

See [Leprosy](#) study that goes with this chapter

Leviticus 13

This chapter presents the law concerning leprosy and how to treat it. See the file on leprosy that goes with this chapter. It is taken from the Online Bible CD.

Chapters 13 and 14 deal with the laws concerning those unclean by reason of leprosy. I will just mention the fact here, then develop it at the opening of chapter 14: These laws concerning leprosy physically illustrate Eph 2, and the work of Christ that cleansed the unclean, and made peace between fallen man and the Heavenly Father; after we go through the laws contained in ch 13, this statement will be understood. See the opening of chapter 14.

Gill opens this chapter thusly:

In this chapter an account is given of the various sorts of leprosy, and the rules by which they were to be judged of, #Le 13:1-3 of the bright spot and scab, #Le 13:4-8 of the rising or swelling, #Le 13:9-17 of the bile or hot ulcer, #Le 13:18-23 of the hot burning or inflammation, #Le 13:24-28 of the plague of the scall, #Le 13:29-37 of bright spots or blisters, #Le 13:38,39 and of shedding the hair, and baldness, #Le 13:40-44 of what the leper was to do, and to be done unto, #Le 13:45,46 of the leprosy in garments made of linen, woollen, or of skin, #Le 13:47-59.

It is significant, I believe, that it is the priest who makes the determination. Of course, all government, civil and religious, was at this time centered in the tabernacle. So the question in my mind is: How much of this is a religious function? Is the physical health, Scripturally, a religious function, or does it belong to the state? Rom 13 requires the state to provide conducive conditions for righteousness to prevail, but does that include physical health? Evidently, this law concerning leprosy was two fold it establishes the fact of both spiritual illness, sin, and the fact of physical illness:

First, those overtaken by and controlled by spiritual illness sin are to be separated from the congregation of the Lord during this present "Church Age," I Cor 5. See concluding comments.

Second, it establishes God's guidelines for the civil government that is to protect the general population from danger and death, in this case, infectious diseases. The infected must be QUARANTINED!

The Godly precepts contained herein can be dismissed by fallen man as not applicable for modern times, but the results of not following what is established here cannot be dismissed: A LITTLE LEAVEN LEAVENS THE WHOLE LUMP of believers if the unrepentant is not removed. Infectious diseases will invade the whole community if the infected are not removed. I am reminded of the EBOLA VIRUS. When it showed up, the civil governments of the world immediately showed up to cut off the infected from the general population.

It is commonly reported that there are new and more dangerous viruses

appearing all the time, and it is only a matter until one or more sweeps the world with extremely deadly effects. One report I heard, the scientist being interviewed said he laid awake nights wondering why HIV (AIDS) has not yet become airborne. Then he mentioned the flue epidemic that swept the world in about 1913. Just a simple flue virus killed a huge percentage of the population of Europe. In fact, he pointed out that if it had not stopped (for some unknown reason it stopped; science did not stop it), it would have wiped out the world within just a few more weeks.

We should point out that the Old Testament leprosy, as described here, is not what is known as leprosy today: What we have today does not infect clothing, houses and clay pots. But obviously, these things can carry all kinds of infectious diseases if not properly "disinfected." Gill:

... the leprosy here spoken of seems not to be the same with that disease, or what we now call so, though some have thought otherwise; it being rather an uncleanness than a disease, and the business of a priest, and not a physician to attend unto; and did not arise from natural causes, but was from the immediate hand of God, and was inflicted on men for their sins, as the cases of Miriam, Gehazi, and Uzziah show; and who by complying with the rites and ceremonies hereafter enjoined, their sins were pardoned, and they were cleansed; so that as their case was extraordinary and supernatural, their cure and cleansing were as remarkable: besides, this impurity being in garments and houses, shows it to be something out of the ordinary way. And this law concerning it did not extend to all men, only to the Israelites, and such as were in connection with them, such as proselytes. It is said {a}, all are defiled with the plague (of leprosy) except an idolater and a proselyte of the gate; and the commentators say {b}, even servants, and little ones though but a day old; that is, they are polluted with it, and so come under this law. Now the place where this disorder appears is "in the skin of the flesh"; that is, where there is a skin, and that is seen; for there are some places, the Jewish writers {c} say, are not reckoned the skin of the flesh, or where that is not seen, and such places are excepted, and they are these; the inside of the eye, of the ear, and of the nose: wrinkles in the neck, under the pap, and under the arm hole; the sole of the foot, the nail, the head and beard: and this phrase, "in the skin of his flesh", is always particularly mentioned; and when there appeared in it

[The document with this file, [Leprosy](#), follows Gill's comments on Lev 1:3 into the NT cross references.]

Vv. 1- The law of leprosy in individuals.

brought to Aaron... Gill observes that there was no pollution nor purification of the leprosy; rather, the priest simply made the determination concerning the individual. If the leper would not come of his own free will, he was to be brought by those who observed the problem -- **The sinner who will not come before the church, Mat 18, is to be brought before the church.**

Moreover, the priest made the determination according to the specific and detailed instructions from God, *i.e.* the Word of God.

I believe we are taught here that the man of God is qualified, knowing the

word of God, to point out and determine uncleanness in individuals, according to the word of God. Moreover, the priesthood of the believer requires the believer to examine himself according to the word of God for uncleanness, 1 Cor 11:28 ; 2 Cor 13:5 ; Hag 1:5, 7, &c.

V. 3, Gill's comments here are cross referenced into Matthew and Luke.

Online makes a division at v. 18, but actually the law goes through v. 46. V. 46 requires quarantine for those who had leprosy. Basically, when the skin was raw, the person was to be separated from others, quarantined.

V. 13 is a key verse in this chapter and in understanding the Old Testament leprosy. See my notes on Leprosy. According to what this verse implies, OT leprosy was not contagious.

We must admit that man has a free will: He can chose to disobey this law of quarantine, but he cannot chose to avoid the results. I believe "we" are in for great problems because this law of quarantine is being violated in the case of AIDS.

V. 20, no one was exempt: If he was infected, the matter was settled. No one is exempt from sin, PERIOD, of which leprosy is a type. In fact, our Priest, the Word of God, makes the pronouncement-this fact, to me, says that the physical health of the people was and is a religious responsibility. By it being religious, the quarantine should be above politics, as AIDS IS NOT ABOVE political pressure.

Miriam, Moses' and Aaron's sister, was separated from the camp for leprosy, Num 12:10ff. *Uzziah* was also put out of the camp for being leprous, 2 Ch 26:19ff. It is interesting that in both cases, Miriam and Uzziah, they contacted leprosy for rebellion against God.

Vv. 40-42, a person who simply loses his hair is not considered unclean, simply bald. But leprosy could "spring up" in the area with no hair.

V. 45, all these things are a sign of mourning, mourning over leprosy? Mourning over the fact of sin.

V. 46 speaks strongly of the plague of sin remaining uncontrolled in the individual's life, making him unclean. Until the plague is controlled by the Supernatural work of the Old Testament Messiah, the person is defiled and unclean.

Vv. 47-59, speaks of leprosy in a garment. It appears strange to me that a disease can be in such places as garments and houses, as we will see. Gill:

Ver. 47. The garments also, that the plague of leprosy is in, &c.] Whether this sort of leprosy proceeded from natural causes, or was extraordinary and miraculous, and came immediately from the hand of God, and was peculiar to the Jews, and unknown to other nations, is a matter of question; the latter is generally asserted by the Hebrew writers...

TSK:

This leprosy in garments appears so strange to us, that it has induced some, with Bp. Patrick, to consider it as an extraordinary punishment inflicted by God upon the Israelites, as a sign of his high displeasure;

while others consider the leprosy in clothes (and also houses) as having no relation to the leprosy in man...

Hence, great men of the past have considered this passage in Lev 13 from a spiritual application. The plague of sin effects EVERYTHING it touches.

V. 52, *burnt in the fire...* Hate the garment spotted by the flesh; put no trust in nor have dependence on man's own righteousness, 1 Cor 3:15. [Gill]

V. 54, *wash...* Rev 7:14 ; 1 Jo 1:7, & Zec 13:1. Scriptural washings should clean up the problem, v. 55.

V. 56, *rend...*

... This rending out may denote the denying of ungodliness and worldly lusts, the parting with right eye and right hand sins, and having no fellowship with the unfruitful works of darkness. [Gill]

V. 58, Ps 51:2, washing and cleansing by the blood of Jesus. We will cover more of this in ch 14.

There are several tremendous parallels and applications found in chps 13 & 14 that clearly point to Christ. I will go ahead and develop chapter 14 before we give the **OBSERVATIONS AND APPLICATIONS** of these laws. So see there for the applications.