

Outline of Leviticus 13-14

1. Sarat in men and clothing: diagnosis and treatment (13:1-59)
 - a. Introduction (1)
 - b. First set of tests for sarat (2-8)
 - i. Clearly unclean (2-3)
 - ii. Initial indication indecisive – but clean (4-6)
 - iii. Later relapse – unclean (7-8)
 - c. Second set of tests for sarat (9-17)
 - i. Clearly unclean (9-11)
 - ii. Initial indication – clean (12-13)
 - iii. Later indication – unclean (14-15)
 - iv. Final indication – clean (16-17)
 - d. Third set of tests for sarat in scars (18-23)
 - i. Clearly unclean (18-20)
 - ii. Initial indication indecisive – but unclean (21-22)
 - iii. Initial indication indecisive – but clean (23)
 - e. Fourth set of tests for sarat in burns (24-28)
 - i. Clearly unclean (24-25)
 - ii. Initial indication indecisive – but unclean (26-27)
 - iii. Initial indication indecisive – but clean (28)
 - f. Fifth set of tests for sarat in scalp or beard (29-37)
 - i. Clearly unclean (29-30)
 - ii. Initial indication indecisive – but clean (31-34)
 - iii. Later relapse (35-36)
 - iv. Subsequent healing (37)
 - g. A skin disease which is clean (38-39)
 - h. Baldness and skin disease (40-44)
 - i. Total baldness – clean (40)
 - ii. Partial baldness – clean (41)
 - iii. Skin disease with baldness – unclean (42-44)
 - i. Treatment of those diagnosed as unclean (45-46)
 - j. Diagnosis and treatment of sarat in clothing (47-58)
 - i. First test – unclean (47-52)
 - ii. Second test – unclean (53-55)
 - iii. Third test – unclean (56-57)
 - iv. Treatment of clean garment (58)
 - k. Summary (59)
2. Ritual cleansing after cure of sarat (14:1-32)
 - a. Introduction (1)
 - b. Ritual after healing of sarat (2-31)
 - i. First week (2-9)
 - ii. Second week (10-20)
 - iii. Alternative for the poor (21-31)

- c. Summary (32)
- 3. Sarat in houses: diagnosis, treatment, and cleansing (14:33-53)
 - a. Initial treatment (33-42)
 - b. Failure of treatment (43-47)
 - c. Successful treatment (48-53)
- 4. Summary and Purpose Statement (14:54-57)

Sermon Flow

- 1. What does the text say? (What does the law explicitly state?)
 - a. First Argument: Sarat is not leprosy
- 2. What did the text mean to the original audience?
 - a. Second Argument: Sarat was not viewed as a clinical threat, but rather a cultural threat
 - b. Third Argument: Sarat symbolized death
- 3. What does the text signify to us? (Application)
 - a. To what lengths do you go to in order to keep your temple clean?
 - b. A sweet reminder of the Gospel

Definitions of Terms

Leprosy/Hansen's Disease – a chronic infectious disease caused by a mycobacterium affecting especially the skin and peripheral nerves and characterized by the formation of nodules or macules that enlarge and spread accompanied by loss of sensation with eventual paralysis, wasting of muscle, and production of deformities (leprosy and Hansen's Disease are synonymous)

Elephantiasis (English) – the enormous enlargement of a limb or the scrotum caused by obstruction of lymphatic vessels by filarial worms

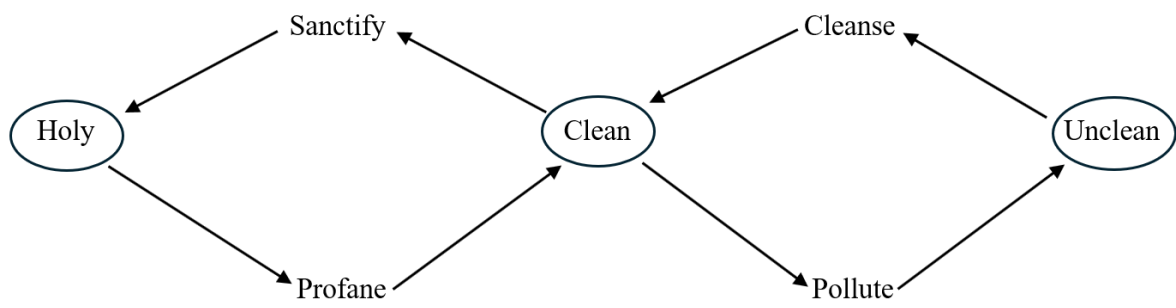
Elephantiasis (Greek) – the Greek word used to describe our modern idea of leprosy/Hansen's Disease

Lepra (Greek) – the Greek word used in the Septuagint to describe *tsāra 'at*; traditionally translated in English as “leprosy” or “serious skin disease”

tsāra 'at (Hebrew) – the Hebrew word used to refer to a variety of diseases or marks that populate on skin, garments, furniture, or walls; traditionally translated in English as “leprosy” or “serious skin disease”

Sarat – the English transliteration of a Hebrew word that was used to refer to a variety of diseases or marks that populate on skin, garments, furniture, or walls

Diagram of Sanctification



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