

Leviticus 13–14

The God Who Saves from This Body of Death

Friday, October 20, 2023 • Read Leviticus 13–14

Questions from the Scripture text: To whom does YHWH speak (13:1)? What situations is he addressing (v2)? Who are supposed to handle it? What about the hair and the penetration indicate uncleanness (v3)? What if he is not unclean yet (v4)? What happens after the seven days (v5)? If it's going away, what must the patient do (v6)? But what if it's getting worse (v7–8)? What condition establishes unclean leprosy immediately (v9–11, 14–15)? What type of spread shows that it is not an unclean leprosy (v12–13)? And what can happen to raw flesh for him to be restored (v16–17)? What conditions can cause an unclean leprosy (v18–20, 24–26)? In the case of a boil or a burn, what is to be looked for after the probationary period (v21–23, 27–28)? Where is the skin different (v29)? What indicates an unclean leprosy here (v30)? And if inconclusive, what must he be examined for after quarantine (v30–32)? And at this point, if inconclusive, what must be done (v33)? And what do they look for after the second quarantine (v34)? What must he do if he is clean? But what must still be watched for (v36–37)? What may indicate an unclean leprosy (v38)? What must be looked for (v39)? What does not indicate an unclean leprosy by itself (v40–41)? But what may appear in his baldness to make him unclean (v42–44)? Whenever someone is unclean, what must he do (v45)? Where must he dwell (v46)? With whom? What indicates that spot in a garment is a leprosy infection (v47–49)? What must be done if this happens (v50)? And what sort of leprosy is it if it has spread (v51)? What must be done to this malignant leprosy (v52)? But what if it hadn't spread (v53–54)? And after seven more days what needs to have changed (v55)? If not, what must be done to the garment? But if the infection has faded, what can be done with it (v56)? And if it comes back (v57)? If it passes the tests, what must be repeated (v58)? How does v59 summarize and reinforce the seriousness of this? Whereas ch13 covered determination of uncleanness, what does ch14 now cover (v1–2)? Who must examine the patient, where (v3)? What will be needed if the leper is healed (v4)? What is done to one bird, how/where (v5)? What is done in that bird's blood (v6)? What does the priest do with the blood (v7)? And what does he do with the living bird? What does the patient do (v8)? But what may he do for 7 days? What must he do on the seventh day (v9)? And what does he bring to whom on the 8th (v10)? What is the priest in v11 called? What does he present to Whom? What does he offer, where (v12–13)? What does he do with the blood (v14)? With the oil (v15, 17–18)? Where does he sprinkle oil, and how many times (v16)? What does the priest make for the patient (v18)? What else is to be offered (v19–20)? What accommodations can be made for whom (v21–32)? What part of these laws will only need to be applied later (v33–34)? What must a homeowner watch for (v35)? What are they to do if there is plague in the house (v36)? What constitutes an unclean plague (v37)? And what if they find it (v38)? What does the priest check for on the 7th day (v39)? And if it has spread (v40–41)? What must be replaced (v42)? And what if it comes back (v43–44)? Now what must be dismantled and carried away (v45)? And who become unclean (v46)? And who else must do what (v47)? But what if the infected spot has not spread (v48)? What procedure is then repeated for the house (v49–53, cf. v4–7)? For a house, what does not have to be repeated (cf. v10–20)? How does v54–57 conclude chs13–14?

What do we learn from the ceremonial uncleanness of 116 verses about skin diseases? Leviticus 13–14 looks forward to the evening sermon on the coming Lord's Day. In these one hundred sixteen verses of Holy Scripture, the Holy Spirit teaches us that **our susceptibility to infection in our flesh shows us the susceptibility to sin in our remaining fleshliness, and our great need for our Great High Priest to cleanse us until we are clean.**

Marks on the flesh that witness to our remaining fleshliness. If an Israelite contracted an infection ("leprosy" in our version can be any sort of skin disease) on his skin (v2), it would be a lack of wholeness that would threaten to make him unclean. Since the priests are tasked with leading Israel in distinguishing between clean and unclean (cf. 10:10–11), it's their job to determine the depth and infectiousness to see if it is a leprosy "sore" (plague/affliction/mark), and if the patient is in fact unclean (v3, 7–11, 14–15, 18–20, 22, 24–25, 27, 29–30, 35–36, 42–44).

A blemish is always a reminder that we are still sinners, whose condition and conduct deserve judgment; there will be none on the Bride in glory (Song 4:7; Eph 5:27). The only marks there are the ones by which she was cleansed!

Deceitful above all things. The Lord gives an exceedingly (tediously?) detailed procedure by which the priest may determine whether the infection is a plague. There are various things to observe upon first examination. But even then, the evaluation may be inconclusive at first, resulting in a week's quarantine (v4, 5, 6, 21, 26, 31–33). Just as the sinful heart is deceitful above all things (cf. Jer 17:9a), so also the Lord had made this physical and ceremonial uncleanness quite difficult to discern.

Desperately wicked. Sometimes, it is the priest's happy duty to pronounce the patient clean (v12–13, 16–17, 23, 28, 34, 37–41). But when he determined that the patient was unclean (v3, 7–11, 14–15, 18–20, 22, 24–25, 27, 29–30, 35–36, 42–44), it required grieving as over a death! The tearing of the clothes and the baring of the head (v45) were exactly the mourning that had been necessary for Nadab and Abihu, but that Aaron, Eleazar, and Ithamar could not do because they were consecrated men in consecrated clothes and headgear (cf. 10:6–7). But the wailing of unclean (end of v45) is one that continues indefinitely (v46). Not only is he unable to assemble for worship, but his dwelling itself was cut off from his people (end of v46).

There is something about the persistence of the uncleanness of this type of plague ("sore" in our version) that corresponds to the persistence of the wickedness of the sinful heart as desperately wicked (cf. Jer 17:9b). Men can't see hearts, but God can (cf. Jer 17:9c), and He coordinated the providence of skin diseases with the regulations of these chapters to remind His people of what He sees (cf. Jer 17:10).

Keeping oneself unspotted from the world. In this fallen creation, clothing (13:47–59) and even buildings (14:33–57) can contain plague ("leprosy" in our version) in 13:47 and 14:34 is the same as "leprosy" in 13:2). In God's providence, our skin is susceptible to things that infect garments and building materials. One reads these two sections—the latter put where it is, because not have houses until they came into the land (v34)—and cries out, "Is nowhere safe?"

And the answer is, "No!" So long as we are sinners, we are susceptible to our circumstances. We must be watchful against temptation (cf. Mt 26:41), and flee it (cf. 1Tim 6:11; 2Tim 2:22), if we are to keep ourselves unspotted from the world (cf. Ja 1:27). So also the Israelite had to keep a constant watch upon not only his skin, but even the walls of his home! Surely, this was intended to remind them of the dangers of uncleanness and judgement that continuously threatened from within and without, but we can imagine how difficult it was to keep track of it all both physically and spiritually. Now that Christ has put away the ceremonial code, let us honor Him Who has "freed us up" by using that freedom to devote ourselves to the works, obedience, kindness, and purity that are the pure and undefiled religion of those united to the Son before the face of the Father (cf. Ja 1:21–27).

Ceremonial cleansing for when God removes plague. 14:1–32 is pretty amazing. We've seen how these sorts of infections in skin, clothing, or house are described as plagues from God. And the examination process makes it plain how persistent the plague is. In fact, if it's in a garment or a house, those are simply destroyed. So it is a happy marvel that the Lord here gives a procedure for readmittance to the camp when the "unclean! unclean!" had been cleansed!

Indeed, this is rare enough that the writer of this devotional is unable to remember the procedure being used in Scripture until the time of Christ in Lk 17:11–19 and Mt 8:2–4. In the latter passage, it is significant that it immediately follows the "Sermon on the Mount." Jesus had just set before them an extended description of the righteous conduct that is required in His kingdom. How could those who are poor in spirit ever attain to that? The answer is two-fold: not only is Christ the righteousness that is imputed to us in our justification, whereby He removes the guilt of our sin; but, He is also willing by His power (cf. Mt 8:2–3) to remove the infection of our sin in our sanctification.

So, we are amazed at the grace that this procedure exists, but we are not surprised that the procedure itself so clearly points forward to Christ. First, because the unclean cannot enter for examination, the priest comes out to him (v3). This, the Lord Jesus has fulfilled in spectacular fashion, not only coming from glory to us where we are, but literally suffering outside the camp for our sakes (cf. Heb 13:12), wherefore we are glad to bear whatever reproach comes to us for belonging to Him (cf. Heb 13:13)!

There are parallels between the procedure in v4–7 to the procedure in 16:6–10; it is as if he is conducting a mini Day of Atonement. Then, there is a seven-day waiting period during which he may not enter his tent (v8–9). This picks up the theme of the eighth day, or the first day of a new creation. As he enters into his new life that the Lord has mercifully and miraculously given him, the cleansed man offers a trespass offering with a wave offering of oil. The application of the blood in v14, and the oil in v17, is reminiscent of the priests' ordination ("filling"). Indeed, in order to apply it to the ear/thumb/big toe of the worshiper, the priest must fill his hand. There is then another sin offering (v19) and then an ascension and tribute (v20). The restoration is final and full!

This can all be very expensive, and so the Lord makes special accommodation for the poor, keeping the ceremonies in v21–32 almost identical, except for using much less expensive elements. For the value is in the Lord, not in the means that the man has—something that may even be reflected in the title, “the priest who makes clean” in v11. On this side of the cross, we know that Jesus is our “Priest Who makes clean”!

What are some circumstances in which you are more susceptible to sin? And to Whom can you come if you have backslidden and found your life more and more infected by sin? What does the complexity of the ceremonial system tell you about the greatness of Christ’s atonement?

Sample prayer: Lord, we thank You for giving us Your own Son to be our Great High Priest. As You have forgiven the guilt of our sin for His sake, now also cleanse the infection of our sin by His power and holiness. Grant that Your Spirit would plant Your Word deep in us, sanctifying us by Your truth, until at the last we are pure and undefiled before You, we ask through Christ, AMEN!

Suggested songs: ARP51B “From My Sins, O Hide Your Face” or TPH274 “Jesus, My Great High Priest”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus chapter 13 and 14. These are God's words. And you always spoke to Moses and Aaron saying when a man has on the skin of his body, a swelling, a scab, or a bright spot. And it becomes on the skin of his body, like a leprosaure. Then he shall be brought to air in the priest or to one of his sons.

The priests The pretty so examine the sword and the skin of the body and if the hair on the sore has turned white and the sore appears to be deeper than the skin of his body. It is a leopard sore Then the pre-so examined, him and pronounce him unclean.

But if the bright spot is white on the skin of his body and does not appear to be deeper than the skin, And a tear has not turned white. Then the priest shall isolate. The one who has the source, seven days. From the pre-shell. Examine him on the seventh day.

And indeed, if the sore appears to be as it was in the sword, has not spread on the skin. Then the preset isolate him, another seven days. Then the preschool examined him again on the seventh day and indeed of the sword has faded and the sore is not spread on the skin, then the priest shall pronounce him clean.

It is only a scab and he shall wash his clothes and be clean. But if the scab should it all be spread over the skin. After he has been seen by the priest for his cleansing. He shall be seen by the priest again. And if the precedes of the scab has indeed spread on the skin, then the priests will pronounce him unclean.

It is leprosy. When the leprosaure is on a person, then he shall be brought to the priest and the priest show examine him. And indeed if the swelling of the skin is white and it turned the hair white and there's a spot of raw flesh in the swelling, it is an old leprosy on the skin of his body.

The priest will pronounced him, i'm clean. Not isolate him for he is unclean. And if leprosy break out all over the skin, And the leprosy covers all the skin of the one. It has the sore from his head to it's what wherever the priest looks then the priests will consider.

And indeed, if leprosy has covered all his body, he shall pronounce him clean, who has the sore? It was all turned white is clean. But when raw flesh appears on him, he shall be unclean. And the pre-so examine the raw flesh and pronounce him to be unclean for the raw.

Flushes unclean. It is leprosy. Or if the raw flash changes and turns white again, he shall come to the priest. And the pre-so examined him, and indeed, if the sword has turned white, then the priest supplements, him clean, who has the sore? He is clean. If the body develops, a boil in the skin and it is healed.

And in the place of the boil, there comes a white swelling or a bright spot, reddish white and then it shall be shown to the priest and if when the priest sees it to indeed appears deeper than the skin and a tear has turned white to the priestial pronounce him unclean.

It is a leopard sore which has broken out of the boil. But if the priest examines it, indeed, there are no white hairs in it, and it is not deeper than the skin but as faded. Then the priest cell isolate him seven days. And if it should it all spread over the skin, then the preach will pronounce a month.

Clean. It is leopard. Sore. But if the priest, Sorry, but if the bright spot stays in one place and has not spread, it is the scar of the boil and the priests open. It's in clean. Or if the body receives a burn on its skin by fire, and the raw flash of the burn, becomes a bright spot, reddish or white.

Then the priest show, examine it and indeed if the hair of the bright spot has turned white and it appears deeper than the skin, it is leprosy broken out in the burn. Therefore, the police will pronounce him. Unclean is his leprosaure. With the brief examines it. And indeed, there are no white hairs in the bright spot and it is not deeper than the skin but has faded then the pre-saw isolate him.

Seven days. And the preset examin him on the seventh day. If it has an all spread over the sin and the priest saw, then the priests will pronounce him unclean. It is a leopard sore If the right spot stays in one place, it has not spread on the skin but has faded.

It is a swelling from the burn. The brie soil pronounced him clean for it is the scar from the burn. If a man or woman has a sore on the head of the beard, Then the pre-so examine the sore and indeed if it appears deeper than the skin and there is in it thin, yellow hair, then the priest shallow pronounce him unclean It is a scaly leopardly of the head of beard.

But if the priest examines the scaly sore and indeed, it does not appear deeper than the skin and there is no black air in it. Then the priests are isolate. The one who has the scale, seven days. And on the seventh day of the priest. So examine the sore and indeed.

If the scale is not spread and there is no yellow here in it and the skill does not appear deeper than the skin. He so save himself, but the scale, he shall not shave. Then the priestial isolate the one who has a scale, another seven days on the seventh day, the priest, so examine the skill and indeed, if the scale has not spread over the skin and does not appear deeper than the skin, Then the priest will pronounce and clean.

He shall wash his clothes and be clean. But if the scale should it all spread over the skin after his cleansing, then the preschool examine him. And indeed if the scale has spread over the skin, the priest need not seek for yellow hair. He is unclean. But if the scale appears to be at a standstill and there is black hair grown up in it, the scale has healed, he is clean and the priest shall pronounced him clean.

The commander Roman has bright spots on the skin of the body, specifically, white bright spots. Then the brief shall look. And indeed, if the bright spots and the skin of the body are all white, it is a white spot that grows on the skin. He is cleaned. As for the man whose hair has fallen from its head.

He is bold, but he is clean. He's here has fallen from his forehead, as he is bald on the forehead, but he is clean. And if there is on the bald head or the bald forehead, a reddish, white sore, it is leprosy breaking out on his bald head or his bald forehead.

And the priest show examine it indeed, if the swelling in the sore is reddish, white, and it's bald head or his bald forehead. As the appearance of leprosy on the skin of the body, he is a leprous, man. He is unclean. And the priest. So surely pronounce him unclean.

His sore is on his head. Now, the leper on whom the sore is, his clothes shall be torn. And his head bear. And he shall cover his mustache and cry, unclean unclean, he shall be unclean. All the days, he has the sword. He shall be unclean. He is unclean.

And he said, well alone, his dwellings shall be. Outside. The camp. Also, if the garment has a leprous plague in it, whether it is a woolen garment or a linen garment Whether it is in the bar for the worth of the linen, or Wool weather in the leather or anything made of leather.

And if the plague is greenish or reddish and the garment or in the leather, whether in The warper and the wolf were in anything made of leather, it is a leprous plague. And shall be shown to the priest. The pretty so examine the plague and isolate that which has the plagues seven days.

And he's so examine the plague on the seventh day. And if the plague is spread on the garment either, either in the warp or in the wolf, in the leather or anything made of leather, the plague is an act of leprosy. It is unclean. He shall therefore burn the garment in, which is the plague, whether warp or wolf and wool or linen, Or anything of leather for.

It is an act of leprosy. The garment shall be burned in the fire. If the priest examines it and indeed the plague is not spreading the garment either in the warp, or in the welfare and anything made of leather, Then the preso command that they wash the thing in which is the plague and he saw isolated, another seven days.

And then the pre-so examine the plague after it has been washed. And indeed, if the plague is not changed its color though, the plague is not spread, it is unclean. And you shall burn it in the fire, it continues eating away, whether the damage is inside or outside, If the priest examines it and indeed the plug has faded after watching it.

Then he shall tear at tear it out of the garment where they're out of the warp or out of the wolf or out of the leather. But if it appears again in the garment, either in the warp, or in the width or anything made of a mother, It is a spreading plague.

You shall burn it with fire. Burn with fire that in, which is the plague. And if you watch the garment, either war or whatever, is made of leather, if the plug is disappeared from it, then it shall be washed a second time, and shall be clean. This is the law of the leprous plague in the garment of wool or linen.

Either in the warp or the war for anything made of leather to pronounce it clean. Or to pronounce it unclean. Then you always spoke to Moses saying this shall be the law of the leper for the day of his cleansing. He shall be brought to the priest of the priest to go out of the camp and the priests for examined.

And indeed if the leprosy is healed and the leper, then the priests will command to take for him who is to be cleansed to living and clean. Birds cedar, woods scarlet and just And the priest will command that one of the birds be killed in an earthen vessel of a running water.

As for the living bird, he shall take it. The cedarwood and the scarlet and the hyssop and dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle, it seven times on him, who is to be cleansed from a leprosy.

Entrepreneurs and clean and shall let the living bird loose in the open field. He who is to be. Cleansed shall wash his clothes, shave off. All his hair and wash himself in the water that he may be cleaned. After that, he shall come into the camp and shall stay outside his tent.

Seven days. But on the seventh day, he shall save all the hair off his head. And his beard and his eyebrows, all his hair, he shall shave off. It's awesome's clothes and washes body in the water. And he's only clean. On the eighth day he shall take two male limbs without blem.

That's one U lamb. The first year without blunt that's three tenths Of an effort of fine flower mixed with oil as a grain offering and one log of oil. Then the priest who makes him clean shall present. The man, who is to be made clean? And those things before y'all play at the door of the tabernacle of meeting.

And the preset will take one male lamb and offer it as a trespass offering and the law of oil and waive them as a wave offering before you all way. Then he shall kill the lamb in the place, where he kills the sin offering and the burnt offering and the holy place.

For as the sin offering is the priest. So is the trespass offering? It is most holy, The priest shall take some of the blood of the trespass offering and the priest shall put it on the tip of the right ear of him who is to be cleansed and on the home of his right hand and in the big toe is right foot.

And the priests, i'll take some of the long of oil and pour it into the palm of his own left hand. Then the priests shall dip his right finger in the oil that is in his left hand. Until sprinkle some of the oil with his fingers, seven times before you all way and of the rest of the oil in his hand, the priest will put some on the tip of the right ear of him who is to be cleansed on the thumb of his right hand on the big toe of his right foot and the block on the blood of the trespass offering.

The rest of the oil that is in the priest hand, he shall put on the head of him, who is to be cleansed. So the priestromycotonement for him before he always Then the pre-so offer the sin offering and make a tournament for him for this to be cleansed from his uncleanness afterward.

He shall kill the burnt off ring. Then the priests will offer the burnt offering in the grain offering on the altar. So the priests don't make atonement for him and he shall be clean. But if he is poor and cannot afford it, he shall take one male lamb as a trespass offering to be waived to make atonement for him.

One tenth of an eifa of fine flower mixed with the oil is a green offering a log of oil and two turtle doves or two, young pigeons such as he is able to afford. One shall be a sin offering the other a burnt offering. You. So bring them to the priest and the eighth day for his cleansing to the door.

The tabernacle of meeting before he offlet And the priest shall take the lamb of the trespass offering and the log of oil. And the priest shall waved them? As i wave offering before yahweh, then he shall kill the land of the trespass offering and the preschool. Take some of the blood of the trespass offering.

And put it on the tip of the right ear of him who is to be cleansed. And on the thumb of his right hand and on the big toe is right foot. And the priestial poor. Some of the oil into the palm of his then left hand. Then the priestial sprinkle with his right finger, some of the oil that is in his left hand seven times before y'all play.

And the priests shall put some of the oil that is in his hand on the top of the right ear of him, who is to be cleansed Almost home with the right hand and i'm a bit big toe is right foot. On the place of the blood of the trespass, offering the rest of the oil.

That is in the priest's hand. He shall put. On the head of him, who is to be cleansed to make a tournament for him before. Yahweh And he saw offer one of the turtle

doves or young pigeons such as he can afford, such as he is able to afford the one as its in offering, and the other is a burnt offering.

With the grain offering. So the priest shall make a tournament to him. Who is to be cleansed before? Yahweh This is the law for one who had a leprosy. We cannot afford the usual cleansing. And you always spoke to Moses and Aaron saying when you have come into the land of canaan, which i give you as a possession and i put the leprosy in the house in a house on the land of your possession and he who owns the house comes and tells the priest saying.

It seems to me that there is some plague in the house. Then the brief shall commands, that the empty the house, before the priest goes into it to examine the plague. That all that is in the house may not be made unclean. And afterward, the priests shall go into examine the house.

And he shall examine the plague and indeed if the plague is on the walls of the house. With ingrained streaks greenish or reddish which appear to be deep in the wall than the priest will go out of the house to the door of the house. And shut up the house seven days.

And the priests are coming in on the seventh day and look and indeed, if the plague has spread on the walls of the house, Then the priestial command that they take away the stones and which is the plague and they shall cast them into an unclean place outside the city.

And he shall cause the house to be scaped inside all around. And the dust that they scrape off, they shall pour out an unclean place outside the city. Then they shall take other stones and put them in the place of these stones. And he shall take other mortar and plaster, the house.

Now, if the plague comes back and breaks out in the house, After he's taken away the stones after he scraped the house and after his plastered, Then the priestial common look and indeed. If the plague is spread in the house, it is an act of leprosy in the house.

It is unclean. And he shall break down the house. It stones its timber. Another plaster of the house and he shall carry them outside the city to an unclean place. More over. He who goes into the house. All at all, while it is set up, shall be unclean until evening.

And he who lies down on the house. So, wash his clothes. And he who eats in the house. So washes clothes. But if the priest comes in and examines it, and indeed, the plague is not spread in the house after the house was plastered. In the priestial pronounce the house clean because the plague is healed.

And he shall take to cleanse the house. Two birds, cedarwood, scarlett and hyssop. Then he shall kill one of the birds in an earthen vessel overrunning water and he shall take. The cedar wood that has the scarlet and the living bird and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times, And he shall cleanse the house of the blood of the bird.

And the running water and the living bird and the cedar wood and scarlet. Then he shall let the living bird loose outside the city in an open field. And make atonement for the house and it shall be clean. This is the law for any leperous, sore and scale. For the leprosy of a garment end of a house.

For a swelling. And a scab and a bright spot. To teach when it is unclean. And when it is clean, this is the law. Of leprosy. Oh, man. This this ends this reading of god's inspired and inherent word. And as you could hear at the end of chapter 14, the summary statement goes all the way back to the beginning of 13.

So the lord expects us to take this all as a unit. This is indeed one of the primary reasons why? It was so necessary to preserve. Um, Aaron FMR and LA8 saw, you remember all the way back and Chapter 10 and verses 10 and 11. It was important that they not die because they had to distinguish between the clean and unclean between the holy and the common and to teach all of the lords, judgments and statutes.

Um, to the children of israel. And so you have here verse 57 to teach when it is unclean. And when it is clean. And the lord is giving israel. Then This extended, reminder. That so long as we are in this world, we have death in ourselves. Uh, in our sin.

And we are susceptible not only to that which is in us, but that which is in the world, the world also has death within it. And you can hear. Excuse me. Uh, you can hear. The apostle who had been a pharisee, the apostle paul at the end of roman 7, as he sees the sin that is in him that cannot be got read of And he cries out.

Um, wretched, man that i am, who will save me from this body. Of death. Uh, now that would have been more obvious to us if our translators would have been consistent. The words that is translated plague in the section on the garments, the word that is translated plague in the section on the house is is the same word that is translated, sore.

Uh, throughout the the majority of chapter 13. And not only consistency then if it had been translated plague all the way through we would have been able to see that god is describing plague. That is on a person. Not even. Not only that is in the garment or that is in the house and the word that is translated leprosy here.

Um, In our english version at the time, the that it was translated referred to a A very specific disease. That we now medically call hanson's disease, but did not appear for another several hundred years. After Leviticus was written the the word just means infection And and so, whenever you see, Leprous sore or leprosy plague.

It is saying an infection of plague or an infection of smiting or an infection of marking. And indeed, when god talks about, what will happen when they come into the land, he says and if i put an infection of smiting, Or an infection of plague in the house. And he he describes what we know from our doctrine of providence, that this is something that god provisionally does When it is a lesson then to us, not just of Uh, infection and examining to see how deep it infection is or how infectious and spreading and infection is.

But it's a reminder that there is a deeper and more infectious infection. That is sin, why? Because the whole context of all of this is whether or not the person can attend the worship. And even whether or not the person can continue to live in the camp. And this is not just, you know, so that worshipers don't get ill.

This is not like the Leviticus 13 and 14 covid-19 protocols for the tabernacle. It is because of the uncleanness before god. When death. Death is not to be. Uh, permitted than into the worship of god, indeed. The worship of god displays for us, excuse me, displays for us and atonement of death.

They substitute Of death that god provides for us so that we may live so that we may live forever so that we may live a resurrected life so that we may live a resurrected and ascended life and have a fellowship with god. That is neither marred by sin nor interrupted by death.

And so the instruction. About. The infectious smiting the infectious. Plague is an important and significant part. Of. Uh, the priest's job. And one of the things then that is communicated even by the procedure that he has to go through. Is that our sin is deceitful above all things. It's actually very difficult to tell.

Whether or not something is something that is. Is just an ordinary part of life and it will heal. Um, Or. If it is, in fact an infectious plague from god. And that the person is unclean. And so, at first, he's looking to see if it's Too deep in the skin.

And if the hair Has. Turned white, or If there's no hair at all, you have to wait till there is air and and particularly in the case of a bird and see if it's going to be black or if it's going to be yellow. And, and even when it passes the initial test, If there aren't immediately indicators that he is clean, then he has to be quarantined for seven

days and you check again, and if then it's indeterminate, there's another seven days.

And, There's this. Teach us repeated. Difficult to procedure. And this corresponds exactly to what the lord says about our sin. Isn't this what he says? And jeremiah 17 that our hearts are deceitful above all things. And, And there the the verb or actually the adjective means tracked over. There are so many conflicting evidences that it's difficult to know what's going on in our hearts, but not just a seatful above all things, but desperately wicked.

And that's actually the scary thing Genesis not genesis, jeremiah 17, because the very next verse after the, the hardest deceitful above all things. And desperately wicked. Who can know it. The next verse says, oh yahweh you know the heart. You search the heart. And so, the lord knows what our hearts are like.

But the desperate wickedness, the unfixable mess of this in full heart is actually seen in what has to happen then. If it is an infectious plague. Which is a better way the way we are translating the phrase leprostore. Then, whoever it is, whoever hasn't Actually has to mourn for himself.

Like he is dead. He has to die. And so, he uncovers his head. And he tears his clothes. The, the things that you remember, Aaron, and if amarna IÃ-as are We're not permitted to do in chapter 10, when native by who died and they, and the appropriate thing would have been to mourn in response, but they can't take the Thing that there had off of their ashes on on their heads because they're wearing the holy hats, get tear their garments.

They're wearing the the holy robes though. The holy clothing. The the linen, garments for the boys and the high priestly garments for Aaron. And so, the leper is to mourn. Because if he is dead, Sin is a death. That is inside us. And this was something that god Communicate it.

And, Multiple times, whether it's Miriam. Or Um, The israelite king who offered sacrifices as if he was priest multiple times in the bible, the lord does strike with a leprosy immediately. And, And even here you have in the offerings that are offered when God cleanses someone from their leprosy.

You have multiple offerings first the the purification ritual with the doves that mirrors the day of the atonement with the escape goats And then after the purification ritual with the dubs, they still have to offer a sin offering with with an ascension offering. And so there's an indication. Uh that this particular affliction, this particular plaguing by the lord of someone was often or perhaps even always related to A specific sin.

And so, this is Um, This is. For us. Uh, something that we need to apply. By following the end of james chapter 1, Which shows us that pure and undefiled religion, Is not just. The keeping of orphans and widows. Uh, you're an undefiled religion in the side of lord.

Not just a keeping of orphans and widows, they're taking care of orphans and what is, but they keeping of oneself unspotted by the world. Remembering that there's not only. The potential for infection within us. And in our flesh, literally in the surface of their flesh. On this passage But even garments had to be.

Kept track of an examined and houses had to be. Kept track of an examined. Because our inward inner susceptibility, made us susceptible to outer circumstances as well. And so we have to be aware that there's a world full of things. That are going to be occasions for sin. If we are not committed to this pure and undefiled religion, Before god to visit orphans and widows in a trouble.

And to keep oneself. Unspotted. From the world.

And so, Um the lord provides a ceremonial cleansing, of course, that looks forward to christ, we don't have to keep track of Doves and hyssop and cedar wood. And And make sure that. Uh, there's some source of Of running water. Uh, nearby. So that we can do the thing and Um but the reason we can do all that is because our priest has already come.

Outside the camp to where we are. The. The initial procedure, when someone was cleansed, And praise god. If this was ever done in the old testament, we don't even know. Perhaps, in the case of Miriam. Um, but The, a couple of times that we do read about following this procedure, or when jesus tells lepers, Whether?

And matthew 8. Or.

Luke 17. Um, When jesus tells lepers whom he is cleansed to go and do this. And, You wonder whether it was ever done or how common it was or if the priests tent to supplies and what an impact it might have might have had upon them. But jesus is signifying himself.

As the one who has come to us outside the camp. Of course, the purification the examination had to be not outside the camp. Why? Because the leper wasn't allowed inside the can And so when a leper, actually thought he had been healed from his leprosy, the priest had to come outside the camp.

To examine him. This is what hebrews 13 says the lord. Jesus has done for us. He has come outside the camp. He has suffered in the place where the unclean are Because it is by his ones for all sacrifice to wear cleansed. And so you don't need to do the two doves initially, you don't need to do two lambs or a lamb and Um, And eternal dog with An additional additional dove.

We don't need to Do all of these attendant things because our lord has come and he suffered for us outside the camp and one of the ways that we even apply. Then that he has done. So hebrews, 13 tells us is Jesus, who made himself low to identify himself with us, so that he could purify us, We should be willing to be considered as lepers as unclean.

To the world. In that case, in Hebrews 13 it was to the jews who were then the world. And we go to him outside the camp and we are glad To be despised for his sake. If he is despised, we'll be despised with him.

But the lord hear. Here, pictures, christ's to us. This does not just help teach us. The. Who will save me from the body of this death? It also teaches us the next line at the end of Romans 7. Thanks be to god through jesus christ. Our lord. God's promises.

We're not being fulfilled by bringing them into the land. In fact, a big chunk of what we read. Um only applies in the land. That's why the house part is is at the end. They didn't immediately need these instructions. Because that was only when they came into the land, coming into the land, was not going to free them.

From the body of the death. Coming into the land, was not going to free them from their sin. Is jesus. As jesus who atones for sin. Because jesus who puts an end to the great infection, That is in us. Because jesus, who Has one for us and will apply to us.

Resurrection. Itself. And so, while skin conditions no longer Make us ceremonial empowered. They still remind us, don't they? That we are in the body of this death. But the great infection is that of our remaining sin. Christ has atoned for us. One of once, for all and we need The continued application.

Of his atonement to us. And his life to us. How grateful we ought to be for our priest. Who came to us outside the camp. And who has taken us back in with himself now? Not into the city of jerusalem. Identical glory. Where in union with him by faith.

We are ascended and seated. And already counted as holy. Until the day he finished his cleansing us as holy And brings us their finally and fully. Remember, let's pray. My grace has garner have the father. We thank you. For this portion of your word, we think even lord, for How long?

And, Teaches the procedures were. Felt long for us, even Lord, just to read it. Let alone to read and memorize and then have to implement it. But we praise you all the more than for what christ has done. And how you communicate to us. The greatness of his atonement.

The greatness of his cleansing. The greatness of his delivering us. From the body of this death. We thank you o god through jesus christ our lord and we ask that you would help us Lord, then be watchful. Against the infection of sin. Make us those who are committed before your face.

To keeping ourselves unspotted. By the world. And bring us at. Last we pray. Not only with the work that you have begun in us. Completed. In the last day, each one of us individually But as members of your bride, you present to yourself in the last day. In every single part and every single member and also in the whole As blameless and without spot.

Or wrinkle or any such thing. We look forward to god. To a new heaven and a new earth in which righteousness dwell. We look forward to god to end, there is no longer any sin. That dwells in our hearts. We look forward. Oh god. To, when we have bodies.

In which there is no longer any death. And so we pray that you would stir up our hope in the lord jesus. That we really hold of him by faith that you'd make us to live. Before you by the confidence that is in him. For we ask it in his name.

Amen.