

LEVITICUS 13:1-17 (THE LAW OF LEPROSY, PART I)

Chapters 13 & 14 go into great detail concerning the issue of the dreaded disease of leprosy. It is argued that the Hebrew word signifies various diseases or conditions which are all lumped under the one word which is translated as leprosy. For this reason, the NIV translates the word as “defiling skin disease.”

In English, the word comes from the Greek *lepoa* which is from *lepis*, a scale. This is because with leprosy, the body would at times be covered with thin white scales. It would then give it the appearance of snow. There are many great commentaries on the actual afflictions, and how they affected the people and the society.

If you are into the medical aspects of these things, all you need to do is read the verses of these two chapters, and you will know a sufficient amount to determine what is being conveyed. For further details, you can go to any of those myriad commentaries and read all about the afflictions from a medical standpoint.

But... what is being relayed in these chapters is not just something that is found on the surface. It is also information which conveys pictures of other things. As always, the Bible needs to be looked at from the viewpoint of it being a manual about the redemption of man. If considered from that viewpoint, and with Jesus Christ as the One to bring this about, then what seems obscure and pointless becomes far more interesting.

Text Verse: “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.” John 6:63

We will carefully evaluate these chapters and verses with a view to why God selected the particular words and things which surround that which brings uncleanness and that which brings about cleanness. In so doing, we will be able to see really exquisite pictures of His dealings with man. Physical afflictions made a person unclean under the law, but these things are not carried over in the New Testament. There is nothing which says, “A person with various skin afflictions is barred from the church.”

If these things could truly defile a person, then the Lord would have re-included them in the New Testament. But they don't. Jesus tells us that the flesh profits nothing. It is not the flesh that the Lord is at all concerned about. Therefore, it must be true that what is being conveyed here is more than just a set of rules and guidelines which were intended to protect the Israelites from the spread of disease. If this were not so, then it would certainly give an indication that the Lord cared less about the church than He did about Israel. But this is not the case at all.

In fact, in understanding the spiritual meaning of what is being conveyed, and how it pictures other things, we can see that the Lord truly cares about the state of man – be he in Israel or in the church – in an absolutely pure way. The Lord's words that He gives to His people are spirit, and they are life. These truths are to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. New Sores and Old Sores (verses 1-11)

¹And the Lord spoke to Moses and Aaron, saying:

The address is made, once again, to both Moses and Aaron. The last time this occurred was in verse 11:1. This addressing of both of them is rather uncommon. Mostly it is to Moses alone. What is ahead is a long discussion on ritual purification because of health issues. The issue of leprosy will take up all of Chapters 13 and 14, and this will be followed up in Chapter 15 with bodily discharges.

In these three chapters, the Lord will address both Moses and Aaron three times, and once he will address only Moses.

²“When a man has on the skin of his body

The word *adam*, or man, is used instead of *nephesh*, or soul. What will be described next is on his *or*, or skin, which covers his *besar*, or flesh. The word *or*, meaning skin, is used 99 times in the Bible, and yet 46 of them are mentioned in this one chapter. The *or* is the covering of the man. Having an

affliction in the skin then is an outward sign of uncleanness. As you will see, it is an uncleanness which pictures sin in man; a plague of death.

The words show us that this is pertaining to physical afflictions of the body which arise in the course of this physical existence. However, there are spiritual meanings behind these physical conditions. In the identification process, there are three initial signs to be considered, the first is...

² (con't) **a swelling,**

The *seeth*, or swelling, is an interesting word. It comes from the word *nasa*, which means “lifted” or “to rise.” Outside of Leviticus, it is translated as “acceptance,” “majesty,” “authority,” and the like. The idea is that when someone is favored, they are lifted up. However, in Leviticus, this lifting up is not a good thing. It indicates a swelling of the flesh. Such a swelling would be spiritually equated to the pride of life.

² (con't) **a scab,**

Next is a *sapakhath*, or “scab.” It is introduced here and will only be seen one more time, in verse 14:56. It comes from *saphakh*, which gives the sense of attachment, or gathering. Thus a scab is where the skins gather at an eruption. It would picture gathering together with that which is vile; the lust of the flesh.

² (con't) **or a bright spot,**

The *baheret*, or bright spot, is also introduced here. It will only be used in chapters 13 and 14 of Leviticus. It comes from the adjective *bahir* which means bright. It indicates then a whitish spot which is found on the flesh, or even a glossy pimple. It would indicate that which draws attention to itself; the lust of the eyes. And so we have here, three things which match that which John writes about –

“For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.” 1 John 2:16

It is the three things which Adam was tested with in Genesis 3; it is the three things which Jesus was then tested with as is recorded in the gospels. And it is the same three things which we all face daily in our lives. Will we yield to the flesh? Or, will we be transformed by the renewing of our mind and pursue the Spirit? Instructions are given for us to evaluate these things and apply them to our lives.

² (con't) **and it becomes on the skin of his body *like* a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests.**

When one of these three instances occurs, and turns into a *nega tsaraat*, or wound of leprosy, the person was to be brought to Aaron or one of his sons who are priests. This word, *tsaraat*, will be used 35 times in the Bible and all but 6 of them will be in chapters 13 and 14.

It comes from the verb *tsara*, or leper, which has only been seen once. That was when Moses was told to put his hand into his coat and then pull it out. When he did, it was leprous. That was one of the signs to Israel of Moses' qualification to lead them. The word then comes from a primitive root which means to scourge.

Adam Clarke notes that "the root in Arabic signifies to cast down or prostrate, and in Ethiopian, to cause to cease, because,... 'it prostrates the strength of man, and obliges him to cease from all work and labor.'" The idea is that a person is struck with leprosy, as if a curse. In other words, it is the stroke of God. Miriam, Moses' sister will be struck with it as a curse in Numbers, as will Gahazi, the servant of Elisha in 2 Kings.

³ **The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white,**

In Israel, the priest was also the dermatologist. It was his to evaluate what made a person clean and what made him unclean. It was his to pronounce. He was to examine the skin, but also the *sear* or hair. Hair in the Bible indicates an awareness of things; consciousness. In particular that of the awareness of sin.

The first time it was used in the Bible was to describe the hairy body of Esau, who was himself a picture of Adam, the one who fell and became conscious of sin. One can see how the hair, being checked in order to identify uncleanness, ties in with that. If it has turned *lavan*, or white, it is an indication of that which is unclean. The word for “turn” is *haphak*. It indicates to change, but in this case it would be a perversion of what is normal; thus “to pervert.”

Going further, *lavan* (adj. white) comes from the verb *lavan* which indicates brick making. The idea is that when a brick is fired, it grows white. It is a picture of works in the Bible. For example, the making of bricks to build the tower of Babel was a picture of man’s attempt to reach heaven through his own works.

^{3 (con’t)} **and the sore appears to *be* deeper than the skin of his body, it is a leprous sore.**

The next thing to be evaluated was whether the sore was deeper than the skin of his flesh. The word for “deeper,” *amoq*, is introduced into the Bible here. It is an adjective and signifies that which is deeper, thus it is a comparative word. It indicates a deep thing, and even something mysterious. If the sore has gone below the skin, it has thus gotten into the flesh. As I’ve said, the flesh is that which is opposed to the spirit.

We are being given an Old Testament lesson concerning a New Testament truth, the sins of the flesh, those things which go deeper than our outer covering, our skin, are those things which cause us to be unclean. It was garments of skin which the Lord gave Adam and his wife after the fall. That was to be a covering for them. Since that time, the flesh and the spirit have been at war.

^{3 (con’t)} **Then the priest shall examine him, and pronounce him unclean.**

If these things indicated leprosy, it would then *v’time oto*, “make him unclean.” In this, he is said *to do* that which his office pronounces *as done*. It is an idiom which indicates a pronouncement of being in an unclean state.

Think it through. A person has the awareness of sin, pictured by the white hair. It is based on his works which identify him as unclean. What he is doing is a perversion of what is normal. And it has gone from the skin, deep into the flesh. The type, leprosy, pictures the anti-type, unclean works which are of the flesh.

⁴ But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore seven days.

If an evaluation by the priest indicates that the bright spot is, at this time, not seemingly leprous because it lacks the two other identifying marks, then the person is to be shut up in a state of isolation for seven days. It should be noted that this verse actually says that “the priest shall isolate the sore seven days.” The other words are inserted for clarity, but they are probably correct. It could be that only the sore is to be bandaged during the period, but more likely is that the person was to be shut up during this period because he had the sore.

The word for shut up is *sagar*. It is the shutting up of something. It can be for protecting someone against harm, such as Noah being shut up in the Ark. And it can also be to bring someone harm, such as when the Lord is said to shut up Israel for destruction.

Seven is the number of spiritual perfection. An evaluation of the flesh will be remade after this set interval. The seven days are to teach New Testament ministers not to be hasty in rendering a judgment which could be incorrect. We are asked to consider a spiritual state of others by these Old Testament physical examples.

⁵ And the priest shall examine him on the seventh day;

It is not after the seventh day, but on the seventh day that the person is examined. Eight in the Bible signifies new beginnings, and it is that which will occur based on the outcome of the inspection.

^{5 (con't)} **and indeed if the sore appears to be as it was,**

The Hebrew reads more strongly here. It says, "And behold! The plague stands in his eyes." The idea of standing is that of not changing. In the New Testament, Paul tells us numerous times to stand when speaking of doctrine. It means to be fixed and unchanging. A classic example of standing as being unchanging in doctrine is given by Paul. Three times in Ephesians 6 he repeats the admonition –

"Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to **stand** against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to **stand**. ¹⁴ **Stand** therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one." Ephesians 6:10-16

This is the idea of this possible plague. It has remained unchanging and has not spread. Further...

^{5 (con't)} **and the sore has not spread on the skin,**

The word *pasah*, or spread, is introduced here. It is a word which will be used 22 times in Scripture, and yet all 22 will be in chapters 13 & 14. It is obviously an important consideration to the Lord for it to be used so many times concerning that which is unclean and defiled, and which spiritually pictures sin. The sore stood firm and did not spread, and so...

^{5 (con't)} **then the priest shall isolate him another seven days.**

Not only are ministers to not be hasty in their judgments, but they are to be exactly the opposite. They are to refrain from quick judgments, but are to

evaluate things very carefully. It is a precept which Paul explicitly states to his young protegee Timothy -

“I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. ²² Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure.” 1 Timothy 5:21, 22

This wise precept finds its origins all the way back in the highly disregarded and ignored book of Leviticus. Aren’t you becoming more excited about this book with each passing verse!

⁶Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall wash his clothes and be clean.

A second evaluation is made, again on the seventh day from the previous evaluation. On this day, if the sore has faded, it is good news for the person. The word for fade, *keheh*, is new. It essentially means, “to darken,” or “make obscure.” It is used when one’s eyes dim as he falls asleep, or when a wick fades as the oil burns down in a lamp. If this sore has faded, then the priest is to pronounce the person clean. The word is *taher*, or literally “pure.” He is considered free from defilement.

The conclusion that the priest is to derive is that what he sees is only a scab. This is not the same word as verse 2. Here the word is a new one, *mispakhath*. It will be used now and in verses 7 and 8, and then drop from the pages of the Bible. Enjoy it while it lasts.

Because he is deemed clean, he is to wash his clothes as a ceremonial act. He was detained fourteen days on suspicion, and was thus considered tainted by ceremonial pollution, and his clothes would need to be washed after such a time anyway. After washing his clothes he will be considered clean.

What was thought to possibly be sinful works was actually something entirely different. There is a spiritual picture here which Paul explains. A person was doing some works which were hidden, but which others may have deemed as sinful. Through a careful inspection, the person's works are actually found out to be pure, and thus the person is pure. Here are Paul's words showing this –

“Some men's sins are clearly evident, preceding *them* to judgment, but those of some *men* follow later. ²⁵ Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.” 1Timothy 5:24, 25

A real-life example of this is a person who was known to hire hookers and then spend his time speaking to them about Jesus. What he was doing had people supposing he was doing one thing, while in fact he was doing another.

⁷ But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

It is debated if this follows after verse 6 for the person who was declared clean, or if it goes back to verse 5 for the person who was unchanged after the first week. What seems likely is that it goes back to verse 5. In the end, it doesn't really matter, because either way, the Hebrew reads *v'im pasoh tiphseh* – “and if spreading it has spread.” Instead of the scab having no change, or having not spread after it had darkened, it has now spread outwards from its original spot, and so the priest is directed to evaluate him again.

⁸ And if the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It is leprosy.

Oh no! The scab has spread. In this case, the priest is now under obligation to pronounce the person unclean. What he has is leprosy. In picture, the sin of the man is an infectious sin, and he is deemed as unclean. And now, with verses 6-8 behind us, we can say goodbye to the word *mispakhath*, or scab. It will not be seen again.

⁹“When the leprous sore is on a person, then he shall be brought to the priest.

We now enter into a new situation concerning leprosy. Verses 1-8 were something which had appeared on a man and it was unknown what the affliction was. It was previously not there and had to be carefully evaluated to see if it was uncleanness of some sort. Here, it is an old leprosy which is clearly and undoubtedly unclean. It is something which has been hidden, but which is insidious in nature. Verses 9 and 10 lead up to verse 11 as conditional clauses which lead to the main clause.

¹⁰ And the priest shall examine *him*; and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling,

Three things are needed to properly identify if what is being looked at is, in fact, leprosy. The first is a white swelling on the skin. This would be a very white swelling, like snow. This is what will be seen of Miriam when she is plagued with leprosy in Numbers 12 –

“And when the cloud departed from above the tabernacle, suddenly Miriam *became* leprous, as *white as* snow. Then Aaron turned toward Miriam, and there she was, a leper.” Numbers 12:10

Second, the hair in the swelling is turned white. Again, the word white in both cases is *lavan*. It points to the idea of works. The third is that there is a “spot of raw flesh in the swelling.” The Hebrew reads *u-mikhyat besar khai* – “and reviving flesh live.” Thus scholars term this “proud flesh.” The entire picture to be seen is someone who is swollen up with pride in his works, and who boasts in his flesh. This is the attitude Paul warns about with these words –

“Beware of dogs, beware of evil workers, beware of the mutilation! ³ For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, ⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: ⁵ circumcised the eighth day, of the stock of Israel, of the tribe of

Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.” Philippians 3:2-6

Paul speaks of those of the circumcision, meaning the Jews, who put their confidence in the flesh by observing the Law of Moses, instead of putting their confidence in Christ, who is the end of the law for all who believe. This is the proud flesh and it is perfectly described by the next verse...

¹¹ it is an old leprosy on the skin of his body.

It is an old leprosy. The word is *yashen*. It means to sleep, but the words gives the sense of something inveterate. It is long- established and unlikely to change. It is a perfect description of those who seek to be justified by the law. It’s rather odd, that the very law which identifies this old leprosy is actually describing those who adhere to it for their justification.

The infection is in the body, it is swelling, it is based on works, and those works reveal the prideful nature of the one to whom they belong. It is the Judiazers of Paul’s time and it is those of the Hebrew Roots movement of our time – perfectly described by the very law they cling to, and which identifies them as unclean. Because of this...

¹¹ (con’t) The priest shall pronounce him unclean, and shall not isolate him, for he is unclean.

There is no reason to evaluate if such a person’s works are actually appropriate or not. The Bible clearly and unambiguously tells us that those who live by deeds of the law are unclean. They have not come to God through Christ, and their works can never please Him. Paul says of this –

“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.” Romans 3:19, 20

*Who is it that is unclean before the Lord?
It is the one who trusts in his own righteousness
He has ignored what is said about Jesus in the word
Who thinks he is secure, but is really a mess
Like leprosy, sin infects our lives, and we are done in
We attempt to work our way to heaven, displeasing God even more
Such is the depth of this body of sin
And unless we change, on us God will His great wrath pour
But there is hope for the soul who is unclean
Is is found in God's Gift of our Lord Jesus
In the life of Jesus, the most marvelous grace is seen
And it is waiting there for each and every one of us*

II. Completely Covered in White (verses 12-17)

¹² “And if leprosy breaks out all over the skin, and the leprosy covers all the skin of the *one who has* the sore, from his head to his foot, wherever the priest looks,

The word “breaks out” is *parakh*. It indicates a blossoming or an abundance. In this, the skin is totally covered with this leprous look. The Hebrew repeats itself with the words *paroakh tiphrakh*, or “flowering, it flowers.” From the person’s head to the foot, he is literally covered in this outbreak.

It is actually unsure what condition is being relayed here. There is one black girl from Trinidad who got vitiligo so completely that she went from being totally black to completely white. It is happening to a black grandmother here in the US right now. But this is probably not what is being spoken of here. Whatever the condition is, it was one that causes the whole body to appear leprous, but it was so complete and without any other of the effects of normal leprosy, that it was treated in a unique way...

¹³ then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned white. He *is* clean.

Instead of being wholly unclean, the person who is so affected is considered completely clean and is pronounced as such. As this is not a normal medical condition which is identifiable, it is certainly a picture of something else, something unique and marvelous.

Sin is a leprous plague. When it infects a person, they are unclean because of it. Unclean is unclean – there are no true gradations of this state. One is either clean or they are unclean. But for those who think they can still merit God’s favor, they don’t think of themselves as wholly unclean. Thus, they fit those described previously. They have an infection and it causes them to be wholly unclean.

However, when a person realizes that they are wholly unclean, with no part of himself which is acceptable to God, they cannot boast in works of the flesh. When they come to the Priest, meaning Jesus, for His determination, He pronounces them clean. The reason is that His works fully, and completely, met the demands of the law. As Paul says to us –

“For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.” 2 Corinthians 5:21

¹⁴ But when raw flesh appears on him, he shall be unclean.

This is the same “proud flesh” mentioned before. This is still certainly speaking of the same person who was pronounced clean in the previous verse. In picture, this is the person who has been cleansed by Christ and who has been saved by Him, but then falls back on deeds of the law, boasting in their works. Paul speaks of them in Galatians –

“O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? ² This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? ³ Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? ⁴ Have you suffered so many things in vain—if indeed *it was* in vain?” Galatians 3:1-4

They are those who are misdirected away from the gospel of Christ. Paul never calls their salvation into question, but he does tell them that they have become debtors to the entire law. They are unclean and they will be judged as such when they stand before the Lord at His bema seat of judgment. This is seen in the next verse...

¹⁵ And the priest shall examine the raw flesh and pronounce him to be unclean; for the raw flesh *is* unclean. It *is* leprosy.

The Priest, the Lord Jesus, examines our lives, He evaluates our deeds, and He looks into the motivations behind them. In this case, the person has been infected with *ha'basar ha'khai*, the flesh the proud, and he thus pronounces such people unclean. If you don't think this is possible, I can tell you of countless emails of people desperate for friends, family, loved ones... all who have been sucked into the Hebrew Roots movement, just as the Galatians had been sucked into the false gospel of the Judaizers.

They started in the Spirit and turned to deeds of the law, figuring they could do a better job than the Lord did. They have set aside the grace of Christ. For those who were saved, they are saved, but they are to be judged in the most severe manner for their failing. They are lepers; they are unclean; and the Lord will take away the many rewards they could have earned by simply exercising faith in what He has done.

However, there is hope for even folks in this sad state. They can turn, and they can be renewed again by the Spirit. Paul told the Galatians to turn and forget the deeds of the flesh, using Peter's falling back under the law as an example of such. Paul had to openly rebuke Peter, showing him his error. When he did, Peter was restored to right thinking. His proud flesh was cured...

¹⁶ Or if the raw flesh changes and turns white again, he shall come to the priest.

The one with proud flesh has once again realized the error of his way. Peter turned from his lack of trust in Christ, and he went on to his position as the Apostle to the Jews with his correction duly noted and responded to. So it

can happen to anyone who has been saved and purified by Christ. We all stumble, we all fall, we all come short. But when we put away our proud flesh, the Priest will see, and He will respond accordingly...

¹⁷ And the priest shall examine him; and indeed *if* the sore has turned white, then the priest shall pronounce *him* clean *who has* the sore.

Whoo hoo! Cleansed and in right standing with the Lord! What more could anyone ask? The One who cleanses is an ever-lasting Fount of cleansing. As many times as we fail, and as many times as we return to Him for healing, He will heal. If we fall back on works of the law, as grievous of an offense as that is, the Lord is willing to restore us to a full and right relationship once again.

But as long as we are trusting in our deeds to be justified before Him, we stand unclean and under His unhappy judgment. We are separated from the body, and we lack the harmony in our life that we desperately need; we lack the filling of the Spirit and the fellowship with our heavenly Father. Let us not go down that path, but let Christ consider us as the one whose sore has turned white...

***¹⁷ (fin) He *is* clean.**

tahor hu – Pure (is) he. The declaration stands for any and all who live by faith, and by faith alone, in Jesus Christ. When we trust in His works, then we are in a clean and right-standing with our Creator. Stand fast on the gospel of Christ, and God will look at you as pristine white, cleansed by the precious blood of Christ.

As an eloquent and flowery followup to our 17 verses today, allow me to cite Matthew Henry who caught the gist of today's passage quite well –

“The plague of leprosy was an uncleanness, rather than a disease. Christ is said to cleanse lepers, not to cure them. ... And it was a figure of the moral pollutions of men's minds by sin, which is the leprosy of the soul, defiling to the conscience, and from which Christ alone can cleanse. The priest could only convict the leper, (by the law is the knowledge of sin,) but Christ can

cure the sinner, he can take away sin. It is a work of great importance, but of great difficulty, to judge of our spiritual state. We all have cause to suspect ourselves, being conscious of sores and spots; but whether clean or unclean is the question. As there were certain marks by which to know it was leprosy, so there are marks of such as are in the gall of bitterness. The priest must take time in making his judgment. This teaches all, both ministers and people, not to be hasty in censures, nor to judge anything before the time. If some men's sins go before unto judgment, the sins of others follow after, and so do men's good works. If the person suspected were found to be clean, yet he must wash his clothes, because there had been ground for the suspicion. We have need to be washed in the blood of Christ from our spots, though not leprosy spots; for who can say, I am pure from sin?" Matthew Henry

The answer to his question is, "Any and all who call on Christ Jesus." Sin is a deep infection, and it is one that we cannot cure. Our attempts to do so only add to our sin, they do not help. When we attempt to buy God off through good works, it is an affront to Him. "I cannot look upon you! How can I look upon your futile gestures which only cause you to feel you merit My glory?"

But, when we trust in His offer, and the work of His Son Jesus Christ, He is satisfied with our faith. It is a small thing, and yet it is so very difficult. If you don't believe that, just look at the world around you, even once-saved believers at times have fallen back on their own deeds to satisfy God. It is proud flesh, and it will only lead to sadness. Let me very clearly explain to you how you can bring joy to God, and to your own troubled heart...

Closing Verse: "For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find." ... "O wretched man that I am! Who will deliver me from this body of death? ²⁵ I thank God—through Jesus Christ our Lord!" Romans 7:18 & 24, 25

Next Week: Leviticus 13:18-37 More infectious things to evaluate and to look through... (The Law of Leprosy, Part II) (20th Leviticus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if you have a lifetime of sin heaped up behind you, He can wash it away and purify you completely and wholly. So follow Him and trust Him and He will do marvelous things for you and through you.

The Law of Leprosy

And the Lord spoke to Moses and Aaron, saying:
These are the words He was then relaying

“When a man has on the skin of his body
A swelling, a scab, or a bright spot
And it becomes on the skin of his body
Like a leprous sore; a kind of gross blot

Then he shall to Aaron the priest be brought
Or to one of his sons the priests who in the law has been taught

The priest shall examine the sore on the skin of the body
And if the hair on the sore has turned white
And the sore appears to be deeper than the skin of his body
It is a leprous sore; something with him is just not right

Then the priest shall examine him, so he shall be seen
And pronounce him unclean

But if the bright spot is white on the skin of his body
And does not appear to be deeper than the skin
And its hair has not turned white
Then the priest shall isolate the one who has the sore
-----Seven days he shall be shut in

And the priest shall examine him on the seventh day
And indeed if the sore appears to be as it was during this phase
And the sore has not spread on the skin
Then the priest shall isolate him another seven days

Then the priest shall examine him again on the seventh day
And indeed if the sore has faded
And the sore has not spread on the skin
Then the priest shall pronounce him clean, surely for this he waited

It is only a scab, this is what it does mean
And he shall wash his clothes and be clean

But if the scab should at all spread over the skin
After he has been seen for his cleansing by the priest
He shall be seen by the priest again
He is not yet to be released

And if the priest sees that the scab
Has indeed spread on the skin
Then the priest shall pronounce him unclean
It is leprosy; surely much to his chagrin

“When the leprous sore is on a person, from the greatest to the least
Then he shall be brought to the priest

And the priest shall examine him
And indeed if the swelling on the skin is white
And it has turned the hair white
And there is a spot of raw flesh in the swelling, something not right

It is an old leprosy on the skin of his body
The priest shall pronounce him unclean
And shall not isolate him, for he is unclean
This is what this thing does mean

“And if leprosy breaks out all over the skin
And the leprosy covers all the skin, for sure
Of the one who has the sore
From his head to his foot wherever the priest looks there is more
Then the priest shall consider
And indeed if the leprosy has covered all his body, this is seen

He shall pronounce him clean who has the sore
It has all turned white. He is clean

But when raw flesh appears on him
He shall be unclean; a situation quite grim

And the priest shall examine the raw flesh
And pronounce him to be unclean
For the raw flesh is unclean
It is leprosy; as the raw flesh does mean

Or if the raw flesh changes and turns white again
He shall come to the priest
And the priest shall examine him
And indeed if the sore has turned white, the raw flesh has ceased

Then the priest shall pronounce him clean who has the sore
He is clean; he ain't got the leprosy blues no more

Lord God, by Your goodness alone we are reconciled to You
You sent Jesus to cleanse us from all unrighteousness
And so help us to trust in Him alone; yes through and through
Our deeds can't satisfy, and they leave us in more of a mess

But what Christ has done is fully sufficient to save
In Him we are cleansed and made pure in Your sight
Help us to live by faith alone; this is how we are to behave
And through Him all things are made perfect and right

Thank You, O God, for Christ Jesus our Lord
And for what we know of Him through Your superior word

Hallelujah and Amen...