

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 14:10-20

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Today, we will continue to read Leviticus 14:10-20.

In Leviticus chapters 13 and 14, the purification process for leprosy is depicted as a detailed and extensive procedure. For the Israelites, who lived in the wilderness for forty years, this complex process served as a protection, preventing plagues from threatening the survival of the entire nation. For New Testament believers, leprosy symbolizes sin—not merely moral failings but also disobedience to God's will. This includes defiance of God's established authority, violation of God's ways of doing things, or overstepping the boundaries of roles He has ordained.

The elaborate process of cleansing from leprosy reflects the fullness of God's salvation and the immense price Jesus Christ paid on our behalf. It is rich, profound, and intricate, encouraging us to experience Christ's grace with careful consideration and deep reflection. Only by savoring His grace can we fully appreciate it.

According to the insights of these two chapters, the process of cleansing from leprosy involves three stages, which parallel the New Testament believer's journey of complete deliverance from sin's influence.

First Stage: The leprosy undergoes inspection and is healed. From a New Testament perspective, this symbolizes the confession and acknowledgment of sin, accepting its shame, which prevents sin from spreading further.

Second Stage: The priest goes outside the camp to perform the purification rites. This symbolizes Christ's crucifixion outside the city at Golgotha, where He bore the penalty of sin, resurrected, and ascended to impart the Holy Spirit. The Spirit, dwelling within, applies Christ's salvation and cleansing to believers. At this stage, individuals must wash their clothes and shave, representing the cleansing of their

former lives. They can re-enter the camp, signifying a return to God's presence, though not yet enjoying full fellowship with the community. They remain outside their tent for seven days, a time to further purify and sever all traces of their old life.

Third Stage: The priest offers sacrifices at the Tabernacle, restoring communion between the individual and God. The sacrificial ordinances here illustrate the necessity of restoring fellowship with God before reintegrating with the people. For New Testament believers, these sacrifices symbolize applying Christ's completed work, which removes the barriers between themselves and God, enabling acceptance into communion with Him. Only then can they rejoin the church community and partake in fellowship with other believers. With this understanding, let us now consider verse 10.

Verse 10: "On the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil."

After the leper has been healed and purified by the priest outside the camp, he is then allowed to enter the camp. However, he still cannot return to his own tent; he must remain outside his tent for seven days, shaving his hair, washing his clothes, and bathing. On the eighth day, he comes to the tabernacle to present offerings with the priest's assistance. At this point, he is to bring two male lambs without blemish—one as a trespass offering and the other as a sin offering—as well as a year-old ewe lamb for a burnt offering. He is also to bring fine flour and oil for a grain offering, specifically three-tenths of an ephah of fine flour, equivalent to about 0.66 liters, and a log of oil, which is roughly 0.3 liters.

Here we see that four out of the five basic offerings are included: the trespass offering, the sin offering, the burnt offering, and the grain offering. The peace offering is omitted because it represents fellowship shared between God and man, which this person seeking cleansing can only offer once fully accepted—first by God

and then by the Israelite community. Full acceptance and reconciliation with others would allow him to offer the peace offering.

The order of offerings here is also significant. From the following verses, we see that the offerings are presented in this order: the trespass offering, followed by the sin offering, then the burnt offering, and finally the grain offering. This sequence differs from the usual order we often read for the five basic offerings. In this case, the sequence reflects the process of seeking purification and acceptance after the leper's healing, similar to a newly saved believer who acknowledges their sinfulness and accepts the redemptive grace of Jesus Christ. At this point, the new believer is drawn to offer sacrifices that reflect their personal recognition of guilt and their desire for God's forgiveness to restore communion with Him.

In this trespass offering, God includes many details, each carrying profound spiritual meaning for New Testament believers. God strengthens and deepens the experiences of the newly saved believer, grounding them for future growth. More advanced and profound truths, such as understanding one's sinful nature, consecration to God, and expression of godly virtues—represented by the sin offering, the burnt offering, and the grain offering—are indeed valuable and significant, but they might seem abstract or like mere knowledge to a beginner in faith.

Thus, while God has the priest present the offerings as part of an essential process, He refrains from adding too many explanations or details. We see that God's guidance here is rhythmically attuned to the believer's needs and capacities: He reinforces what they can presently experience and grasp, while allowing other aspects to remain part of the process without heavy emphasis. This necessary observance lays the groundwork for the time when they are more spiritually mature, ready for deeper details and further understanding.

Verse 11: "And the priest who makes him clean shall present the man who is to be made clean, and those things, before the Lord, at the door of the tabernacle of meeting."

The priest, performing the purification ritual, brings the person seeking cleansing along with his offerings and places them at the entrance to the tabernacle. This is a public setting, visible to the assembly of Israel, as the tabernacle is where God dwells; thus, this act occurs before God. This represents the final step for the leper seeking purification, where he seeks God's acceptance and the restoration of fellowship with Him. After this, he can return to communal life within the camp. In modern terms, he may join the fellowship of the church. This offering serves as a public testimony to the entire congregation, affirming that God has accepted him, and therefore, the congregation should accept him as well.

Verse 12: "Then the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the Lord;"

The priest takes a male lamb for the trespass offering, addressing the issues caused by sin, specifically the difficulty imposed by his leprosy that necessitated his separation. The priest waves the lamb and the log of oil before the Lord as a wave offering. Here, the lamb symbolizes Christ, who sacrifices His life for our sins, and the oil symbolizes the Holy Spirit. The wave offering represents Christ's resurrection, as the Holy Spirit applies the effect of Christ's death and resurrection to us, removing the barriers created by sin.

In earlier wave offerings, after the sacrificial animal was slain, the priest would wave its fat and breast before God, and then the breast portion would belong to the priest. However, with this trespass offering, the lamb is presented with oil as a wave offering before it is slain, possibly to seek God's acceptance in advance for the trespass offering.

Verse 13: "Then he shall kill the lamb in the holy place, where he kills the sin offering and the burnt offering. For the trespass offering is like the sin offering; it is most holy."

The lamb for the trespass offering is to be slain in front of the tabernacle, as is the case for the upcoming sin and burnt offerings. Both the trespass offering and the sin offering are most holy offerings, which means they sanctify the offeror. The procedures for the trespass offering are detailed in earlier chapters of Leviticus, so here it does not recount them fully. Both the trespass and sin offerings are the priest's portion.

Verse 14: "The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot."

This detail is quite special: the blood from the trespass offering is applied to the person's right earlobe, symbolizing the redemption of his ears to hear God's word; on the right thumb, symbolizing the redemption of his hands to perform acts pleasing to God; and on the right big toe, symbolizing the redemption of his feet to walk in God's ways. This serves as a reminder to the healed leper that his previous failure to listen to, work for, and walk with God has now been addressed. By applying the blood to these specific parts, God reminds him of the importance of spiritual responsiveness, dedicated service, and righteous living.

For believers, this practice echoes Leviticus 8:22-24, when Moses anointed Aaron and his sons during their consecration as priests by applying blood to their right earlobes, thumbs, and big toes. This act indicated that they were to listen only to God, serve Him, and walk in His ways.

For New Testament believers, God's instructions here carry significant meaning. As the newly saved believer presents the trespass offering and seeks forgiveness for his sins, God applies the same manner of blood consecration used on the priests to this new believer. This fulfills what Peter describes in 1 Peter 2:9: "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." Indeed, every saved believer is called to be part of a royal priesthood.

Verses 15-16: “And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. Then the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before the Lord.”

The oil symbolizes the Holy Spirit, and here the priest pours a portion of it into his left palm and uses his right finger to dip into the oil, sprinkling it seven times before the Lord. This is a unique act. The blood of the offering is for redemption and cleansing, while the oil is for anointing, enabling the person to follow the Spirit’s leading. Sprinkling the oil seven times serves as preparation for the anointing to come, ensuring that the entire environment is under the Holy Spirit’s control.

Verse 17: “And of the rest of the oil in his hand, the priest shall put some on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.”

The priest still holds the remaining oil in his left hand and uses his right hand to apply the oil to the right earlobe, thumb, and big toe of the person seeking cleansing—just as he did with the blood. Scripture specifies that the oil is applied over the blood of the trespass offering. From a New Testament perspective, Christ’s blood redeems us and is the foundation upon which the Holy Spirit anoints us. The anointing oil over the blood signifies that, having been redeemed, we are now equipped by the Spirit to walk according to God’s guidance.

Listening to the Spirit’s still, small voice and following His instructions enables a person to act and move in alignment with God, as Paul states in Galatians 5:16, “Walk in the Spirit, and you shall not fulfill the lust of the flesh.” Those who walk by the Spirit will naturally bear the fruit of the Spirit, as described in Galatians 5:22-23: “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.”

Verse 18: “The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed. So, the priest shall make atonement for him before the Lord.”

The priest pours all the remaining oil onto the head of the person seeking cleansing. This symbolizes that, while the earlier anointing with oil on the earlobe, thumb, and toe involved small amounts, the remaining large quantity is now poured over the person’s head. This act signifies that the person’s entire being—particularly the head, representing thoughts, emotions, and will—must be governed by the Holy Spirit to be fully directed toward God’s purposes.

For believers, the anointing on the head reminds us that often our inability to follow the Spirit stems from the mind, where thoughts must be submitted to the Spirit’s control to focus on God. Our emotions must also be Spirit-controlled to align with God’s desires, and our will must yield to the Spirit to choose obedience to God in all things. By doing so, the person is redeemed from sinful actions and restored to a life led by the Spirit.

Verses 19-20: “Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward, he shall kill the burnt offering, and the priest shall offer the burnt offering and the grain offering on the altar. So, the priest shall make atonement for him, and he shall be clean.”

The trespass offering deals specifically with the leper’s sinful actions, hence the additional details surrounding it in this ritual. However, because sinfulness is also a part of human nature, a sin offering is also required to address the inherent sin nature. This offering involves sacrificing a male lamb as a sin offering for atonement, which is then given to the priest. Afterward, a female lamb is offered as a burnt offering. The lamb is skinned, cut into pieces, washed, and fully burned on the altar as a fragrant offering, symbolizing a life wholly consecrated and pleasing to God.

Lastly, a grain offering, consisting of fine flour and oil, is added to the burnt offering. This completes the cleansing process, restoring the person’s fellowship with God

and allowing them to rejoin the community of Israel to worship and serve with them.

These intricate steps may leave a strong impression on us as we reflect on the lengths to which the leper went to seek cleansing. While in the New Testament, one hears the gospel, believes, and is saved simply by faith, we should not overlook the depth and richness of these Old Testament rituals. Each step prefigures Christ, who has done so much for us to allow us to approach God confidently, receive grace, and join in fellowship with other believers. This great salvation, which seems so easy and accessible to us now, was made possible through Christ's work, as portrayed in the detailed Old Testament rituals.

Let us pray: Lord, we thank You. Through Your grace, our sins are forgiven, and we are accepted by God and the church so easily. It is only because of Jesus Christ, who has accomplished every blessing for us. Grant us a grateful heart and spiritual wisdom to recognize the richness of this grace and help us to experience its every detail. May we understand that every saved believer is a royal priest, listening only to God's voice, doing God's work, and walking God's path. Bless our lives. We pray in the name of Jesus Christ.