

# THE LEPER SCHOLAR Part 2

## Moshiach Carrying Leprosy as Prophesied

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Mattityahu/Matthew 8:

2 And, see, there came a leper and worshipped Him, saying, Master, if You will, You can make me clean. Will You heal me?

3 And יהושע put forth His hand, and touched him, saying, **I will; be clean**. And immediately his leprosy was cleansed.

Note what's happening here! Healing is a 2 fold process. I WILL, meaning **I WILL** carry it for you and **BE YOU CLEAN**, the result of that transfer!!!

4 And יהושע said to him, *See that you tell no man; but go your way, show yourself to the kohen, and offer the gift that Moshe commanded, for a testimony to them.*

**Yahshua got leprosy by touching lepers to heal them by removing, or carrying, or transferring it to Himself. This fulfilled many Scriptures and understandings that Moshiach carried away, or transferred leprosy from men to himself. He wasn't born with it, but came to carry it.**

Mattityahu/Matthew 11:

4 יהושע answered and said to them, *Go and show Yochanan again those things that you do hear and see:*

5 *The blind receive their sight, and the lame walk, **the lepers are cleansed**, and the deaf hear, the dead are raised up, and the poor have the Besorah proclaimed to them and are acquitted.*

6 *And blessed is he, who shall not be offended by Me.*

**He healed others but chose not to heal himself. Blessed are those who are NOT OFFENDED by this plain and yet challenging truth.**

Luke 4: 27 *And many lepers were in Beit Yisrael in the time of Elisha the navi; and none of them was cleansed, except Naaman the Aramean.*

28 And all those in the synagogue, when they heard these things, were filled with wrath,

**Messiah was sent to carry leprosy, physical and spiritual, in His own body and thus transferred it from humanity to Himself. He was explaining His appearance as a Yisraelite to others in Yisrael.**

Luke 17:11-18

11 And it came to pass, as He went to Yahrushalayim that He passed through the midst of Shomron and Galil.

12 And as He entered into a certain village, there He met **ten men that were lepers**, who stood far off:

13 And they lifted up their voices, and said, יהושע, Master, have rachamim on us.

14 And when He saw them, He said to them, *Go show yourselves to the Kohanim.* And it came to pass, that, as they went, **they were cleansed.**

- 15 And one of them, when he saw that he was healed, turned back, and with a loud voice esteemed ירהו,  
16 And fell down on his face at His feet, giving Him hodu: and he was a Shomronite.  
17 And יהושע answering said, *Were there not ten cleansed? But where are the nine who separated?*  
18 *There are not found any that returned to give tifereth to ירהו, except this stranger.*

**Even today men do not thank and acknowledge Yahshua for becoming a leper for us. Many think it's a demonic doctrine!**

**The fact that *Yahshua* touched a leper - an unclean body - does not disqualify Him from Messiahship. This is especially true in light of the rabbinic doctrine concerning the "Leper Messiah," taken from Isaiah 53. Contact with "leprosy" was a requirement for being the Messiah, an authenticating qualification, rather than a disqualification. According to Raphael Patai (*The Messiah Texts*, page 17) the name of the Messiah connected to Isaiah 53:4 is "The Leprous of the House of Study."**

The Babylonian Talmud, Sanhedrin 98b, in reference to Isaiah 53:4 states:

... What is his [the Messiah's] name?-"The School of R. Shila said: His name is Shiloh, for it is written, until Shiloh come. The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure forever: e'er the sun was, his name is Yinnon. The School of R. Haninah maintained: His name is Haninah, as it is written, Where I will not give you Haninah. Others say: His name is Menachem the son of Hezekiah, for it is written, Because Menachem ['the comforter'], that would relieve my soul, is far. The Rabbis said: **His name is 'the leper scholar,' as it is written, Surely he hath born our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of YHWH, and afflicted."**<sup>110</sup>

In addition, see Rafael Patai's *The Messiah Texts* (page 31), and the story of the **Baal Shem Tov and the Leper Messiah.**

[One Friday afternoon a young Talmudic scholar was riding with the Ba'al Shem in a cart across the open field, when] all of a sudden he espied a village in the distance, and he was filled with joy, for he thought that they would surely spend the Sabbath there, and not out in the open. And in that very moment they entered the village, and, behold, the horse went on of its own through the village and did not stop at any house. The youth became saddened by this, for [it seemed that] they would, after all, not spend the Sabbath in the village. But when the horse reached the end of the village, it stopped in front of a ruin. The youth thought that they would spend the Sabbath in that ruin and became filled with joy, for it was better than being in the field. And the Ba'al Shem entered the ruin, and the youth went after him. **And, behold, in the ruined house lived an old man, a leper; from head to foot there was no hale spot in his body, he was so full of wounds and boils. And his wife and children walked about in torn and tattered garments.** And when the Ba'al Shem opened the door, the old man became filled with joy, and ran up to the Ba'al Shem, and said to him, "Peace be unto you, my Master and Teacher!" And he who saw not their joy has never seen joy in his life. And they went into a separate room, and talked there about half an hour. And then they took permission from each other, and parted from each other in fierce love, like the love of David and Jonathan. And then the Ba'al Shem took his seat in the cart, and the horse trotted along on its own...

[On the way back home the youth asked the Ba'al Shem: "**What was the meaning of] the joy which the encounter with the old leper caused to both of you?..."** And the Ba'al Shem said to him: "...As for what happened between me and the old man in the village, as it is known, there is a Messiah in every generation in This World, in reality, clothed in a body. And if the generation is worthy, he is ready to reveal himself; and if, YHWH forbid, they are not worthy, he departs. **And behold, that old man was ready to be our True Messiah,** and it was his desire to enjoy my company on the Sabbath. But I foresaw that he would depart at the Third Meal [which is taken at the outgoing of the Sabbath], and I did not want to endure any pain on the Sabbath [and therefore I took my leave from him before the arrival of the Sabbath]." (Kadaner, *Sefer Sippurim Noraim*, pp. 9a-b, 10b)

**In this story the Messianic candidate is a leper. Again, direct contact with leprosy is a qualification for Messiahship not a disqualification.**

Patai refers to the Leper Messiah again on page 24:

Still later, Hasidic lore found the Messiah in unknown and hidden saints; among them is the Leper Messiah, to whom reference is made in the Talmud (see chapter 2) and whom the Ba'al Shem Tov is reported to have encountered 1500 years later.

**In addition, in the Bible, there is no record of a genuine leper being healed by man. A number of lepers are healed: Moses (Ex. 4:6-7), Miriam (Nu. 12:10-15), and Naaman (2 Ki. 5:1-19), but they are all healed by the direct hand of YHWH. Yahshua touched a leper, but it was the act of healing and transference (Matt. 8:1-3, Mk. 1:40-42, Lk. 5:12-13) not of defilement.**

The implication of these healing acts, since there is no record of a leper being healed by man (2 Ki. 5:7), and since there is no Biblical record of treatment or remedy, is that Yahshua is YHWH in a human like body.

The footnote in the Talmud explains the rabbinic idea of Moshiach's leprosy and reads:

Lev. 13: 13. This refers to leprosy: a white swelling is a symptom of uncleanness; nevertheless, if the whole skin is so affected, it is declared clean. So here too; when all are heretics, it is a sign that the world is about to be purified by the advent of Messiah.

Once again purification from leprosy, both spiritual and physical, is associated with the coming of the Messiah.

And again in relation to Psalm 95:7:

*Babylonian Talmud, Sanhedrin 98a to Psalm 95:7.*

... R. Joshua b. Levi met Elijah standing by the entrance of R. Simeon b. Yohai's tomb. He asked him: 'Have I a portion in the world to come?' He replied, 'If this Master desires it.' R. Joshua b. Levi said, 'I saw two, but heard the voice of a third. He then asked him. 'When will the Messiah come?'-Go and ask him himself,' was his reply. 'Where is he sitting?-'At the entrance.' And by what sign may I recognize him?-'He is sitting among the poor lepers: all of them untie [them] all at once, and rebandage them together. whereas he unties and rebandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores].' ... 'This is what he said to thee, To-day, if ye will hear his voice.' The voice of the real Moshiach calls out now. Here the Messiah sits among the lepers waiting for his advent to Israel, having become like them.

EVEN THE ZOHAR, the Aramaic commentary on the Pentateuch, describes in three different places the sufferings of the Messiah using the 53rd chapter of Isaiah. This book is still very important for scholars of the Oral Law in the East and in the West. The Zohar frequently mentions the Messiah as having a small hut in paradise, called "a bird's nest" or "the palace of the sick", sometimes only a "hut". There he heard how the house of YHWH was lying in ruins, and he lifted up his voice and wept so that "all paradise was shaken" (See Luke 19:41). He was also asked whether he was willing to suffer for the sons of Israel and he promised to do it "willingly, because it is written, 'he is wounded for our transgressions' ". In another context those who have passed away come and tell the Messiah "about the troubles of Israel in their exile and about their guilt, that they are not willing to recognize their YHWH. The Messiah then lifts up his voice and weeps for those whose guilt it is, as it is written, 'he was wounded for our transgressions, bruised for our iniquities'. The souls then returned to their peace. There is a place in paradise (the realm of the dead) called the palace of the sick. The Messiah then enters this palace and calls out, 'May all the diseases, griefs and sufferings of Israel come hither! And they come upon Him. Had he not taken them from Israel and put them upon himself there would have

been no one capable of bearing them on account of the severity of the punishments written in the Torah/Law. And this is what is written, 'surely he has borne our griefs'."

The suffering of the Messiah with sickness was to be a surprise to many as it is today! According to Isaiah 52:15 "he shall startle many nations", alarm and frighten! He will "astonish" many, because "his appearance was so marred, beyond human semblance". Yahshua became "a worm and not a man", one could state in accordance with Psalm 22:6. "Kings will shut their mouths at him, for that which had not been told them they see." Who has believed our message?"... who cared? "He was despised and rejected, as one from whom men hid their faces." Rabbi Kimchi expounds these words saying that we hide "our faces from him because we do not wish to look at him on account of the repugnance we would experience" upon seeing his horrible appearance!

The word "stricken", "nagua", has been understood as meaning that he was "stricken" with "leprosy"... following this, Jewish insight has given an additional Aramaic 'pet name' for the Messiah. This word - "HIVRAH", "LEPER" - describes well the "dehumanized" form of the suffering Messiah.

Yahshua really identified with lepers, touching and healing them. We can remember the rich young man, Francis of Assisi. When he met Yahshua as his Savior and rode back home, he was so filled with compassion and love that he had to descend from his saddle and go and embrace the leper at the side of the road. He also established special homes for lepers. This lead eventually to the elimination of leprosy in Europe.

Conclusion, association with leprosy and the healing of leprosy is a qualification for Messiahship, not a disqualification for the spotless and without blemish One.