

249. The priests had a large responsibility beyond officiating at the sacrifices. What was it?
250. Discuss the comment of C. H. MacKintosh on vs. 12-15.
251. Moses objected to the use of a goat in the sin offering—what was the objection?
252. Show how the explanation of Aaron really answered the problem.

C. THE LAWS OF PURITY 11:1-15:30

1. LAWS OF CLEAN AND UNCLEAN FOOD 11:1-47

a. FROM THE STANDPOINT OF DIET 11:1-23

(1) QUADRUPEDS 11:1-8

TEXT 11:1-8

- 1 And Jehovah spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth.
- 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that may ye eat.
- 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 5 And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 6 And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.
- 7 And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you.
- 8 Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

THOUGHT QUESTIONS 11:1-8

195. Is there any significance in the fact that God addresses Himself to both Moses and Aaron?
196. Why is God concerned with the diet of His people?
197. "The beasts of the earth" are contrasted with other animals upon the earth. What is the contrast?
198. Are we to understand that "parts the hoof" is one characteristic and "cloven-footed" is another? Explain.
199. Just what happens when an animal "chews the cud"?
200. Is there something wrong with the meat obtained from a camel?
201. Do we have "rock badgers" today? Where?
202. Is "the hare" of verse 6 the same as our rabbit?
203. Show some similar characteristics of all these "unclean" beasts.
204. Was a person unclean if he touched the unclean beast while it was still alive? Why unclean after death?

PARAPHRASE 11:1-8

- Then the Lord said to Moses and Aaron, Tell the people of Israel that the animals which may be used for food include any animal with cloven hooves which chews its cud. This means that the following may *not* be eaten: The camel (it chews the cud but does not have cloven hooves); the coney, or rock badger (because although it chews the cud, it does not have cloven hooves); the swine (because although it has cloven hooves, it does not chew the cud). You may not eat their meat or even touch their dead bodies; they are forbidden foods for you.

COMMENT 11:1-8

vs. 1, 2 No one will be saved until he first discovers he is lost. Forgiveness is not appreciated by one who has no sense of guilt.

Atonement means nothing until a deep sense of personal sin has been established. There is a two-fold purpose in the distinctions here established: (1) to become aware of the plain fact that there *are* those (of animals, fish and fowl) which God accepts and those which He rejects. It is right because God said it was—it was wrong because God said it was. Holy or unholy—clean or unclean by God's definition—not man's. Essentially this establishes in the mind of the sons of Israel the sovereignty of God. (2) These beasts were unclean from a dietary point of view, *i. e.* with the circumstances of food preparation the flesh of such animals would not be nutritious. There is always a practical side to God's prohibitions if we look deeply enough. Even if we cannot find it—our ignorance, not His choice, we need to call into question. There was nothing *morally* wrong in the beasts, but when man has developed his moral sensitivity in the choice of food he will be able to use the same sense in the choices that do have *intrinsic* moral distinctions. As example: there *are* clean and unclean women, *i. e.* your wife or a prostitute. There *is* clean or unclean money: that which is earned and that which is stolen. It will be much easier to keep your hands off the unclean if you exercise your moral sense in the choice of food. We ought to add that second and third helpings of food is unclean in the sense that it leads to gluttony. Gluttons are often immoral in more than eating.

vs. 3, 4 Deuteronomy 14:1ff gives us another list of the clean and unclean. A few more specific examples are included in Deuteronomy not listed here. Leviticus gives us the principle by which we should be able to make our own choices of clean and unclean among the larger animals of the earth.

The separation of the hoof must be complete, *i. e.* with no membrane or walking pod, such as is found on the dog or lion. Chewing the cud involves the use of more than one stomach and the regurgitation of the grass or greenery eaten. Chewing the cud eliminates all carnivorous or flesh-eating animals. If there is any spiritual lesson in this for us it is that God makes a judgment on the mouth and the feet. Both must be under His control before we can be pleasing to Him. We might also say that we

are reckoned holy out of His grace and decision—our words and walk only demonstrates our cleanness, it does not produce it.

It would seem that man has such perversity in accepting the distinctions of God and creates a question where there is none. We can almost hear someone say, "What about the camel?" God is very patient with man's questions—"The camel is unclean"! There are other animals where no ambiguity exists. In doubtful cases it is always safe to consider the animal unclean. Of course all such distinctions have long since disappeared when He cleansed the common and asked us to call nothing unclean (Cf. Acts 10:1ff and II Tim. 3:1-9).

vs. 5-8 The "hare" here described is not our rabbit; it resembles it but is of a different specie. As the writer prepared his research for this writing project he had a choice of distilling into his own vernacular the material read. Most of the time this was the procedure, but ever and anon he came upon a passage that spoke so well he felt constrained to share it; such is the case here—a quote from Andrew Bonar:

In Noah's day, the distinction between clean and unclean was known; but only in its rudiments. That general rule is now branched out into particulars. By this new constitution, *sin* was much oftener brought before the eyes and into the thoughts of the godly men of Israel. For suppose an Israelite of "quick discernment in the fear of the Lord" going forth to his labour. As he goes forth, he meets one leading a *camel* along. The sight of this animal, marked as unclean in the law, stirs up his soul to reflect upon God's having His eye on His people to see if they avoid sin and remember His revealed will; and just because this animal was one of those that it would have been difficult to determine whether it belonged to the clean or unclean, had not express authority decided, he is reminded that it will be safe for himself to observe the Lord's positive decision in things that have a doubtful aspect. He walks onward. As he crosses the field, a *hare* starts from its form, and speeds past him. Here he is reminded that there are things which God has expressly forbidden, and which he must avoid with as much fear as this

timid hare hastens its escape from him. As he passes near some rocky part of his farm, the *coney*, or *wuber*, attracts his eye, and deepens the remembrance that God has made a difference between good and evil; while it teaches him to hide from the approach of the least appearance of evil, even as that *coney*, at the sight of a foe, betakes itself to its rocks. In the more woody and wild scenes, he sees the *swine* and the *wild boar* enjoying their retreats in savage filthiness. There he again is reminded of the law of his God; and there he reads at the same time the filth of iniquity—its impure, loathsome aspect—the swine wallowing in the mire, and the wild boar stretching his carcass at ease, or sharpening his tusks for some effort of destruction.

We have, in Deuteronomy 14, an enumeration of the principal *clean* animals. These would, in like manner, remind the Israelite of what was holy. One went forth to his flocks, and there the *sheep*, feeding in their pastures, spoke to him of the clean and holy ones whom the Lord watches over as their Shepherd. Another, who beheld the *wild goat*, amid solitary rocks where scarcely any foot ever trod, feels himself taught that the Lord has kept up the difference between holy and unholy even in the deepest solitude; while, at the same time, he reads the doctrine of a sustaining providence in the safety of the wild goat on its precipices. The *hart*, leaping in its joy, or hastening to quench its thirst in water-brooks leads his thoughts to holiness. It is a clean animal; it may guide his thoughts; it may remind him of the saint's panting after God. Again; the *roe*buck, or gazelle, amid the fragrant shrubs, spoke of holy distinctions, and might lead up his soul to the beauty of holiness amid the enchanting beauty of earth's rich scenery. It may have been thus that it was first seen by Solomon, in the hills of Bethlehem; and often, in after days, it would tell an Israelite of Him who was to come as a "roe on the mountains of spices." They could not gaze on the beautiful antlers of the *fallow-deer*, nor on the *pygarg* (or *lidmee*), with its double-sized horns and double strength, on the *buffalo's* wild might, or the *chamois*, sent out by God to people the very cliffs of the rock—they could never gaze on these merely with the feelings of one admiring a *creating* God; they

were led to think of them as connecting them with a holy God, who discerned between the clean and the unclean, and sought the redemption of His fallen creatures. And thus there was a check in Israel upon the mere sentimental admirers of nature; their God superadded the idea of *sin* and *holiness* to all the objects they beheld.

FACT QUESTIONS 11:1-8

253. Give and explain the two-fold purpose God had in the distinctions He used among the animals. What application to us can we find here?
254. Define carefully the two characteristics of the clean animal.
255. What spiritual lesson is in this for us?
256. What shall we do in doubtful cases?
257. Discuss Bonar's description.

(2) SEAFOOD 11:9-12

TEXT 11:9-12

- 9 These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that may ye eat.
- 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you,
- 11 and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.
- 12 Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

THOUGHT QUESTIONS 11:9-12

205. Why not eat cat fish?
206. Wouldn't this limit their choice?
207. How could this apply to those who lived inland?

PARAPHRASE 11:9-12

As to fish, you may eat whatever has fins and scales, whether taken from rivers or from the sea; but all other water creatures are strictly forbidden to you. You mustn't eat their meat or even touch their dead bodies. I'll repeat it again—any water creature that does not have fins or scales is forbidden to you.

COMMENT 11:9-12

vs. 9-12 Once again the prohibition is for your health as well as disciplinary reasons. All fish with fins and scales would be nutritious—surely this did give Israel a wide variety of seafood. We need to remember that several of the tribes when their allotment was given them lived by the seaside, either of the Mediterranean or the Sea of Galilee. The other tribes lived near enough to streams of water to be able to exercise this regulation. For those who were commercially engaged “the Lord evidenced His care over the spiritual and physical health of the seaman and fishers of Israel. It tried their faith when they needed to cast away whatever unclean fish they had enclosed in their net. Some, indeed might reckon such minute and arbitrary rules as these to be trifling. But the principle involved in obedience or disobedience was none other than the same principle which was tried in Eden at the foot of the forbidden tree. It was really this—Is the the Lord to be obeyed in *all* things whatsoever He commands? Is He a holy lawgiver? Are His creatures bound to give implicit assent to His will?” (*Ibid.*)

When the Lord was recognized as one of infinite love and

mercy—One of joy and peace, such regulations would then be regarded as what they were: expressions of concern and care for those whom He loved. Most of all the Creator wanted to fill land, sea and air with tangible evidence of His sovereignty and holiness. When a son of Jacob ate a fish or an animal or fowl with the thought, “How good of God to let me know what was the very best of food!” then God’s purpose was fulfilled. Unfortunately Satan was ever ready to suggest that the reason God refused some food was because it was the best, He is really selfish and hates you. He is holding out the best for Himself. What a terrible lie! and yet it is told and believed every day.

FACT QUESTIONS 11:9-12

258. Read a map and name the tribes to whom this regulation had particular application.
259. Show how this related to the economic and social life of Israel.
260. Aren’t these really rather trifling regulations?
261. Show how this relates to today.

(3) BIRDS 11:13-19

TEXT 11:13-19

- 13 And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the ospray,
- 14 and the kite, and the falcon after its kind,
- 15 every raven after its kind,
- 16 and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind,
- 17 and the little owl, and the cormorant, and the great owl,
- 18 and the horned owl, and the pelican, and the vulture,
- 19 and the stork, the heron after its kind, and the hoopoe, and the bat.

THOUGHT QUESTIONS 11:13-19

208. Name ten unclean birds. Why list so many of them?

209. Is there some uniform characteristic of these birds?

PARAPHRASE 11:13-19

Among the birds, these are the ones you may *not* eat: the eagle, the metire, the osprey, the falcon (all kinds), the kite, the raven (all kinds), the ostrich, the nighthawk, the seagull, the hawk (all kinds), the owl, the cormorant, the ibis, the marsh hen, the pelican, the vulture, the stork, the heron (all kinds), the hoopoe, the bat.

COMMENT 11:13-19

vs. 13-16 We could conveniently divide these unclean birds into two categories: (1) Birds of the air: the eagle, the vulture, the osprey (the fish-hawk), the kite, the falcon, the raven—six birds of the air. (2) Birds of the earth, *i. e.* that live and eat nearer the earth than the above: the ostrich, the night-hawk (or a certain species of owl known to Syria), the sea gull, the hawk (small hawk of the field), the owl (we would consider this as the common barn owl)—five birds of the earth. Much description could be given—and has been given concerning the nature and habitat of such birds. We refer the reader to other works on this subject.

vs. 17-19 Among several works we have found this description too good to miss:

The *cormorant* might be seen all over the surface of the Mediterranean, near its shores, sailing gracefully on the calm waves, or fluttering boldly amid the foaming billows in the storm, seeking its victims. The "great owl," or "*bittern*," might be heard booming from the sedges of the waters of Merom or of Jordan, busy all the time in industrious search for what would fill

its appetite; and along with it the "swan," or "purple-bird" (porphyrio hyacinthinus), seeking its supply of fishes by the side of lakes and rivers. By the shore of the Sea of Galilee, the *pelican* fished for its prey, and stored what it found in the bag wherewith it is provided. The *gier-eagle* is very tender of its young, according to its Hebrew name, yet in their behalf unsparingly seizes fish or winged fowl. It manifests evil in combination with good, and being pronounced unclean, led Israel to entertain abhorrence of any mixture of good and evil. The same lesson might be learnt from *the stork*. It was a bird familiarly known, nesting in the roofs of their houses, possessed of strong social and parental affections, yet feeding on lizards, frogs, serpents, and other living things. Last of all, *the heron*, angry and irritable, would often startle the man of God in some solitary spot, where it stood watching for its prey; *the hoopoe*, also, or *lapwing*, beautiful in feathers, yet filthy in habits, and noisy in its cry; and *the bat* (into whose retreats the shining idols of the heathen shall yet be cast, no more to catch the eye by their gaudy show, Isa. 2:20), coming forth at evening-tide, when the air was still, hunting in the dusk for its food, and often flapping its wings most unexpectedly on the passer-by, and unpleasantly disturbing his quiet thoughts. All these, not only kept up to remembrance that there was a difference between clean and unclean—sin and holiness—good and evil—but, by their individual qualities, impressed dislike for the unclean, and taught Israel to associate most unpleasant ideas with whatever was forbidden. (*Andrew Bonar*)

FACT QUESTIONS 11:13-19

262. Name the two categories of birds and give three examples for each.
263. Discuss the meaning of Bonar's description.

(4) INSECTS 11:20-23

TEXT 11:20-23

- 20 All winged creeping things that go upon all fours are an abomination unto you.
- 21 Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth;
- 22 even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind.
- 23 But all winged creeping things, which have four feet, are an abomination unto you.

THOUGHT QUESTIONS 11:20-23

210. What insects could be eaten?
211. How could one recognize a clean insect?

PARAPHRASE 11:20-23

Flying insects with four legs must not be eaten, with the exception of those that jump; locusts of all varieties—ordinary locusts, bald locusts, crickets, and grasshoppers—may be eaten. All other things that fly and have four feet are forbidden to you.

COMMENT 11:20-23

vs. 20-23 Here are instructions concerning winged insects: there are some of them which are edible: two kinds of locust; the cricket and the grasshopper. If the insect does not have legs by which it can leap it is unclean. A good number of authorities agree that locusts were eaten by many of the nations of antiquity,

both in Asia and Africa, and even the ancient Greeks thought them very agreeable in flour. "In Arabia (even today) they are sold in the market, sometimes strung upon cords, sometimes by measure, and they are also dried and kept in bags for winter use. . . . They are generally cooked over hot coals, or on a plate, or in an oven, or stewed in butter, and eaten either with salt or with spice and vinegar, the head and wings, and feet being thrown away." (*Keil*) Cf. Matt. 3:4.

FACT QUESTIONS 11:20-23

264. Name three clean insects.
265. Comment on the quote from Keil.

b. CLEAN AND UNCLEAN FOOD AS RELATED TO PHYSICAL CONTACT 11:24-43

TEXT 11:24-43

- 24 And by these ye shall become unclean: whosoever toucheth the carcass of them shall be unclean until the even;
25 and whosoever beareth *ought* of the carcass of them shall wash his clothes, and be unclean until the even.
26 Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean.
27 And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you: whoso toucheth their carcass shall be unclean until the even.
28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
29 And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind,

- 30 and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.
- 31 These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.
- 32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.
- 33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.
- 34 All food *therein* which may be eaten, that on which water cometh, shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.
- 35 And everything whereupon *any part* of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you.
- 36 Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcass shall be unclean.
- 37 And if *ought* of their carcass fall upon any sowing seed which is to be sown, it is clean.
- 38 But if water be put upon the seed, and *ought* of their carcass fall thereon, it is unclean unto you.
- 39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.
- 40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.
- 41 and every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.
- 42 Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

THOUGHT QUESTIONS 11:24-43

212. In touching a dead body a person became “unclean”—for what purpose was he unclean? Why only until evening?
213. Supposing a farmer found the dead body of an unclean animal upon his property. What is he to do?
214. If the animal was touched while yet alive was the person yet unclean?
215. What animal would be included among those that “go on their paws”?
216. Why classify the weasel, the mouse and the great lizard, etc., in a separate category?
217. If a person dropped his coat on one of the unclean animals what is he to do with his coat?
218. Why break the earthen vessels? Supposing such a vessel was not broken?
219. It would be sad to bring any part of the dead carcass into your kitchen. Why?
220. A cistern or a spring is not unclean if a part of the unclean animal fell into it. Why?
221. Seed for sowing can be made unclean only under certain conditions. What were they?
222. Even a clean animal can be counted as unclean if it does not die in the right way. Discuss.
223. What did God say about snakes?

PARAPHRASE 11:24-43

Anyone touching their dead bodies shall be defiled until the evening, and must wash his clothes immediately. He must also quarantine himself until nightfall, as being ceremonially defiled.

You are also defiled by touching any animal with only semi-parted hoofs, or any animal that does not chew the cud. Any animal that walks on paws is forbidden to you as food. Anyone touching the dead body of such an animal shall be defiled until evening. Anyone carrying away the carcass shall wash his clothes and be ceremonially defiled until evening; for it is forbidden to you. These are the forbidden small animals which scurry about your feet or crawl upon the ground: the mole, the rat, the great lizard, the gecko, the mouse, the lizard, the snail, the chameleon. Anyone touching their dead bodies shall be defiled until evening, and anything upon which the carcass falls shall be defiled—any article of wood, or of clothing, a rug, or a sack; anything it touches must be put into water, and is defiled until evening. After that it may be used again. If it falls into a pottery bowl, anything in the bowl is defiled, and you shall smash the bowl. If the water used to cleanse the defiled article touches any food, all of it is defiled. Any drink which is in the defiled bowl is also contaminated. If the dead body of such an animal touches any clay oven, it is defiled and must be smashed. If the body falls into a spring or cistern where there is water, that water is not defiled; yet anyone who pulls out the carcass is defiled. And if the carcass touches grain to be sown in the field, it is not contaminated; but if the seeds are wet and the carcass falls upon it, the seed is defiled. If an animal which you are permitted to eat dies of disease, anyone touching the carcass shall be defiled until evening. Also, anyone eating its meat or carrying away its carcass shall wash his clothes and be defiled until evening. Animals that crawl shall not be eaten. This includes all reptiles that slither along upon their bellies as well as those that have legs. No crawling thing with many feet may be eaten, for it is defiled. Do not defile yourselves by touching it.

COMMENT 11:24-43

vs. 24-28 It is not only important to avoid the unclean animals while they are alive, it is just as important to not touch them

when they are dead. This uncleanness would prevent anyone from attending ceremonies at the tabernacle or from bringing an offering to the tabernacle. It also separated them from others who wished to attend the tabernacle service. Notice the very careful specifics in these prohibitions: (1) touching the dead body, (2) carrying any portion of the carcass, (3) touching a live unclean animal, (4) carrying the total carcass. Notice the very specific cleansing regulations: (1) carrying any portion—wash your clothes, (2) carrying the whole carcass—wash your clothes, (3) in all other circumstances reckon yourself as unclean until sundown. Disease was easily passed to those who handled dead bodies. God was teaching not only an aversion to the unclean—but an abhorrence of it! When will we learn to hate sin? It will happen when we begin to see moral distinctions in the “this and the that” of daily living.

vs. 29-31 Among the considerable number of reference works consulted, only Andrew Bonar comments on these verses in any extended form with any practical application. He says:

A man of Israel, within the limits of his own field and farm, has on every hand memorials of sin; the *mole*, working up the earth in search of its prey below, attracts his eye in the heaving ground; or the *mouse* (*jerboa*)—of the same race that afterward devoured the Philistines' cornfields (I Sam. 6:4)—is seen burrowing in the sandy soil as he approaches. Or near some stream, the slow-moving *tortoise* drops down into the water at the sound of man's footsteps; and then the doleful cry of the *gecko-lizard* (not *ferret*), that by its very touch injures the victuals over which it passes its cold body; and the *strong lizard* forcing its way into the sand to escape its pursuer; and the poisonous, *filthy lizard*, that wallows in dirt and rubbish,—all these keep before him the great truth that he is in a fallen world, where not only the birds of the sky above, and the animals that roam at liberty around, and the insects of the air, but even the reptiles which his foot might crush, are polluted. Look up, or look around, or look down, memorials of sin abound.

Then, the *snail* and the *chameleon* (Bochart has been followed by most writers in the opinion that this name describes the

chameleon, which has *lungs* of such vast dimensions, that, when filled, the body is made to appear transparent. It alters the colour of the skin by thus exposing more or less of the blood to the air. Travellers mention it.) on the trees or shrubs; the one filthily spreading its slime over every leaf, the other hanging from a twig, greedily intent on drawing into its mouth the gnats and almost invisible insects that play "in the web of the sunbeams," and changing colour according to the green or yellow hue of the leaf;—these are memorials of uncleanness to the Israelite, held up before him by the sides of his house, or among the tender branches which he is examining. At every point he is startled with some object that speaks of the difference between the clean and the unclean—the holiness of God and the sin of man.

vs. 32-35 These verses discuss uncleanness as it relates to the ordinary tasks of the household. We can catch just a glimpse of the spotless kitchen, living room and bedroom area in the tents of Israel. To follow these regulations would produce germ-free living quarters. Any unclean dead body—animal, fish, fowl or insect falling upon a wooden bowl, article of furniture, or or upon any garment, a skin or a sack, any vessel used for any purpose, must be put into the water for a washing and left until sundown. Any dead body of the above falling into a vessel of wood or earth is to be broken and thrown out—if a dead insect falls on your food—throw out your food! Throw out your drink and smash the cup. Any unclean body on your stove or oven and you need a new stove and oven. The regulations of hygiene here given were only discovered for our use in "modern" times. The population of Israel must have been strong and healthy and could have lived to a ripe old age.

v. 36 There is an exception here—or what seems to be an exception: if an unclean body falls or is thrown into a spring or cistern, the water is not unclean, *i.e.* the flow of the water in the spring and the quantity of the water in the cistern will purify itself. However, anyone reaching into the spring or cistern to pull out the dead body is counted unclean by his contact with the body.

vs. 37-38 The very practical application of these regulations should be obvious. When seed is being sown and no water has

reached it the shell or husk of the seed would protect it from pollution, but not so if it has begun to sprout after water has been used. "Israel was taught the danger of coming in contact with sin. You must be shielded from its touch; the husk taught that. You must shrink back from all appearances of it—the soaking water taught this." (*Ibid.*) We suppose such moral applications were used by many a rabbi in later years.

vs. 39-40 Even clean beasts were unclean if they died by disease or in some other manner. It is easy to see the potential danger in such cases. A provision is made for those animals which were obviously edible: they can be eaten but precautions must be taken none-the-less. The clothes must be washed and the Israelite is unclean until evening. The burial of the animal produces a sundown uncleanness, *i.e.* if the body of the animal is handled. The remembrance of sin was constantly before Israel. Or perhaps the emphasis was upon the interest and concern of God in all the affairs of daily life.

vs. 41-43 Besides the eight reptiles which defile by touching their carcass, and which are enumerated in vs. 29, 30 all other creeping things upon the earth with the exceptions of those specified in vs. 21, 22, are to be treated as an abomination, and must not be eaten, though their carcasses do not defile by coming in contact with them. From the fact that the creeping things here described are called "those creeping upon the earth," it has been thought that this refers to something larger than the small worms found in fruit and vegetables and refers to only those who actually make contact with the earth.

This is the last of the list of those created beings which defile. It seems interesting to conclude the list with "whatsoever goeth on its belly" since this is where all defilement began. We hope many were taught of the promised "seed of the woman" who would make us all clean and cleanse away all defilement of flesh and spirit.

FACT QUESTIONS 11:24-43

266. What exclusions were involved as a result of touching an unclean body?
267. Show the specific sins and the specific cleansing related to touching a dead body.
268. Discuss the practical application made by Andrew Bonar on vs. 29-31.
269. The homes of Israel must have been *very* clean. How do we know?
270. Discuss the minute care used in the household for preventing disease.
271. Show how verse 36 is an exception—and yet is not. Does this relate to the shortage of water in Palestine?
272. What possible moral lesson is taught in the regulations concerning the seed?
273. Discuss the very practical application of the use of dead animals who had not been killed in the usual manner.
274. What was included and what was excluded in the phrase those creeping upon the earth”?
275. What is the significance of the last item in the list of those things that defile?

c. HOLINESS DEMANDED OF
THE PEOPLE OF GOD 11:44-47

TEXT 11:44-47

- 44 For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.
- 45 For I am Jehovah that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
- 46 This is the law of the beast, and of the bird, and of every

- living creature that moveth in the waters, and of every creature that creepeth upon the earth;
- 47 to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

THOUGHT QUESTIONS 11:44-47

224. How is the word "sanctify" used here? How does it relate to holiness?
225. How does the character of God relate to our character?
226. How does the deliverance from Egypt relate to holiness?
227. God is interested in what we eat. Is this the message we should get from these verses? Discuss.

PARAPHRASE 11:44-47

I am the Lord your God. Keep yourselves pure concerning these things, and be holy, for I am holy; therefore do not defile yourselves by touching any of these things that crawl upon the earth. For I am the Lord who brought you out of the land of Egypt to be your God. You must therefore be holy, for I am holy. These are the laws concerning animals, birds, and whatever swims in the water or crawls upon the ground. These are the distinctions between what is ceremonially clean and may be eaten, and what is ceremonially defiled and may not be eaten, among all animal life upon the earth.

COMMENT 11:44-47

vs. 44-47 These verses contain a reason and a summary. Israel had reasons for being different: (1) Be different because you accept God as Lord. "I am the *Lord* your God," if I make distinctions, you will accept them. They are for your benefit,

but whether you can see the benefit or not you accept the distinctions because you have accepted my Lordship. (2) Be different because your consecration demands it. You were set apart from other men who do not know Me. The ceremonies just concluded on the eighth day were to dramatically and publicly declare your distinctiveness. Commit yourself to your consecration or ordination. (3) Be different or holy for I am holy. There is nothing more desirable in life than to be like God; to share the nature of God in the ordinary affairs of life. If you carefully follow God's choices of clean and unclean—this will indeed separate you from those who do not make such distinctions—but who is more important? Do you want to be like men or like God? Follow men or God? (4) Be different and follow Me, because I delivered you from slavery in Egypt. Do you appreciate my freedom? Then be different *as* I am different. To be different like God is different is to be beautiful, peaceful, joyful, for God is all of this and more! Our blessed Lord is the best example of holiness and its beauty. Cf. I Peter 1:15, 16 for the same kind of direction.

FACT QUESTIONS 11:44-47

276. Why does our acceptance of the Lordship of Jesus necessarily make us different from other people?
 277. Show how our baptism makes us distinctive.
 278. To be like God is to be different—show how.
 279. Our deliverance makes us different. How so?

C. 2. LAWS OF PURIFICATION AFTER CHILDBIRTH 12:1-8

a. THE PERIOD OF CEREMONIAL UNCLEANNESS AFTER CHILDBIRTH 12:1-5

TEXT 12:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.
- 3 And in the eighth day the flesh of his foreskin shall be circumcised.
- 4 And she shall continue in the blood of *her* purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
- 5 But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of *her* purifying threescore and six days.

THOUGHT QUESTIONS 12:1-5

228. Is there any reason for God addressing this instruction to Moses alone?
229. Is there some physical as well as ceremonial cleansing in the first seven days after childbirth?
230. On what day after birth are babies circumcised today? Why?
231. Just what is meant in verse 4 by the phrase "the blood of her purifying"?
232. From what specific privileges was the mother separated during the thirty-three days?
233. Why the increase of days in the birth of a girl?

PARAPHRASE 12:1-5

The Lord told Moses to give these instructions to the people of Israel: When a baby boy is born, the mother shall be ceremonially defiled for seven days, and under the same restrictions as during her monthly periods. On the eighth day, her son must be circumcised. Then, for the next thirty-three days, while she is recovering from her ceremonial impurity, she must not touch anything sacred, nor enter the Tabernacle. When a baby girl is born, the mother's ceremonial impurity shall last two weeks, during which time she will be under the same restrictions as during menstruation. Then for a further sixty-six days she shall continue her recovery.

COMMENT 12:1-5

vs. 1-5 It was to Moses God spoke the order of creation, *i.e.* fish, fowl and animals and then man. It is here God addresses Moses concerning the purification of fish, fowl and animals, and finally man. Laws of defilement from without and then laws of defilement from within.

Hygienic-medicinal reasons for the strict laws of separation at childbirth immediately come to mind. Very high mortality rate at birth is almost always associated with contamination through contact. If the mother and child are isolated for 40 days the chances for survival are greatly increased. We do not associate moral uncleanness with *any* of the fish, fowl or animals designated by God as "unclean." Neither do we have reason to moralize on the uncleanness of the mother at childbirth. Not *one word* is said about purifying the child. Circumcision was a mark of identification in the covenant God made with Abraham. Any cleanness was 100% ceremonial. What possible intrinsic moral value could be found in the purification process of the mother or the foreskin of the male child? We won't even mention the discussion that could be offered for the plain fact that girls must remain "unclean" forever if circumcision clears the record with

God! The *only* moral association is in the development of the habit of obedience to the laws of God. The issue of blood following childbirth usually lasts only three or four days, but for exceptional cases seven days are allotted. During this time whoever or whatever the mother touches is ceremonially unclean, so she is insured a practical isolation. This same period of time is prescribed for all women at the time of their monthly menstruation period. Cf. Lev. 15:19. It would seem such regulations had been observed by the Jews before Moses wrote them into the Levitical code.

Read Gen. 17:10, 13 for the origin of the covenant of circumcision.

The thirty-three day period was given for the complete clearing up of the discharge consequent upon childbirth. Although this happens usually not later than three weeks, more time is given for the exceptional cases. Having a bath at the end of seven days she could return to normal intercourse with her husband and was permitted to partake of the second tithe if she was the wife of a priest. The blood that appeared from the eighth day to the thirty-third would be "pure" as contrasted with the blood of the after-birth.

We offer no more reason for the double purification period for the birth of the female child other than an emphasis upon the historical fact that by woman came the transgression. Cf. I Tim. 2:14. It could be that it was because of such restrictions of female children that Paul said "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*; for ye are all one in Christ Jesus." Gal. 3:28.

FACT QUESTIONS 12:1-5

280. How does the order of creation relate to this section?
281. What hygienic or medicinal reasons could be given for this purification?
282. Show how it is impossible to associate personal moral blame to the uncleanness of this chapter and of chapter eleven.

283. What moral lesson could have been learned in all this?
284. Show the practical value of the two periods of purification for mother and child.
285. Why 80 days for a girl child?

**b. THE OFFERINGS PRESCRIBED FOR
CEREMONIAL CLEANSING 12:6-8**

TEXT 12:6-8

- 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest:
7 and he shall offer it before Jehovah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.
8 And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her, and she shall be clean.

THOUGHT QUESTIONS 12:6-8

234. Why prescribe a burnt offering and a sin offering?
235. Is there any appropriateness in a lamb and dove for a baby? Discuss.
236. "Atonement" is a strong word. What sin had been committed?
237. The poverty of our Lord can be seen in the provision of pigeons or doves for those without a lamb. Discuss Luke 2:22-24.

PARAPHRASE 12:6-8

When these days of purification are ended (the following instructions are applicable whether her baby is a boy or girl), she must bring a yearling lamb as a burnt offering, and a young pigeon or a turtledove for a sin offering. She must take them to the door of the Tabernacle to the priest; and the priest will offer them before the Lord and make atonement for her; then she will be ceremonially clean again after her bleeding at childbirth. These then, are the procedures after childbirth. But if she is too poor to bring a lamb, then she must bring two turtledoves or two young pigeons. One will be for a burnt offering and the other for a sin offering. The priest will make atonement for her with these, so that she will be ceremonially pure again.

COMMENT 12:6-8

vs. 6-8 "Two things are noticeable here: first, that the burnt offering, symbolizing self-devotion, is far more costly and important than the sin offering, which had not to be offered for any personal sin, but only for human sin, which had been indirectly manifested in her bodily condition. (*Keil*) and secondly, that in this one case the sin offering appears to succeed the burnt offering instead of preceding it. No doubt the changed order is owing to the cause just mentioned; the idea of sin, though it may not be altogether put aside (Gen. 3:15, 16) is not to be prominent, as though it were peculiar to the special woman who was purified." (F. Meyrick)

FACT QUESTIONS 12:6-8

285. What does the burnt offering symbolize?
286. What "sin" was involved in the "sin offering"?
287. Why reverse the order of these offerings?

LAWs CONCERNING LEPROSY 13:1—14:57

EXAMINATION AND ITS RESULT 13:1-46

- a. THE SYMPTOMS OF LEPROSY, WHETHER PROCEEDING
DIRECTLY FROM ERUPTIONS IN THE SKIN,
OR CAUSED BY A BOIL OR BURN 13:1-8

TEXT 13:1-8

- 1 And Jehovah spake unto Moses and unto Aaron, saying,
- 2 When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
- 3 and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean.
- 4 And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague seven days:
- 5 and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more:
- 6 and the priest shall look on him again the seventh day; and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean.
- 7 But if the scab spread abroad in the skin, after that he hath showed himself to the priest for his cleansing, he shall show himself to the priest again:
- 8 and the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

THOUGHT QUESTIONS 13:1-8

238. Why are both Moses and Aaron addressed?
239. List the three kinds of appearances related to leprosy.
240. Two symptoms must be present for leprosy to be present. What were they? *Cf.* verse 3.
241. What condition must prevail in the case of “the bright spot”?
242. There are two seven-day quarantine periods. What are they?
243. The priest has a heavy responsibility—the suspected person can be released as cured—what must he do to be pronounced clean?
244. What seems to be the one deciding factor in identifying leprosy? *Cf.* verses 7,8.

PARAPHRASE 13:1-8

The Lord said to Moses and Aaron, If anyone notices a swelling in his skin, or a scab or boil or pimple with transparent skin, leprosy is to be suspected. He must be brought to Aaron the priest or to one of his sons for the spot to be examined. If the hair in this spot turns white, and if the spot looks to be more than skin-deep, it is leprosy, and the priest must declare him a leper. But if the white spot in the skin does not seem to be deeper than the skin and the hair in the spot has not turned white, the priest shall quarantine him for seven days. At the end of that time, on the seventh day, the priest will examine him again, and if the spot has not changed and has not spread in the skin, then the priest must quarantine him seven days more. Again on the seventh day the priest will examine him, and if the marks of the disease have become fainter and have not spread, then the priest shall pronounce him cured; it was only a scab, and the man need only wash his clothes and everything will be normal again. But if the spot spreads in the skin after he has come to the priest to be examined, he must come back to the

priest again, and the priest shall look again, and if the spot has spread, then the priest must pronounce him a leper.

COMMENT 13:1-8

a. FIRST CASE 13:1-8

vs. 1,2 Since the laws of leprosy chiefly concerned the priests, who had to examine the symptoms and decide if leprosy was present or not, the Lord addressed Aaron as well as Moses. There are three places where leprosy can develop: (1) man—13:2-46; (2) clothes—13:47-59; (3) houses—14:33-57. In the next two chapters we will discuss all of these. In the case of man, there are seven different circumstances under which it might develop. The first one in verses 2-6 refers to development without any apparent cause. If one of the following three symptoms occur, a visit to the priest was in order: (1) A swelling or a swollen spot; (2) a scab or small tumor; (3) a bright or glossy pimple. The color of the swelling (according to tradition) should be like an eggshell or white wool; the bright spot should be as white as snow or the plaster on the wall.

Harold Fowler has given us some very helpful information on the general subject of leprosy:

Leprosy is an infectious condition produced by microbe discovered and described by A. G. Hansen in 1874. Hansen's disease is contagious, its infection being thought to arise from direct contact with infected skin and mucous membranes, although not very readily communicated by casual contact. Seemingly it is not hereditary. Nerve involvement is attended with anaesthesia, tingling and pain of the parts affected. In those forms of leprosy where nodular growths are the most prominent features the small bones of the hands and feet are destroyed and often drop off. Modern medicine has discovered treatments for leprosy of the various types (lepratous, tuberculoid and non-specific) and control through early diagnosis, isolation and some drugs that show encouraging results, although complete cure is

not yet promised. Spontaneous arresting of the disease and temporary cures have occurred. However, treatment is often necessary for years. (See UWRE, 2954; ISBE, 1867)

Some affirm, however, that Hansen's disease is not the biblical leprosy. There are several complications to our problem of identifying precisely the leprosy of the Bible:

1. The Biblical terminology identifying leprosy describes only the initial symptoms and discuss none of the later manifestations as a fully developed disease or attempt a medical description of its characteristics. The purpose of the Biblical terminology was originally for identifying and isolating the victims of this disease. It is worthy of note that there is no mention of treatment or remedy for the disease.
2. The Biblical term "leprosy" in the critical passage (Lev. 13) is obviously used in several senses, meaning, generally, "skin disease" and, precisely, "leprosy" (the real thing). It would seem that Moses in that passage is describing leprosy and then listing eight other skin diseases which might be confused for leprosy, but which, regarding ceremonial defilement, were "clean."
3. Any remarks derived from the Mosaic legislation would have to be tempered by the actual practice of the Jews in Jesus' time, which may well have been quite different from that intended by Moses. For instance, while Moses required lepers to stay out of inhabited centers (Lev. 13:46), this regulation may have been relaxed in later times so that lepers even entered a segregated portion of the synagogues, although not into the Temple. (Edersheim, *Life*, I, 493)

The chief emphasis of the Levitical legislation in the first place was the defilement which the disease brought to the sufferer, thus rendering him incapable of entering either the camp of Israel or of participating in the formal worship of Jehovah while in the grip of that disease. And it was by a sin offering that the ceremonial uncleanness was atoned for, upon one's cleansing from leprosy. (Lev. 14:13, 14, 18b-22) But the homiletic use of leprosy as a TYPE of sin is not biblical, although the similarities are striking. Were we to judge leprosy from the ancient Jewish standpoint of defilement, there could possibly be

no lower state, nor worse defilement than this; however, estimating the disease from Christ's standpoint, there are certainly worse defilements than mere leprosy. (Study Mt. 15; Mk. 7) Let it be remarked that though leprosy was atoned for by a sin, that is, a guilt offering, yet Jesus never declared the sins forgiven of a leper in connection with his disease, in the same way in which He apparently did not hold the demon-possessed as particularly guilty or sinful, or as He did in the case of others (Lk. 7:47-50; Mt. 9:1-8). Yet, from the silence of the Scripture record, no real argument can be made, inasmuch as the Apostles recorded only what we have. But it must be made absolutely clear that leprosy today carries no spiritual contamination to any man as it did only to Jews under Moses' law."

v. 3 In this verse we have the principle used in all three of the above cases. Two indications of leprosy: (1) the ordinarily jet-black hair of the Hebrew has turned white in the area being examined; (2) the infection is deeper than the skin, *i. e.* it indicates by the soreness and a swollen condition that the flesh itself is affected. When these two symptoms are obvious, the priest must pronounce the sufferer "unclean." By his pronouncement he actually "makes him unclean," for such is the Hebrew meaning of the phrase. Whereas this is not primarily a homiletical commentary and whereas we recognize nowhere does the scripture link leprosy with sin, the comparison is at the same time very striking. Consider: (1) Both have a small beginning; (2) both are painless in early stages; (3) both are slow in growth; (4) both are insidious in progress; (5) both are resistless if not eradicated; (6) both have a hideous end.

vs. 4-8 These verses discuss the treatment of "the bright (or white) spot." *Keil* says: "But if the bright spot was white upon the skin, and its appearance was not deeper than the skin, and the place therefore was not sunken, nor the hair turned white, the priest was to shut up the leper, *i. e.* preclude him from intercourse with other men, for seven days, and on the seventh day examine him again. If he then found that the mole still stood, *i. e.* remained unaltered, 'in his eyes,' or in his view, that is it had not spread any further, he was to shut him up for seven more

days. And if, on further examination upon the seventh day (fourteenth), he found that the mole had become paler, had lost its brilliant whiteness, and had not spread, he was to declare him clean, for it was a scurf, *i.e.* a mere skin eruption, and not true leprosy. The person who had been pronounced clean, however, was to wash his clothes, to change himself from even the appearance of leprosy, and then to be clean. But if the scurf had spread upon the skin; 'after his (first) appearance before the priest with reference to his cleansing,' *i.e.* to be examined concerning his purification, and if the priest noticed this on his second appearance, he was to declare him unclean, for in that case it was leprosy."

FACT QUESTIONS 13:1-8

288. Why did God address Aaron as well as Moses?
289. Name the three places where leprosy can develop.
290. There are six different circumstances for the development of leprosy in man. Name the first one.
291. Three symptoms call for a visit to the priest. What are they?
292. How does A. G. Hansen and 1874 relate to leprosy?
293. What are the problems in identifying the particular type of leprosy mentioned in the Bible?
294. What are the two sure indications of the presence of leprosy?
295. What is the subject of verses 4-8?
296. Describe the treatment for "the bright spot."

b. SECOND CASE 13:9-17

TEXT 13:9-17

- 9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

- 10 and the priest shall look; and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising.
- 11 it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean.
- 12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his feet, as far as appeareth to the priest;
- 13 then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce *him clean that hath* the plague: it is all turned white: he is clean.
- 14 But whensoever raw flesh appeareth in him, he shall be unclean.
- 15 And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.
- 16 Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest;
- 17 and the priest shall look on him; and, behold, if the plague be turned into white, then the priest shall pronounce *him clean that hath* the plague: he is clean.

THOUGHT QUESTIONS 13:9-17

245. Some persons had a case of "chronic" leprosy. What were its symptoms?
246. Who was not shut up or quarantined when he was brought to the priest? Why?
247. A breaking out of leprosy can be good, When? Why?
248. Any practical lessons in this for us?

PARAPHRASE 13:9-17

When anyone suspected of having leprosy is brought to the priest, the priest is to look to see if there is a white swelling in the

skin with white hairs in the spot, and an ulcer developing. If he finds these symptoms, it is an established case of leprosy, and the priest must pronounce him defiled. The man is not to be quarantined for further observation, for he is definitely diseased. But if the priest sees that the leprosy has erupted and spread all over his body from head to foot wherever he looks, then the priest shall pronounce him cured of leprosy, for it has all turned white; he is cured. But if there is raw flesh anywhere, the man shall be declared a leper. It is proved by the raw flesh. But if the raw flesh later changes to white, the leper will return to the priest to be examined again. If the spot indeed turned completely white, then the priest will pronounce him cured.

COMMENT 13:9-17

vs. 9-17 This is the second case to be considered (the first was in verses 4-8). Supposing the leprosy returns after the man is pronounced clean? Such is here to be considered.

Upon discovery of a white eruption the first step is always a visit to the priest. There are two indications to be noticed of a real reappearance of leprosy: (1) a white swelling in the skin; (2) the hair in the skin of the swelling will be turned to white. There *must* be both a white rising *and* white hair. An additional indication is the appearance of raw flesh in the swelling, *i. e.* if the swelling breaks open and exposes the raw flesh. Either this symptom or the white swelling and white hair will indicate the sure return of the disease. Some commentators interpret the phrase "quick raw flesh" as an "insulated spot of sound flesh in the midst of a tubercle." In either case there was no need for quarantine. Leprosy was present and should be at once pronounced.

Verse 13 gives a curious exception: ". . . if the leprosy has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean." This is a clear indication of the crisis of this form of leprosy—the white scaling will fall off and he will be well. "The breaking out of the leprous

matter in this complete and rapid way upon the surface of the whole body was the crisis of the disease; the diseased matter turned into a scurf, which died away and fell off." (*Keil*)

Leprosy was very unpredictable and needed constant and careful surveillance. Any breaking out of "proud flesh" or raw flesh sores was an indication that what seemed to be a cure was only temporary—the disease has not run its course and the patient must again be counted as unclean. It could be that the leprosy will fluctuate back and forth between an apparent crisis and ulcers of proud flesh several times. Each time is an occasion for an examination and a pronouncement of clean or unclean.

FACT QUESTIONS 13:9-17

297. How would you describe the circumstances of the second case?
298. Describe the two sure symptoms of returned leprosy.
299. What was said of "raw flesh"?
300. Verse 13 gives a curious exception. What was it?
301. Why do we say leprosy is unpredictable?

c. THE THIRD CASE 13:18-23

TEXT 13:18-23

- 18 And when the flesh hath in the skin thereof a boil, and it is healed,
- 19 and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be showed to the priest;
- 20 and the priest shall look; and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.
- 21 But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim;

then the priest shall shut him up seven days:

22 and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

THOUGHT QUESTIONS 13:18-23

249. Why be concerned if a boil or an abscess has been healed?
250. How does the priest decide there is a serious problem in the circumstance here described?
251. Some persons were released and pronounced clean. Describe the circumstances.

PARAPHRASE 13:18-23

In the case of a man who has a boil in his skin which heals, but which leaves a white swelling or a bright spot, sort of reddish white, the man must go to the priest for examination. If the priest sees that the trouble seems to be down under the skin, and if the hair at the spot has turned white, then the priest shall declare him defiled, for leprosy has broken out from the boil. But if the priest sees that there are no white hairs in this spot, and the spot does not appear to be deeper than the skin, and if the color is gray, then the priest shall quarantine him for seven days. If during that time the spot spreads, the priest must declare him a leper. But if the bright spot grows no larger and does not spread, it is merely the scar from the boil, and the priest shall declare that all is well.

COMMENT 13:18-23

vs. 18-23 "According to those who administered the law in the time of Christ, the boil and inflammation here meant are

such as arise from a stroke by a piece of wood or a stone, from having come in contact with pitch or hot water, thus distinguishing it from the burn by fire mentioned in verse 13." (C. D. Ginsburg)

"If the priest found the appearance of the diseased spot lower than the surrounding skin, and the hair upon it turned white, he was to pronounce the person unclean. It is a mole of leprosy: it has broken out upon the abscess. But if the hair has not turned white upon the spot, and there was no depression on the skin, and it (the spot) was pale, the priest was to shut him up for seven days. If the mole spread upon the skin during this period, it was leprosy; but if the spot stood in its place, it had not spread, it was the closing of the abscess." (Keil)

FACT QUESTIONS 13:18-23

302. What was the cause of this boil or inflammation?
303. What two conditions must prevail before the priest pronounces it leprosy?
304. What happens during the seven days to determine the decision of the priest?

d. THE FOURTH CASE 13:24-28

TEXT 13:24-28

- 24 Or when the flesh hath in the skin thereof a burning by fire, and the quick *flesh* of the burning become a bright spot, reddish-white, or white;
- 25 then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.
- 26 But if the priest look on it, and, behold, there be no white

hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days:

27 and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

THOUGHT QUESTIONS 13:24-28

252. How does the description here differ from the third case?

253. Why no mention of medicine or of any type of treatment?

PARAPHRASE 13:24-28

If a man is burned in some way, and the burned place becomes bright reddish-white or white, then the priest must examine the spot. If the hair in the bright spot turns white, and the problem seems to be more than skin-deep, it is leprosy that has broken out from the burn, and the priest must pronounce him a leper. But if the priest sees that there are no white hairs in the bright spot, and the brightness appears to be no deeper than the skin and is fading, the priest shall quarantine him for seven days, and examine him again the seventh day. If the spot spreads in the skin, the priest must pronounce him a leper. But if the bright spot does not move or spread in the skin, and is fading, it is simply a scar from the burn, and the priest shall declare that he does not have leprosy.

COMMENT 13:24-28

vs. 24-28 There are two considerations to add here that were not already given in the third case: (1) this is a scar from fire and not hot water or pitch; (2) in neither one of these cases do we

have a two-week quarantine. Perhaps this is due to the fact that in these cases the cause of the infection is known and in the previous ones it was not.

FACT QUESTIONS 13:24-28

305. Give the two additional thoughts related to case four.

e. THE FIFTH CASE 13:29-37

TEXT 13:29-37

- 29 And when a man or woman hath a plague upon the head or upon the beard,
30 then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.
31 And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up *him that hath* the plague of the scall seven days:
32 and in the seventh day the priest shall look on the plague; and behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,
33 then he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:
34 and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread abroad in the skin after his cleansing,
36 then the priest shall look on him; and, behold, if the scall be

spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

- 37 But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

THOUGHT QUESTIONS 13:29-37

254. What is meant by the word "scall" in verses 30ff?
 255. What does "thin yellow hair" have to do with leprosy?
 256. Who do you suppose paid the expenses of the man or woman who was shut away from home and job for a possible 14 days? Discuss.
 257. When and why was a person to be shaved?
 258. The return or reactivating of the sore called for special treatment—what was it?

PARAPHRASE 13:29-37

If a man or woman has a sore on the head or chin, the priest must examine him; if the infection seems to be below the skin and yellow hair is found in the sore, the priest must pronounce him a leper. But if the priest's examination reveals that the spot seems to be only in the skin and that there is black hair in it, then he shall be quarantined for seven days, and examined again on the seventh day. If the spot has not spread and no yellow hair has appeared, and if the infection does not seem to be deeper than the skin, he shall shave off all the hair around the spot (but not on the spot itself) and the priest shall quarantine him for another seven days. He shall be examined again on the seventh day, and if the spot has not spread, and it appears to be no deeper than the skin, the priest shall pronounce him well, and after washing his clothes, he is free. Then the priest must examine him again and, without waiting to see if any yellow hair develops, declare him a leper. But if it appears that the spreading

has stopped and black hairs are found in the spot, then he is healed and is not a leper, and the priest shall declare him healed.

COMMENT 13:29-37

vs. 29-37 The depression of the affected spot is a sure symptom of concern. This indicates that the flesh is affected and not just the skin. In other areas of the body white hair was an indication of leprosy, but on the head or beard, yellow or golden hair was a cause for concern. The word "thin" could also be translated "short." The normally heavy black hair has been replaced by short yellow hair. There is much traditional material of those who exercised these laws during the time of "the second Temple" or the one Herod built for the Jews. C. D. Ginsburg says concerning this: "By the 'thin hair' those authorities who came in contact with the disorder understood *small* or *short* hair. Hence they laid down the following rule: The condition of the hair constituting one of the signs of leprosy is its becoming short. But if it be long, though it is yellow as gold, it is no sign of uncleanness. Two yellow and short hairs, whether close to one another or far from each other, whether in the center of the affected spot or on the edge thereof, no matter whether the affection on the spot precedes the yellow hair, or the yellow hair precedes the affection on the spot, are symptoms of uncleanness."

The word "scall" means dryness, it describes the condition after the hair has fallen out and leaves the affected area somewhat bare.

Yellow hair by itself could be but a sign of an ordinary ulcer, hence a seven-day quarantine is necessary to allow the leprosy to develop or the ulcer to heal.

Shaving the area will make it much easier to examine and will give a clear indication of the color of the hair growing back. The spread of the afflicted area after a 14-day examination is a positive indication of leprosy—no yellow hair need be considered—he is a leper!

Probably even after such careful precautions some were

pronounced unclean who did not have leprosy and some were freed who did have it, but the mistakes must have been at a minimum.

FACT QUESTIONS 13:29-37

306. What is indicated by the depression of the flesh around a sore spot?
307. Indicate where white and yellow hair were dangerous symptoms.
308. Describe the careful regulations of those who administered this law in the time of our Lord.
309. Why shave some people?

f. THE SIXTH CASE 13:38, 39

TEXT 13:38, 39

- 38 And when a man or a woman hath in the skin of the flesh bright spots, even white bright spots;
39 then the priest shall look; and, behold, if the bright spot in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin; he is clean.

THOUGHT QUESTIONS 13:38, 39

259. There is a difference in each of these cases or they would not be mentioned separately. What is the distinction here?
260. The color of the spots is very important. Which color is dangerous?

PARAPHRASE 13:38, 39

If a man or a woman has white, transparent areas in the skin, but these spots are growing dimmer, this is not leprosy, but an

ordinary infection that has broken out in the skin.

COMMENT 13:38,39

vs. 38,39 A bothersome but harmless type of ringworm infection is here described. Such a problem lasted from two months to two years but it was not leprosy and would heal with treatment. If anyone had a choice of the seven cases, this would be the one.

FACT QUESTIONS 13:38, 39

310. This could be a serious case. What decided it?
 311. Why no period of quarantine?

g. THE SEVENTH CASE 13:40-44

TEXT 13:40-44

- 40 And if a man's hair be fallen off his head, he is bald; *yet* he is clean.
 41 And if his hair be fallen off from the front part of his head, he is forehead bald; *yet* he is clean.
 42 But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.
 43 Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh;
 44 he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

THOUGHT QUESTIONS 13:40-44

261. Is the lack of hair a punishment from God?
 262. Two types of baldness are here described. What are they?

263. This would seem to be the simplest type of examination and diagnosis. Why?

PARAPHRASE 13:40-44

If a man's hair is gone, this does not make him a leper even though he is bald! If the hair is gone from the front part of his head, he simply has a bald forehead, but this is not leprosy. However, if in the baldness there is a reddish white spot, it may be leprosy breaking out. In that case the priest shall examine him, and if there is a reddish white lump that looks like leprosy, then he is a leper, and the priest must pronounce him such.

COMMENT 13:40-44

vs. 40-44 Read II Kings 2:23; Isa. 3:17; Jer. 48:37 and discuss the whole subject of baldness as a sign of punishment. The case before us is one of simple falling out of the hair, either from the crown of the head backwards or from the crown of the head forwards, and in either case the fact of baldness is no sign of uncleanness.

Some commentators feel the usual seven-day examination is inferred in this case and should so be read into the text. However the only clear symptom is a reddish-white eruption on either the fore or back portion of the head. The priest was evidently able to make a diagnosis from this simple but careful examination.

FACT QUESTIONS 13:40-44

312. What conclusions can be drawn from a study of baldness?
313. Are we to understand this form of leprosy would affect the brain? Discuss.

THE TREATMENT OF LEPERS 13:45,46

TEXT 13:45,46

- 45 And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.
- 46 All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

THOUGHT QUESTIONS 13:45,46

264. Are we to understand there are moral implications in all leprosy, *i.e.* that all lepers have leprosy because of their sin? Discuss.
265. What was the meaning of tearing one's clothes and not combing his hair?
266. "Unclean" in what regard?
267. Why live alone? With other lepers? Was this observed in the days of our Lord?

PARAPHRASE 13:45,46

Anyone who is discovered to have leprosy must tear his clothes and let his hair grow in wild disarray, and cover his upper lip and call out as he goes, I am a leper, I am a leper. As long as the disease lasts, he is defiled and must live outside the camp.

COMMENT 13:45,46

vs. 45,46 Of the several comments on these verses we feel *Keil* has done such an admirable job of condensing into a paragraph all pertinent information: "With regard to the treatment

of lepers, the lawgiver prescribed that they should wear mourning costume, rend their clothes, leave their hair in disorder (Cf. 10:6), keep the beard covered (Cf. Ezk. 24:17,22) and cry 'unclean, unclean,' that everyone might avoid them for fear of being defiled (Lam. 4:15); and as long as the disease lasted they were to dwell apart outside the camp (Num. 5:2; 12:10; Cf. II Kings 15:5; 7:3), a rule which implies that the leper rendered others unclean by contact."

In the case of priests, which is the subject considered in Leviticus, we would almost conclude that leprosy was a form of punishment—although the inferences are not conclusive.

FACT QUESTIONS 13:45, 46

314. Was the mourning for sin or suffering?
315. Tearing clothes was a sign of grief and repentance. Which is involved here?
316. Why not groom the hair? Why cover the beard?
317. To cry, "unclean, unclean" was an admission of need. What was it?
318. Leprosy is called "a living death." Why?

LEPROSY IN LINEN, WOOLEN, AND LEATHER FABRICS AND CLOTHES 13:47-59

TEXT 13:47-59

- 47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
- 48 whether it be in warp, or woof; or linen, or of woollen; whether in a skin, or in anything made of skin;
- 49 if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin; it is the plague of leprosy, and shall be showed unto the priest.
- 50 And the priest shall look upon the plague, and shut up *that*

which hath the plague seven days:

- 51 and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.
- 52 And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
- 53 And if the priest shall look and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin;
- 54 then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
- 55 and the priest shall look, after that the plague is washed; and behold, if the plague have not changed its color, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without.
- 56 And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
- 57 and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein the plague is with fire.
- 58 And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
- 59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.

THOUGHT QUESTIONS 13:47-59

268. What is meant by "leprosy disease in a garment"?
269. How could decay touch the warp of a garment without

also touching the woof?

270. What was the danger in having leprosy in garments?

271. When was a garment to be burned?

272. If the disease has not spread what is to be done with the garment?

273. The change of color is very important. Why?

274. When would it be proper to tear out the area affected?

275. If it appears somewhere in the garment after the area has been torn out—then what?

276. Isn't all of this effort one to get rid of mildew? Discuss.

PARAPHRASE 13:47-59

If leprosy is suspected in a woolen or linen garment or fabric, or in a piece of leather or leather-work, and there is a greenish or a reddish spot in it, it is probably leprosy, and must be taken to the priest to be examined. The priest will put it away for seven days and look at it again on the seventh day. If the spot has spread, it is a contagious leprosy, and he must burn the clothing, fabric, linen or woolen covering, or leather article, for it is contagious and must be destroyed by fire. But if when he examines it again on the seventh day the spot has not spread, the priest shall order the suspected article to be washed, then isolated for seven more days. If after that time the spot has not changed its color, even though it has not spread, it is leprosy and shall be burned, for the article is infected through and through. But if the priest sees that the spot has faded after the washing, then he shall cut it out from the garment or leather goods or whatever it is in. However, if it then reappears, it is leprosy and he must burn it. But if after washing it there is no further trouble, it can be put back into service after another washing. These are the regulations concerning leprosy in a garment or anything made of skin or leather, indicating whether to pronounce it leprous or not.

COMMENT 13:47-59

vs. 47-59 An effort is made by some authorities to prove that the leprous condition of the garments and fabrics was caused by the same germ that infected man. If such were the case, *i.e.* the decay of clothes was exactly the same, *i.e.* identical to the infectious decay of human flesh it would indeed be a miracle. We are not denying this possibility, but it does seem just as reasonable to conclude that the effects of a damp climate are here being described and mildew is the problem.

Wool, linen and leather was the only substance used by the Israelites for clothes. (*Cf.* Deut. 22:11; Hosea 2:7,11; Prov. 31, 13) Reference to the "warp, or woof" (verses 48,49) has posed a problem as to just how decay could touch one set of threads without the other. The thought that mildew could infect the heap of yarn used for either warp or woof *before* it was used for weaving seems to answer the question.

The green or red color is again introduced as a sign of the possible presence of leprosy. The seven days of quarantine is also used. If the decay has not spread after seven days a washing could provide all the cleansing needed; however another seven days are necessary before a decision can be given. If the color had not changed after the first washing, the garment must be burned. After the second seven days if the rotting has not spread or changed color, the portion affected can be torn out of the garment. The diseased portion must be burned—the remaining portion is to be washed and considered clean.

It is difficult to avoid the impression that God is at work in the clothes—the houses—and in every other part of the daily life of the Israelite. God could and did use these very ordinary items to teach many lessons to those who wanted to learn. The largest and most constant lesson was of His interest and control of the mundane matters of every day. A corollary lesson was: every man's need to obey God—the habit of doing what He commands develops the essential character quality for maturing in His way of life. How very much this lesson is needed today as it was in the day when God spoke to Moses and Aaron!

FACT QUESTIONS 13:47-59

319. In what way do some define leprosy of the house? How do others consider it?
320. Name the three substances used by the Israelites for clothes. Show how leprosy could touch the woof and not the warp.
321. Define the use of the two sets of seven days.
322. What are two good lessons to learn from this section?

REGULATIONS FOR THE PURIFICATION
OF A LEPER 14:1-32

TEXT 14:1-32

- 1 And Jehovah spake unto Moses, saying,
- 2 This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:
- 3 and the priest shall go forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy be healed in the leper,
- 4 then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar-wood, and scarlet, and hyssop:
- 5 and the priest shall command to kill one of the birds in an earthen vessel over running water.
- 6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
- 7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.
- 8 And he that 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 shall come into the camp, but shall

dwell outside his tent seven days.

- 9 And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.
- 10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three tenth parts of *an ephah* of fine flour for a meal-offering, mingled with oil, and one log of oil.
- 11 And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Jehovah, at the door of the tent of meeting.
- 12 And the priest shall take one of the he-lambs, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah:
- 13 and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.
- 14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 15 And the priest shall take of the log of oil, and pour it into the palm of his own left hand;
- 16 and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah.
- 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:
- 18 and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before Jehovah.
- 19 And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness:

- and afterward he shall kill the burnt-offering;
- 20 and the priest shall offer the burnt-offering and the meal-offering upon the altar: and the priest shall make atonement for him, and he shall be clean.
- 21 And if he be poor, and cannot get so much, then he shall take one he-lamb for a trespass-offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal-offering, and a log of oil;
- 22 and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.
- 23 And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Jehovah:
- 24 and the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before Jehovah.
- 25 And he shall kill the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 26 And the priest shall pour of the oil into the palm of his own left hand;
- 27 and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Jehovah:
- 28 and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering;
- 29 and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Jehovah.
- 30 And he shall offer one of the turtle-doves, or of the young pigeons, such as he is able to get,
- 31 even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering; and

the priest shall make atonement for him that is to be cleansed before Jehovah.

- 32 This is the law of him in whom is the plague of leprosy, who is not able to get *that which pertaineth* to his cleansing.

THOUGHT QUESTIONS 14:1-32

277. Why not include Aaron as God gave these instructions?
278. Doesn't the previous chapter provide for the cleanness of the leper? Why all the regulations of this chapter?
279. At what place does the leper meet the priest?
280. Please get a clear picture of just what was to be used by the priest in the purification ceremony. Define each item.
281. Read Hebrews 9:19-22 for some present-day meaning to this text.
282. Is the water "running" at the time of the ceremony? What is meant by the use of the term "running water"?
283. Name three possible clean birds for this service.
284. How was the bird killed? Where?
285. Picture just how all four items could be dipped in the blood and water. What size bowl?
286. What was used to sprinkle the blood on the leper? Where upon the leper was the blood sprinkled? How many times?
287. What is symbolized by the freeing of the living bird? (Cf. Heb. 9:13-15)
288. A bath and a shave are in order—but not an ordinary bath or shave—describe the purpose.
289. Why stay outside his tent seven days?
290. Is there something different in the bath and shave seven days later?
291. List the items for the sacrifice. How much is "a log" of oil?
292. In the trespass and sin offering is the leper saying (or God saying to the leper) he is sinful *therefore* he is a leper? Discuss.
293. It would almost seem the leper is being ordained to the priesthood. Why? Discuss the possible significance.

294. What does leprosy have to do with the hand, the head and the foot?
295. At what particular juncture does God declare atonement has been made?
296. What is represented by the blood and oil?
297. What is the substitution for a poor man?
298. What is meant by "waving" the offering before God?
299. Is the ceremony for the poor man just as elaborate as for the rich man? What does this say?

PARAPHRASE 14:1-32

And the Lord gave Moses these regulations concerning a person whose leprosy disappears: The priest shall go out of the camp to examine him. If the priest sees that the leprosy is gone, he shall require two living birds of a kind permitted for food, and shall take some cedar wood, a scarlet string, and some hyssop branches, to be used for the purification ceremony of the one who is healed. The priest shall then order one of the birds killed in an earthenware pot held above running water. The other bird, still living, shall be dipped in the blood, along with the cedar wood, the scarlet thread, and the hyssop branch. Then the priest shall sprinkle the blood seven times upon the man cured of his leprosy, and the priest shall pronounce him cured, and shall let the living bird fly into the open field. Then the man who is cured shall wash his clothes, shave off all his hair, and bathe himself, and return to live inside the camp; however, he must stay outside his tent for seven days. The seventh day he shall again shave all the hair from his head, beard, and eyebrows, and wash his clothes and bathe, and shall then be declared fully cured of his leprosy. The next day, the eighth day, he shall take two male lambs without physical defect, one yearling ewe-lamb without physical defect, ten quarts of finely ground flour mixed with olive oil, and a pint of olive oil; then the priest who examines him shall place the man and his offerings before the Lord at the entrance of the Tabernacle. The priest shall take one of the

lambS and the pint of olive oil and offer them to the Lord as a guilt offering by the gesture of waving them before the altar. Then he shall kill the lamb at the place where sin offerings and burnt offerings are killed, there at the Tabernacle; this guilt offering shall then be given to the priest for food, as in the case of a sin offering. It is a most holy offering. The priest shall take the blood from this guilt offering and smear some of it upon the tip of the right ear of the man being cleansed, and upon the thumb of his right hand, and upon the big toe of his right foot. Then the priest shall take the olive oil and pour it into the palm of his left hand, and dip his right finger into it, and sprinkle it with his finger seven times before the Lord. Some of the oil remaining in his left hand shall then be placed by the priest upon the tip of the man's right ear and the thumb of his right hand and the big toe of his right foot—just as he did with the blood of the guilt offering. The remainder of the oil in his hand shall be used to anoint the man's head. Thus the priest shall make atonement for him before the Lord. Then the priest must offer the sin offering and again perform the rite of atonement for the person being cleansed from his leprosy; and afterwards the priest shall kill the burnt offering, and offer it along with the grain offering upon the altar, making atonement for the man, who shall then be pronounced finally cleansed. If he is so poor that he cannot afford two lambs, then he shall bring only one, a male lamb for the guilt offering, to be presented to the Lord in the rite of atonement by waving it before the altar; and only three quarts of fine white flour, mixed with olive oil, for a grain offering, and a pint of olive oil. He shall also bring two turtledoves or two young pigeons—whichever he is able to afford—and use one of the pair for a sin offering and the other for a burnt offering. He shall bring them to the priest at the entrance of the Tabernacle on the eighth day, for his ceremony of cleansing before the Lord. The priest shall take the lamb for the guilt offering, and the pint of oil, and wave them before the altar as a gesture of offering to the Lord. Then he shall kill the lamb for the guilt offering and smear some of its blood upon the tip of the man's right ear—the man on whose behalf the ceremony is being

performed—and upon the thumb of his right hand and on the big toe of his right foot. The priest shall then pour the olive oil into the palm of his own left hand, and with his right finger he is to sprinkle some of it seven times before the Lord. Then he must put some of the olive oil from his hand upon the tip of the man's right ear, and upon the thumb of his right hand, and upon the big toe of his right foot, just as he did with the blood of the guilt offering. The remaining oil in his hand shall be placed upon the head of the man being cleansed, to make atonement for him before the Lord. Then he must offer the two turtledoves or two young pigeons (whichever pair he is able to afford). One of the pair is for a sin offering and the other for a burnt offering, to be sacrificed along with the grain offering; and the priest shall make atonement for the man before the Lord. These, then, are the laws concerning those who are cleansed of leprosy but are not able to bring the sacrifices normally required for the ceremony of cleansing.

COMMENT 14:1-32

THE FIRST STAGE OF REINSTATEMENT 14:1-9

vs. 1-9 We are to understand this chapter as a sequel to the one just previous. In chapter 13, descriptions are given of those who were declared "clean," such persons are not to be restored to their home, family and sanctuary. Such a person asks for an audience with the priest. Since he had been to the priest to obtain his declaration of cleanness, the priest would know of his purpose. How compassionate were the priests in the days of Moses? Were they too busy to hear the plea of one who called from without the gate? It would seem from a careful consideration of all the sacrifices brought for his reinstatement that his leprosy was indeed some form of punishment, *i.e.* why offer a "guilt" or trespass offering if there was no guilt? This being true, a comparison of leprosy to sin and its consequences does not seem forced (as do so many other comparisons we have read).

This being true, let's produce what we hope will be helpful outlines from the seven types of leprosy. (Please read the whole thirteenth chapter again.)

- I. The "bright spot" leper (or sinner)
 1. Life becomes prematurely "old," *i. e.* white hair in youth.
 2. Depression sets in.
 3. If he is "shut up to God" in deep repentance he could be washed and made clean.
- II. The "second time" leper
 1. His sin is much more painful—"raw flesh."
 2. If he is willing to give himself up as unable at all to help himself—"sin will completely overcome me" is his honest confession. In this is the power and principle of healing. "He that loses his life for my sake shall find it."
 3. Even "raw flesh" can "turn again" and be clean. And what a joy and testimony it can be!
- III. The "old wound, or scar" leper, *i. e.* "I forgive but I will not forget." Such an attitude will bring us into bondage.
 1. Deeper than mere surface words and actions.
 2. Consider it for "seven days," *i. e.* a short time and repent lest we must remember it forever outside the Gate.
 3. An old wound *can* be healed.
- IV. The "quick burn" leper
 1. First—fresh sin can turn to leprosy.
 2. If we let it get beneath the skin, it can soon become tragic and old.
 3. God can recreate us in seven days of repentance and prayer, plus obedience.
- V. Leprosy of the head
 1. Acquiring "gold" is a loss, not a gain.
 2. The loss of hair and beard could be a great gain (intellectual arrogance and sensual vanity).
 3. Such leprosy (form of sin) is very deceptive. It can return if we do not stay shorn.

VI. Bald leprosy

1. All can see it—do we care? Will we go to the priest?
2. He is unclean regardless of what he says.
3. Bald sin is no worse than hidden sin. It can be forgiven—he *can* be clean.

VII. Garment leprosy

1. People judge us by our attitudes. They cover us like a garment. What if they are leprous?
2. Diseased attitudes affect all walks of life—linen, wool, leather.
3. It's either "wash it" or "burn it"!

The three constant attitudes to be taken by all us lepers?

1. "Blessed are they who mourn" (keep on mourning—a continuing action verb). (Rend your clothes and forget your hair.)
2. Hide your pride—"cover your beard" (under the robe of *His* righteousness).
3. Keep on admitting you have been—are now and always will be "unworthy" to be called "clean" (we are saved by *grace*, or *unearned* favor!).

There are two stages or steps in the reinstatement of the leper: (1) The use of the birds, cedar, scarlet wool and hyssop by the priest—wash and shave. Shave off *all* hair and bath by the leper. 14:1-9; (2) the eighth day sacrifices: two he-lambs, one ewe-lamb, meal offerings, log of oil, blood of trespass offering on ear, thumb, toe; oil on same three members as well as sprinkled seven times before the Lord; the rest of the oil in the left hand of the priest on the head of the leper—atonement is thus made. Sin offering and burnt offering and the meal offering made for the leper 14:10-20.

We need to get a very clear look at the four items and their use as given in verses 1-9: (1) the two clean birds. The word "birds" in the Hebrew text is said to mean "sparrows." How infinitely kind of God to choose sparrows as a part of man's restoration to His fellowship. Anyone can afford two sparrows. We remember our Saviour's reference to these birds (Cf. Matt. 10:29). We do want to understand every word as given by God to Moses in Leviticus, but we want also to find some application of the

text to our own lives.

It is helpful to see both the leper and the priest must make an effort in the acceptance of the leper. The leper must be taken from his place of seclusion (*Cf.* 13:46) and be brought to some place near the outer court of the tabernacle. The priest must leave the tabernacle and go without the camp to find the leper. We could see some similarity in this action to that of the prodigal son in Luke 15:11ff. We are touched by others who tell us of our great High Priest and Saviour. We respond and move toward Him, but He has already seen us "afar off" and is running to meet us. We are not at all sure the priests of the Old Testament all responded in this way, but we are sure that Jesus left the comfort and security of the camp of heaven to meet us outside the camp on a wooden cross. (*Cf.* Heb. 13:12,13)

The humble, temporary, trusting nature of the sparrow is very like our Lord. We believe a viable comparison can be made in the action taken with the two birds and the transaction God made on Calvary and at the open tomb. It might be helpful to say that the provision God made in the death of His son potentially provides for the healing of all moral lepers of all time in all the world. All that is now needed is the acceptance of our healing. Hence the fourteenth chapter can be very analogous to us. Notice closely the death of one of the birds: (1) To be put to death in a new earthenware vessel. In the clay bowl was a quantity of "living water", *i.e.* water taken from a spring or river while the water was in motion. The blood of the bird must be shed in such a manner that it will fall into the water in the bowl. Thus blood and water are found in the earthen vessel at the death of the sparrow. The comparisons are almost too beautiful and obvious to be delineated. He came "in the likeness of sinful flesh." He lived or "tabernacled among us" in a clay vessel just like ours. In that "body prepared" was "living water": salvation and "the Spirit without measure" John 3:34; 7:38,39. When He was slain for our return to fellowship "blood and water" were discovered in the earthen vessel (John 19:34,35). It was even after He died that blood and water mingled together. Oh, how poignant is the flight of the living bird "let loose in

the open field" to soar free in the open expanse of God's sky! How like our Lord who was taken up and a cloud received Him out of their sight. Acts 1:10,11.

The leper must be represented in the three other items: (1) "The cedar wood." It is most interesting to notice the difference in the meaning of this term as related to the circumstances in which it was written and the application of it in the time of Christ. *Jamieson*, *Fausset* and *Brown* give the first meaning and *Ginsburg* supplies the second. "The cedar here meant was certainly not the famous tree of Lebanon, and it is generally supposed to have been the juniper, as several varieties of that shrub are found growing abundantly in the clefts and crevices of the Sinaitic mountains. A stick of this shrub was bound to a bunch of hyssop by a scarlet ribbon, and the living bird was to be so attached to it, that when they dipped the branches in the water, the tail of the bird might also be moistened, but not the head or the wings, that it might not be impeded in its flight when let loose." Now from the traditions of the Second Temple, "This had to be a foot and a half long, and a quarter of a foot of the bed in thickness. Though this wood was primarily chosen for its antiseptic properties, which made it peculiarly suitable for the occasion, still, belonging to the loftiest of trees (Psa. 2:13, 27:24; Amos 2:9), it also was designated to symbolize the haughtiness of mind which called down the affliction of leprosy."

We readily see the primary meaning of this whole ceremony as it refers to the restoration of the healed leper, but we at the same time see some remarkable comparisons for us: the leper was a dead man restored (resurrected?) and set free as symbolized in the two birds. Perhaps his pride or haughtiness are represented in the cedar, his consequent or subsequent humility by the hyssop (a very ordinary sweet-smelling, low growing bush). (Cf. I Kings 4:33). The scarlet cord or ribbon of wool that bound the hyssop and bird to the cedar wood represented the blood to the leper by which he was healed and restored. Once again it is easy to take the place of the leper. It was our haughtiness, our selfish independence along with our repentance and deep humility held together with a scarlet cord, that led us to be

buried *with Him* in baptism for the remission of our sins and our restoration of fellowship. Could we find a comparison in "the anointing" all Christians receive in the person of the Holy Spirit (Cf. I John 2:21,27) and the sprinkling of the healed leper?

If the reader of these lines can only see an arbitrary parallel by the writer he is under no obligation to find more than this. We can rejoice in the wonders of our salvation whether we can find it in Leviticus or not.

vs. 10-20 Here is the eighth day ceremony. It is very important because in it we have for the leper the completion of his full fellowship into the camp of Israel. The actual preparation for this service began on the seventh day when "he shall shave all his hair off his head, his beard, his eyebrows, and his (body); and shall wash his clothes, also bathe his body in water, and be clean" (verse 9). Reading from verse 10 through verse 20 in *The Amplified Old Testament* we find: "The eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three-tenths of an ephah of fine flour for a cereal offering, mixed with oil, and one log of oil. And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the door of the tent of meeting; the priest shall take one of the male lambs and offer it for a guilt or trespass offering and the log of oil, and wave them for a wave offering before the Lord; he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the sacred place (the court of the tabernacle); for as the sin offering is the priest's, so is the guilt or trespass offering; it is most holy; and the priest shall take some of the blood of the guilt or 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 great toe of his right foot. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord, and of the rest of the oil that is in his hand shall the priest put some 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

great toe of his right foot, on the blood of the guilt or trespass offering (which he has previously placed in each of these places). And the rest of the oil that is in the priest's hand he shall pour upon the head of him (place upon the head) who is to be cleansed, and make atonement for him before the Lord. And the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness, and afterward kill the burnt offering (victim). And the priest shall offer the burnt-offering and the cereal offering on the altar; and he shall make atonement for him, and he shall be clean."

We truly appreciate the words of Andrew Bonar upon this section:

To shew that now he is entirely free, the man is to bring all manner of sacrifices; and each is accepted for him. He brings one *he-lamb* for a trespass-offering, another for a sin-offering—both without blemish, according to the usual manner. Also, a ewe-lamb, yet tender, "of the first year," to be for a burnt-offering. The strength of the two previous victims, and the tenderness of this one, are happily blended; and these *three* sacrifices sum up all the general offerings of a man of Israel. Then, the *three* tenth deals of flour are the meat-offering for each sacrifice, one tenth deal for each (compare v. 21), of the finest flour of the land, and mingled with oil, to shew that it is set apart. Besides, there is a log of oil (a pint) set by itself in a vessel, to be poured on the head of the once leprous man, that he may be publicly received as an acknowledged Israelite, set apart for God. Once the man was set apart from his fellows as polluted; but now every proof of acceptance is heaped upon him. And all is done by the priest, that so it may be authoritatively done. To all this Christ refers in Matt. 8:4, Mark 1:44, and Luke 5:14. "Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded (In Matt 8:4, "offer thy *gift*," the sacrifices of the eighth day may be specially meant. And Jesus delighted in the exhibition of those types that shewed forth His death and resurrection.), for a testimony unto them."

These rites on the eighth day were meant to testify, in the most complete way, that the leprous man was acknowledged to be

fully clean. Just as the whole Church, and each member of it, on the day when Christ appears to those who wait for Him, shall be declared to be altogether clean, receiving the result of every gift and offering, and presented as set apart for ever to Jehovah.

The priest slays the he-lamb "*in the holy place*"; that is, in the consecrated courts, and on the very spot where the sin-offering is slain. A place is called "holy," if holy acts are done there; even as heaven is holy because every act done there is by holy worshippers, and done in a holy manner.

The priest's waving the trespass-offering and the log of oil, intimated that this offering for the leper was presented to the Lord. It declared his dedication to the Lord anew (the *oil shewed dedication*), and seemed to say, first, "*Against Thee, Thee only have I sinned*"; and then, "*Lord, truly I am Thy servant; I am Thy servant, and the son of Thy handmaid.*"

Some of the blood of this offering is put on the man's *right ear*; as if to say, "Thou art cleansed; go and hear in the camp the joyful sound." Some is put on the thumb *of his right hand*, as if to say, "thou art cleansed; use thy clean hands for God's work." Some is put upon the *great toe of his right foot*, as if to say, "Thou art cleansed; walk in the Lord's ways; go up to His courts, and ever walk before Him in the land of the living."

Some of the oil is then taken from the log (a log contained a pint of our measure). And first it is sprinkled before the veil seven times. Now, as in the case of *blood* so sprinkled, the meaning was that by this *blood-sprinkled* way the sinner had boldness to enter the Holiest; so, by *this oil* thus spread on the same spot, there is a declaration to the effect that *the man*, the leper now cleansed, offers himself as a consecrated one to serve the Lord who dwells within that veil.

The oil is put on the man's ear, as if to say, "Lord, I will hear for Thee,"—and on his right hand, as if to say, "Lord, I will act for Thee,"—and on his right foot, as if to say, "Lord, I will go up and down, to and fro, for Thee." He then pours on his head all that remains (v. 18), that, as it ran down in copious streams over all his person, he might hear every drop cry, "Thou art His that saves thee."

But farther; there is a double type here, as in the case of the two birds. Inasmuch as *the oil* was to be put upon *the blood* of the trespass-offering, there was implied the glorious truth that the blood which *cleanses* also *sanctifies*. If you are forgiven, you are not your own. If the price is paid for you, you are now the Lord's; He bought you. If pardoned by Jesus, then you are inhabited by the Holy Spirit. Jesus cleansed away the guilt that there might be a fair tablet on which the Spirit might re-write His holy law. If freed from guilt and Satan, you are handed over to the Lord, to serve Him in holiness and righteousness.

This being done, and atonement made by the trespass-offering (v. 19), the priest shall offer the sin-offering, and then the burnt-offering also. Some think this the "*the gift*," meant in Matt. 8:4, "The gift that Moses commanded." Thus he is assured of acceptance by every kind of offering; and is sent home rejoicing. "*He shall be clean.*"

vs. 21-32 "In the cases of poverty on the part of the person to be consecrated, the burnt offering and sin offering were reduced to a pair of turtle-doves or young pigeons, and the meat-offering to a tenth of an ephah of meal and oil; but *no* diminution was allowed in the trespass offering as the consecration offering, since this was the essential condition of reinstatement in full covenant rights. On account of the importance of all the details of this law, every point is repeated a second time in verses 21-32." (Keil)

FACT QUESTIONS 14:1-32

323. How do chapters thirteen and fourteen relate?
324. What leads us to conclude that leprosy was a form of punishment?
325. Which form of leprosy seems to have the most application to your life? Discuss.
326. What are the three constant attitudes to be taken by all us lepers? Discuss.
327. Name the two steps necessary for reinstatement.

328. Show how the two clean birds compare with our Lord.
329. In what way are we reminded of the prodigal son?
330. How was the leper represented in the other three items?
331. There are two different identifications given for "the cedar." What were they?
332. How does the leper compare to us?
333. Describe the services of the eighth day and how they related to us.

THE LAWS CONCERNING THE LEPROSY OF HOUSES 14:33-57

TEXT 14:33-57

- 33 And Jehovah spake unto Moses and unto Aaron, saying,
- 34 When ye are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
- 35 then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house.
- 36 And the priest shall command that they empty the house, before the priest goeth in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:
- 37 and he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall;
- 38 then the priest shall go out of the house to the door of the house, and shut up the house seven days.
- 39 And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house;
- 40 then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city:

- 41 and he shall cause the house to be scraped within round about, and they shall pour out the mortar, that they scrape off, without the city into an unclean place:
- 42 and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.
- 43 And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered;
- 44 then the priest shall come in and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.
- 45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.
- 46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
- 47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
- 48 And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.
- 49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:
- 50 and he shall kill one of the birds in an earthen vessel over running water:
- 51 and he shall take the cedar-wood, and the hyssop, and 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:
- 52 and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:
- 53 but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house; and it shall be clean.

- 54 This is the law for all manner of plague of leprosy, and for a scall,
55 and for the leprosy of a garment, and for a house,
56 and for a rising, and for a scab, and for a bright spot;
57 to teach when it is unclean, and when it is clean: this is the law of leprosy.

THOUGHT QUESTIONS 14:33-57

300. Now Aaron is again included in the address of God. Why?
301. Are we to conclude from verse 34 that God expected them to soon be in Canaan?
302. We must necessarily accept the fact that God visited some houses with leprosy as a punishment. Discuss.
303. Why the hesitancy on the part of the owner of the house to identify leprosy?
304. From the fact that items of furniture could be removed from a home with leprosy and yet be considered clean would seem to indicate leprosy was not contagious. Is this true?
305. What are the symptoms of the disease in the house?
306. What will happen during the seven days to decide the case of leprosy?
307. Who is the "they" of verse 40? Why take the stones out? Why not scrape them?
308. Why did God send this plague upon these people?
309. In fourteen days the whole house could be torn down and removed. Under what conditions?
310. During the quarantine of the house certain penalties are attached to those who are in it. What are they?
311. It does seem strange to make a sacrifice to cleanse the house—it is inanimate and has no choice. Discuss.

PARAPHRASE 14:33-57

Then the Lord said to Moses and Aaron, When you arrive in the land of Canaan which I have given you, and I place leprosy in some house there, then the owner of the house shall come and report to the priest, It seems to me that there may be leprosy in my house! The priest shall order the house to be emptied before he examines it, so that everything in the house will not be declared contaminated if he decides that there is leprosy there. If he finds greenish or reddish streaks in the walls of the house which seem to be beneath the surface of the wall, he shall close up the house for seven days, and return the seventh day to look at it again. If the spots have spread in the wall, then the priest shall order the removal of the spotted section of wall, and the material must be thrown into a defiled place outside the city. Then he shall order the inside walls of the house scraped thoroughly, and the scrapings dumped in a defiled place outside the city. Other stones shall be brought to replace those that have been removed, new mortar used, and the house replastered. But if the spots appear again, the priest shall come again and look, and if he sees that the spots have spread, it is leprosy, and the house is defiled. Then he shall order the destruction of the house—all its stones, timbers, and mortar shall be carried out of the city to a defiled place. Anyone entering the house while it is closed shall be defiled until evening. Anyone who lies down or eats in the house shall wash his clothing. But if, when the priest comes again to look, the spots have not reappeared after the fresh plastering, then he will pronounce the house cleansed, and declare the leprosy gone. He shall also perform the ceremony of cleansing, using two birds, cedar wood, scarlet thread, and hyssop branches. He shall kill one of the birds over fresh water in an earthenware bowl, and dip the cedar wood, hyssop branch, and scarlet thread, as well as the living bird, into the blood of the bird that was killed over the fresh water, and shall sprinkle the house seven times. In this way the house shall be cleansed. Then he shall let the live bird fly away into an open field outside the city. This is the method for making atonement for the house

and cleansing it. These, then, are the laws concerning the various places where leprosy may appear: In a garment or in a house, or in any swelling in one's skin, or a scab from a burn, or a bright spot. In this way you will know whether or not it is actually leprosy. That is why these laws are given.

COMMENT 14:33-57

vs. 33-57 We trust by this juncture the reader of this text will conclude that we are much more interested in his knowledgeable understanding of the divine word than we are in producing another commentary among the many that are already available. For this reason it is important that all questions be answered fully; it is also important that the reader acquaint himself with the several other works on Leviticus (we hope to introduce not less than twenty-five of them). We quote here from *Jamieson, Fausset and Brown* (p. 96):

Leprosy in a house—This law was prospective, not to come into operation till the settlement of the Israelites in Canaan. The words, "I put the leprosy," has led many to think that this plague was a judicial infliction from heaven for the sins of the owner; while others do not regard it in this light, it being common in Scripture to represent God as doing that which He only permits in His providence to be done. Assuming it to have been a natural disease, a new difficulty arises as to whether we are to consider that the house had become infected by the contagion of leprous occupiers; or that the leprosy was in the house itself. It is evident that the latter was the true state of the case, from the furniture being removed out of it on the first suspicion of the disease on the walls. Some have supposed that the name of leprosy was analogically applied to it by the Hebrews, as we speak of cancer in trees when they exhibit corrosive effects similar to what the diseased so named produces on the human body; while others have pronounced it a mural efflorescence or species of mildew on the wall apt to be produced in very damp situations, and which was followed by effects so injurious to

health as well as to the stability of a house, particularly in warm countries, as to demand the attention of a legislator. Moses enjoined the priests to follow the same course and during the same period of time for ascertaining the true character of this disease as in human leprosy. If found leprous, the infected parts were to be removed. If afterwards there appeared a risk of the contagion spreading, the house was to be destroyed altogether and the materials removed to a distance. The stones were probably rough, unhewn stones, built up without cement in the manner now frequently used in fences and plastered over, or else laid in mortar. The oldest examples of architecture are of this character. The very same thing has to be done still with houses infected with mural salt. The stones covered with the nitrous incrustation must be removed, and if the infected wall is suffered to remain, it must be plastered all over anew. (48-57) The priest shall pronounce the house clean, because the plague is healed—The precautions here described show that there is great danger in warm countries from the house leprosy, which was likely to be increased by the smallness and rude architecture of the houses in the early ages of the Israelitish history. As a house could not 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 sins of its occupants or to the ceremonial process appointed for its purification, the very same as that observed for a leprous person. This solemn declaration that it was “clean,” as well as the offering made on the occasion, was admirably calculated to make known the fact, to remove apprehension from the public mind, as well as relieve the owner from the aching suspicion of dwelling in an infected house.

FACT QUESTIONS 14:33-57

334. In what way was this law “prospective”?
335. Was this or was this not “a judicial infliction from heaven”? Discuss.
336. Did leprous occupants infect the house?
337. What were the symptoms of this leprosy?

338. How cleansed?

339. For what benefit were offerings made?

SEXUAL UNCLEANNESS 15:1-33

LAWS RELATING TO TWO CASES OF DISEASE AND TWO OF NATURAL CAUSE

THE FIRST CASE 15:1-15

TEXT 15:1-15

- 1 And Jehovah spake unto Moses and to Aaron, saying,
- 2 Speak unto the children of Israel, and say unto them , When any man hath an issue out of his flesh, because of his issue he is unclean.
- 3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.
- 4 Every bed whereon he that hath the issue lieth shall be unclean; and everything whereon he sitteth shall be unclean.
- 5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 6 And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 8 And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 9 And what saddle soever he that hath the issue rideth upon shall be unclean.
- 10 And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be

unclean until the even.

- 11 And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 12 And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water.
- 13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.
- 14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Jehovah unto the door of the tent of meeting, and give them unto the priest:
- 15 and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Jehovah for his issue.

THOUGHT QUESTIONS 15:1-15

312. "Moses and Aaron are both addressed, as in the case of the disease of leprosy (13:1). Wherever there is only a *law* laid down, Moses alone hears the voice. God speaks only to the *lawgiver*. But, in cases where *disease* is prescribed for by special rules, Aaron is joined with Moses. Is this because a priest—a high priest—ought to have much compassion, and might be more likely to learn compassion while hearing the tone of pity in which the Lord spoke of man's misery?"
313. Just what is being discussed in this text?
314. Is this an example of venereal disease in the time of Moses? Discuss.
315. Why consider the man yet unclean if his emission stops?
316. Is there some moral defilement transferred to his bed by his condition? Discuss.
317. Was there any hygienic value in the instructions given here?
318. List all the areas of activity in which the diseased man must

- count himself as unclean. Why was such a regulation given?
319. List all the areas of contact where such spells uncleanness to the one who makes contact. Why mention this?
320. How is this uncleanness removed from utensils? persons? the diseased?

PARAPHRASE 15:1-15

The Lord told Moses and Aaron to give the people of Israel these further instructions: Any man who has a genital discharge is ceremonially defiled. This applies not only while the discharge is active, but also for a time after it heals. Any bed he lies on and anything he sits on is contaminated; so anyone touching the man's bed is ceremonially defiled until evening, and must wash his clothes and bathe himself. Anyone sitting on a seat the man has sat upon while defiled is himself ceremonially unclean until evening, and must wash his clothes and bathe himself. The same instructions apply to anyone touching him. Anyone he spits on is ceremonially unclean until evening, and must wash his clothes and bathe himself. Any saddle he rides on is defiled. Anyone touching or carrying anything else that was beneath him shall be defiled until evening, and must wash his clothes and bathe himself. If the defiled man touches anyone without first rinsing his hands, that person must wash his clothes and bathe himself and be defiled until evening. Any earthen pot touched by the defiled man must be broken, and every wooden utensil must be rinsed in water. When the discharge stops, he shall begin a seven-day cleansing ceremony by washing his clothes and bathing in running water. On the eighth day he shall take two turtledoves or two young pigeons and come before the Lord at the entrance of the Tabernacle, and give them to the priest. The priest shall sacrifice them there, one for a sin offering and the other for a burnt offering; thus the priest shall make atonement before the Lord for the man because of his discharge.

COMMENT 15:1-15

We are delighted to be able to offer the reader these splendid comments by Keil and Delitzsch. We could fain originality and the end product would be far less than what is here. We do believe we have some observations that approach originality in other areas of Leviticus, but in the fifteenth chapter we concede a deep indebtedness to these men:

Chapter 15. The Uncleaness of Secretions.—These include (1) a running issue from a man (vs. 2-15); (2) involuntary emission of seed (vs. 16,17), and the emission of seed in sexual intercourse (v. 18); (3) the monthly period of a woman (vs. 19-24); (4) a diseased issue of blood from a woman (vs. 25-30). They consist, therefore, of two diseased and two natural secretions from the organs of generation.

vs. 2-15 The *running issue from a man* is not described with sufficient clearness for us to be able to determine with certainty what disease is referred to: "If a man becomes flowing out of his flesh, he is unclean in his flux." That even here the term flesh is not a euphemism for the organ of generation, as is frequently assumed, is evident from verse 13, "he shall wash his clothes and bathe his *flesh* in water," when compared with chapter 16:23,24, 28, etc., where flesh cannot possibly have any such meaning. The "flesh" is the body as in verse 7, "whoever touches the flesh of him that hath the issue," as compared with verse 19, "whosoever toucheth her." At the same time, the agreement between the law relating to the man with an issue and that concerning the woman with an issue (v. 19, "her issue in her flesh") points unmistakably to a secretion from the sexual organs. Only the seat of the disease is not more closely defined. The issue of the man is not a hemorrhoidal disease, for nothing is said about a flow of blood; still less is it a syphilitic suppuration (*gonorrhoea virulenta*), for the occurrence of this at all in antiquity is very questionable; but it is either a diseased flow of *semen* (*gonorrhoea*), i.e. an involuntary flow drop by drop arising from weakness of the organ, as *Jerome* and the Rabbins assume, or more probably, simply *blenorhoea urethroe*, a discharge of

mucus arising from a catarrhal affection of the mucous membrane of the urethra (*urethritis*). The participle is expressive of continued duration. In verse 3 the uncleanness is still more closely defined: "whether his flesh run with his issue, or his flesh closes before his issue," *i.e.* whether the member lets the matter flow out or by closing retains it, "it is his uncleanness," *i.e.* in the latter case as well as the former it is uncleanness to him, he is unclean. For the "closing" is only a temporary obstruction, brought about by some particular circumstance.—Verse 4. Every bed upon which he lay, and everything upon which he sat, was defiled in consequence; also every one who touched his bed (v. 5), or sat upon it (v. 6), or touched his flesh, *i.e.* his body (v. 7), was unclean, and had to bathe himself and wash his clothes in consequence.—Vs. 9, 10. The conveyance in which such a man rode was also unclean, as well as everything under him; and whoever touched them was defiled till the evening, and the person who carried them was to wash his clothes and bathe himself.—Verse 11. This also applied to every one whom the man with an issue might touch, without first rinsing his hands in water.—Vs. 12, 13. Vessels that he had touched were to be broken to pieces if they were of earthenware, and rinsed with water if they were of wood, for the reasons explained in chapter 11:33 and 6:21.—Vs. 13-15. When he was cleansed, *i.e.* recovered from his issue, he was to wait seven days with regard to his purification, and then wash his clothes and bathe his body in fresh water, and be clean. On the eighth day he was to bring two turtle-doves or young pigeons, in order that the priest might prepare one as a sin-offering and the other as a burnt-offering, and make an atonement for him before the Lord for his issue.

FACT QUESTIONS 15:1-15

340. Can we be sure just what disease is described in the "flowing out his flesh"? Discuss.
341. What is meant by "his flesh"?

342. "The issue of the man is not a 'hemorrhoidal disease.'"
How do we know?
343. Is moral uncleanness involved here? Please show any indication of it in the text.
344. How was the uncleanness to be cleansed from one who had touched the unclean?
345. Show at least three ways this uncleanness could be spread.
346. The sacrifices of two turtledoves or pigeons indicate no severity in the uncleanness. Discuss.

INVOLUNTARY EMISSION OF SEED 15:16-18

TEXT 15:16-18

- 16 And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even.
- 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
- 18 The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

THOUGHT QUESTIONS 15:16-18

321. What caused this loss of seed?
322. In what sense unclean? How to be cleansed?
323. What else could be made unclean? How cleansed?
324. Are we to understand from this text that the sex-act is here condemned? Discuss.

PARAPHRASE 15:16-18

Whenever a man's semen goes out from him, he shall take a complete bath and be unclean until the evening. Any clothing or bedding the semen spills on must be washed and remain ceremonially defiled until evening. After sexual intercourse, the woman as well as the man must bathe, and they are ceremonially defiled until the next evening.

COMMENT 15:16-18

vs. 16-18 *Involuntary emission of seed.*—This defiled for the whole of the day, not only the man himself, but any garment or skin upon which any of it had come, and required for purification that the whole body should be bathed, and the polluted things washed.—Verse 18. *Sexual connection.* “If a man lie with a woman with the emission of seed, both shall be unclean till the evening, and bathe themselves in water.” Consequently it was not the *concupitus* as such which defiled, as many erroneously suppose, but the emission of seed in the *coitus*. This explains the law and custom, of abstaining from conjugal intercourse during the preparation for acts of divine worship, or the performance of the same (Ex. 19:5; I Sam. 21:5,6; II Sam. 11:4), in which many other nations resembled the Israelites. (For proofs see Leyrer's article in *Herzog's Cyclopaedia*, and *Knobel in loco*, though the latter is wrong in supposing that conjugal intercourse itself defiled.)

FACT QUESTIONS 15:16-18

347. No word of condemnation is here given, only a free admission of the physical impotence or weakness of man. Nonetheless cleansing must be made. Why?
348. There is nothing wrong in the sex-act “per se” or “as such”; the prohibition here helps explain Exodus 19:5; I Sam 21:5, 6; II Sam. 11:4. How so?

THE MENSTRUAL PERIOD OF WOMEN 15:19-24

TEXT 15:19-24

- 19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even.
- 20 And everything that she lieth upon in her impurity shall be unclean: everything also that she sitteth upon shall be unclean.
- 21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 22 And whosoever toucheth anything that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 23 And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.
- 24 And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

THOUGHT QUESTIONS 15:19-24

325. Was there some physical hygienic reason in the regulation of verse 19?
326. Name three conditions of uncleanness and how they are cleansed.
327. Is sexual intercourse forbidden during this time? Discuss.

PARAPHRASE 15:19-24

Whenever a woman menstruates, she shall be in a state of ceremonial defilement for seven days afterwards, and during that time anyone touching her shall be defiled until evening. Anything she lies on or sits on during that time shall be defiled. Anyone touching her bed or anything she sits upon shall wash

his clothes and bathe himself and be ceremonially defiled until evening. A man having sexual intercourse with her during this time is ceremonially defiled for seven days, and every bed he lies upon shall be defiled.

COMMENT 15:19-24

vs. 19-24 The menses of a woman.—"If a woman have an issue, (if) blood is her issue in her flesh, she shall be seven days in her uncleanness." As the discharge does not last as a rule more than four or five days, the period of seven days was fixed on account of the significance of the number seven. In this condition she rendered every one who touched her unclean (v. 19), everything upon which she lay or sat (v. 20), every one who touched her bed or whatever she sat upon (vs. 21, 22), also any one who touched the blood upon her bed or seat; and they remained unclean till the evening, when they had to wash their clothes and bathe themselves.—Verse 24. If a man lay with her and her uncleanness came upon him, he became unclean for seven days, and the bed upon which he lay became unclean as well. The meaning cannot be merely if he lie upon the same bed with her, but if he have conjugal intercourse, as is evident from chapter 20:18 and Num. 5:13 (Cf. Gen. 26:10, 34:2, 35:22; I Sam. 2:22). It cannot be adduced as an objection to this explanation, which is the only admissible one, that according to chapter 18:19 and 20:18 intercourse with a woman during her menses was an accursed crime, to be punished by extermination. For the law in chapter 20:18 refers partly to conjugal intercourse during the hemorrhage of a woman after child-birth, as the similarity of the words in chapter 20:18 and 12:7 clearly proves, and the case of a man attempting cohabitation with a woman during her menstruation. The verse before us, on the contrary, refers simply to the possibility of menstruation commencing during the act of conjugal intercourse, when the man would be involuntarily defiled through the unexpected uncleanness of the woman.

FACT QUESTIONS 15:19-24

349. Why seven days involved in this purifying?
350. Do you suppose there was any embarrassment involved in the uncleanness and the purifying?
351. Some felt that intercourse with a woman during her period "was an accursed crime, to be punished by extermination." This is not right. Why not? Discuss.

DISEASED ISSUE FROM A WOMAN 15:25-33

TEXT 15:25-33

- 25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.
- 26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity.
- 27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bath himself in water, and be unclean until the even.
- 28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
- 29 And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.
- 30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness.
- 31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.
- 32 This is the law of him that hath an issue, and of him whose

seed of copulation goeth from him, so that he is unclean thereby;

- 33 and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

THOUGHT QUESTIONS 15:25-33

328. Read Matthew 9:20 for a woman who had the problem here described.
329. How was healing to be effected in the days of Moses—or is there any thought of such here? Discuss.

PARAPHRASE 15:25-33

If the menstrual flow continues after the normal time, or at some irregular time during the month, the same rules apply as indicated above, so that anything she lies upon during that time is defiled, just as it would be during her normal menstrual period, and everything she sits on is in a similar state of defilement. Anyone touching her bed or anything she sits on shall be defiled, and shall wash his clothes and bathe and be defiled until evening. Seven days after the menstruating stops, she is no longer ceremonially defiled. On the eighth day, she shall take two turtledoves or two young pigeons and bring them to the priest at the entrance of the Tabernacle, and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for her before the Lord, for her menstrual defilement. In this way you shall cleanse the people of Israel from their defilement, lest they die because of defiling My Tabernacle that is among them. This, then, is the law for the man who is defiled by a genital disease or by a seminal emission; and for a woman's menstrual period; and for anyone who has sexual intercourse with her while she is in her period of defilement afterwards.

COMMENT 15:25-33

vs. 25-33 *Diseased issue from a woman.*—If an issue of blood in a woman flowed many days away from (not in) the time of her monthly uncleanness, or if it flowed beyond her monthly uncleanness, she was to be unclean as long as her unclean issue continued, just as in the days of her monthly uncleanness, and she defiled her couch as well as everything upon which she sat, as in the other case, also every one who touched either her or these things.—Vs. 28-30. After the issue had ceased, she was to purify herself like the man with an issue, as described in verses 13-15.—Obedience to these commands is urged in verse 31: “Cause that the children of Israel free themselves from their uncleanness, that they die not through their uncleanness, by defiling My dwelling in the midst of them.” *Hiphil*, to cause that a person keeps aloof from anything, or loosens himself from it, from *Niphal* to separate one’s self, signifies here deliverance from the state of uncleanness, purification from it. Continuance in it was followed by death, not merely in the particular instance in which an unclean man ventured to enter the sanctuary, but as a general fact, because uncleanness was irreconcilable with the calling of Israel to be a holy nation, in the midst of which Jehovah the Holy One had His dwelling-place (chapter 11:44), and continuance in uncleanness without the prescribed purification was a disregard of the holiness of Jehovah, and involved rebellion against Him and His ordinances of grace.—Vs. 32,33. *Concluding formula.* The words, “*him that lieth with her that is unclean,*” are more general than the expression, “lie with her,” in v. 24, and involve not only intercourse with an unclean woman, but lying by her side upon one and the same bed.

FACT QUESTIONS 15:25-33

352. Why mention this possible contingency as related to an issue of blood?
 353. Was it really very important that these regulations be

observed? Discuss.

354. What one permanent moral lesson could we learn from this chapter?

THE DAY OF ATONEMENT 16:1-34

1. AARON'S PREPARATION 16:1-10

TEXT 16:1-10

- 1 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died:
- 2 and Jehovah said unto Moses. Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.
- 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.
- 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the line mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.
- 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.
- 6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.
- 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.
- 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.
- 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.
- 10 But the goat, on which the lot fell for Azazel, shall be set alive