

Day 135 - MONDAY: April 24th

Leviticus 14:

Leviticus 14:1-57 NKJV

Then the LORD spoke to Moses, saying, "This shall be the law of the leper for the day of his cleansing: He shall be brought to the priest. And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, then the priest shall command to take for him who is to be cleansed two living and clean birds, cedar wood, scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field. He who is to be cleansed shall wash his clothes, shave off all his hair, and wash himself in water, that he may be clean. After that he shall come into the camp, and shall stay outside his tent seven days. But on the seventh day he shall shave all the hair off his head and his beard and his eyebrows—all his hair he shall shave off. He shall wash his clothes and wash his body in water, and he shall be clean. "And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. Then the priest who makes him clean shall present the man who is to be made clean, and those things, before the LORD, at the door of the tabernacle of meeting. And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the LORD. Then he shall kill

the lamb in the place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering is the priest's, so is the trespass offering. It is most holy. The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. Then the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before the LORD. 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 thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the LORD. "Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness.

Afterward he shall kill the burnt offering. And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean. "But if he is poor and cannot afford it, then he shall take one male lamb as a trespass offering to be waved, to make atonement for him, one-tenth of an ephah of fine flour mixed with oil as a grain offering, a log of oil, and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering. He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the LORD. And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them as a wave offering before the LORD. Then he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be

cleansed, on the thumb of his right hand, and on the big toe of his right foot. And the priest shall pour some of the oil into the palm of his own left hand. Then the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD. And he shall offer one of the turtledoves or young pigeons, such as he can afford— such as he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. So the priest shall make atonement for him who is to be cleansed before the LORD. This is the law for one who had a leprous sore, who cannot afford the usual cleansing." And the LORD spoke to Moses and Aaron, saying: "When you have come into the land of Canaan, which I give you as a possession, and I put the leprous plague in a house in the land of your possession, and he who owns the house comes and tells the priest, saying, 'It seems to me that there is some plague in the house,' then the priest shall command that they empty the house, before the priest goes into it to examine the plague, that all that is in the house may not be made unclean; and afterward the priest shall go in to examine the house. And he shall examine the plague; and indeed if the plague is on the walls of the house with ingrained streaks, greenish or reddish, which appear to be deep in the wall, then the priest shall go out of the house, to the door of the house, and shut up the house seven days. And the priest shall come again on the seventh day and look; and indeed if the plague has spread on the walls of the house, then the priest shall command that they take away the stones in which is the plague, and they shall cast them into an unclean place outside the city. And he shall cause the house to be

scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city. Then they shall take other stones and put them in the place of those stones, and he shall take other mortar and plaster the house. "Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered, then the priest shall come and look; and indeed if the plague has spread in the house, it is an active leprosy in the house. It is unclean. And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry them outside the city to an unclean place. Moreover he who goes into the house at all while it is shut up shall be unclean until evening. And he who lies down in the house shall wash his clothes, and he who eats in the house shall wash his clothes. "But if the priest comes in and examines it, and indeed the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. And he shall take, to cleanse the house, two birds, cedar wood, scarlet, and hyssop. Then he shall kill one of the birds in an earthen vessel over running water; and he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times. And he shall cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet. Then he shall let the living bird loose outside the city in the open field, and make atonement for the house, and it shall be clean. "This is the law for any leprous sore and scale, for the leprosy of a garment and of a house, for a swelling and a scab and a bright spot, to teach when it is unclean and when it is clean. This is the law of leprosy."

Daily Deep Dive:

As we continue to move through these chapters, continue to read the passages through both the physical example given, but also through the lens that this is a type for sin. Notice how it was handled, the role of the priest, who in the ultimate sense (the antitype) is Jesus Christ.

Verse 3 – When an individual was pronounced unclean, they were actively leprous, and they had to be put out of the camp. They could not decide on their own that they were all better and could return to be with the congregation of the people.

Adam Clarke's commentary states: "As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and, if healed, offer for him the sacrifices required, in order to his re-admission to the camp. As the priest alone had authority to declare a person clean or unclean, it was necessary that the healed person should show himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted; hence, when Christ cleansed the lepers, Mat 8:2-4, he commanded them to go and show themselves to the priest, etc."

[END]

Verse 4 – Here we see the instructions and symbols of this cleansing sacrifice that was done after the priest determined someone to be clean. First, we see two birds. We are not told whether these are also turtledoves/young pigeons, as seen used in the various offerings earlier in Leviticus, or not. What we know for sure, is these would have been "clean" birds as it would be unacceptable to offer an unclean bird before God. It seems clear again that through these clean birds, we have a type pointing to our Savior Jesus Christ. One bird dead, whose blood brings about cleansing, and one bird alive, dipped in the cleansing blood

(compare Revelation 19:13, 7:14 & 1:5). To have eternal life, we needed both the death and the resurrection of Jesus Christ and the gift of the Holy Spirit to be given to us. His death brought about justification and reconciliation and we were saved by His life (see Romans 5:9-10). One who had leprosy was considered “like one dead”. Each of us as sinners, without Jesus Christ, were also “like one dead”. Through His perfect sacrifice and His resurrection, we went from being “like one dead” to one alive and clean.

Regarding the cedar, scarlet, and hyssop, John Gill’s commentary includes: “a stick of cedar, as Jarchi; it was proper it should be of such a size, as to be known to be cedar wood, but was not to be too heavy for the priest to sprinkle with it, as Ben Gersom; and the same writer observes, it ought to have a leaf on the top of it, that it might appear to be cedar: according to the Misnah, it was to be a cubit long, and the fourth part of a bed's foot thick: "scarlet" was either wool dyed of that colour, or crimson, so Jarchi; or a scarlet thread or line with which the hyssop was bound and fastened to the cedar wood; and, according to the above tradition, the "hyssop" was to be neither counterfeit nor wild, nor Greek, nor Roman, nor any that had any epithet to it, but common simple hyssop; and, as Gersom says, there was not to be less than an handful of it. The signification of these is variously conjectured” [END] It's interesting to me, that we have one of the birds (which collectively seem to represent the slain and resurrected Jesus Christ) “fastened” to this small 18-inch long piece of wood (and about 3 inches wide). Is this meant to signify the crucified Jesus Christ which makes our healing possible?

1Pe 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (Quoting from Isaiah 53:5).

One of the words used here in verse 4 translated as “scarlet” (which is the most common translation of that word) is translated as “worm” in Psalm 22:6. In this prophetic Psalm of Jesus Christ it states:

But I *am* a worm (this is the same word translated as “scarlet”), and no man; A reproach of men, and despised by the people.

Here you have this bird fastened by a scarlet thread to this piece of wood.

Lastly, why might hyssop be required? According to the BDB dictionary, hyssop was a plant used for medicinal purposes. Barnes notes states: “whose cleansing virtues as a medicine, and use in the treatment of ulcers and diseases of the skin allied to leprosy, were known to the ancients.”

Verse 5 – In this verse the NKJV translates “running water”. The literal translation of “running” is “living or alive (BDB)”. This brought to mind John 4:10: "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

A symbol of God’s Holy Spirit, again made possible and available to us only through the death and resurrection of Jesus Christ.

Verse 8 – John Gill’s commentary states: “Gersom observes, in a quantity of water sufficient to cover the whole body”. The Greek word for baptism means to “submerge or immerse”. We continue to see these types and we understand their profound meaning for us as Christians. After being outside the camp due to uncleanness, imagine the joy and emotions of being allowed to return within the gates. Still, great care was taken for the next 7 days to ensure the individual did not become unclean in any way that would prevent him from being restored as “clean”.

Verses 10-19: Now clean, on the eighth day, the individual brought the necessary animals, grain, and oil for a trespass offering, a sin offering, a burnt offering, and a grain offering. The Burnt offering and grain offering were sacrificed on the bronze altar (verse 20) as we've covered in the early chapters of Leviticus.

Verses 21-32: We again see God's modifications to make a way possible for even the poorest of individuals.

Verse 33 – We now shift again, this time not to a person or a garment, but to a home where a leprous plague exists.

Verses 38 – 45: We see a similar process, someone tells the priest, I think there is a problem, the priest examines the house and shuts it up for 7 days and then re-examines to see if it has spread or not. If it has spread, verse 40 commands that they remove all the stones that are impacted by the mold/mildew/plague, and they are cast out to an unclean place. In verse 41 they scrape and try to get it all out, and again, everything scraped off gets taken to an unclean place outside the city. In verse 42, new stones, mortar, and plaster are used to make repairs. If the plague continues and spreads, then the house is pronounced unclean (verse 44). The house must now be completely destroyed to put an end to the plague (verse 45).

Verse 49 – We see a similar cleaning process for the house that has been cured and pronounced clean. I won't go back through that again, since we just covered it above.

What are we to learn from this from a spiritual standpoint? In 1 Corinthians 3:16 -17 Paul told the Corinthian congregation: "Do you not know that you are the temple of God and *that* the Spirit of God dwells in

you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.”

Paul is telling the people, not that they are each individually a temple of God, but that they all collectively form the temple of God. We know this by the use of the plural “you”. In English, we might translate it as “you all”.

So far we’ve seen the individual with leprosy (a sinner), we’ve examined the outward garment (actions of a sinner) and we now come to our place in the Body of Christ, the Church of the Living God. God & Jesus Christ have to deal with leprous stones in His Church.

This idea is found also in Peter’s writings:

1 Peter 2:4-5 states: “Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

In 2 Peter 2, he speaks about a number of individuals who go contrary to God’s way, and notice the use of the words “spots and blemishes” that Peter uses regarding these individuals:

2 Peter 2:12-13 “But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are spots and blemishes*, carousing in their own deceptions while they feast with you,”

2 Peter 2:15 They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness;

2 Peter 2:21 For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.

These are strong words that Peter uses for those that are stones within the church but are walking in a sinful lifestyle.

Thankfully, for those who are trying to overcome our sinful nature and desires, we have hope through Jesus Christ. Notice how Paul describes how Jesus Christ presents us:

Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

Eph 5:26 that He might sanctify and cleanse her with the washing of water by the word,

Eph 5:27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

Verse 57 - As we end these two chapters on leprosy, God reminds us of the point of all this (again, it's really the major theme of this book of Leviticus). He says: "to teach when *it is* unclean and when *it is* clean". To get the most out of these chapters, we have to understand God gave us all these types to teach us deep spiritual principles about ourselves and sin. I hope these chapters have come alive for you in a more meaningful way than ever before!