

# *Study of Vayiqra 13*

by

*Marc Gravelle*

[marc@bondservantsofyeshua.ca](mailto:marc@bondservantsofyeshua.ca)

## *Vayiqra 13:1-59*

Before we begin this study we have to understand that the leprosy that is talking about in *Vayiqra 13* of the Hebrew Scriptures, is **NOT** Hansen's disease, therefore it is **NOT** leprosy as we know it today. The **word** leprosy in Scripture, comes from the Hebrew **word** Tzara'at, **צָרַעַת**, which was translated in Latin as the **word** *lepra* and that is how we ended up with the English **word** leprosy in our Scriptures. However, according to the sages, they believe and teach, that the **words** Tzara'at is a contraction of two Hebrew words, the words, Motziya, **מוֹצִיא**, and Ra, **רָע**. Where the word Motziya, **מוֹצִיא**, means *to bring out* and the word Ra, **רָע**, means *bad, evil, wicked, grievous, worthless, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong*. The sages believed and taught, that the primary reason that a person contracted Tzara'at was by slander, in the same way that Miriam, Mosheh's sister slandered Mosheh, and YHVH put Tzara'at upon her, and, if Mosheh had not petitioned Elohim, to remove the Tzara'at from Miriam, his sister, then, she would more than likely have it for the rest of her life, or at least until she repented of her slanderous, jealous behaviour, but, because of Mosheh's intercession, she only suffered with it, for seven days. The Scriptures are telling us, that this disease was imposed upon people because of their murmuring against Elohim and His anointed ones, murmuring and complaining about what YHVH was doing, therefore the basis for Tzara'at, spoken of in Scripture, being placed upon some people, is because of their rebellious selfish prideful heart, hearts that were jealous of someone else's success in the eyes of Elohim, and who wanted to belittle that person, they wanted to tear him down so that in their minds, at least, they could be raised up in the eyes of Elohim, instead of the person that they were murmuring about. As you know, that attitude is a very prevalent condition in our society today, for many, many people, believe, that by putting other people down with their words, their gossip, that it elevates them, but the truth of the matter is, it does nothing of the sort, especially in the eyes of a righteous person, in the eyes of all the people that have willingly committed to zealously obey all the words of our heavenly Father's Torah of Life, His inerrant and everlasting teaching and instructions. For they rely on the word of Elohim to guide them on their daily walk. However those, who slander other people that are walking in obedience to the words of the Father's Torah of Life, **BECAUSE** of their walk with YHVH, are Metzora, **מְצֹרָע**, lepers that are unclean in their hearts, and they are the ones that should be going around and warning people, by saying, we are unclean, unclean.

In Scripture and according to Messiah the only person that was ever cured of leprosy in Yisrael before Messiah came on the scene, was Naaman, when he finally agreed to wash himself in the Jordan river, by dunking himself in the river seven times, as Elisha had commanded him to do, **IF** he wanted to be cured of his leprosy. Therefore, it is safe to say that once Tzara'at was placed upon a person, by YHVH, it seems, that in most cases, that we read about in Scripture, it became a permanent condition for them, which indicates to me, that their hearts were hardened so much, that there was no chance of them ever repenting of their sins. What we have to understand, **IS**, that biblical Tzara'at, **IS** a physical manifestation of a spiritual condition.

*Luke 4:27 And many lepers were in Yisrael in the time of Elisha the prophet; and **NONE** of them was cleansed, saving Naaman the Syrian.*

YHVH has instructed us, to separate those that have Tzara'at, from the general population, and that when they, the people that had Tzara'at encountered other people, they were to cover their mouths and speak out as loud as they could, the words, unclean, unclean. From the separation of those that have Tzara'at, from the general public, we get the understanding that we are to quarantine people that have infectious diseases, such as Hansen's disease, known today as, leprosy, or Aids, or any other communicable disease, for two reasons. First of all, it is to protect the general population from the disease itself, and secondly, it is to protect the diseased person against the healthy population. When an Aids patient or any other diseased person for example, comes into contact with a healthy person, there is always the danger of passing on or contaminating the healthy person, **BUT** we also have to understand, that the diseased person's immune system, is more than likely severely compromised, and when the diseased person comes in contact with the reasonably healthy population, there is a risk, of the diseased person, actually catching minor infections from the so called healthy population, and those minor infections, could easily develop into major health problems and even death threatening complications, to the person that has little or no immune system left.

In separating the healthy population from the diseased people, we can see that YHVH Elohim's grace, is extended to all people, to those that are healthy, so that they remain healthy, and to those that are sick, so that they do not contract other diseases while their immune system is compromised.

To try and understand the message that YHVH is communicating to us through these *verses*, I decided to look at the amount of times that certain words were used in this chapter and what follows is what I found.

In this chapter the word *Priest* is used 32 times, the word *Priests* is used once, for a total of 33 times, the word *flesh* is used 14 times, the word *seven* is used 8 times and the words *seventh day* is used 6 times. What does all this mean?

I believe that YHVH is telling us something through these numbers. The number 33 which is the amount of times that the word Priest or Priests is used represents our Messiah's ministry, for He was thirty three years old when He was crucified, died and was entombed, which indicates to us the danger's of giving false reports against people, because it can cause undue harm to that person, and those that are around him. The word *Priests* in plural, is to remind us, that we, you and I, are to be a kingdom of priests and a holy nation, The word *flesh* used fourteen (14) times and the number fourteen in Scripture represents salvation, for Messiah was crucified on the 14<sup>th</sup> day of the month at Passover, and this indicates to me, that if a person truly repents of their Sin of murmuring, that they committed, for which the Tzara'at was placed upon them, then, salvation is achievable, for those who truly repent of their Sins. The word *seven* (which means completion) is used eight (8) times, and the number Eight in Scripture represents, new beginnings, and once a person is cured (restored, completed, and back into a right relationship with YHVH, it is a new beginning for that person, and the words *seventh day* represent, YHVH's Shabbat, and the fact that it is mentioned six (6) times, means that the Shabbat was made for man and not man for the Shabbat.

This tells me that if we learn to follow and willingly obey the Words of our heavenly Father's Torah of Life, as it is taught to us by Mosheh, the prophets, Messiah and the Apostles, on a daily basis, that our High Priest, will help us to walk in obedience to our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, and keep us from being infected by the evil that is so prevalent in our world today, and, that through surrendering our will to the will of our High Priest, Messiah, the Words of the Living Torah, our heavenly Father made flesh, by choosing to believe, follow and obey, our heavenly Father's inerrant and everlasting teaching and instructions, His words made flesh, we will experience a new beginning that will lead us into eternal peace; eternal rest with our heavenly Father, with our groom Messiah at our side, because, Scripture very clearly states, that the day of rest (a day is a thousand years) was created for man. The grace, mercy, and love of our heavenly Father is shown in every *verse*, for He wants us to spend eternity at His side, receiving His blessings forever.

Another little tidbit is that the Hebrew word for light is *Or*, אור, and it is spelled, Aleph, א, Vav, ו, Resh, ר, and the word for skin is *Or*; עור, and it is spelled, Ayin, ע, Vav, ו, Resh, ר, and they are pronounced the very same way, and furthermore the letter Ayin, ע, has a pictographic meaning of, an eye. Could it be that YHVH is telling us that while our eyes focused on the things of this world, things of the flesh, we will **NOT** have the *Light of the world* our Messiah as our covering (skin), but, **IF instead**, we willingly choose to turn to Him, and keep our eyes fixed on YHVH, represented by the letter *Aleph*, א, in the Hebrew **word** for light *Or*, אור, then our heavenly Father, together with His Son, the Words of the Living Living Torah, made flesh, will be our covering (skin, עור, *Genesis 3:21*) and our light *Or*, אור.

Also, as my wife Janice pointed out, the difference between these two words pronounced *Or*, skin, עור and light, אור is that the word for skin, עור, does not have the letter Aleph in it, and as you know, the letter Aleph in Scripture represents YHVH, and therefore, we can deduce from that fact, that Elohim will **NOT** make His abode within those that live by and or are blinded by their fleshly desires. Therefore, when we read in the creation account that Elohim formed Adam and Chavah and covered them with His Presence, which is of course, the Light, אור, of the World, that after they sinned, He then covered them with the skins, עור, of animals, which represents succumbing to our fleshly desires.

OK so we have the **word** *Or*, עור, which is translated as *skin* and skin **IS** our covering, however with different vowel points, the same letters, עור, we form the **word** *Iver*, עֵינַר, which means *blind* or *blinded* and we have the sister **word** which is also pronounced *Or* and it is spelled אור, which means *light* or *clear*, and in *Vayiqra 13* we see that the **word** *Or*, עור, skin is used forty two times in this chapter.

Now that we have all the facts let's see if we can connect the dots? I believe that through the use of the word *Or*, עור, that YHVH is telling us that this message **is** for **ALL** of Yisrael, and I derive that from the fact that Yisrael stopped at forty two places in their wilderness Journey to the Promised Land. I believe that YHVH is also telling us that Messiah was with Yisrael, Messiah was the rock that followed them in the wilderness, Messiah was their covering

throughout that journey, and I derive that bit of information, from the fact that there are forty two generations in the lineage of Messiah, and that the **word**, Or, עֹר, means skin which of course, is our covering, our protection against all sorts of diseases. Furthermore I believe that **NOT** only is Messiah with us as our covering, but He, as the Living **word** of the Father, **IS** the Light, אֹר, of the world, He is our heavenly Father's everlasting Light, and that Light my friends, we are told throughout the Scriptures, **IS** the **words** of our heavenly Father's Torah of Life made flesh, He is our heavenly Father's inerrant and everlasting teaching and instructions, made flesh (*John 1:1*).

So lets begin our study of Vayiqra 13:

*I And YHVH spoke unto Mosheh and Aharon, saying,*

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

וַיִּדְבַר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

VayiDaber YHVH El, Mosheh VeEl Aharon Lemor, where the **word** VayiDaber is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed**, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, El, אֱל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name Mosheh, means to be drawn out of, the **word**, VeEl, is the **word** El repeated and here it is translated as, and onto, the **word** or name Aharon, אַהֲרֹן, is the **name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word** Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying**, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

As I have mentioned before, we have to really understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. Which means that YHVH held him in high regard, for Mosheh is the one person that YHVH chose to lead the people of Yisrael out of captivity to slavery in Egypt which is a shadow picture of Messiah leading us out of and away from our sinful nature, so that we could learn to be Holy as He is Holy. As we searched the Scriptures we can see that YHVH did not speak directly with many people, but, those He did chose to speak to, had a great impact, on the direction that the people of Yisrael then chose to walk on. Whenever Yisrael needed a push to go in the direction that

YHVH wanted them to go, YHVH chose to raise up a man that would do exactly what He wanted the people of Yisrael to do, whether or not they knew, that they were doing His bidding. Therefore anytime you see this phrase in Scripture, וַיְדַבֵּר יְהוָה אֶל-??? לְאָמֵר and YHVH spoke unto ???, a certain person, saying, please pay very close attention to the circumstances, that follow that statement, and I am convinced that you will see the Hand of our heavenly Father at work in that person's life

2 *When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aharon the priest, or unto one of his sons the priests:*

אָדָם כִּי-יְהִי בְעוֹר-בְּשָׂרוֹ שְׂאֵת אוֹ-סַפְחַת אוֹ בְהֶרֶת וְהָיָה בְעוֹר-בְּשָׂרוֹ לְנֹעַ צָרְעַת) וְהוּבֵא אֶל-אַהֲרֹן הַכֹּהֵן אוֹ אֶל-אֶחָד מִבְּנָיו הַכֹּהֲנִים

אָדָם כִּי יְהִי בְעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בְהֶרֶת וְהָיָה בְעוֹר בְּשָׂרוֹ לְנֹעַ צָרְעַת וְהוּבֵא אֶל אַהֲרֹן הַכֹּהֵן אוֹ אֶל אֶחָד מִבְּנָיו הַכֹּהֲנִים

Adam Kiy Yiyeh BeOr Besaro Set O Sapachat O Baheret VeHayah BeOr Besaro LeNega Tzara'at VehuBa El Aharon HaKohen O Achad MeBanayv HaKoheniyim, where the **word**, Adam, means, man, the **word**, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, **to be, exist, shall have, are, were, happen, shall happen, it shall be**, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeOr, עוֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means, **to be bared, exposed, was laid bare**, it means, to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, Besaro, is from the **word**, Basar, בָּשָׂר, means, **flesh, meat, body, creature, pulp of the fruit**, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our english Scriptures, the **word**, Set, שָׂאֵת, means, **he lifted, lifted up**, he bore, elevation, strength, majesty, dignity, **swelling eruption**, an elevated place, but it also means, **destruction, ruin, devastation**, the **word**, O, means, **or**, the **word**, Sapachat, סַפְחַת, means, **scab**, the mange, as making the hair fall off, the **word**, O, means, **or**, the **word**, Baheret, בְּהֶרֶת, means, macula, **bright spot on the skin, whitish spot on the skin**, the **word**, VeHayah, is the **word** Hayah, repeated and here it is translated as, **and it is or becomes**, the **word**, BeOr, is the **word** Or repeated and here it is translated as, **in the skin of**, the **word**, Besaro, is repeated, and here it is translated as, **his flesh**, the **word**, LeNega, נֹעַ, means, to strike, blow, wound, **sign of leprosy**, he infected, contaminated, **plague, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy**, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it

befell came to pass, the **word**, Tzara'at, **צָרַעַת**, leprosy, to become leprous, the **word**, VehuBa, is from the **word** Bo, **בּוֹא**, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Ba, **בָּא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **and he shall be brought**, the **word**, El, **אֵל**, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, or name, Aharon, **אַהֲרֹן**, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, HaKohen, means, **the priest**, the **word**, O, means, **or**, the **word**, Achad, means, **one**, the **word**, MeBanayv, is from the **word**, Ben, and in the form that it is used here, it means, **his sons**, the **word**, HaKoheniyim, is the plural of the **word**, **Kohen** which means, **priest**)

Here YHVH begins by explaining that if anyone is suspected of having Leprosy, then that person is to be brought to the priest, who is to determine, according to the instructions found here in *Vayiqra 13*, whether or not that person does indeed have Tzara'at, which is, as I mentioned above, a physical manifestation of a rebellious spiritual condition. From this point on we will encounter many different circumstances whereby people are tested to see if what they have contracted is indeed, Tzara'at.

*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.*

( וַרְאֵה הַכֹּהֵן אֶת-הַנִּגְנַע בְּעוֹר-הַבָּשָׂר וְשֵׁר בְּנֹגַע הַפֶּדָּה לְכֹן וּמֵרְאָה הַנִּגְנַע עִמָּךְ מֵעוֹר )  
 בְּשָׂרוֹ נִגְנַע צָרַעַת הוּא וְרְאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ

VeRa'ah HaKohen Et HaNega BeOr HaBasar VeSe'ar BeNega Haphak Laban UMareh HaNega Amoq MeOr Besaro Nega Tzara'at Hu VeRa'ahu HaKohen VeTime Oto

where the **word**, VeRa'ah, **רָאָה**, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, the priest, the **word**, Et, **אֵת**, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֵת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that

Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things), the **word**, HaNega, נגע, means, to strike, blow, wound, **sign of leprosy**, he infected, contaminated, **plague, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy**, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass, the **word**, BeOr, עור, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means, **to be bared, exposed, was laid bare**, it means, to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, HaBasar, is from the **word**, Basar, בשר, means, **flesh, meat, body, creature, pulp of the fruit**, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our english Scriptures, the **word**, VeSe'ar, שער, means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, tore to pieces, he rent, it also means, gate, entrance, title page of a book, the **word**, BeNega, is the **word** Nega repeated, and here, it is translated as, **in the plague**, the **word**, Haphak, הפך, means, **to turn, he turned, turned over, turned about, perverted, changed**, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Laban, means, **white**, the **word**, UMareh, מראה, means, **sight, view, appearance, vision**, it also means, mirror, place of seeing oneself, instrument for seeing, and as an adjective it means, shown, the **word**, HaNega, is repeated, and here, it is translated as, **plague**, the **word**, Amoq, עמוק, means, **to be deep, he deepened**, to implore deeply, he studied deeply, delved deeply into, it also means vale, valley, deepening, deepness, level, plain country, depth profundity, profound, dark fundamental, the **word**, MeOr, is the **word**, Or, repeated, and here it is translated as, **than the skin**, the **word**, Besaro, is the **word**, Basar repeated, an dit means flesh, the **word**, Nega, is repeated and it means, it is the plague, the **word**, Tzara'at, means, leprosy, the **word**, Hu, means it, the **word**, VeRa'ahu, is from the **word**, Ra'ah, ראה, which means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, VeTime is from the **word**, Tame, טמא, which can mean, spiritual impurity, it is also called an absence of holiness, it means, **unclean, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it



Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, HaNega is repeated, and here it is translated as, **the plague**, the **word**, Shivat, means, **seven**, and the **word**, Yamiym, means, **days**)

Here we are told that if it is unclear to the priest if this man has Tzara'at or not, then he is to shut this man up, in a predesignated place for seven days, after which the priest is to inspect him once more.

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight is at a stay, and the plague did not spread in the skin; then the priest shall shut him up seven days more:

וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עֹמֵד בְּעֵינָיו לֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ ( הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִיַּת

וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עֹמֵד בְּעֵינָיו לֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ ( הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִיַּת

VeRa'ahu HaKohen BaYom HaShviyiy VeHineh HaNega Amad BeEynayv Lo Pasha HaNega BaOr VehiSgiyro HaKohen Shivat Yamiym Sheniyyt, where the **word**, VeRa'ahu, is from the **word** Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose**, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, BaYom, means, **on day**, HaShviyiy, means, **the seventh**, the **word**, VeHineh, means, **and behold**, HaNega, means, **the plague**, the **word**, Amad, עָמַד, means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, **stood still**, he continued, persisted, stayed, remained, was about to, was ready, **he stopped**, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the **word**, Beynayv, is from the **word** Ayin, עַיִן, means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here, it means, **in his eyes**, the **word**, Lo, means no or not, the **word**, Pasah, פָּשָׁה, means, **to spread, extend**, was divulged, the **word**, HaNega, is repeated, and it means, **the plague**, the **word**, BaOr, means, **in the skin**, VehiSgiyro, is from the **word** Sagar, סָגַר, means, **to shut, close**, to deliver over, abandon, **he shut up, confined, secluded**, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military

closure, the *word*, HaKohen, means, *the priest*, the *word*, Shivat, means, *seven*, the *word*, Yamiym, means, *days*, the Sheniyt, is from the *word*, Shenyi, and it means, *a second time*)

On the seventh day the priest is to look at this person again and *IF* according to the priest's diagnosis, the plague in his sight is at a stay, and the plague did not spread in the skin; then the priest shall shut him up for seven more days. This is merely a precaution, to ensure that the person either does, or does not have Tzara'at, for the people rely on the priest's diagnosis to keep them safe from being exposed to these contaminated people.

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague is somewhat dark, and the plague has not spread in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִיַּת וְהִנֵּה כְהָהּ הַנֶּגַע וְלֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְטָהָר ( הַכֹּהֵן מִסְפַּחַת הִיא וְכִבֵּס בְּגָדָיו וְטָהַר  
 וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִיַּת וְהִנֵּה כְהָהּ הַנֶּגַע וְלֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְטָהָר )

VeRa'ah HaKohen Oto BaYom HaShviyiy Sheniyt VeHineh Kehah HaNega VeLo Pasah HaNega BaOr VeTiharo HaKohen Mispachat Hiy VeKibes BeGadayv VeTaher, where the *word*, VeRa'ah, רָאָה, means, *see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose*, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, HaKohen, means, *the priest*, the *word*, Oto, means, *him*, the *word*, BaYom, means, *in or on day*, HaShviyiy, means, *seventh*, the *word*, Sheniyt, means, *again or a second time*, the *word*, VeHineh, means, *and behold*, the *word*, Kehah, כְהָהּ, means, to grow dim, faint, was turbid, sad, was disheartened, feeble, became faint, *was darkened*, to chide, rebuke, obscure, *somewhat dark, darkish*, waxed dim, heaviness, smoking, the *word*, HaNega, means, the plague, the *word*, VeLo, means, *and no or and has not*, the *word*, Pasah, פָשָה, means, *to spread, extend*, was divulged, the *word*, HaNega, means the plague, the *word*, BaOr, means, *in the skin*, the *word*, VeTaharo, is from the *word*, Tahor, טָהַר or טָהוֹר, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean*, purity, purification, the *word*, HaKohen, means, *the priest*, the *word*, Mispachat, מִסְפַּחַת, means, *eruption, scab*, it is from the *word* Saphach, to erupt, the *word*, Hiy, הִיא, means, she or it, this or that, *shall*, as, are, he, as for her, him, himself, the same, she herself, such, that, these, they, this, those, which is, who, the *word*, VeKibes, כִבֵס, means, *to wash, he washed, he cleansed*, washer, laundryman, the *word*, Begadayv, is form the *word* Beged, בִגֵד, means to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, *to dress, garment, raiment, mantle, cloak*, the *word* VeTaher is the *word*, Tahor, repeated and here it is translated as, *and be clean*)

When the priest looks upon this man after him being secluded for yet another period of seven days, then, *IF* according to the priest's diagnosis, what was thought was the plague, is



*understood, he observed*, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, the priest, VeHineh, means, **and behold**, the **word**, Pastah, is from the **word**, Pasah, פָּשָׂה, which means, **to spread, extend**, was divulged, the **word**, HeMispachat, מִסְפַּחַת, means, **eruption, scab**, it is from the **word** Saphach, to erupt, the **word**, BaOr, means, **in the skin**, the **word**, VeTimo, is from the **word**, Tame, טָמֵא, can mean, spiritual impurity, it means, **unclean**, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, and in the form that it is used here it means, **he is unclean**, the **word**, HaKohen, means, **the priest**, the **word**, Tzara'at, צָרַעַת, leprosy, to be or become leprous, the **word** Hu, means, **he or it**)

Here we are told that once the priest sees him again, and the scab has indeed spread in his skin, then the priest shall pronounce him unclean: it is a leprosy. Which means that that person would be sent out of the camp to be with all the other so called lepers, the unclean people.

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

נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל-הַכֹּהֵן

נִגַע צָרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת שֶׁזָּרַעַת

Nega Tzara'at Kiy TiHeyeh BeAdam VehuBa El HaKohen, where the **word**, Nega, נִגַע, means, **to strike, blow, wound, sign of leprosy, he infected, contaminated, plague**, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass, the **word**, Tzara'at, צָרַעַת, **leprosy, to be or become leprous**, the **word**, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, TiHeyeh, is from the **word**, Hayah, הָיָה, means, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeAdam,, means, **in a man**, the **word**, VehuBa, is from the **word** Bo, בּוֹא, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning,







*perceived, he conceived, understood, he observed*, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, VeHineh, means, **and behold**, the **word**, Kistah, is from the **word**, Kasah, כָּסָה, which means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the **word**, HaTzara'at, means, **the leprosy**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means all, the whole of, the **word**, Besoro, is from the **word** Basar, בָּשָׂר, means, flesh, meat, body, creature, pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our English Scriptures, and in the form that it is used here it jeans his flesh, the **word**, VeTihar, is from the **word** Tahor, טָהוֹר or טָהוֹר, which means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, the **word**, Et, is repeated and it is defined above, the **word**, HaNaga, נָגַע, means, to touch, lay the hand upon for any purpose; he touched, he reached, he caused to touch, applied, approached, drew near, it came, arrived, be able to bring, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, **sign of leprosy, plague**, lay the hand upon for any purpose; euphemistically, it means to lie with a woman, the **word**, Kulo, is from the **word** Kal, and it means, all of it, the **word**, Haphak, הִפְךָ, means, **to turn, he turned, turned over, turned about**, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Laban, means, white, the **word**, Tahor, טָהוֹר or טָהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, the **word**, Hu, means, **he**)

In these two *verses*, we are told that, **IF** the Tzara'at, Leprosy breaks out in the skin, and the Leprosy covers all the skin of the person that has the plague, from his head, even to his foot, wheresoever the priest looks; Then the priest shall consider: and, behold, **IF** the leprosy have covered all his flesh, he shall pronounce him clean that has the plague: **it is all turned white**: he is clean. The key point here is that the skin or the scabs, or the sores that they thought was leprosy, actually turn לָבָן, Laban, white, then the person is declared clean. The **word** Laban,

which is defined as white, in this *verse*, also means, bleached, cleansed, purified. However there is a proviso, and that is discussed in *verse 14*.

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

וּבְיוֹם הִרְאָתוֹ בּוֹ בֶּשֶׂר הָיָא יִטְמָא

אֲיִתְּמַר זֶה הוּא בָּשָׂר בּוֹ בְּיוֹם הִרְאָתוֹ

UbeYom HeRa'ot Bo Basar Chay TiTma, where the **word**, UbeYom, means and in the day, the **word**, HeRa'ot, is from the **word** Ra'ah, רָאָה, means, see, cause you to see, saw, look, looked, showed, **appears, appeared, is seen**, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Bo, בּוֹ, means, **in him**, in it, of it, thereof, therewith before him, therein, the **word**, Basar, means, flesh, Chay, חַיִּי, means, alive, to live, living, lively, active, **raw**, the **word**, YiTma, is from the **word**, Tame, טָמֵא, can mean, spiritual impurity, it means, **unclean**, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, and in the form that it is used here, it means, **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.*

וְרָאָה הַכֹּהֵן אֶת־הַבֶּשֶׂר הַחַי וְטָמֵאֻ הַבֶּשֶׂר הַחַי טָמֵא הוּא צָרְעַת הוּא

אֲיִתְּמַר זֶה הוּא בָּשָׂר בּוֹ בְּיוֹם הִרְאָתוֹ אֲיִתְּמַר זֶה הוּא בָּשָׂר בּוֹ בְּיוֹם הִרְאָתוֹ

VeRa'ah HaKohen Et HaBasar HaChay VeTimo HaBasar HaChay Tame Hu Tzara'at Hu, where the **word**, VeRa'ah, , means, see, cause you to see, saw, look, looked, showed, **appears, appeared, is seen**, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, the priest, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaBasar, means the flesh, the **word**, HaChay, is from the **word**, Chay, חַיִּי, means, alive, to live, living,

lively, active, **raw**, the **word**, Tame, טָמֵא, can mean, spiritual impurity, it means, **unclean**, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Hu, means, **he**, the **word**, Tzata'at, means, **leprosy**, Hu, means, **it**)

The proviso, mentioned in these two *verses*, **IS**, **IF**, raw flesh appears in this man's skin, then he shall be unclean, and the priest shall see the raw flesh, and pronounce him to be unclean: for according to the priest, and YHVH's predetermined protocol, 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;

אָז כִּי יָשׁוּב הַבָּשָׂר הַחַי וְנִהְפָּךְ לְלָבָן וּבָא אֶל-הַכֹּהֵן

זָא יָשׁוּב הַבָּשָׂר הַחַי וְנִהְפָּךְ לְלָבָן וּבָא אֶל-הַכֹּהֵן

O Kiy YaShuv HaBasar HaChay VeNehpak LeLaban UBa El HaKohen, where the **word**, O, means, **or**, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, **if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YaShuv, is form the **word**, Shuv, שׁוּב, which means, **to turn**, return, turn back, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to YHVH, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, HaBasar, בָּשָׂר, means, **flesh, meat, body, creature, pulp of the fruit**, it also means, **to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the word, Gospel** in our english Scriptures, the **word**, HaChay, is from the **word**, Chay, חַי, which means, alive, to live, living, lively, active, **raw**, VeneHpach, is from the **word**, Haphak. הִפָּךְ, means, to turn, he turned, turned over, turned about, perverted, **changed**, overturned, **turned into, became**, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, LeLaban, means, white, the **word**, UBa, is from the **word**, Bo, בּוֹא, which means, **to go or come in, come, came, arrive**, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, means, **to or unto**, the **word** HaKohen, means, **the priest**)



**word**, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, to be, exist, are, **has**, were, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, (בּוֹ, means, in him, **in it**, of it, thereof, therewith before him, therein, the **word**, BeOro, is from the **word**, Or, which means, skin, the **word**, Shechiyn, שְׁחִיַן, means, **boils, eruption, abscess, ulcer**, the **word**, VeniRpa, is from the **word**, Rapha, רָפָא, or רָפָה, means, **to mend**, it is used as, **heal**, 57 times, as physician, 5 times, as **cure**, once, and as repaired, once, it also means, to cure, he mended, repaired, patched, sewed up, recovered, stitched together, it also means, to weaken, he weakened, be feeble, to sink, decline, to relax, he set at ease, he was lazy, was idle, he let drop, loosened, let go, disheartened, he showed himself slack, became inactive)

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;

וְהָיָה בַּמָּקוֹם הַשְּׁחִיַן שָׂאת לְבָנָה אֹךְ בַּהֶרֶת לְבָנָה אֲדַמָּדֶמֶת וְנִרְאָה אֶל־הַכֹּהֵן

הַשְּׁחִיַן שָׂאת לְבָנָה אֹךְ בַּהֶרֶת לְבָנָה אֲדַמָּדֶמֶת וְנִרְאָה אֶל־הַכֹּהֵן

VeHayh BiMeqom HaShchiyn Set Lebanah O Baheret Lebanah Adamdamet VeNirah El HaKohen, where the **word**, VaHayah, is from the **word** Hayah, הָיָה, means, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeMaqom, מְקוֹם, means, **place, locality**, spot, place where to stand, to localize, but hidden in this **word** Maqom, is the **word** *Qum*, which means, to arise, and it is translated as the **word** Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word** resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this **word** Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this **word** is in, the **word**, HaShchiyn, is from the **word**, Shechiyn, שְׁחִיַן, which means, **the boils, the eruption, the abscess, the ulcer**, the **word**, Set, שָׂאת, means, rising, he lifted, lifted up, he bore, elevation, strength, majesty, dignity, **swelling eruption**, an elevated place, but it also means, destruction, ruin, devastation, the **word**, LeBanah, means, is white, the **word**, O, means, **or**, the **word**, Baheret, בַּהֶרֶת, means, macula, bright spot on the skin, **whitish spot on the skin**, the **word**, LeBanah, is repeated and it means, white, the **word**, Adamdamet, is from the **word** Adamdam, אֲדַמָּדֶמֶת, which means, reddish, to be red, the **word**, VeniRah, is from the **word**, Ra'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared**, was seen, he looked at, beheld, he

perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means, vulture, it means lung, lungs, and in the form that it is used here, it means, **it is showed**, the **word**, HaKohen, means, **the priest**)

20 And **IF**, when the priest sees it, behold, it is in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

וְרָאָה הַכֹּהֵן וְהִנֵּה מֵרָאֵהוּ שָׁפַל מִן־הָעוֹר וְשַׁעֲרָהּ הַפֶּה לְבָן וְטִמְאֹו הַכֹּהֵן נִגַע־צָרַעַת ( הוּא בְּשִׁחִין פְּרָחָה

אֲשֶׁר יֵצֵא מִן־הָעוֹר וְהִנֵּה מֵרָאֵהוּ שָׁפַל מִן־הָעוֹר וְשַׁעֲרָהּ הַפֶּה לְבָן וְטִמְאֹו הַכֹּהֵן נִגַע־צָרַעַת

VeRa'ah, HaKohen VeHineh Mareha Shaphal Min HaOr USarah Haphak Laban VeTimo HaKohen Nega Tzara'at Hi BaShchiyn Parachah, where the **word**, VeRa'ah, is formt he **word** Ra'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared**, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means, vulture, it means lung, lungs, the **word**, HaKohen, means, the priest, the **word** VeHineh, means and behold, the **word**, MaReha, is the **word** Ra'ah, repeated and here it is translated as, in his sight, the **word**, Shaphal, שָׁפַל, means, **to become or be low**, he humiliated, was low, was lower, humble, that which is below something, was laid low, he set in a lower place, he put to shame, it became lower than it had been, low state, low condition, as and adjective, ebb, low tide, degeneration, it means, low, deep, lowly, humiliated, meek, modest, the **word**, Min, מִן, means, away from, **from, thereof**, of, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word**, HaOr, means, **the skin**, the **word**, USarah, is from the **word** Se'ar, שַׁעַר, which means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Haphak, הִפָּךְ, means, **to turn, he turned, turned over, turned about**, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Laban, means, white, the **word**, VeTimo, is from the **word** Tame, טָמֵא, which means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, HaKohen, means, the priest, the **word**, Nega, means, **the plague**, the **word**, Tzara'at, צָרַעַת, means, **leprosy**, to become leprous, the **word**, Hi, means, **it**, the **word**, BaShchiyn, is from the **word**, Shekiyn, שִׁחִין, which means, **boils, eruption, abscess, ulcer**, the **word**, Parachah, is from the **word**, Parach,

פָּרַח, which means, to sprout, bud, shoot, blossom, bloom, flourish, **it broke forth, broke out**, flower, flower shaped ornament, young man, it also means to fly, that which flies)

In these three *verses*, we discuss another scenario, for it says, the flesh also, in which, the skin thereof, was a boil, and is healed, and in the place of the boil, there be a **white** rising, or a bright spot, **white**, and **somewhat reddish**, and it be showed to the priest; and **IF**, when the priest sees it, it is in sight **lower than the skin**, and the hair thereof be turned **white**; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. The difference here is that the white is also declared to be somewhat reddish, and the fact that it is lower in the skin, which might mean, that some of the flesh has been eaten or taken away somehow, then the man is declared unclean, Tame, contaminated, polluted, impure, defiled.

21 But **IF** the priest look on it, and, behold, there is no white hairs therein, and **IF** it is not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

וְאִם יֵרָאָה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שֵׁעַר לֶבָן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהִיא כְהָהּ ( וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים

אֲזַי יָאָרְאֵה אֵין־בָּהּ שֵׁעַר לֶבָן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהִיא כְהָהּ וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים

VeIm YiRenah HaKohen VeHineh Ryn Bah Se'ar Laban UShpalah Eynenah Min HaOr Vehiy Kehah VehiSgiyro HaKohen Shivat Yamiym, where the **word**, VeIm, means, and if, the **word**, YiRenah, is from the **word**, Ra'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared**, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means, vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word** VeHineh, means **and behold**, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not**, it means, **to negate, deny, nullify**, as an adverb it means, where, the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, in her, in it, **therein**, the **word**, Se'ar, שֵׁעַר, means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word** Laban, means, **white**, the **word**, UShpalah, is from the **word**, Shaphal, שִׁפַּל, means, **to become or be low**, he humiliated, **was low, was lower**, humble, that which is below something, was laid low, he set in a lower place, he put to shame, it became lower than it had been, low state, low condition, as and adjective, ebb, low tide, degeneration, it means, low, deep, lowly, humiliated, meek, modest, Eynenah, I the **word** Eyn, repeated, and here it is translated as, **it is not**, the **word**, Min, מִן, means, away from, from, thereof, of, of which, out of, in, since, because, **than, more than**, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word**, HaOr, means the skin, the **word**, VeHiy, means, and it, the **word**, Kehah, כְּהָהּ, means, to **grow dim, faint**, was turbid, sad, was disheartened, feeble, became faint, **was darkened**,

to chide, rebuke, *obscure, somewhat dark, darkish, waxed dim*, heaviness, smoking, the *word*, VehiSgiyro, is from the *word* Sagar, סגַר, means, *to shut, close, to deliver over, abandon, he shut up, confined, secluded*, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the *word*, HaKohen, means, *the priest*, the *word*, Shivat, means, *seven*, the *word*, Yamiym, means, *days*)

Here we are told that *IF* and when the priest looks upon it, and, there is no white hairs therein, and *IF* it is not lower than the skin, but it is somewhat dark; then, the priest shall shut him up seven days. This indicates to me that the diagnosis is not complete yet, and the man is to be shut up for seven more days, to see what develops. However, as always, there is a proviso, which is mentioned in *verse 22*.

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

וְאִם־פָּשָׁה תִפְּשֶׁה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ וַיִּנֶּע הָיָא

אָזְיָ כִּי אֲבָרָה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ וַיִּנֶּע הָיָא

VeIm Pasoh TiPeseh BaOr VeTime HaKohen Oto Nega Hi, where the *word*, VeIm, means, *and if*, the *word*, Pasoh, פָּשָׁה, means, *to spread, extend*, was divulged, the *word*, TiPeseh, is the *word* Pasoh repeated, and together these two *words* are translated as, *spread much*, the *word*, BaOr, means, *in the skin*, the *word*, VeTime, is from the *word* Tame, טָמֵא, means, *unclean*, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, *contaminated, polluted, impure, defilement*, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the *word*, HaKohen, means, *the priest*, the *word*, Oto, means, *him*, the *word*, Nega, means, *plague*, the *word*, Hi, means, *it is*)

This tells us that when the priest does indeed look upon him again after the seven day period is over, and *IF* it has really spread a lot in the skin, then the priest shall pronounce him unclean: it is a plague. As you can see, the priest has a great responsibility, for he is the one that determines whether a person actually has Tzara'at, Leprosy or not. His decision can, and does change peoples lives. For the one that is declared unclean, is banished from the camp, and for the people that live in the camp, if the priest makes a mistake and allows someone that has the plague into the camp, it can have devastating consequences.

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

וְאִם־תַּחֲתֶיהָ תִעֲמֹד הַבְּהֵרֶת לֹא פָּשְׂתָה צְרֵבֶת הַשְּׁחִינַיִן הִוא וְטַהֲרוּ הַכֹּהֵן

אָזְיָ כִּי אֲבָרָה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ וַיִּנֶּע הָיָא

VeIm Tachteyha TaAmod HaBaheret Lo Pasotah Tzarebet HaShchiyn Hi VeTiharo HaKohen, where the *word*, VeIm, means, *and if*, the *word*, Tachteyha, is from the *word* Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, *instead of*, for, because of, buttocks, bottom, posterior, *in one's*

*place*, where one stands, the *word*, TaAmod, עמד, means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, *he stood, stood still, he continued, persisted, stayed, remained*, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the *word*, HaBaheret, בהרת, means, macula, *bright spot on the skin, whitish spot on the skin*, the *word*, Lo, means, *no or not*, the *word*, Pasatah, is from the *word*, Pasah, פשה, means, *to spread, extend*, was divulged, the *word*, Tzarebet, צרבת, means, *burn, inflammation*, heartburn, pyrosis, to burn, scorch, conflagration of fire or disease, *burning*, the *word*, HaShchiyn, is from the *word*, Shechiyn, שחיין, means, *boils, eruption, abscess, ulcer*, the *word*, Hi, means, *it is*, the *word*, VeTiharo, is from the *word*, Tahor, טהר or טהור, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, the *word*, HaKohen, means, *the priest*)

Here again, it is up to the priest to distinguish between the plague of Tzara'at or a boil, and although it might seem a minor decision, and can have a monumental effect on many people, if he makes the wrong diagnosis.

24 Or IF there is any flesh, in the skin whereof there is a hot burning, and the quick flesh that burns has a white bright spot, somewhat reddish, or white;

או בשר כִּי־יִהְיֶה בְּעֵרוֹ מִכֹּת־אֵשׁ וְהִיֹּתָה מִחַיֵּת הַמִּכָּוָה בַּהֶרֶת לְבָנָה אֲדָמָה־מֵת אוֹ לְבָנָה

אוֹ בָשָׂר כִּי־יִהְיֶה בְּעֵרוֹ מִכֹּת־אֵשׁ וְהִיֹּתָה מִחַיֵּת הַמִּכָּוָה בַּהֶרֶת לְבָנָה אֲדָמָה־מֵת אוֹ לְבָנָה

O Basar Kiy Yihyeh Boro Mikvat Esh VeHayetah Michyat HaMikvah BaHeret Labanah Adamemet O Lebanah, where the *word*, O, means, *or*, the *word* Basar, בָּשָׂר, means, *flesh, meat, body, creature, pulp of the fruit*, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, the *word*, Kiy, כִּי, means, that, because, for, when, while, as, *if*, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Yihyeh, is from the *word*, Hayah, הָיָה, means, *to be, exist, are, there is, were, happen, shall happen, it shall be*, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, BeOro, means, *in the skin*, the *word*, Mikvat, is from the *word*, Mikvah, מִכְוָה, means, *burn, scar of a burn, scald*, the *word*, Esh, means, *fire*, the *word*, VeHaytah, is from the *word* Hayah, הָיָה, means, *to be, exist, are, were, happen, shall happen, it shall be, continue*, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused

something to become, he made, the **word**, Michyat, is from the **word**, Michyah, מַחִיָּה, which means, preservation of life, sustenance, it is formed from the **word** Chayah, חַיָּה, to live, it also means, **quick raw flesh**, it means, wiping out, blotting out, destruction, the **word**, HaMikvah, is the **word**, Mikvah, repeated, and here, it is translated as, **the burning**, the **word**, BaHeret, בַּהֲרַת, means, macula, **bright spot on the skin, whitish spot on the skin**, the **word**, Labanah, means white, the **word**, Adamdemet, is from the **word**, Adamdam, אֲדָמָדָם, means, **reddish, to be red**, the **word**, O, means, **or**, the **word**, Lebanah, means, **white**)

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.

וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפֵּךְ שֵׁעָר לָבָן בַּבְּהִרָת וּמִרְאָהָ עֲמֹק מִן־הָעוֹר צָרְעַת הִוא (בְּמִכְוָה פְּרָחָה וְטִמְאָה אֹתוֹ הַכֹּהֵן יִגַּע צָרְעַת הִוא

וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפֵּךְ שֵׁעָר לָבָן בַּבְּהִרָת וּמִרְאָהָ עֲמֹק מִן־הָעוֹר צָרְעַת הִוא

VeRa'ah Otah HaKohen VeHineh NeHpak Se'ar Laban BaBaheret UMareha Amoq Min HaOr Tzara'at Hi BeMikvah Parachah VeTime Oto HaKohen Nega Tzara'at Hi, where the **word**, VeRa'ah, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Otah, אֹתָהּ, means, you, thou, **it**, the **word**, HaKohen, means, **the priest**, the **word**, VeHineh, means, **and behold**, the **word**, NeHphak, is from the **word**, Haphak, הִפִּיךְ, means, **to turn, he turned, turned over, turned about, perverted, changed**, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Se'ar, שֵׁעָר, means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Laban, means, white, the **word**, BaBaheret, is from the **word**, Boheret, בַּהֲרַת, means, macula, **bright spot on the skin, whitish spot on the skin**, the **word**, UMareta, is from the **word**, Marah, מַרְאָה, means, **sight, view, appearance, vision, the act of seeing, the thing seen, a shape**, especially if it is handsome, it means favoured, goodly, it also means mirror, place of seeing oneself, to see, seem, sight, visage, and if we remove the Hey suffix, we form the **word** Mara, מָרָא, which sounds the same, but without the suffix letter Hey, it means to soar, fly high, he whipped or urged a horse on, he soared, flew high, it flew off, took off, he caused to fly, it also means to be fat, become fat, agreed with, it also means, master, sir, the **word**, Amoq, עֲמֹק, means, **to be deep, he deepened**, to implore deeply, he studied deeply, delved deeply into, it also means vale, valley, deepening, deepness, level, plain country, depth profundity, profound, dark fundamental,

the **word**, Min, מִן, means, away from, from, thereof, of, of which, out of, in, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, **than**, through, whether, with, the **word**, HaOr, means, **the skin**, Tzara'at, means, **leprosy**, the **word**, Hi, means, **it**, the **word**, BeMikvah, מִכְוָה, means, **burn, scar of a burn, scald**, the **word**, Parachah, פָּרַח, means, to sprout, bud, shoot, blossom, bloom, flourish, **it broke forth, broke out**, flower, flower shaped ornament, young man, it also means to fly, that which flies, the **word**, VeTime, is from the **word**, Tame, טָמֵא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Oto, means, him, the **word**, HaKohen, means, the priest, the **word**, Nega, נִגַע, means, to strike, blow, wound, sign of leprosy, he infected, contaminated, **plague, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy**, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass Tzara'at, means, leprosy, the **word**, Hi, means, **it**)

In these two *verses*, we are told that **IF** there is any flesh, in the skin, that has a hot burning, and the quick flesh that burns, has a **white bright spot, somewhat reddish, or white**; Then the priest shall look upon it: and, behold, **IF the hair in the bright spot is turned white**, and it is in sight, **deeper than the skin; it is a leprosy broken out of the burning**: and the priest shall pronounce him unclean: it is the plague of Tzara'at, Leprosy.

26 But **IF** the priest look on it, and, behold, there is no white hair in the bright spot, and it is no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

וְאִם יִרְאֶנָּה הַכֹּהֵן וְהֵנָּה אֵין־בַּבִּהְרֹת שֵׁעַר לָבָן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהוּא כֹהֵה ( וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים

9403 9404 9405 9406 9407 9408 9409 9410 9411 9412 9413 9414 9415 9416 9417 9418 9419 9420 9421 9422 9423 9424 9425 9426 9427 9428 9429 9430 9431 9432 9433 9434 9435 9436 9437 9438 9439 9440 9441 9442 9443 9444 9445 9446 9447 9448 9449 9450 9451 9452 9453 9454 9455 9456 9457 9458 9459 9460 9461 9462 9463 9464 9465 9466 9467 9468 9469 9470 9471 9472 9473 9474 9475 9476 9477 9478 9479 9480 9481 9482 9483 9484 9485 9486 9487 9488 9489 9490 9491 9492 9493 9494 9495 9496 9497 9498 9499 9500

VeIm YiRenah HaKohen VeHineh Eyn BaBeheret Se'ar Laban UShphalah Eynenah Min HaOr VeHi Kehah VehiSgeyro HaKohen Shivat Yamiym, where the **word**, VeIm, means **and if**, the **word**, YiRenah, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered**, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, VeHineh, means and behold, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify**, as an adverb it means, where, the **word**, BaBeheret, בִּהְרֹת, means, macula, **bright spot on the skin, whitish spot on the skin**, the **word**, Se'ar, שֵׁעַר, means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it

means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Laban, means white, the **word**, UShaphalah, is from the **word**, Shaphal, שָׁפַל, means, to become or be low, he humiliated, was low, was lower, humble, that which is below something, was laid low, he set in a lower place, he put to shame, it became lower than it had been, low state, low condition, as and adjective, ebb, low tide, degeneration, it means, low, deep, lowly, humiliated, meek, modest, the **word**, Eynenah, is the **word** Eyn, repeated, and here, it is translated as, **it is not**, the **word**, Min, means, **than**, the **word**, HaOr, means, **the skin**, the **word**, Vehi, means, **and it is**, the **word**, Kehah, כָּהָה, means, **to grow dim, faint, was turbid, sad, was disheartened, feeble, became faint, was darkened**, to chide, rebuke, obscure, somewhat dark, darkish, waxed dim, heaviness, smoking, the **word**, VehiSgiyro, is form the **word**, Sagar, סָגַר, means, **to shut, close**, to deliver over, abandon, he shut up, confined, secluded, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word** HaKohen, means, the priest, the **word**, Shivat, means, **seven**, the **word**, Yamiym, means, **days**)

27 And the priest shall look upon him the seventh day: and **IF** it is spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשָׁה תִפְשָׁה בְעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נֹגַע צָרְעַת הָיָא  
 וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשָׁה תִפְשָׁה בְעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נֹגַע צָרְעַת הָיָא  
 וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשָׁה תִפְשָׁה בְעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נֹגַע צָרְעַת הָיָא

VeRa'ahu HaKohen BaYom HaShviyiy Im Pasoh Tiphseh BaOr VeTime HaKohen Oto Nega Tzara'at Hi, where the **word**, VeRa'ahu, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered**, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, BaYom, means, on day, the **word**, HaShviyiy, means, the seventh, the **word**, Im, means, if, the **word**, Pasoh, פָּשָׁה, means, **to spread, extend**, was divulged, the **word**, TiPhseh, is the **word** Pasah, repeated, and together these two **words** mean, **spread much**, the **word**, BaOr, means, in the skin, the **word**, VeTime, is from the **word**, Tame, טָמֵא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, HaKohen, means, the priest, the **word**, Oto, means, **him**, the **word**, Nega, נֹגַע, means, to strike, blow, wound, sign of leprosy, he infected, contaminated, **plague**, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass, the **word**, Tzara'at, means, **leprosy**, the **word**, Hi, means, **it**)



sins and promising YHVH, that he would change his ways, **IF** only YHVH would cure him of this potential disease.

29 **IF** a man or woman have a plague upon the head or the beard;

וְאִישׁ אִוְ אִשָּׁה כִּי־יְהִיָּה בּוֹ נֶגַע בְּרֹאשׁ אִוְ בְּזָקָן

VeIys O Ishah Kiy Yihyeh Bo Naga BeRosh O BeZaqan

where the **word**, VeIysh, means, **and a man**, the **word**, O, means, **or**, the **word**, Ishah, means, **woman**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, **that**, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, to be, exist, are, were, happen, shall happen, it shall be, continue, become, **has or will become**, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, בּוֹ, means, in him, **in it**, of it, thereof, therewith before him, therein, Naga, means, the plague, the **word**, BeRosh, is from the **word**, Rosh, רֹאשׁ, means, **head**, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, O, means, **or**, the **word**, BeZaqan, זָקָן, means, **beard**, but it also means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old)

30 Then the priest shall see the plague: and, behold, **IF** it is in sight deeper than the skin; and there is 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.

וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וַהֲגִיָּה מִרְאֵהוּ עֲמֻק מִן־הָעוֹר וּבּוֹ שֵׁעַר צָהָב דָּק וְטֵמֵא אֹתוֹ

הַכֹּהֵן יִנְתֵּק הוּא צִרְעַת הַרֹאשׁ אִוְ הַזָּקָן הוּא

VeRa'ah HaKohen Et HaNega VeHineh Marehu Amoq Min HaOr UBo Se'ar Tzahov Daq VeTime Oto HaKohen Neteq Hu Tzara'at HaRosh O HaZaqan Hu

where the **word**, VeRa'ah is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means the priest, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha

and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaNega, נגע, means, to strike, blow, wound, sign of leprosy, he infected, contaminated, **plague**, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass, the **word**, VeHineh, means, **and behold**, the **word**, Marehu, מראה, means, **he shall see**, sight, view, appearance, vision, it also means, mirror, place of seeing oneself, instrument for seeing, and as an adjective it means, shown, the **word**, Amoq, עמוק, means, **to be deep, he deepened**, to implore deeply, he studied deeply, delved deeply into, it also means vale, valley, **deepening, deepness**, level, plain country, **depth profundity, profound**, dark, fundamental, the **word**, Min, means, **from**, the **word**, HaOr, means, **the skin**, the **word**, UBo, בו, means, in him, **in it**, of it, thereof, therewith before him, therein, the **word**, Se'ar, שער, means, to be hairy, **hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Tzahov, צהוב, means, **to be bright, shine, gleam, be yellow, was yellowish-red**, was bright, shone gleamed, turned Yellow, he coloured yellow, it also means, to shout at, insult, to quarrel, be angry, to be hostile, hate, he quarrelled, was hostile, the **word**, Daq, דק, means, **thin, lean, small, fine, tender, weak, a thin curtain, thin layer**, it is also the name of an eye disease, the **word**, VeTime, is from the **word** Tame, means, **unclean**, the **word**, Oto, means, **him**, the **word**, HaKohen, means, **the priest**, the **word**, Neteq, נתק, means, to be afflicted with scab, **scurf, dry scall**, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew our, shook, secreted, was snapped, was separated, the **word**, Hu, means, **it is**, the **word**, Tzara'at, means, **leprosy**, the **word**, HaRosh, means, **the head**, the **word**, O, means, **or**, the **word**, HaZaqan, means, **the beard**, the **word**, Hu, means, **it is**)

In these two *verses*, we see something different, because a sore on the skin is easy to see, if the person takes off their clothes, but, if it is hidden by the hair of someones beard, or the hair of someones head, it is much more difficult to detect, therefore, a person could hide his disease, a lot easier, if they wanted to. So here, it says, **IF** a man or woman have a plague upon the head or the beard; Then the priest shall see the plague: and, behold, **IF** it is in sight deeper than the skin; and there is 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. Now, I am pretty sure that in most cases the person that had this condition, did not present themselves to the priest, it was more likely, that someone reported him or her to the priest, and when, he or she were brought before the priest, then the procedure mentioned above, took place.



deepening, deepness, level, plain country, depth profundity, profound, dark fundamental, the **word**, Min, מִן, means, **away from, from, thereof, of, of which, out of, in**, since, because, than, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the **word**, HaOr, means, **the skin**, the **word**, VeSe'ar, שֶׁרַע, means, **to be hairy, hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Shachor, שַׁחֹר, means, dawn, daybreak, the blackness preceding the dawn, to seek early, to search diligently, to rise early in the morning, he sought eagerly, inquired earnestly, he went to see, visited, light, hope, sense, meaning, and as an adjective it means, **black, dark, gloomy, depressed**, the **word**, Eyn is repeated, and here it is translated as, Not, the **word**, Bo, בו, means, in him, **in it**, of it, thereof, therewith before him, therein, the **word**, VehiSgiyr, is from the **word**, Sagar, סָגַר, which means, **to shut, close**, to deliver over, abandon, **he shut up, confined, secluded**, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word**, HaKohen, means, **the priest**, the **word**, Et, is repeated, and it is defined above, the **word**, Nega, is repeated and here it is defined as, he plague, the **word**, HaNeteq, is the **word** Neteq repeated, and here it is translated as, **the scall**, the **word**, Shivat, means, **seven**, the **word**, Yamiym, means, **days**)

Here we are told that when the priest looks on the plague of the scall, and if, it is not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up the person that has the plague of the scall, for seven days: As you can see, upon first examining this person, the priest could not determine that it was leprosy, and therefore he quarantines that person for another seven days, and then we are told what happens in *verse 32-34*

*32 And in the seventh day the priest shall look on the plague: and, behold, IF the scall has NOT spread, and there is in it no yellow hair, and the scall is not in sight deeper than the skin;*

וְרָאָה הַכֹּהֵן אֶת־הַנִּנְעֹץ בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא־פֶשֶׁה הַנִּנְתֵּק וְלֹא־תָיְהוּ בּוֹ שֵׁעָר צָהָב ( וּמִרְאֵה הַנִּנְתֵּק אֵין עִמָּק מִן־הָעוֹר

וְרָאָה הַכֹּהֵן אֶת־הַנִּנְעֹץ בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא־פֶשֶׁה הַנִּנְתֵּק וְלֹא־תָיְהוּ בּוֹ שֵׁעָר צָהָב

VeRa'ah HaKohen Et HaNega BaYom HaShviyiy VeHineh Lo Pasah HaNeteq VeLo Hayah Bo Se'ar Tzahov UmaReh HaNeteq Ryn Amoq Min HaOr, where the **word**, VeRa'ah is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel

points, we end up with the **word** At, אַתָּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaNega, נגע, means, to strike, blow, wound, sign of leprosy, he infected, contaminated, **plague**, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy, it means, was brought into contact with, to touch, he reached he caused to touch applied, approached, drew near, it came, arrived, it befell came to pass, the **word**, BaYom, means, **on day**, the **word**, HaShviyyi, means, **the eighth**, the **word**, VeHineh, means, **and behold**, the **word**, Lo, means, **no or not**, the **word**, Pasah, פָּסַח, means, **to spread, extend**, was divulged, the **word**, HaNeteq, נִתְקַ, means, to be afflicted with, **the scab, the scurf, a dry scall**, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew our, shook, secreted, was snapped, was separated,, the **word**, VeLo, means, **and no or and not**, the **word**, Hayah, הָיָה, means, **to be, exist, are, has**, were, happen, shall happen, it shall be, continue, become, has or will become, was, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, בּוֹ, means, in him, **in it**, of it, thereof, therewith before him, therein, the **word**, Se'ar, שָׁעַר, means, **to be hairy, hair**, it means, to tremble, shudder, he horrified, to storm, rage, he whirled away, he stormed against, it means to know, he knew, to calculate, reckon, to estimate, to measure, he set a price, he imagined, guessed, it also means, to cleave, split, he broke through, burst forth, ore to pieces, he rent. it also means gate, entrance, title page of a book, the **word**, Tzahov, צָהוּב, means, to be bright, shine, gleam, **be yellow, was yellowish-red, was bright, shone gleamed, turned yellow**, he coloured yellow, it also means, to shout at, insult, to quarrel, be angry, to be hostile, hate, he quarrelled, was hostile, the **word**, UMareh, מַרְאֵה, means, **sight, view, appearance, vision**, it also means, mirror, place of seeing oneself, instrument for seeing, and as an adjective it means, shown, the **word**, HaNeteq, is repeated and here, it is translated as, **the scall**, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify**, as an adverb it means, where, the **word**, Amoq, עֲמוּק, means, **to be deep, he deepened**, to implore deeply, he studied deeply, delved deeply into, it also means vale, valley, **deepening, deepness**, level, plain country, **depth, profundity, profound**, dark fundamental, the **word**, Min, means, **than**, the **word**, HaOr, means, **the skin**)

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that has the scall seven days more:

וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שְׁבַעַת יָמִים שְׁנִיַּת

אֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שְׁבַעַת יָמִים שְׁנִיַּת

VehitGalach VeEt HaNeteq Lo YiGale'ach VehiSgiyr HaKohen Et HaNeteq Shivat Yamiym Sheniyt, where the *word*, VehitGalach, is from the *word*, Galach, גִּלַּח, means, *to shave, he was or became bald, he was shaved, he shaved himself*, it is also the definition for a Christian priest or monk, literally meaning, the tonsured one, the *word*, VeEt, is the *word* Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaNeteq, נֶתֶק, means, to be afflicted with *a scab, a scurf, dry scall*, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew our, shook, secreted, was snapped, was separated, the *word*, Lo, means, *no or not*, the *word*, YeGale'ach, is the *word*, Galach repeated, and here it is translated as, *shave*, the VehiSegiyr, is from the *word*, Sagar, סָגַר, which means, *to shut, close*, to deliver over, abandon, *he shut up, confined, secluded*, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the *word*, HaKohen, means, *the priest*, the *word*, Et, is repeated, and it is defined above, the *word*, HaNeteq, is repeated and here, it is translated as, *shall shut up*, the *word*, Shivat, means, *seven*, the *word*, Yamiym, means, *days*, the *word*, Sheniyt, is from the *word*, Sheni, שְׁנַיִ, which means, *double, second, other time, again, another, more*, either, second rank, difference, variance, and it also means, from the tooth, dental, it is from the *word* Shnaim, or Shnayim, שְׁנַיִם, which means, two)

34 And in the seventh day the priest shall look on the scall: and, behold, **IF** the scall is not spread in the skin, nor, is in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

וּרְאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנְהִי לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמִרְאֵהוּ אֵינְנוּ עִמָּק

מִן־הָעוֹר וְטָהַר אֹתוֹ הַכֹּהֵן וּכְבָּס בְּגָדָיו וְטָהַר

וּרְאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנְהִי לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמִרְאֵהוּ אֵינְנוּ עִמָּק מִן־הָעוֹר וְטָהַר אֹתוֹ הַכֹּהֵן וּכְבָּס בְּגָדָיו וְטָהַר

VeRa'ah HaKohen Et HaNeteq BaYom HaShviyiy VeHineh Lo Pasah HaNeteq BaOr UmaRehu Eynenu Amoq Min HaOr VeTihar Oto HaKohen VeKibes Begaday VeTaher,

where the *word*, VeRa'ah is from the *word*, Ra'ah, ראה, means, *see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded*, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, HaKohen, means, *the priest*, the *word*, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaNeteq, נִתְקַ, means, to be afflicted with *a scab, a scurf, dry scall*, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew out, shook, secreted, was snapped, was separated, the *word*, BaYom, means, *in or on day*, the *word*, HaShviyiy, means *seventh*, the *word*, VeHineh, means, *and behold*, the *word*, Lo, means, *no or not*, the *word*, Pasah, פָּשַׁח, means, to *spread, extend*, was divulged, the *word*, HaNeteq is repeated and here it is translated as, *the scall*, the *word*, BaOr, means, *in the skin*, the *word*, UMarehu, is from the *word* Mareh, מָרָאָה, which means, *sight, view, appearance, vision*, it also means, mirror, place of seeing oneself, instrument for seeing, and as an adjective it means, shown, the *word*, Eynenu, is from the *word* Eyn, אֵין, means, *nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify*, as an adverb it means, where, the *word*, Amoq, עֲמוּק, means, *to be deep, he deepened*, to implore deeply, he studied deeply, delved deeply into, it also means vale, valley, *deepening, deepness*, level, plain country, *depth profundity, profound*, dark fundamental, the *word*, Min, מִן, means, away from, from, thereof, of, of which, out of, in, since, because, *than*, more than, it is also the pronoun, what, among, above, after, at, because of, by reason of, neither, nor, over, since, then, through, whether, with, the *word*, HaOr, means, *the skin*, the *word*, VeTihar, is from the *word*, Tahor, טָהוֹר or טְהוֹר, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, the *word*, Oto, means, *him*, the *word*, HaKohen, means the priest, the *word*, VeKibes, כִּבְּסַ, means, *to wash, wash, laundered*, he pressed, tread down, he cleaned, washer, laundryman, the *word*, Begadayv, is from the *word* Beged, בִּגְדָ, means to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, *garment, raiment, mantle, cloak, clothes*, the *word*, VeTaher, means, *and be clean*)

Here in these three *verses*, we are told that after the seven day period of quarantine is done, and the priest looks upon the plague of the scall, and, **IF, it is not in sight deeper than the skin**, and that there is **no black hair in it**; then the priest shall shut him up that has the plague of the scall seven days: He shall **be shaven, but the scall shall he not shave**; and the priest shall shut up him that has the scall seven more days: then. On the seventh day, the priest shall look on the scall: and, behold, **IF** the scall is not spread in the skin, nor, is in sight, deeper than the skin; **then the priest shall pronounce him clean**: and he shall wash his clothes, and be clean. Here again there is a proviso, mentioned in *verses* 35-36.

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

וְאִם־פָּשָׁה יִפְשָׁה תִּנְתֵּק בְּעוֹר אַחֲרֵי טְהָרָתוֹ  
 וְאִם־פָּשָׁה יִפְשָׁה תִּנְתֵּק בְּעוֹר אַחֲרֵי טְהָרָתוֹ

VeIm Pasah Yiphseh HaNeteq BaOr Acharey Taharato, where the **word** VeIm, means, **and if**, the **word**, Pasah, פָּשָׁה, means, **to spread, extend**, was divulged, the **word**, Yiphseh, is the **word** Pasah repeated, and together, they are translated as, **spread much**, the **word**, HaNeteq, נִתְקַ, means, to be afflicted with **a scab, a scurf, dry scall**, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew our, shook, secreted, was snapped, was separated, the **word**, BaOr, means, **in the skin**, the **word**, Acharey, אַחֲרֵי, means, behind, **after**, since, other, the hinder part, the **word**, Taharato, is from the **word**, Tahor, טָהוֹר or טְהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, and here it is translated as, **his cleansing**)

36 Then the priest shall look on him: and, behold, **IF** the scall is spread in the skin, the priest shall not seek for yellow hair; he is unclean.

וְרָאִהוּ הַכֹּהֵן וְהִנֵּה פָּשָׁה תִּנְתֵּק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשַׁעַר הַצֵּהָב טָמֵא הוּא  
 וְרָאִהוּ הַכֹּהֵן וְהִנֵּה פָּשָׁה תִּנְתֵּק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשַׁעַר הַצֵּהָב טָמֵא הוּא

VeRa'ahu, HaKohen VeHineh Pasah HaNeteq BaOr Lo YeBaquer HaKohen LaSe'ar HaTzahov Tame Hu , where the **word**, VeRa'ahu, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, VeHineh, means, **and behold**, the **word**, Pasah, means, to **spread, extend**, was divulged, the **word**, HaNeteq, is from the **word**, נִתְקַ, which means, **to be afflicted with a scab, a scurf, dry scall**, to pull away, tear away, drew away, to cut off, he pulled off, tore off, drew our, shook, secreted, was snapped, was separated, the **word**, BaOr, means, **in the skin**, the **word**, Lo, means, **no or not**, the **word**, YeBaquer, is from the **word**, Baqar, בָּקַר, means, break forth, to inspect, admire, care for, **consider, inquire, seek, search**, it also means cattle, herd, oxen, the plowing animal, it means, cowherd, it means, to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means, to abandon, and with different vowel points, it is the **word** Boqer, which means, morning,





*skin*, the *word*, Besaram, is from the *word*, Basar, בָּשָׂר, means, *flesh, meat, body, creature, pulp of the fruit*, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, and with the Mem suffix, it means, *their flesh*, the *word*, Beharot, בְּהָרֹת, means, macula, *bright spot on the skin, whitish spot on the skin*, the *word*, Beharot is repeated, and here, it also means means, bright spots, and it is followed by the *word*, Lebanot, which means, *white*)

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

( וְרָאָה הַכֹּהֵן וְהִנֵּה בְּעוֹר-בְּשָׂרָם בְּהָרֹת כִּהְיוֹת לְבָנֹת הָיָא פָּרַח בְּעוֹר טָהוֹר הוּא )

וְרָאָה הַכֹּהֵן וְהִנֵּה בְּעוֹר-בְּשָׂרָם בְּהָרֹת כִּהְיוֹת לְבָנֹת הָיָא פָּרַח בְּעוֹר טָהוֹר הוּא

VeRa'ah HaKohen VeHineh BeOr Besaram BeHarot Kehot Lebanot Bohaq Hu Parach BaOr Tahor Hu, where the *word*, VeRa'ah is from the *word*, Ra'ah, רָאָה, which means, *see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded*, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, HaKohen, means, *the priest*, the *word*, VeHineh, means, *and behold*, the *word*, BaOr, means, in the skin, the *word*, Besaram, is from the *word* Basar, בָּשָׂר, means, *flesh, meat, body, creature, pulp of the fruit*, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, and with the Mem suffix, it means, *their flesh*, the *word*, Beharot, בְּהָרֹת, means, macula, *bright spot on the skin, whitish spot on the skin*, the *word*, Kehot, is from the *word* Keheh, כִּהְיוֹת, which means, *to grow dim, faint, pale*, was turbid, sad, was disheartened, feeble, became faint, was darkened, to chide, rebuke, *obscure*, somewhat dark, darkish, waxed dim, heaviness, smoking, the *word*, Lebanot, means, white, the *word*, Bohaq, בְּהַק, means, to shine, glow, to glitter, it brightened, illuminated, shone, brightness, it also means, some kind of disease, to be pale, the white scurf, *freckled spot*, a harmless eruption of the skin, a pimple, the *word*, Hu, means, *he*, the *word*, Parach, פָּרַח, means, *to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out*, flower, flower shaped ornament, young man, it also means to fly, that which flies, the *word*, BaOr, means in the skin, the *word*, Tahor, טָהוֹר or טָהוֹר, means, *pure, be clean, he cleansed, purified*, was clean, was pure, became clean, he pronounced clean, purity, purification, the *word*, Hu, means, *he*)

Here we are told that **IF** a man or a woman, have in the skin of their flesh *bright spots*, even *white bright spots*; then the priest shall look: and, **IF** the bright spots in the skin of their flesh is *darkish white*; it is a freckled spot that grows in the skin; *he is clean*. There are a lot of skin conditions that could have been misdiagnosed as being Tzara'at, Leprosy in those days, and that is why YHVH is so thorough is describing what is and what is **NOT** Tzara'at, Leprosy.

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

וְאִישׁ כִּי יִמָּרֵט רֹשׁוֹ קִרְחַת הוּא טָהוֹר הוּא

אֲזַיִךְ אֲזַיִךְⓈ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ

VeIysh Kiy YiMaret Rosho Qere'ach Hu Tahor Hu, the **word**, VeIsh, means, **and the man**, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, **who**, **whose**, yet, and, as a noun, it means, burning, branding, the **word**, YiMaret, מָרַט, means, **to make bare, make smooth, polish, he plucked**, he pulled, **he had little hair, he plucked out hair**, was scoured, **became bald**, hole where a hair was pulled, the **word**, Rosho, means, head, Qere'ach, is from the **word** Qarach, קָרַח, which means, to turn into ice, ice, frost, it also means, **to make bald, baldness, he made himself bald, became bald**, became smooth, he uprooted, place from which plants have been removed, it is also the name Qorach, the son of Izhar, son of Kohath, son of Levi, the **word**, Hu, means, **he**, the **word**, Tahor, means, **clean**, the **word**, Hu is repeated, and it means, **he**)

I am sure that this will make a lot of bald men very happy, to find out that according to YHVH, their baldness is **NOT** a sign of Tzara'at, Leprosy, and that they are unclean, because of their baldness.

41 And he that has his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

וְאִם מִפְּאַת פְּנָיו יִמָּרֵט רֹאשׁוֹ גִבְחַת הוּא טָהוֹר הוּא

אֲזַיִךְ אֲזַיִךְⓈ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ אֲזַיִךְ

VeIm MiPat Panayv YiMaret Rosho Vebe'ach Hu Tahor Hu, where the **word**, VeIm, means, **and if**, the **word**, MiPat, is from the **word**, Pe'ah, פְּאֵה, which means, **edge**, frontier, end, extremity, corner, side, side curl, the portion of the harvest at the corner of the field, left for the poor, and with the Mem prefix, it means, **from the edge**, the **word**, Panayv, is from the **word** Paniym, פָּנִים, which means, **face**, countenance, presence, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word** YiMaret, מָרַט, means, **to make bare, make smooth, polish, he plucked, he pulled, he had little hair, he plucked out hair, was scoured, became bald**, hole where a hair was pulled, the **word**, Rosho, means, head, the **word**, Gibeach, גִּבְחַת, means, **bald in the forehead, ro pluck hair on the forehead**, the **word**, Hu, means he, the **word**, Tahor, טָהוֹר









be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Hu, means, he, the **word**, Badad, בָּדָד, means, **to be alone, be separated, isolated**, he parted, separated, to disperse, was insulated, secluded, it also means olive presser, the **word**, Yeshev, יָשַׁב, means, to sit, **remain, dwell**, abide, inhabit, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, MiChutz, מִחוּץ, means, **without, outside, outdoors, abroad**, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaMachaneh, (בְּמַחֲנֵה), means, **camp, encampment**, company, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, Moshavo, is from the **word**, Moshav, מוֹשָׁב, which means, sitting, seat, dwelling, **residence**, dwelt, **habitation**, meeting, session, situation, site, as an adjective it means, returned, made to sit, seated, and in the form that it is used here it means, **his habitation or dwelling place**)

Here we are told that, all the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell **alone; outside of the camp** shall his habitation be; and it is very important that we understand, that **THE CAMP**, is a shadow picture of the eternal and everlasting kingdom of our Elohim. At the beginning of this study, I told you that Tzara'at, **IS**, a physical manifestation of a spiritual condition, a condition that indicates to all people, that, that person, is rebellious against, and disobedient to, the Words of our heavenly Father's Torah of Life. Therefore, if this indeed, as I believe, a manifestation of a spiritual condition, that dwells in that person's heart, it means, that that person **cannot and will not** have our heavenly Father, nor His Son, our Master and Saviour, Yeshua, the Words of the Living Torah of our heavenly Father made flesh, making their abode within him, and without the Father and the Son abiding in that person, they are doomed, and unless he or she repents of their disobedient rebellious behaviour, they will be sent to their second death, in the lake of fire on Judgement Day.

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

וְהַבֶּגֶד כִּי יִיְהִי בּוֹ נֶגַע צָרְעַת בְּבֶגֶד לְמַר אִוּ בְּבֶגֶד פְּשִׁיטִים

וְהַבֶּגֶד כִּי יִיְהִי בּוֹ נֶגַע צָרְעַת בְּבֶגֶד לְמַר אִוּ בְּבֶגֶד פְּשִׁיטִים

VehaBeged Kiy Yiyeh Bo Nega Tzara'at BeBeged Tzemer O BeBeged Pishtiyim, where the **word**, VahaBeged, is from the **word**, Beged, בֶּגֶד, means to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak, clothes**, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the **word**, Yiyeh, is from the **word**, Hayah, הָיָה, means, **also**, to be, exist, are, were, happen, shall

happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, בו, means, in him, **in it**, of it, thereof, therewith before him, therein, the **word**, Nega, means, **the plague**, the **word**, Tzara'at, צִרְעַת, means, **leprosy**, to become leprous, the **word**, BeBegeg, is the **word** Begeg repeated and here it is translated as, garment, the **word**, Tzemer, צֶמֶר, means, means, **wool**, animal hair, wool merchant, wool worker, it also means, to cause fever, throw into a fever, became feverish, to fire, animate, inspire he felt shivers, shuddered, the **word**, O, means, **or**, the **word**, BeBegeg, is the **word**, Begeg repeated, and it means, **garment**, the **word**, Pishtiyim, is from the **word** Pishtah, פִּשְׁתָּה, means, flax, **linen**, wick of flax, from the **word** Peshet, פֶּשֶׁת, which means flax, linen, it is also related to the **word**, Pishtan, פִּשְׁתָּן, which means, flax, linen)

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;*

אוּ בִשְׁתֵּי אֹר בְּעֵרֶב לְפִשְׁתִּיִּם וְלְצֶמֶר אֹר בְּעוֹר אֹר בְּכָל-מְלֵאכֶת עוֹר

אֹר בִּשְׁתִּי אֹר בְּעֵרֶב לְפִשְׁתִּיִּם וְלְצֶמֶר אֹר בְּעוֹר אֹר בְּכָל-מְלֵאכֶת עוֹר

O Bishtiy O BeErav LaPishtiyim VelaTzamer O Beod O BeKal Milekat Or, where the **word**, O, means, **or**, the **word**, BiShtiy, is from the **word**, Shtiy, שְׁתִּי, means, **warp on a loom, the warp or the woof**, it also means, having large buttocks, it means drinking, and it also means, the number, two, the **word**, O, means, **or**, the **word**, BeErev, עֵרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as, **woof**, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the **word**, LaPishtiyim, means, **linen**, the **word**, VelaTzamer, means, **and woollen**, the **word**, O, means, **or, whether**, the **word**, BeOr, בְּעוֹר, means, **in the skin**, the **word**, O, means, **or**, the **word**, BeKal, means, **in all, or in any**, the **word**, Meleket, is from the **word** Melakah, מְלָאכָה, means, **work, occupation, service, workmanship, use, goods, property, a thing made**, the **word**, Or, means, **skin, or leather**)

49 *And IF the plague is 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:*

וְהָיָה הַנֶּגַע יִרְקָק אֹר אֲדָמָדִם בְּבִגְדֹֹ אוּ בְעוֹר אֹר-בִּשְׁתֵּי אֹר-בְּעֵרֶב אֹר בְּכָל-כְּלֵי-עוֹר  
נֶגַע צִרְעַת הוּא וְהָרָאָה אֶת-הַכֹּהֵן

אֹר בִּשְׁתִּי אֹר בְּעֵרֶב לְפִשְׁתִּיִּם וְלְצֶמֶר אֹר בְּעוֹר אֹר בְּכָל-מְלֵאכֶת עוֹר

VeHayah HaNega YeRaqraq O Adamdam BeBegeg O BaOr O Bashtiy O BaErev O BeKal Keliy Or Nega Tzara'at Hu VahaRe'ah Et HaKohen, where the **word**, VeHayah, הָיָה, means, also, **it is**, to be, exist, are, were, happen, shall happen, it shall be, continue, become, **has or will become**, was, were, existed, **come or came to pass, come or came**

*into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaNega, means, **the plague**, the **word**, YiRaqraq, יִרְקָרֵק, means, **greenish**, the **word**, O, means or, the **word**, Adamdam, אָדָמָדָם, means, **reddish**, to be red, the **word**, BaBeged, is from the wotf, Beged, בָּגַד, which means to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak, clothes**, and with the letter Bet prefix it means, **in the garment**, the **word**, O, means, **or**, the **word**, BaOr, means, **in the skin**, the **word**, O, means or, the **word**, BaShtiy, שָׂתִי, means, **warp** on a loom, the warp or the woof, it also means, having large buttocks, it means drinking, and it also means, the number, two, the **word**, O, means or, the **word**, BaErev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as, **woof**, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the **word**, O, means, **or**, the **word**, BeKal, **in any or in all**, the **word**, Keliy, כֵּלִי, means, **article, object, thing**, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, Or, means skin, the **word**, Nega, means, **plague**, the **word** Tzara'at, means, **leprosy**, the **word**, Hu, means, **it is**, the **word**, VahaRe'ah, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed**, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Et, אֶתְּ, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶתְּ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaKohen, means, **the priest**)

In these three verses, we are told that if the garment that the plague of leprosy is in, whether it is a woollen garment, or a linen garment; whether it is in the warp, or woof; of linen, or of woollen; whether in a skin (*leather*), or in any thing made of skin (*leather*); And **IF** יִרְקָרֵק אִו אָדָמָדָם, HaNega, the plague, YeRaqraq, is greenish, O, or Adamdam, reddish

in the garment, or in the skin (*leather*), either in the warp, or in the woof, or in any thing of skin (*leather*); **it is a plague of leprosy**, and shall be shewed unto the priest:

This indicates to us, that someone else is reporting this incident to the priest. Now it could be the person that actually has the leprosy that is actually reporting it, **BUT**, since, as I said above, this disease is a physical manifestation of a spiritual condition of rebelliousness, then, I believe it is someone else, that has taken it upon themselves to report this incident to the priest, someone that wants to protect himself and the people that live in the camp, from being contaminated.

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

וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שְׁבַע־עַת יָמִים)

וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שְׁבַע־עַת יָמִים

VeRa'ah HaKohen Et, HaNaga VehiSgiyr Et HaNega Shivat Yamiym, where the **word**, VeRa'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, the priest, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things) the **word** HaNaga, means, **the plague**, the **word**, VehiSgiyr, is from the **word**, Sagar, סָגַר, means, **to shut, close, to deliver over, abandon, he shut up, confined, secluded**, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word**, Et, is repeated, and it is defined above, the **word**, HaNega, is repeated, and it is defined as, **the plague**, the **word**, Shivat, means, **seven**, the **word**, Yamiym, means, **days**)

Here we are told that the garment that supposedly has leprosy in it, is to be shown to the priest, and the priest shall look upon the plague, and shut up, or enclose the garment that has the plague **seven days**, in a secure place, where no one but the priest has access to.



*skin or leather*, the *word*, LeKol, means, **and all, or, and in any**, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, **that**, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, YeAseh, is from the *word*, Asah, עָשָׂה, means, **do, make, wrought**, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, HaOr, means, **the skin or leather**, the *word*, LeMlakah, is from the *word*, Malakah, מְלָאכָה, which means, **work**, occupation, service, workmanship, use, goods, property, could also mean, to send, as sent a mission to accomplish something, to deliver a message, the *word*, Tzara'at, means, **leprosy**, the *word*, MeMeret, is from the *word* Ma'ar, מָאָר, which means, to prick, pierce, it broke open, said of a wound, **it became malignant**, to be bitter or to embitter, be painful, **fretting**, picking, the *word*, HaNega, means, **the plague**, the *word*, Tame, טָמֵא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the *word*, Hu, means, **it is**)

In this *verse* we are told that after the seven days are up, the priest shall look on the garment that is said to have the plague on that seventh day, and **IF** the plague has spread, בְּבִגְדוֹ, BaBaged, in the garment, either in the warp, or in the woof, or in a skin (*leather*), or in any work that is made of skin (*leather*); צִרְעַת מִמְאֲרַת הַנֶּגַע, Tzara'at, it is leprosy, MaMeret, an eruption, HaNega, of the plague; it is unclean. The *word* Baged, does mean, garment, but it also means, **to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit**, so what do you think the message is, that YHVH is conveying to us when He says that the garment can also have leprosy? I believe that YHVH is telling us, that the person that has leprosy, can try to hide, his sins, his rebellious disobedience to the Words of our heavenly Father's Torah of Life, **BUT**, YHVH will bring that person's Sins, his transgressions of the Words of our heavenly Father's Torah of Life, into the light, by placing the plague in that man's clothes, for the whole world to see. No one can hide from the eyes of the Creator of all things.



means flax, linen, it is also related to the *word*, Pishtan, פִּשְׁתָּן, which means, flax, linen, the *word*, O, means, *or*, the *word*, Et, is repeated and it is defined above, the *word*, Kal, means, *all, the whole of, or any*, the *word*, Keliy, כֵּלִי, means, *article, object, thing, vessel, utensil, dress, garment*, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the *word* Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the *word*, HaOr, means the skin, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, *wherein, wherewith*, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Yihyeh, is the *word* Hayah, הָיָה, means, also, *to be, exist, are*, were, happen, shall happen, *it shall be, continue, become, has or will become*, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Bo, בּוֹ, means, in him, *in it, of it, thereof*, therewith before him, *therein*, the *word* HaNaga, means, *the plague*, the *word*, Kiy, כִּי, means, that, because, *for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the *word*, Tzara'at, means leprosy, the *word*, MaMeret, is from the *word* Ma'ar, מָאָר, which means, to prick, pierce, it broke open, said of a wound, it became malignant, to be bitter or to embitter, be painful, *fretting*, picking, the *word*, Hi, means, it is, the *word*, BaEsh, means, *in fire*, the *word*, TiSareph, is from the *word*, Saraph, שָׂרַף, which means, *to burn*, to be warm, *burnt offering, he burned, destroyed by fire, he burned something completely*, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid substance, it also means serpent, seraph, fiery angel, the burning one)

Here something is said, that reminds me of what is going to happen, to the habitual sinners, the transgressors of the Words of our heavenly Father's Torah of Life, on Judgement Day, for it says in this *verse*, once the priest has declared that the Tzara'at, leprosy, has spread in the garment, that that garment shall therefore be burned by fire, whether warp or woof, in woollen or in linen, or any thing of skin (*leather*), wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. That is exactly what will happen to all people who reject and are rebelliously disobedient to the Words of our heavenly Father's Torah of Life, for they too, will be burnt by fire, when they are sent to the lake of Fire, on Judgement Day, where they will suffer their second death.

53 And **IF** the priest shall look, and, behold, the plague is not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

וְאִם יִרְאֶה הַכֹּהֵן וְהִינֵה לֹא־פָשָׁה הַנִּגַּע בְּבִגְדוֹ אוֹ בַשְּׂתִי אוֹ בְּעֵרֵב אוֹ בְּכָל־כְּלִי־עוֹר)  
 וְאִם יִרְאֶה הַכֹּהֵן וְהִינֵה לֹא פָשָׁה הַנִּגַּע בְּבִגְדוֹ אִם בַּשְּׂתִי אִם בְּעֵרֵב אִם בְּכָל־כְּלִי־עוֹר  
 שֶׁל עוֹר

VeIm YiReh HaKohen VeHineh Lo Pasah HaNega BeBaged O Bashtiy O BaErev O BeKal Keliy Or, where the *word*, VeIm, means, **and if**, the *word*, YiReh, is from the *word*, Ra'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, HaKohen, means, **the priest**, the *word*, VeHineh, means, **and behold**, the *word*, Lo, means, **no or not**, the *word*, Pasah, פָּשָׁה, means, **to spread, extend**, was divulged, the *word*, HaNega, means the plague, the *word*, BaBaged, בָּגַד, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak, clothes**, and with the letter Bet prefix, in means in the garment, the *word*, O, means, or, the *word*, BaShtiy, is from the *word* Shtiy, שְׂתִי, which means, **warp on a loom, the warp or the woof**, it also means, having large buttocks, it means drinking, and it also means, the number, two, the *word*, O, means, **or**, the *word*, BaErev, עֵרֵב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, **to mix, transverse threads of cloth, mixture, mongrel race**, it is also used as, **woof**, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the *word*, O, means, **or**, the *word*, BeKal, means, **and all or and any**, the *word*, Keliy, כְּלִי, means, **article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made**, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the *word* Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the *word*, Or, means, **skin or leather**)

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

וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִיט)  
 וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִיט

VeTzivah HaKohen VeKibesu Et Asher Bo HaNaga VehiSgiyro Shivat Yamiym Sheniyt, where the *word*, VeTzivah, צִוָּה, which means, **command, commanded, commandment, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed**, the *word* HaKohen, means, **the priest**, the *word*, VeKibesu, is from the *word*, Kabas, כָּבַס, which means, **to wash, he washed, he cleansed**, washer, laundryman, the *word*, Et, is repeated and it is defined above, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be

happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, **that**, such as, wherewith, which, with which, **that which**, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Bo, בּו, means, **in him, in it**, of it, thereof, therewith before him, **therein**, the **word**, HaNaga, means, **the plague**, the **word**, VehiSgiyro, is form the **word**, Sagar, סָגַר, means, **to shut, close, to deliver over, abandon, he shut up, confined, secluded, quarantined**, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word**, Shivat, means seven, the **word**, Yamiym, means, **seven**, the **word**, Sheniyt, שֵׁנִי, means, **second**, other, time, **again**, another, more, either, second rank, difference, variance, and it also means, from the tooth, dental, it is from the **word** Shnaim, or Shnayim, שְׁנַיִם, which means, two)

In these two *verses*, it says that when the priest shall look upon the garment and realize that the plague has not spread in the garment, either in the warp, or in the woof, or in any thing of skin (*leather*); then the priest shall command that they wash the garment wherein the plague is, and he shall shut it up seven more days. So here, we are told that after the garment has been left in a clean place for seven days, then the Priest shall command that it be washed, and then they are to hold it yet again, for another seven days, and wait and see what happens to the garment.

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 is not spread; it is unclean; you shall burn it in the fire; it is fret inward, whether it be bare within or without.*

וְרָאָה הַכֹּהֵן אַחֲרַי הַכִּפֹּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הִפָּךְ הַנֶּגַע אֶת־עֵינָו וְהִנֵּנֶּה לֹא־פָשָׁה (

טָמֵא הוּא בְּאֵשׁ תִּשְׂרַפְנוּ פְּחָתָת הוּא בְּקִרְחָתוֹ אוֹ בְּנִבְחָתוֹ

וְרָאָה הַכֹּהֵן אַחֲרַי הַכִּפֹּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הִפָּךְ הַנֶּגַע אֶת־עֵינָו וְהִנֵּנֶּה לֹא־פָשָׁה (

VeRa'ah HaKohen Acharey HuKabes Et HaNega VeHineh Lo Haphak HaNega Et Eyno VahaNega Lo Pasah Tame Hu BaEsh TiSrephenu PeChetet Hi BaQarachto O

BeGabachto, where the **word**, VeRa'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaKohen, means, **the priest**, the **word**, Acharey, אַחֲרַי, means, behind, **after**, since, other, the hinder part, the **word**, HaKebes, כִּבֹּס, means, **to wash, he washed, he cleansed**, washer, laundryman, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**.

The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew Alphabet that form the *words* that created all things, the *word*, HaNega, means, *the plague*, the *word*, VeHineh, means, *and behold*, the *word*, Lo, means, *no or not*, the *word*, Haphak, הפך, means, *to turn, he turned, turned over, turned about*, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the *word*, HaNega, is repeated, and it means, *the plague*, the *word*, Et, is repeated and it is defined above, the *word*, Eyno, is from the *word*, Ayin, עי, means, eye, sight, visible surface, *appearance*, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, VehaNega, means, *and the plague*, the *word*, Lo, means, *no or not*, the *word*, Pasah, פסה, means, *to spread, extend*, was divulged, the *word*, Tame, טמא, means, *unclean*, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the *word*, Hu, means it is, the *word*, BaEsh, in fire, the *word*, TiSrephenu, is from the *word*, Saraph, שרף, means, *to burn*, to be warm, *burnt offering, he burned, destroyed by fire, he burned something completely*, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid substance, it also means serpent, seraph, fiery angel, the burning one, the *word*, PeChetet, פחתת, means, *sunken spot in leprosy, defect, fault, eaten away, a hole in a garment caused by mildew, fret inward, penetrating affliction*, the *word*, Hi, means, in it, the *word*, BaQarachto, is from the *word*, Qarachat, קרחת, which means, *baldness, especially on the back of the head, worn out place of cloth on its back, bald spot in the fruit*, clearing in a field or a vineyard, the *word*, O, means or, the *word*, BeBabachto, גבחת, means, *baldness on the forehead, bareness in the front of a garment*, baldness on the forepart of the head)

Now, after the second period of seven days is over, and after the garment has been washed, it is presented once again, to the priest, and the priest shall look upon the garment, after that it is washed: and, behold, **IF** the plague has **NOT** changed his colour, and the plague is not spread; **it is unclean**; you shall burn it in the fire; **it is fret inward, a penetrating affliction**, whether it be bare within or without. Even if there is the slightest chance that there could be a remnant of the disease in the garment, it is to be burnt. Please understand, that today we have many clothes, but in those days, most people had the clothes on their back and that was it, and if a

garment had to be burned, it could be a great loss, because, they more than likely did not have the money to get a replacement.

56 *And IF the priest look, and, behold, the plague is 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:*

וְאִם רָאָה הַכֹּהֵן וְהִינֵה כְּתֹהֵה הַנִּגַּע אַחֲרַי הַכִּבֵּס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבִּגְדִּי אִם מִן־הָעוֹר  
אִם מִן־הַשֵּׁטִי אִם מִן־הָעֶרֶב

וְאִם רָאָה הַכֹּהֵן וְהִינֵה כְּתֹהֵה הַנִּגַּע אַחֲרַי הַכִּבֵּס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבִּגְדִּי אִם מִן־הָעוֹר  
אִם מִן־הַשֵּׁטִי אִם מִן־הָעֶרֶב

VeIm Ta'ah HaKohen VeHineh Kehah HaNega Acharey HuKabes Oto VeQara Oto Min HaBeged O Mon HaOr O Min HaShtiy O Min HaErev, where the *word*, VeIm, means, *and if*, the *word*, Ra'ah, רָאָה, which means, *see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded*, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, HaKohen, means, *the priest*, the *word*, VeHineh, means, *and behold*, the *word*, Kehah, כְּתֹהֵה, means, to grow dim, faint, was turbid, sad, was disheartened, feeble, became faint, *was darkened*, to chide, rebuke, obscure, *somewhat dark, darkish, waxed dim*, heaviness, smoking, the *word*, HaNega, means, *the plague*, the *word*, Acharey, אַחֲרַי, means, behind, *after*, since, other, the hinder part, the *word*, HuKabes, כִּבֵּס, means, to wash, he washed, he cleansed, *washing*, washer, laundryman, the *word*, Oto, means, *it*, the *word*, VeQara, קָרַע, means, *to tear, rend, he tore, rent, he cut off, tore away, tore asunder, he rent his garment* in mourning, he cancelled, he abolished, was torn, was split, was abolished, was damaged, torn piece, rag, tatter, split, division, the *word*, Oto, means, it, the *word*, Min, means, *from or out of*, the *word*, HaBeged, בִּגְדִּי, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, *garment, raiment, mantle, cloak, clothes*, the *word*, O, means or, the *word*, Min, means, *from, or out of*, the *word*, HaOr, means, *the skin, or leather*, the *word*, O, means, *or*, the *word*, Min, means, *from or out of*, the *word*, HaShtiy, שֵׁטִי, means, *warp* on a loom, the warp or the woof, it also means, having large buttocks, it means drinking, and it also means, the number, two, the *word*, O, means, *or*, the *word*, Min, means, *from or out of*, the *word*, HaErev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as the *word*, *woof*, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies)

Here we are told that when the priest looked at the garment, and, if he saw that the plague was somewhat dark after the washing of it; then, the priest, shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof. This is telling us that if in the priest's opinion, the Plague has not spread, then he can have the piece wherein was found evidence of the Tzara'at, cut out of the garment and save the rest of the garment, so that it could be repaired or mended, and reused.

57 And if **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: you shall burn that wherein the plague is with fire.

וְאִם-תִּרְאֶה עוֹד בְּבִגְדוֹ אִו־בְּעֵרֶב אִו בְּכָל-כְּלִי-עוֹר פִּרְחַת הוּא בְּאֵשׁ ( תִּשְׂרְפֵנוּ אֵת אֲשֶׁר-בּוֹ הַנֶּגַע

אֵשׁ אֵת אֲשֶׁר בְּבִגְדוֹ אִו בְּעֵרֶב אִו בְּכָל-כְּלִי-עוֹר פִּרְחַת הוּא בְּאֵשׁ ( תִּשְׂרְפֵנוּ אֵת אֲשֶׁר-בּוֹ הַנֶּגַע

VeIm TeRa'eh Od BaBaged O BaShtiy O BaErev O BeKal Keliy Or Porachat Hi BaEsh TiShrephenu Et Asher Bo HaNega, where the **word**, VeIm, means, **and if**, the **word**, TeRa'eh, is from the **word**, Ra'ah, רָאָה, which means, **see, cause you to see, saw, look, looked, showed, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Od, עוֹד, means, **to return, repeat, do again, still, yet**, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, the **word**, BaBaged, בָּגַד, means, to betray, deceive, betrayal, to act treacherously, to act unfaithfully, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak, clothes**, the **word**, O, means or, the **word**, BaShtiy, שָׂתִי, means, **warp** on a loom, the warp or the woof, it also means, having large buttocks, it means drinking, and it also means, the number, two, the **word**, O, means, **or**, the **word**, BaErev, עֵרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as, **woof**, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the **word**, O, means, **or**, the **word**, BeKal, means, in any, the **word**, Keliy, כְּלִי, means, **article, object, thing, vessel, utensil, dress, garment**, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, the **word**, Ot, means, skin, leather, the **word**, Porachat, is from the **word** Parach, פָּרַח, which means, **to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out**, flower, flower shaped ornament, young man, it also means to fly, that which flies, the **word**, Hi, means it, the **word**, BaEsh, means in fire, the **word**, TiShrephenu, is from the **word**, Saraph, שָׂרַף, which means, **to burn**, to be warm, **burnt offering, he burned, destroyed by fire**, he burned something completely, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid substance, it also means serpent, seraph, fiery angel, the burning one, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is





Keliy Or LeTaharo O LeTamo. Where the **word**, Zot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Torat, is from the **word**, Torah, תּוֹרָה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, it real meaning, **IS**, the inerrant and everlasting teaching and instructions of our heavenly Father, the **words** of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to **words**, which of course refers to the **words** of our heavenly Father, that were given to Mosheh at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word**, nega, נִגַע, means, to strike, blow, wound, sign of leprosy, he infected, contaminated, **plague**, sore, stricken, stripe, stroke, wound, afflicted, infected, stricken with leprosy, it means, was brought into contact with, to touch, he reached, he caused to touch, applied, approached, drew near, it came, arrived, it befell, came to pass, the **word**, Tzara'at, means, **leprosy**, the **word**, Beged, בִּגְד, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, **to dress, garment, raiment, mantle, cloak, clothes**, the **word**, HaTzemer, צִמְרֵן, means, **wool, animal hair, wool merchant, wool worker**, it also means, to cause fever, throw into a fever, became feverish, to fire, animate, inspire he felt shivers, shuddered, the **word**, O, means or, the **word**, HaPishtiym, is from the **word** Pishtah, פִּשְׁתָּה, which means, **flax, linen**, wick of flax, from the **word** Peshet, פֶּשֶׁת, which means flax, linen, it is also related to the **word**, Pishtan, פִּשְׁתָּן, which means, flax, linen, the **word**, O, means or, the **word**, HaShtiy, שְׁתִּי, means, **warp on a loom**, the warp or the woof, it also means, having large buttocks, it means drinking, and it also means, the number, two, the **word**, O, means or, the **word**, HaErev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset, which is what happens in the evening, eve, a time of mixture, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as, **woof**, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the **word** O, means, or, the **word**, Kal, means all, or any, the **word**, Keliy, כֵּלִי, means, **article, object, thing, vessel, utensil**, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word**

Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, Or, means skin, LeTaharo, is from the **word** Tahor, טָהוֹר or טְהוֹרָה, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, the **word**, O, means or, the **word**, LeTamo, is from the **word**, Tame, טָמֵא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority)

YHVH ends this chapter by saying, this is the Torah of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins (*leather*), to pronounce it clean, or to pronounce it unclean. Now when YHVH says this is the Torah of the plague, He means that these are His, the Creator of all things instructions on how we, His people are to treat any individual, or any garment that happens to have leprosy in it. We have to understand that these are **NOT** suggestions, they are **COMMANDMENTS**, and as such they are to be obeyed forever. Amein

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,  
and your every deed. Until we meet again. Amein*