

## **180502-4 Leviticus 13, Leprosy in Man or Garment – Craig Thurman**

The last chapter concerned the declaration of uncleanness after childbirth. It appears that while her body is healing and in the process of purifying that she is to be isolated. If a male child was born there was a period of seven days in which the mother was secluded from all company, on the eighth day the child was circumcised, and for the next 33 days she continues under less stringent confinement not to come to the courts of the Lord or to touch holy things. So, for a total of 40 days the mother was separated for uncleanness. If a female child was born the mother was confined for 14 days, and then 66 days, for a total of 80 days; doubled that for the male child. At least these two things should be pointed out. There is no sin for conception and there is no sin in giving childbirth. Some religions of the world teach that the female is in inferior gender than the male. That is simply untrue. The same sacrifice for either was offered by the mother for her uncleanness regardless of which gender she gave birth to.

Next, the LORD directs the priesthood to identify leprosy. It is a very serious affliction which the priesthood cannot prevent any more than it can bring healing. The disease is apparently the result of divine judgment. (see Gill's note below). As the LORD alone directs the stroke of leprosy, He alone brings the remedy.

*Le 14:34 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 ...*

*Nu.12.9 And the anger of the LORD was kindled against them; and he departed. 10 ¶ And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.*

*2Ki.5.27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.*

*1Chr.26.20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.*

‘... 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 shew ...’ Gill

In the following chapters (chs. 13-14) we have the law of leprosy.

*Le 14:54 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 (swelling or inflammation), and for a scab (rashes, scales, warts), and for a bright spot (boils): 57 To teach when it is unclean, and when it is clean: this is the law of leprosy.*

Greek, root λεπίς, Acts 9.18, *scales*; ‘The adj. λεπρός (from λέπω, “to scale or peel off”) has the sense of “scaly,” “scabby,” “not smooth on the surface.” TDNT, vol.IV, p.233

## **Chapter 13**

**1 ¶ And the LORD spake unto Moses and Aaron, saying,**

**2 When a man shall have in the skin of his flesh**

*in the skin of, בְּעוֹר, with the preposition בְּ, in, with, by the skin; skin being , tss. skin (oft), hide (1, Lev.8.17), leather (1, 2Ki.1.8); so the dermis; the masc. Hebrew noun, עוֹר, gohr, is found 44 times in this chapter.*

*his flesh, בְּשָׂרוֹ, b<sup>e</sup>-sa-ro, 3ps masc. suff. his, and the prefixed preposition, בְּ; the root noun is בָּשָׂר, ba-sar; tss. flesh, body (Is.10.18; Ez.10.12), skin (Ps.102.5), kin (Lev.18.6; 25.49; cf. Ro.11.14).*

**a rising** (a swelling), **a scab, or bright spot** (defined as a kind of boil, vs.23),

*rising*, רָאָה, a fem. noun tss. *accepted* (Ge.4.7), *dignity* (Ge.49.3; Hab.1.7), *rising, raise* (Job 41.25), *excellency* (Job 13.11; Ps.62.4); *highness* (Job 31.23)

*scab*, תַּפְּחֹת, a fem. sing. noun & only twice in Scripture (Lev. 13.2; 14.56); the verb, תַּפַּח, is tss. *to put, cleave, gather, abide*, and by this it would seem mean something on or in the flesh that is superfluous or added (which should not be there); *Keil & Delitzsch* says the verb means *to pour out*, so an *eruption*.

*a bright spot*, בְּהָרָה, a fem. sing. noun that is always tss. *a bright spot* (10 times in ch.13; once in Lev. 14.56); no verb to reference for help defining the word.

**and it be in the skin of his flesh like the plague** (as a sore or wound) **of leprosy;**

*the plague of*, לְנִגַּע, masc. sing. noun, נִגַּע, with the preposition לְ, to, at; 45 times in ch.13 (once tss. *sore*, v.42); otherwise tss. *stroke* (Deu.17.8), *stripes* (2Sa.7.14), and **wound** (Pr.6.33).

*leprosy*, צָרְעָה, fem. sing. noun and always tss. *leprosy* (20 times in ch.13; 8 times in ch. 14)

The first signs of leprosy are looked for: a swelling, a scab, or a boil.

Prior to entering into the land of Canaan Moses reminds the Israelites of the importance to resorting to the priests for determinations regarding the issues of leprosy.

*De 24:8 Take heed in the plague (sores) 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. 9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.*

***then he shall be brought unto Aaron the priest, or unto one of his sons the priests:***

***3 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.***

*deeper, עמק, masc. sing. adj.; 7 times in this chapter; Keil & Delitzshe, 'depressed compared to the rest of the skin,' but the issue is swollen not depressed. The issue is the depth of the ulceration in the tissues.*

***4 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 him that hath the plague seven days:***

There is not yet a determination of an outbreak of leprosy.

***5 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:***

***6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark,***

So, not as white as it was.

***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.***

***7 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:***

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

Priest examines the sore (2):

Because there is a swelling, scab or bright spot that is in the skin (2)

If white hair in the sore, deeper than the skin: leprous sore: unclean (3)

But if bright spot be white in the skin, but not deeper than the skin and hair not turned white: isolate 7 dys (4); reexamine 7<sup>th</sup> day & if not apparently spread: isolate 7 days more (5); reexamine again 7<sup>th</sup> day, if darkened, not spreading: clean, just a scab, wash clothes and be [confirmed] clean. (6)

Unless, after seeing the priest the scab does spread, then he must revisit priest, which if confirmed: unclean: it is a leprosy. (7, 8)

Leprosy is the disease of Egypt. It is the man-of-the-world's sin. It is every man in his original condition descended from Adam.

*De 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: ... 21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. 22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. ... 27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.*

In verses 1-8 there are early indicators that the Israelite has leprosy. And there are early indicators of sin to which we, as the people of God, must be watchful against. We must continually examine ourselves to see if there is an *outbreak* of it in our lives. We must watch for the *white hair* and the *sores that are deeper than the skin*. Sin doesn't originate from outward acts. It originates from in the heart. When sin isn't *stayed* the disease, like leprosy, breaks out. If it isn't stayed then it is spreads. There is a difference between a scab and the leprosy. It is one thing to see the weaknesses, but it is quite another to sin. We do have weaknesses that aren't the acts of sin.

We can't stop thoughts and feelings which come, but we can stop dwelling, and feeling, and acting upon them. That is when sin is committed.

Recognize the difference and be proactive against sin. There is nothing wrong with being introverted or outgoing, easy-going, or care-less. And though these might be effects of sin they are not sin unless we allow them to be used in sinful ways. (refusing to fellowship, demanding of others, frivolous abandon, and not empathizing.)

*2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ...*

*Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

**9 When the plague (sore or wound) of leprosy is in a man, then he shall be brought unto the priest;**

Leprosy whether in remission, or in an outbreak.

**10 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 raw flesh in the rising;**

**11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.**

For a leprous sore in an advanced stage (9):

a swelling that is white in the skin and the hair turned white, and in the swelling there is quick raw flesh (10): unclean: old leprosy; no period of isolation necessary: he is clearly unclean. (11)

'If the priest found that the evil was an old, long-standing leprosy, he was to pronounce the man unclean, and not first of all to shut him up, as there was no longer any doubt about the matter.' *Keil & Delitzsche*

In verses 9-11 we have the undeniable fact of leprosy, and the undeniable fact of sin. *When the plague of leprosy is in a man ...* This is called on old leprosy. (v.11) In this there is the quick raw flesh, I think, portrays our living after the flesh, and in sin. Something of the old man, and perhaps some old sin we thought had been so long forsaken, has come back into our lives, and by it we are defiled.

*Ps 38:3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*

*Ps 38:7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh. 8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart. 9 Lord, all my desire is before thee; and my groaning is not hid from thee. 10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. 11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. 12 ¶ They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. ...18 For I will declare mine iniquity; I will be sorry for my sin.*

That doubtlessly sounds familiar us all when sin has broken out in our lives.

***12 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;***

***13 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.***

In this the person's entire body was thoroughly affected. There is no other sign of affliction remaining but that his skin turned white. He is declared clean; unless:

**14 But when raw flesh appeareth in him, he shall be unclean.**

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

**16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;**

**17 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.**

For a leprosy which breaks out over the skin and upon examination covers his whole body (12)

Because the leprosy has turned the skin white: he is clean. (13) Unless there is raw flesh: unclean. (14); this is a leprosy. (15)

But revisit the priest when the raw flesh heals and changes to white (16); when priest confirms he is clean. (17)

Evidently, he has the disease but is in remission.

In verses 12-17 there has been a thorough outbreak of leprosy so that the whole body is covered from head to foot. That is clear. He is turned all white. But because there is not the quick raw flesh the man is declared clean. The type might be that though we lived after the flesh in times past we should not continue in that way.

*Ro 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.*

And as in this instance with the leper, if at any time quick raw flesh appear he becomes defiled, so the sinner saved by grace that will not mortify the deeds of the body fails to walk by the Spirit. The potential for every child of



God to walk after the flesh is always present with us as long as we are in this our present mortal body. Remember this:

*Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

**18 ¶ The flesh also, in which, even in the skin thereof, was a boil, and is healed,**

*boil, שִׁחַיִן, masc. noun which refers to the one of the plagues, boils, with which the LORD smote Egypt (Ex.9.9-11); referred to 4 times in this chapter (18-20, 23); that which the LORD threatened to smite Israel with if they rebelled, called the botch of Egypt (Deu.28.27, 35); it refers to the act of boil on a fire (2Ki.20.7; Is.38.21); that which the LORD allowed Satan to afflict Job (Job 2.7);*

**19 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;**

**20 And if, when the priest seeth it, behold, it be in sight lower than the skin,**

*lower, שָׁפֵל, masc. sing. adj.; KJV, low, base, humble; must be synonymous to deeper because at issue is a white rising, swelling or inflammation.*

**and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out (groweth, budded, sprung up) of the boil.**

*broken out, פָּרַחָהּ, Qal pret. 3ps. fem. of פָּרַח; the Qal pret. is tss. as broken out, groweth (v.39), budded, flourish, springeth up.*

**21 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:**

*be somewhat dark, כְּהָהּ, fem adj. found 6 times in Leviticus chapter 13 (vss. 6, 21, 26, 28, 39, 56) and tss. somewhat dark, darkish (v.39),*

*wax dim* (1Sa.3.2), *smoking* (Is.42.3), and *heaviness* (Is.61.3); the verb, כָּהַךְ, is tss. *to dim, fail, darken, restrain, faint*.

**22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.**

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

*burning*, צָרַחַת, fem. adj.; v.28, *inflammation*; Pv.16.27, *burning fire*; only once is the verb, צָרַחַ, found, and in Niphal (simple pass) pret., *shall be burned* (Ez.20.47); very likely the *burning* refers to the sensation of pain being like a *burning with fire*.

In verses 18-23 there is a boil, perhaps likened to a type of blister. This is something with which Egypt was familiar. These boils were a judgment that the LORD sent upon them.

*Ex.9.8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. 11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.*

The LORD also threatens Israel, should they rebel against Him, with *the botch of Egypt*.

*De 28:27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.*

*De 28:35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.*

The LORD directed Satan to Job, and in that Satan covered his body with these boils.

*Job 2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.*

In our text if the boil had healed and from it there rises something, again, lower than the skin, has white hair it is a leprosy that has sprung up. That man is defiled, unless it is not lower than the skin and has no white in it. In that case, the affliction isn't indeed leprosy. The matter is superficial. But if it becomes lower than the skin and the hair changes to white, he is unclean. It is a leprosy that has broken out of the boil.

Sin is like this. There was some old wound from days gone by, whatever it might have been, but we all have them. And all was well, until, for some reason it became aggravated, irritated and infected all over again so that the issue became a matter that was *deeper than the skin*. Our hearts became touched in an evil way. Old wounds must be kept old wounds. Both you and I know what we have in our past. And we can either move forward by the grace of God or we can let this and that issue come up in our lives again and again so we become defiled by those old wounds. If we let them they will fester up again and again, and we become defiles, and we might be the cause of defilement to others as well. Bitterness is one of those old wounds most of us probably have scars from.

*Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

This particular wound can hurt many of the brethren if we will not put it away. As long as the old wound is *stayed* we are clean.

**24 Or if there be any flesh, in the skin whereof there is a hot burning (burning of fire), and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;**

*hot burning, מִכְּוֹת־שֶׁשׁ, a fem. sing. noun; only in this chapter: v. 24, a ... burning that burneth, v.25, out of the burning, v.28, the burning, the burning.*

**25 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.**

**26 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:**

**27 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.**

**28 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.**

For a boil that has healed (18), which is a bright spot (23):

If there is a white swelling, or bright spot (white but somewhat reddish) (19)

If it appears lower than the skin and the hair turned white; it is a leprous sore grown out of the boil (20);

Unless there are not white hairs and it is not lower than the skin, but is somewhat dark: 7 day confinement (21). If after this it has spread: unclean, it is a plague (22). But if it doesn't spread, it is burning boil: clean. (23)

But if there is any flesh that is raw where the boil is that has a white, bright spot, somewhat reddish, or white (24), and if the hair in the bright spot is turned white, and

the boil appears to be deeper than the skin; the leprosy is spreading: unclean, it is a leprous sore (25).

Unless there is no white hair in the bright spot and it is not lower than the skin and appears somewhat dark: 7 day confinement (26); reexamine; if spread: unclean, a leprous sore (27). But if the bright spot is contained, be somewhat dark; it's an inflammation of a boil (28).

Verse 24-28 have to do with walking after the lusts of the flesh, the hot burning with quick flesh. Passions are likened to burning.

*9 But if they cannot contain, let them marry: for it is better to marry than to burn.*

Again we notice similar symptoms as was in other cases before, *the hair be turned white, and in sight deeper than the skin*. It is a locally affected area. Not everyone is affected the same way as others. Some are prone to following after certain lusts of the flesh than others. But we all have something. We know we are headed for trouble when we begin to alter in our behavior to make a way to satisfy those lusts (the hair is turned white), and when it take the appearance beyond the sight of the eye. Then it is rooted in the heart. In this we have become defiled. We must be watchful, we must watch for one another to help us keep from such sin. Like this Israelite who is set apart for 7 days and then reexamined, so we must be watchful against the first indications of sin. Be warned, there are times when we become inflamed to some lust.

*1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

As long as it is *stayed* we are clean. But once it breaks out our leprosy has spread and we a defiled.

*1Pe.4.1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered*

*in the flesh hath ceased from sin; 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

**29 If a man or woman have a plague** (a sore, wound) **upon the head or the beard** (referring to the area where the beard grows);

*upon ... the beard, בְּזָקָן, prefixed preposition, בְּ, in, by, with to a sing. noun, זָקָן; always tss. beard.*

**30 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, even a leprosy upon the head or beard.**

*a dry scall, זָקָן, masc. noun found 13 times in this chapter, and only once more in chapter 14 (cf. v.54); the verb, נָטַף, to draw forth, to pluck, pluck away, break off, rooted out, burst; perhaps this causes the hair to fall off of that area, which grows in its place yellow thin hair.*

**31 And if the priest look on the plague of the scall, 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:**

The thin yellow hair would have indicated a leprous sore, but evidently the lack of black hair in it makes it suspect for leprosy.

**32 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;**

**33 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:**

So, leave the affected area alone to see if it will spread.

**34 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.**

**35 But if the scall spread much in the skin after his cleansing;**

Which is now easier to discern because the area has been shaved, but for the sore itself.

**36 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.**

Just the fact that it spread is enough to make the determination that it is leprosy.

**37 But if the scall be in his sight at a stay, and that there is black hair grown up therein;**

The previous black hair had fallen out, but no thin yellow hair had grown in, and now the black hair is beginning to grow back.

**the scall is healed, he is clean: and the priest shall pronounce him clean.**

Sores on the heads or area where beards of men grow; so for woman too (29):

If deeper than the skin with thin yellow hair: unclean; a dry scall or leprosy of the head or beard (30).

Unless not deeper than the skin and without black hair in it: 7 day confinement (31); reexamine; if contained & without yellow hair and doesn't appear deeper than the skin (32), he shall shave, but not the affected area: 7 day confinement (33); reexamine; if contained and not deeper than the skin: clean, wash clothes and be clean (34).

But if it spreads later (35), have it reexamined; but no need to require yellow hair; he is unclean (36).

When if it doesn't spread and black hair is coming in, he is healed and therefore clean (37).

Verse 29-37 concern the head and facial area. As long as the early indicators are good all is well: not appear deeper than the skin and no thin yellow hair. But if it takes the deeper than the skin and having in it thin yellow hair it is a leprosy. Some of this takes a good two weeks to prove that it is not leprosy. Some things take time. In this case the head being the place for knowledge, it takes time to manifest those who are taught of the Spirit and those that are not. Not everyone that says Lord, Lord is a disciple of Christ, and not everyone that carries a Bible is a Christian. Be warned. It is to our personal advantage that we have a vital interest in knowing what the Bible teaches. And sometimes we make mistakes in our understanding or learning. But Christians can be corrected. Christians, young and old should be teachable. When we begin to hear we begin to learn. There is trouble when we cannot discern that we are poor hearers. Then we are poor learners. Be very observant on this matter of *head sores*. The leprosy of the head will break out and we will be defiled.

**38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;**

**39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.**

*darkish*, כְּהוֹת, fem. sing. noun; or *somewhat dark*, v.6, 21, 28; *dim*, 1Sa.3.2.

White bright spots in the flesh of man and woman (38):

If they are darkish white; a spot of a freckle: clean (39).

(It is not deeper than the skin, the hair hasn't fallen out or changed color, or the flesh is not raw.)

Nothing is wrong with baldness unless there is a cause for it.

**40 And the man whose hair is fallen off his head, he is bald; yet is he clean.**

*bald*, קָרַח; the verb, קָרַח, is tss., *to make bald*.



**41 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.**

*forebald*, גִּבַּח, an adj., v. 41; see גִּבַּחַת, a fem. noun, vss. 42, 43, 55.

**42 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.**

**43 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;**

**44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.**

Both complete baldness and the partial forehead baldness are clean (40, 41).

Unless presenting with a white reddish sore (leprosy) (42); if the swelling of the sore is white reddish in the bald area (as it would in other areas), he is leprous: unclean, utterly (44). The implication is that the baldness was the result of this hair loss.

If I could sum up verses 38-45 seem to point out the things that are common among men that cause no defilement and no concern, except to be watchful for any changes which might indicate leprosy. (freckles & baldness) Otherwise our weakness is an occasion for a show of the power of the grace of Christ.

*2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

**45 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, and shall cry, Unclean, unclean.**

**46 All the days wherein the plague (wounds or sores) shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.**

The leprous man with the sores shall rent his clothes, bare his head, cover his upper lip and cry, Unclean, Unclean (probably when unsuspecting persons come near). For as long as he is in this state he is defiled and shall dwell alone outside of the camp (45, 46).

All sin is against God. Every issue that has been related where leprosy has been determined is treated the same. It is a grotesque disease and an offense to God. And healing can only come from the LORD. We come into this world sinners, and only by the grace of God shall any be changed from this miserable state. Every sinner ought to be in mourning for his sin, but that is only so for those whom the LORD has revealed the dreadfulness of the sin in the heart. In some ways it is true that sinners saved by the grace of God live in continuous state of mourning for sin, while at the same time joy in the Lord because of His grace.

*Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ... 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

What follows concerns garments which have in them some kind of disorder (a health hazard.) The last verse of this chapter tells us what this is.

*59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.*

***47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;***

***48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;***

Warp or woof = the breadth and the length.

**49 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:**

**50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:**

**51 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 leprosy; it is unclean.**

*fretting*, מִמְאָרָת, Hiphil (causative active) part. sing. fem. of מָאָר;  
*fretting, prickling* [briar] (Ez.28.24) (perhaps 'irritating')

**52 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 leprosy; it shall be burnt in the fire.**

Perhaps it might have been thought that the garment was otherwise salvageable if it was only in warp strands or woof stands. But it is not, and it is to be burned.

**53 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;**

**54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:**

**55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.**

*fret inward*, פִּתְחָת, fem. sing. noun; the masc. noun פִּתְחָה, is tss. a *pit, hole* and *snare*; particularly in light of the word *pit* it could give the idea of a *corroding depression* ... a bald place ... (Keil & Delitzsche);

Very likely it is *eating away at the garment* as J. P. Green Sr., Interlinear Bible translates this *eaten away*.

**56 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:**

In other words after the garment has been washed and set aside for a week, and the affected area appears darkened, dim, then the garment may be salvaged, by removing the affected part, perhaps by disassembling it. Unless ...

**57 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 (budding, flourishing) plague: thou shalt burn that wherein the plague is with fire.**

*spreading* [plague], פִּרְחָה, Qal part. act. sing. fem. of פָּרַח; tss.  
otherwise v.20, 25, *broken out*; v.39, *groweth*; Nu.17.8, *was budded*;  
Cant. 6.11, *flourished*; Hos. 10.4, *springeth up*.

**58 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.**

Whatever we might think of this, if it is a kind of mold the LORD regulated it in His law. In any event we know that molds can be very harmful to us. They can make us sick and it can irritate our skin.

Vss.47-52 The clothes are inspected and the possibility that a leprosy has been contracted in the garment. Two colors are considered regardless of where it shows in the (warp or woof: the breadth and the length); it is confined for a week and reexamined: if spread: burn because it has in it some irritant.

Vss. 53-55 If not spread, wash the garment, confine for another week and reexamine. If color not spread, but is fast, burn. (it is eating away)

Vss.56-57 But if the color *faded* (for 'somewhat dark') the garment can be disassembled to see if it is within the material. If so, burn, because it is spreading, growing, budding, flourishing.

Vss.58 If washing was apparently effective, wash once more and it shall be clean.

When I think of a type for garments I think of the things that we do; our works. We need always to be guarded about the things that we might allow into our lives, because we might wish we had never allowed it in the first place. We are prone to becoming addicted to just about anything: guns, drugs (legal and illegal), drink, smoking, eating, sluggardliness, workaholism, recreation. None sinful in themselves, but which can turn into it if we don't watch. Let any of these things run our lives and we have sin. And to get clear of these requires continue judging and washing, judging and washing, until we are freed of its hold, or it is completely put away from our lives.

***59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.***