

TORAH, GOD'S INSTRUCTIONS  
LEVITICUS 12 - PURIFICATION, 13 - LEPROSY

Say - Welcome to Sabbath School class. Let's bow our head and ask God for understanding as we continue our study of the book of Leviticus.

**Leviticus 12**

Say – The laws for purification was symbolic of the sin we are all born in as the Bible tells us “<sup>5</sup>Behold, I was shapen in iniquity; and in sin did my mother conceive me” Psalm 51:5.

<sup>1</sup>And the LORD spake unto Moses, saying, <sup>2</sup>Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean (Could not go to the Tabernacle because of the shedding of blood. God’s Law said “Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness” Leviticus 18:19.)

<sup>3</sup>And in the eighth day the flesh of his foreskin shall be circumcised (God’s law said “<sup>12</sup>And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. <sup>13</sup>He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant” Genesis 17:12-14. In the New Testament “<sup>21</sup>And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.” Luke 2:21. Still keeping the Laws of God.)

<sup>4</sup>And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled (The same is said of Mary, the mother of Jesus.).

<sup>5</sup>But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

<sup>6</sup>And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering (the burnt offering was of thankfulness to God for bringing her through the childbirth and that God would walk with both child and mother in the future), and a young pigeon, or a turtledove, for a sin offering (because of the shedding of blood not because she had broken the law of God but blood had to be atoned for), unto the door (entrance) of the tabernacle (tent) of the congregation, unto the priest: <sup>7</sup>Who shall offer it before the LORD, and make an atonement for he; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female (purified now and could come before God).

<sup>8</sup>And if she be not able to bring a lamb, then she shall bring two turtles (doves), or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean (Not everyone could afford a lamb so they could bring a turtledove or two young pigeons; God was not unfair. Joseph and Mary brought turtledoves to the temple “<sup>21</sup>And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. <sup>22</sup>And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; <sup>23</sup>(As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) <sup>24</sup>And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons” Luke 2: 21-24. Do we see they were still keeping the Laws of God.).

### **Leviticus 13**

Say – Verses 1-46 are the rules for leprosy. It was the duty of the priests to learn about medicine and the Laws of God and declare them clean or unclean of leprosy. We can see the divine wisdom God had given the priests. Also notice all the detail God had given Moses and Moses is writing it all down; it is medical school with God being the teacher.

<sup>1</sup>And the LORD spake unto Moses and Aaron, saying, <sup>2</sup>When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: <sup>3</sup>And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean (The law said “<sup>8</sup>Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do” Deuteronomy 24:8).

<sup>4</sup>If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up (quarantine) him that hath the plague seven days: <sup>5</sup>And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: <sup>6</sup>And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

<sup>7</sup>But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

<sup>8</sup>And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

<sup>9</sup>When the plague of leprosy is in a man, then he shall be brought unto the priest;

<sup>10</sup>And the priest shall see him: and, behold, if the rising be white in the skin, and it

have turned the hair white, and there be quick (living) raw flesh in the rising; <sup>11</sup>It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him (quarantine) up: for he is unclean (The bright white leprosy is the most malignant.).

<sup>12</sup>And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

<sup>13</sup>Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

<sup>14</sup>But when raw flesh appeareth in him, he shall be unclean.

<sup>15</sup>And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

<sup>16</sup>Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; <sup>17</sup>And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

<sup>18</sup>The flesh also, in which, even in the skin thereof, was a boil, and is healed, <sup>19</sup>And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; <sup>20</sup>And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

<sup>21</sup>But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: <sup>22</sup>And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

<sup>23</sup>But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

<sup>24</sup>Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; <sup>25</sup>Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

<sup>26</sup>But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: <sup>27</sup>And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

<sup>28</sup>And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

<sup>29</sup>If a man or woman have a plague upon the head or the beard; <sup>30</sup>Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a

yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall (scab), even a leprosy upon the head or beard.

<sup>31</sup>And if the priest look on the plague of the scall (scab), and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

<sup>32</sup>And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; <sup>33</sup>He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: <sup>34</sup>And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean (God's Law said <sup>9</sup>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" Leviticus 14:9.)

<sup>35</sup>But if the scall (scab) spread much in the skin after his cleansing; <sup>36</sup>Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

<sup>37</sup>But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

<sup>38</sup>If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; <sup>39</sup>Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white (faintish or dead white or a harmless eruption); it is a freckled spot that groweth in the skin; he is clean (God did not want a bride with spots or blemishes. This type of leprosy did not need to be separated from the people.).

<sup>40</sup>And the man whose hair is fallen off his head, he is bald; yet is he clean.

<sup>41</sup>And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

<sup>42</sup>And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

<sup>43</sup>Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; <sup>44</sup>He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head (This is like going to Medical School only God is the teacher.).

<sup>45</sup>And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip (to cover the beard in mourning), and shall cry, Unclean, unclean (the infectious disease was carried by the clothes).

<sup>46</sup>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 (The Law said <sup>41</sup>And the LORD spake unto Moses, saying, <sup>2</sup>Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: <sup>3</sup>Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. <sup>4</sup>And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel” Numbers 5:1-4. Now in the New Testament it says <sup>11</sup>And it came to pass, as he (Jesus) went to Jerusalem, that he passed through the midst of Samaria and Galilee. <sup>12</sup>And as he entered into a certain village, there met him ten men that were lepers, which stood afar off (Lepers had to stay outside the city): <sup>13</sup>And they lifted up their voices, and said, Jesus, Master, have mercy on us (they had nothing but had faith). <sup>14</sup>And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. <sup>15</sup>And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup>And fell down on his face at his feet, giving him thanks: and he was a Samaritan (The others were Jews and this is ironic because they were children of the laws of God and should have been thankful.).

Say – Verses 47-57 is of leprosy in the garment. Verse 58 is cleansing of the garment.

<sup>47</sup>The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; <sup>48</sup>Whether it be in the warp (the long lines in the loom through which the shuttle passes), or woof (to weave in); of linen, or of woollen; whether in a skin, or in any thing made of skin; <sup>49</sup>And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest: <sup>50</sup>And the priest shall look upon the plague, and shut up it that hath the plague seven days (God’s people today say “anoint me” but the priest wanted 7 days): <sup>51</sup>And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting (malignancy) leprosy; it is unclean.

<sup>52</sup>He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting (painful) leprosy; it shall be burnt in the fire.

<sup>53</sup>And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; <sup>54</sup>Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: <sup>55</sup>And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour (appearance), and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret (hole or hollow) inward, whether it be bare within or without.

<sup>56</sup>And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: <sup>57</sup>And if it appear still in the garment, either in the warp, or in the woof, or

in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

<sup>58</sup>And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

<sup>59</sup>This is the law of the plague of leprosy in a garment of woolen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

#### MEMORY VERSE

“Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do”

Deuteronomy 24:8

BELOW IS THE SABBATH SCHOOL LESSON FOR YOUTH AND TOTS

**Note:** before you read the Sabbath School lesson be sure your class knows what a Samaritan is from Strong’s Concordance.

After Shalmaneser, King of Assyria, had sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the land of Samaria, there were Israelites who had remained in their desolated country. Those Israelites married the Samaritans and produced a mixed race. This is what a Samaritan is and anyone who had leprosy had to stay outside the city. However as you read the story below, you will see the only one who came to thank Jesus for healing was the Samaritan. The rest of the lepers were Jews and it is ironic because they were children of the Law of God and should have been thankful to Jesus for the healing as well. We should always remember to give thanks to God for His goodness to us.

You will also notice in the story below Jesus said “go to the priest” as He was keeping the Laws of His Father. The priests were to declare them clean or unclean and all of them were healed of leprosy.

JESUS HEALS 10 LEPERS - LUKE 17:11-19

IT CAME TO PASS AS JESUS WENT TO JERUSALEM, THAT HE PASSED THROUGH THE MIDST OF SAMARIA AND GALILEE.

AND AS HE ENTERED INTO A CERTAIN VILLAGE, THERE MET HIM TEN MEN THAT WERE LEPERS, WHICH STOOD AFAR OFF.

AND THEY LIFTED UP THEIR VOICES, AND SAID, JESUS, MASTER, HAVE MERCY ON US.

AND WHEN JESUS SAW THEM, HE SAID UNTO THEM, GO SHEW YOURSELVES UNTO THE PRIEST. AND IT CAME TO PASS, THAT, AS THEY WENT, THEY WERE CLEANSED.

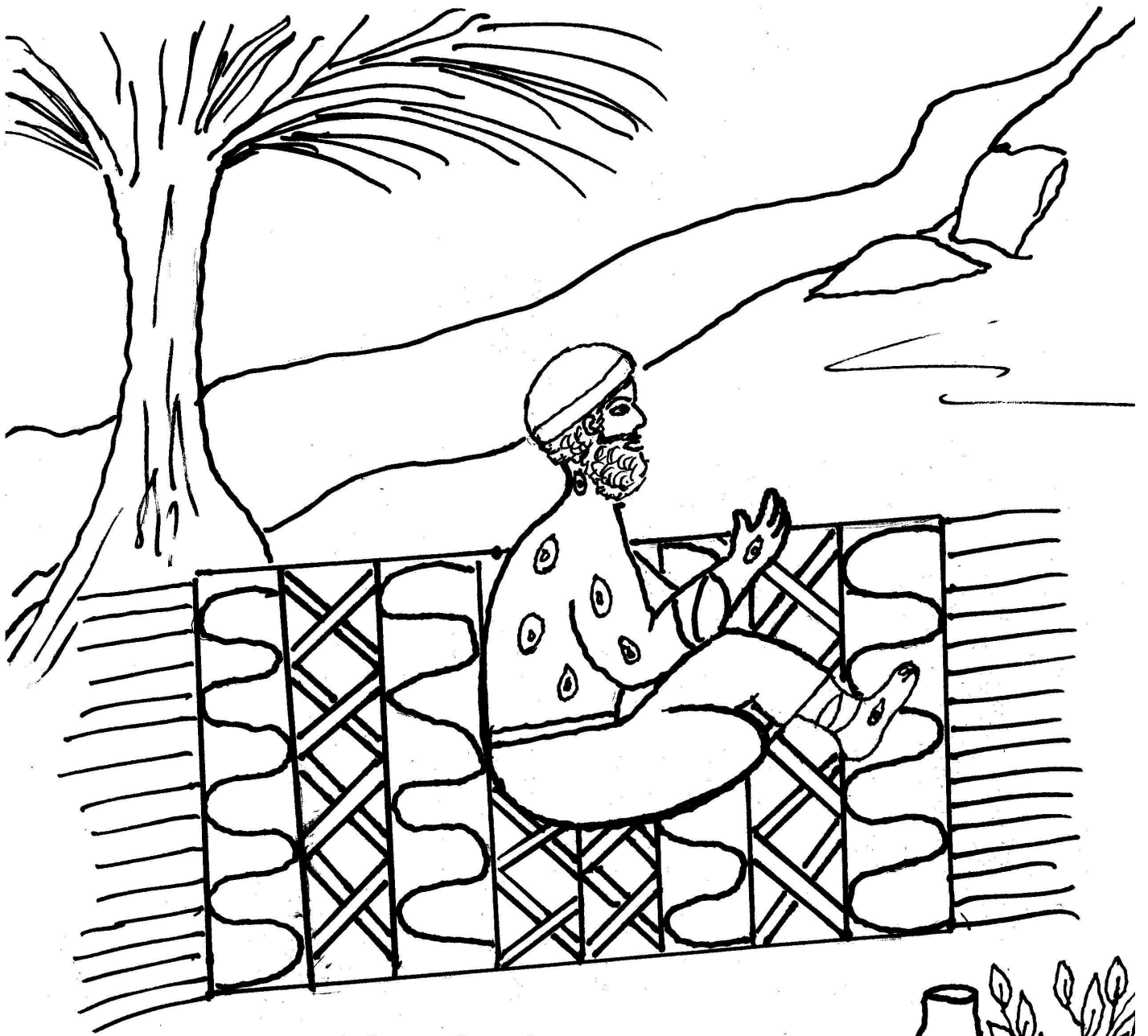
AND ONE OF THEM, WHEN HE SAW THAT HE WAS HEALED, TURNED BACK, AND WITH A LOUD VOICE GLORIFIED GOD.

AND FELL DOWN ON HIS FACE AT HIS FEET, GIVING HIM THANKS; AND HE WAS A SAMARITAN.

AND JESUS ANSWERING SAID, WERE THERE NOT TEN CLEANSED? BUT WHERE ARE THE NINE?

THERE ARE NOT FOUND THAT RETURNED TO GIVE GLORY TO GOD, SAVE THE STRANGER OR SAMARITAN.

AND JESUS SAID UNTO HIM, ARISE, GO THY WAY: THY FAITH HATH MADE THEE WHOLE.



*AND ONE OF THEM, WHEN  
HE SAW THAT HE WAS  
HEALED TURNED BACK  
AND WITH A LOUD VOICE  
GLORIFIED GOD... AND HE*

*WAS A SAMARITAN.*

*LUKE 17:15-16*

