not only is it difficult for us?

To diagnose the heart. But when we do properly, diagnose, the heart. And we find there. What is in every sinner? Now, you don't find and infectious plague, which is the, you know, the more literal translation of leprosur in every israelite in the camp, but you do find The infection of sin.

In every sinner. Not only is the heart, deceitful above all things, but what's the second part desperately wicked? And that word means unfixable that even when we do find the sinfulness,

that is in our hearts, we can't do anything about it. We would despair. Over the possibility of fixing it.

That's actually the the relation of the word desperate in the english language and it's it's not bad. As far as understanding what jeremiah 17:9 is saying, unknowable and unfixable. And you get a sense of it, don't you? When he gets to the end of the section on all of the rashes and the swords and stuff, and assures us that baldness by itself?

Is not applying the, you know, the sore in the boldness is a flag and The leper, verse 45. Of chapter 14. Sorry chapter 13 and this is the one then who has a you know, by one or another of this giant flowchart of ways that this can happen to him.

The leper on whom thesaurus has closed shall be torn. And his head bear. Now, where have you heard that recently? Because if you remember where we've heard that recently in leuiticus, then it'll help us who don't have this particular morning ritual to understand what is going on here. In verse 45.

Well, we had it in the negative, didn't we? When the lord had struck native and abidehu dead. And he had come to Aaron and Eliezar and itham, are their dad and their brothers He said. Don't tear your clothes and don't uncover your heads. Why would they do that? Because it was a grieving ritual, a death had occurred.

But they couldn't tear the clothes that they had on because they were the priestly garments. They were in the tabernacle. And they couldn't bear their heads because they had just been consecrated. And they're, they're ordination and their installation wouldn't allow them to leave and they had to keep the the priestly hat on the, the linen hats.

And then the the hype recent turban for Aaron.

What you see then is The leper mournes his own death. When he tears his clothes. And the uncovers his head. And he cries unclean unclean. He has recognizing himself as dead. Because the whole point of life, isn't it? As to know god and to draw near to him? To belong to him, to worship him to serve him.

And now the leper is going to be not only kept from the assembly. But put outside the camp of the people of god. This is in a sense. How anybody who comes under church discipline that puts them out of the church. Should feel about themselves. That they are to grieve for themselves as if a death has occurred.

And how many excommunicate themselves? But just departing from the fellowship of the church. By departing from the consecrated assembled worship of god. But the leper was To. Tear his clothes. When bear his head, cover his mustache cry. Unclean. Unclean. And so this is a death sentence. What can be done?

Well. There are. A couple of wonderful. Things here. For the one who receives the the waitiness. Of the deceitfulness, the difficulty of diagnosis. And understands the the death sentence that is communicated here, that really belongs to us all Before god. And that is, there's a ritual for the cleansing of a leper who's healed.

Now. Unless i am mistaken, the only places in the bible that refer to this ritual, actually occurring are in the the ministry of the lord jesus christ. In luke 17, when he heals. Uh, lepers and tells them to Um, To go show themselves to the priest and do it as required.

And then that wonderful. Uh, opening of matthew 8. Where the leper addresses jesus. And he says, If you are willing, I know that you are able to cleanse me. And isn't the beginning. The opening section of chapter 14 with not only a procedure generally but even the less expensive procedure because it doesn't cost three lambs just the one lamb.

Um, but that's isn't opening of of leuiticus 14. The the analog, or the parallel to jesus saying, i am willing be cleansed. God gives them a procedure for the atonement for the first, the cleansing and the atonement. And you've got this, these The this procedure that has done on the, on the first day, And, and It is very similar to what's going to be done for the day of atonement later, and then it has elements also of Uh, no.

That's the eight. They so he does that. And he's he's cleansed and then he wakes seven days and then there's another eight. Then you remember the circumcision that takes place on the eighth day? And you remember we we have three times here. That this sacrifice takes place on the eighth day.

And when we come Uh believe it's to the feast of booths. The great day of the feast is the achanah. Then they're all these achanahs in scripture which is really the first day of the next week. Right? That's you've got the, you've got the seven, you've got the creation in six, you've got the crowning.

Uh, glory of the creation, which is not the six creation days. But the one creator day the sabbath day, which is consecrated unto God and and blessed. But these eight days are. Are specifically looking forward to the new creation. So the first, it's the first day of the next one.

This is what is glorious about jesus's resurrection on the first day which is an eighth day. This is what is glorious about the holy spirit being poured out. On a first day of the week, which is An eighth day of first day sabbath. And so, there's something here about the man being resurrected.

As it were, he mourned his death. When he was pronounced unclean with the infectious plague and then god is healed him. And he comes, and he receives that, that cleansing, that is like unto the day of atonement with the, the scarlet and the hyssop, and the cedar and and the sprinkling of the blood seven times and And god has healed him.

But then he comes. On the eighth day. And he has, The procedure now that Is not just. Uh, the ascension or the sin offering, and the ascension offering, or the whole burnt offering as it's described. But there's also something very, there's an something here, that is like, when the priests were ordained.

You remember the, the The right earlobe and the right thumb and the right big toe and the application of the blood and the application of the oil he goes he goes. Why is he a priest? No. But the man whom god saves and resurrects unto a new life, he is consecrated to god.

He receives his life. Back from god as that, which god has laid, claimed to again, not justice creator and not just as redeemer but as resurrector and restore and reconciler and this is how we all feel as christians isn't it. All god, everything, because i'm his creature. But how much more By the mercies of god, to use the language of Romans 12, should i be offering my body as a living sacrifice?

In fact, back when we were having the priest ordination, one of the things i told you was that they What was in our english version as an ordination offering, it was actually just the word for filling his hand with being filled. Well, this is literally the point at which his hand is filled with With oil.

We are redeemed by christ's resurrected, by christ consecrated by christ. One of them, the great applications for us. Is that we who have been resurrected in jesus? And we, who want to offer our bodies as living sacrifices, have been consecrated to god, like this, We want to have that pure and undefiled religion.

We see the infection wasn't just something that could come on your skin. In leuiticus 13 and 14. He spent a long time, didn't he talking about watching out for garments and watching out for houses? The whole world is a threat. To us so long as we're in these bodies so long.

As we are not yet perfected and holiness which comes At the end of this life, not in this life. And so when when the holy spirit through james is dressing the church, he's describing the pure and undefiled religion. Before the god before. God, the father, we often, i think, or i'm more often hear the first part To visit orphans and widows in their trouble.

Praise god. But what's the last part? And to keep oneself unspotted from the world. That we should recognize the infectiousness of sin. And the and treat it as a flag from god. Now, the tediousness of the procedure in leuiticus 13 and 14 has been put away by christ. But as long as we're in this world, there is still that sin that so easily entangled.

And it must be. Put away. And the way, the ways us down must be laid down. When we must seek by the grace of christ, who is willing. And who cleanses? Not just that we would be forgiven of our sin. But that we would be cleansed from all unrighteousness.

That we would see our sin as t as hideous. And the the identifying of it and they're getting rid of it as a teacher's. But necessary work, Continually coming to christ. For atonement and cleansing. That we may remain with him forever. By his grace. Amen. Let's pray.

Our gracious gardener heavenly Father how we thank you for your great. Mercy to us in our weakness. For your life and your righteousness and your holiness. Oh, lord jesus. We are amazed. That when you healed that leper, You didn't just say that you were willing and command him to be cleansed.

But you touched him? How great is your purity? Lord jesus. What we just read about? Is full of how something that is unclean, makes anyone who touches it unclean. But oh lord, your cleanness has been so great. That when you come and you touch us. And you join yourself to us by your spirit.

We don't defile. You, you cleanse us? And so grant that work by your spirit, we pray. Both in the justifying sense. For any who are still in their sin o, l, lord, give them faith. To be united to you savingly. That they may be righteous and cleansed once for all.

And that way. But oh lord, give it to us. Also in the sanctifying sense. That more and more by the application by the washing of your blood, which cleanses us. From all our sin. We would be made more and more clean until it lasts. We are part of your bride of the last day.

And there is no spot in us whatsoever. So granted we ask in your own precious name. Lord jesus. Amen.