

*Clean/Unclean, Kosher & Outside the Camp*

Good morning. This is the 6<sup>th</sup> presentation on the Book of Numbers, a book that the Jews call *B'Midbar* – which means “In the Wilderness”.

The Israelites are still at Mt. Sinai and God is just about to have them start out to the Promised Land. It's about 13 months since the Exodus, the Israelites' heads are spinning with what can be seen only as a completely new way of looking at the world. What they had thought valuable now is seen as worthless, and what they thought worthless now means everything to their future.

We've been dealing with the Tabernacle, the Levites and their duties, and many new laws, some of which seem strange to us when we first hear them. We'll continue to look at them more closely, but I want us to remember that we should not be quick to criticize some Jewish law or practice unless we first know whether that law or practice was a man-made law or whether Scripture says that God said to do it that way. Jesus criticized many man-made laws, but never a God-given directive. God-given laws and directives may not make much sense to us, but Jesus fulfilled them all for a purpose.

Recall that the Israelites are living in a vast tent city, with the Tabernacle at the center. Tabernacle was the place

*Clean/Unclean, Kosher & Outside the Camp*

on earth where the presence of God manifested itself. In a sense, it was the center of the universe. But that tremendous gift has some consequences. God is a Holy God, and He cannot abide with unholiness.

- It seems strange when we say it, **but there are some things that God cannot do**. He cannot lie – it's against His nature.

There are some things that are against our nature: for example: consider a leaf on a tree – it turns green when it contains a green pigment called chlorophyll that is produced during the growing process; we don't do that because it is not our nature to do that (although I've had some chili that caused me to turn green).

To address the situation of cleanliness and holiness in the camp, God ordained a list of rules in Torah about sacrifice, about who is permitted near the tabernacle, about who can enter onto the grounds of the Tabernacle, and so on. These rules were actually for the benefit of the people, because God would strike out against a blatant unholy offense; however, He would tolerate a minor offenses for a bit and have it covered by sacrifice; however, eventually He would leave of things never got any better.

Clean/Unclean, Kosher & Outside the Camp

I'd like to look at two concepts today:

- 1) Clean and Unclean, Holy vs. Common, and Kosher/nonKosher
- 2) The concept to being "Outside of the Camp"

Let's turn to Numbers chapter 5, starting in verse 1"

NUMBERS CHAPTER 5

"Then the LORD spoke to Moses, saying, <sup>2</sup> "Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a *dead* person. <sup>3</sup> You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst." <sup>4</sup> The sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, thus the sons of Israel did."

Clean/Unclean, Kosher & Outside the Camp

Chapter 5 of Numbers is about "Cleansing the camp of the unclean". At this point in history, the Tabernacle is part of the Israelite's daily life, and God's Presence among them is a fact. It was therefore necessary and prudent of safety's sake that the sacredness of the entire Tabernacle area.....the tent and its courtyard and the surrounding area where the people are camped.....be kept free from impurity or defilement.

"Outside of the camp" didn't just mean that a person couldn't enter the Tabernacle grounds – they couldn't do this anyway unless bringing a sacrifice to the priests. It meant that they were to be outside of the boundary of the Israelite camp itself – this would be about 3–4 miles from the Tabernacle.

A couple of observations here.

First, we think this might be a quaint concept – *clean/unclean*. Maybe it was for just back then. But, Luke 8 talks about Jesus confronting a man with *an unclean spirit* (a demon). And, remember the practice of the Jews to remove all *leaven* from their houses at Passover was because leaven symbolized corruption. Jesus Himself warned His disciples against the *leaven of the Pharisees*. The concept of clean and unclean didn't just cover physical things; they also concerned spirits, our internal thoughts, our pride and lust.

Clean/Unclean, Kosher & Outside the Camp

- Second, we sometimes assume that that this exile outside the camp was a man-made rule – cruel, arbitrary, even unChristian. I understand that sentiment, but it was a **GOD-GIVEN rule**, and He did it for a purpose. We'll get to this in a minute.

OK – In Numbers 5, God declares that that people with three categories of uncleanness are not welcome to reside inside the camp with His people. In Hebrew those categories are persons who

- 1) are *tzara*, those who are suffering from *tzara'at*.....a skin disease;
- 2) a person with *zav*..... a discharge from the genital organs; and
- 3) anyone who is *tamei nefesh*..... unclean due to having touched a human corpse.

This exile is not limited to these three situations – there are other situations in the Torah where people have to be taken outside of the camp. For example, when someone was to be executed for a capital offense. But, I want to deal with these 3 very serious kinds of ritual impurity.

Once a person voluntarily goes outside the camp (or sometimes involuntarily escorted out), they would undergo a period of 7 days of ritual cleansing **AFTER** it is determined by

Clean/Unclean, Kosher & Outside the Camp

a priest that the condition that is the cause of the impurity is no longer present. And whether male or female, these ritually unclean people MUST be removed from the congregation of Israel and set outside the camp. Understand what this means: excommunication. Once the ritual impurity is cleansed – if it ever is – that person may resume his or her life among the community. But until then, that person is separated from everyone else. Usually the excommunicated lived in caves or tents just outside of the village or city.

Verse 3 states the reason for this severe method of dealing with these unfortunate people:

- a. so that their unclean state doesn't defile others in the camp of Israel, *and..*
- b. because in the midst of the camp of Israel is where God dwells; thus no impure thing can be near to Him.

And verse 4 says Israel obeyed Yehoveh in this instruction.

Clean/Unclean, Kosher & Outside the Camp

Tzara'at

Before I get into this, I want to point out a very common mistake regarding this skin disease. Most bible versions in verse 2 will say that this passage is talking about “Leprosy” – even my NAS version – the version most loved by God – uses the word 'leprosy'.

The Hebrew word is Tzara'at and it does NOT mean Leprosy. **Leprosy didn't even exist among the Israelites until after their return from Babylon** (about 1,000 years after Numbers 5 was written down by Moses). Tzara'at was some sort of skin condition – as far as we know it doesn't exist today – that actually manifested itself in a variety of ways that are usually associated with the skin, but it is also connected with impurities upon clothing, furniture, or even the walls of a house.

Leviticus 13 and 14 more carefully define how to recognize Tzara'at and explain that ONLY the priesthood can deal with it because it is primarily a SPIRITUAL issue, and only to a lesser degree is it a medical problem.

- In a nutshell *Tzara'at* here in Numbers 5 is seen as the OUTWARD result of a person's inner state of ritual defilement. *Tzara'at* is an outward illustration of how the

Clean/Unclean, Kosher & Outside the Camp

Lord sees the inner spiritual condition of humans: diseased and corrupt. Unclean.

- Now – let me make this clear – this is a particular type of skin disease that, as far as we know, no longer exists today – so if anyone today is afflicted with leprosy or Psoriasis or whatever skin disease, Numbers 5 is not talking about you.
- When an Israelite had an outbreak of *Tzara'at* on their skin, they were separated from the rest of Israel; they were forcibly put OUTSIDE THE CAMP if they balked at going out on their own volition. And outside the camp they remained until there was no further sign of *Tzara'at*, for some Israelites that would be for the remainder of their lives.

What seems very strange to us today is the fact that this ritual impurity so serious is that it is **contagious; SPIRITUALLY contagious**. When someone was put outside the camp with *tzara'at*, it was not so that someone else didn't contract that disease per se – remember, it wasn't a physical disease. Rather they did it because a person with *tzara'at* threatened to defile others in a spiritual way, thus denying them access to God.



*Clean/Unclean, Kosher & Outside the Camp*

To the Israelites, this skin disease, or an ongoing genital discharge, or coming into contact with a dead body (among other things) – all amounted to approximately the same penalty: separation from God and from the community of God for anywhere from a few days to forever. And frankly that is EXACTLY what it was meant to demonstrate.

The problem was that a ritually unclean person presented a danger to himself or herself because if they came too near to God in that condition, that person would be destroyed. And they were a danger to the entire community because uncleanness was transmissible. A clean person touching an unclean person might become unclean themselves; NOT ill but unclean.

Now I know that many of us feel like such talk of becoming unclean from touching someone or something ought to be about some deep-jungle backwards tribe in New Guinea or Australia and not the people of YHWH. On the surface, this sounds like magic and sorcery and superstition at its worst. But this is a good time to remember that while God fully intended that these rules be scrupulously obeyed, they were ALSO simultaneously a physical demonstration and learning tool designed to gradually reveal the deepest and most critical spiritual truths.

CLEAN VS UNCLEAR

Clean/Unclean, Kosher & Outside the Camp

I want to mention the distinction between these two conditions. It concerns whether a person may approach God.

Unclean is the opposite of clean (obviously). A person could be ritually unclean for many reasons, not necessarily because of sin (e.g.; remember how Mary went through a purification ceremony 40 days after the birth of Jesus – in spirit of the fact that she gave birth to the Messiah, the Son of God; and in spirit of the fact that God had instructed Eve to be fruitful and have children, she still needed purification. Why – because Blood was spilled and Blood symbolized death, and that was not God's original intention that man should die, therefore blood made the mother ritually impure – not sinful; but she could not approach God in the Temple unless she was purified and became ritually clean.

God Himself made the rules of cleanliness – sometimes we might have some reservation (e.g., excluding those with skin disease from the camp) but He was trying to show us something about His Holiness and our complete need for grace. These OT people put outside of the camp for a skin disease certainly were not being condemned to hell, but they could not enter His Holy presence **for their own safety!**

There was a two-step procedure involved in determining whether a person could approach God. 1st – you had to be ritually clean. If you weren't, you had to offer certain

*Clean/Unclean, Kosher & Outside the Camp*

prescribed sacrifices to become clean. But, just being clean doesn't qualify you to approach God. You had to be raised to a state of ritual holiness, than this 2<sup>nd</sup> step again involved certain ritual sacrifices.

There's a difference in the Torah between being clean and being holy? Yes! Christians often take the two words as meaning the same thing but in reality they are two separate concepts.

Once you became ritually clean, you had one of two separate statuses. Common or holy. God provides rituals by which the common person/clean person could advance to become holy. Just as clean is the opposite of unclean, holy is the opposite of common.

Sounds convoluted, right? Here's an illustration. Jack Oles wants to become the mayor of Kinderhook. However, Jack doesn't live in Kinderhook. So, he first has to talk Paulette into moving to Kinderhook. This is similar to going from a state of being unclean (not a Kinderhookian) to a state of being clean (a resident of Kinderhook).

Ok – once he is a resident, he is a common resident – and I use the word common because that's the term the Torah uses for a person who is clean but not holy. There's no

Clean/Unclean, Kosher & Outside the Camp

special office attached to him as yet. If he is elected by the voters, he becomes *His Holiness, the Mayor*.

In similar ways in the Torah, a person first has to become ritually clean, and then has to advance to the state of *holy* due to the election of God. Just being clean only means that he is not *unclean* – nothing special per se – that the common state of affairs – he's just like all *other* clean people – but he is not holy. But once elected, he becomes holy.

Holiness attaches only after you're elected by God. We often comment about how we may know neighbors – who are not believers – seem to be act more Christian in their everyday lives than we do. What we're seeing is that they are exhibiting the Torah status of common – they're clean per se regarding manners and actions, but they're not holy. Holiness comes only thru election, and God has the deciding Vote – He is a constituency of One.

So – first, you have to pass from being unclean to being clean, and only then can you advance to be holy – and that status applied only when God declares that it is so. You had to do it His way.

Clean/Unclean, Kosher & Outside the Camp

KOSHER

I want to briefly touch on the concept of Kosher. When I moved to NY 30 years ago from RI, I was Catholic, and our custom was to have turkey for Easter dinner. I often wondered how New York protestants often had Ham for Easter to celebrate the resurrection of a kosher-keeping Messiah.

*"These are the animals that you may eat among all of the animals that are on the earth: That which divides the hoof and is cloven footed and also chews the cud. Among the beasts only these may you eat. But you shall not eat of these that chew the cud or those that divide the hoof: The camel because he chews the cud, but does not divide the hoof; he is unclean to you. The rabbit because he chews the cud but does not divide the hoof; he is unclean to you. The hare because she chews the cud but does not part the hoof, she is unclean unto you. And the pig who has divided hoofs, but does not chew the cud; he is unclean to you." Leviticus 11*

Here are the rules:

1. Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.

*Clean/Unclean, Kosher & Outside the Camp*

2. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.
3. All blood must be drained from meat and poultry or broiled out of it before it is eaten.
4. Certain parts of permitted animals may not be eaten.
5. Fruits and vegetables are permitted, but must be inspected for bugs (which cannot be eaten)
6. Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat).
7. Utensils (including pots and pans and other cooking surfaces) that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot.
8. Grape products made by non-Jews may not be eaten.

Kosher rules in the Bible are not that complicated – it is the thousands of rabbinical rulings since then that had added excruciating levels of detail. It is difficult for us to keep

Clean/Unclean, Kosher & Outside the Camp

track, such as the prohibition of not eating meat and milk together.<sup>1</sup>

WHY KOSHER?

We sometimes chuckle at the kosher rules of the Jews. Does it seem strange that God would make a distinction between what type of food He wants you to eat and what type He asks you to avoid? Doctors do it all the time, but for reasons of physical health. God does it for *spiritual* health. Remember, this is not the first time we have encountered the situation that certain food is OK to eat and other is not. Remember in the Garden, God said that Adam could eat any fruit in the Garden except one. He did it so that Adam could have a spiritual choice. That forbidden fruit didn't contain "sin juice", but choosing to take it contrary to God's direction did result in sin.

The thoughts that first come into our minds when we speak of clean versus unclean foods is good vs. bad, right versus wrong, sin versus righteousness, healthy versus unhealthy, or some such parallel idea. Right?

---

<sup>1</sup> Rabbis take this prohibition from three Torah commandments that prohibits boiling a kid (goat) in its mother's milk. I personally think the linkage to *any* meat and *any* milk is a stretch. Cheese from Wisconsin placed on hamburger made from a cow in NY is still considered nonKosher.

Clean/Unclean, Kosher & Outside the Camp

Scholars generally come to one of two major doctrinal conclusions concerning the dietary laws of the Torah:

- 1) that the laws and rituals of Kashrut are irrational, arbitrary, and reflect nothing but superstitions of that era.....and therefore interpretation and meaning is impossible; or
- 2) that these laws and regulations are nothing more than allegorical representations of hygiene, or food value and safety, or perhaps even morals, ethics, vices and virtues.

The truth is that both positions are wrong: the clean and unclean designations of things – whether the THINGS be people, animals, food, or whatever – is NOT a result of some inherent abnormal physical or biological feature; that is, for example, pigs are NOT unclean because they are defective or inherently wicked.<sup>2</sup> Or that a lobster tail, another forbidden food, is bad for you but a lamb chop is healthy. God did not create ANYTHING abnormal, nor did some normal animal species somehow evolve into something abnormal after the Fall of Man.

The **Japanese**, for instance, are as equally famous for eating sea foods that are specifically banned as unclean as

---

<sup>2</sup> When God created the animals in Genesis 1, He said that everything was good.



*Clean/Unclean, Kosher & Outside the Camp*

they are for living extraordinarily healthy and long lives. The Chinese and many other cultures eat animals that have paws (something specifically excluded as food) and there is no evidence that they live shorter lives or less healthy lives than anyone else. The idea that the list of biblically clean foods was based on hygiene and health is incorrect

Clean and unclean are designations that God assigned certain things for the ultimate purpose of teaching mankind important spiritual principles; it was a way of demonstrating that which is of the spirit world (it is invisible to men) in a manner we CAN see and comprehend. I cannot possibly tell you what His rationale was for choosing those specific animals and foods to be unclean; the Bible in no way makes an attempt to tell us.

Pious sounding – but erroneous – theories usually come about by our trying to figure out “*why*” something in Torah is the way it is, when in reality is just that God wants it this way, and if we want to know why, find out the pattern that this is similar to in another part of the Bible.

The Lord states emphatically that the only reason for requiring Israel to eat **Kosher** is that Israel is holy and following God’s dietary laws is one of the components of

Clean/Unclean, Kosher & Outside the Camp

their maintaining their holiness when accomplished within the proper context of trusting and loving Yehoveh.

**The dietary laws are designed as a call to holiness.** The ability to distinguish between right and wrong, good and evil, pure and defiled, the sacred and the profane, is very important in Judaism. Imposing rules on what you can and cannot eat ingrains that kind of self control. In addition, **it elevates the simple act of eating into a religious ritual.**

The time of Christ that Rabbis had so expanded and inflated the rules of **Kosher** eating that Moses himself probably would not have recognized them

THE HEART OF MAN

Mark 7:

The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, <sup>2</sup> and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. <sup>3</sup> (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; <sup>4</sup> and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other

Clean/Unclean, Kosher & Outside the Camp

things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.)<sup>5</sup> The Pharisees and the scribes \*asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?"<sup>6</sup> And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written:

' THIS PEOPLE HONORS ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR AWAY FROM ME.  
<sup>7</sup>' BUT IN VAIN DO THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

<sup>8</sup> Neglecting the commandment of God, you hold to the tradition of men." ....

<sup>14</sup> After He called the crowd to Him again, He began saying to them, "Listen to Me, all of you, and understand: <sup>15</sup> there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. <sup>16</sup> If anyone has ears to hear, let him hear."]

<sup>17</sup> When he had left the crowd and entered the house, His disciples questioned Him about the parable. <sup>18</sup> And He \*said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, <sup>19</sup> because it does not go into his heart, but into his stomach, and [g]is eliminated?" (Thus He declared all foods clean.) <sup>20</sup> And He was saying, 'That which

Clean/Unclean, Kosher & Outside the Camp

proceeds out of the man, that is what defiles the man.<sup>21</sup>  
For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,<sup>22</sup> deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.<sup>23</sup> All these evil things proceed from within and defile the man."

The situation presented by Mark is an open confrontation of Jesus by a group of Pharisees and some of the scribes. They are concerned that Jesus' disciples are not following the *halachah* (legal rulings) of the Pharisees regarding food purities. These were not commandments found in the Torah itself, but additional laws and regulations by the prevailing authorities of the day, referred to as the *halachah* ("walking") or the "traditions of the elders."

BLOOD AND WATER – HOLINESS AND CHRIST

Clean/Unclean, Kosher & Outside the Camp

I want to look for just a moment at the layout of the Tabernacle and understand a little better an incident that occurred in the New Testament. .

- a) the altar of sacrifice,
- b) the laver (washing of priests hands/feet before entering Holy place)
- c) Holy Place (menorah, table of incense, table of shewbread)
- d) and then the Holy of Holies – where the ark of the covenant resided.

Remember, this layout is by God's direct command. Please remember also that the Tabernacle was a place of holiness because God was present. The Torah rules said basically that priests first had to be clean and then had to be holy before they took the blood into the Holy Place – to approach God's presence.

- We hear – *Come Just as you are* – some preachers implies that God really doesn't care if a person is unclean. I know what they're trying to say, but that's not scriptural. Look at the layout of the Tabernacle – first the altar, and then laver for washing, and then the Holy Place.

Clean/Unclean, Kosher & Outside the Camp

You must be clean before you can be in the presence of the Holy. But – how is that possible for any of us? How can we be clean?

I want to read a passage from the Gospel of John that explains how:

- John 19: 33 “ *But when they came to Jesus and found that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of **blood and water**.*”
- John takes great pains to note that both blood and water flowed out of Jesus’ side, and in a specific order – first blood, then water.
- See this very pattern here in Numbers – in God’s design of the Tabernacle – first the blood for redemption, then the water for cleansing. First the blood, then the water – and then you can enter the Holy Place.
- Jesus’ sacrifice atoned for your sin and makes you clean; He makes you clean and He makes you holy at the same time!

Clean/Unclean, Kosher & Outside the Camp

OUTSIDE THE CAMP

To conclude, I want to look at the concept of “outside the camp”.

**So exactly what does it mean to be OUTSIDE THE CAMP?**

Actually, it's quite literal. God instructed Moses that the Israelites were to encamp all around the Wilderness Tabernacle. And this area of encampment is called “the camp of Israel”. This area is considered clean.....that is, clean as in *pure*, not clean as in hygienic (although hygiene was a necessary part of purity). Now precisely where the outermost boundary of the camp of Israel existed in the era of Moses and the Tabernacle we're not told; but it would have been somewhere *beyond* where the tents of the 12 tribes of Israel were erected. Hundreds of years later when the portable tent that was the Wilderness Tabernacle gave way to a permanent wood and stone building called the Temple in Jerusalem, an actual measurement was established to determine what lay inside, and therefore what was outside, the camp. The measurement was always circular, and the center of the circle was the Holy of Holies.

Besides those conditions we read about in Numbers 5 that mandated a person to be placed outside of the camp until the condition cleared up, all executions had to be done

Clean/Unclean, Kosher & Outside the Camp

outside of the camp, because you'll remember that a dead body defiled all those who touched it, and so the camp itself would be defiled by a dead body.

I want to read from HEBREWS 13:10-13

- Hebrews 13:13 says that Christ met his end **OUTSIDE THE CAMP**.

Notice that Paul (or whoever the writer of Hebrews is) makes an analogy: he says that just as the High Priest brings an offering of **blood to the sanctuary** as a sin offering, the **body** of the Bull is burned **OUTSIDE THE CAMP**, so too Jesus was destroyed **OUTSIDE THE CAMP** and therefore it is there that we must join him.

NOTE: By the time of Jesus and the temple in Jerusalem, the rabbis had established that the area of the “camp of Israel” was set at a radius of 2000 cubits around the Holy of Holies.....about 3000 feet. That is an imaginary circle was drawn around the around the Holy of Holies on the Temple Mount, with a radius of 3000 feet. Everything inside that circle was inside the camp, and everything beyond (generally speaking) was “outside the camp”. Now, if one draws a 3000 foot circle around the Holy of Holies, it means Christ can NOT have died ANYWHERE within that circle or He would have been INSIDE the camp. And the traditional sites where Christ was



Clean/Unclean, Kosher & Outside the Camp

crucified fall INSIDE THE CAMP, so He died further away from the Temple.

IMPLICATIONS

- Jesus died outside the camp! We need to think about the implications of this for a moment. Jesus died *outside the camp!* *Outside the camp* was where those whom God considered ritually unclean dwelt. People would avoid them so that why wouldn't catch "you".
- Do you feel that way about yourself, about your life? About your faith or lack of faith? God doesn't allow you to approach Him? You think you're so lost that there's no hope for you? Can never be within the camp. You're like that piece of smoldering flax that was used as wicks in the oil lamps – once the lamp ran out of oil, the flax stunk to high heaven, and the owners of the lamp just thru them out in the street because they smelt so bad.
- *Outside the camp* – unclean! Feel that word – unclean – what is worse, the disease or the title.

We can NOT get to Jesus in our unclean state – we're outside the camp – and deservedly so! So – Jesus comes to us, He came outside the camp. He comes outside where we are,

Clean/Unclean, Kosher & Outside the Camp

because we can't approach Him Open arms, nail marks in his hands and side He comes.

If you think you can *never* deserve God's love – that you're unclean –remember: Jesus comes to you! He didn't come for the healthy – He came for the sick. And you sinfulness, that skin disease that only the priest can pronounce as cured, our High Priest Jesus says: Arise little one, you are healed.

In reality, we don't come to the cross, the Cross comes to us!

What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.