

Leviticus 13:1-59 Skin Disease and Prevention Pt 2

The Exodus of the Children of Israel and those who joined with them, when they fled Egypt, was more than six-hundred-thousand men over the age of twenty, not including women and children.

A rough total estimate, including the great multitude, put the number of the Exodus at around two million people. Living in close proximity with one another, with their animals, could allow disease to spread rapidly if an infectious outbreak were to occur.

In this portion of Leviticus, Moses and Aaron were given Instructions to train the Priests on recognizing and identifying the various signs and symptoms that could indicate an infectious skin disease. They were also instructed on how to prevent or treat the disease, if it occurred, to keep it from spreading throughout the camp.

Moses, Aaron, and the Priests had to become supernatural medical practitioners by YeHoVaH to recognize and treat diseases amongst the people without becoming infected themselves.

Those of you who read the verses in this Chapter already know that there is a lot going on in these verses and the proper diagnosis of the skin issues was not as clear to determine.

There were plagues or leprosy-like symptoms that were not the plague of leprosy.

In Part One, we looked at skin issues or infections in the skin that could be covered so as not to be visible. A person could wear long sleeves or garments that covered the entire body, and their skin conditions would not be visible even though they could be infected.

The responsibility of the person comes into play. The Priest's role consisted of examining and declaring if the person was clean or unclean, and if unclean, to examine and be pronounced clean when the person was no longer considered unclean.

The purpose of a quarantine or being put away is to prevent the uncleanness from spreading and defiling others so they could not present themselves or their sacrifices and offerings unto YeHoVaH.

The conditions in this portion of Leviticus 13 would not be as easy to conceal.

If someone in your community was infected and could possibly render you unclean, or worse, pass off an infection to you, wouldn't you want to know about that?

Whose responsibility would it be to inform you?

- The infected person?
- The doctor of the infected person?
- The government?
- Who?

YeHoVaH made it the responsibility of the infected person.

You would hope that the infected person would live up to the responsibility they had been given by YeHoVaH and inform others as required by YeHoVaH's Law.

Today, people have their rights to privacy and may or may not inform others they are infected and, in some cases, purposely infect others.

This portion of Leviticus 13 addresses the head of a woman or the head and beard of a man; and the garments worn by both men and women.

The next Chapter will deal with leprosy in a home, which we call mildew or mold.

Lev 13:29 If a man or woman have a plague upon the head or the beard;

Lev 13:30 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.

Lev 13:31 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:

Plague – **05061** נֶגַע nega` {neh'-gah}

Meaning: 1) stroke, plague, disease, mark, plague spot 1a) stroke, wound 1b) stroke (metaphorical of disease) 1c) mark (of leprosy)

Usage: AV - plague 65, sore 5, stroke 4, stripes 2, stricken 1, wound 1; 78

Scall – **05424** נֶתֶק netheq {neh'-thek}

Meaning: 1) scab, skin eruption, scall (of leprosy)

Usage: AV - scall 14; 14

Lev 13:32 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;

Lev 13:33 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:

The person's hair or beard shall be shaven, and the person shall be shut up seven more days.

Lev 13:34 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.

If the scall has not spread, the person will be pronounced clean. But, if the scall has spread ...

Lev 13:35 But if the scall spread much in the skin after his cleansing;

Lev 13:36 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.

Lev 13:37 But if the scall *be* in his sight at a stay, and *that there is* black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

The person that is pronounced unclean must be separated from the camp. The person that is pronounced clean can return to the camp.

The Priests had roles in the Tabernacle/Temple, and they had roles outside the Tabernacle/Temple in the camp or community amongst the people.

The Priests operated as medical examiners, if you would, to determine the bodily conditions of individuals that displayed skin issues that could render the camp/community unclean and would affect their service unto YeHoVaH.

Freckles were considered a possible infectious skin disease until examined by a Priest.

Any abnormality of the skin was suspicious until examined and pronounced clean or unclean.

Lev 13:38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

Lev 13:39 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.

Baldness of the head was considered being a possible infectious skin disease until examined by a Priest.

Forehead bald is now called a receding hair line.

The cause of the baldness is not mentioned, but it had to be examined to make sure the baldness was not the result of some skin disease.

Lev 13:40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

Lev 13:41 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.

Leprosy in the Head

Lev 13:42 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.

Lev 13:43 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;

Lev 13:44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

Lev 13:45 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.

Lev 13:46 **All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp shall his habitation be.**

Leprosy in a Garment

Lev 13:47 The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

Lev 13:48 *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 – **08359** שֶׁתִּי shethiy {sheth-ee'}

Meaning: 1) warp, woven material

Usage: AV - warp 9; 9

Woof – **06154** עֵרֶב `ereb {ay'-reb} or עֵרֶב `ereb (1 Ki. 10:15), (with the article prefix), {eh'-reb};

Meaning: 1) woof 1a) as mixed, interwoven 1b) knitted material 2) mixture, mixed people, mixed company

Usage: AV - woof 9, mixed multitude 2; 11

Wollen – **06785** צֶמֶר tsemer {tseh'-mer}

Meaning: 1) wool 1a) wool 1b) whiteness (metaph.) 1c) wool (in garments)

Usage: AV - woollen 5, wool 11; 16

Mixed garment speaks specifically of linen and wool.

Leviticus 19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Deuteronomy 22:11 Thou shalt not wear a garment of divers sorts, [as] of woollen and linen together.

08162 שֵׁעֶטֶט sha`atnez {shah-at-naze'}

Meaning: 1) mixed stuff, fabric of mixed weave, linsey-woolsey 1a) a kind of cloth forbidden for garments 1b) cloth made by weaving linen and wool together

Usage: AV - garment of divers sorts 1, linen and woollen 1; 2

Lev 13:49 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 shown unto the priest:

Skin – **05785** עוֹר `owr {ore}

Meaning: 1) skin, hide 1a) skin (of men) 1b) hide (of animals)

Usage: AV - skin 96, hide 2, leather 1; 99

To weave or make a garment was a long process and therefore the garments were not easily discarded.

Lev 13:50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

Lev 13:51 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 – **03992** מָאַר ma'ar {maw-ar'}

Meaning: 1) (Hiphil) to pain, prick, irritate, be in pain

Usage: AV - fretting 3, pricking 1; 4

A skin could be a hide, leather, etc.

The garment is designated as leprous.

Lev 13:52 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.

Lev 13:53 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;

Lev 13:54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

The garment is washed and shut up for seven more days.

Lev 13:55 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.

The leprosy remained in the garment after it had been washed and shut up for seven days.

Lev 13:56 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:

If the leprosy turned dark, and if the portion of garment could be torn out from the garment, it is possible the garment could be preserved.

Lev 13:57 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 *plague*: thou shalt burn that wherein the plague *is* with fire.

Lev 13:58 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.

Lev 13:59 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.