Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 15

Restored to Worship and Community

Day 15 · Leviticus 14

Follow the path of restoration in Leviticus 14 and learn to respond to Jesus' mercy with faith and gratitude.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 13 explained examination and separation. Leviticus 14 now describes the way back after healing, and also addresses affected houses. These are instructions for Israel’s covenant worship. We will follow each section and then listen to Jesus and Hebrews.

Main truth: God provided a way back into worship and community; Jesus calls us to receive His mercy with faith and gratitude.

1. The priest went outside

Leviticus 14:1-7

1 And the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Notice the order: the priest went outside the camp and found that the condition had healed. The ceremony did not cause the healing. It began the person’s formal cleansing and return. One bird was killed and the living bird was released. We can observe the picture of life and release without inventing a separate meaning for every object.

Leviticus 14:8-9

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 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.

The return happened in stages. After washing and shaving, the person could enter the camp but waited seven days before returning to the tent. Restoration included practical steps and time. God’s instructions did not leave the healed person without a way home.

2. Restored before the Lord

Leviticus 14:10-14

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

14 And the priest shall take some of the blood of the trespass offering, and the priest shall 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:

On the eighth day, the person and the offerings were presented before the Lord. The older English phrase "meat offering" means a grain offering here. The blood placed on the ear, thumb, and toe marked the person within this cleansing ceremony. We need not turn these details into a formula to repeat today.

Leviticus 14:15-20

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

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:

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:

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.

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:

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.

Oil and the remaining offerings completed the prescribed ceremony. The ending is clear: the priest made atonement and the person was clean. Atonement here addressed ritual uncleanness and restored access to worship. It does not prove that the illness began because of a personal moral failure.

3. Limited money did not close the way

Leviticus 14:21-25

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;

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.

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.

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:

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:

For someone who was poor, the required offerings were adjusted. A lamb remained part of the trespass offering, while birds replaced other animals. God gave a real provision for limited resources. The person did not have to become wealthy before being restored.

Leviticus 14:26-32

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

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:

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:

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.

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

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.

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 instructions about oil and atonement continued for the person with less money. The result was still cleansing before the Lord. This passage invites us to ask whether our own expectations make it harder for people with fewer resources to participate in community life.

4. A house was examined with care

Leviticus 14:33-42

33 And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaister the house.

These instructions look ahead to Israel's life in Canaan. The owner reported what seemed to be a plague; the priest examined it. The house was emptied before inspection, and affected stones could be removed and replaced. The text gives a process rather than telling the owner to declare the final result alone.

Leviticus 14:43-47

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

If the damage returned and spread, the house was to be taken down. Entering, sleeping, or eating there also had ritual consequences. These are ancient covenant instructions, not a modern building-repair manual. Their seriousness reminds us not to hide a problem merely because dealing with it is inconvenient.

Leviticus 14:48-53

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

If the damage did not spread after repairs, the priest pronounced the house clean. A cleansing ceremony followed, again with one bird killed and the other released. The chapter addresses restoration for both people and the places where they lived.

Leviticus 14:54-57

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

The closing verses gather the different conditions under one purpose: teaching the distinction between clean and unclean. We should keep that stated purpose in view. A house does not commit moral sins; this helps us understand that ritual cleansing and personal guilt are different matters.

5. Return to give thanks

Luke 17:11-14

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 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.

Ten men called to Jesus from a distance. He told them to show themselves to the priests, and they were cleansed as they went. His instruction connects with the priestly examination we have just read. Jesus' mercy opened the way for their return.

Luke 17:15-19

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

One man, a Samaritan, returned to glorify God and thank Jesus. All ten had received cleansing, but this man also returned to the Giver. Jesus commended his faith. Gratitude is more than enjoying an improved situation; it turns our attention toward the One who showed mercy.

6. Jesus suffered outside the gate

Hebrews 13:11-13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

Hebrews connects the sacrifices burned outside the camp with Jesus suffering outside the gate. This is the writer's own connection, not a claim that every detail of Leviticus 14 is a direct prediction. Jesus sanctifies His people through His blood. Following Him may mean bearing rejection while belonging securely to Him.

Talk it over with friends

1. Why is it important that healing came before the cleansing ceremony?

2. What does the provision for the poor teach us about welcoming others?

3. What is the difference between receiving help and returning to give thanks?

Put it into practice

Name a mercy you have received and thank God specifically for it. Tell someone how that gift has helped you.

Make room for someone returning after a difficult season. Offer a welcome that respects their dignity and practical needs.

A verse to carry with you

Luke 17:19

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, thank You for making a way to return. Help us receive Your mercy through Jesus with grateful hearts. Teach us to welcome people with care, honor those with few resources, and follow Jesus even when it costs us. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text