

~LEPROSY (1114)

[Hebrew, *tso-ra'`ath*, Greek, *le'pra*]

.. Varieties Of Leprosy And Their Effects

.. Diagnosis

.. In Garments And Houses

.. As A Sign

.. Healed By Jesus And His Disciples

· A disease designated in the Bible by the Hebrew term *tso-ra'`ath* and the Greek word *le'pra*. A person afflicted with it is called a leper.

· In the Scriptures leprosy is not restricted to the disease known by that name today, for it could affect not only human's but also clothing and houses.

· And respecting the leprosy of the garment and in the house. (Leviticus 14:55)

· The leprosy of today is otherwise called **Hansen's disease**, so named because Dr. Gerhard A. Hansen discovered the germ that is generally thought to cause this malady.

· However, though *tso-ra'`ath* applies to more than the leprosy of today, there is no doubt that human leprosy now called **Hansen's disease** was in evidence in the Middle East in Biblical times.

.. Varieties Of Leprosy And Their Effects

· Today leprosy, or **Hansen's disease**, which is only slightly communicable, manifests itself in three basic varieties. One, the nodular type, results in a thickening of one's skin and the forming of lumps, first in the skin on the face and then on other parts of the body.

· It also produces degenerative effects in mucous membranes of the victims nose and throat. This is known as **black leprosy**. Another type is **anesthetic leprosy**, sometimes called **white leprosy**.

· It is not as severe as black leprosy and basically affects the peripheral nerves. It may manifest itself in skin that is painful to the touch, though it can also result in numbness. The third type of leprosy, a mixed kind, combines the symptoms of both forms just described.

- As **leprosy** progresses toward its advanced stage, the swellings that initially develop discharge pus, the hair may fall from ones head and eyebrows, nails may loosen, decay, and fall off.
- Then the victims fingers, limbs, nose, or eyes may be slowly eaten away. Finally, in the most serious cases, death ensues. That Biblical **leprosy** certainly included such a serious disease is apparent from Aaron's reference to it as a malady wherein the flesh is half eaten off.
- Please, do not let her continue like someone dead, whose flesh at the time of his coming out of his mother's womb is half eaten off! (**Numbers 12:12**)
- This description helps one better to appreciate Biblical references to this dread malady and the dire consequences of Uzziah's presumptuous act in improperly endeavoring to offer incense in Yehowah's temple.
- Finally Yehowah plagued the king, and he continued to be a leper until the day of his death, and he kept dwelling in his house exempt from duties, while Jotham the king's son was over the house, judging the people of the land. (**2 Kings 15:5**)
- However, as soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Yehowah his God and came into the temple of Yehowah to burn incense upon the altar of incense. (**2 Chronicles 26:16**)
- Immediately Azariah the priest and with him priests of Yehowah, eighty valiant men, came in after him. (**2 Chronicles 26:17**)
- Then they stood up against Uzziah the king and said to him; It is not your business, O Uzziah, to burn incense to Yehowah, but it is the business of the priests the sons of Aaron, the ones sanctified, to burn incense. Go out from the sanctuary, for you have acted unfaithfully, and it is not for any glory to you on the part of Yehowah God. (**2 Chronicles 26:18**)
- But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the priests in the house of Yehowah beside the altar of incense. (**2 Chronicles 26:19**)

- **When Azariah the chief priest and all the priests turned toward him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Yehowah had smitten him. (2 Chronicles 26:20)**
- **And Uzziah the king continued to be a leper until the day of his death, and he kept dwelling in a house exempt from duties, as a leper, for he had been severed from the house of Yehowah, while Jotham his son was over the king's house, judging the people of the land. (2 Chronicles 26:21)**
- **And the rest of the affairs of Uzziah, the first and the last, Isaiah the son of Amoz the prophet has written. (2 Chronicles 26:22)**
- **Finally Uzziah lay down with his forefathers, and so they buried him with his forefathers, but in the burial field that belonged to the kings, for they said; He is a leper. And Jotham his son began to reign in place of him. (2 Chronicles 26:23)**

•• **Diagnosis**

- **By means of the Mosaic Law, Yehowah provided Israel with information enabling the priest to diagnose **leprosy** and to distinguish between it and other less serious skin afflictions. From what is recorded at;**
- **And Yehowah proceeded to speak to Moses and Aaron, saying; (Leviticus 13:1)**
- **In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of **leprosy**, he must then be brought to Aaron the priest or to one of his sons the priests. (Leviticus 13:2)**
- **And the priest must look at the plague in the skin of the flesh. When the hair in the plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of **leprosy**. And the priest must look at it, and he must declare him unclean. (Leviticus 13:3)**
- **But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its hair has not**

- turned white, the priest must then quarantine the plague seven days. (**Leviticus 13:4**)
- And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (**Leviticus 13:5**)
 - And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not spread in the skin, the priest must also pronounce him clean. It was a scab. And he must wash his garments and be clean. (**Leviticus 13:6**)
 - But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. (**Leviticus 13:7**)
 - And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him unclean. It is **leprosy**. (**Leviticus 13:8**)
 - In case the plague of **leprosy** develops in a man, he must then be brought to the priest. (**Leviticus 13:9**)
 - And the priest must take a look, and if there is a white eruption in the skin and it has turned the hair white and the raw of the living flesh is in the eruption. (**Leviticus 13:10**)
 - It is chronic **leprosy** in the skin of his flesh, and the priest must declare him unclean. He should not quarantine him, for he is unclean. (**Leviticus 13:11**)
 - Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. (**Leviticus 13:12**)
 - And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague clean. All of it has turned white. He is clean. (**Leviticus 13:13**)
 - But on the day the living flesh appears in it, he will be unclean.

(Leviticus 13:14)

- **And the priest must see the living flesh, and he must declare him unclean. The living flesh is unclean. It is **leprosy**. (Leviticus 13:15)**
- **Or in case the living flesh goes back and it does change to white, he must then come to the priest. (Leviticus 13:16)**
- **And the priest must look at him, and if the plague has been changed to white, the priest must then pronounce the plague clean. He is clean. (Leviticus 13:17)**
- **As for the flesh, in case a boil develops in its skin and it does get healed. (Leviticus 13:18)**
- **And in the place of the boil a white eruption has developed or a reddish-white blotch, he must then show himself to the priest. (Leviticus 13:19)**
- **And the priest must look, and if its appearance is lower than the skin and its hair has turned white, the priest must then declare him unclean. It is the plague of **leprosy**. It has broken out in the boil. (Leviticus 13:20)**
- **But if the priest looks at it, and, there now, there is no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:21)**
- **And if it unmistakably spreads in the skin, the priest must then declare him unclean. It is a plague. (Leviticus 13:22)**
- **But if in its place the blotch should stand, it has not spread, it is the inflammation of the boil, and the priest must pronounce him clean. (Leviticus 13:23)**
- **Or in case there comes to be a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one. (Leviticus 13:24)**
- **The priest must then look at it, and if the hair has been changed white in the blotch and its appearance is deeper than the skin, it is **leprosy**. It has broken out in the scar, and the priest must declare him unclean. It is the plague of **leprosy**. (Leviticus**

13:25)

- **But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:26)**
- **And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him unclean. It is the plague of leprosy. (Leviticus 13:27)**
- **But if the blotch stands in its place, it has not spread in the skin and it is dull, it is an eruption of the scar, and the priest must pronounce him clean, because it is an inflammation of the scar. (Leviticus 13:28)**
- **As for a man or a woman, in case a plague develops in such one on the head or on the chin. (Leviticus 13:29)**
- **The priest must then see the plague, and if its appearance is deeper than the skin, and the hair is yellow and scarce in it, the priest must then declare such one unclean. It is an abnormal falling off of hair. It is **leprosy** of the head or of the chin. (Leviticus 13:30)**
- **But in case the priest sees the plague of abnormal falling off of hair, and, look! Its appearance is not deeper than the skin and there is no black hair in it, the priest must then quarantine the plague of abnormal falling off of hair seven days. (Leviticus 13:31)**
- **And the priest must look at the plague on the seventh day, and if the abnormal falling off of hair has not spread, and no yellow hair has developed in it and the appearance of the abnormal falling off of hair is not deeper than the skin. (Leviticus 13:32)**
- **He must then have himself shaved, but he will not have the abnormal falling off of hair shaved, and the priest must quarantine the abnormal falling off of hair seven days again. (Leviticus 13:33)**
- **And the priest must look at the abnormal falling off of hair on the seventh day, and if the abnormal falling off of hair has not spread in the skin, and its appearance is not deeper than the skin, the priest must then pronounce him clean, and he must wash his**

- garments and be clean. (**Leviticus 13:34**)
- But if the abnormal falling off of hair unmistakably spreads in the skin after the establishment of his purification. (**Leviticus 13:35**)
 - The priest must then see him, and if the abnormal falling off of hair has spread in the skin, the priest need not make examination for yellow hair, he is unclean. (**Leviticus 13:36**)
 - But if in its look the abnormal falling off of hair has stood and black hair has grown in it, the abnormal falling off of hair has been healed. He is clean, and the priest must pronounce him clean. (**Leviticus 13:37**)
 - As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches. (**Leviticus 13:38**)
 - The priest must then take a look, and if the blotches in the skin of their flesh are dull white, it is a harmless eruption. It has broken out in the skin. He is clean. (**Leviticus 13:39**)
 - As for a man, in case his head grows bald, it is baldness. He is clean. (**Leviticus 13:40**)
 - And if his head grows bald up in front, it is forehead baldness. He is clean. (**Leviticus 13:41**)
 - But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. (**Leviticus 13:42**)
 - And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (**Leviticus 13:43**)
 - He is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. (**Leviticus 13:44**)
 - As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; Unclean, unclean! (**Leviticus 13:45**)

- All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. (**Leviticus 13:46**)
- It can be seen that leprosy might begin with an eruption, a scab, a blotch, a boil, or a scar in ones flesh from fire. Sometimes the symptoms were very clear.
- The hair in the affected area had turned white, and the malady was seen to be deeper than the skin. For example, a white eruption in the skin might turn the hair white, and raw flesh might appear in the eruption.
- This meant that one had leprosy and was to be declared unclean. However, in other cases the malady was not deeper than the skin and a period of quarantine was imposed, with subsequent inspection by the priest, who made a final determination in the case.
- It was acknowledged that leprosy could reach a stage in which it was not contagious. When it overspread the entire body, all of it having turned white, and living flesh was not in evidence, it was a sign that the diseased action was over and that only the marks of its ravages remained. The priest would then declare the victim clean, the disease posing no further danger to anyone.
- Now if the **leprosy** unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. (**Leviticus 13:12**)
- And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague clean. All of it has turned white. He is clean. (**Leviticus 13:13**)
- But on the day the living flesh appears in it, he will be unclean. (**Leviticus 13:14**)
- And the priest must see the living flesh, and he must declare him unclean. The living flesh is unclean. It is **leprosy**. (**Leviticus 13:15**)
- Or in case the living flesh goes back and it does change to white, he must then come to the priest. (**Leviticus 13:16**)

- And the priest must look at him, and if the plague has been changed to white, the priest must then pronounce the plague clean. He is clean. (**Leviticus 13:17**)
- If the lepers malady left him and he was cured, there were arrangements whereby he could ceremonially purify himself, and these included the offering of sacrifice in his behalf by the priest.
- And Yehowah continued to speak to Moses, saying; (**Leviticus 14:1**)
- This will become the Law of the leper in the day for establishing his purification, when he must be brought to the priest. (**Leviticus 14:2**)
- And the priest must go forth outside the camp, and the priest must look, and if the plague of **leprosy** has been cured in the leprous one. (**Leviticus 14:3**)
- The priest must then give command, and he must take for cleansing himself two live clean birds and cedar wood and coccus scarlet material and hyssop. (**Leviticus 14:4**)
- And the priest must give command, and the one bird must be killed in an earthenware vessel over running water. (**Leviticus 14:5**)
- As for the living bird, he should take it and the cedar wood and the coccus scarlet material and the hyssop, and he must dip them and the living bird in the blood of the bird that was killed over the running water. (**Leviticus 14:6**)
- Then he must spatter it seven times upon the one cleansing himself from the leprosy and he must pronounce him clean, and he must send away the living bird over the open field. (**Leviticus 14:7**)
- And the one cleansing himself must wash his garments and shave off all his hair and bathe in water and must be clean, and afterward he may come into the camp. And he must dwell outside his tent seven days. (**Leviticus 14:8**)
- And it must occur on the seventh day that he should shave off all his hair on his head and his chin and his eyebrows. Yes, he

- should shave off all his hair, and he must wash his garments and bathe his flesh in water, and he must be clean. ([Leviticus 14:9](#))
- **And on the eighth day he will take two sound young rams and one sound female lamb, in its first year, and three tenths of an ephah of fine flour as a grain offering moistened with oil and one log measure of oil. ([Leviticus 14:10](#))**
 - **And the priest who pronounces him clean must present the man who is cleansing himself, and the things, before Yehowah at the entrance of the tent of meeting. ([Leviticus 14:11](#))**
 - **And the priest must take the one young ram and offer it for a guilt offering together with the log measure of oil and must wave them to and fro as a wave offering before Yehowah. ([Leviticus 14:12](#))**
 - **And he must slaughter the young ram in the place where the sin offering and the burnt offering are regularly slaughtered, in a holy place, because, like the sin offering, the guilt offering belongs to the priest. It is something most holy. ([Leviticus 14:13](#))**
 - **And the priest must take some of the blood of the guilt offering, and the priest must put it upon the lobe of the right ear of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot. ([Leviticus 14:14](#))**
 - **And the priest must take some of the log measure of oil and pour it upon the priests left palm. ([Leviticus 14:15](#))**
 - **And the priest must dip his right finger into the oil that is upon his left palm and must spatter some of the oil with his finger seven times before Yehowah. ([Leviticus 14:16](#))**
 - **And of the rest of the oil that is upon his palm the priest will put some upon the lobe of the right ear of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot over the blood of the guilt offering. ([Leviticus 14:17](#))**
 - **And what is left over of the oil that is upon the priests palm he will put upon the head of the one cleansing himself, and the priest must make atonement for him before Yehowah. ([Leviticus 14:18](#))**

- **And the priest must render up the sin offering and make atonement for the one cleansing himself from his impurity, and afterward he will slaughter the burnt offering. (Leviticus 14:19)**
- **And the priest must offer up the burnt offering and the grain offering upon the altar, and the priest must make atonement for him, and he must be clean. (Leviticus 14:20)**
- **However, if he is lowly and does not have enough means, he must then take one young ram as a guilt offering for a wave offering in order to make atonement for him and one tenth of an ephah of fine flour moistened with oil as a grain offering and a log measure of oil. (Leviticus 14:21)**
- **And two turtledoves or two young pigeons, according as he may have the means, and the one must serve as a sin offering and the other as a burnt offering. (Leviticus 14:22)**
- **And on the eighth day he must bring them for establishing his purification to the priest at the entrance of the tent of meeting before Yehowah. (Leviticus 14:23)**
- **And the priest must take the young ram of the guilt offering and the log measure of oil, and the priest must wave them to and fro as a wave offering before Yehowah. (Leviticus 14:24)**
- **And he must slaughter the young ram of the guilt offering, and the priest must take some of the blood of the guilt offering and put it upon the lobe of the right ear of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot. (Leviticus 14:25)**
- **And the priest will pour some of the oil upon the priests left palm. (Leviticus 14:26)**
- **And the priest must spatter with his right finger some of the oil that is upon his left palm seven times before Yehowah. (Leviticus 14:27)**
- **And the priest must put some of the oil that is on his palm upon the lobe of the right ear of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot over the place of the blood of the guilt offering. (Leviticus 14:28)**

- **And what is left over of the oil that is on the priests palm he will put upon the head of the one cleansing himself in order to make atonement for him before Yehowah. (Leviticus 14:29)**
- **And he must render up the one of the turtledoves or of the young pigeons for which he may have the means. (Leviticus 14:30)**
- **The one of them for which he may have the means as a sin offering and the other as a burnt offering along with the grain offering, and the priest must make atonement for the one cleansing himself before Yehowah. (Leviticus 14:31)**
- **This is the Law for the one in whom the plague of **leprosy** was who may not have the means when establishing his purification. (Leviticus 14:32)**
- **But if the priest declared the uncured leper unclean, the lepers garments were to be torn, his head was to become un-groomed, he was to cover the mustache or upper lip, and he was to call out. Unclean, unclean! He had to dwell in isolation outside the camp**
- **And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (Leviticus 13:43)**
- **He is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. (Leviticus 13:44)**
- **As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; Unclean, unclean! (Leviticus 13:45)**
- **All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. (Leviticus 13:46)**
- **A measure that was taken so that the leper would not contaminate those in the midst of whom Yehowah was tenting.**
- **And Yehowah spoke further to Moses, saying; (Numbers 5:1)**

- Command the sons of Israel that they send out of the camp every leprous person and everyone having a running discharge and everyone unclean by a deceased soul. (**Numbers 5:2**)
- Whether a male or a female you should send them out. You should send them outside the camp, that they may not contaminate the camps of those in the midst of whom I am tabernacling. (**Numbers 5:3**)
- And the sons of Israel proceeded to do so, even to send them outside the camp. Just as Yehowah had spoken to Moses, so the sons of Israel did. (**Numbers 5:4**)
- It seems that in Biblical times **lepers** associated with one another or lived in groups, making it possible for them to aid one another.
- And there were four men, **lepers**, that happened to be at the entrance of the gate, and they began to say the one to the other; Why are we sitting here until we have died? (**2 Kings 7:3**)
- If we had said; Let us enter the city, when the famine is in the city, we would also have to die there. And if we do sit here, we shall also have to die. So now come and let us invade the camp of the Syrians. If they preserve us alive, we shall live, but if they put us to death, then we shall have to die. (**2 Kings 7:4**)
- Accordingly they rose up in the evening darkness to enter the camp of the Syrians, and they got to come as far as the outskirts of the camp of the Syrians, and, look! Nobody was there. (**2 Kings 7:5**)
- And as he was entering into a certain village ten leprous men met him, but they stood up afar off. (**Luke 17:12**)

·· In Garments And Houses

- **Leprosy** could also affect woolen or linen garments, or an article of skin. The plague might disappear with washing, and there were arrangements for quarantining the article. But where this yellowish-green or reddish plague persisted, malignant **leprosy** was present and the article was to be burned.
- As for a garment, in case the plague of **leprosy** develops in it, whether in a woolen garment or in a linen garment. (**Leviticus**

13:47)

- Or in the warp or in the woof of the linen and of the wool, or in a skin or in anything made of skin. (**Leviticus 13:48**)
- And the yellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin, it is the plague of **leprosy**, and it must be shown to the priest. (**Leviticus 13:49**)
- And the priest must see the plague, and he must quarantine the plague seven days. (**Leviticus 13:50**)
- When he has seen the plague on the seventh day, that the plague has spread in the garment or in the warp or in the woof or in the skin for any use for which the skin may be made, the plague is malignant **leprosy**. It is unclean. (**Leviticus 13:51**)
- And he must burn the garment or the warp or the woof in the wool or in the linen, or any article of skin in which the plague may develop, because it is malignant **leprosy**. It should be burned in the fire. (**Leviticus 13:52**)
- But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin. (**Leviticus 13:53**)
- The priest must also command that they should wash that in which the plague is, and he must quarantine it a second seven days. (**Leviticus 13:54**)
- And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside. (**Leviticus 13:55**)
- But if the priest has taken a look, and, there now, the plague is dull after it has been washed out, he must then tear it out of the garment or the skin or the warp or the woof. (**Leviticus 13:56**)
- However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. (**Leviticus 13:57**)

- **As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them, it must then be washed a second time, and it must be clean. (Leviticus 13:58)**
- **This is the Law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in order to pronounce it clean or to declare it unclean. (Leviticus 13:59)**
- **If yellowish-green or reddish depressions appeared in the wall of a house, the priest imposed a quarantine. It might be necessary to tear out affected stones and have the house scraped off inside, the stones and scraped-off mortar being disposed of in an unclean place outside the city.**
- **If the plague returned, the house was declared unclean and was pulled down, and the materials were disposed of in an unclean place. But for the house pronounced clean there was an arrangement for purification.**
- **And Yehowah proceeded to speak to Moses and Aaron, saying; (Leviticus 14:33)**
- **When you come into the land of Canaan, which I am giving you as a possession, and I do put the plague of leprosy in a house of the land of your possession. (Leviticus 14:34)**
- **The one to whom the house belongs must then come and tell the priest, saying; Something like a plague has appeared to me in the house. (Leviticus 14:35)**
- **And the priest must give orders, and they must clear out the house before the priest may come in to see the plague, that he may not declare unclean everything that is in the house, and after that the priest will come in to see the house. (Leviticus 14:36)**
- **When he has seen the plague, then if the plague is in the walls of the house, with yellowish-green or reddish depressions, and their appearance is lower than the wall surface. (Leviticus 14:37)**
- **The priest must then go out of the house to the entrance of the**

house and he must quarantine the house seven days. (**Leviticus 14:38**)

- And the priest must return on the seventh day and must take a look, and if the plague has spread in the walls of the house. (**Leviticus 14:39**)
- The priest must then give orders, and they must tear out the stones in which the plague is, and they must throw them outside the city into an unclean place. (**Leviticus 14:40**)
- And he will have the house scraped off all around inside, and they must pour the clay mortar that they cut off outside the city into an unclean place. (**Leviticus 14:41**)
- And they must take other stones and insert them in the place of the former stones, and he will have different clay mortar taken, and he must have the house plastered. (**Leviticus 14:42**)
- If, though, the plague returns and it does break out in the house after having torn out the stones and after having cut off the house and plastered it. (**Leviticus 14:43**)
- The priest must then come in and take a look, and if the plague has spread in the house, it is malignant **leprosy** in the house. It is unclean. (**Leviticus 14:44**)
- And he must have the house pulled down with its stones and its timbers and all the clay mortar of the house and must have it carried forth outside the city to an unclean place. (**Leviticus 14:45**)
- But whoever comes into the house any of the days of quarantining it will be unclean until the evening. (**Leviticus 14:46**)
- And whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments. (**Leviticus 14:47**)
- However, if the priest comes at all and he does take a look, and, there now, the plague has not spread in the house after having plastered the house, the priest must then pronounce the house clean, because the plague has been healed. (**Leviticus 14:48**)

- **And to purify the house from sin he must take two birds and cedar wood and coccus scarlet material and hyssop. (Leviticus 14:49)**
- **And he must kill the one bird in an earthenware vessel over running water. (Leviticus 14:50)**
- **And he must take the cedar wood and the hyssop and the coccus scarlet material and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times. (Leviticus 14:51)**
- **And he must purify the house from sin with the blood of the bird and the running water and the live bird and the cedar wood and the hyssop and the coccus scarlet material. (Leviticus 14:52)**
- **And he must send the live bird away outside the city into the open field and must make atonement for the house, and it must be clean. (Leviticus 14:53)**
- **This is the Law respecting any plague of **leprosy** and respecting the abnormal falling off of hair. (Leviticus 14:54)**
- **And respecting the leprosy of the garment and in the house. (Leviticus 14:55)**
- **And respecting the eruption and the scab and the blotch. (Leviticus 14:56)**
- **In order to give instructions when something is unclean and when something is clean. This is the Law about leprosy. (Leviticus 14:57)**
- **It has been suggested that the leprosy affecting garments or houses was a type of mildew or mold, however, about this there is uncertainty.**

·· **As A Sign**

- **One of the signs Yehowah empowered Moses to perform to prove to the Israelites that God had sent him involved **leprosy**. As instructed, Moses stuck his hand in the upper fold of his garment, and upon his withdrawing it, his hand was stricken with **leprosy** like snow!**

- **It was restored, like the rest of his flesh, by his returning it into the upper fold of his garment and withdrawing it once again.**
- **Then Yehowah said to him once more; Stick your hand, please, into the upper fold of your garment. So he stuck his hand into the upper fold of his garment. When he drew it out, why, here his hand was stricken with **leprosy** like snow! (**Exodus 4:6**)**
- **After that he said; Return your hand into the upper fold of your garment. So he returned his hand into the upper fold of his garment. When he drew it out of the upper fold of his garment, why, here it was restored like the rest of his flesh! (**Exodus 4:7**)**
- **Miriam was stricken with, **leprosy** as white as snow, as a divine act because she spoke against Moses. He begged God to heal her, which was done, but she was quarantined outside the camp for seven days.**
- **Now Miriam and Aaron began to speak against Moses on account of the Cushite wife whom he had taken, because it was a Cushite wife he had taken. (**Numbers 12:1**)**
- **And they kept saying; Is it just by Moses alone that Yehowah has spoken? Is it not by us also that he has spoken? And Yehowah was listening. (**Numbers 12:2**)**
- **And Yehowah's anger got to be hot against them, and he went his way. (**Numbers 12:9**)**
- **And the cloud turned away from over the tent, and, look! Miriam was struck with leprosy as white as snow. Then Aaron turned toward Miriam, and, look! She was struck with leprosy. (**Numbers 12:10**)**
- **Immediately Aaron said to Moses; Excuse me, my lord! Do not, please, attribute to us the sin in which we have acted foolishly and which we have committed! (**Numbers 12:11**)**
- **Please, do not let her continue like someone dead, whose flesh at the time of his coming out of his mother's womb is half eaten off! (**Numbers 12:12**)**
- **And Moses began to cry out to Yehowah, saying; O God, please!**

Heal her, please! (**Numbers 12:13**)

- Then Yehowah said to Moses; Were her father to spit directly in her face, would she not be humiliated seven days? Let her be quarantined seven days outside the camp, and afterward let her be received in. (**Numbers 12:14**)
- Accordingly Miriam was quarantined outside the camp seven days, and the people did not pull away until Miriam was received in. (**Numbers 12:15**)
- **In Elisha's Time. Naaman the Syrian was a valiant, mighty man, though a leper, or, struck with skin disease.**
- Now a certain Naaman, the chief of the army of the king of Syria, had become a great man before his lord and held in esteem, because it was by him that Yehowah had given salvation to Syria, and the man himself had proved to be a valiant, mighty man, though a leper. (**2 Kings 5:1**) Footnote
- His pride nearly lost him the opportunity of being cured, but he eventually did as instructed by Elisha, plunging into the Jordan seven times, and his flesh came back like the flesh of a little boy and he became clean.
- At that he went down and began to plunge into the Jordan seven times according to the word of the man of the true God, after which his flesh came back like the flesh of a little boy and he became clean. (**2 Kings 5:14**)
- He thereupon became a worshiper of Yehowah. However, Elisha's attendant Gehazi greedily acquired a gift from Naaman in the prophets name, thus misrepresenting his master and, in effect, making the undeserved kindness of God a means of material gain. For his misdeed, Gehazi was stricken with leprosy by God and became, a **leper** white as snow.
- Then Gehazi the attendant of Elisha the man of the true God said; Here my master has spared Naaman this Syrian by not accepting from his hand what he brought. As Yehowah is living, I will run after him and take something from him. (**2 Kings 5:20**)
- And Gehazi went chasing after Naaman. When Naaman saw someone running after him, he at once got down from his chariot

- to meet him and then said; Is all well? (2 Kings 5:21)
- To this he said; All is well. My master himself has sent me, saying; Look! Just now there have come to me two young men from the mountainous region of Ephraim from the sons of the prophets. Do give them, please, a talent of silver and two changes of garments. (2 Kings 5:22)
 - At that Naaman said; Go on, take two talents. And he kept urging him and finally bound up two talents of silver in two bags, with two changes of garments, and gave them to two of his attendants, that they might carry them before him. (2 Kings 5:23)
 - When he came to Ophel, he immediately took them from their hand and deposited them in the house and sent the men away. So off they went. (2 Kings 5:24)
 - And he himself came in and then stood by his master. Elisha now said to him; Where did you come from, Gehazi? But he said; Your servant did not go anywhere at all. (2 Kings 5:25)
 - At that he said to him; Did not my heart itself go along just as the man turned to get down off his chariot to meet you? Is it a time to accept silver or to accept garments or olive groves or vineyards or sheep or cattle or menservants or maidservants? (2 Kings 5:26)
 - So the leprosy of Naaman will stick to you and your offspring to time indefinite. Immediately he went out from before him, a leper white as snow. (2 Kings 5:27)
 - That there were a number of lepers in Israel in Elisha's day is shown by the presence of four Israelite lepers outside Samaria's gates while Elisha was inside the city.
 - And there were four men, lepers, that happened to be at the entrance of the gate, and they began to say the one to the other; Why are we sitting here until we have died? (2 Kings 7:3)
 - But there was a general lack of faith on the part of the Israelites in this man of the true God, just as the Jews in Jesus home territory would not accept him. Hence, Christ said;

- Also, there were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, but Naaman the man of Syria. (Luke 4:27)

• Healed By Jesus And His Disciples

- During his Galilean ministry, Jesus healed a leper described by Luke as, a man full of **leprosy**. Jesus ordered him to tell nobody and said; But go off and show yourself to the priest, and make an offering in connection with your cleansing, just as Moses directed, for a witness to them.
- On a further occasion while he was in one of the cities, look! a man full of **leprosy**! When he caught sight of Jesus he fell upon his face and begged him, saying; Lord, if you just want to, you can make me clean. (Luke 5:12)
- And so, stretching out his hand, he touched him, saying; I want to. Be made clean. And immediately the **leprosy** vanished from him. (Luke 5:13)
- And he gave the man orders to tell nobody; But go off and show yourself to the priest, and make an offering in connection with your cleansing, just as Moses directed, for a witness to them. (Luke 5:14)
- But the word about him was spreading the more, and great crowds would come together to listen and to be cured of their sicknesses. (Luke 5:15)
- However, he continued in retirement in the deserts and praying. (Luke 5:16)
- And, look! A leprous man came up and began doing obeisance to him, saying; Lord, if you just want to, you can make me clean. (Matthew 8:2)
- And so, stretching out his hand, he touched him, saying; I want to. Be made clean. And immediately his leprosy was cleansed away. (Matthew 8:3)
- Then Jesus said to him; See that you tell no one, but go, show yourself to the priest, and offer the gift that Moses appointed, for the purpose of a witness to them. (Matthew 8:4)

- **There also came to him a leper, entreating him even on bended knee, saying to him; If you just want to, you can make me clean. (Mark 1:40)**
- **At that he was moved with pity, and he stretched out his hand and touched him, and said to him; I want to. Be made clean. (Mark 1:41)**
- **And immediately the **leprosy** vanished from him, and he became clean. (Mark 1:42)**
- **Furthermore, he gave him strict orders and at once sent him away. (Mark 1:43)**
- **And said to him; See that you tell nobody a thing, but go show yourself to the priest and offer in behalf of your cleansing the things Moses directed, for a witness to them. (Mark 1:44)**
- **But after going away the man started to proclaim it a great deal and to spread the account abroad, so that Jesus was no longer able to enter openly into a city, but he continued outside in lonely places. Yet they kept coming to him from all sides. (Mark 1:45)**
- **When Christ sent out the 12 apostles, he told them, among other things; Make **lepers** clean.**
- **Cure sick people, raise up dead persons, make **lepers** clean, expel demons. You received free, give free. (Matthew 10:8)**
- **Later, while he was going through Samaria and Galilee, Jesus cured ten lepers in a certain village. Only one of them, a Samaritan, turned back, glorifying God with a loud voice and fell upon his face at Jesus feet, thanking him for what had been done in his behalf.**
- **And while he was going to Jerusalem he was passing through the midst of Samaria and Galilee. (Luke 17:11)**
- **And as he was entering into a certain village ten leprous men met him, but they stood up afar off. (Luke 17:12)**
- **And they raised their voices and said; Jesus, Instructor, have mercy on us! (Luke 17:13)**

- **And when he got sight of them he said to them; Go and show yourselves to the priests. Then as they were going off their cleansing occurred. (Luke 17:14)**
- **One of them, when he saw he was healed, turned back, glorifying God with a loud voice. (Luke 17:15)**
- **And he fell upon his face at Jesus feet, thanking him, furthermore, he was a Samaritan. (Luke 17:16)**
- **In reply Jesus said; The ten were cleansed, were they not? Where, then, are the other nine? (Luke 17:17)**
- **Were none found that turned back to give glory to God but this man of another nation? (Luke 17:18)**
- **And he said to him; Rise and be on your way, your faith has made you well. (Luke 17:19)**
- **It may also be noted that Christ was in Bethany at the home of Simon the leper, whom Jesus may have cured, when Mary anointed Jesus with costly perfumed oil a few days before his death.**
- **While Jesus happened to be in Bethany in the house of Simon the leper. (Matthew 26:6)**
- **A woman with an alabaster case of costly perfumed oil approached him, and she began pouring it upon his head as he was reclining at the table. (Matthew 26:7)**
- **On seeing this the disciples became indignant and said; Why this waste? (Matthew 26:8)**
- **For this could have been sold for a great deal and been given to poor people. (Matthew 26:9)**
- **Aware of this, Jesus said to them; Why do you try to make trouble for the woman? For she did a fine deed toward me. (Matthew 26:10)**
- **For you always have the poor with you, but you will not always have me. (Matthew 26:11)**

- For when this woman put this perfumed oil upon my body, she did it for the preparation of me for burial. (**Matthew 26:12**)
- Truly I say to you, wherever this Good News is preached in all the world, what this woman did shall also be told as a remembrance of her. (**Matthew 26:13**)
- And while he was at Bethany in the house of Simon the leper, as he was reclining at the meal, a woman came with an alabaster case of perfumed oil, genuine nard, very expensive. Breaking open the alabaster case she began to pour it upon his head. (**Mark 14:3**)
- At this there were some expressing indignation among themselves; Why has this waste of the perfumed oil taken place? (**Mark 14:4**)
- For this perfumed oil could have been sold for upward of three hundred denarii and been given to the poor! And they were feeling great displeasure at her. (**Mark 14:5**)
- But Jesus said; Let her alone. Why do you try to make trouble for her? She did a fine deed toward me. (**Mark 14:6**)
- For you always have the poor with you, and whenever you want to you can always do them good, but me you do not have always. (**Mark 14:7**)
- She did what she could, she undertook beforehand to put perfumed oil on my body in view of the burial. (**Mark 14:8**)
- Truly I say to you, wherever the Good News is preached in all the world, what this woman did shall also be told as a remembrance of her. (**Mark 14:9**)
- Accordingly Jesus, six days before the Passover, arrived at Bethany, where Lazarus was whom Jesus had raised up from the dead. (**John 12:1**)
- Therefore they spread an evening meal for him there, and Martha was ministering, but Lazarus was one of those reclining at the table with him. (**John 12:2**)
- Mary, therefore, took a pound of perfumed oil, genuine nard, very

costly, and she greased the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. (**John 12:3**)

- But Judas Iscariot, one of his disciples, who was about to betray him, said. (**John 12:4**)
- Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people? (**John 12:5**)
- He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put in it. (**John 12:6**)
- Therefore Jesus said; Let her alone, that she may keep this observance in view of the day of my burial. (**John 12:7**)
- For you have the poor always with you, but me you will not have always. (**John 12:8**)