

180509-4 Leviticus 14, Lepers Made Clean – Craig Thurman

In the previous chapter (13) there were signs which the LORD gave to the priesthood so that they could determine whether the disease of leprosy has broken forth. As I said then, I chose to approach this text, not literally, but typically so that we might glean something from it to help us in our faith today.

First there was the onset of leprosy. There were early indicators that one was afflicted with leprosy. There are early indicators that we are sinners.

Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Just as the leper will break out with white hairs and sores deeper than the skin, so sinners will always manifest the contagion of Adam's sin. Second, leprosy now determined, there was what is called the old leprosy. This was noted for the quick raw flesh. A very good type for the man dead in sins and completely corrupted before God: it is the disease of the old man. Third, there was the leprosy which broke forth from an old wound. Old wounds, past hurts can manifest sin that has lain dormant and un-repenting with a little aggravation. Fourth, there was the burning, quick flesh which broke forth, which speaks of the unregulated lusts of the flesh. Fifth, there was the sore in the head which typifies some corruptness in the mind, particularly in the doctrines that we hold to be true. And sixth, any garment that had in it leprosy was good for nothing but to be burned in the fire. And that speaks to the un-reformable nature of a man. The word of God commands us not to reform, but to cast off, put away the old man with his deeds, and walk in the Spirit.

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

For one to be afflicted with leprosy meant to be cast off from the fellowship of the brethren, cast out of the camp, and cut off from the worship of God. That is the sinner in his original condition without Christ! This applies only to the elect of God that had fallen in Adam. It has no other application. This does not apply to every sinner without exception because not every sinner without exception had something in Christ from which to fall from eternity. This applies to every sinner without distinction. There are some from Adam's race which belong to Christ and shall be reconciled to God by His death.

At this place in our reading the leper has received his sad, mortal diagnoses and has been cast out of the camp. As the only hope for the leper depended absolutely upon the purposeful, wonder-working power of God, so, is it for the sinner. Not only did the LORD purpose to put leprosy in the His own people,

Le 14:34 When ye be 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 ...

but He also purposes their healing and cleansing.

Lk.5.12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

No Christian in his right mind would say that sin came into the world without the will of God. And as certain as sin came by the will of God into the world so is the salvation of the every sinner that ever comes to Christ.

Now, if a leper has received *healing* he presents himself to the priest for cleansing. And this is the purpose for chapter 14. Chapter 14 is the *law* or rule for declaring a leper clean. By this cleansing he shall be brought into the camp, restored to fellowship with the people of God, and once again participate in the

worship of the LORD. I will take this chapter as I did the last, and apply it in a typical fashion as opposed to the literal.

Chapter 14

1 ¶ And the LORD 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:

Mt.8.1 ¶ When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

gifts, δωρον; gift (18), offering (1). A gift in that it would have been a voluntary acts on the part of the cleansed leper to offer; and also it could be a gift because the priest would receive some portion of the offering for himself.

3 And the priest shall go forth out of the camp;

The leper has been hopelessly cast out of the camp.

Lev.13.46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

And he cannot reenter until he has received the judgment of the priest.

and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

By a sovereign act of the LORD. This is for no other reason than that it pleased the LORD to do so. Jesus said this Himself, and the truth of His

statement offended the religionists that had confronted Him in that day. And the same statement today made by faithful ministers and disciples of Jesus Christ still offends many.

Lu 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean (or, two, living and clean birds), and cedar wood, and scarlet, and hyssop:

birds, צִפְרִיִּים, tsi-p^a-rim, a pl. noun of צִפּוֹר; KJV, bird, fowl, sparrow; cf. the masc. noun צִפּוֹר, fowl, bird; the verb, צָפַר, to depart early (Jud.7.3); the fem. noun would be the name for Moses' first wife Ziporah, צִפּוֹרָה, (cf. Ex.2.21); also, the masc., צִפּוֹר, would be the name of Balak's father (Nu.22.2); and the name of one of Job's friends (צוֹפָר, (Tsophar) Zophar, Job 2.11).

alive, Hebrew adj. חַי, chay; 12 times in this chapter; tss. alive, living, running (vss. 4-7; 50-53)

'Two birds; the one to represent Christ as dying for his sins, and the other to represent him as rising again for his ... justification.' *Matthew Poole Commentary on the Holy Bible*

Clean, the only creatures allowed in sacrifices to stand in the place of the unclean. The life of the one for the life of the other.

cedar wood, עֵץ אֲרֵז, wood or tree of cedar; אֲרֵז, e-rez is always tss. cedar; probably here noted for its preserving qualities.

scarlet (wool) is used to identify or marks out some from others.

Ge.38.28 the scarlet thread was used to identify Zarah from Phares; Nu.4.6, 7, a scarlet covering was placed upon the

instruments of the tabernacle service; Jos.2.18, the scarlet thread in the window identified Rahab's house for the Israelites to be saved during the destruction of Jericho; 2Sa.1.24, scarlet clothing was put upon the daughters of Israel in king Saul's day; Pv.31.21, the family of the virtuous woman is known by the scarlet clothes she makes for her household to protect them from the cold of snow; So.4.3, the lips of our Lord are likened to scarlet thread marking out his comely speech; Lam 4.5 scarlet clothing identifies royalty.

hyssop, has long been the medium used for sprinkling or applying the water and the blood.

Then shall the priest command, there is an unnamed host present. The priest commands. Neither he nor the leper is doing the work. This is a type of the work of the Spirit of the LORD. What is this but the application of the work of Christ to the sinner's life?

5 And the priest shall command that one of the birds be killed in an earthen vessel over running (living) water:

It might be that the earthen vessel contained the living water and the blood of the bird that was killed mixed with the water for sprinkling. (v.6, 51) It could be that after this service the earthen vessel was broken because of the blood that was put in it. (Lev.6.28)

The clean bird being killed in an earthen vessel speaks typically of Christ come in a human body being put to death. There is a mixture of blood and water which is said to have come from the side of our Lord Jesus as a proof that He had died on the cross.

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and 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 (living) water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times,

The sprinkling of the blood mixed with the living water seven times speaks of a thorough or sufficient cleansing from the defilement of leprosy. And so the sinner is cleansed from all of the defilement for all of the sins that He has ever committed against God by the application of Christ's death to Him by the Spirit of God. It doesn't matter what the leprous person might have thought, any more than it matters what the sinner thinks ... he is cleansed. What happened one day with the leper. One day he might have awakened and saw that his leprosy was gone! The sinner suddenly realized His sins are forgiven. He hadn't ever given this any thought before until this moment. So what is happening here is a confirmation of that healing by the word of God. The sinner will hear the word of God and believe the truth that Christ died for him, and in that death He put away all of His sins before God.

and shall pronounce him clean, and shall let the living bird loose into the open field (or, and he shall send the living bird upon the face of the field).

הַשָּׂדֶה - עַל־פְּנֵי - הַחַיָּה אֶת־הַצִּפּוֹר וְשָׁלַח
v.7 ... and shall let the living bird loose into the open field.

הַשָּׂדֶה אֶל־פְּנֵי לְעִיר אֶל־מְחוּץ הַחַיָּה אֶת־הַצִּפּוֹר וְשָׁלַח
v.53 But he shall let go the living bird out of the city into the open fields

The life of the bird that was killed is taken up with the living bird. The state of death in sin is past, and now he is alive.

8 And he that is to be cleansed shall wash his clothes,

The sinner now puts away the former manner of life to walk in the newness of life.

1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation ... (cf. Eph.4.22-24 says the same things)

Whatever I might have been before is past. I now live by the faith of the Son of God.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

and shave off all his hair, and wash (rinse) himself in water, that he may be clean:

shave, שָׁלַח, 2Sa. 14.26, tss. to poll, shave, shave off; so to crop, shear, cut off.

shall wash, שָׁבַח, tss. fuller's field; washed; always with reference to washing clothes.

wash, שָׁחַח, to wash or bathe in the same sense that Moses washed Aaron and his sons on the day of their consecration to the priesthood (cf. Ex.29.4); or wash their hands (Ex.30.21), or washed the inwards and legs of the peace offerings (Le.8.21); also tss. bathe (cf. wash and bathe in [the same Hebrew] Lev.15.5-8, 10, 11, 13, 16, 18, 21, 22, 26)

And so the leper applies himself to the cleansing of his body, just as the sinner applies himself to practical holiness. Being so cleansed the sinner wants to preempt every other occasion to the flesh. This proves the reality of the healing received by the Spirit of God. The truly saved sinner puts away the filthiness of the flesh and spirit.

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The believer desires holiness. He despises sin in himself and in others. If that is not so such a person who feigns faith in Christ is nothing but a great deceiver who has evil, selfish intentions. Such an one brings into the camp their leprosy. These are those who are mostly manifested as false teachers and antichrists.

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

crept in unawares, παρεισέδυσαν, 3ppl. aor. ind. of παρεισδύω.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

This one may now have access into the camp, but he is not ready to come into his tent. In a type, he is not yet ready for his sojourn.

9 But 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, also he shall wash his flesh in water, and he shall be clean.

In this way it seems that he proves the reality of his renewed condition before his brethren. Interesting, he has a tent, which has an appointed place in the camp. And he may take his place after he has demonstrated his cleanness before his brethren, much like John spoke to the religious leaders of his day:

Lk.3.7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

What follows next is the restoration of this one to the worship and fellowship of God. He is restored from the pollution incurred for sin by the trespass offering; from the penalty for sin against God by the sin offering, in his standing before God by the burnt offering, and in his fellowship with God by the meal offering. As God provided everything for the leper to be able to come into the camp of the brethren and worship the God of Israel so He has by Jesus Christ His Son provided every means for coming into the fellowship of the saints and into the active worship of God.

10 ¶ And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

*log, לֹג, pronounced lōg, KJV, only 5 times (and all in this 14th chapter) and always log; vss. 10, 12, 15, 21, 24; this is a measurement of oil ... 15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand...; the LXX has *and one small cup of oil*. Evidently this is all that we need to know about the amount regardless of what the writings of Jewish tradition might say.*

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

What a day that must have been to see the previously separated, miserable, dying leper suddenly walk into the camp of the saints, and come to the courts of the Lord.

Lu 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

The log of oil appears to be a unit of measurement. A log is said to be a liquid measurement of a ½ pint or one cup.

The trespass offering is peculiar to the leper. Otherwise, detail for the trespass offerings are found in Lev. 5.1-6.7.

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place:

Obviously, the trespass offering, which is here specified to be a male of the sheep, otherwise called a ram, was to be killed in the courtyard, where the sin offering and the burnt offerings were killed. But the trespass offering was also killed on the north side of the altar of burnt offering. (cf. Lev.1.10)

for as the sin offering is the priest's, so is the trespass offering: it is most holy:

14 And the priest shall take some 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:

The application of the blood here to these parts of the healed leper follows that which Moses applied to Aaron and his sons in the day that they were consecrated to the holy services of the priesthood. (cf. Ex.29.20). By the blood of Christ these ears are sanctified by God for hearing, doing, and walking.

15 And the priest shall take some 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 the LORD:

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:

In other words the application of the oil was atop the blood that was previously applied. The blood of Christ is the foundation for all true service and worship of God. Apart from the shed blood of Christ there is no service or worship of God, no matter what anyone might claim to the contrary.

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

Oil is sometimes a type of the Spirit's anointing for service. The Spirit of God enables those who are in this present bodily weakness. In this way, the oil applied to the ear, thumb, great toe, and head, so that we *can* obey, and *do*, and *go*, and *know* the will of God.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

For the sin offering for any of the common people refer to Lev. 4.27. For the burnt offering, Lev.1.10.

20 And the priest shall offer the burnt offering and the meat offering (2.9) upon the altar: and the priest shall make an atonement for him, and he shall be clean.

Vss.21-32 is the poor's version of the service to sacrifice for the healed leper:

21 ¶ And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

While there is no change in the trespass offering, that he must bring a male lamb, there is a change in the sin offering and the burnt offerings.

22 And two turtledoves, 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. (cf. Lev.5.7)

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. (as required to be done from verse 10)

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 the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take some 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 the LORD:

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 an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can 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 meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

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

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be 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;

The future prospect of this commandment: when they dwell in houses, not tents.

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean:

be ... made unclean, נִטְמָא, Qal fut. 3ps. masc. of נִטְמָא; KJV, tss. defiled, unclean, polluted.

Everything needed to be removed from the house prior to it potentially being declared unclean. Once uncleanness is declared everything inside will be unclean.

Below ... 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.

and afterward (the house has been emptied) **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 strakes, greenish or reddish, (or, if the plague be greenish or reddish depressions in the walls) which in sight are lower than the wall;

hollow strakes, שְׁקַעְרוֹת, sh^e-qa-[g]^a-roo-roth, in O.T. once; a combination of שָׁקַע (sinking, going down) and קָעַר (dish, charger); probably as J. P. Green Sr. Interlinear Bible has, *depressions ... which is agrees with what immediately follows ... which are in sight lower than the wall; strake* in English means stripe.

lower, Hebrew adj. שָׁפָל; KJV, *lower* (Lev.13.20, 21, 26), *base* (2Sa.6.22), *humble* (Pv.16.19), *low* (Ecc.12.4), *lowly* (Ps.138.6).

This is very similar to determining the plague in a man, ch.13 where it read, *in sight deeper than the skin.*

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 away the stones in which the plague is, and they shall 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 dust 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 plaister the house.

and shall plaister, תָּחַח, tach, 3ps. masc. Qal pret. of תָּחַח; KJV, to *plaster* (vss. 42, 43, 48), *daub*, *overlay*.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

fretting, מִמְאָרַת, Hiphil (causative active) part. sing. fem. of מָאָר; *fretting, prickling* [briar] (Ez.28.24) (perhaps 'irritating'); **13.51, 52; 14.44; Ez.28.24**; in that way perhaps infectious or contagious.

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 upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed (cured, made whole, repaired).

is healed, נִרְפָּא, Niphal (simple passive) pret. of רָפָא, (cf. for Niphal pret., Lev. 13.18, 37 14.3, 48; also Isa.53.5, with his stripes we *are healed*); KJV, *to heal, cure, repair, make whole*.

49 And he shall take to cleanse the house

To purge, remove the offense, if it had been determined that there was a leprosy in it

two birds, and cedar wood, and scarlet, and hyssop:

to cleanse, Piel (intensive active) pret. of חָטָא, cha-ta; in Qal the verb is *to offend, bear blame, sin, harm*; in Piel, *to cleanse, purify, purge, bare the loss, reconcile*, which would mean to *remove the offense*; **cf. v.52**; this is not חָטַר, ha-ter, to purge, purify, clean, to cleanse as in vss. 4, 7-9, 11, 14, 17-20, 25, 28, 29, 31, 48, 53.

The very same elements used for the leper's cleansing, before he was granted access into the camp, are used here.

50 And he shall kill the one of the birds in an earthen vessel over running (living) 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 (living) water, and sprinkle the house seven times:

Perhaps meaning sprinkle the house exterior.

52 And he shall cleanse (cf. v.49, to purge or remove the offense) the house with the blood of the bird, and with the running (living) 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 fields,

outside, מִחוּץ, masc.noun also used adverbially (vss. 3, out of; 8, abroad out of; 40, without; 41, without; 45, out of; 53, out of)

הַשָּׂדֶה - עַל־פְּנֵי - הַחַיָּה אֶת־הַצִּפּוֹר וְשָׁלַח
v.7 ... and shall let the living bird loose into the open field.

הַשָּׂדֶה אֶל־פְּנֵי לְעִיר אֶל־מִחוּץ הַחַיָּה אֶת־הַצִּפּוֹר וְשָׁלַח
v.53 But he shall let go the living bird out of the city into the open fields

and make an atonement for the house: and it shall be clean.

In this way the house is reconciled to the land of Israel. Otherwise, it must be destroyed, removed from the face of the land and the material cast into an unclean place.

The house is a good representation of our life in this present body.

2Co.5.1 ¶ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

How devastating it is when sin takes hold of the believing so that they are overcome as if they had never known the Lord. Some professing believers forsake the Lord for the love of the world.

2Ti.2. 18 Who (Hymenaeus and Philetus) concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 ¶ Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2Ti 4:10 For Demas hath forsaken me, having loved this present world ...

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

There is the appearance of leprosy broken out *in the house*, not outside the house. There it begins. There it must be judged. The stones of that corner of our life must be removed and the whole heart, as it were, scraped to remove the terrible infestation of this terrible disease before it breaks out in full. But if after all of this the house is repaired and endures for a time and the disease crop up again there is serious trouble in the camp. The house must be destroyed from the camp of Israel and the life put away from the other houses of Israel. I think this comes as a warning to us all to be watchful against sin gaining a foothold in our lives.

Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. ... 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Mt.24.50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The closing verses cites the purpose for chapters 13 and 14.

54 ¶ This is the law for all manner of plague of leprosy, and scall,

a dry scall, נִתְקַ, masc. noun found 13 times in ch.13, and only one other time, here;

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

a bright spot, בִּהְרֵת,, a fem. sing. noun that is always tss. a bright spot (10 times in ch.13; once in Lev. 14.56)

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

By the word of God the priests knew what was unclean and what was clean. Apart from this word they could not make the crucial judgments that needed to be made. It is by this very same word that we make judgments which save our lives and the lives of the children of God.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.