Leviticus 14 Commentary

CLICK VERSE

To go directly to that verse

Leviticus 14:1
Leviticus 14:2
Leviticus 14:3
Leviticus 14:4
Leviticus 14:5
Leviticus 14:6
Leviticus 14:7
Leviticus 14:8
Leviticus 14:9
Leviticus 14:10
Leviticus 14:11
Leviticus 14:12
Leviticus 14:13
Leviticus 14:14
Leviticus 14:15
Leviticus 14:16
Leviticus 14:17
Leviticus 14:18
Leviticus 14:19
Leviticus 14:20
Leviticus 14:21
Leviticus 14:22
Leviticus 14:23
Leviticus 14:24
Leviticus 14:25
Leviticus 14:26
Leviticus 14:27
Leviticus 14:28
Leviticus 14:29
Leviticus 14:30
Leviticus 14:31
Leviticus 14:32
Leviticus 14:33
Leviticus 14:34
Leviticus 14:35
Leviticus 14:36
Leviticus 14:37
Leviticus 14:38
Leviticus 14:39
Leviticus 14:40
Leviticus 14:41
Leviticus 14:42
Leviticus 14:43
Leviticus 14:44
Leviticus 14:45
Leviticus 14:46
Leviticus 14:47
Leviticus 14:48
Leviticus 14:49

Leviticus 14:50
Leviticus 14:51
Leviticus 14:52
Leviticus 14:63
Leviticus 14:54
Leviticus 14:55
Leviticus 14:56
Leviticus 14:57

Click chart to enlarge
Chart from recommended resource Jensen's Survey of the OT - used by permission
Another Overview Chart of Leviticus - Charles Swindoll
A third Overview Chart of Leviticus

LEVITICUS THE BOOK OF SANCTIFICATION AND WORSHIP Adapted and modified from C. Swindoll	
Leviticus 1-17	**Leviticus 18-27**
The Way to God **Access**	**The Walk with God** **Lifestyle**
The Approach: Offerings	Practical Guidelines
The Representative: Priest	Chronological Observances
The Laws: Cleansing Physically & Spiritually	Severe Consequences Verbal promises
Ritual for Worship Worshipping a Holy God	**Practical for Walking** Living a Holy Life
Location: Mt Sinai for one full year	
Theme: How sinful humanity can approach and worship a holy God	
Key Verses: Lev 17:11, 19:2, 20:7-8	
Christ in Leviticus: In every sacrifice, every ritual, every feast	
Time: about 1446BC	

Click chart to enlarge
Chart from recommended resource Jensen's Survey of the OT - used by permission
Another Overview Chart of Leviticus - Charles Swindoll
A third Overview Chart of Leviticus

LEVITICUS THE BOOK OF SANCTIFICATION AND WORSHIP Adapted and modified from C. Swindoll	
Leviticus 1-17	**Leviticus 18-27**
The Way to God **Access**	**The Walk with God** **Lifestyle**
The Approach: Offerings	Practical Guidelines
The Representative: Priest	Chronological Observances
The Laws: Cleansing Physically & Spiritually	Severe Consequences Verbal promises
Ritual for Worship Worshipping a Holy God	**Practical for Walking** Living a Holy Life
Location: Mt Sinai for one full year	
Theme: How sinful humanity can approach and worship a holy God	
Key Verses: Lev 17:11, 19:2, 20:7-8	
Christ in Leviticus: In every sacrifice, every ritual, every feast	

Time: about 1446BC

Key words:

- **Holy** - 90x/76v (with forms of the root for holy 152x) more than in any OT book (Lev 2:3, 10; 5:15f; 6:16f, 25-27, 29f; 7:1, 6; 8:9; 10:3, 10, 12f, 17; 11:44-45; 14:13; 16:2-4, 16f, 20, 23f, 27, 32f; 19:2, 8, 24; 20:3, 7, 26; 21:6-8, 22; 22:2-4, 6f, 10, 14-16, 32; 23:2-4, 7f, 20f, 24, 27, 35-37; 24:9; 25:12; 27:9f, 14, 21, 23, 28, 30, 32f);
- **Atonement** - 51x/45v - (Lev 1:4; 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7, 30; 7:7; 8:15, 34; 9:7; 10:17; 12:7f; 14:18-21, 29, 31, 53; 15:15, 30; 16:6, 10f, 16-18, 24, 27, 30, 32-34; 17:11; 19:22; 23:27f; 25:9)
- **Offering** - 326x/199v (Lev 1:2-4, 6, 9f, 13f, 17; 2:1-16; 3:1-3, 5-9, 11f, 14, 16; 4:3, 7f, 10, 14, 18, 20f, 23-26, 28-35; 5:6-8, 15f, 18f; 6:5f, 9f, 12, 14f, 17f, 20f, 23, 25, 30; 7:1f, 5, 7-11, 13-16, 18, 20f, 25, 29f, 32-35, 37f; 8:2, 14, 18, 21, 27-29, 31; 9:2-4, 7f, 10, 12-18, 21f, 24; 10:12-17, 19; 12:6, 8; 14:10, 12-14, 17, 19-22, 24f, 28, 31; 15:15, 30; 16:3, 5f, 9, 11, 15, 24f, 27; 17:4f, 8; 19:5, 21f, 24; 21:6, 21; 22:12, 18, 21-23, 25, 27; 23:8, 12-14, 25, 27, 36-38; 24:7, 9; 27:9, 11)
- **Tent of meeting** - 43x/41v (Lev 1:1, 3, 5; 3:2, 8, 13; 4:4f, 7, 14, 16, 18; 6:16, 26, 30; 8:3f, 31, 33, 35; 9:5, 23; 10:7, 9; 12:6; 14:11, 23; 15:14, 29; 16:7, 16f, 20, 23, 33; 17:4ff, 9; 19:21; 24:3)
- **Law** - 16x/16v; (Lev 6:9, 14, 25; 7:1, 7, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32)
- **Sacrifice** - 41x/34v; (Lev 3:1, 3, 6, 9; 4:10, 26, 31, 35; 7:11-13, 15-18, 20f, 29, 32, 34, 37; 9:4, 18; 10:14; 17:5, 7f; 19:5; 22:21, 24, 27, 29; 23:19, 37)
- **Anoint** - 17x/15v; (Lev 4:3, 5, 16; 6:20, 22; 7:36; 8:2, 10-12, 30; 10:7; 16:32; 21:10, 12)
- **Sin** - 111x/90v (Lev 4:2f, 8, 14, 20-29, 32-35; 5:1, 5-13, 15-18; 6:2-4, 17, 25f, 30; 7:7, 37f; 8:2, 14; 9:2f, 7f, 10, 15, 22; 10:16-19; 12:6, 8; 14:13, 19, 22, 31; 15:15, 30; 16:3, 5f, 9, 11, 15f, 21, 25, 27, 30, 34; 19:17, 22; 20:20; 21:21; 22:9; 23:19; 24:15; 25:1, 27; 26:18, 21, 24, 28, 46; 27:34)
- **Iniquity** - 10x/8v (Lev 7:18; 16:21f; 19:8; 26:39-41, 43)
- **Death** - 17/16v (Lev 16:1; 19:20; 20:2, 4, 9-11, 15f, 27; 24:16f, 21; 27:29)
- **Die** - 15x/15v (Lev 7:24; 8:35; 10:2, 6f, 9; 11:39; 15:31; 16:1f, 13; 17:15; 20:20; 22:8f)
- **Blood** - 86x/65v (Lev 1:5, 11, 15; 3:2, 8, 13, 17; 4:5-7, 16-18, 25, 30, 34; 5:9; 6:27, 30; 7:2, 14, 26f, 33; 8:15, 19, 23f, 30; 9:9, 12, 18; 10:18; 12:4f, 7; 14:6, 14, 17, 25, 28, 51f; 15:19, 25; 16:14f, 18f, 27; 17:4, 6, 10-12; 18:6, 12f, 17; 19:26; 20:18f; 25:49)
- **Sabbath** - 13x/10v (Lev 16:31; 23:3, 11, 15f, 32; 24:8; 25:2, 4, 6)
- **The LORD spoke to Moses** - 28x/28v - (Lev 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1; 12:1; 13:1; 14:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:1, 17, 26; 23:9, 23, 26, 33; 24:1, 13; 27:1)
- **Jubilee** - 20x/18v (Lev 25:10-13, 15, 28, 30f, 33, 40, 50, 52, 54; 27:17-18, 21, 23-24)
- **Consecrate** - 24x/23v - (Lev 6:18, 27; 7:35; 8:10-12, 15, 30; 11:44; 12:4; 16:19; 20:7; 21:8, 10; 25:10; 27:14-19, 22, 2)
- **Covenant** - 10x/8v (Lev 2:13; 24:8; 26:9, 15, 25, 42, 44f)
- **Fat** - 52x/33v (Lev 3:3f, 9f, 14-17; 4:8f, 19, 26, 31, 35; 6:12; 7:3f, 23-25, 30f, 33; 8:16, 25f; 9:10, 19f, 24; 10:15; 16:25; 17:6)

Leviticus 14:1 Then the LORD spoke to Moses, saying,

- **Don't miss the repeated refrain** - "Then the LORD spoke..." = 23 times this echoes throughout Leviticus. Lev 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1; 12:1; 13:1; 14:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:1, 17, 26; 23:9; 24:1, 13. Moses clearly wrote the book of Leviticus.
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

THE LAW OF LEPROSY

Key words in Lev 14

- **Offering** - This word is found 26x in 13 verses.
- **Scarlet** - 5x in 5v - Lev 14:4, 6, 49, 51, 52
- **Hyssop** - 5x in 5v - Lev 14:4, 6, 49, 51, 52
- **Clean** - 26x in 22v
- **Water** - 7x in 7v
- **Leper**/**Leprosy**/**Leprous** - 10x in 9v

Gordon Wenham outlines Leviticus 14

Ritual Cleansing after Cure of Serious Skin Disease (Lev 14:2-32)

Rituals outside the Camp (Lev 14:2-9)

Rituals inside the Court of the Tabernacle (Lev 14:10-32)

The Infections of Houses (Lev 14:33-53)

(The Book of Leviticus New International Commentary on the Old Testament- Gordon J. Wenham-recommended resource)

TODAY IN THE WORD (Moody Bible) - Leviticus 14:1-57 - Let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God. - 2 Corinthians 7:1

- What exactly is the hyssop plant mentioned in today's reading? It is difficult to answer this question precisely, because hyssop is not a specific term. One type of hyssop is a small, hardy shrub. Another is an herb from the basil family, somewhat bitter and mint-flavored. Tourists to Israel are purportedly sold this "hyssop" in small jars, though since it is a protected plant in Israel the jars frequently contain a blend of other Mediterranean herbs. It has also been suggested that hyssop is actually the caper plant, a green, rock-climbing vine that is said to have cleansing properties.

In any case, the hyssop plant in the Bible symbolized spiritual purification (cf. Ps. 51:7; Heb. 9:19). The cleansing sequence in today's reading involved two components. In the first part, conducted outside the camp, a priest examined the infected person and pronounced him clean. The follow-up ceremony involved sprinkled blood, hyssop, cedar, and scarlet yarn, all symbols of cleansing and forgiveness. One bird was sacrificed and one set free (like the scapegoat). In the second part, done inside the camp, the healed person shaved, washed, and offered sacrifices, signifying renewed fellowship with God. As we also saw during the priests' ordination, certain body parts were anointed to symbolize renewed commitment to worshiping and serving the Lord.

As we have mentioned previously, it might be better to translate "atonement" simply as "purification" in this passage. After all, to have a disease was not a sin, and in the similar ceremony for cleansing a house from mildew it is difficult to see theologically how "atonement" could be necessary or even possible.

TODAY ALONG THE WAY - Reading through passages on skin disease and mildew may not seem like a very helpful devotional activity! Yet these chapters are part of an important thread that runs through the Bible on purity, consecration, and being clean.

Leon Hyatt - Commentary on Leviticus 14:1-32

This MESSAGE deals with a person who was healed of tsaraath. It is obvious from this MESSAGE that cleansing was not for the purpose of healing. Cleansing was not performed until after the person already had been healed of the disease (v. 3). This fact is further evidence that the ceremonies of clean and unclean were not for medical purposes. Their purpose was to teach moral lessons. Since tsaraath symbolized sin, healing of tsaraath symbolized removing sin from the person's life by forgiveness. Then cleansing symbolized the removal of the effects of sin from the believer's life. The cleansing ceremonies did not represent the removal of the sin itself. Removing sin from a person was and is accomplished only by the grace of God. It comes from faith alone, not from any amount of works or any amount of time. The cleansing ceremonies represented removing the ugly effects sin had left on the forgiven sinner's life. Forgiveness of sin came immediately on entering into covenant with Jehovah, but overcoming the effects of sin took time, personal effort, and God's power. Cleansing ceremonies were required after a person became unclean by contact with an unclean creatures (see comments on Lev. 11:25-28,32,40 in MESSAGE 14). They were also required after a woman recuperated from giving birth to a child (see comments on Lev. 12:2-8 in MESSAGE 15). They were also required after a person was healed from tsaraath. The ceremonies for cleansing after a person was healed of tsaraath were more elaborate, and they help us to understand more fully the significance of cleansing.
Introductory note (Lev 14:1)

And Jehovah spoke to Moses, saying. This verse introduces a new message from Jehovah. It was addressed only to Moses, rather than to Moses and Aaron. It probably was delivered on the fifth day of the seven days of fillings that were part of the hallowing ceremonies for Aaron and his sons

---

Leviticus 14:2 "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest,

- **law**: Lev 14:54-57 13:59

- Mt 8:2-4; Mk 1:40-44; Lk 5:12-14; 17:14
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET Note on **Now he shall be brought to the priest** - The alternative rendering, “when it is reported to the priest” may be better in light of the fact that the priest had to go outside the camp. Since he or she had been declared “unclean” by a priest (Lev 13:3) and was, therefore, required to remain outside the camp (13:46), the formerly diseased person could not reenter the camp until he or she had been declared “clean” by a priest (cf. Lev 13:6 for “declaring clean.”). See especially J. Milgrom, Leviticus (AB), 1:831, who supports this rendering both here and in Lev 13:2 and 9. B. A. Levine, however, prefers the rendering in the text (Leviticus [JPSTC], 76 and 85). It is the most natural meaning of the verb (i.e., “to be brought” from בוֹא [bo’, “to come”] in the Hophal stem, which means “to be brought” in all other occurrences in Leviticus other than 13:2, 9, and 14:2; see only 6:30; 10:18; 11:32; and 16:27), it suits the context well in 13:2, and the rendering “to be brought” is supported by 13:7b, “he shall show himself to the priest a second time.” Although it is true that the priest needed to go outside the camp to examine such a person, the person still needed to “be brought” to the priest there. The translation of vv. 2–3 employed here suggests that v. 2 introduces the proceeding and then v. 3 goes on to describe the specific details of the examination and purification.

MacArthur - **the law of the leper.** The sense of this law is a prescription, not for healing from leprosy and other such diseases, but rather for the ceremonial cleansing, which needed to be performed after the person was declared clean. (MacArthur Study Bible)

Henry Morris on **law of the leper**. There is no record in the Bible of any leper ever cured by natural means, just as sin cannot be cured by any natural process. Nevertheless, the detailed description of what a leper must do if he ever was cured provides a striking physical parallel to the spiritual cleansing of a sinner. When Jesus miraculously cured ten lepers, it is significant that He sent them to the priest to follow the prescribed ceremony of cleansing (Luke 17:14-note). The priest was probably amazed and completely inexperienced in such a ceremony.

Criswell - Although there is no record in the Scriptures of the healing of leprosy apart from God (cf. Num. 12:13; 2 Kin. 5:14, 15; Matt. 8:2-4; Mark 1:40-44; Luke 5:12-14; 17:11-19), the Bible does not present leprosy as an incurable disease. The very fact that a man declared to be free of leprosy was to undergo a ceremonial purification is evidence of that. It is to be remembered, however, that these requirements were ceremonial and not curative. Nonetheless, the purification procedure becomes a beautiful picture of the Person and work of our new High Priest in cleansing us from sin: (1) the priest seeks the leper, not the leper the priest (v. 3; cf. Luke 19:10); (2) the priest goes outside the camp (v. 3; cf. Heb. 13:11-13); (3) the cleansing is not possible without the shedding of blood (vv. 5, 6; cf. Heb. 9:22); (4) the freed bird is identified with the slain bird (vv. 6, 7; cf. Rom. 6:3-5).

Fructhenbaum makes the point that the healing of leprosy is classified as a "messianic miracle." The following note on leprosy in his article entitled "The Three Messianic Miracles"....

> Some time prior to the coming of Yeshua (Jesus), the ancient rabbis separated miracles into two categories. First were those miracles anyone would be able to perform if they were empowered by the Spirit of God to do so. The second category of miracles were called "messianic miracles," which were miracles only the Messiah would be able to perform. Yeshua did miracles in both categories: general miracles and also messianic miracles. So because of the rabbinic teaching that certain miracles would be reserved only for the Messiah to do, whenever He performed a messianic miracle it created a different type of reaction than when He performed other types of miracles.
>
> The first messianic miracle was the healing of a leper....From the time the Mosaic Law was completed, there was no record of any Jew who had been healed of leprosy. While Miriam was healed of leprosy, this was before the completion of the Law. Naaman was healed of leprosy, but he was a Syrian Gentile, not a Jew. From the time the Mosaic Law was completed, there was never a case of any Jew being healed of leprosy.
>
> Leprosy was the one disease that was left out of rabbinic cures; there was no cure for leprosy whatsoever. Yet Leviticus 13-14 gave the Levitical Priesthood detailed instructions as to what they were to do in case a leper was healed. On the day that a leper approached the priesthood and said, "I was a leper but now I have been healed," the priesthood was to give an initial offering of two birds. For the next seven days, they were to investigate intensively the situation to determine three things. First, was the person really a leper? Second, if he was a real leper, was he really cured of his leprosy? Third, if he was truly cured of his leprosy, what were the circumstances of the healing? If after seven days of investigation they were firmly convinced that the man had been a leper, had been healed of his leprosy, and the circumstances were proper, then, on the eighth day there would be a lengthy series of offerings. All together, there were four different offerings. First, there was a trespass-offering; second, a sin-offering; third, a burnt-offering; and fourth, a meal-offering. Then came the

application of the blood of the trespass-offering upon the healed leper followed by the application of the blood of the sin-offering upon the healed leper. The ceremony would then end with the anointing of oil upon the healed leper.

Although the priesthood had all these detailed instructions as to how they were to respond in the case of a healed leper, they never had the opportunity to put these instructions into effect, because from the time the Mosaic Law was given, no Jew was ever healed of leprosy. As a result, it was taught by the rabbis that only the Messiah would be able to heal a Jewish leper.... (The Three Messianic Miracles)

Leon Hyatt - Commentary on Leviticus 14:1-32 - Leviticus 14:2-4

The procedures to follow to cleanse a person after he had been healed of tsaraath are outlined in this MESSAGE. The first step was to take him to the priest, but not inside the camp or to The Tabernacle. Since he could not enter the camp because he had not yet been cleansed (see comments on Lev. 13:46 in MESSAGE 16), the priest was to go outside the camp and the person was to be taken to him there. The priest was to examine him to determine if he truly had been healed. If the priest determined that he had been healed, the person was free to conduct cleansing ceremonies so he could return to a normal life. The priest was to give instructions concerning the objects that needed to be gathered for the cleansing ceremonies. No doubt, the affected person was to present those objects in the ceremonies, but others were to secure them for him because he could not go among people to secure them for himself. He was to provide "two living clean birds, cedar wood, scarlet cochineal yarn, and 'hyssop.'" No specifications are given as to what kind of birds were to be secured. Evidently the choice of birds was left to the discretion of the person securing them as long as they were alive and ceremonially clean, according to the regulations in Leviticus 11:13-24 (see comments on those verses in MESSAGE 14). "Cedar wood" evidently meant a small piece of wood from a cedar tree. "Scarlet cochineal [yarn]" seems to have meant a small length of yarn or thread dyed scarlet by using dyes made from a cochineal worm. "Hyssop" meant a small branch from the "hyssop" bush, though the bush called by that name today is likely not the plant referred to in the Bible. Ezov was the Hebrew name for the plant, and it is not definitely known what plant that name referred to. Quite a number of guesses have been made, but no solid information exists. 1 Kings 4:33 seems to indicate that it was a vine, because that verse calls it, "ezov that springs out of the walls." The plant called "hyssop" today is not a vine. The Israelites used ezov to smear blood on their doorposts to save them from death during the tenth plague in Egypt, so the plant grew in such a way that it could hold and spread blood like a brush (Ex. 12:21-22). John 19:29 and Hebrews 9:19 indicate that it grew in such a way that it could hold droplets of water that could be dashed from it. Perhaps most important, Psalm 51:7 indicates that ezov was used by the Israelites in cleaning, so it seems to have produced a soapy substance. The significance of esov in the cleansing ceremonies seems to be its connection with cleaning. Though a priest was involved in the ceremonies to be performed with these articles, they were not performed at the Tabernacle and not at the altar. Therefore, these ceremonies should not be understood to symbolize works performed by God. They should be understood to symbolize works to be performed by the person himself. As in all other cleansing ceremonies, personal effort and the passing of time were necessary to remove the effects of sin from the person's life.

Leviticus 14:3 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

- out of: Lev 13:46
- healed: Ex 15:26 2Ki 5:3,7,8,14 Job 5:18 Mt 10:8 11:5 Luke 4:27 7:22 Luke 17:15,16-19 1Co 6:9-11
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leprosy (06883)(**tsaraath**) is a "feminine noun referring to a skin disease, leprosy. It refers to a skin disease on humans (Lev. 13:2, 3, 8; 2KI. 5:3) but also to similarly appearing mold, mildew, or fungus in garments, walls of houses, etc. (Lev. 13:47, 49, 51, 52, 59). Most translations still render this as leprosy, but many scholars hold that it refers to leucodermia, etc. (The Complete Word Study Dictionary: Old Testament)

Elmer Martens in **TWOT** on **tsaraath** - While usually rendered leper or leprous, the term "leper" is not correct medically, since

tsaraath refers to a wider range of skin diseases (cf. “malignant skin disease,” NEB). For convenience, however, the term “leper” can be retained. A person with leprosy. apart from the telltale malignant raw flesh and white hair, was to be otherwise identified by torn clothes, announcement of “unclean” when in the streets and was to live isolated from the community. Four persons are named in the OT as becoming leprous. Not counting Moses (Ex 4:6; cf. also 2Kgs 7:3), there were Miriam (Nu 12:10), Uzziah (2Ki 15:5), Gehazi (2Ki 5:27) and Naaman, the Syrian (2Ki 5:1). God may inflict the disease of **tsaraath** as punishment for sins such as jealousy (cf. Miriam), anger, and lack of full compliance with God’s commands (cf. Uzziah), and covetousness (cf. Gehazi). One must not conclude, however, that all sickness is a result of an individual’s sin (cf. Job; Lk 13:1–5; Jn 9:1–7). **Tsaraath** was not necessarily incurable (cf. 2Ki 5:7). Leprosy by contrast, was likely incurable (Lev 13). In any event, healing of **tsaraath** could serve as a sign of divine power (Ex 4:6; 2Ki 5:8). The isolation of a leprous person was doubtless a sanitary measure in order to avoid further contagion. That a priest in Israel’s theocracy was to diagnose the illness does not mean that today’s clergy should become health officers. But the principle of God’s concern for the health of bodies is not only self-evident but remains an enduring principle (cf. Jesus, Mt 8:2–3). Diseases with eruptions affecting the skin are sometimes mild, sometimes, as in smallpox, scarlet fever, etc., both dangerous and highly contagious. The only effective control in antiquity would have been isolation. Only the Hebrew laws had this very valuable provision. **Tsaraath** is found primarily (twenty times) in the two chapters that govern the diagnoses and the cleaning measures for one who had become unclean (tāmē, Lev 13, 14). In the nature of a contagion, **tsaraath** refers not only to eruptions on the skin but to mildew or mold in clothing (Lev 13) or in houses (Lev 14:34–53); therefore obviously the word is not specific for leprosy. The determination by the priest of an individual as unclean meant separation from the community, and ceremonial unfitness to enter the temple (cf. 2Chr 26:21). The cleansing measures to be performed upon recovery involved a ritual with two birds, which ritual according to KD was necessary for restoration to the community (Lev 14:2–9). An additional set of offerings followed, notably the guilt offering, perhaps because disease is ultimately to be linked with sin (Lev 14:10–20). **There is no Scriptural warrant for regarding leprosy as a type of sin, though the analogy can be helpful for illustrative purposes.** (Theological Wordbook of the Old Testament)

Holman Bible Dictionary - A generic term applied to a variety of skin disorders from psoriasis to true leprosy. Its symptoms ranged from white patches on the skin to running sores to the loss of digits on the fingers and toes. For the Hebrews it was a dreaded malady which rendered its victims ceremonially unclean—that is, unfit to worship God (Leviticus 13:3). Anyone who came in contact with a leper was also considered unclean. Therefore, lepers were isolated from the rest of the community so that the members of the community could maintain their status as worshipers. Other physical disorders or the flow of certain bodily fluids also rendered one unclean (see Leviticus 12:1-14:32; Leviticus 15:1-33). Even houses and garments could have “leprosy” and, thus, be unclean (Leviticus 14:33-57). Jesus did not consider this distinction between clean and unclean valid. A person's outward condition did not make one unclean; rather that which proceeds from the heart determines one's standing before God (Mark 7:1-23; compare Acts 10:9-16). Therefore, Jesus did not hesitate about touching lepers (Mark 1:40-45) and even commanded His disciples to cleanse lepers (Matthew 10:8). Jesus even made a leper the hero of one of His parables (Luke 16:19-31).

A person with leprosy, apart from the telltale malignant raw flesh and white hair, was to be otherwise identified by tom clothes, announcement of "unclean" when in the streets and was to live isolated from the community.

Tsaraath - 33v in the OT translated leprosy(30), leprous(4), mark(1).

> Leviticus 13:2 "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.
>
> 3 "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.
>
> 8 "The priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.
>
> 9 ¶ "When the infection of leprosy is on a man, then he shall be brought to the priest.
>
> 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 "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.
>
> 15 "The priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is

leprosy.

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.

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.

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.

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.

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,

47 ¶ "When a garment has a mark of leprosy in it, whether it is a wool garment or a linen garment,

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.

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.

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.

Leviticus 14:3 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,

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.

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

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,

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.

54 ¶ This is the law for any mark of leprosy-- even for a scale,

55 and for the leprous garment or house,

57 to teach when they are unclean and when they are clean. This is the law of leprosy.

Deuteronomy 24:8 ¶ "Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests teach you; as I have commanded them, so you shall be careful to do.

2 Kings 5:3 She said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy."

6 He brought the letter to the king of Israel, saying, "And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy."

7 When the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me."

> 27 "Therefore, the leprosy of Naaman shall cling to you and to your descendants forever." So he went out from his presence a leper as white as snow.
>
> 2 Chronicles 26:19 But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense.

Scofield: As a type of Gospel salvation the points are:
(1) the leper does nothing (Ro 4:4 - 5);
(2) the priest seeks the leper, not the leper the priest (Lu 19:10);
(3) "without the shedding of blood there is no forgiveness" (Heb 9:22);
(4) "if Christ has not been raised, your faith is futile; you are still in your sins" (1 Co 15:17).

Resources on Leprosy

- See Medical Article - Biblical Leprosy- A Suggested Interpretation (In depth - 25 page article)
- Why is leprosy talked about so much in the Bible?
- Torrey Topical Textbook Leprosy
- Easton's Bible Dictionary Leprosy
- Fausset Bible Dictionary Leprosy
- Holman Bible Dictionary
- Hastings' Dictionary of the Bible Leprosy
- Hastings' Dictionary of the NT Leprosy
- Smith Bible Dictionary Leper, Leprosy
- Vines' Expository Dictionary Leprosy
- 1911 Encyclopedia Britannica Leprosy
- International Standard Bible Encyclopedia Leper; Leprosy
- Kitto Biblical Cyclopedia Leprosy
- McClintock and Strong's Bible Encyclopedia Leprosy
- The Jewish Encyclopedia Leprosy

The following are links to "modern" leprosy

- WHO - Leprosy
- Leprosy - Wikipedia, the free encyclopedia
- Leprosy- Medline Plus Medical Encyclopedia
- Hansen's Disease (Leprosy) - CDC

Scofield sees in this teaching a "type" of Gospel because of these points...

> (1) the leper does nothing (Ro 4:4-5);
>
> (2) the priest seeks the leper, not the leper the priest (Luke 19:10);
>
> (3) "without the shedding of blood there is no forgiveness" (Heb 9:22);
>
> (4) "if Christ has not been raised, your faith is futile; you are still in your sins" (1 Co 15:17).

Leviticus 14:4 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.

- two: Lev 1:14, 5:7, 12:8
- cedar: Lev 14:6,49-52 Nu 19:6
- scarlet: Heb 9:19
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Criswell - As was sometimes the case in the OT sacrificial system, one animal could not portray the whole truth (cf. the use of two

goats on the Day of Atonement, Lev 16:5). Two live clean birds (most likely turtledoves or young pigeons) were needed -- one perhaps representative of the death of Christ, the other of the resurrection of Christ (cf. Ro 4:25; 1 Cor. 15:3, 4). Evidently the hyssop plant was tied to the cedar wood with the scarlet thread. The same combination of objects (all denoting cleansing) was also used in connection with the ordinance of the red heifer (cf. Num. 19:6), which dealt with purification after defilement resulting from contact with death.

Scofield - The bird slain and the live bird, dipped in blood and released, present the two aspects of salvation in Ro 4:25. Christ "was delivered over to death for our sins, and was raised to life for our justification."

Scarlet (08144) (**shani**) refers to the dye (or sometimes the dyed material) obtained from the eggs of the female kermes or cochineal scale insects which attach themselves to the kermes oak.

NET Note - The term rendered here “crimson fabric” consists of two Hebrew words and means literally, “crimson of worm” (in this order only in Lev 14:4, 6, 49, 51, 52 and Num 19:6; for the more common reverse order, “worm of crimson,” see, e.g., the colored fabrics used in making the tabernacle, Exod 25:4, etc.). This particular “worm” is an insect that lives on the leaves of palm trees, the eggs of which are the source for a “crimson” dye used to color various kinds of cloth (B. A. Levine, Leviticus [JPSTC], 86). That a kind of dyed “fabric” is intended, not just the dye substance itself, is made certain by the dipping of it along with the other ritual materials listed here into the blood and water mixture for sprinkling on the person being cleansed (Lev 14:6; cf. also the burning of it in the fire of the red heifer in Num 19:6). Both the reddish color of cedar wood and the crimson colored fabric seem to correspond to the color of blood and may, therefore, symbolize either “life,” which is in the blood, or the use of blood to “make atonement” (see, e.g., Gen 9:4 and Lev 17:11). See further the note on v. 7 below.

Shani - 42v - Gen 38:28, 30; Ex 25:4; 26:1, 31, 36; 27:16; 28:5f, 8, 15, 33; 35:6, 23, 25, 35; 36:8, 35, 37; 38:18, 23; 39:1ff, 5, 8, 24, 29; Lev 14:4, 6, 49, 51f; Num 4:8; 19:6; Josh 2:18, 21; 2 Sam 1:24; Pr 31:21; Song 4:3; Isa 1:18; Jer 4:30. Here are representative uses...

> Josh 2:17 And the men said to her (Rahab the Harlot), “We shall be free from this oath to you which you have made us swear, 18 unless, when we come into the land, you tie this cord of **scarlet thread** in the window through which you let us down, and gather to yourself into the house your father and your mother and your brothers and all your father’s household.2:21 And she said, “According to your words, so be it.” So she sent them away, and they departed; and she tied the **scarlet cord** in the window.
>
> Isa 1:18 “Come now, and let us reason together,” Says the LORD, “Though your sins are as **scarlet**, They will be as white as snow; Though they are red like crimson (towla), They will be like wool.
>
> **Comment**: Here is God's invitation to come for cleansing. He will remove even bloodguiltiness, symbolized by a garment dyed scarlet. As impossible as it would otherwise be, God makes the garment pure, shining, white, representing an unsullied righteousness (cf. Ps 51:7; Rev 7:14).
>
> The story is told of a woman in northern England who hung out her washing and was so proud of its whiteness. She thought it glistened! Then snow came making a beautiful blanket of white. Seeing her clothes and the snow side by side, she exclaimed, "What can a poor woman do against God's almighty snow?" "So, in the white radiance of God's holiness, we are led to exclaim, 'What can any man or woman do against the purity of God Almighty?"
>
> Notice that the word crimson is the same word used in the prophetic description of Jesus in Ps 22:6 which it is translated literally "WORM". Towla was the worm from which Israelites of that day obtained red dyes = usually translated "crimson" or "scarlet." The female worm when laying her eggs, affixes her body to a wooden surface on which she will die after the young are born. The wood (think of the crimson stained Cross, 1Co 1:18, 1Pe 2:24, 2Co 5:21), her body, and the young are reddened with the death of the life-giving mother. In a similar image the Lord Jesus made "peace through the blood of His Cross" (Col 1:20).

NET Note - Twigs of hyssop (probably one or several species of marjoram thymus), a spice and herb plant that grows out of walls in Palestine (see 1 Kgs 4:33 [5:13 HT], HALOT 27 s.v. אֵזוֹב, and J. E. Hartley, Leviticus [WBC], 195), were particularly leafy and therefore especially useful for sprinkling the purifying liquid (cf. Lev 14:5–7). Many of the details of the ritual procedure are obscure. It has been proposed, for example, that the “cedar wood” was a stick to which the hyssop was bound with the crimson material to make a sort of sprinkling instrument (Hartley, 195). In light of the burning of these three materials as part of the preparation of the ashes of the red heifer in Num 19:5–6, however, this seems unlikely.

Hyssop (0231) (**'ezob**) refers to a small leafy shrub, was an integral element both in the purification of the leper and also in removing the defilement resulting from contact with a dead body (cf. Nu 19:6). David applies hyssop figuratively to the purification of the soul from guilt when he prays, “Purify me with hyssop, and I shall be clean” (Ps 51:7).

'Ezob - 10v - Ex 12:22; Lev 14:4, 6, 49, 51f; Nu 19:6, 18; 1Kgs 4:33; Ps 51:7

> Ex 12:22 "And you shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

Leviticus 14:5 "The priest shall also give orders to slay the one bird in an earthenware vessel over running water.

- earthenware: Lev 14:50 Nu 5:17 2Co 4:7, 5:1, 13:4 Heb 2:14
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Running water: Literally "living water" (Lxx = hudor zao). This beautiful phrase, ("living waters") occurs 1st in Ge 26:19 and then in Lev 14:5,6, 50, 51, 52, 15:13 > running water, Nu 19:17 > flowing water Song 4:15 > fresh water, Jer 2:13 > living waters, Jer 17:13 > living water, Zech 14:8 > living waters from Jerusalem during 1000 YEAR reign of Messiah. A similar phrase is found in Jn 4:10,11,13,14, Jn 7:37,38, and finally in Rev 7:17, 21:6, 22:1,22:17, the latter Scriptures referring to the NEW HEAVEN and NEW EARTH!

NET Note on **running water** - Heb "into a vessel of clay over living water." The expression "living [i.e., 'fresh'] water" (cf. Lev 14:50; 15:13; Num 19:17) refers to water that flows. It includes such water sources as artesian wells (Gen 26:19; Song of Songs 4:15), springs (Jer 2:13, as opposed to cisterns; cf. 17:13), and flowing streams (Zech 14:8). In other words, this is water that has not stood stagnant as, for example, in a sealed-off cistern. Although there are those who argue that the water and the blood rites are separate (e.g., E. S. Gerstenberger, Leviticus [OTL], 175–76), it is usually agreed that v. 5b refers to the slaughtering of the bird in such a way that its blood runs into the bowl, which contained fresh water (see, e.g., N. H. Snaith, Leviticus and Numbers [NCBC], 74; G. J. Wenham, Leviticus [NICOT], 208; J. Milgrom, Leviticus [AB], 1:836–38; cf. esp. Lev 14:51b, "and dip them in the blood of the slaughtered bird and in the fresh water"). This mixture of blood and water was then to be sprinkled on the person being cleansed from the disease.

Living Water is a beautiful picture of our Eternal Life in Christ, the Source of all Life. The picture of living water is especially poignant in the Middle East with paucity of any water at all. Thus sources of "living water" were even more rare and their discovery was accompanied by considerable rejoicing. How tragic that God's people rejected His offer of life giving water!

Leon Hyatt - Commentary on Leviticus 14:1-32 - The bird ceremony (Lev 14:5-7)

And the priest shall command to kill one of the birds in a clay vessel over running water. The priest was to begin the cleansing ceremonies by ordering that one of the birds be killed and its blood drained into a pottery bowl that had been filled with water from a spring or running stream. The water corresponded to washing in cleansing ceremonies from contact with unclean creatures (see comments on Lev. 11:25,28,32,40 in MESSAGE 14). The water was to be running water to represent washing by human effort, since people of that day went to springs or streams to bathe and wash their clothes. It showed that human effort was required to remove the effects and marks of sin from a person's life. The pottery bowl also added to the picture of human effort, because pottery bowls were formed by human work.

The bird that was killed also showed that the investment of a person's life was required to remove the effects of his sin. The bird was not killed at the altar but outside the camp, so killing the bird also should be understood to represent human effort to cleanse the effects of sin from the sinner's life. In the likeness of the altar offerings, the bird must have represented the person who was being cleansed (see comments on Lev. 1:4 in MESSAGE 1). Killing the bird and spilling its blood over a bowl of clean running water represented the sinner's giving or investing his life in the effort to remove the effects sin had left on him. Killing the bird corresponded to "the blood of purifying," in cleansing ceremonies from uncleanness caused by childbirth, which also symbolized human effort to remove the effects of
sin from the person's life (see comments on Lev. 12:4,5 in MESSAGE 15).

He shall take the living bird with the cedar wood and the scarlet cochineal [yarn] and the hyssop, and he shall dip them and the living bird in the blood of the bird that was killed over the running water. The cedar wood represented permanence, because cedar is almost totally resistant to rot. When a person worked hard to remove the effects of sin from his life, he would be permanently different and better than he was before. The ezov also represented the person's efforts to remove the effects of sin from his or her life, just as a person had to invest effort in washing clothes and bedding. The scarlet yarn represented life, because blood is red and

life is in the blood (Lev. 17:14). It also symbolized that the person invested his life in the effort to remove sin's effects from his life. All of these symbols were to be dipped into the mingled blood and water in the clay pot. Thus, the blood, running water, pottery bowl, cedar wood, and scarlet yarn all showed that a forgiven sinner still needed to invest his life and effort into removing the effects of sin.

After the water in the bowl was touched by all of these symbols of human effort, the living bird was to be dipped into it. The living bird also represented the person's life. When it was dipped in the symbols of the person's efforts to remove sin's effects from his life, it represented the person's life that resulted from those efforts. What was done with the living bird showed the results of a person's investing his life and effort into removing the effects of sin from his life.

And he shall splatter it on the one who is to be cleansed of tsaraath seven times. And he shall declare him clean. The priest was then to splatter the mingled blood and water on the person being cleansed. The word translated "splatter" is the same as the word used in Leviticus 4:6,17; 5:9; 8:11,30 (see comments on Lev. 4:6 in MESSAGE 2). Splattering the blood and water on the person being cleansed showed that the whole ceremony applied to and represented the person being cleansed, who in turn symbolized a person who was overcoming the effects that sin had left on his life. He was the one who was to invest his life and effort into

removing sin's effects from his life. No one else could do it for him. The blood and water were splattered on the person seven times to show the completeness and earnestness he was to invest in the effort.

and he shall let the living bird go into the open field. Finally, the living bird was to be set free in the open field. The bird's release showed the results that would come from a person's investing his life into removing the effects of sin from his life. The result would be a free life, no longer burdened with the load of sin and able to live how God intended him to live. The person who invests his life into the effort to remove the effects of sin from his life will gain a life that is free and strong. That life will not waste away. It will last, and the person will find true freedom.

These ceremonies conducted outside the camp did not have the power in themselves to remove the effects of sin. They symbolized what the person had to do to remove those effects and the good results that would follow.

Leviticus 14:6 "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 ("living water").

- live bird: John 14:19 Ro 4:25 5:10 Php 2:9-11 Heb 1:3 Rev 1:18
- dip them: Lev 14:51-53 Zec 13:1 Rev 1:5
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Criswell - The live bird was dipped in the combination of water and blood and then allowed to fly away. The live bird thus received its freedom at the price of the slain bird (cf. Lev 14:2). The live bird became symbolic not only of the resurrection of the Lord, but also of the new freedom that is found in one whose sins have been cleansed (cf. Ro. 8:2; Gal. 5:1).

Warren Wiersbe - This ceremony is another beautiful picture of Christ's work for sinners. The bird slain pictures the death of Christ; the bird released pictures His resurrection. Putting the bird into the jar pictures the Incarnation, when Christ took a human body that He might die for us. The application of the blood to the ear, thumb, and toe illustrates the need for personal faith in His death. The oil on the blood reminds us of the Spirit of God, who enters the person when he trusts the Saviour. (Bible Exposition Commentary)

Leviticus 14:7 "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.

- sprinkle: Nu 19:18,19 Isa 52:15 Eze 36:25 John 19:34 Heb 9:13,19,21 Heb 10:22 12:24 1Pe 1:2 1Jn 5:6
- seven times: Lev 14:51, Lev 4:6,17 Lev 8:11 Lev 16:14,19 2Ki 5:10,14 Ps 51:2,7 Eph 5:26,27
- pronounce: Lev 13:13,17
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Sprinkle - Lev 14:7, 16, 27, 51

There are several references that relate to **sprinkling**...

> Isa 52:15 Thus He (Messiah) will **sprinkle** many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand.
>
> Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer**sprinkling** those who have been defiled, sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
>
> Heb 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts**sprinkled** clean from an evil conscience and our bodies washed with pure water.
>
> Heb 12:24 and to Jesus, the mediator of a new covenant, and to the**sprinkled blood**, which speaks better than the blood of Abel.
>
> 1 Peter 1:2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure
>
> Ezek 36:25 "Then I will **sprinkle** clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

Seven times -

> 2Kgs 5:10 And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you and you shall be clean." 5:14 So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

Criswell - The sevenfold sprinkling indicated the thoroughness and completeness of the cleansing.

NET Note - The reddish color of cedar wood and the crimson colored fabric called for in Lev 14:4 (see the note there, esp. the association with the color of blood) as well as the priestly commands to bring "two live" birds (Lev 14:4a), to slaughter one of them "over fresh water" (literally "living water," Lev 14:5b), and the subsequent ritual with the (second) "live" bird (Lev 14:6–7) combine to communicate the concept of "life" and "being alive" in this passage. This contrasts with the fear of death associated with the serious skin diseases in view here (see, e.g., Aaron's description of Miriam's skin disease in Num 12:12, "Do not let her be like the dead one when it goes out from its mother's womb and its flesh half eaten away"). Since the slaughtered bird here is not sacrificed at the altar and is not designated as an expiatory "sin offering," this ritual procedure probably symbolizes the renewed life of the diseased person and displays it publicly for all to see. It is preparatory to the expiatory rituals that will follow (Lev 14:10–20, esp. vv. 18–20), but is not itself expiatory. Thus, although there are important similarities between the bird ritual here, the scapegoat on the Day of Atonement (Lev 16:20–22), and the red heifer for cleansing from corpse contamination (Num 19), this bird ritual is different in that the latter two constitute "sin offerings" (Lev 16:5, 8–10; Num 19:9, 17). Neither of the birds in Lev 14:4–7 is designated or treated as a "sin offering." Nevertheless, the very nature of the live bird ritual itself and its obvious similarity to the scapegoat ritual suggests that the patient's disease has been removed far away so that he or she is free from its effects both personally and communally.

F B Meyer (Our Daily Homily) Leviticus 14:7 Shall let go the living bird into the open field. (r.v.)

That is thou, O trembling soul. Thine iniquities have come between thee and freedom, like the bars of a cage to a bird caught from its native woods and imprisoned. See the quickly-palpitating breast, beaten against the bars, pining for the open field — is not that an apt symbol of thy deep yearning for deliverance from the tyranny and thrall of besetting sin?

We are made free from the penalty of sin through the blood of Him who died. — One of the birds was killed in an earthen vessel over running water — here is symbolized the precious death of thy Savior, in the earthen vessel of his human nature, and in connection with the living power of the Holy Spirit, which bore forth the tidings into all the world. We have been dipped into the crimson tide and are freed — as the leper was — from the taint of our disease. He might go freely among men, and join the congregation of worshippers: and we may mingle with the saints, and enter the very presence-chamber of God.

We are made free from the power of sin through the grace of Him who rose. — He has passed into the resurrection life, and we in Him. When He rose through all the heavens to his native home, we ascended too. We are made free from the thralldom of evil by identification with the risen Lord; and the Holy Spirit, entering our hearts from our exalted Head, makes us possessors of all the privileges which are ours in the Divine purpose (Romans 8:3–4). Fly away, happy soul, to thy nest in the heart of God! Seek those things which are above! It is your privilege to live in the heavenlies with Christ. Sursum Corda!

Leviticus 14:8 "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.

- **wash**: Lev 11:25 13:6 15:5-8 Ex 19:10,14 Nu 8:7 Rev 7:14
- **wash himself**: Lev 8:6 1Pe 3:21 Rev 1:5KJV
- **shall**: Nu 12:15
- **seven days**: Lev 8:33-35 Lev 13:5)
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Wash his clothes (Lev 14:9, 47) -

Seven days - This was the same time period required for the ordination of the priests - Lev 8:33-35. And it was also the same instruction given for the cure of Miriam's leprosy (Nu 12:15).

In Exodus we read

> Ex 19:10 The LORD also said to Moses, “Go to the people and consecrate them today and tomorrow, and let them **wash** their garments; 19:14 So Moses went down from the mountain to the people and consecrated the people, and they **washed** their garments.

NET Note on be clean - Heb “and he shall be clean” (so ASV). The end result of the ritual procedures in Lev 14:4–7 and the washing and shaving in Lev 14:8a is that the formerly diseased person has now officially become clean in the sense that he can reenter the community (see Lev 14:8b; contrast living outside the community as an unclean diseased person, Lev 13:46). There are, however, further cleansing rituals and pronouncements for him to undergo in the tabernacle as outlined in Lev 14:10–20 (see Qal “be[come] clean” in Lev 14:9, 20, Piel “pronounce clean” in v. 11, and Hitpael “the one being cleansed” in Lev 14:11, 14, 17, 18, and 19). Obviously, in order to enter the tabernacle he must already “be clean” in the sense of having access to the community.

MacArthur on **outside his tent** - The movement was progressive until finally he could enter and dwell in his own tent, giving dramatic indication of the importance of thorough cleansing for fellowship with God’s people. This was a powerful lesson from God on the holiness He desired for those who lived among His people. This has not changed (see 2Co 7:1). (MacArthur Study Bible)

Leon Hyatt - Commentary on Leviticus 14:1-32 - The washing and time ceremonies (14:8-9)

Verse 8. And the one being cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And afterward he may come into the camp, though he shall dwell outside his tent [for] seven days.

Further understanding about what was required to remove the effects of sin from a person’s life was then pictured in a different ceremony. The elements of this portion of the ceremonies were the same as those involved in cleansing from an unclean creature (see comments on Lev. 11:25-26,32,40 in MESSAGE 14) and from childbirth (see comments on Lev. 12:2-5). Those elements were washing and the passing of time. However, in this ceremony those actions were more elaborately done. They help to understand their meaning more clearly.. First, the man was to wash his clothes, shave off all the hair of his body, and wash himself. This washing, like the previous ceremonies, represented a person’s efforts to remove from his life all the ugly effects of sin. When he washed and shaved his whole body, he was allowed to return to the camp but not to his home. He had made progress toward cleansing, but he was not fully clean. This requirement showed that removing the effects of sin required more than a one-time effort. For seven days, he was to live in the camp before returning to his own tent. This requirement showed that it took time for a person to overcome the effects of sin on his or her life. Overcoming the effects of sin could not be accomplished instantaneously, no matter how much effort was put into it. Time is an important element in erasing the ugly marks of sin and in making a person free again. Both the amount of washing and amount of time involved in cleansing a person healed of tsaraath were increased over the ceremonies required for cleansing from contact with an unclean creature. Cleansing from unclean creatures required only the washing of the clothes and waiting until the evening (Lev. 11:25,27,28,31,39,40), while these ceremonies required washing the clothes, washing the person, shaving the whole body, and waiting for seven days. Most likely these additional requirements were given because tsaraath represented more serious involvement in sin than contact with unclean creatures did.

Leviticus 14:9 "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.

- **shave**: Nu 6:9 8:7
- **take**: Mt 8:4 Mk 1:44 Lu 5:14
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leon Hyatt - Commentary on Leviticus 14:1-32 - The washing and time ceremonies (14:8-9)

Verse 9. And on the seventh day, he shall shave all his hair off his head and his beard and his eyebrows. He shall shave off all his hair and then he shall wash his clothes and bathe his body in water, and he shall be clean.

On the seventh day, he was again to wash his clothes, shave off all the hair on his body, and wash himself. This second washing showed that the work to remove the effects of sin had to be a continuous effort. It could not be done all at one time. When these actions were completed, the healed person was allowed to return to his own home. His returning to a normal life showed that time and efforts would bring the desired results and that the effects of the person's sins would be removed. They were a challenge to people who had fallen into sin and who had repented to persevere in their effort to overcome the results of their sins. In time after genuine effort, they would be clean and free again.

A careful examination of these ceremonies shows that applying the cleansing ceremonies to salvation is a grave error. Salvation is not
accomplished by people's efforts. Neither does it take time to accomplish. It is accomplished instantaneously by the blood of Jesus and the grace of God. But, the removal of the effects of sin from the life of a believer require both effort on the part of the believer and the passing of time. Like the altar offerings, the cleansing ceremonies should be understood to be symbols of experiences of the covenant life, not the way into that life.

Leviticus 14:10 "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;

- eighth day: Lev 14:23 9:1 15:13,14
- male lambs: Lev 1:10 John 1:29 1Pe 1:19
- ewe lamb: Lev 4:32 Nu 6:14
- three tenth: Lev 23:13 Ex 29:40 Nu 15:9 Nu 28:20
- grain offering: Lev 2:1 Nu 15:4-15 John 6:33,51
- log of oil: Lev 14:12,15,21,24
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET Note - This term is often rendered "fine flour," but it refers specifically to wheat as opposed to barley (B. A. Levine, Leviticus [JPSTC], 10) and, although the translation "flour" is used here, it may indicate "grits" rather than finely ground flour (J. Milgrom, Leviticus [AB], 1:179; see the note on Lev 2:1). The unit of measure is most certainly an "ephah" even though it is not stated explicitly (see, e.g., Num 28:5; cf. 15:4, 6, 8), and three-tenths of an ephah would amount to about a gallon, or perhaps one-third of a bushel (J. E. Hartley, Leviticus [WBC], 196; Milgrom, 845). Since the normal amount of flour for a lamb is one-tenth of an ephah (Num 28:4–5; cf. 15:4), three-tenths is about right for the three lambs offered in Lev 14:10–20.

NET Note on **log of oil** - A "log" (לג, log) of oil is about one-sixth of a liter, or one-third of a pint, or two-thirds of a cup.

MacArthur on Lev 14:10–20 As part of the leper's ceremonial cleansing ritual, trespass or guilt (Lev 5:14–6:7-note), sin (Lev 4:1–5:13-note), burnt (Lev 1:3–17-note), and grain (Lev 2:1–16-note) offerings were to be made. (MacArthur Study Bible)

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)
The normal procedure (14:10-20) Preparation for the ceremonies (14:10-11)

Verse 10. And on the eighth day, he must take two pristine male lambs and one pristine female lamb a year old and three-tenths [ephah] of fine flour [as] an homage-offering, mixed with oil, and one log of oil.

And on the eighth day, he must take two pristine male lambs. On the eighth day, a new phase of the cleansing ceremonies began.

They took place at The Tabernacle and represented the divine side of overcoming the effects of sin. They showed that a believer could not remove the effects of sin from his life by his own efforts alone. Removing the effects also required the restoring work of God. In preparation for these ceremonies, the man was to secure two male lambs, which he was to recognize as appropriate for a rededication-offering (see comments on Lev. 1:10-13 in MESSAGE 1) and an offense-offering (see comments on Lev. 5:15 in MESSAGE 3). The rededication-offering symbolized the surrender of his life to God. The offense-offering symbolized making restitution for any wrong he had done.

and one pristine female lamb a year old\ . Also, he was to secure one female lamb, which he was to recognize as appropriate for a sin-offering (see comments on Lev. 4:32 in MESSAGE 2). The sin-offering represented repentance from his sins. Young animals were specified for each of these offerings, so that the offerings would not be unreasonably expensive for a person already damaged financially by the limitations placed on him because of his disease (see comments on Lev. 1:5 in MESSAGE 1).

and three-tenths [ephah] of fine flour [as] an homage-offering. In addition he was to secure three-tenths of an ephah of fine flour, which meant wheat flour (see comments on Lev. 2:1, in MESSAGE 1 under the heading his offering may be [of] fine flour). Jehovah explained that the four was for an homage-offering. An homage-offering symbolized the person's surrender of his possessions to Jehovah (see comments on Lev. 2:1 in MESSAGE 1 under the heading offers an offering of homage to Jehovah). This requirement is the second mention of a definite amount of flour to be used in an homage-offering. In Leviticus 6:20, Jehovah told Moses that on the morning and again in the evening of the day of his anointing a priest was to offer an homage-offering consisting of one-tenth of an ephah of fine flour. Those offerings were also to be the morning and evening continual offerings for that day (see comments on Lev. Lev. 6:20 in MESSAGE 6). Later, in Number 15:4-10, Jehovah gave the general rule for the amount of flour to be used in homage-offerings. The rule specified one-tenth of an ephah for an homage-offering to accompany a lamb rededication-offering. A tenth of an ephah amounted to either about three and a half pints or about three and a half quarts (see comments on Leviticus 5:11 in MESSAGE 2). The homage-offering for cleansing of a person healed of tsaraath was three times as much as the requirement for these regular homage-offerings, which would be either about 10 pints or about 10 quarts . The increased amount seems to have emphasized that a person who wanted to be free of the effects of sin needed to give special attention to surrendering his possessions to God. Love of possessions can be a big hindrance to a person's relationship to God. The extra amount of flour for the homage-offering showed he was not going to let his possessions come ahead of God.

mixed with oil. The homage-offering of the person being cleansed was to be mixed with oil. The amount of oil to be used in the homage-offering is not stated. The general rule given in Numbers 15:4-10 was that the amount of oil to be mixed in an homage-offering to accompany a lamb sin-offering was one-fourth of a hin. A hin was a liquid measure slightly larger than five quarts. One-fourth of a hin would be about five cups or almost three pints. If the oil was also to be tripled in the cleansing ceremony, it would be three-fourths of a hin or either nearly nine pints or nearly four and a half quarts.

and one log of oil. Finally, he was to secure a log of oil. This purpose of this additional oil was to be made clear in verses 15-16 below. A "log" was a liquid measurement, equaling something less than a pint. Twelve logs equaled one hin, so a log was a little less than a pint.

Leviticus 14:11 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.

- Lev 8:3 Ex 29:1-4 Nu 8:6-11,21 Eph 5:26,27 Jude 1:24

Leviticus 14:12 "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.

- **guilt**: Lev 5:2,3,6,7,18,19 6:6,7 Isa 53:10
- wave: Lev 8:27-29 Ex 29:24
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET note on **guilt offering** - See the note on Lev 5:15. The primary purpose of the "guilt offering" (אָשָׁם, 'asham) was to "atone" (כִּפֶּר, kipper, "to make atonement," see v. 18 below and the note on Lev 1:4) for "trespassing" on the LORD's "holy things," whether

sacred objects or sacred people. It is, therefore, closely associated with the reconsecration of the LORD's holy people as, for example, here and in the case of the corpse contaminated Nazirite (Num 6:11b–12). Since the nation of Israel was "a kingdom of priests and a holy nation" to the LORD (Ex 19:6; cf. the blood splashed on all the people in Ex 24:8), the skin diseased person was essentially a member of the "holy nation" who had been expelled from the community. Therefore, he or she had been desecrated and the guilt offering was essential to restoring him or her to the community. In fact, the manipulation of blood and oil in the guilt offering ritual procedure for the healed person (see vv. 14–18 below) is reminiscent of that employed for the ordination offering in the consecration of the holy Aaronic priests of the nation (Ex 29:19–21; Lev 8:22–30).

NET note on **wave offering** - Heb "wave them [as] a wave offering before the LORD" (NAB similar). See the note on Lev 7:30 and the literature cited there. Other possible translations include "elevate them [as] an elevation offering before the LORD" (cf. NRSV) or "present them [as] a presentation offering before the LORD." To be sure, the actual physical "waving" of a male lamb seems unlikely, but some waving gesture may have been performed in the presentation of the offering (cf. also the "waving" of the Levites as a "wave offering" in Nu 8:11, etc.).

MacArthur on **wave offering**. This was a symbolic act indicating the offering was for the Lord. Bread (Ex 29:23–24), meat (Ex 29:22–24), gold (Ex 38:24), oil (Lv 14:12), and grain (Lv 23:11) all served as wave offerings. Another type of offering was the heave offering. Jewish tradition portrayed the wave offering as being presented with a horizontal motion and the heave offering with a vertical motion, as suggested by Lv 10:15. (MacArthur Study Bible)

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)

Verse 12. And the priest shall take one of the male lambs and offer it for an offense-offering along with the log of oil and wave them for a wave-offering at Jehovah's face.

First, the priest was to take one of the male lambs for use as an offense-offering and the log of oil. He was to wave them for a wave-offering before Jehovah. A young lamb had been specified, so it was not too heavy to lift and wave over the altar. The wave ceremony had been introduced in connection with the slaughter-offering (see comments on Lev. 7:28-36 in MESSAGE 9). It was used in this case as an indication that the person being cleansed offered the lamb and the oil to Jehovah and that Jehovah returned them to the priest to be used for his support. It showed that the forgiven offender was received back by Jehovah to be useful to Him.

Leviticus 14:13 "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.

- in the place: Lev 1:5,11 Lev 4:4,24 Ex 29:11
- sin offering: Lev 7:7 10:17
- most holy: Lev 2:3 7:6 21:22
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

> NET Leviticus 14:13 He must then slaughter the male lamb in the place where the sin offering and the burnt offering are slaughtered, in the sanctuary, because, like the sin offering, the guilt offering belongs to the priest; it is most holy.

See the note on Lev 4:3 regarding the term "sin offering."

See the note on Lev 1:3 regarding the "burnt offering."

NET Note - Since the priest himself presents this offering as a wave offering (v. 12), it would seem that the offering is already in his hands and he would, therefore, be the one who slaughtered the male lamb in this instance rather than the offerer. Smr and LXX make the second verb "to slaughter" plural rather than singular, which suggests that it is to be taken as an impersonal passive (see J. Milgrom, Leviticus [AB], 1:852).

Heb "the guilt offering, it [is] to the LORD." Regarding the "guilt offering," see the note on Lev 5:15.

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)
Verse 13. And he shall kill the lamb in the place where they kill the sin-offering and the rededication-offering in The Holy Place, because like the sin-offering the homage-offering belongs to the priest. It is a holiness of holinesses.

Next, the priest was to take the male-lamb that had been waved over the altar and kill it. Interpreters have struggled much to explain

the appropriateness of offering an offense-offering, which was accompanied by restitution, on this occasion. Some have thought that it was offered because the person being cleansed had not had opportunity to make restitution for harm he had done while excluded from the camp (see comments on Lev. 5:15 in MESSAGE 3). However, the requirement is not difficult to explain if we remember that the cleansing ceremonies were symbols. The offense-offering was not offered because of what the person being cleansed had done or had not done. It was offered for what he represented. He was a symbol of a sinner. The offense-offering was offered to teach that an Israelite who sought to free his life from the effects of sin should make restitution for the damage he had caused whenever he could.

"The Holy Place" meant the courtyard of The Tabernacle, where the altar for offering fire-offerings was located (see comments on Leviticus10:17 in MESSAGE 13). "A holiness of holinesses" was a object of special holiness. It could be handled or eaten only by the priests. (see comments on Lev. 2:3 in MESSAGE 1 and on Lev. 6:16-17 in MESSAGE 5).

Leviticus 14:14 "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.

- Lev 8:23,24 Ex 29:20 Isa 1:5 Ro 6:13,19 12:1 1Co 6:20 2Co 7:1 Php 1:20 1Pe 1:14,15 2:5,9,10 Rev 1:5,6
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Criswell suggest that "The blood placed upon the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot indicated that the whole person of the leper was cleansed and that he was now ready to enter upon his service to God (cf. Lev 8:23).

NET Note - "and the priest shall put [literally 'give'] on the lobe of the ear of the one being cleansed, the right one." The term for "big toe" (בֹּהֶן, bohen) is the same as that for "thumb." It refers to the larger appendage on either the hand or the foot.

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)

Verse 14. And the priest shall take from the blood of the offense-offering, and the priest shall put [it] on the tip of the right ear of the one being cleansed and on the thumb of his right hand and on the big toe of his right foot.

The blood of this offense-offering was to be handled in a special way. The priest was to smear some of it on the right ear, the right thumb, and the right big toe of the person being cleansed. Evidently this action was in addition to the regular blood ceremony of the offense-offering, which was that the priest smeared some of the blood on the horns of the altar and poured out the remainder on its base (see comments on Lev. 4:30 in Lev 7:7 in MESSAGE 7). The practice of smearing the blood on the right ear, right thumb, and right big toe was also used in the blood ceremony of the slaughter-offering of a priest (see comments on Lev. 8:24 in MESSAGE 10). In that offering, it did not replace the regular blood ceremony but was in addition to it. It must be assumed that the same is true here. The blood ceremony of the offense-offering symbolized that the life of a sinner was received again by Jehovah for service after he had corrected his actions (see comments on Lev. 4:5 7,25,30 in MESSAGE 2 and on Lev. 7:7 in MESSAGE 7). The smearing of the blood on the right ear, thumb, and big toe of the person being cleansed taught the same truth in a more specific way, showing that his best ear, best hand, and best foot were being received for service to Jehovah.

Leviticus 14:15 "The priest shall also take some of the log of oil, and pour it into his left palm;

- Ps 45:7 John 3:34 1Jn 2:20

NET Note - Heb "And the priest … shall pour on the left hand of the priest." As the Rabbis observe, the repetition of "priest" as the expressed subject of both verbs in this verse may suggest that two priests were involved in this ritual (see m. Nega'im 14:8, referred to by J. Milgrom, Leviticus [AB], 1:852), but the seemingly unnecessary repetition of "priest" in several verses throughout the chapter argues against this (see esp. vv. 3, 14, 18, 20, 24, and 26). Moreover, in this case, "priest" may be repeated to avoid confusing the priest's hand with that of the one being cleansed (cf. v. 14).

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)
The normal procedure (14:10-20) The anointing (14:15-18)

Verses 15-16. 15 Then the priest shall take from the log of oil and pour [it] on the palm of his left hand.

16 And the priest shall dip his right finger in the oil that is in his left hand and splatter from the oil with his finger seven times at Jehovah's face.

Next, the priest was to conduct a special anointing ceremony. The word "anointing" is not used in the text, and it is important to carefully distinguish this anointing ceremony from the anointing of priests (see comments on 8:12-13 in MESSAGE 10). Yet, in many respects, this ceremony was similar to the anointing of the priests, and "anointing" seems to be the only word appropriate to describe it. The priest was to take the log of oil and pour some it into the palm of his left hand. This action was necessary because the oil could not be thumped directly from the small container, which likely was a horn or a bottle with a small opening at the top. He could, however, thump the oil from the palm of his hand. With a finger of his right hand, he was to splatter some of the oil seven times before the entrance to The Tabernacle, which represented the presence of Jehovah (see comments on Lev. 4:6,17 in MESSAGE 2). This action symbolized that the oil with which the person was about to be anointed belonged to Jehovah and symbolized His presence. The splattering of the oil on the person being cleansed showed that Jehovah's presence was on the person to remove the effects of sin. Splattering the oil seven times showed the completeness with which Jehovah removed the effects of sin from the life of a repentant sinner and received him for service. Later, oil came to represent the presence and power of the Holy Spirit, which is a refinement of the idea here. But, up to this time, nowhere in the Scripture had the Spirit been connected with oil.

Leviticus 14:16 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.

- Lev 4:6,17 Lu 17:18 1Co 10:31
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

---

Leviticus 14: 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;

- Lev 14:14 8:30 Ex 29:20,21 Ezek 36:27 John 1:16 Titus 3:3-6 1Pe 1:2

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)
The normal procedure (14:10-20) The anointing (14:15-18)

Verse 17. And the priest shall put from the oil that remains in his hand on the tip of the right ear of the one being cleansed and on the right thumb of his hand and on the big toe of his right foot over the blood of the offense-offering. Then the priest was to smear some of the oil that remained in his left hand on the same spots where the blood of the offense-offering had just been smeared. The meaning was Jehovah removed the effects of sin from the best of the person's life and would use them in His service.

Leviticus 14:18 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.

- rest: Lev 8:12 Ex 29:7 2Co 1:21,22 Eph 1:17,18

MacArthur on **put on the head**. This would not have been understood as an anointing for entry into an office, but rather a symbolic gesture of cleansing and healing. There could be a connection with the NT directive to anoint the sick for healing (Mk 6:13; 16:18; Jas 5:14). (MacArthur Study Bible)

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)
The normal procedure (14:10-20) The anointing (14:15-18)

Verse 18. And the rest of the oil that is in the priest's hand he shall put on the head of the one being cleansed, and the priest shall cover over him at Jehovah's face.

The remainder of the oil in the priest's hand probably means the oil in the container the priest was holding. He was to pour it on the

head of the man being cleansed. This part of the ceremony was identical to the anointing of a priest, except that the special mixture of holy oil that was used in anointing a priest was not used in the cleansing ceremony (see Ex. 30:22-33). The anointing completed the symbolism that the effects of sin were removed from the forgiven sinner's life and he was set apart to serve Jehovah. The anointing also brought covering to the sinner. When he was set apart to belong to Jehovah, he was covered from the damage brought on him by his sins (see comments on Lev. 1:4 in MESSAGE 1 under the heading to cover over him.

Leviticus 14:19 "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.

- Lev 14:12 Lev 5:1,6 Lev 12:6-8 Ro 8:3 2Co 5:21
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET Note - tn Heb "And after[ward] he [i.e., the offerer] shall slaughter." The LXX adds "the priest" as the subject of the verb (as do several English versions, e.g., NAB, NIV, NCV, NLT), but the offerer is normally the one who does the actually slaughtering of the sacrificial animal (cf. the notes on Lev 1:5a, 6a, and 9a).

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)

The sin-offering, rededication-offering, and homage-offering (Lev 14:19-20)

Verses 19-20.

Then the priest was to offer the three other offerings. The sin-offering showed that a sinner needs to repent of any sins that come into his life after he surrenders his life to God. Repeated repentance is necessary to fully remove the effects that sins have left on a person's life. The
rededication-offering showed that a sinner needs to totally surrender his life to God so God can help him remove the effects of sin from his life. The homage-offering shows that a sinner also needs to surrender all his possessions to Jehovah. Attraction for physical possessions can be a powerful source of temptation to sin. Surrendering one's possessions to God is a powerful antidote to that temptation and an important ingredient in removing the effects of sin from a person's life. All these commitments together would bring removal of the effects of sin from the life of a believer

The oil of the anointing, the sin-offering, the rededication-offering, and the homage-offering are all said to cover over the sinner to protect him from the damage caused by his sins. Since all of these elements brought covering, it can be seen clearly that these ceremonies did not symbolize salvation, which occurs once for all instantly upon surrendering to Jesus. However, many elements must combine together to remove the effects that sin had left on his life.

When the healed person had completed all the ceremonies representing these spiritual truths, he was clean. These elaborate ceremonies showed that sin in the life of a believer is not a small problem and that overcoming its effects is not easy. However, effort on the part of the sinner plus the passing of time plus the grace and power of God can remove the effects of sin, change the person's life, and restore the person to God's fellowship and to a useful and productive life.

Leviticus 14:20 "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.

- Lev 14:10 Eph 5:2
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:21 "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,

- poor: Lev 1:14 5:7 12:8 1Sa 2:8 Job 34:19 Pr 17:5 22:2 Luke 6:20 Lk 21:2-4 2Co 8:9,12 Jas 2:5,6
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leon Hyatt - Commentary on Leviticus 14:1-32 - The ceremonies at The Tabernacle (14:10-33)

The procedure for a poor person (14:21-32)

In case a person who had been healed of tsaraaf was not able to afford all the animals required by the normal procedure for his cleansing, a substitute procedure was provided that would make the ceremonies within the financial capability of virtually any person. That provision was in keeping with earlier provisions for less expensive offerings when a person could not afford the more expensive forms. Jehovah was not primarily interested in how wealthy a person was but in how sincere his heart was (see comments on Lev. 1:10,14 concerning less expensive forms of the rededication-offering; on Lev. 3:6-7,12 in MESSAGE 1 concerning less expensive forms of the slaughter-offering and on Lev. 5:7,11 in MESSAGE 2 concerning less expensive forms of the sin-offering).

Instead of two male lambs and one female lamb, the poor person who was healed could offer one male lamb for an offense-offering and two birds, one for a sin-offering and the other for a rededication-offering. Also instead of three-tenths of an ephah of fine flour (v. 10), the poor person could offer for his homage offering one-tenth of an ephah of fine flour. The flour was still to be mingled with oil (presumably one-fourth hin (see Num. 15:4-5).

No substitute was made for the male lamb used for an offense offering, because no less expensive form of that offering was allowed (see comments on Lev. 5:15 in MESSAGE 3). The offense-offering represented a desire to make restitution for harm done. Restitution cannot be done in an inexpensive manner. The significance of the less expensive offerings was exactly the same as that of the more expensive offerings. The important element was sincerity in the person's heart, not the cost of the offering, if the lesser offerings were all the person could afford.

Application - When a Christian sins, bad effects are left on his life. It takes three actions to remove those effects: his own effort, the passing of time, and the grace and power of God. The marks of sin will not automatically disappear from him. The forgiven sinner must work at removing the effects of his sin, with patience and faith. He must invest energy in living a different life, and gradually his inner attitudes and his outward appearance will change. Even with much effort, the marks of sin will not disappear over night. But, in time, as he works to transform his actions, his life will no longer reflect the likeness of the world but the likeness of God. The marks of sin will be erased and replaced with the likeness of God.

However, the forgiven sinner will need even more. As hard as a forgiven sinner works to change his actions and his appearance, he cannot succeed in changing completely by his own efforts alone. He also needs God's grace and power. How much help he receives from God will depend on how much he leans on God for assistance. He needs to keep rededicating His life to God. He needs to keep asking forgiveness of every failure. He needs to seek to make restitution for every harm he has done. He needs to surrender his possession to God, so his money and property will not control him, but God will. As he makes those steps of surrender and obedience, God will respond by working in his life to help him be the new person he needs to be. Removing the effects of sin from a person's life is a cooperative effort between the person and God. Neither can change the way the person thinks and lives alone. It takes God and the person working together. As the person and God work together, coarseness will diminish and righteousness will increase in the person's life. His thinking, his actions, and his appearance will change. The longer and the further he stays away from sin and the more he stays near to God, the more like God he will become.

Leviticus 14:22 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.

- Ps 68:13 Song 2:14 Isa 38:14 Isa 59:11 Jer 48:28 Eze 7:16
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET Note on within his means - Heb "which his hand reaches"; NRSV "such as (which NIV) he can afford."

Leviticus 14:23 "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.

- Lev 14:11
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:24 "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.

- Lev 14:10-13
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:25 "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.

- Lev 14:14-20 Ps 40:6 Ec 5:1
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:26 "The priest shall also pour some of the oil into his left palm;

Leviticus 14:27 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.

Leviticus 14:28 "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.

Leviticus 14:29 "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.

- Lev 14:18,20 Ex 30:15,16 John 17:19 1Jn 2:1,2 5:6
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:30 "He shall then offer one of the turtledoves or young pigeons, which are within his means.

- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:31 "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.

- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:32 "This is the law for him in whom there is an infection of leprosy , whose means are limited for his cleansing."

- Lev 14:2,54-57 13:59)(Lev 14:10,21 Ps 72:12-14 136:23 Mt 11:5 1Co 1:27,28
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:33 The LORD further spoke to Moses and to Aaron, saying,

MacArthur on **Lev** 14:33–57 This section covers contaminated houses which most likely involved some kinds of infectious bacteria, fungus, or mold. (MacArthur Study Bible)

Leviticus 14:34 "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,

- Lev 23:10 25:2 Nu 35:10 Dt 7:2 12:1,8 19:1 26:1 27:3
- which I: Ge 12:7 Ge 13:17 Ge 17:8 Nu 32:32 Dt 12:9,10 Dt 32:49 Jos 13:1
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:35 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.'

- Dt 7:26 Jos 7:21 1Sa 3:12-14 1Ki 13:34 Ps 91:10 Pr 3:33 Zec 5:4
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:36 "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.

- 1Co 15:33 2Ti 2:17,18 Heb 12:15 Rev 18:4
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

NET Note - Once the priest pronounced the house “unclean” everything in it was also officially unclean. Therefore, if they emptied the house of its furniture, etc. before the official pronouncement by the priest those possessions would thereby remain officially “clean” and avoid destruction or purification procedures.

Leviticus 14:37 "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;

- Lev 13:3,19,20,42,49
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

MacArthur o n **greenish or reddish depressions**. The disease would appear to be some sort of contagious mildew. Leprosy (Hansen's disease), as we know it today, is not the problem here since it is a disease related to the human senses, i.e., the destruction of feeling due to the dysfunction of the nerves. It is not known to be contagious either, and it couldn't be developed in a house. The matter of cleansing such houses is delineated in Lev 14:38–53. (MacArthur Study Bible)

Leviticus 14:38 then the priest shall come out of the house, to the doorway, and quarantine the house for seven days.

- Lev 13:50

Leviticus 14:39 "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,

- Lev 13:7,8,22,27,36,51
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:40 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.

- Ps 101:5,7,8 Pr 22:10 Pr 25:4,5 Isa 1:25,26 Mt 18:17 John 15:2 1Co 5:5,6,13 Titus 3:10 2Jn 1:10,11 Rev 2:2,6,14-16,20
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:41 "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.

- unclean place: Job 36:13,14 Isa 65:4 Mt 8:28 Mt 24:51 1Ti 1:20 Rev 22:15
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

> Rev 22:15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

Leviticus 14:42 "Then they shall take other stones and replace those stones; and he shall take other plaster and replaster the house.

- Ge 18:19 Jos 24:15 2Chr 17:7-9 2Chr 19:5-7 2Chr 29:4,5 Ps 101:6 Ac 1:20-26 1Ti 5:9,10,21,22 2Ti 2:2 Titus 1:5-9
- Leviticus 14 Resources - Multiple sermons and commentaries

- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:43 "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,

- Jer 6:28-30 Ezek 24:13 Heb 6:4-8 2Pe 2:20,22 Jude 1:12
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:44 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.

- Lev 13:51,52 Zec 5:4
- Leviticus 14 Resources - Multiple sermons and commentaries
- See also in depth commentaries in Gospel of Luke where Jesus healed lepers -Luke 5:12-17-commentary, Luke 17:12-19-commentary.

Leviticus 14:45 "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.

- tear down: 1Ki 9:6-9 2Ki 10:27 17:20-23 18:4 25:4-12,25,26 Jer 52:13 Eze 5:4 Mt 22:7 24:2 Ro 11:7-11 Rev 11:2
- Leviticus 14 Resources - Multiple sermons and commentaries
- See also in depth commentaries in Gospel of Luke where Jesus healed lepers -Luke 5:12-17-commentary, Luke 17:12-19-commentary.

G Campbell Morgan - Life Applications from Every Chapter of the Bible - Lev. 14:45 He shall break down the house. -- That is, the house affected by leprosy. There was a time when it was suggested that this law was due to superstition. Modern science has proved its beneficence. A house may be infected with many forms of disease. This now needs no argument. All our present methods of dealing with disease from the standpoint of the welfare of the community are based upon it. It is made a criminal offence to-day not to notify cases of certain diseases. This attitude is entirely warranted by this law. A house which is likely to communicate disease must either be cleansed completely or destroyed. No man has any property rights which are superior to the rights of the health of the community. What we really need to-day, is a more drastic application of the principle. When we turn to the spiritual suggestiveness, we at once realize its importance. In the letter of Jude, the principle suddenly flames out in his words: "Hating even the garment spotted by the flesh" (verse 23). Whatever in our life has been associated with and contaminated by the leprosy of past sin, it is good to destroy without compromise or pity. How often where this is not done, even those who have known personal deliverance have been infected anew! Old haunts, old associations, should be left, abandoned, without compromise, or else the last state may be worse than the first.

Leviticus 14:46 "Moreover, whoever goes into the house during the time that he has quarantined it, becomes unclean until evening.

- Lev 11:24,25,28 15:5-8,10 17:15 22:6 Nu 19:7-10,21,22

Leviticus 14:47 "Likewise, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

- Lev 14:8,9

Leviticus 14:48 "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.

- Lev 14:3 Job 5:18 Ho 6:1 Mk 5:29,34 Lu 7:21 1Co 6:11

Leviticus 14:49 "To cleanse the house then, he shall take two birds and cedar wood and a scarlet string and hyssop,

- Lev 14:4-7
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:50 and he shall slaughter the one bird in an earthenware vessel over running water.

- Lev 14:5,6,51, 52, 15:13
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:51 "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.

- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:52 "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.

- Lv14:5,6,51, 52, 15:13
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:53 "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."

- Lev 14:20
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

Leviticus 14:54 This is the law for any mark of leprosy -- even for a scale,

- law: Lev 14:2,32 6:9,14,25 7:1,37 11:46 15:32 Nu 5:29 6:13 19:14 Dt 24:8
- scale: Lev 13:30,31
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+.

cf Luke 17:12-19+,

Leon Hyatt - SUMMARY NOTE ON UNCLEANNESS FROM TSARAATH Leviticus 14:54-57

Introduction - This note is a concluding statement concerning the principles related to tsaraath. It summarizes the contents of three messages spoken by Jehovah (MESSAGES 16, 17, and 18 in Lev. 13-14). This reference to three messages strongly indicates that this note is an editorial note written by Moses as he recorded the messages he had received from Jehovah. The fact that this note is clearly an editorial comment indicates that the other summary notes of the book (see references cited in comments on Lev. 11:46-47 in MESSAGE 14), also were not parts of the messages spoken by Jehovah but comments added by Moses to explain the origin and subject matter of the messages.

CHAPTER 14

Lev 14:54 This is the law for every striking of the tsaraath according to an itch. This type of tsaraath is described in Leviticus 13:29-37.

Lev 14:55 And for tsaraath of the clothing or according to the house. This type of tsaraath is described in Leviticus 13:47-58.

Lev 14: 56 And according to the swelling and according to the eruption and according to the bright spot, This type of tsaraath is described in Leviticus 13:2-28;38-44.

Lev 14:57 To show when it is unclean and when it is clean. This is the law for the tsaraath.

The purpose of the MESSAGES on tsaraath was to clearly define when tsaraath was present and when it made a person or object unclean. The requirements of a person or object with tsaraath were serious. They needed to be applied only when the priest was sure the condition was present.

Leviticus 14:55 and for the leprous garment or house,

- Lev 13:47-59 Lev 14:34
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

---

Leviticus 14:56 and for a swelling, and for a scab, and for a bright spot--

---

- Lev 13:2
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

---

Leviticus 14:57 to teach when they are unclean, and when they are clean. This is the law of leprosy .

- **teach**: Lev 10:10 Jer 15:19 Eze 44:23
- Leviticus 14 Resources - Multiple sermons and commentaries
- In depth commentaries in Synoptic Gospels where Jesus healed a leper - Luke 5:12-17+, Mark 1:40-44+, Matthew 8:1-4+. cf Luke 17:12-19+,

> Dt 24:8 “Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests shall teach you; as I have commanded them, so you shall be careful to do.

MacArthur on to teach when they are unclean… clean - The priest needed instruction in identifying and prescribing the course for disease such as that described herein, to teach people the importance of distinguishing holy things. (MacArthur Study Bible)

Gordon J Wenham comments on the NT and Skin Disease: The NT refers to skin disease in a number of places. Though the word used in Greek is **lepra**, modern medical opinion is uncertain whether this would have included leprosy or only the "skin diseases"

mentioned by Leviticus. "**Lepers**" (leproi) were among those healed by Jesus in the course of his ministry (Mt 8:2-4; 11:5; Mk 14:3; Lk 17:11-19). The Levitical law provided no means of curing "skin diseases." The sufferer had to wait in hope of a cure from God, without human aid. Only then could he present himself to the priest. But with the coming of Christ, God Himself sought out the "lepers" and healed them. Jesus came to seek and save that which was lost (Lk 19:10). His outreach to the lepers was on a par with his ministry to other sick people and social outcasts, such as tax-collectors and prostitutes. In Jesus a new age had come. The kingdom of God was present, and salvation was available to all who had faith (**Ed**: However all in the OT who had faith in what they understood of Messiah and the Gospel [Gal 3:8] were saved also by grace through faith.). In this new age the old barriers were obsolete (**Ed**: cf Heb 8:13) because God was calling all men into His new (**Ed**: Covenant) community. In the day of grace, outward ailments no longer mattered. Jesus had come to heal them. The laws of Leviticus were not abrogated by Jesus; in fact he tells the healed "lepers" to observe them (Mt 8:4; Lk 17:14). But the new (covenant) era of salvation made obsolete the idea that the diseased should be banished from human and divine society. Jesus' ministry and that of His disciples (Mt 10:8) was one which brought reconciliation between God and man (2Cor 5:18-21, Ro 5:10-11). Therefore the old laws isolating men because of their unsightly appearance had become inappropriate and out of date. Like the rules about unclean animals, they did not fit in with the new (covenant) program, which was to climax (Ed: After the Millennial Age) in the creation of a new heaven and a new earth, in which men of every class and nation would be redeemed (Rev 7:9). (**The Book of Leviticus New International Commentary on the Old Testament- Gordon J. Wenham-recommended resource**)