

Leviticus Chapter 14 Continued

In the last lesson, we were studying about the person who was being cleansed after being suspected of leprosy. We had just finished with the priest putting the blood on the right ear, his thumb on his right hand, and on his right big toe. Remember this was done to cleanse the hearing, cleanse the work he does with his hand, and cleanse his walk. Also, that this was not the priest's body being cleansed, but a member of the congregation.

Leviticus 14:15 "And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand:"

With his right hand, as the Targum of Jonathan adds.

"And pour it into the palm of his own left hand": But in the original text it is, "pour it into the palm of the priest's left hand". And it is a question, whether he or another priest is meant. The Misnah is clear for it, he (the priest) takes of the log of oil and pours it into the palm of his fellow (priest), but if he pours it into his own palm it is sufficient.

The oil, throughout the Bible, symbolizes the Holy Spirit. This was not just any oil, but the holy anointing oil. The priest pours part of this anointing oil into the palm of his left hand.

Leviticus 14:16 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:

The finger of his right hand, the forefinger of it.

"In the oil that is in his left hand": Either that is in his own left hand, or in the left hand of a fellow priest.

"And shall sprinkle of the oil with his finger seven times before the Lord": That is, over against the house of the Holy of Holies, as Jarchi, where Jehovah dwelt. But standing at the same time at the door of the tabernacle of the congregation, which was eastward, and so he looked westward to the Holy of Holies. According to the Misnah, that for every sprinkling there was a dipping. That as often as he sprinkled, so often he must dip his finger in the oil. And not that he might dip his finger once, and of that sprinkle two or three times; for the finger must be dipped seven times. This may denote the thanksgiving of the leper for his cleansing, proceeding from the grace of God, and the Lord's gracious acceptance of it.

We know that this sprinkling of the oil before the Lord is showing the strengthening power of the Holy Ghost. Seven as we have said over and over, means spiritually complete. The power to live the new life that this ex-leper has, is through the Holy Spirit.

Leviticus 14:17 "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:"

That was either in the hand of the priest that was cleansing, or in the hand of his fellow priest. Such of it as was left after some of it had been sprinkled seven times before the Lord.

"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": Signifying that these parts in the leprous sinner need to be sanctified by the grace of the Spirit of God, comparable to oil, with which all the Lord's people are anointed. And is that unction they receive from the Holy One, their great High Priest. By this the ear is sanctified so as to hear the word, so as to understand it and mix it with faith. And the thumb of the right hand having oil put on that, may signify that the actions of good men are influenced by the Spirit of God. Who works in them both to will and to do, and without whose grace they can do nothing in a spiritual manner. And the great toe of the right foot, the instrument of walking, being anointed with the same. May denote that it is through the grace of God saints have their conversation in the world in simplicity and godly sincerity, and as becomes the Gospel of Christ (see note on 8:23-24). The oil was to be put:

"Upon the blood of the trespass offering": That is, upon the place of the blood of it (as in Lev. 14:28). Which is, as the Targum of Jonathan paraphrases it, the place in which he put at first the blood of the trespass offering. For the Jewish writers observe, that the log of oil depended on the trespass offering. For if the blood of the trespass offering was not first sprinkled, the sprinkling of the oil was of no avail. This shows that the blood of Christ, is the foundation of men's receiving the grace of the Spirit, and that it is owing to that it is bestowed upon them. The application of his grace follows redemption by the blood of Christ. Who gave himself to redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. And for whomsoever expiation is made by the blood of Christ, they are sanctified by the Spirit of Christ.

This oil goes on top of the blood that had been put on previously. Just as the blood cleansed his hearing, working, and walking with God, now the oil empowers him to keep his hearing clean and to work the work God would have him do. And helps him walk in his new life, empowered by the Holy Ghost.

Leviticus 14:18 "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."

"Pour upon the head": This would not have been understood as an anointing for entry into an office, but rather a symbolic gesture of cleansing and healing. Here could be a connection with the New Testament directive to anoint the sick for healing (Mark 6:13; 16:18; James 5:14).

This oil poured in abundance on his head, shows that the Holy Spirit will guide him into all truth. The Holy Spirit is his teacher and guide. Even his thoughts will be guided by the Holy Spirit.

Verses 19-20: Three offerings completed the sacrificial procedure:

(1) The sin offering" of one ewe lamb (14:10);

- (2) A “trespass offering” of a male lamb (14:12); and
- (3) “The burnt offering” (the other male lamb of 14:10), accompanied by “the meat offering”.

Leviticus 14:19 "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:"

This was the ewe lamb, according to the rite of every sin offering, as Aben Ezra says. And was typical of Christ, as all such offerings were, who was made sin and a sin offering for his people.

"And make an atonement for him that was to be cleansed from his uncleanness": For it seems the atonement was not perfected by the trespass offering and all the preceding rites. But a sin offering was necessary both on account of moral uncleanness, the cause of the leprosy, and of ceremonial uncleanness by it.

"And afterward he shall kill the burnt offering": The other male lamb. The burnt offering for the most part following the sin or trespass offering as a gift by way of thankfulness, atonement being made for sin by the other offerings. Which also was typical of Christ, as all burnt offerings were.

Leviticus 14:20 "And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean."

The meat offering which belonged to that, and went along with it, even one tenth deal of fine flour mingled with oil. But no mention being made of any meat offering with the other offerings already offered. The trespass offering and the sin offering; some say, as Aben Ezra observes, that the whole meat offering, consisting of three tenth deals of fine flour, was offered with the burnt offering. Which must be a saving to the priest, if he only burnt one handful of it, as in other cases, the rest falling to his part.

"And the priest shall make an atonement for him": These offerings still furthering of it, and sending to perfect it, and did complete it.

"And he shall be clean": In a typical and ceremonial sense.

We discussed in the previous lesson, that the reason why these offerings were made, was because this leprosy symbolized sin. After these offerings were made, this person would be back in fellowship with God and the congregation. We have gone into this type of offering several times, so we will not go through this again here.

Verses 21-32: People who were “poor” had to bring a male lamb for the trespass offering, the same as any other Israelite. The sin and burnt offerings could be made with less expensive animals, indicating that the poor person had the same value as a rich person. There was nothing special about the animals used for sacrifices, except that they had to be “clean”. A person was not forgiven more when bringing a more valuable animal.

Leviticus 14:21 "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;"

As three lambs, and three tenth deals of fine flour.

"Then he shall take one lamb for a trespass offering to be waved, to make an atonement for him": One male lamb, and was excused the other male lamb for a burnt offering, and the ewe lamb for a sin offering. But a lamb he must bring. A type of Christ the Lamb of God, for without his blood and sacrifice there is no atonement for rich or poor, but for both thereby.

"And one tenth deal of flour mingled with oil for a meat offering": Instead three tenth deals; this abatement in the several kinds of offerings was a great indulgence to the poor, and an instance of God's goodness to them. That they might not be pressed above measure, and yet share the same benefits and advantages as the rich.

"And a log of oil": Here was no abatement in this, nor was there need of any. Half a pint of oil, in a country which abounded with it, might be bought for a small price. However, the grace of the Spirit, signified by oil, is to be had freely of Christ. And in as large a quantity by a poor man as by a rich man. And is equally necessary to the one as to the other, who are all one in Christ Jesus (see Gal. 3:28).

The only thing we need to make special note of here, is that a lesser offering is acceptable from the poor, but they are not exempt from offering.

Leviticus 14:22 "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."

As good as he can get for his money, or his money he is possessed of will purchase. But if he was not able to purchase these of the better sort, the best he could get would be acceptable. So indulgent, kind, and merciful was God to the poor in this case. These were instead of the other two lambs required of those that were able to bring them, and answered all the purposes of them.

"And the one shall be a sin offering, and the other a burnt offering": One of the turtledoves or one of the young pigeons should be for the one, and the other for the other. So that the poor man had as many offerings for his atonement and cleansing as the rich, and his expiation and purgation were as complete as theirs.

Leviticus 14:23 "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."

Which supposes him to have gone through all the rites and ceremonies of cleansing throughout the seven days, from his first appearance before the priest": Such as his being sprinkled with the cedar wood, hyssop, and scarlet. Dipped in the blood of the slain bird, mixed with running water. The shaving off of his hair, and washing his flesh and clothes in water. All which being done, on the eighth day he was to bring his lamb for a trespass offering. And one tenth deal of fine flour,

for a meat offering. And two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

"Unto the priest, unto the door of the tabernacle of the congregation before the Lord": Where the rich man also and his offerings were presented (see notes on Lev. 14:11). And the same rites are enjoined for the cleansing of the poor leper as the rich one (in Lev. 14:23). Of which see the notes on (Lev. 14:12). Signifying that they are not exempt from duty, or abridged of any privilege on account of poverty. The persons and services of the people of God being equally acceptable to him, whether rich or poor.

The main thing we must take note of here, is this is to be done on the eighth day. Eight means new beginnings. This will give this offeror a new beginning, as if it is the first day of his life. He was dead in sin (leprosy), now he has been given new life.

Leviticus 14:24 "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:"

Or, shall offer them as the offering that is shaken to and fro (see notes on Lev. 14:12).

The waving is an offering to the LORD. This will be for the priest.

Leviticus 14:25 "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:"

See notes (on Lev. 14:13).

"And the priest shall take some of the blood of the trespass offering" (see notes on Lev. 14:14).

Leviticus 14:26 "And the priest shall pour of the oil into the palm of his own left hand:"

See (notes on Lev. 14:15).

Leviticus 14:27 "And the priest shall sprinkle with his right finger [some] of the oil that [is] in his left hand seven times before the LORD:"

See (notes on Lev. 14:16).

We will remember one more time, that the blood on the ear cleanses his hearing, the blood on the right thumb cleanses his work, and the blood on the right big toe cleanses his walk. The oil (symbolic of the Holy Spirit), empowers him to hear God's will, to work God's work, and to walk the walk God has chosen for him.

Leviticus 14:28 "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:"

See (notes on Lev. 14:17).

Leviticus 14:29 "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."

See (notes on Lev. 14:18).

This again shows the importance the Holy Spirit plays in empowering him to live victoriously in the life God has chosen for him.

Leviticus 14:30 "And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;"

See (notes on Lev. 14:22).

Leviticus 14:31 "[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."

See (notes on Lev. 14:22).

Again, here we must note the statement (such as he can get). As we said, this has to do with the ability of the one offering to pay. It does not excuse the offering, just allows a lesser gift from those who are poor.

Leviticus 14:32 "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."

The former part of the chapter contains an account of the laws, rites, and ceremonies of a leper who was able to bear the expenses of them. This latter part respects such laws, rites, and ceremonies, that belonged to him.

"Whose hand is not able to get that which pertained to his cleansing": As the three lambs and three tenth deals of fine flour, and therefore one lamb, and one tenth deal of fine flour. And two turtles or two young pigeons, were admitted of in the room of them, in consideration of his poverty. The Jewish canons respecting the cases of a poor and rich leper are these: if a poor leper offers the sacrifice of a rich man, it is very well. But if a rich leper offers the sacrifice of a poor one, it is not sufficient. If a poor leper offers his sacrifice and he becomes rich, or if when rich, and he afterwards becomes poor, all goes after the sin offering. That is, as they explain it, if a man when he offers his sin offering is poor, and so his offering is of a turtle or pigeon, though he should become rich he must finish the offering of the poor, by bringing for a burnt offering one of the fowls. And so if he was rich, and offered the sin offering out of the lambs, though he

should become poor, he must offer the burnt offering of the same. But the trespass offering is generally pitched upon as the rule in which the poor and the rich were equal. And Maimonides says, all goes after the trespass offering. As if at the time of slaying the trespass offering he is rich, he must finish the offering of a rich man, but if poor he must finish the offering of a poor man. It may be observed that a great deal of notice is taken of a leper, and strict inquiry made into the nature of leprosy, and the various signs of it given. And a great deal to do about the cleansing and expiation of him. All which shows what notice God takes of leprous sinners, and what a diligent scrutiny should be made into the evil nature of sin, and what a provision God has made for the cleansing and atonement of sinners by the blood and sacrifice of his Son. Which is here typified by all sorts of offerings, the sin offering, the trespass offering, the burnt offering, and the meat offering.

In this lesson, we have been looking at the leprosy of an individual. This leprosy was of a spiritual nature, in that the person had been separated from God and was not allowed to fellowship with the congregation, until the leprosy (sin), was cleansed from the individual.

Leviticus Chapter 14 Continued Questions

1. Where did the priest put the oil from the log of oil?
2. What does the oil symbolize throughout the Bible?
3. What does the sprinkling of the oil before the LORD show?
4. The power to live the new life for the ex-leper is how?
5. What three places shall the oil be placed on the person?
6. Just as the _____ cleansed the leper, the ____ empowered him to live the new life.
7. What was to be done with the rest of the oil in the priest's left hand?
8. What did placing the oil on his head symbolize?
9. What offering shall the priest make that is his atonement?
10. Why were these offerings made for the person plagued with leprosy?
11. What offering is accepted for him, if he is poor?
12. What is to be done with the trespass offering?
13. Are the poor exempt of offering?
14. What day shall he bring these offerings for his cleansing to the priest?

15. What does the number eight mean?
16. He was dead in _____.
17. What is the waving of the offering?
18. Where shall the blood of the trespass offering be put?
19. What shows the importance of the Holy Spirit in empowering him to live victoriously?
20. What does the statement “such as he can get” tell us?
21. In this lesson, we have been looking at the leprosy of whom?
22. Why had this person been separated from the congregation?