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YouTube Prayer Link

### Leprosy and the Bible

"Leprosy" usually refers to leprosy, also known as leprosy, is a chronic infectious disease caused by the bacillus leprae, mainly affecting the skin, nerves and mucous membranes. In ancient times, due to ignorance of leprosy, people often excluded people with leprosy from society and isolated them. This phenomenon is also reflected in some religious cultures.

In the Christian Bible, especially in the Old Testament "Leviticus" and "Deuteronomy", there are descriptions of leprosy. In these records, leprosy was considered an unclean disease, and patients were considered to be punished by the gods and needed to be isolated and kept away from society. Here are some scriptures related to leprosy:

Leviticus 13:45-46:

"The leper's clothes shall be torn, and his head shall be covered, and his mouth shall be covered, and he shall cry, 'Unclean! Unclean. clean. Since he is unclean, he must dwell outside.'"

Leviticus 14:2-3:

"On the day when he is cleansed from leprosy, bring him to the priest. The priest is to go out and examine him, and if he is healed from the leprosy, he shall order that two clean live birds be taken for him, and cedar wood and scarlet thread and hyssop."

Leviticus 14:54-57:

"This is the ordinance for all leprosy with long hair, and for all diseases that turn white and blue, and that appear in the skin, to be shown to them before Aaron the high priest of Ninaveh."

Leviticus 13:2-3:

"If a man has leprosy or a leprosy on his skin, he shall be brought to Aaron the priest, or to one of the priests' sons. The priest shall examine the leprosy on the skin, and if the hair on the infestation has turned white, The leprosy will be deeper than the skin of the flesh. The priest will examine him and pronounce him unclean."

It should be noted that these descriptions in the Bible are based on the ancient people's understanding of the disease and the expression in the cultural background. Modern medicine has a deeper understanding of leprosy, knowing that it is an infectious disease caused by bacteria , can be treated with antibiotics. With the advancement of medicine, people no longer associate leprosy patients with ancient ideas of isolation and exclusion.

In the New Testament, there are also some references to leprosy, especially the story about Jesus healing a leper. Here are some New Testament passages related to leprosy:

Matthew 8:1-4:

"Jesus went down the mountain, and many people followed him. A man with leprosy came to worship him and said, 'Lord, if you will, you can make me clean.' Jesus stretched out his hand and touched him and said, 'I will, be you clean.' ' Immediately he was cleansed of leprosy. Jesus said to him, 'You must not tell anyone, but go and show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them all.'"

Mark 1:40-45:

"A man with leprosy came to worship Jesus, knelt down to him and said, 'If you are willing, you will be able to make me clean.' Jesus was moved with compassion, and stretched out his hand to touch him, saying, 'I am willing, be clean!' ' Immediately the leprosy left him, and he was cleansed. Jesus sent him away with a stern command, saying to him, 'Take care not to tell anyone, but go and show your body to the priest, and sacrifice it for your cleansed gift, for a testimony to all.' The man went out, and spread the word with many words, so that Jesus no longer entered the city openly, but only went out in the wilderness. However, people came from everywhere Come see him."

These verses describe Jesus healing a man with leprosy and instructing him to follow the procedure laid down in the Law of Moses, including certifying himself clean to a priest. These stories emphasize Jesus' miraculous powers and healings of disease, as well as his concern for the marginalized in society.

In the Bible, leprosy (leprosy), as a disease, is mentioned in both the Old Testament and the New Testament, and the description and healing story of this disease has a specific interpretation and theological significance in the Bible.

**Physical and Spiritual Cleanliness:** In the Old Testament, leprosy was considered a sign of uncleanness. People diagnosed with leprosy were asked to isolate and leave society to avoid transmission. This partly reflects the concept of clean and unclean in Israeli society. However, the story of Jesus healing the leper highlights his divinity and power, and also conveys the

connection between physical and spiritual cleansing. Healing symbolizes Jesus' ability to cleanse people of their sins and reintegrate them into social and religious life.

**The Mercy and Care of Jesus:** In the New Testament, the story of Jesus healing a leper highlights his concern for the marginalized, suffering, and neglected. The lepers were segregated and ostracized in society at the time, but Jesus not only healed their bodies, but also restored their social status. This conveys Jesus' compassion, compassion, and emphasis on human dignity.

**Faith and Salvation:** Lepers showed faith when they turned to Jesus for healing, believing that Jesus had the power to heal them. This belief becomes an important factor in many healing stories, emphasizing the link between faith and redemption. Healing is not just physical recovery, but spiritual salvation. Through these stories, Jesus emphasized the importance of faith and demonstrated his role as Savior.

The biblical reading and theological significance of leprosy emphasizes the important concepts of cleansing, mercy, care, faith, and salvation. These stories not only demonstrate the divinity and redemptive power of Jesus, but also convey the relationship between human beings and God, human dignity and love for suffering people.

These themes have important places in Christian doctrine and practice. Matthew 21:22: "Whatever you ask in prayer, believe, and it will be yours."

Mark 11:24: "Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours."

Hebrews 11:1: "Faith is the substance of things hoped for, the evidence of things not seen."

James 5:15: "A prayerful heart will save the sick man, and the Lord will raise him up; and if he has sinned, it will be forgiven him."

John 11:40: "Jesus said to her, 'Didn't I tell you that if you believed, you would see the glory of God?'"

In praying for someone who is sick, we can emphasize the following points in particular:

**Strong Faith:** Encourage the sick person to maintain strong faith in God's love and healing power, even though the current situation may seem difficult.

**Relationship with God:** Help them seek and maintain a close relationship with God during their illness, and deepen their connection with God through prayer, Bible reading and spiritual activities.

**God's will:** Prayer can include asking God to reveal His will, whether it is the recovery of healing or the acceptance of peace, to be able to follow God's leading.

**Comfort and peace:** In prayer, you can also ask God to give the sick patients peace and comfort. No matter what the result is, you can feel stable in God's love.

**Support from others:** Support from family, friends, and the church can also be mentioned in prayers to help the sick get cared for and encouraged in times of difficulty.

When praying for someone who is sick, we can pray for their faith, physical and spiritual needs, while also asking God's will to be done in their life. Faith can be their strong support, helping them overcome difficulties and finding comfort in God's grace no matter the outcome.

Let us pray together

Dear Heavenly Father,

Father, we gather before you at this hour to pray for the sick. We thank you for being a loving and merciful God who cares about our every need, be it physical or spiritual.

Lord, we pray to you for the challenges and difficulties we face. I ask you to give them firm faith, and let faith become a support in the face of difficulties. May your strength and hope grow in their hearts to be able to walk in faith and to maintain calm and tranquility even in the face of a God, we ask you to bring healing and comfort to their bodies and minds. No matter what she is experiencing is physical pain or spiritual distress, I ask you to reach out your hand, touch, and bestow health and peace. May your loving kindness wash away their pain and let them feel your closeness and comfort.

Lord, may Your will be done in their lives. If it is your plan, may you heal their bodies and restore them to health. If it is your wish, may you give me courage and persistence so that I can find your guidance and leadership in difficulties.

We also pray for their families and friends that you will give them the strength and wisdom to be there for support and comfort. May they unite in love and face challenges together.

Lord, may your peace fill their hearts. Whatever the circumstances, may you find peace and joy in your love. We pray in the name of Jesus, Amen.

## Leviticus chapter 13

Le. 13:1 The LORD said to Moses and Aaron,

Le. 13:2 “When anyone has a swelling or a rash or a bright spot on his skin that may become an infectious skin disease,

[Traditionally leprosy; the Hebrew word was used for various diseases affecting the skin — not necessarily leprosy; also elsewhere in this chapter.] he must be brought to Aaron the priest or to one of his sons [Or descendants] who is a priest.

Le. 13:3 The priest is to examine the sore on his skin, and if the hair in the sore has turned white and the sore appears to be more

than skin deep, [Or be lower than the rest of the skin; also elsewhere in this chapter] it is an infectious skin disease.

When the priest examines him, he shall pronounce him ceremonially unclean.

Le. 13:4 If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days.

Le. 13:5 On the seventh day the priest is to examine him, and if he sees that the sore is unchanged and has not spread in the skin, he is to keep him in isolation another seven days.

Le. 13:6 On the seventh day the priest is to examine him again, and if the sore has faded and has not spread in the skin, the priest shall pronounce him clean; it is only a rash. The man must wash his clothes, and he will be clean.

Le. 13:7 But if the rash does spread in his skin after he has shown himself to the priest to be pronounced clean, he must appear before the priest again.

Le. 13:8 The priest is to examine him, and if the rash has spread in the skin, he shall pronounce him unclean; it is an infectious disease.

Le. 13:9 “When anyone has an infectious skin disease, he must be brought to the priest.

Le. 13:10 The priest is to examine him, and if there is a white swelling in the skin that has turned the hair white and if there is raw flesh in the swelling,

Le. 13:11 it is a chronic skin disease and the priest shall pronounce him unclean. He is not to put him in isolation, because he is

already unclean.

Le. 13:12 “If the disease breaks out all over his skin and, so far as the priest can see, it covers all the skin of the infected person from head to foot,

Le. 13:13 the priest is to examine him, and if the disease has covered his whole body, he shall pronounce that person clean. Since it has all turned white, he is clean.

Le. 13:14 But whenever raw flesh appears on him, he will be unclean.

Le. 13:15 When the priest sees the raw flesh, he shall pronounce him unclean. The raw flesh is unclean; he has an infectious disease.

Le. 13:16 Should the raw flesh change and turn white, he must go to the priest.

Le. 13:17 The priest is to examine him, and if the sores have turned white, the priest shall pronounce the infected person clean; then he will be clean.

Le. 13:18 “When someone has a boil on his skin and it heals,

Le. 13:19 and in the place where the boil was, a white swelling or reddish-white spot appears, he must present himself to the priest.

Le. 13:20 The priest is to examine it, and if it appears to be more than skin deep and the hair in it has turned white, the priest shall pronounce him unclean. It is an infectious skin disease that has broken out where the boil was.

Le. 13:21 But if, when the priest examines it, there is no white hair in it and it is not more than skin deep and has faded, then the priest is to put him in isolation for seven days.

Le. 13:22 If it is spreading in the skin, the priest shall pronounce him

unclean; it is infectious.

Le. 13:23 But if the spot is unchanged and has not spread, it is only a scar from the boil, and the priest shall pronounce him clean.

Le. 13:24 “When someone has a burn on his skin and a reddish-white or white spot appears in the raw flesh of the burn,

Le. 13:25 the priest is to examine the spot, and if the hair in it has turned white, and it appears to be more than skin deep, it is an infectious disease that has broken out in the burn. The priest shall pronounce him unclean; it is an infectious skin disease.

Le. 13:26 But if the priest examines it and there is no white hair in the spot and if it is not more than skin deep and has faded, then the priest is to put him in isolation for seven days.

Le. 13:27 On the seventh day the priest is to examine him, and if it is spreading in the skin, the priest shall pronounce him unclean; it is an infectious skin disease.

Le. 13:28 If, however, the spot is unchanged and has not spread in the skin but has faded, it is a swelling from the burn, and the priest shall pronounce him clean; it is only a scar from the burn.

Le. 13:29 “If a man or woman has a sore on the head or on the chin,

Le. 13:30 the priest is to examine the sore, and if it appears to be more than skin deep and the hair in it is yellow and thin, the priest shall pronounce that person unclean; it is an itch, an infectious disease of the head or chin.

Le. 13:31 But if, when the priest examines this kind of sore, it does not seem to be more than skin deep and there is no black hair in it, then the priest is to put the infected person in isolation for

seven days.

Le. 13:32 On the seventh day the priest is to examine the sore, and if the itch has not spread and there is no yellow hair in it and it does not appear to be more than skin deep,

Le. 13:33 he must be shaved except for the diseased area, and the priest is to keep him in isolation another seven days.

Le. 13:34 On the seventh day the priest is to examine the itch, and if it has not spread in the skin and appears to be no more than skin deep, the priest shall pronounce him clean. He must wash his clothes, and he will be clean.

Le. 13:35 But if the itch does spread in the skin after he is pronounced clean,

Le. 13:36 the priest is to examine him, and if the itch has spread in the skin, the priest does not need to look for yellow hair; the person is unclean.

Le. 13:37 If, however, in his judgment it is unchanged and black hair has grown in it, the itch is healed. He is clean, and the priest shall pronounce him clean.

Le. 13:38 “When a man or woman has white spots on the skin,

Le. 13:39 the priest is to examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; that person is clean.

Le. 13:40 “When a man has lost his hair and is bald, he is clean.

Le. 13:41 If he has lost his hair from the front of his scalp and has a bald forehead, he is clean.

Le. 13:42 But if he has a reddish-white sore on his bald head or forehead, it is an infectious disease breaking out on his head or forehead.



Le. 13:43 The priest is to examine him, and if the swollen sore on his head or forehead is reddish-white like an infectious skin disease,

Le. 13:44 the man is diseased and is unclean. The priest shall pronounce him unclean because of the sore on his head.

Le. 13:45 “The person with such an infectious disease must wear torn clothes, let his hair be unkempt, [Or clothes, uncover his head] cover the lower part of his face and cry out, ‘Unclean! Unclean!’

Le. 13:46 As long as he has the infection he remains unclean. He must live alone; he must live outside the camp.

Le. 13:47 “If any clothing is contaminated with mildew — any woollen or linen clothing,

Le. 13:48 any woven or knitted material of linen or wool, any leather or anything made of leather —

Le. 13:49 and if the contamination in the clothing, or leather, or woven or knitted material, or any leather article, is greenish or reddish, it is a spreading mildew and must be shown to the priest.

Le. 13:50 The priest is to examine the mildew and isolate the affected article for seven days.

Le. 13:51 On the seventh day he is to examine it, and if the mildew has spread in the clothing, or the woven or knitted material, or the leather, whatever its use, it is a destructive mildew; the article is unclean.

Le. 13:52 He must burn up the clothing, or the woven or knitted material of wool or linen, or any leather article that has the contamination in it, because the mildew is destructive; the

article must be burned up.

Le. 13:53 “But if, when the priest examines it, the mildew has not spread in the clothing, or the woven or knitted material, or the leather article,

Le. 13:54 he shall order that the contaminated article be washed. Then he is to isolate it for another seven days.

Le. 13:55 After the affected article has been washed, the priest is to examine it, and if the mildew has not changed its appearance, even though it has not spread, it is unclean. Burn it with fire, whether the mildew has affected one side or the other.

Le. 13:56 If, when the priest examines it, the mildew has faded after the article has been washed, he is to tear the contaminated part out of the clothing, or the leather, or the woven or knitted material.

Le. 13:57 But if it reappears in the clothing, or in the woven or knitted material, or in the leather article, it is spreading, and whatever has the mildew must be burned with fire.

Le. 13:58 The clothing, or the woven or knitted material, or any leather article that has been washed and is rid of the mildew, must be washed again, and it will be clean.”

Le. 13:59 These are the regulations concerning contamination by mildew in woollen or linen clothing, woven or knitted material, or any leather article, for pronouncing them clean or unclean

Chapter 13 of Leviticus in the Bible provides detailed instructions on how to identify and deal with various skin diseases and infections, including leprosy. The chapter outlines the procedure for the examination of the person suspected of having a skin disease, and the role of the priest in making a diagnosis.

If a person is found to have a skin disease, they are to be isolated outside of the camp for a period of time. If the disease spreads or worsens during this time, the person is to remain isolated. If the disease clears up, the person is examined again by the priest to confirm their cleanliness.

The chapter also provides instructions on how to identify and deal with clothing or houses that have been contaminated with a skin disease.

Overall, the chapter emphasizes the importance of identifying and containing contagious diseases and the role of the priest in making a diagnosis. It also highlights the need to maintain cleanliness and purity, both in terms of personal hygiene and the cleanliness of one's surroundings.

The key verses in chapter 13 in the book of Leviticus in christian bible

Leviticus chapter 13 outlines the laws concerning various skin diseases and conditions, including leprosy. Here are some key verses from the chapter:

Verse 2: "When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests."

Verses 45-46: "Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp."

These verses describe the process for identifying and isolating individuals with leprosy or other skin conditions. If a person had a swelling, scab, or bright spot on their skin that resembled a leprous sore, they were required to be brought to a priest for examination. If the priest determined that the person was indeed afflicted with leprosy, they were considered unclean and had to tear their clothes, cover their mustache, and cry out "Unclean! Unclean!" to warn others to stay away. The person with leprosy was required to live outside the camp and could only return once they had been declared clean by a priest. This chapter emphasizes the importance of cleanliness and hygiene in preventing the spread of disease, as well as the need for individuals to follow the laws and procedures for dealing with infectious diseases in order to protect the community.

Chapter 13 of the Book of Leviticus in the Bible provides detailed instructions regarding the identification and management of various skin diseases and conditions. It outlines the process by which a priest examines and diagnoses a person's skin ailment, distinguishing between clean and unclean conditions. Here is a reflection on the key themes and lessons found in Leviticus chapter 13:

**The Importance of Physical Health:** Leviticus 13 highlights the importance of physical health and hygiene. The chapter focuses on the identification and management of skin diseases and conditions, emphasizing the need for careful observation and discernment.

**Reflection:** This chapter reminds us of the significance of taking care of our physical bodies. It teaches us that our physical health impacts our overall well-being and can have social and spiritual implications. It prompts us to prioritize self-care, proper hygiene, and seeking appropriate medical attention when needed. It also encourages us to be mindful of our responsibility to maintain a healthy environment for ourselves and others.

**The Role of the Priest:** Leviticus 13 assigns the responsibility of examining and diagnosing skin ailments to the priest. The priest's role is crucial in determining the clean or unclean status of an individual.

**Reflection:** The role of the priest in this context emphasizes the importance of discernment and seeking wise counsel. It reminds us of the value of seeking guidance from those with knowledge and expertise, particularly in matters related to health and well-being. It encourages us to be open to seeking advice, support, and professional help when necessary.

**The Symbolism of Cleanliness and Holiness:** Leviticus 13 reflects the broader theme of cleanliness and holiness found throughout the book. The distinction between clean and unclean conditions extends beyond physical health and carries spiritual symbolism as well.

**Reflection:** The symbolism of cleanliness and holiness reminds us of the call to live a life set apart for God. It points to the need for spiritual purity and the avoidance of sin and defilement. While the specific regulations outlined in Leviticus may not apply to us today, the underlying principle of pursuing spiritual purity and avoiding contamination remains relevant. It challenges us to examine our lives and identify areas where we may need to seek God's cleansing and renewal.

**The Importance of Community:** Leviticus 13 underscores the communal aspect of managing skin diseases. The individual with a suspected condition is required to present themselves to the priest, who makes the determination and provides guidance on their status.

**Reflection:** The emphasis on community reminds us of our interconnectedness and our responsibility to care for one another. It prompts us to cultivate an environment of support, compassion, and understanding, particularly for those facing health challenges or other difficulties. It calls us to be attentive to the needs of others and to offer assistance and encouragement in times of physical and emotional distress.

In summary, Leviticus chapter 13 focuses on the themes of physical health, the role of the priest, cleanliness and holiness, and the importance of community. It reminds us of the significance of physical well-being and the need for discernment in matters of health. It prompts us to seek wise counsel and guidance, both from professionals and from those who can provide spiritual support. It challenges us to pursue spiritual purity and holiness, and to foster a caring and compassionate community.