



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
 “Keep my
 covenant to be a
 peculiar
 treasure:
 “Kingdom of
 priests”
 “holy nation”
 (Exodus 19:5-6)

LAWS
ARE
PRESCRIBED
 “which if a
 man do, he
 shall live in
 them: I am the
LORD”
 (Lev. 18:5)

Irvin L. Jensen, p 102
 (Jensen’s Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification									
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27			
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	Sanctification by the Day of Atonement	16-17	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows
		The Way to God		The Walk with God							
		How to Approach a Holy God		How to Walk with a Holy God							
		Worship		Walk							
		Access to God by Sacrifice		Fellowship with God by Obedience							
		“I the LORD your God am holy”		“You shall be holy”							
		Location: at Mount Sinai / Duration: ONE MONTH									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 and Lev 14:1-4; Matt 12:4 and Lev 24:9; see also Luke 2:22)

Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1406 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice
(Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood
(Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

III. Prescriptions for Uncleanness
(Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleanness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleanness (chap. 16)

IV. Guidelines for Practical Holiness
(Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)



- **For a Male Child (v1-4)**
- **For a Female Child (v5)**
- **Purification of Childbirth for the Rich (v6-7)**
- **Purification of Childbirth for the Poor (v8)**

Unclean Through Childbirth **(Leviticus 12)**



- **Ordinances concerning the purification of women after child-birth, Lev_12:1;**
 - after the birth of a son, who is to be circumcised the eighth day, Lev_12:2,3. The mother to be considered unclean for forty days, Lev_12:4.
 - After the birth of a daughter, fourscore days, Lev_12:5.
 - When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, Lev_12:6, 7.
 - If poor, and not able to bring a lamb, she was to bring either two turtle-doves or two young pigeons, Lev_12:8.

Adam Clarke on Leviticus 12

For a Male Child (v1-4)

¹ Then the LORD spoke to Moses, saying, ² Speak to the sons of Israel, saying, **When a woman gives birth and bears a male *child*, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean.** ³ And on the eighth day the flesh of his foreskin shall be circumcised. ⁴ Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary, until the days of her purification are completed.

Uncleanness of Childbirth (12:1-5)

Leviticus 12 - Cleansing After Childbirth

A. Ceremonial impurity after giving birth.

1. (1-4) When a male child is born.

- a. **If a woman has conceived, and borne a male child, then she shall be unclean seven days:** The child was then circumcised on the eighth day, with the ceremonial uncleanness lasting an additional 33 days, for a total of 40 days of ceremonial impurity after giving birth to a male child.
- b. **She shall not touch any hallowed thing:** The commanded time of ceremonial impurity should not be regarded as a negative attitude towards birth or child-bearing on God's part. God commands child bearing, in that man is commanded to be fruitful and multiply (Genesis 1:28), children are regarded as a gift from God (Psalm 127:3), and a woman with many kids is considered blessed (Psalm 128:3).
 - i. The key to understanding this ceremony is to understand the idea of original sin. As wonderful as a new baby is, God wanted it to be remembered that with every birth another sinner was brought into the world, and the woman was here symbolically responsible for bringing a new sinner into the world.
 - ii. Perhaps just as importantly, the time of ceremonial impurity gave the new mother a time of rest and seclusion that would she no doubt welcomed.

<http://www.enduringword.com/commentaries/0312.htm>

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For a Female Child (v5)

⁵ **But if she bears a female child, then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of her purification for sixty-six days.**

- she was contagiously unclean only during the 7 or 14-day period (as in her menstruation)
- she was individually unclean for the remainder of the time and could not enter the tabernacle until the 40 or 80 days of her purification were over

Uncleanness of Childbirth (12:1-5)



Leviticus 12 - Cleansing After Childbirth

A. Ceremonial impurity after giving birth.

2. (5) When a female child is born.

- a. **If she bears a female child, then she shall be unclean two weeks:** The time period for each phase was double of that when giving birth to a son. For a the birth of a daughter, a woman was unclean for 14 days followed by 66 days.
- b. **She shall continue in the blood of her purification sixty-six days:** The longer period of ceremonial uncleanness for the birth of a daughter should not be understood as a penalty. Instead, it is linked to the idea stated in the previous verses - that the time of impurity is for the symbolic responsibility of bringing other sinners into the world. When giving birth to a female, a mother brings a sinner into the world who will bring still other sinners into the world.
 - i. Some also suggest the longer period of time in connection with the birth of a girl was because girls are usually smaller at birth, and this would allow more time for the mother's focused care and attention on the child. As well, since sons were more prized, the longer time at home for a mother with a new born girl would force the family to bond more deeply, over a more extended period of time with the new born girl.

<http://www.enduringword.com/commentaries/0312.htm>



Lev 12:5 **But if she bear a maid child,....** A daughter, whether born alive or dead, if she goes with it her full time:
then she shall be unclean two weeks; or fourteen days running; and on the fifteenth day be free or loosed, as the Targum of Jonathan, just as long again as for a man child:
as in her separation; on account of her monthly courses; the sense is, that she should be fourteen days, to all intents and purposes, as unclean as when these are upon her:
and she shall continue in the blood of her purifying sixty and six days; which being added to the fourteen make eighty days, just as many more as in the case of a male child; the reason of which, as given by some Jewish writers, is, because of the greater flow of humours, and the corruption of the blood through the birth of a female than of a male: but perhaps the truer reason may be, what a learned man suggests, that a male infant circumcised on the eighth day, by the profusion of its own blood, bears part of the purgation; wherefore the mother, for the birth of a female, must suffer twice the time of separation; the separation is finished within two weeks, but the purgation continues sixty six days; a male child satisfies the law together, and at once, by circumcision; but an adult female bears both the purgation and separation every month.

Gill on Leviticus 12:5

According to Hippocrates, the purgation of a new mother, after the birth of a female, is forty two days, and after the birth of a male thirty days; so that it should seem there is something in nature which requires a longer time for purifying after the one than after the other, and which may in part be regarded by this law; but it chiefly depends upon the sovereign will of the lawgiver. The Jews do not now strictly observe this. Buxtorf says, the custom prevails now with them, that whether a woman bears a male or a female, at the end of forty days she leaves her bed, and returns to her husband; but Leo of Modena relates, that if she bears a male child, her husband may not touch her for the space of seven weeks; and if a female, the space of three months; though he allows, in some places, they continue separated a less while, according as the custom of the place is.

Gill on Leviticus 12:5

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But if she had given birth to a girl, she was to be unclean two weeks (14 days), as in her menstruation, and then after that to remain at home 66 days. The distinction between the seven (or fourteen) days of the “separation for her infirmity,” and the thirty-three (or sixty-six) days of the “blood of her purifying,” had a natural ground in the bodily secretions connected with child-birth, which are stronger and have more blood in them in the first week (*lochia rubra*) than the more watery discharge of the *lochia alba*, which may last as much as five weeks, so that the normal state may not be restored till about six weeks after the birth of the child. The prolongation of the period, in connection with the birth of a girl, was also founded upon the notion, which was very common in antiquity, that the bleeding and watery discharge continued longer after the birth of a girl than after that of a boy (*Hippocr. Opp. ed. Kühn. i. p. 393; Aristot. h. an. 6, 22; 7, 3, cf. Burdach, Physiologie* iii. p. 34). But the extension of the period to 40 and 80 days can only be accounted for from the significance of the numbers, which we meet with repeatedly, more especially the number forty (see at Exo 24:18).

Keil and Delitzsch on Leviticus 12:5

For the Rich (v6-7)

6 'And **when the days** of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering. **7** Then he shall offer it before the LORD and make atonement for her; and she shall be cleansed from the flow of her blood.

This is the law for her who bears a child, whether a male or a female.

Purification for Childbirth (12:6-8)



Leviticus 12 - Cleansing After Childbirth

B. The purification rite for cleansing after childbirth.

1. (6-7) The sacrifice required.

- a. **Then he shall offer it before the LORD, and make atonement for her:** This was a fairly standard sacrifice for atonement, holding the woman symbolically responsible for bringing another sinner into this world. The required sacrifice was the same for her who has borne a male or a female.

<http://www.enduringword.com/commentaries/0312.htm>



For the Poor (v8)

8 **'But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean.'**

– compare Mary's offering (Luke 2:22-24)

Purification for Childbirth (12:6-8)

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Leviticus 12 - Cleansing After Childbirth

B. The purification rite for cleansing after childbirth.

2. (8) Allowances for the poor.

- a. **If she is not able to bring a lamb:** God knew that not every family in Israel could afford to bring a lamb for sacrifice at the birth of a child. Therefore, He also allowed the lesser sacrifices of two turtledoves or two young pigeons.
 - i. Jesus' family offered only a pair of turtledoves (Luke 2:22-24) at birth. This shows that Jesus did not come from a wealthy family.

<http://www.enduringword.com/commentaries/0312.htm>





- **Diagnosis of Skin Diseases (v1-46)**
- **Diagnosis and Treatment of Mildew (v47-59)**

Unclean Diseases (Leviticus 13)



- The next ceremonial uncleanness is that of the leprosy, concerning which the law was very large and particular; we have the discovery of it in this chapter, and the cleansing of the leper in the next. Scarcely any one thing in all the levitical law takes up so much room as this.
 - I. Rules are here given by which the priest must judge whether the man had the leprosy or no, according as the symptom was that appeared.
 1. If it was a swelling, a scab, or a bright spot (v. 1-17).
 2. If it was a bile (Lev 13:18-23).
 3. If it was in inflammation (Lev 13:24-28).
 4. If it was in the head or beard (Lev 13:29-37).
 5. If it was a bright spot (Lev 13:38, Lev 13:39).
 6. If it was in a bald head (Lev 13:40-44).
 - II. Direction is given how the leper must be disposed of (Lev 13:45, Lev 13:46).
 - III. Concerning the leprosy in garments (Lev 13:47, etc.).

Matthew Henry on Leviticus 13

Diagnosis of Skin Diseases (13:1-46)

¹ **Then** the LORD spoke to Moses and to Aaron, saying,
² **"When** a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, **then** he shall be brought to Aaron the priest, or to one of his sons the priests.

Unclean Diseases (13:1-59)

- swelling - H7613 שׁוּבַר s@'eth α AV 14x α 1) elevation, exaltation, dignity, swelling, uprising 1a) dignity, exaltation, loftiness 1b) swelling 1c) uprising
- scab - H5597 סַפְּחָת סַפְּחָת α AV 2x α 1) eruption, scab, lesion 1a) either malignant or benign
- bright spot - H934 בְּהֵרֶת bohereth α AV 13x α 1) white patch of skin, brightness, bright spot (on skin) 2) (CLBL) bright spot, scar, blister, boil 2a) resulting from fire 2b) resulting from inflammation of the skin 2c) possible sign of leprosy
- infection - H5061 נִגַּע nega' α AV 78x α 1) stroke, plague, disease, mark, plague spot 1a) stroke, wound 1b) stroke (metaphorical of disease) 1c) mark (of leprosy)

Meanings



- leprosy - H6883 צָרַעַת tsara`ath אַ AV 35x אַ 1) leprosy 1a) in people, malignant skin disease (Le. 13-14) 1b) in clothing, a mildew or mould (Le. 13:47-52) 1c) in buildings, a mildew or mould (Le. 14:34-53)
 - the Hebrew word is much broader than Hansen’s disease (leprosy)
 - One scholar has identified the following skin diseases as psoriasis (v2-28), favus (v29-37) and vitiligo (leucoderma, v38-39)
 - possibly advanced forms of leprosy are not described here, since apparently the chapter discusses early diagnosis. People with advanced leprosy would be in isolation outside the camp

Meanings

3 "And the priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean. 6 And the priest shall look at him again on the seventh day; and if the infection has faded, and the mark has not spread on the skin, then the priest shall pronounce him clean; it is only a scab. And he shall wash his clothes and be clean. 7 But if the scab spreads farther on the skin, after he has shown himself to the priest for his cleansing, he shall appear again to the priest. 8 And the priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

Diagnosis of Skin Diseases (13:1-46)

Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

1. (1-8) The method of examination for leprosy.

- a. **The priest shall examine the sore on the skin of the body:** In this sense, the priests served as public health officers and diagnosed the disease from this carefully defined criteria, not from intuition or guessing.
- b. **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:** The methodology in this passage erred on the side of safety. If a person could not be pronounced “clean” with certainty, they were then isolated until they could be pronounced clean.
 - i. These judgments were based on sound medical diagnosis and concern. They were made more with the idea of protecting the community from the outbreak of disease than with the idea of the rights of the individual.
 - ii. “The Hebrew priest-physicians appear to have been the first in the ancient world to isolate persons suspected of infectious or contagious diseases.” (Harrison)

<http://www.enduringword.com/commentaries/0313.htm>

Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

1. (1-8) The method of examination for leprosy.

- iii. Illnesses such as smallpox, measles, and scarlet fever might start out with a skin condition considered to be leprosy - and the person would be isolated for the necessary time until the condition cleared up. This quarantine helped prevent the spread of these diseases among the people of Israel.

<http://www.enduringword.com/commentaries/0313.htm>

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9 "When the infection of leprosy is on a man, **then he shall be brought to the priest.** ¹⁰ The priest shall then look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling, ¹¹ it is a chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he shall not isolate him, for he is unclean.

12 "And if the leprosy breaks out farther on the skin, and the leprosy covers all the skin of *him who has the infection* from his head even to his feet, **as far as** the priest can see, ¹³ **then the priest shall look, and behold, if** the leprosy has covered all his body, he shall pronounce clean *him who has the infection*; it has all turned white and he is clean.

Diagnosis of Skin Diseases (13:1-46)

¹⁴ **"But** whenever raw flesh appears on him, he shall be unclean. ¹⁵ And the priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy. ¹⁶ **Or** if the raw flesh turns again and is changed to white, **then** he shall come to the priest, ¹⁷ and the priest shall look at him, and behold, if the infection has turned to white, **then** the priest shall pronounce clean him who has the infection; he is clean.

¹⁸ "And when the body has a boil on its skin, and it is healed, ¹⁹ and in the place of the boil there is a white swelling or a reddish-white, bright spot, **then** it shall be shown to the priest; ²⁰ and the priest shall look, and behold, if it appears to be lower than the skin, and the hair on it has turned white, **then** the priest shall pronounce him unclean; it is the infection of leprosy, it has broken out in the boil.

Diagnosis of Skin Diseases (13:1-46)

²¹ "But if the priest looks at it, and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall isolate him for seven days; ²² and if it spreads farther on the skin, then the priest shall pronounce him unclean; it is an infection. ²³ But if the bright spot remains in its place, and does not spread, it is only the scar of the boil; and the priest shall pronounce him clean.

²⁴ "Or if the body sustains in its skin a burn by fire, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, ²⁵ then the priest shall look at it. And if the hair in the bright spot has turned white, and it appears to be deeper than the skin, it is leprosy; it has broken out in the burn. Therefore, the priest shall pronounce him unclean; it is an infection of leprosy.

Diagnosis of Skin Diseases (13:1-46)

²⁶ "But if the priest looks at it, **and indeed**, there is no white hair in the bright spot, and it is no deeper than the skin, **but** is dim, **then the priest shall isolate him for seven days;** ²⁷ **and the priest shall look at him on the seventh day.** **If it spreads farther in the skin, then the priest shall pronounce him unclean; it is an infection of leprosy.**

²⁸ "But if the bright spot remains in its place, and has not spread in the skin, **but** is dim, it is the swelling from the burn; **and the priest shall pronounce him clean, for it is only the scar of the burn.**

Diagnosis of Skin Diseases (13:1-46)

29 "Now if a man or woman has an infection on the head or on the beard, **30** then the priest shall look at the infection, and if it appears to be deeper than the skin, and there is thin yellowish hair in it, then the priest shall pronounce him unclean; it is a scale, it is leprosy of the head or of the beard.

31 "But if the priest looks at the infection of the scale, and indeed, it appears to be no deeper than the skin, and there is no black hair in it, then the priest shall isolate the person with the scaly infection for seven days.

Diagnosis of Skin Diseases (13:1-46)

³² “And on the seventh day the priest shall look at the infection, and if the scale has not spread, and no yellowish hair has grown in it, and the appearance of the scale is no deeper than the skin, ³³ then he shall shave himself, but he shall not shave the scale; and the priest shall isolate the person with the scale seven more days.”

³⁴ “Then on the seventh day the priest shall look at the scale, and if the scale has not spread in the skin, and it appears to be no deeper than the skin, the priest shall pronounce him clean; and he shall wash his clothes and be clean.”

Diagnosis of Skin Diseases (13:1-46)

³⁵ "But if the scale spreads farther in the skin after his cleansing, ³⁶ then the priest shall look at him, and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean. ³⁷ If in his sight the scale has remained, however, and black hair has grown in it, the scale has healed, he is clean; and the priest shall pronounce him clean.

³⁸ "And when a man or a woman has bright spots on the skin of the body, even white bright spots, ³⁹ then the priest shall look, and if the bright spots on the skin of their bodies are a faint white, it is eczema that has broken out on the skin; he is clean.

Diagnosis of Skin Diseases (13:1-46)

⁴⁰ "Now if a man loses the hair of his head, he is bald; he is clean." ⁴¹ **And if his head becomes bald at the front and sides, he is bald on the forehead; he is clean.**

⁴² "**But if** on the bald head or the bald forehead, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead. ⁴³ **Then the priest shall look at him;** **and if** the swelling of the infection is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body, ⁴⁴ he is a leprous man, he is unclean. **The priest shall surely pronounce him unclean;** his infection is on his head.

Diagnosis of Skin Diseases (13:1-46)

Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

2. (9-44) More on the diagnosis of leprosy.

- a. **And the priest shall examine him:** This section clearly shows the very specific rules for making a specific diagnosis of leprosy. The specific details given in so many different situations emphasize that God did not want this to be guesswork but the result of careful examination. Such a serious diagnosis should not be guessed.
- b. **It is leprosy: Leprosy was dealt with so seriously because it was such a horrible disease, and it was also a dramatic picture of sin and its spiritual operation in human beings.**
 - i. When leprosy first appears on your skin, it begins as small, red spots. Before too long they get bigger, and start to turn white, with a shiny or scaly appearance. Pretty soon the spots spread over the entire body and the hair begins to fall out - first from the head, then even from the eyebrows. As things get worse, the finger nails and toenails become loose; they start to rot and eventually fall off. Then the joints of fingers and toes begin to rot and start to fall off piece by piece. The gums start shrinking and can't hold teeth anymore, so

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each of them is lost. Leprosy keeps eating away at the face until the nose is literally lost, and the palate and even eyes rot - and the victim wastes away until death.

ii. Leprosy is like sin in many ways. There are some good reasons why many ancient rabbis considered a leper as someone already dead.

Leprosy is like sin in that:

- It begins as nothing.
- It is painless in its first stages.
- It grows slowly.
- It often remits for a while and then returns.
- It numbs the senses - one cannot feel in the afflicted area.
- It causes decay and deformity.
- It gives a person a repulsive appearance.

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A. Instructions to the priests for diagnosing leprosy.

2. (9-44) More on the diagnosis of leprosy.

- iii. “These precautions were taken not merely for sanitary reasons, or to guard against contagion, for it is not certain that leprosy was contagious, but in order that the people might be taught through the parable of leprosy, what a fearful and loathsome thing sin is in the sight of God.” (Taylor)
- iv. “Leprosy was indeed nothing short of a living death, a poisoning of the springs, a corrupting of all the humours of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away.” (Trench)

<http://www.enduringword.com/commentaries/0313.htm>

 Entrusting the Word to the Faithful

45 "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' 46 He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

Diagnosis of Skin Diseases (13:1-46)

 Entrusting the Word to the Faithful

Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

3. (45-46) The result of leprosy.

- a. **His clothes shall be torn and his head bare:** Once the diagnosis of leprosy was confirmed, everything changed for the leper. They lived in a perpetual state of mourning and in a perpetual state of public disgrace (he shall . . . cry “Unclean! Unclean!”). Furthermore, they lived in a perpetual state of isolation (he shall dwell alone).
- b. **He is unclean, and he shall dwell alone:** As stringent as all this was, eventually they Jews went further. In the days of Jesus many Jews thought two things about a leper: You are the walking dead and you deserve this because this is the punishment of God against you.
 - i. Jewish custom said that you should not even greet a leper, and you had to stay six feet away from a leper. One Rabbi bragged that he would not even buy an egg on a street where he saw a leper, and another boasted that he threw rocks at lepers to keep them far from him. Rabbis didn’t even allow a leper to wash his face.

<http://www.enduringword.com/commentaries/0313.htm>

Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

3. (45-46) The result of leprosy.

- ii. But Jesus was different. He loved lepers; He touched them and healed them when they had no hope at all (Matthew 8:1-4 and Luke 17:11-19).
- iii. Because of modern drugs and treatments, leprosy is almost unknown in the western world - the United States' only two leper colonies have been shut down. But worldwide there are some 15 million lepers, almost all of them in third-world nations.

<http://www.enduringword.com/commentaries/0313.htm>

 Entrusting the Word to the Faithful

⁴⁷ **When** a garment has a mark of leprosy in it,
whether it is a wool garment or a linen garment,
⁴⁸ whether in warp or woof, of linen or of wool, whether
in leather or in any article made of leather, ⁴⁹ **if** the mark
is greenish or reddish in the garment or in the leather,
or in the warp or in the woof, or in any article of leather,
it is a leprous mark and shall be shown to the priest.

Diagnosis and Treatment of Mildew (13:47-59)



50 "Then the priest shall look at the mark, and shall quarantine the article with the mark for seven days.

51 He shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, **the mark is a leprous malignancy, it is unclean.** **52** So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, **for it is a leprous malignancy; it shall be burned in the fire.**

Diagnosis and Treatment of Mildew (13:47-59)



⁵³ "But if the priest shall look, and indeed, the mark has not spread in the garment, either in the warp or in the woof, or in any article of leather, ⁵⁴ then the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days.

⁵⁵ "After the article with the mark has been washed, the priest shall again look, and if the mark has not changed its appearance, even though the mark has not spread, it is unclean; you shall burn it in the fire, whether an eating away has produced bareness on the top or on the front of it.

Diagnosis and Treatment of Mildew (13:47-59)

⁵⁶ "Then if the priest shall look, and if the mark has faded after it has been washed, **then he shall tear it out of the garment or out of the leather**, whether from the warp or from the woof; ⁵⁷ and if it appears again in the garment, whether in the warp or in the woof, or in any article of leather, **it is an outbreak; the article with the mark shall be burned in the fire.**

⁵⁸ "And the garment, whether the warp or the woof, or any article of leather from which the mark has departed **when you washed it, it shall then be washed a second time and shall be clean.**"

⁵⁹ This is the law for the mark of leprosy in a garment of wool or linen, whether in the warp or in the woof, or in any article of leather, for pronouncing it **clean or unclean.**

Diagnosis and Treatment of Mildew (13:47-59)



Leviticus 13 - The Diagnosis of Leprosy

A. Instructions to the priests for diagnosing leprosy.

4. (47-59) Leprosy in a garment.

- a. **If a garment has a leprous plague in it:** In Old Testament times, the term leprosy had a broad definition and could include some forms of mold or fungi.
- b. **The priest shall examine the plague:** The priests had to make careful determination to see if a garment might pass on a contagious disease or if it could still be used.

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- **The former chapter directed the priests how to convict a leper of ceremonial uncleanness. No prescriptions are given for his cure; but, when God had cured him, the priests are in this chapter directed how to cleanse him. The remedy here is only adapted to the ceremonial part of his disease; but the authority Christ gave to his ministers was to cure the lepers, and so to cleanse them. We have here,**
 - I. The solemn declaration of the leper's being clean, with the significant ceremony attending it (Lev 14:1-9).**
 - II. The sacrifices which he was to offer to God eight days after (v. 10-32).**
 - III. The management of a house in which appeared signs of a leprosy (v. 33-53).**

And the conclusion and summary of this whole matter (Lev 14:54, etc.).

Matthew Henry on Leviticus 14



- **The readmission and ritual cleansing involved 2 stages**
 - a two-bird ritual outside the camp (v3-7)
 - followed by a ceremonial washing (v8)
 - a series of sacrifices in the tabernacle 8 days later
 - for the rich (v10-20)
 - for the poor person (v21-32)

Ritual Cleansing after a Cure **(14:1-32)**

¹ **Then** the LORD spoke to Moses, saying, ² "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, ³ and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, ⁴ then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed. ⁵ The priest shall also give orders to slay the one bird in an earthenware vessel over running water.

Ritual Cleansing after a Cure (14:1-32)



6 As for the live bird, he shall take it, together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. **7** He shall then sprinkle seven times the one who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird go free over the open field.

8 "The one to be cleansed shall then wash his clothes and shave off all his hair, and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. **9** And it will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.

Ritual Cleansing after a Cure (14:1-32)

Leviticus 14 - Rituals On the Cleansing of a Leper

A. The sacrifice for a cleansed leper.

1. (1-9) The first seven days of the ritual.

- a. **Then the priest shall command to take for him who is to be cleansed two living and clean birds:** In this cleansing ceremony, one bird was killed in an earthen vessel over running water, and its blood was applied to a living bird, to some cedar wood, to some scarlet fabric, and to some hyssop. Then, using these things, the blood was sprinkled on the one who was cleansed from leprosy. Then, the living bird was let go.
 - i. This seems to be a picture of Jesus' death and its spiritual application; a "heavenly" being (as a bird is "of the heavens") dies in an earthen vessel, while remaining clean (because of the running water). The death of the bird is associated with blood and water; the blood is connected with life (applied to the living bird), and then applied to the one cleansed.
 - ii. **Cedar wood:** Cedar is extremely resistant to disease and rot, and these qualities may be the reason for including it here - as well as a symbolic reference to the wood of the cross. Some even think the cross Jesus was crucified on was made of cedar.

<http://www.enduringword.com/commentaries/0314.htm>

Leviticus 14 - Rituals On the Cleansing of a Leper

A. The sacrifice for a cleansed leper.

1. (1-9) The first seven days of the ritual.

- iii. The connection with hyssop is also important. Jesus was offered drink from a hyssop branch on the cross (Matthew 27:48), and when David said *purge me with hyssop* in Psalm 51:7, he was admitted that he was as bad as a leper.
- b. **He shall shave all the hair off his head and his beard and his eyebrows:** After the sacrificial ceremony with the birds, the cleansed leper had to wash their clothes and shave off all of their hair. They started all over again, as if they were a brand new baby.
 - i. Again, this seems to be an illustration of being “born again” - a completely new start.

<http://www.enduringword.com/commentaries/0314.htm>

¹⁰ "Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; ¹¹ and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting.

¹² Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before the LORD. ¹³ Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary – for the guilt offering, like the sin offering, belongs to the priest; it is most holy.

Ritual Cleansing after a Cure (14:1-32)

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14 "The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 15 The priest shall also take some of the log of oil, and pour it into his left palm; 16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD.

17 "And of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; 18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD.

Ritual Cleansing after a Cure (14:1-32)



Entrusting the Word to the Faithful

19 "The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering.²⁰ And the priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

Ritual Cleansing after a Cure (14:1-32)

 Entrusting the Word to the Faithful

Leviticus 14 - Rituals On the Cleansing of a Leper

A. The sacrifice for a cleansed leper.

2. (10-20) On the eighth day.

- a. **On the eighth day he shall take two male lambs without blemish:** In completing the sacrifices for the cleansed leper, offerings were made on the eighth day and sacrificial blood was applied to the right ear, the right thumb, and the right big toe, to sanctify and consecrate the cleansed leper. This was the same way that the priest was consecrated.
- b. **And of the rest of the oil in his hand, the priest shall put some on the tip of the right ear of him who is to be cleansed:** On the eighth day, oil was also applied to the cleansed leper. It was both sprinkled on his body in general and then applied to the ear, thumb, and toe just as the blood was. Each of these places on the body was meant to be anointed with oil.
 - i. Therefore, a cleansed leper had a special calling and a special anointing. One could not go through such a ritual as this and not be changed.

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Leviticus 14 - Rituals On the Cleansing of a Leper

A. The sacrifice for a cleansed leper.

2. (10-20) On the eighth day.

- ii. Since leprosy is a picture of sin, we see how this ritual has spiritual application to ever sinner set free by Jesus.
- iii. Since leprosy had no natural cure, it was certain that this ritual was rarely performed - and when it was performed at the command of Jesus (Luke 5:12-14), it must have been a great testimony to the priests at the temple.

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21 "**But if he is poor, and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil,**²² **and two turtledoves or two young pigeons which are within his means, the one shall be a sin offering and the other a burnt offering.**

23 "**Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD.**²⁴ **And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall offer them for a wave offering before the LORD.**

Ritual Cleansing after a Cure (14:1-32)

25 Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand, and on the big toe of his right foot.

26 The priest shall also pour some of the oil into his left palm;

27 and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the LORD.

28 The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering. **29** Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before the LORD.

Ritual Cleansing after a Cure (14:1-32)

 Entrusting the Word to the Faithful

30 “He shall then offer one of the turtledoves or young pigeons, which are within his means.” ³¹ He shall offer what he can afford, the one for a sin offering, and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the LORD on behalf of the one to be cleansed.

³² This is the law for him in whom there is an infection of leprosy, whose means are limited for his cleansing.”

Ritual Cleansing after a Cure (14:1-32)

We have here the gracious provision which the law made for the cleansing of poor lepers. If they were not able to bring three lambs, and three tenth-deals of flour, they must bring one lamb, and one tenth-deal of flour, and, instead of the other two lambs, two turtle-doves or two young pigeons, Lev_14:21, 22. Here see, 1. That the poverty of the person concerned would not excuse him if he brought no offering at all. Let none think that because they are poor God requires no service from them, since he has considered them, and demands that which it is in the power of the poorest to give. “My son, give me thy heart, and with that the calves of thy lips shall be accepted instead of the calves of the stall.” 2. That God expected from those who were poor only according to their ability; his commandments are not grievous, nor does he make us to serve with an offering. The poor are as welcome to God's altar as the rich; and, if there be first a willing mind and an honest heart, two pigeons, when they are the utmost a man is able to get, are as acceptable to God as two lambs; for he requires according to what a man has and not according to what he has not. But it is observable that though a meaner sacrifice was accepted from the poor, yet the very same ceremony was used for them as was for the rich; for their souls are as precious and Christ and his gospel are the same to both. Let not us therefore have the faith of our Lord Jesus Christ with respect of persons, Jam_2:1.

Matthew Henry on Leviticus 14:21-32

 Entrusting the Word to the Faithful

³³ The LORD further spoke to Moses and to Aaron, saying,
³⁴ "**When** you enter the land of Canaan, which I give you for a possession, and I put a mark of leprosy on a house in the land of your possession, ³⁵ **then** the one who owns the house shall come and tell the priest, saying, 'Something like a mark of leprosy has become visible to me in the house.' ³⁶ The priest shall then order that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house. ³⁷ **So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions, and appears deeper than the surface;** ³⁸ **then the priest shall come out of the house, to the doorway, and quarantine the house for seven days.**

Diagnosis, Treatment & Cleansing of Mildew in Houses (14:33-53)



³⁹ "And the priest shall return on the seventh day and make an inspection. If the mark has indeed spread in the walls of the house, ⁴⁰ then the priest shall order them to tear out the stones with the mark in them and throw them away at an unclean place outside the city. ⁴¹ And he shall have the house scraped all around inside, and they shall dump the plaster that they scrape off at an unclean place outside the city. ⁴² Then they shall take other stones and replace those stones; and he shall take other plaster and replaster the house.

⁴³ "**If, however,** the mark breaks out again in the house, **after** he has torn out the stones and scraped the house, and after it has been replastered, ⁴⁴ **then** the priest shall come in and make an inspection. **If** he sees that the mark has indeed spread in the house, **it is a malignant mark in the house; it is unclean.**

Diagnosis, Treatment & Cleansing of Mildew in Houses (14:33-53)



Leviticus 14 - Rituals On the Cleansing of a Leper

B. Leprosy in a house.

1. (33-42) Diagnosis of leprosy in a house.

a. **It seems to me that there is some plague in the house:** Just as with the instructions regarding leprosy in garments in Leviticus 13, this uses a broad defining of leprosy that can include fungus and mold infestations. These instructions helped promote hygienic dwellings in Israel.

2. (43-53) Cleansing the house infested with leprosy.

3. (54-57) Summation of the laws of leprosy

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45 "He shall **therefore** tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take **them** outside the city to an unclean place. ⁴⁶ **Moreover**, whoever goes into the house **during the time** that he has quarantined it, **becomes unclean until evening.** ⁴⁷ **Likewise**, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

⁴⁸ **"If, on the other hand**, the priest comes in and makes an inspection, and the mark has not indeed spread in the house **after** the house has been replastered, **then the priest shall pronounce the house clean** **because** the mark has not reappeared.

Diagnosis, Treatment & Cleansing of Mildew in Houses (14:33-53)



49 "To cleanse the house **then**, he shall take **two birds** and cedar wood and a scarlet string and hyssop, ⁵⁰ and he shall slaughter the one bird in an earthenware vessel over running water. ⁵¹ **Then** he shall take the cedar wood and the hyssop and the scarlet string, with the live bird, and dip them in the blood of the slain bird, **as well as** in the running water, and sprinkle the house seven times. ⁵² He shall **thus cleanse** the house with the blood of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string. ⁵³ **However**, he shall let the live bird go free outside the city into the open field. **So he shall make atonement** for the house, **and it shall be clean.**"

Diagnosis, Treatment & Cleansing of Mildew in Houses (14:33-53)



This is the law concerning the leprosy in a house. Now that they were in the wilderness they dwelt in tents, and had no houses, and therefore the law is made only an appendix to the former laws concerning the leprosy, because it related, not to their present state, but to their future settlement. The leprosy in a house is as unaccountable as the leprosy in a garment; but, if we see not what natural causes of it can be assigned, we may resolve it into the power of the God of nature, who here says, I put the leprosy in a house (Lev 14:34), as his course is said to *enter into a house, and consume it with the timber and stones thereof, Zec 5:4*. Now, 1. It is supposed that even in Canaan itself, the land of promise, their houses might be infected with a leprosy. Though it was a holy land, this would not secure them from this plague, while the inhabitants were many of them so unholy. Thus a place and a name in the visible church will not secure wicked people from God's judgments. 2. It is likewise taken for granted that the owner of the house will make the priest acquainted with it, as soon as he sees the least cause to suspect the leprosy in his house: It seemeth to me there is as it were a plague in the house, Lev 14:35. Sin, where that reigns in a house, is a plague there, as it is in a heart. And masters of families should be aware and afraid of the first appearance of gross sin in their families, and put away the iniquity, whatever it is, far from their tabernacles, Job 22:23. They should be jealous with a godly jealousy concerning those under their charge, lest

Matthew Henry on Leviticus 14:33-53

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they be drawn into sin, and take early advice, if it but seem that there is a plague in the house, lest the contagion spread, and many be by it defiled and destroyed. 3. If the priest, upon search, found that the leprosy had got into the house, he must try to cure it, by taking out that part of the building that was infected, Lev 14:40,41. This was like cutting off a gangrened limb, for the preservation of the rest of the body. **Corruption should be purged out in time, before it spread; for a little leaven leaveneth the whole lump. If thy right hand offend thee, cut it off.** 4. If yet it remained in the house, the whole house must be pulled down, and all the materials carried to the dunghill, Lev 14:44,45. **The owner had better be without a dwelling than live in one that was infected.** Note, **The leprosy of sin, if it be obstinate under the methods of cure, will at last be the ruin of families and churches.** If Babylon will not be healed, she shall be forsaken and abandoned, and (according to the law respecting the leprous house), they shall not take of her a stone for a corner, nor a stone for foundations, Jer 51:9, Jer 51:26. The remainders of sin and corruption in our mortal bodies are like this leprosy in the house; after all our pains in scraping and plastering, we shall never be quite clear of it, till the earthly house of this tabernacle be dissolved and taken down; when we are dead we shall be free from sin, and not till then, Rom 6:7. 5. If the taking out the infected stones cured the house, and the leprosy did not spread any further, then the house must be

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cleansed; not only aired, that it might be healthful, but purified from the ceremonial pollution, that it might be fit to be the habitation of an Israelite. The ceremony of its cleansing was much the same with that of cleansing a leprous person, Lev 14:49, etc. This intimated that **the house was smitten for the man's sake** (as bishop Patrick expresses it), **and he was to look upon himself as preserved by divine mercy**. The houses of Israelites are said to be dedicated (Deu 20:5), for they were a holy nation, and therefore they ought to keep their houses pure from all ceremonial pollutions, that they might be fit for the service of that God to whom they were devoted. And the same care should we take to reform whatever is amiss in our families, that we and our houses may serve the Lord; see Gen 35:2. Some have thought the leprosy in the house was typical of the idolatry of the Jewish church, which did strangely cleave to it; for, though some of the reforming kings took away the infected stones, yet still it broke out again, till by the captivity of Babylon God took down the house, and carried it to an unclean land; and this proved an effectual cure of their inclination to idols and idolatrous worships.

Matthew Henry on Leviticus 14:33-53

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54 This is the law for any mark of leprosy – even for a scale, ⁵⁵ and for the leprous garment or house, ⁵⁶ and for a swelling, and for a scab, and for a bright spot – ⁵⁷ to teach when they are unclean, and when they are clean.
This is the law of leprosy.

Summary (14:54-57)

 Entrusting the Word to the Faithful

This is the conclusion of this law concerning the leprosy. There is no repetition of it in Deuteronomy, only a general memorandum given (Deu 24:8), *Take heed in the plague of leprosy. We may see in this law,*

1. The gracious care God took of his people Israel, for to them only this law pertained, and not to the Gentiles. When Naaman the Syrian was cured of his leprosy he was not bidden to show himself to the priest, though he was cured in Jordan, as the Jews that were cured by our Saviour were. Thus those who are entrusted with the key of discipline in the church judge those only *that are within*; but *those that are without God judgeth*, 1Co 5:12, 1Co 5:13.

2. The religious care we ought to take of ourselves, to keep our minds from the dominion of all sinful affections and dispositions, which are both their disease and their defilement, that we may be fit for the service of God. We ought also to avoid all bad company, and, as much as may be, to avoid coming within the danger of being infected by it. *Touch not the unclean thing, saith the Lord, and I will receive you, 2Co 6:17.*

Matthew Henry on Leviticus 14:54-57



LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification									
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27			
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	Sanctification by the Day of Atonement	16-17	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows
1:1-6:7		6:8-10:20		11-15		16-17		21-22		23-25	
The Way to God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God	
How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God	
Worship		Worship		Worship		Worship		Worship		Worship	
Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice	
“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”	
Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH	

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 and Lev 14:1-4; Matt 12:4 and Lev 24:9; see also Luke 2:22)

Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1406 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

