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## Leviticus 14

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Leviticus 14.

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### FOCUS: LAWS FOR CLEANSING LEPROSY

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#### Topics.

- Cleansing laws for lepers living in a leper's camp outside the city.
- Laws concerning leprosy and women.
- A live bird, cedarwood, scarlet yarn and hyssop dipped in blood.
- The cleansed enter the camp but live outside their tent seven days.
- Events to take place on the eighth day.
- Blood placed on the ear, thumb and toe of the one being cleansed.
- The poor shall offer one male lamb to be waved, to make atonement.
- When the LORD put leprosy in a house, it was to be emptied.

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**INTRODUCTION:** the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

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**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

**The previous chapter:** covers laws concerning leprous, eruptions, spots white hair and raw flesh, boils and reddish-white spots and white hairs on the skin. Itches on the head or beard, yellow hair, dull white or reddish spots on the forehead, leukoderma and laws for leprosy in garments.

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### LAWS FOR LEPER CAMPS

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#### LEVITICUS 14:1-4

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#### Cleansing Laws for Lepers in a Leper's Camp Outside the City.

- **Leviticus 14:1-4:** The LORD spoke to Moses, saying, <sup>2</sup>"This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, <sup>3</sup>and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, <sup>4</sup>the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop.

Following are the laws the LORD gave to Israel for the cleansing of leprosy. The previous chapter spoke of the different types of leprosy, and now in this chapter the focus is upon the cleansing ceremonies and sacrifices a person who has had leprosy and been healed was to perform before the LORD. On the day of cleansing for those who had been healed from leprosy the priest was to go outside of the camp and command them to take two live clean birds, cedarwood, scarlet yarn and hyssop.

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## LAWS FOR WOMEN WITH LEPROSY

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**Laws concerning leprosy and women:** as we read through the laws concerning leprosy, we notice that the primary focus is upon men, which raises the question, "What about women with leprosy?" Especially since we know that there would have been a similar number of women and men with leprosy during this ancient era. The Bible is written in the masculine, since its underlying principal is that man is the one primarily held responsible before the LORD and called to be the protector of women, the innocent and the poor. However, when verses are written in the masculine, but the principal been taught can also apply to females, it is supposed that the reader would apply the principal or message to both sexes. Now applying this principal to the laws concerning leprosy and the cleansing process, the language mostly uses the masculine, however many verses often switch from "he and him," to "them, their and the leprous person," as the following verses show:

- The LORD spoke to Moses, saying, <sup>2</sup>"This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, <sup>3</sup>and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, <sup>4</sup>the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop. (Lev. 14:1-4).
- a) In this group of verses, we read: the leprous person *is connected with* the day of his" cleansing.
  - b) He shall be *is connected with* the leprous person.
  - c) The priest shall command them *is connected with* to take for him.

In the following verses, we read: the priest shall command them *is connected with* he shall take the live bird

- The priest shall command them to kill one of the birds in an earthenware vessel over fresh water. <sup>6</sup>He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. (Levitical 14:5-6).

Added to this in chapter thirteen we read:

- When a man or woman has a disease on the head or the beard, (Lev 13:29)

It then goes on to say, the priest shall pronounce him unclean (v30) And shut up the person (31) then he shall shave himself (v33) and the priest shall shut up the person then the priest shall pronounce him clean (v34). From these verses it is safe for us to suppose that the words, "When a man or woman has a disease on the head or the beard," (v29) carries the idea that when the head is in focus both men and women are embraced in all the laws that apply to cleansing lepers, and when the beard is the focus only they only apply to the man. The context goes on

to say, "If the itch has not spread, he shall shave himself," (v32-33) and makes no mention of what the woman is to do if the itch in her head has not spread. This is because the Bible supposes the reader will naturally apply laws concerning men that can be applied to both sexes, to women. This is a principal throughout the Bible. Most commentators do not connect verses (v32-33) with (v29) and only apply the laws concerning leprosy to men, yet both verses are in the same conversation and speaking of the same disease.

The translators of the following Bibles being aware that the disease in focus embraces both men and woman (v29) translated the verse in the follow ways to embrace both men and women suffering with the same leprous disease:

The New International Bible says:

- Then the man or woman must shave themselves, except for the affected area, and the priest is to keep them isolated another seven days. (Lev 13:33).

The New Living Bible says:

- The person must shave off all hair except the hair on the affected area. Then the priest must quarantine the person for another seven days. (Lev 13:33).

The Contemporary English Bible says:

- You must shave off the hair around the infection, but not those on it. Then the priest will tell you to stay away from everyone else for another seven days. (Lev 13:33).

The Good News Bible says:

- You shall shave the head except the area around the sore. The priest shall then isolate you for another seven days. (Lev 13:33).

This means when the head is in focus the laws concerning leprosy apply to both men and woman, but when the beard is in focus it naturally applies to men only. (Lev. 13:29-30). This principal applies to all the laws concerning leprosy. When the Bible teaches a principle, the law or a message that can be applied to all mankind the author supposes the reader will apply it to both men and women.

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## LAWS FOR OFFERINGS

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### LEVITICUS 14:5-7

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#### **A Live Bird, Cedarwood, Scarlet Yarn and Hyssop Dipped in Blood.**

- **Leviticus 14:5-7:** And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water (over running water in KJV). <sup>6</sup>He shall take the live bird with the cedarwood and the scarlet yarn (crimson thread in KJV) and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. <sup>7</sup>And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field.

Those being cleansed were to kill one of the birds over an earthenware vessel containing fresh water. The priest was then to dip the following four things in the earthenware jar containing the blood mixed with the fresh water:

1. The live bird.
2. The cedarwood.
3. The scarlet yarn.
4. The hyssop.

After these five things had been dipped in the blood of the bird that was killed the priest was to sprinkle the blood seven times on those who were being cleansed of the leprous disease and then pronounce them clean and let the living bird fly into the open field.

**Kill one of the birds in an earthenware vessel over fresh water:** (v5) (over running water in KJV), since the blood of a single bird would not have been sufficient to immerse the body of another bird into, it was mingled with fresh water (i.e., pure water) to increase the quantity necessary for the appointed sprinklings, which were to be repeated seven times, signifying a complete purification.

- Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean." (2 Kings 5:10).

The living bird was then set free, signifying the leper's release from quarantine and the priest pronounced him clean, after which they could safely enter the company of those in the camp.

**The scarlet yarn (crimson thread in KJV):** (v6) it has been said that the priest would take the crimson thread and tie the bundle of hyssop, the cedar wood, the wings and the tail of the living bird together and then dip all four in the blood and water which was in the earthen vessel.

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## VARIOUS SYMBOLISMS

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Following are some of the possible symbolisms:

**The first bird:** that was killed signifies Jesus death.

**The second bird:** that was dipped in the blood of the bird that was killed, and then set free to fly away may signify either of the following two things

1. Christ shedding his blood to cleanse sinners and afterward ascending into heaven,
2. A sinner being washed in the blood of Christ and being set free from sin and death as the leper was set free from the disease of leprosy (a symbol of sin) and death by the blood.

**The lepers cleansing:** since it was only after a leper's body showed a change for the better that the priest gave orders for a sacrifice to be offered, it is very likely that the lepers cleansing signifies that a sinner must be in a state of faith before salvation and the benefits of the Gospel can be enjoyed.

**The many sprinklings upon the leper:** signify that a believer must do all they can to cleanse themselves from all behaviour, speech and actions that dishonour God and bring a bad testimony to the name of the Lord Jesus Christ.

**The dipping into blood:** dipping the cedar wood, the scarlet ribbon, and the hyssop, into the same blood, most likely signifies the following truth: whether one is noble or rich or born a descendant of Abraham or of a foreign nation all must be cleansed in the blood of Jesus to enter the Kingdom of God.

**Cedar:** the resin, of the cedar tree was used as a preservative against decay and in medicines to treat skin diseases and as such symbolises the eternal saving power of Christ.

**Scarlet (crimson in KJV):** this colour being red is naturally associated with blood and signifies health, energy and life, which means that the twice-dyed scarlet band of wool signifies abundant life.

**Hyssop:** was thought to have cleansing properties and as such signifies the sinner and the believer alike being cleansed in the blood of Christ.

**The cedar, scarlet and hyssop:** were commonly used in purification ceremonies, so if we put them altogether the entire ceremony of the two birds pictures death to the old way of living that leads to death, to living a new life of freedom, which naturally signifies dying to one's old self and living a new life in Christ which is a principal repeated throughout the New Testament

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## LAWS FOR THOSE CLEANSED

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### LEVITICUS 14:8-9

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#### **The Cleansed Enter the Camp but Live Outside their Tent.**

- **Leviticus 14:8-9:** And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. <sup>9</sup>And on the seventh day he shall shave off all his hair from his head, 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.

After the first part of the ceremony was completed those being cleansed were to:

1. Wash their clothes.
2. Shave off all their hair.
3. Bathe themselves in water and be clean.

After which they could return to the camp, but not enter their tent for seven days, then on the seventh day the leprous person was again to:

1. Wash their clothes
2. Shave off all their hair from their head and if it is a man, shave off his beard.
3. Bathe themselves in water and be clean.

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## LAWS FOR THE EIGHTH DAY

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### LEVITICUS 14:10-13

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#### **Events to Take Place on the Eighth Day.**

- **Leviticus 14:10-13:** "And on the eighth day he shall take two male lambs without blemish, and one ewe (female) lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. <sup>11</sup>And the priest who cleanses him shall set the man who is to be cleansed and these things before the LORD, at the entrance of the tent of meeting. <sup>12</sup>And the priest shall take one of the male lambs and offer it for a guilt offering (trespass offering in KJV), along with the log of oil, and wave them for a wave offering before the LORD. <sup>13</sup>And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy.

**The eighth day:** (v10) from the leper's first appearance before the priest, and the day after all the above things were done, the leper was to wash themselves and their clothes, and shave off all their hair, but they were still not completely clean. Though they were allowed back into the camp, they had to remain outside their tent for seven days. On the seventh day, they were to wash and shave a second time before going to the tabernacle or temple on the eighth day. This repeating procedure signifies the following words of the apostle Paul:

- Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. (2 Cor. 7:1).

Though the recovered leper was restored to social fellowship with their fellow brothers and sisters, they could not immediately be admitted to the privileges of the sanctuary, but had to bring the following three sacrifices on the eighth day:

1. A guilt offering (trespass offering in KJV).
2. A sin offering.
3. A burnt offering.

In accordance to the law the priest presented both the man and his offerings to the LORD at the entrance of the tent of meeting.

- If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. (Lev. 1:3).

**The lambs for the guilt offering (trespass offering in KJV):** (v10) had to be without blemish and one year old. This offering was necessary because of mankind's indwelling sin nature and perhaps for the defilement that their leprosy brought into the camp prior to the leper being forced to leave the camp.

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## LOG OF OIL

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**One log of oil:** (v10) (Lev. 14:10) later in (v15) we read that the priest was to pour some of this log of oil into the palm of his own left hand and sprinkle it seven times before the LORD, to sanctify (cleanse in KJV) the lobe of the right ear (tip of the right ear in KJV), the thumb of the right hand, the big toe (great toe in KJV) of the right foot, and on the head of the restored leper. The Log of oil is not found in any other chapter, according to the authorities a "log" was a liquid measure equal to six hen's egg shells full at the time of Christ or around half a pint or a quarter of a kilogram. Since the influence of the Spirit sanctifies and cleanses the oil is an emblem of healing and signifies gladness and the grace and Spirit of God, received by the faithful:

- You have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions. (Psalm 45:7).

It is added here as a fit sign of God's grace and mercy, and of the leper's healing, the oil is:

- Offered with the guilt offering. (Lev 14:12, 21, 24).
- Waved before the LORD. (Lev 14:12, 21, 24).
- Poured into the palm of the priests left-hand. (Lev 14:15).
- Mixed with a tenth of an ephah of fine flour. (Lev 14:21).

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## FIVE MAJOR OFFERINGS

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**The ewe (female) lamb, a year old without blemish:** (v10) there are five major offerings described in the Old Testament (Lev. 1-5): burnt, meal (grain), peace, sin, and trespass. The meal (grain offering), does not use an animal sacrifice, but the other four do. However, the offerings differ in whether the animals are to be male or female, the following shines some light upon why this is so.

1. **The burnt offering:** was to be a male (Lev. 1:3) (Lev. 1:10), it was a complete offering and as such fittingly signifies Jesus death on the cross.



2. **The peace offering:** can be either male or female. (Lev. 3:1) (Lev. 3:6), because all are included, it signified our peace with God and our fellowship with Him and with each other.
3. **The sin offering for a ruler:** was to be male when offered for a ruler of the people. (Lev. 4:22-23), a ruler could be a king, a prophet or a priest of which Jesus is all, and as such the male is a fitting symbol, since he died for our sin, that we may be forgiven and clothed in his righteousness and not our own self-righteousness.
4. **The sin offering for the common people:** was to be a female. (Lev. 4:27-28). The female sin offering is a natural and fitting representative of mankind, since our greatest problem is our sin nature, so it is fitting that the female was used for the common man since it was Eve who enticed the Adam to eat of the forbidden fruit.
5. **The trespass offering:** was to be a female. (Lev. 5:6), since the trespass offering primarily deals with individual sins, rather than the sin nature it is fitting that the female being the weaker in strength of the two sexes signifies mankind, and the male being the stronger signifies Jesus. Concerning sin offerings men are often identified in scripture as, "they who are born of a woman," as the following verses show:
  - Man who is born of a woman is few of days and full of trouble. (Job 14:1).
  - What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? (Job 15:14).
  - How then can man be in the right before God? How can he who is born of woman be pure? (Job 25:4).
  - Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. (Matthew. 11:11).

These verses show that it is fitting that the female offering signifies mankind, for we are all born of a woman.

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## BEFORE THE LORD

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**Before the LORD:** (v11) during the Old Testament era, when the high priest went before the Ark of the Covenant or a person went before the entrance of the Tent of Meeting (the tabernacle) it was referred to as "going up before the LORD."

**Today a Christian author could write:** a man and his wife rose early Sunday morning waking and dressing their children to go to church in the city, but on their way the car overheated and cracked the head of the motor. As a result, the family had to call for a yellow taxicab which meant that they arrived at the church a little late, but nevertheless they still had time to worship God and hear the minister's exhortation. After the service he and his wife stayed and had coffee and fellowship while their children played and then they got into the family car and returned to their home.

**Or the same author could write:** the man and all his house went up before the LORD on Sunday.

**Whenever, a faithful believer goes by faith:** on their own or with a group, to a church, or kneel in an attitude of prayer in a home, on a mountain or anywhere else, it is right and proper to say that they went, "Before the LORD," or that they "Came up before the LORD."

Often in Scripture if the detail is not important to the story or the message biblical writers simply state only that information which is important to the story and message and leaves it up to the reader to fill in the gaps.



**Wave them for a wave offering before the LORD:** (v12) The priest was to take the whole male lamb for the guilt offering (trespass offering in KJV) and wave it before the LORD with the log of oil. There appears to be no other time that the whole victim is waved before the LORD in connection with the trespass and sin offering. Generally, the person making the offering would bring portions of the offering to the priest to wave before the LORD.

- His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD. (Lev. 7:30).

In the book of numbers, the Levites are spoken of as "a wave offering," (Num. 8:11-15), it appears here that the leper is represented by their wave offering, much like the Levites were. The offering was most likely waved horizontally backward and forward as a sign of thanksgiving, much like worshippers in a church service wave their hands to and fro before the Lord as an act of worship, gratitude and thanksgiving. It is fitting that all who receive healing and blessings from God, present themselves before Him who fills us with the oil of His Holy Spirit, and before the perfect High Priest who made us clean, by his blood.

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## **BURNT AND SIN OFFERINGS**

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**The place where they kill the sin and burnt offering:** (v13) being on the north side of the brazen altar of burnt offerings in the outer court of the tabernacle. (Lev. 7:2) Lev 14:13).

**The guilt and sin offering belong to the priest:** (v13), the law for the guilt offering and the sin offering states that the priest who makes atonement was to be given the offering. (Lev. 7:7) (Lev. 14:13).

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**It is most holy:** (v12) for the following two reasons:

1. Only the priest who made atonement could eat it, signifying that the flesh (i.e., his word) of Christ the most holy could only be eaten by true believers who had been made priests unto God through faith in him, no other can eat of him for he is most holy.
2. Leprosy is at times used as a symbol of sin so the applying of the blood and oil during this trespass offering is of the highest importance in this ceremony. Whether the healed leper was rich or poor the applying of the blood and the oil must be applied to both without any changes along with the trespass-offering. In regard to this applying of the blood and oil no alteration was permitted to be made even in the case of the poor (Lev. 14:21-23).

The blood signifies the cleansing blood of Jesus and the oil the Holy Spirit, wherever the blood of Christ is applied for justification, the oil of the Spirit is applied for sanctification; these two cannot be separated, and for this reason it is a holy offering.

**It should be highlighted here:** the poor are as welcome to God's altar as the rich and the same manner of sacrifice was accepted from the poor and from the rich, both the life of the poor and the rich are equally precious to the Lord, and his Gospel is the same for both. All sinners are saved by the same sacrifice the perfect and true Lamb of God the Saviour of the world.

For further information concerning guilt and trespass offerings see:

- Leviticus Chapter Two, Commentary OT (ON WEBSITE MENU).

LEVITICUS 14:14-17

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**Blood on the Ear, Thumb and Toe of the One being Cleansed.**

- **Leviticus 14:14-17:** The priest shall take some of the blood of the guilt offering (trespass offering in KJV), and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. <sup>15</sup>Then the priest shall take some of the log of oil and pour it into the palm of his own left hand <sup>16</sup>and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD. <sup>17</sup>And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. <sup>18</sup>And 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. Then the priest shall make atonement for him before the LORD.

**Log of oil:** (v15) for further information concerning the log of oil, see the title: log of oil, following (v10-13) (above).

**The right ear, right thumb, and right big toe:** (v14, 17, 25, 28) blood and oil were to be placed on the tips of the right ear, right thumb and right big toe. A similar procedure was done when priests were consecrated (Leviticus chapter eight.). These body parts represent areas of a person's life and all work together, so the entire body can function effectively.

The blood and oil, then cleanses and anoints the following:

**The ear:** signifying hearing.

**The thumb:** signifying works of the hands.

**The big toe:** signifying our walk and way of life.

**The blood:** the following verse shows us that the blood cleanses almost all things.

- Under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).

The blood used in the cleansing of the leper ultimately signifies the blood of Christ shed for our sins.

**The oil:** symbolizes God's Holy Spirit, so when we are cleansed from all unrighteousness by the blood of Christ, we are then able to live a new life in Christ by His Spirit.

**Burnt and grain offerings:** after the ceremony of the blood, the oil, and the sin offering, a burnt and grain offering was to be given, signifying the cleansed leper's restoration to God and their union with those in the camp. Leprosy can be deeply rooted and its disastrous effects when full blown can lead to death, yet it is often undetectable at the beginning, because the disease progresses slowly. Likewise, the disastrous effects of sin though deeply rooted in the flesh (i.e., human nature) is at its beginning often difficult for a fallen mind to discern since most do not start as great bush fires, but as small sparks. Leprosy separated the leper from God's temple, likewise sin separates a sinner from fellowship with God and both the leper and the sinner are required to follow God's plan of cleansing to be brought into a right relationship with Him. Since we cannot change our nature of sin, Jesus cleanses us through the washing of water by the word, the apostle Paul wrote:

- Christ loved the church and gave himself up for her, <sup>26</sup>that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup>so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Ephes. 5:25-27).

**Sprinkle the oil seven times:** (v16) the priest poured some of the oil into the hollow of his left hand and then dipped his right finger seven times into his left hand and sprinkle the blood seven times before the LORD. In Scripture the number seven is, considered to be the sacred number indicating completeness and perfections. Seven times, carries the idea of seven days being concentrated into one making its light seven times as intense and clear as it normally would be. It implies perfection and a great magnification of spiritual light, happiness, blessedness and joy. Which means that sprinkling the blood of the guilt offering seven times before the LORD indicates the complete removal of all guilt and of all sin by the blood. Likewise, sprinkling the oil seven times before the LORD signifies being filled with the Holy Spirit and the light of God and His word and the love and grace of the Lord Jesus Christ. (Lev. 14:14-17).

**Place the oil on the right ear:** (v17) for the symbolisms of the ear, the thumb, and big toe see the title: "The right ear, right thumb, and right big toe," following (v14-17) (above).

**Place the oil on the head:** (v18) the priest was to put the oil remaining in his left hand on the head of the healed leper, this may signify God's blessings of grace or that our mind and thoughts must be influenced by the Holy Spirit and that the whole person must be sanctified, before the priest can make atonement.

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## LAWS FOR ATONEMENT

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### LEVITICUS 14:18-20

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#### The Priest Shall Make Atonement.

- **Leviticus 14:19-20:** The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering.  
<sup>20</sup>And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

The previous verses show us that the priest could only make atonement after the following ceremonies had been completed:

- The offerings of the two male lambs; the ewe lamb; the grain offering and the wave offering.
- The blood had been put on the ear signifying hearing; the thumb signifying works of the hands; the big toe signifying our walk and way of life.
- The oil had been sprinkled seven times and placed on the right ear and the head, denoting that they were filled with the Holy Spirit and the light of God and His word.

The principle being taught here is that forgiveness of sins and atonement required the person seeking them to do something, God does not justify anyone without them doing their part. For us today it is to do all we can to know God. Jesus said:

- Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Matt. 7:7).
- I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Luke 11:9).
- Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. (Rev. 3:20).

This means, if we have no knowledge of God and desire to know Him, we must do something that moves us toward Him. If we have a strong worldly interest in something we naturally set time aside to read books, go online

and talk to people who have the same interest and go to places they go to, likewise, it requires the same things to know God, we need to read the Bible, talk to Christians, read books, go online or to churches all the while having a right heart attitude and trusting and praying that God by His Spirit will guide us

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## LAWS FOR THE POOR

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### LEVITICUS 14:21-22

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#### **The Poor shall Offer One Male Lamb to Be Waved, for Atonement.**

- **Leviticus 14:21-22:** "But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; <sup>22</sup>also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering.

**Log of oil:** (v21) for further information concerning the log of oil, see the title: log of oil, following (v10-13) (above).

**These verses shine a light upon the truth:** that the poor are as welcome to God's altar as the rich, so much so that God makes special allowances for those who lack. However, though a lessor sacrifice was required from the poor, yet the same ceremony was used for both the rich and the poor, for both are precious to the LORD. Likewise, Christ and his Gospel are the same for both the poor and rich, only one lamb was needed, no sinner can be saved, except through faith in the Lamb of God without blemish that was slain, it is only by his blood that we can be redeemed.

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### LEVITICUS 14:23-29

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11

#### **Laws for Cleansing the Poor and Making Atonement on Eighth Day.**

- **Leviticus 14:23-29:** And on the eighth day he (the poor) shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. <sup>24</sup>And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. <sup>25</sup>And he shall kill the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. <sup>26</sup>And the priest shall pour some of the oil into the palm of his own left hand, <sup>27</sup>and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. <sup>28</sup>And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. <sup>29</sup>And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD.

These verses are a repetition of the verses above (v14-19), they show that though the poor could offer a lessor offering the same ceremony concerning forgiveness of sins and atonement applied to the rich and poor alike.

**Log of oil:** (v24) for further information concerning the log of oil, see the title: log of oil, following (v10-13) (above).

**The eighth day:** (v23) for further information concerning the eighth day, see the title: The Eighth Day, following (v10-13) (above).

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### LEVITICUS 14:30-32

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## **The Poor Offered Two Birds and a Grain Offering for Atonement.**

- **Leviticus 14:30—32:** And he (the poor) shall offer, of the turtledoves or pigeons, whichever he can afford, <sup>31</sup>one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the LORD for him who is being cleansed. <sup>32</sup>This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing."

### **The previous verses show that those who were affluent were to offer:**

- Two live clean birds.
- Cedarwood scarlet yarn and hyssop.
- Two male lambs without blemish.
- One ewe lamb, a year old without blemish.
- Three tenths of an ephah of fine flour (around 26 cups) mixed with oil for a grain offering.
- One log of oil.

### **In contrast to the affluent the poor could offer:**

- Either two turtledoves or two pigeons.
- A tenth of an ephah of fine flour (around 8 cups) mixed with oil for a grain offering.
- One log of oil.

The poor could offer around eighteen cups less flour and did not have to offer the cedarwood, the scarlet yarn and hyssop or the two male lambs and the ewe lamb.

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## **LAWS FOR LEPROUSY IN A HOUSE**

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### **LEVITICUS 14:33-36**

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### **When the LORD put Leprosy in a House, it was to be Emptied.**

- **Leviticus 14:33-36:** The LORD spoke to Moses and Aaron, saying, <sup>34</sup>"When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house, (I put the plague of leprosy in a house, in KJV) in the land of your possession, <sup>35</sup>then he who owns the house shall come and tell the priest, 'There seems to me to be some case of disease in my house.' <sup>36</sup>Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house.

This last law concerning leprosy comes as an appendix to the others for the Israelites at this present time are in the wilderness, dwelling in tents, so this law could not yet take place. Following are the two major thoughts concerning the leprosy:

1. Because the verse implies that God Himself placed the leprosy upon the house many suppose that the leprosy was sent from the immediate hand of God, as judicial punishment because the owner had committed some gross sin.
2. The leprosy was a natural disease: the LORD is speaking here as the LORD of all created things, and in this sense, He created the leprosy, in the same why He created storms, earthquakes, lightning and thunder etc. Though we understand the science behind these natural

disasters, it is God who created the laws that cause all things that bring life health and well-being or bring decay and destruction and it is in this sense that the LORD says, "I put a case of leprous disease in a house," (I put the plague of leprosy in a house, in KJV)

- That people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. <sup>7</sup>I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things. (Isaiah 45:6-7).

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## LEVITICUS 14:37-47

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### If Leprosy Persists in the House, it was to be Broken Down.

- **Leviticus 14:37-42:** And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface (lower than the wall in KJV), <sup>38</sup>then the priest shall go out of the house to the door of the house and shut up the house seven days. <sup>39</sup>And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, <sup>40</sup>then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city. <sup>41</sup>And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. <sup>42</sup>Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house. <sup>43</sup>"If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, <sup>44</sup>then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. <sup>45</sup>And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. <sup>46</sup>Moreover, whoever enters the house while it is shut up shall be unclean until the evening, <sup>47</sup>and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

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**Greenish or reddish spots:** (v37) if it is a persistent leprosy and the priest upon inspecting it will find in the walls the same three symptoms which are visible in the skin of leprous human beings:

- Deeper than the surface of the rest of the walls, which is the same symptom in the skin (i.e., the disease appears to be deeper than the skin of his body) (Leviticus 13:3).
- A greenish or a reddish spot, which were the second and third symptoms of leprosy in men and garments (if the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease) (Lev. 13:49).

If the leprosy got into the house, the infected part must be taken out, and if it remained in the house, the whole house had to be pulled down. Leprosy signifies sin and sin is so interwoven within the human body, that it can only be taken down by death. Leprosy in garments and in a house is uncommon to us today, but sin is not which leprosy often symbolizes. Like leprosy when sin reigns in a house and in the heart, there follows a plague of discord, strife, contention and often violence. Parents and heads of churches should be aware and on guard for the first appearance of sin in their families or churches, and put it away, whatever it is. If the leprosy persisted in the house, the infected part had to be removed, if it remained in the house, the whole house was to be pulled down. It was better for the owner to be without a dwelling place, than live in one that was infected, likewise it is better to dwell alone than in a house full of contention, discord, strife and violence.

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## LEVITICUS 14:48-53

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## The House was Clean and the Leprosy Healed if Had Not Spread

- **Leviticus 14:48:** "But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. <sup>49</sup>And for the cleansing of the house he shall take two small birds, with cedarwood and scarlet yarn and hyssop, <sup>50</sup>and shall kill one of the birds in an earthenware vessel over fresh water <sup>51</sup>and shall take the cedarwood and the hyssop and the scarlet yarn, along with the live bird, and dip them in the blood of the bird that was killed and in the fresh water and sprinkle the house seven times. <sup>52</sup>Thus he shall cleanse the house with the blood of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. <sup>53</sup>And he shall let the live bird go out of the city into the open country. So he shall make atonement for the house, and it shall be clean."

**For the cleansing of the house he shall take two small birds:** (v49), except for the two male lambs, one ewe lamb and the grain offering (Lev. 14:10) the same rites are prescribed for cleansing the house that are prescribed for the cleansing a leper that was healed, both required the following:

- Two live birds; cedarwood, scarlet yarn and hyssop.
- One bird to be killed and the remaining live bird with the cedarwood, the scarlet yarn, and hyssop to be dipped in the blood of the bird that was killed.
- The blood to be sprinkled seven times and the living bird let go into the open field. (Lev 14:3-7).

All of these blood sacrifices confirm the following words of the author of Hebrews:

- Under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).
- Just as it is appointed for man to die once, and after that comes judgment, <sup>28</sup>so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Heb. 9:27-28).

**Cleanse the house:** when things and not people are spoken of as being cleansed the language used is figurative, for houses, clothing and things do not sin, the idea is of decay in all its various forms, which highlights the truth that all created things are passing away, and are only maintained for their destined uses during an appointed period, by the power of God.

**Atonement for the house:** (v53) since a house cannot contract any impurity in the sight of God, the atonement which the priest was to make for it must either have a reference to the ceremonial process appointed for the purification of things, The ceremony and declaration that it was clean also acted to clearly make publicly known to the people that the house was safe for the owner or any other person to enter.

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## LEPROUS, ITCH, SWELLING, ERUPTION OR SPOT

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### LEVITICUS 14:54-57

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#### Laws for a Leprous Disease, an Itch, Swelling, Eruption or a Spot.

- **Leviticus 14:54-57:** This is the law for any case of leprous disease: for an itch (scall in KJV), <sup>55</sup>for leprous disease in a garment or in a house, <sup>56</sup>and for a swelling or an eruption or a spot, <sup>57</sup>to show when it is unclean and when it is clean. This is the law for leprous disease.

**Itching and itch (scall in KJV):** come from the Hebrew word (*netheq*) meaning scurf, it carries the idea of a dry and itchy scalp. Outbreaks of leprosy have been around since ancient times, and affected, and panicked,



people on every continent often surrounded by terrifying, negative stigmas and those being inflicted being shunned as outcasts. The oldest civilizations of China, Egypt, and India feared leprosy was an incurable, mutilating, and a contagious disease. However, it is not that contagious, since it can only be caught if a person repeatedly comes into close contact with droplets of an infected persons nose and mouth if they have not been treated for leprosy.

**The cause of leprosy:** is a slow-growing type of bacteria called *Mycobacterium leprae* (*M. leprae*), it is also known as Hansen's disease, after the scientist who discovered *M. leprae* in 1873. In those untreated it causes severe, disfiguring; sores in the skin and damages nerves in the arms, legs, and skin areas around the body. Today, about 180,000 people worldwide are infected with leprosy, according to the World Health Organization, most of them in Africa and Asia. About 100 people are diagnosed with leprosy in the U.S. every year, mostly in the South, California, Hawaii, and some U.S. territories. Children are more likely to get leprosy than adults. These laws of quarantine highlight the truth that God is Holy, for they are put in place to protect the wider community of Israel from being infected and the disease of leprosy spreading throughout the camp. If we did not have the knowledge and treatments we have today for leprosy, there is no doubt our medical authorities would put in place similar quarantine laws to protect the uninfected.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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