

# Leviticus 16-17

## The Day of Atonement

Leviticus 16 gives the details behind the observance of the most important day of the Hebrew calendar year – The Day of Atonement

This event was celebrated on the tenth day of the month Tisri, (in the middle of autumn), five days before the feast of Tabernacles. It was a one day event that lasted from sunset to sunset.

The Day of Atonement was a solemn day, given to rest and “afflicting of the soul”. This affliction has always been interpreted as fast I although the text does not use the term. This was the only fast required by Israel in the year. All other fasts were voluntary

- Moses addresses the Day of Atonement again in Leviticus 23:26-32. The emphasis is that it is a day of rest and of fasting.
- And again in Numbers 29:7-11 where the emphasis is to bring a burnt, grain and sin offering
- The day is mentioned only once in the NT in Acts 27:9 as a reference to how late in the season they were attempting to make a sea voyage

Acts 27:9

Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them,

It was on the Day of Atonement when the high priest entered the inner sanctuary of the temple to make sacrifices for the sins of the entire nation. The high priest was prohibited from entering this most holy place at any other time on penalty of death. The purpose of his entry was to atone for the sins of the past year.

The basic idea of atonement is a “covering” of sin; the purpose is to reconcile man and God. Scripture stresses the seriousness of sin, and that we are unable to atone for our own. It is an expression of the grace of God that He provides a means by which the situation can be remedied.

- Atonement is necessary because sin cuts people off from God Isa 59:2
- Atonement is necessary because sin provokes God’s wrath Eph 2:1-3

This atonement was provided for on the Day of Atonement when sacrifice was made on behalf of the people, the priest and the tabernacle itself

According to Eerdman's bible dictionary

“Including the ram (mentioned separately at Num. 28:8), there were thirteen burnt offerings and four sin offerings. For a total of 16 offerings in that day alone

## Basic details

The high priest, dressed in a linen robe offered a bull to atone for his own sins.

Atonement was first made for the priests because the mediator between God and his people had to be ceremonially clean

After offering the bull he entered the Holy of Holies with a censer of live coals that would fill the room with a cloud of smoke. He then took the blood of the bull and sprinkled it upon the ark.

Next two goats were selected and lots were cast to determine which goat would be a sin offering for the nation and which goat would serve as a scapegoat

The first goat was killed and its blood taken inside the veil and sprinkled on the ark to make atonement for the Holy Place.

The high priest then placed his hands on the head of the second goat and confessed the sins of the nation. He then sent the live goat, called the scapegoat into the wilderness. Symbolically it carried away the sins of the people.

Then the high priest clothed himself in his usual apparel and offered a burnt offering for himself and one for the people.

Finally, outside the camp the flesh of the bull calf and goat was burned.

Holman's Bible dictionary describes it this way:

*To prepare for the sacrifices of the day, the high priest put aside his official robes and dressed in a simple white garment. He then offered a bullock as a sin-offering for himself and the priesthood. After filling his censer with live coals from the altar, the high priest entered the holy of holies, where he placed incense on the coals. The incense sent forth a cloud of smoke over the mercy seat, which served as a covering for the ark of the covenant. The high priest took some of the blood of the bullock and sprinkled it on the mercy seat and on the ground in front of the ark. In this way atonement was made for the priesthood.*

*The high priest next sacrificed a he-goat as a sin offering for the people. Some of the blood was taken into the holy of holies, and it was sprinkled there in the manner in which the sin offering for the priests had been sprinkled (Lv. 16:11–15).*

*After purifying the holy place and the altar of burnt offering with the mingled blood of the bullock and the goat (Lv. 16:18–19) the high priest took a second goat, laid his hands upon its head and confessed over it the sins of Israel. This goat, commonly called the \*scapegoat (i.e. escape goat), was then driven into the desert, where it symbolically carried away the sins of the people.*

*The carcasses of the two burnt offerings—the bullock and the he-goat—were taken outside the city and burnt. The day was concluded with additional sacrifices.*

## Significance

The tabernacle was designed to teach Israel that sin hindered access to the presence of God. The high priest, once a year, could enter the holy of holies, once he sacrificed a bull to atone for his own sins. Jesus, however, entered heaven itself, the true holy of holies, where he ever lives to make intercession for his people. The believer does not need to stand afar off, as the Israelite did, but may now through Christ approach the very throne of grace.

*Hebrews 4:16*

*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

Keep in mind that the Old Testament serves as a picture book to illustrate New Testament truth. In this case the atoning work of Christ is contrasted with the work of the High Priest on the day of atonement. Without a good understanding of Leviticus 16 we will not fully understand the work Christ accomplished on the cross.

## Let's do a quick exams of Hebrews 9 before Delving into leviticus

After describing the tabernacle the writer begins to contrast the work of Christ with the day of atonement

Heb 9:6-7

He reminds us that the HP could only enter the holiest place once a year and not without first offering sacrifice for his own sin

Heb 9:8

This was because the way into the presence of God had not yet been forged

Heb 9:11-12

But now Christ has come and offered His own blood to atone for sin and make access to God possible

Heb 9:12-14

As a result we have been redeemed and cleansed from our sins. Even our conscience has been cleared

Heb 9:15

Christ is now the mediator of this covenant. We do not need a Priest to stand before God for us. We have Christ as our high priest.

Heb 9:25-28

Christ offered himself once for all and to put away sin and will one day return for His own

The pictures derived from Leviticus 16 continue to develop the teaching of Hebrews

In Heb. 13:11–12 we are reminded that the flesh of the sin offering of the Day of Atonement was burnt outside the camp of Israel. Jesus, also, suffered outside the gate of Jerusalem that he might redeem his people from sin.

*Hebrews 13:11–12*

*For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

As we walk through this chapter notice the types and shadows that are fulfilled through the work of Christ.

*Hebrews 10:7*

*Then I said, 'Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.'*”

*John 5:39*

*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.*

## EXPOSITION

*Leviticus 16:1-2*

*Now the Lord spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the Lord, and died; and the Lord said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.*

The priests were called into ministry around the tabernacle, their service included daily offerings and attending to the articles within the Holy Place. Moses is now instructed to explain to them that their access to the Holiest place or the inner chamber was restricted. They were not allowed to enter on their own terms or at their own chosen times.

We will find that this access is limited to the High Priest who could enter only once a year

*Leviticus 16:3*

*"Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.*

When the High Priest did enter he must come with the blood of sacrifice to cover his own sin and a ram to show his dedication to God

*Leviticus 16:4*

*He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.*

Moses also explains the attire required for the priest when he entered the Holiest place. First, the high priest removed his official garments, made for beauty and glory, and clothed himself in white linen as a symbol of repentance as he went about the duties of the day.

*Leviticus 16:5-6*

*And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.*

*"Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.*

The goats were offered for the sins of the people

The bull was used to cover the sins of the priest himself

*Leviticus 16:7-8*

*He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat.*

The two goats were presented to the Lord, one as a sin offering and the other as a scapegoat.

Scapegoat is a term that has come to mean "*one in whom the blame is cast.*" The concept comes from this passage which is 3500 years old

A scapegoat is a person or animal which takes on the sins of others, or is unfairly blamed for problems. The concept comes originally from Leviticus, in which a goat is designated to be cast into the desert with the sins of the community.

Today ***scapegoating*** is actually a medical diagnosis used for a person who blames others for the situations.

Instead of taking blame for our own actions and then allowing that blame to be placed on Christ and forgiven we often blame others for our situation

A medical definition of scapegoating is:

*"Process in which the mechanisms of projection or displacement are utilized in focusing feelings of aggression, hostility, frustration, etc., upon another individual or group; the amount of blame being unwarranted."*

Unwanted thoughts and feelings can be unconsciously projected onto another who becomes a scapegoat for one's own problems. This concept can be extended to projection by groups. In this case the chosen individual, or group, becomes the scapegoat for the group's problems. "Political agitation in all countries is full of such projections, just as much as the backyard gossip of little groups and individuals."

Essentially scapegoating today is looking for someone else to blame our sins on, while the OT concept is that we are sinners and the innocent will pay for us.

We cannot look at the world and diagnose it as unfair and ourselves as victims. We must take responsibility for our own sins and failures and

look to Christ as the one who can forgive and redeem and allow the Spirit of God to fill us, equip us and use us.

*Leviticus 16:9-10*

*And Aaron shall bring the goat on which the Lord's lot fell, and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, and to let it go as the scapegoat into the wilderness.*

One goat is a sin offering, the other had Israel's sins confessed over it and it was set free. This goat was let go into the wilderness never to be seen again.

The two goats picture the work of Christ on the cross.

The sacrificed goat illustrated the payment Jesus made on the cross to redeem us

The scapegoat illustrated the forgiveness we receive as are sins are removed

*Ephesians 1:7*

*In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace*

His blood was shed to pay the ransom for our sin

That resulted in forgiveness

The Bible uses some beautiful imagery to illustrate how are sins have been removed.

- *Micah 7:19*  
*He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea.*
- *Psalms 103:12*  
*As far as the east is from the west,  
So far has He removed our transgressions from us.*
- *Colossians 2:14*  
*having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross*

*Leviticus 16:11*

*“And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.*

The guidelines for sin offering were given in Lev 4

The sin offering was provided so Israel could receive pardon for **unintentional** sin  
Leviticus 4:2

*“Speak to the children of Israel, saying: ‘If a person sins **unintentionally** against any of the commandments of the Lord in anything which ought not to be done, and does any of them,*

The sin offering involved

1. A sacrifice
2. Laying hands on the sacrifice as an admittance of guilt
3. Taking the hide outside the camp symbolizing the removal of the guilt from the sinner

Three times we read

*“So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.”*

*Leviticus 16:12-14*

*Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring it inside the veil.*

*And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die.*

*He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.*

The high priest took blood stained coals from the altar, in a censer and brought it into the holiest place along with sweet incense. He incense was placed in the altar of incense along with the coals creating a cloud of smoke while the blood of the bull was sprinkled onto the Ark

*Leviticus 16:15*

*“Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.*



The second goat was then killed to atone for the sins of the people and the blood was also brought into the holiest place

*Leviticus 16:16*

*So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.*

This was done to atone not only for the people but also for the holy place. Even that which is dedicated to God bears the marks of sinful men.

*Leviticus 16:17-19*

*There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.*

*And he shall go out to the altar that is before the Lord, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.*

*Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.*

After atoning for the holy place, he was to do the same for the altar. Blood was placed on the four horns of the altar. The four horns faced the four directions of the compass and may serve as an illustration of the fact that atonement is available for all.

Although the Judaism may seem exclusive, it is actually everything but that. God chose a man and created a nation as a means of bringing salvation to the whole world. Israel's messiah is the world's messiah. All who come to God through Christ will be saved

*Leviticus 16:20*

*“And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.*

Details are now given for the second goat, or the scapegoat

*Leviticus 16:21-22*

*Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.*

*The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.*

Hands were laid on the goat as a picture of culpability

Sins were confessed for the whole nation.

This would obviously be a general confession. The individual was responsible for confessing the details of his own sin

The goat was set free in an uninhabited land never to be seen again

*Leviticus 16:23-24*

*“Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.*

Without explanation the high priest was to take off the garments he wore to offer the sin offering and wash his body, then dress again in those garments.

Same was true for the one who took the scapegoat and the one who burned he hide of the sin offerings

*Leviticus 16:26*

*And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.*

*Leviticus 16:28*

*Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.*

Once completed he was to offer the burnt offerings

Burnt offerings are described in Lev 1

*Leviticus 1:3-4*

*“If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own **free will** at the door of the tabernacle of meeting before the Lord. Then he shall **put his hand on the head of the burnt offering**, and it will be accepted on his behalf **to make atonement for him.***

Instructions regarding the burnt offering include

- 1:3- It was to be a free will offering
- 1:4- The offerer would lay hands on the animal and kill it

- 1:5- The priest was required to sprinkle, the blood
- 9- The whole animal was burned on the altar
- 9- The offering was considered as a sweet aroma to God

This offering represented dedication to the Lord. Remember it was a yearly event. It is a good idea to make it a practice of regularly examination and dedication to the Lord.

They had daily offerings, weekly offerings, monthly offerings and yearly offerings

It is a good practice for the child of God to begin each day rededicating himself to the Lord and His service. I wonder how many opportunities might come our way if we started the morning receiving marching orders from the captain of our salvation

*Leviticus 16:25-28*

*The fat of the sin offering he shall burn on the altar.*

*And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.*

*The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.*

*Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.*

The fat, the hide, and the flesh of the sin offering was completely consumed. This serves as another picture of the complete removal of all sin that was ultimately accomplished by Christ

*Hebrews 13:11–12*

*For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

*Leviticus 16:29*

*“This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.*

Moses explains that this was not a one time event but this would become a yearly practice for Israel. This day became known as the day of atonement where the sins of the nation were cleansed and the people forgiven.

We see in it the need for national revival

God designed a time for the leaders of the nation to gather the people for a time of national repentance and to seek the sure mercies of God

Had this been applied Israel would have yearly removed idolatry, and other sins from the nation, the hills would not be high places to false gods and the nation would never have been defeated and led into captivity.

Repentance is always beneficial for individuals and for a nation

*2 Chronicles 7:14*

*if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.*

It was this concept that led to the national day of prayer in America. Thanksgiving was set as a time to give thanks for what God had done the day of prayer to seek God to pardon us for sin

Today the Jews celebrate Yom Kippur or the day of atonement as a time of reflection over the year. The evening and day of Yom Kippur are set aside for public and private petitions and confessions of guilt (Vidui). At the end of Yom Kippur, one hopes that they have been forgiven by God.

Sadly forgiveness is sought without understanding that without the shedding of blood there is no forgiveness of sin

*Leviticus 16:30-31*

*For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.*

*It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.*

The OT practice included the sacrifices, the scapegoat and sabbath rest and affliction of the soul

The sabbath showed that no work on behalf of the people could atone for sin. Anyone found doing any work was cut off from among the people.

This is a good illustration of salvation by grace.

*Ephesians 2:8-9*

*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*

No human effort can result in salvation nor can our works assist in salvation. We are saved by the work of Christ alone.

The affliction or fasting showed outwardly the repentance that took place within the individual

In the same way, while no work can ever save us, a person who is saved will live differently and much of that difference is in the denial of the impulses of the flesh

*Mark 8:34-36*

*When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.*

*For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.*

*For what will it profit a man if he gains the whole world, and loses his own soul?*

Denying the flesh includes refusing to give in to temptation as well as no longer being driven by the emotions.

*Leviticus 16:32-34*

*And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments; then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.*

*This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year." And he did as the Lord commanded Moses.*

This was an everlasting statute meaning that Israel was to celebrate the day of Atonement until the covenant was replaced with a new one where sin was forever eradicated through the blood of God

## Leviticus 17

This chapter contains 4 specific commands related to worship

1. All sacrifices must be done at the tabernacle
2. No longer are idols to be worshipped
3. Blood must never be eaten for the life is in the blood
4. Anything that dies in its own and is consumed makes a person unclean

*Leviticus 17:1-5*

*And the Lord spoke to Moses, saying,*

*“Speak to Aaron, to his sons, and to all the children of Israel, and say to them, ‘This is the thing which the Lord has commanded, saying:*

*“Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp,*

*and does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the Lord*

Much is said today about how it does not matter what you believe as long as you believe it. We are told that all religions are equal and that regardless of what name you use or how you decide to worship in the end it is all the same. Leviticus 17 speaks in direct opposition to that way of thinking.

God makes it clear that sacrifices must be offered in the right way, at the right place and to the right God or a person will be cut off - an expression used to show that they are not accepted by God and do not have fellowship with Him

Although there are many different names used for God in Scripture it is always the same God we are talking about. Allah, Buddha, nor the numerous gods of Hinduism are not

the same as the God of the bible and worshipping them will not bring a person into fellowship with God nor will it result in salvation from sin

*Leviticus 17:6-7*

*And the priest shall sprinkle the blood on the altar of the Lord at the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the Lord.*

*They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.” ’*

Sacrifices to god's other than YHWH is really a sacrifice to demons. The bible clearly teaches that there is only one God. All other supposed deities are demons in disguise. Satan is the father of lies and desires to draw people away from God by accessing their desire to worship and offer a cheap knock off. The fact that people worship all over the world is an evidence that there is a God and according to William Charnock it is an evidence that there is only one God for the existence of the false proves the existence of the real. Like fools gold

John gives us a litmus test for recognizing false prophets of false gods

*Leviticus 17:8-9*

*“Also you shall say to them: ‘Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, and does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be cut off from among his people.*

Same truth is repeated for emphasis

*Leviticus 17:10*

*‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.*

Another critical principle of worship is laid down in this section. Israel was forbidden to eat blood.

This may have been partially due to the fact that in the pagan practices blood consumption is considered a way of strengthening a person. In Ghana today the fetish priests sell various forms of blood tonic or elixirs to ward off evil spirits or give you strength over another person

The ultimate reason however is found in the text

*Leviticus 17:11-12*

*For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

*Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.'*

Life is in the blood

In the normal human body there are about five pints of this fluid, and this blood pumped by the heart circulates through the system about every twenty-three seconds, so that every cell in the body is constantly supplied and cleansed and at the same time is in constant communication and touch with every other cell in that body. This blood is the most mysterious of all tissues, being composed of scores of elements and compounds and strange chemical bodies, whose function is not yet fully understood, but all of which have to do with the mystery of life for the "life is in the blood." Once the blood fails to reach the cells and members of the body, they promptly die and no man ever dies until his blood ceases to circulate. The life is in the blood.

Blood makes atonement

*Hebrews 9:21-22*

*Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.*

*And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

*Leviticus 17:13-14*

*"Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;*

*for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'*

The text ends with a warning about eating things that die in their own

*Leviticus 17:15-16*

*"And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.*

*But if he does not wash them or bathe his body, then he shall bear his guilt."*