

Leviticus 14.1-15.33 "STRUCK" [rxm]

Part 5 The Scourge of sin

PROPHETIC REFERENCES PICKED UP IN THE NEW TESTAMENT

Sixty nine passages of this "holiness" book are cited in the NT. In this section seven are referred back to by NT writers. These are:-

- (1) 14.2 Matt 8.4 Jesus said, "Go show yourself to the priest" of the importance of Jesus as priest by His *intercessions in heaven* is central to "holiness"
- (2) 14.2-3 Lk 17.14 "Go show yourselves to the priest"-"as they went they were healed"-*obedience* is underscored as critical to holiness
- (3) 14.2-32 Mk 1.44 "Tell no-one" "offer the sacrifices Moses commanded as testimony"
Lk 5.14 Ditto... the sacrifices point to Jesus' death and offering for sin to make us holy
- (4) 14.4 Heb 9.19 "When Moses had given the commands to the people he took the sacrifices with water scarlet wool and hyssop and sprinkled the blood of the covenant on the scroll, all the people and the tabernacle and its total content." *The blood of Jesus consecrates every member of his church* and unless it is applied in the gospel people remain "unholy"
- (5) 14.4-32 Mt 8.4 When Jesus healed the leper after the Sermon on the Mount which declared his Kingdom he commanded him to show himself to the priest & offer as Moses commanded. This would not so much establish Moses' law but *obedience to Jesus* and respect for Him as Lord and God of the "holy of holies." The process gave testimony not only to Christ's sacrifice as a basis for holiness but for the energies of the Holy Spirit also in the "oil" applied under Moses' rules
- (6) 15.18 Heb.9.10 Ceremonial washing exemplified by washing after intercourse has no relevance excepting hygienic value in the "new order" of the gospel. Neither is intercourse unholy nor is there any other process of *maintaining holiness in this connection than by obedience to God's principles* set out in the gospel and epistles.
- (7) 15.25 Mt 9.20 An "unclean" woman who had a haemorrhage for 12 years touched Jesus but she sought cleansing and she was healed and cleansed. Holiness does indeed involve *what we touch* and the *how we think* as we act. With the coming of Jesus a new impetus and enabling virtue comes to those who seek inner holiness of spirit as of body.

READING No.1

SIN AND RELATIONSHIPS

CLEANSING OF GREAT AND SMALL BY THE REDEEMER'S BLOOD

The LORD spoke to Moses Saying, These are the Torahs of the one struck with leprosy in the day of his cleansing .He shall be taken to the priest. The priest shall go outside the camp and examine him and the priest shall see if the one struck with leprosy has healed of himself. The priest shall order that he take for his cleansing two live clean sparrows and wood of cedar and scarlet yarn and hyssop. And the priest shall command that they (*the unnamed "slayers" are highly suggestive of unpleasant violence such as occurred at the cross*) kill one of the birds in a vessel of pottery over living waters. He shall take the cedar wood, red yarn and hyssop and dip them and the living sparrow in the blood of the sparrow slain over living water. And he shall sprinkle the one to be cleansed from the leprosy seven times (*The blood of Christ was drawn from his hands and feet; his heart and head and his back or torso by stripes. These seven sites of bleeding are pre-figured by the priestly sprinklings*) over living water. *The two birds as prophetic TORAH symbolise Christ coming from heaven to die and rise again and the pottery vessel helps us to see Christ as man suffering unto blood for us. From the Cedar of Lebanon to the hyssop of the bog-from the highest to the lowest man on earth all need the cleansing of Christ. ...he shall be clean and he shall send the living bird free over the face of the field. Cleansing has two parts-that before God which is primary and is followed by renewed relationships with others. Jesus said, "If you know of ought your brother has against you first be reconciled to him and go and offer your gift"* The one cleansed shall wash his clothes; shave off all his hair and wash and be clean. After this he may come into the camp but he must stay outside his tent seven days. And in the seventh day he shall shave off all

the hair of his head, his beard eyebrows and all his hair and wash his clothes and person and he shall be clean. On the eighth day he shall take two perfect male lambs and one female lamb both a year old and three tenths of an ephah of meal mixed with oil and one log of oil. And the priest who ministers the cleansing shall cause them to stand with the man himself before the face of the LORD at the door of the tent of meeting. And the priest shall take one of the lambs for a **guilt offering** along with a log of oil and shall wave them before the LORD as a **wave offering**.

READING NO.2 13-20 SIN AND SANCTIFICATION

He is to slay the lamb in the place where the sin offering and the burnt offering is slain-in the holy place-for the guilt offering like the sin offering belongs to the priest. It is a holy of holies. *Sin and guilt belong together and they are both atoned for by Christ the Holy One* And the priest shall take some of the blood and put it on the lobe of the right ear of the one to be cleansed and upon the thumb of his right hand and the toe of his right foot. And the priest shall take some of the log of oil and pour it in the palm of his left hand and the priest shall dip the forefinger of his right hand in the oil in the palm of his left hand and sprinkle the oil seven times before the LORD. **The "oil" represents the Holy Spirit completing the sanctification of the believer** and from the remainder of the oil in his hand the priest shall sprinkle on lobe of the right ear, the thumb of the right hand and toe of the right foot of the one to be cleansed upon the blood of the guilt offering. The remainder of the oil the priest shall put on the head of the one to be cleansed and the priest shall atone for him before the LORD. The priest shall offer the **sin offering** and make atonement [*Hebrew rpk This "cover" atones for a man's sin by transferral of the same to a vicarious animal. This act in and of itself could have no atoning efficacy separate from the "Messianic atonement to which it points as prophetic TORAH in fulfilment of the "WORD OF GOD"*] for the one to be cleansed from his uncleanness and afterwards he shall slay the **burnt offering** The priest shall offer the burnt offering and the grain offering and make atonement for him and he shall be clean.

READING No.3 21-32 SIN& GUILT

THE EFFICACY OF ATONEMENT

And if he is poor and these are not within reach let him take a male lamb of one year as a guilt offering to be waved to atone for him and a tenth of an ephah mixed with oil for a meal offering and a log of oil *the divinely esteemed work of the Holy Spirit is symbolised* and two turtles or two doves which he can afford-one for a sin offering and one for a burnt offering. He shall bring them the eighth day for his cleansing to the priest to the door of the tent of meeting before the LORD. And the priest shall take the lamb of the guilt offering and the log of oil and wave them before the LORD. The priest shall slaughter the lamb of guilt offering and take the blood of the guilt offering and put it on the lobe of the right ear, the thumb of the right hand and big toe of the right foot and pour of the oil into his left hand. He shall sprinkle from the oil in his left hand with the forefinger of his right hand seven times before the LORD. The priest shall put some of the oil in his left hand on the right lobe and right thumb and toe in the place of the blood of the guilt offering. The remainder of the oil in his hand he shall put of the head of him who is to be cleansed to atone for him before the LORD-**TORAH** of applied atonement. He shall offer one of the turtles or doves which he could afford. He shall offer one for a sin offering and one for a burnt offering as is affordable together with the meal offering and the priest shall atone for him before the LORD. These are the Torahs for one with leprosy who cannot afford the regular offerings. **Atonement is placed within reach of everyone by the LORD. Obedience is required but atonement lies with the Priest in the final analysis upon the base of the blood shed. Christ as Gods anointed Son and high priest of our profession by the means of His "precious blood" is the basis both of atonement granted by future provision to the Jews and historic past provision to the Church in this dispensation of Grace. As the application of atonement involved oil so the application of salvation involves the work of the Spirit of God.**

READING No.4 33-53
SIN & TEACHING IMPLICATIONS:
CHRIST'S VISITATION WITH ISRAEL AT HIS FIRST COMING AND THE
RAPTURE OF THE CHURCH AT HIS SECOND COMING

And the LORD spoke to Moses and Aaron saying, 'When you come into the land of Canaan which I am giving to you for a holding or possession and I give a "touch" of leprosy in a house in the land you own the man in whose house it is shall come and inform the priest, 'it appears to me there is a bit of mildew or disease in my house.' The priest is to order that the house be emptied [*Hebrew Piel hnp literally "over and over" or totally.*] before he goes to see the plague and nothing of all the contents shall be declared clean and after this is confirmed the priest shall go and see the house. *The loss of all the contents of the house of Israel was suffered because of its sin of rejection of the Christ.* He (the priest) is to examine the plague and see the greenish or reddish hollows of plague growth in the walls of the house that appear to be lower or below the surface of the wall. And the priest shall go from the door of the house and shut it up seven days. *This is a prophetic TORAH of the absence of Israel as a nation from her land since the first coming of Christ and also of the absence of the church from her setting through the tribulation.* On the seventh day **the priest shall return to see** if the plague is spread in the walls. *The fundamental reference symbolically is to the advent of Christ which comes indeed at a time when the plague of sin has spread widely in the earth and holiness is at a premium.* And the priest shall command that they draw out or **disengage the (contaminated) stones** which are in the house of the plague and have them sent outside the city to an unclean place. *It is notable that at the fall of Jerusalem the city wall was taken apart stone by stone after Jerusalem as a house had rejected the Christ.* And he must have the house scraped wall to wall internally and pour out the dust which is taken off outside the city in an unclean place. Then they are to take other stones and clay and plaster the house. And if the plague returns after the stones are removed and the house is scraped. And if the plague returns after taking away the stone scraping the house and plastering the priest shall go and see if the plague is spread in the house and if from his inspection it is diseased the house is unclean. He shall cause the stones of the house its timbers and mortar to be taken outside the city to an unclean place. Anyone who enters the house during days of its being beyond bounds shall be unclean till evening. He who sleeps and eats in the house shall wash his clothes. And if the priest comes and sees the plague is not spread in the house after it is plastered -the priest shall declare the house clean for the plague is healed. And he shall take for its cleansing two sparrows, cedar wood scarlet wool and hyssop. He shall slay one in a clay pot above water. And he shall take the cedar wood hyssop scarlet wool and the live sparrow and dip them in the blood of the dead bird and sprinkle the house seven times. He shall cleanse the house with the blood of the sparrow the living water the living sparrow the cedar wood hyssop and scarlet wool. Then he shall send the living sparrow out of the house over the open field and atone for or over the house and it shall be clean. *The hyssop represents faith, the scarlet Christ's rich blood, the wood His cross and the two birds His death and resurrection. By precisely this means both Israel and the Church of the Gentiles are to be made pure and holy as households of faith.*

READING No.5 14.54-15.16
NATURAL SINFULNESS OF OUR WHOLE NATURE

These are the Torahs for every time disease strikes and for skin disease that makes skin itch and hair come out; for leprosy in clothing or in a house; for swelling and for scabs and for bright or angry ulcerations.

(SPEECH No.84)DISCHARGE (15.1)

And the LORD spoke to Moses and Aaron saying, 'Speak to the sons of Israel and say to them, 'When **every man** has an overflow from his body the discharge is unclean. *The LORD shows that he realises this is a universal fact at some stage in a man's life thee will be discharge of some sort-on the one hand it renders man unclean and demands of man that he acknowledge that fact. On the other hand man can continue to be holy by acknowledging he is a sinner and seeking atonement though by nature he will*

miss the mark of perfection. These will defile him in discharge, *spittle* discharged or a *full discharge* from his body will defile him. He is unclean. *Any bed* the man lies on who has a discharge is unclean and *any furniture* he sits on will be unclean. And *any man who touches his bed* shall wash his garments and bathe himself and be unclean till evening. So shall *one who sits where he sat*. So shall the *man who touches one* with a discharge. So shall *one who is spat upon* by one with a discharge. *Everything ridden* by the man shall be unclean and *whoever touches anything that was under him* will be unclean till evening and any who lifts those things shall be unclean and wash his clothes and bathe in water and be unclean till evening. *Any clay pot* which one with a discharge touches shall be shamed and *every wooden vessel* thoroughly rinsed. And when a man is cleansed from discharge he shall number seven days for cleansing and shall continually (i.e. daily) wash his garments and bathe (or be bathing) his flesh in running water. And on the eighth day he shall take two turtles or two doves and come before the LORD at the door of the tent of meeting and give them to the priest. And the priest shall sacrifice them; one for a sin offering and one for a burnt offering and the priest shall make atonement before the LORD for his defiling discharge. *Ten consequential defilements potentially arise from this one discharge situation. From this we get some idea how sin travels fast and infects the wheel of nature as James says. The doctrines of universal sinfulness and total depravity as taught in this prophetic TORAH are readily acknowledged when we see how far-reaching God's holiness extends into our so-called private lives where uncleanness survives without a query.*

READING No.6 15.16-28

SIN, SEXUAL INCONTINENCE & MENSTRUATION

Total corruption of human nature is manifested by God

And when (a) a man is sleeping there is an emission of semen he must bathe all his flesh in water and be **unclean till evening**. And every garment or blanket upon him and all the nudity or chaff upon him in sleep he shall wash in water and be unclean until evening. In the case of a man who lies with a woman where there is an outpouring of semen to her they shall wash in water and be unclean till evening. And a woman who has a (menstrual) flow of blood and her menstrual flow shall be seven days and all who touch her shall be unclean till evening. And all she lies on during **her "period"** shall be unclean and anything she sits on shall be unclean. Whoever touches the bed she lies on shall bathe in water and be unclean till evening. And any who touches anything on which she sits shall wash his clothes and bathe in water and be unclean till evening. And whether it is a bed or anything else that she sat on he shall wash and be unclean till evening. And if a man lays with her and her monthly outflow touches him he shall be **unclean seven days** and any bed he lies on will be unclean.

When (b) a woman has a prolonged discharge other than her period she shall be unclean just as when she has her period. Any bed she lies on and anything she sits on will be unclean as in the days of her period. And everyone who touches them will be unclean and shall wash his garments and bathe in water and be unclean till evening. And when she is cleansed from her discharge she shall count seven days and after that she will be clean. *This TORAH of natural corruption is of itself perfectly plain*

READING No.7:15.29-30

SIN & UNCLEAN BLOOD-ATONEMENT & INSTANT CLEANSING

On the **eighth day** she must take two turtles or two young doves and bring them to the priest at the door of the tent of meeting. The priest shall offer one for a **sin-offering** and one for a burnt offering and **atone for her** in the presence of the LORD and **she shall be clean** from her discharge.

SUMMARY 31-33

DISCHARGE & MAN'S FALLEN NATURE

You must restrict [*Hebrew rʔ literally "restrict" or "separate" as in Nazarite consecration*] the sons of Israel from their uncleanness so they will not die in making unclean the dwelling place where I am in their midst. These are the Torahs of a man with discharge when a semen discharge goes from him to contaminate him. They apply both for male and female discharge and to a man and woman when he will

lie with one who is ceremonially unclean. *Whereas Torahs point to Christ ultimately **THESE TORAHS** serve to show how perfect our LORD was in being "undefiled and separate from sinners"(Hebrews 7.26) by divine nature. It is only in the Hebrew writer that this intimate aspect of the "holiness" of Christ is brought into focus to shine light on the absolutely impeccable nature of Christ Jesus.*

The End of Part 5 "The scourge of sin"