

Part 4 Leviticus 12.1-13.59 "CONCEPTION" [yrzt]

The Start & Spread of Sin

THE LORD JESUS REITERATES (a) OR RE-FOCUSES (b) MOSES' LAW

On circumcision (b) Luke 1.59, 2.21, Jn 7.22 Ac 15.1(12.3) as good but breaches Sabbath law though Christ made light of technical breach in speaking of his Sabbath healing of a man; on the law of purification (b) to show that Mary was not immaculate as she had to offer for her cleansing; on leprosy (b) the law is cited to be a testimony to the power of God among priests.

NOTE ON THE WORD "LEPROSY"

It is worthy of comment that the word leper in Hebrew [rx "to strike" is akin to [rg "to take away" through an affinity of g and x in that language. The word in one of its earliest uses is found in Job 15.4 where Eliphaz accused Job of "withholding prayer from the face of God." Certainly when a hornet or snake "strikes" it is tantamount to "taking away" life or certainly healthful peace. Now applied to leprosy when sin strikes it has the effect of taking away both peace and spiritual well-being and sin results in death. So it comes about that "leprosy" is a perfect mirror of "sin" and of the law of "sin and death." The gradual process by which sin works through all of nature as leprosy through the whole body renders the parallel even more cogent. The Hebrew word "leper" regularly has an "m" [Hebrew m] prefixed-which adds the notion of "sort of" or "type of" in respect of the appearance of leprosy which required careful diagnosis because it presented in both prominent and subtle forms of scab and colour. This again is true of sin which can masquerade as something pleasurable and harmless.

READING No.1 12.1-5

(SPEECH No.82) THE DEATH OF CHRIST -SOLE AGENT OF TRUE CLEANSING FROM SIN

And the word of the LORD came to Moses, saying, "Speak to the sons of Israel saying, 'Speak to the sons of Israel saying, "A woman who conceives and gives birth to a male shall be unclean seven days as in the days of the washing of her periodic cleansing she is unclean. In the eighth day he shall circumcise the flesh of his foreskin. *The Hebrew Niphal of lmm lays the responsibility for cleanliness and alignment with the covenant people firmly with the child though because of his minority parents act for him.* She must rest or abide thirty three days in the blood of her cleansing and not touch anything holy or go to the sanctuary until the completion of the days of her purification. *The mathematics (33) we would express as "just over a month" but in it's precision it is related to nothing else than the life of Christ and the year of His death which is the ultimate source of all cleansing.* And if she gives birth to a daughter she shall be unclean as in her periodic purification of two sevens of days and she shall rest during the blood of her cleansing.

TWO OFFERINGS-SIGN OF A ONCE FOR ALL ATONEMENT FOR SIN

And at the fulfilment of the days of cleansing for son or daughter she shall bring a first year lamb for a burnt offering and a one year old dove or turtle for a sin offering to the door of the tent of meeting to the High-priest. *This represents her renewed "approach" to God. It also affirms the importance the LORD attaches women and their spiritual worship- quite different to other faiths then and now as to His worship.* He shall draw near the face of the LORD and atone [Hebrew Piel of rpk] for her and she shall be clean from the fountain of her blood. These are the Torahs for the birth of a male child or daughter. And if her hand is not able to find sufficient (money) for a lamb (sheep) she shall take two turtles or doves ; one for a burnt offering and one for a sin offering and the priest shall atone [Hebrew Piel of rpk] on her behalf and she shall be cleansed. *The use of the Piel does not mean that the Pries offers more sacrifices but that the one sacrifice makes continual atonement so that no more is needed. The emphatic "once" of the NT writer to the Hebrews comes to mind with his εφ' απαξ [Greek for once-for-all] statements, "'This He did once when He offered..." "Now once in the end of the world"... "Christ was once offered to bear sins"... Hebrews 9.26, 9.28, 10.10.*

CHAPTER 13

(SPEECH 83)LEPROSY DEMONSTRATES HOW SIN SPREADS AND INIQUITY DEEPENS 1-5

And the LORD spoke to Moses and to Aaron saying, "When there is a man with a brightness of flesh rising or a scab or white scurf and there is a brightness in his flesh belonging to the injury of leprosy he shall be brought to Aaron the priest or a priest among his sons. The priest shall look at the future aspect of the plague -at the brightness of his skin and if the hair is turned white and if the injury has deepened from brightness in the skin the plague is leprosy [*Hebrew t[rx]*] and he shall examine him and he shall be continually unclean[*Piel of amf*] And if the spot or area is white in the shining section of skin and there is no deepening to be seen in the skin and the hair is not turned white the priest shall shut the one affected indoors for seven days. And the priest shall examine him on the seventh day and see if the plague is still active in his view. If the affected area has not increased the priest shall confine him for a second week

READING No.2 6-8

LEPROSY DEMONSTRATES HOW SIN IS OFTEN HARD TO DETECT THE LEPER LIKE THE SINNER IS DECLARED CLEAN

"THE CONFESSION OF THE SINNER"

And the priest shall examine him on the seventh day and if the affected area has not increased it is just a scab. He shall pronounce him clean and the man shall wash his clothes and be clean. But if the rash does spread again after he saw the priest he shall cause himself to be seen again by the priest. And when the priest shall examine him and sees the rash spreading in his skin he shall pronounce him unclean; it is leprosy.

ONLY THE LORD CAN DECLARE US RIGHTEOUS BUT HE RE-AFIRMS IT CONSTANTLY 9-17

When it happens that any man is struck with leprosy he shall be brought to the priest. The priest shall examine him and see if there is transparency (as in swelling) in the skin that has turned the hair white and if there is living flesh in the swelling. It is a well advanced (*literally "old"*) leprosy in the brightness of the skin. It is leprosy. The priest shall; not confine him for he is unclean. And if the disease in spreading spreads right over his skin and the disease is confirmed to have struck from head to foot and the priest sees the disease covers all his skin he is clean-as he has turned white he is clean. But if on the day he is examined his flesh is raised and raw he is unclean. When the priest sees his raw flesh he is unclean; he is diseased. Or if the raw flesh turns [*Hebrew bmv used as in "repentance"*] and changes to white he shall come to the priest. And the priest shall look and see if the affected place has turned white and the priest *shall keep pronouncing* [*Hebrew Piel of rj f*] the subject clean; he is declared clean. *The lesson is quite profound. The High Priest is a type of Christ and once the sinner is justified our High Priest continues to support the holy work He did in our lives.*

READING No.3 18-23

SIN LIKE LEPROSY CLIMBS ON THE BACK OF OUR WEAKNESSES

When there is an ulcer in the flesh of his skin and it heals of itself. And in the place where the ulcer was there is a white swelling or reddish white scurf he shall show himself to the priest. The priest shall examine and see if it is level with the skin and the hair has changed to white it is leprosy broken out where the ulcer was. And when the priest examines and there is no white hair in it and it has not become lower than the skin the priest shall pronounce him unclean. Leprosy has struck breaking out at the site of the boil. And when the priest examines and sees that there is no white hair and the area is no lower than the skin around he shall confine him for seven days. And if it is spreading in the skin the priest shall pronounce him unclean. Leprosy has struck. But if it stays as it was and has not spread it is scar tissue of the boil. The priest shall pronounce him clean. *The lesson is that sin takes hold by the weakness of the flesh.*

READING No.4 24-28

THE HALT OF INFECTION IS GOD'S HEALING "MINISTRY"

Or when the flesh of the body is struck by fire and a reddish white scurf occurs with the burn or a white spot, the priest shall investigate it and look if the hair in the scar has turned white or it is deeper than surrounding skin and leprosy has broken out in the burn, and it is unclean and the priest shall pronounce it is infective leprosy. And when the priest examines and sees there is no black hair in the shining scurf of white hair and it is not lower than the skin but there is a pale spot the priest shall keep him in doors for seven days. If on the seventh the priest sees he has broken out on his skin the priest shall pronounce him unclean. It is an infective leprosy. *Leprosy as in v.50 could even infect clothing and clearly had in a virulent characteristic to that is not present today.* And when there is a halt [*Hebrew dm[used of "ministry"-it is the LORD who abates the influence and strength of sin in our lives]*] in the white scurf and the skin has not broken out the priest shall pronounce him clean; it is just scar tissue of a burn.

READING No.5 29-39

CHRIST ALSO HAD HIS BEARD PLUCKED AS HE SUFFERED FOR US

When a man or a woman has a plague on the head or on the chin and the priest examine the plague and sees that it is more than skin deep and the hair in it is yellow and thin the priest shall pronounce it unclean; it is a scab [*Hebrew qtn used of scab perhaps nearer to our "cancer" of the skin*] a developing disease of the head or chin. When the priest sees the site of the scab and there is nothing more than skin deep and there is no change in the black hair the priest shall place the infected person indoors for seven days. On the seventh day he examines the person and the itch has not spread and there is no yellow hair and the wound is no more than skin deep. He shall have been shaved [*The Hithpael refers at least to all facial and cranial hair-it is used of "shaving oneself"*] except for the scull where the hair is falling off and the priest shall confine him seven days longer. *The word "shave" has a large Gimel (our "G") which serves to draw attention to the fact that Christ's beard was plucked and He was treated as a leper.* And the priest shall examine the itch on the seventh day and see if it has not spread in the skin and if there is no sign of anything more than skin deep so the priest shall pronounce him clean. He shall wash his garments and be clean. *"Washing the robes" reminds the Christian of those who "have washed their robes and made them white in the blood of the lamb" Washing was done by putting the garments under foot and forcing water through their fabric. The garment is the "covering" of justification but we have our part by humbling ourselves to remain white and sanctified. The **TORAH** and lesson is that of sanctification. In the NT and apocalyptic sense it speaks of that holiness that consists in persistent subjection of personal glory and a desire to be exactly as Christ would have us and made us to be.* But if the itch continues to spread in the skin after his cleansing the priest shall examine and look if the itch is spread in the skin. The priest is not to bother about yellow hair. He is unclean. If in his opinion the itch is at a standstill and the black hair has sprung up the itch is cured. The priest shall pronounce him clean. When a man or woman has bright shiny white spots and more spots in their skin and the priest examines and finds these spots in their flesh where the skin is broken are of a *feint white* the person is clean.

READING No 6. 40-54

(THE THIRD EMPHASIS ON SKIN DISORDER)

When a man has become smooth of head he is bald he is clean. When the front of his head, his forehead is bald he is clean. When there is a reddish white mark on the crown of his head or forehead it is disease breaking out on his head or forehead. And the priest shall examine him to see if the mark is reddish white like the form of a disease of the skin or surface of the flesh. The man is diseased. He is unclean. He is constantly unclean or unclean for life (Hebrew Piel of amf). *When lepers shouted "unclean, unclean" it meant "unclean, unclean." (the hope that never came in the OT was held out in Christ when lepers were cleansed)* The priest shall pronounce him unclean -he is constantly smitten in his head. The leprous person who has the sore -his clothes shall be torn and his head shall be worn loose and free. He

must cover his lips and call out "unclean, unclean". All the days he has infection he is unclean. He must live alone-outside the camp

MILDEW 47-54ff

When his clothing is contaminated (*by disease*)-any clothing of wool or linen or woven or mixed (*knitted*) of flax or cotton and wool or with hide or anything worked in leather And if the contamination is greenish or reddish in the clothing or leather or woven or knitted material or in any vessel of hide there is a mark of disease it must be shown to the priest. The priest shall examine the stricken or spotted garment and isolate it for seven days. And he shall examine the spot on the seventh day if it has spread in the garment or woven linen or knitted material or leather of whatever use. The plague or contamination [*Hebrew [gn]*] is a bitter scourge (*mildew*), it is unclean. He shall burn the clothing or woven or knitted article of wool or linen or any article of leather which has the scourge in it shall be burned with fire. And if the priest examines and sees that the contamination is not spread in the garment or woven or knitted furnishing or leather article he shall command that the contaminated area be washed and isolated a further seven days.

READING No.7 55-56

SIN MUST BE DEALT WITH LEST IT SPREAD

And the Priest shall examine the contamination after it is washed and if it has not changed to view though it has not spread it is unclean whether the "hole" (literally 'depression') is in the back or the front. When the priest examines it and sees the contamination has faded or lessened after it was washed he is to tear it from the garment or leather or woven or knitted material. *The lesson here is that often an otherwise good garment would be spared by tearing out the despoiling section. The "depth" of contamination like that of sin demands that it be dealt with.*

SUMMARY 57-59

SIN MUST BE JUDGED

And if it is seen again in a garment or woven or knitted material or in any article of leather it is spreading and whatever has the contamination in it is to be burned with fire. The clothing or woven material or knitted item or leather that has been washed and contamination is cleared shall be rewashed of contamination and be clean. These are the **TORAHs** for scouring disease of a garment of wool or knitted material or linen or woven or mixed material or any article of leather belonging to its being clean or unclean

The End of Part 4 "The start & spread of sin"