

Study of Vayiqra 14

by

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Vayiqra 14:1-57

1 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֶּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
וַיִּשְׁמַע אֶת־כֹּל אֲשֶׁר־אָמַר יְהוָה

VayeDaber, YHVH El Mosheh Lemor. Where the **word**, VayeDaver 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)

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, וַיִּדְבֶּר יְהוָה אֶל־ ??? לֵאמֹר 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 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

זֹאת תְּהִי־הָתּוֹרָה הַמְצַדֵּעַ בְּיוֹם טַהַרְתּוֹ וְהוּבֵא אֶל־הַכֹּהֵן
זֹת תִּהְיֶה תּוֹרַת הַמְצַדֵּעַ בְּיוֹם טַהַרְתּוֹ וְהוּבֵא אֶל־הַכֹּהֵן

Zot TiHeyeh Torat HaMtzora BeYom Taharato VehuBa El HaKohen, where the **word**, Zot, זֹת, 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**, TiHeyeh, 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**, Torat, is from the **word** Torah, תּוֹרָה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, its 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**, HaMtzora, is from the **word** Matzora, מַצְרָע, means, leper, leprous, the **word**, BeYom, means, in the day, the **word**, Taharato, is from the **word**, Tahor, טָהוֹר or טְהוֹר, means, pure, be clean, **he cleansed, cleansing**, purified, was clean, was pure, became clean, he pronounced clean, purity, purification, 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** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, means, **to or onto**, the **word**, HaKohen, means, **the priest**)

Here it is made perfectly clear that this **IS** the Torah, the Commandment, for הַמַּצְרָע, Ha Matzora, the leper בַּיּוֹם טְהוֹרָתוֹ, BaYom, in the day, Taharto, of his cleansing; and it all begins with the leper being brought unto the priest, and the priest shall examine him. The word **מצרע**, Matzora, comes from two Hebrew words, the word, Matza, מָצָא, which means *found* or *find*; and the Hebrew word Rah, רָע, **which** means, *evil, bad*; it stems from the root word Tzar, צָר, spelled with a tzade, צ, and a resh, ר, meaning enemy.

Verse 2 has a nice ring to it in Hebrew, it basically says, *This shall be the Torah (the Law) of the Matzora (leper) on the day of his Tahorah (cleansing)*. The Hebrew word for clean or pure, is the word Tahor, טָהוֹר, and the Hebrew word for Law is Torah, תּוֹרָה. The letter Tet, ט, in the word Tahor and the letter Tav, ת, in the word Torah, both have the same sound, as the English letter, T, and therefore, they are related letters, and that means, that the Hebrew words *Tahor* and *Torah* have the same letters, except for the letter Tet and Tav, which, as I said above, are very similar, and therefore, they have a similar meaning, they both mean, purity.

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

וַיֵּצֵא הַכֹּהֵן אֶל־מַחֲוֵיץ לַמַּחֲנֶה וַרְאֵה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגַע־הַצָּרַעַת מִן־הַצָּרוּעַ
 VeYatza HaKohen El MiChutz LaMachaneh VeRa'ah HaKohen VeHineh NiRpa Nega
 HaTzara'at Min HaTzarua, where the **word**, VeYatza, **יצא**, means, to go, come or went out, bring out, **go forth, went forth, burst forth**, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, HaKohen, means the priest El, means, **to or unto**, the **word**, MiChutz, is from the **word**, Chutz, **חוץ**, means, **without, outside, outdoors, abroad**, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaMachaneh, **מַחֲנֶה**, means, **camp, encampment**, company, army, host, it is from the **word** Chanah, **חנה**, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, VeRa'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**, VeHineh, means, **and behold**, the **word**, NiRpa, is from the **word** Raphah, **רפא**, or **רפה**, 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, the **word**, Nega, **נגע**, 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, it also means to lie with a woman, the **word**, HaTzara'at, **צָרַעַת**, means, **leprosy, to become leprous**, 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**, HaTzarua, **צָרוּעַ**, means, leprous, leper, it is from the **word**, Tzara, **צָרַע**, means, to become leprous, to throw down, humiliate)

In *verse 3* we are told that the priest is to go forth out of the camp to examine this leper. This means that the priest has already looked at this leper once, and the leper was placed out of the camp already, for a certain period of time, and now, that the designated quarantine time has come to an end, the priest goes out of the camp to examine the leper once again, and we are told in *verse 4*, that if the plague of leprosy Tzara'at, **צָרַעַת**, is healed in the leper:

Now as I mentioned before, Tzara'at, **צָרַעַת**, is a disease given to the people by Elohim

Himself, it is a divine affliction, which means, that Tzara'at, **IS** a physical manifestation of an unclean spiritual condition. The sages believed that it was a disease put upon people by Elohim for *evil speaking* or *slandering other people*. This condition, affects more than just our speech, it affects our actions as well.

Messiah describes this condition in *Mark 7:21* as having *evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness*. All of these things come from within a man, and **defile** the man, in other words he is a Matzarah, a wolf in sheep's clothing, and Elohim has chosen in the past to put Tzara'at upon those kind of people. Today we have a multitude of diseases that people get when they disobey the Word of Elohim and are classified as a Matzarah or the ones that *bring forth evil*.

When the soul is starved of spiritual nourishment from our heavenly Father, the body begins to exhibit many unhealthy signs. When we slander someone else, what we are really doing, is putting them down so that we can elevate ourselves in the process, but the result of such slander, is often the exact opposite.

*Luke 4:27 And many lepers **Tzara'at**, were in Israel in the time of Elijah the prophet, and **none of them** were cleansed, save Naaman the Syrian.*

As I mentioned above, **Evil words**, are what seemed to bring on Tzara'at. We are told in Scripture that *Life and death are in the power of the tongue. Proverbs 18:21*, as Miriam, Mosheh's sister found out, when she murmured against Mosheh, the anointed of YHVH. It was **NOT** a healthy thing for her to do. Evil words, slander, or evil thoughts that are spoken to try and influence someone's mind, to see things your way, whether it is about the person you are speaking to or about someone else, can destroy that person, or the relationship that that person that you are slandering, has with someone else, and I believe it is seen as murder by YHVH, because it **IS** the assassination of a person's character.

What lesson are we to learn from these *verses*? I believe that YHVH is admonishing us, to promote unity and harmony with our words, we are to edify the body, (*Romans 14:19; 1Thessalonians 5:11*) and if our words do that, then, we do not need to worry about Tzara'at. If our words are promoting peace, gentleness, love, and or harmony, then I say again, we never have to worry about Tzara'at. But if our words display a heart that thinks of itself as superior and separate from those around us, a heart filled with pride, greed and or jealousy we might need to be a concerned about Tzara'at.

In *John 7:38* Messiah says that *He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living waters.*

How **IS** that living water going to flow out of you? It will flow out of your mouth. Your tongue and your mouth will become the mouth of the river of water that delivers the living water of Messiah, who happens to be the Words of our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

וְצִוָּה הַכֹּהֵן וּלְקַח לְמִטְהָר שְׁתֵּי-צִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנֵי תוֹלְעֵת וְאַזְבֵּי
 פֶּדָאֵי אֶזְרָא וְצִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנֵי תוֹלְעֵת וְאַזְבֵּי
 פֶּדָאֵי אֶזְרָא

VeTzivah HaKohen VeLaqach LemiTaher Shtey Tzipariym Chayot Tehorot VeEtz Erez UShniy Tola'at VeAzov, 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**, HaKoehn, means, the priest, the **word**, VeLaqach, לָקַח, means, **to take**, to buy, **he took, fetched, took in, took away**, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, LamiTaher, 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**, Shtey, means, **two**, the **word**, Tzipariym, is the plural of the **word**, Tzipor, צִפּוֹר, which means, **bird, fowl**, bubble, is from the **word**, Tzaphar, צָפַר, to chirping or twittering animal, the **word**, Chayot, is from the **word**, Chay, חַי, means, **alive, to live, living**, lively, active, raw, the **word**, Tehorot, is the **word** Tahor repeated, and here, it is translated as, alive. the **word**, VeEtz, עֵץ, means, tree, timber, **wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Erez, אֶרֶז, means, cedar, to be firm, solid, and with different vowel points it means, rice, the **word**, UShniy, is from the **word** Shaniy, שָׁנִי, means, **scarlet, crimson, crimson thread**, and as an adjective it means, second, it also means, difference, variance, it means, tooth, dental, the **word**, Tola'at, תּוֹלַעַת, or תּוֹלַע means, **worm, worm like, maggot, a crimson grub, crimson cloth, scarlet**, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי, the **word**, VeEzov, אֶזְבֵּי, means, **hyssop**)

Here we are told that **IF** the priest determines that the leprosy is healed in this man, then the priest shall command that they take for him, the man that had leprosy, and who is now healed or cleansed of the leprosy, two live and clean birds, and cedar wood, and scarlet, and hyssop: And in the next few verses we are told what they are to do with these items.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

וְצִוָּה הַכֹּהֵן וְשַׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כְּלִי-חָרָשׁ עַל-מַיִם חַיִּים
 וְצִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶזְרָא וְצִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶזְרָא וְצִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶזְרָא

VeTzivah HaKohen VeShachat Et HaTzipor HaEchat El Keliy Cheresh Al Mayim Chayiym, 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**, VeShachat, שַׁחַט, means, **to slaughter, to kill, he**

slaughtered, he killed, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, 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 AlephBet that form the **words** that created all things, the **word**, HaTzipor, means, the bird, the **word**, HaEchat, means, **the one**, the **word**, El, means, in, 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**, Cheresh, חֶרֶשׁ, means to cut in, engrave, plow, worker in metal and wood, he dug out, hollowed out, skilful craftsman, artisan, engraver, cutter, artificer, he devised, planned, plotted, fabricated, it also means to be silent, be dumb, be deaf, he made deaf, he deafened, he was silent, made silent, it also means magic arts, skilled in magic arts, it also means, wooded, wooded heights, thicket, and it means, **earthenware, earthen vessel, potsherd**, an eruptive disease, itch, scab, mange, he roughened, hardened, the **word** Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Mayim, means, **water**, the **word**, Chayiym, means, **living**)

Here we are told that the priest is to command that one of the birds be killed in an earthen vessel, אֶל-מַיִם חַיִּים, Al, in, over, above, Mayim, water, that is Chayiym, living, running. This tells me that the blood of the bird is to be mingled with the running or living water, that is now אֶל-כֵּלֵי-חֶרֶשׁ, El, in, Keliy, vessel, Cheres, earthen. Now, once the one bird has been slaughtered, and its blood is mixed with the living water that is in the earthen vessel, then, we are told what comes next in *verse 6*:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

אֶת-הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת-עֵץ הָאֲרֶז וְאֶת-שְׂגִי תְּתוּלְעֵת וְאֶת-הָאָזָב וְטָבַל אוֹתָם
וְאֶת הַצִּפּוֹר הַחַיָּה בְּדָם הַצִּפּוֹר הַשְּׁחֻטָּה עַל הַמַּיִם הַחַיִּים

from the leper himself, but they are provided for him by the congregation and or the priests. Leper's had no way of making a living and had to live off of the handouts of their loved ones or the generosity of the people of their villages, and therefore they would not be able to afford to purchase the two birds, the cedar, the scarlet and the hyssop. This is also a picture that shows us that redemption and salvation are a GIFT, they cannot be purchased. It is also a lesson for all of us, that we are to pray for those that are lost, so that one day, they might be restored to the house of YHVH, for YHVH loves each and every soul that has ever been born, with a perfect and infinite **LOVE**.

Notice also that the bird that is killed is **NOT** killed in the temple on the altar of YHVH as a sacrifice offered onto YHVH. That is because it is not a sacrifice to YHVH; it is a cleansing for the leper. Sacrifices that are offered on the altar of YHVH must belong to or have been purchased by the person that is doing the sacrifice, and given to the priest, from the one that is requesting to be reconciled with the Father. The sacrifice, is a picture of a believer repenting from his sin and coming back into a right standing with YHVH. The cleansing of the leper is a picture of redemption, and restoration, where the leper or sinner who was no longer part of the assembly of YHVH, is **NOW** redeemed and restored into the family of YHVH.

In the instructions, we are told that one of the bird is killed in an earthen vessel over running or living water. I believe that this *earthen vessel* along with the *running or living water* is a picture of our Messiah, who became flesh (*earthen vessel*) for our salvation, and who is filled with the Holy Spirit of the Father represented by the *living, running water*, which happens to be, the Words of the Water of Life. The blood and the water that fill the earthen vessel, is a shadow picture of the water and the blood coming out of the side of our Messiah, when He was crucified for the Sin of the world. Then we are told that the priest takes the live bird, the cedar, the scarlet and the hyssop and dips them in the blood of the bird that has just been killed. That living bird, my friends **IS**, a picture of us, and the hyssop, cedar and scarlet are pictures of all are past ways, and they are being washed by the blood of Messiah, our sacrificial Lamb and changing our lives and the way we will walk from now on.

The Cedar wood, עֲרֵז, *Erez* represents our haughtiness, our pride, while the hyssop, אֶזוֹב, *Ezov* represents humility. The word translated as scarlet, is the Hebrew word, שָׁנִי, *Shaniy*, which does mean scarlet crimson, but it also means, worm, maggot, which is where they get the colour red from, and therefore part of the definition of this word, the worm part, represents lowliness and sinful man. Only when the proud sinful man represented by the cedar wood and the scarlet, becomes humble represented by the hyssop, is he then declared Tahor, clean. All of these symbols are likewise shadow pictures of Messiah, who is the ultimate restorer.

The dove represents the Holy Spirit resting upon Yeshua. The wood is a symbol of the cross, where Messiah was sacrificed. The earthen vessel is a symbol of Yeshua, who IS the Word of our heavenly Father made flesh. The living water, is a symbol of the Torah that was poured forth from Messiah to bring life to all who would receive it. The scarlet, is actually a worm that gives up it's life so that its colour can be used to beautify clothing, which represents our covering, and is a symbol of Yeshua's surrendered meek and lowly heart (*Matthew 11:28*), and the blood He shed to redeem and restore us. And, by the shedding of His blood, He became our covering. Therefore in this particular ritual of the cleansing of a leper, we witness a shadow

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

וְכַבֵּס׃ הַמְטַהֵר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׁעָרוֹ וְרָחַץ בַּמַּיִם וְטָהַר וְאַחַר יָבֹוא׃
 אֶל־הַמַּחֲנֶה וַיֵּשֶׁב מִחוּץ לְאֹהֶל׃ שְׁבַע יָמִים

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VeKibes HamiTaher Et BeGadayv VeGilach Et Kal Saro VeRachatz BaMayim VeTaher VeAchar YaBo El HaMachaneh VeYashav MiChutz Lahalo Shevat Tamiym, where the **word**, VeKibes, כבס, means, **to wash, he washed, washing, he cleansed, washer,**

laundryman, the **word**, HamiTaher, 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, and here, it is translated as, to be cleansed, the **word**, Et, is repeated and it is defined above, the **word**, Begadayv, is from the **word**, Beged, בגד, 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**, the **word**, VeGilach, גלח, 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**, 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 HaSh, אֶת הַאִישׁ, 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**, Kal, means, **all, the whole of**, the **word**, Saro, is from the **word**, Sa'ar, or Se'ar שער, 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**, VeRachatz, רָחַץ, means, **to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing**, the **word**, BaMayim, means, **in water**, the **word**, VeTaher, is the **word** Tahor repeated, and here it is translated as, and be clean, the **word**, VeAchar, means, **and after**, the **word**, YaBo, בוא, 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, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, means, **to or onto**, the **word**,

HaMachaneh, means, the camp, the **word**, VeYashav, is from the **word** Shuv, and here it is translated as shall return, the **word**, MiChutz, is from the **word**, Chutz, חוץ, means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LeAhalo, means, **his tent**, the **word**, Shevat, means, **seven**, the **word**, Yamiym, means, **days**)

According to YHVH, this person, that used to have Tzara'at and who has been cleansed, must now, wash his clothes, shave off all his hair, and wash himself in water, so that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

By taking these extra steps, it gives the person, who has been cleaned, the opportunity to meditate on what has just happened, and how blessed he is that YHVH has chosen to forgive him. That is why he has to spend an additional seven days outside of his tent, so that when he finally does get permission to return to, and live in his tent with his family, he can be very thankful. However there is a final step that the man that has been cleansed of leprosy must take before he is allowed to enter his tent and we are told that is in *verse 9*:

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

וְהָיָה בַּיּוֹם הַשְּׂבִיעִי יִגְלַח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ וְאֶת־זַקְנוֹ וְאֶת גְּבַת עֵינָיו (

וְאֶת־כָּל־שְׂעָרוֹ יִגְלַח וְכִבֵּס אֶת־בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר

אֶת־כָּל־שְׂעָרוֹ יִגְלַח וְכִבֵּס אֶת־בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר אֶת־כָּל־שְׂעָרוֹ יִגְלַח וְכִבֵּס אֶת־בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר

VeHayah BaYom HaShviyiy YeGalach Et Kal Saro Et Rosho VeEt Zeqano VeEt Gabot Eynayv VeEt Kal Saro YeGale'ach VeKibes Et Begadayv VeRachatz Et Besaro

BaMayim VeTaher, where the **word**, VeHayah, is from the **word**, Hayah, הָיָה, which 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**, BaYom, means, **on day**, the **word**, HaShviyiy, means, **seventh**, the **word**, YeGalach, 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**, Et, is defined above, the **word**, Kal, means all, the whole of, the **word**, Saro, is from the **word** Se'ar, שֶׁעַר, 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**, Et, is repeated again and it is defined above, the **word**, Rosho, means, **his head**, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, Zeqano, is from the **word** Zaqen, זָקֵן, which means, **beard**, but it also means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, and in the form that it is used here it means, **his beard**, the **word**, VeEt, is the **word** Et repeated

once a gain, and it is defined above, the **word**, Gabot, is form the **word**, Gab, גב, which means, to hollow or curve; the back, by analogy, the top or rim, a boss, a vault, **arch of eye, eyebrow**, bulwarks, back, body, eminent, higher place, mound, hillock, nave, ring the **word**, Eynayv, is from the **word** Ayin, עין, 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, the **word**. VeEt, is the **word** Et, repeated again and it is defined above, the **word**, Kal, means, **all, the whole of**, the **word**, Saro, means, **hair**, the **word**, YeGale'ach, is from the **word**, Galach, גלח, which 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**, VeKibes, is from the **word** Kabas, כבס, means, **to wash, he washed, washing, he cleansed, washer**, laundryman, the **word**, Et is repeated once again and it is defined above, the **word**, Begadayv, is from the **word**, **Beged**, and it means, **his clothes**, the **word**, VeRachatz, רחצ, means, **to wash, bathe, he washed, bathed himself, he washed and cleansed**, he washed someone, he bathed someone, washing, the **word**, Et, is repeated once again and it is defined above, the **word**, Besaro, is from the **word**, Basar, and it means, **his flesh**, the **word**, BaMayim, means, **in water**, the **word**, VeTaher, is from the **word**, Tahor, and here, it is translated as shall be clean)

Here we are told that after the seven day wait period, where the cleansed leper is outside of his tent, the cleansed leper, shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: **AND** he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

The extra steps is not to make sure that he does not have leprosy, because that has already been confirmed; these extra steps show us the grace and the love of our heavenly Father. You might ask what do you mean by that Marc? Well please remember that there are other people in the camp, and I am sure that many of them were weary about the fact that this man who had leprosy is now allowed back into the camp, and the fact that he is outside of his tent for seven days, means that he is exposed to everyone, which means that they could see for themselves that he no longer had leprosy, and therefore, it would make it easier for him to be reintegrated into the camp and be accepted by other people as a member of the camp, especially after he publicly washes himself and shaves off all of his hair.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנַיִם-כִּבְשִׂים תְּמִימִים וְכִבְשָׂה אֶחָת בֵּת-שָׁנָתָהּ תְּמִימָה וְשֵׁלֶשֶׁה (עֶשְׂרֹנִים סֹלֶת מִנְחָהּ בְּלוּלָהּ בַּשֶּׂמֶן וְלֹג אֶחָד שֶׁמֶן אֲשֶׁר יִשְׂפֹךְ עָלֶיהָ וְשֵׁלֶשֶׁה עֶשְׂרֵי אֲנָפֹת שֶׁמֶן אֲשֶׁר יִשְׂפֹךְ עָלֶיהָ וְשֵׁלֶשֶׁה עֶשְׂרֵי אֲנָפֹת שֶׁמֶן אֲשֶׁר יִשְׂפֹךְ עָלֶיהָ וְשֵׁלֶשֶׁה עֶשְׂרֵי אֲנָפֹת שֶׁמֶן אֲשֶׁר יִשְׂפֹךְ עָלֶיהָ)

UbaYom HaShmiyniy YiQach Shney Kebasiym TeMiymiym VeKabsah Achat Bat Shnatah Temiyamah UShloshah Esroniym Solet Minchah Belulah BaShemen VeLog

Achad Shamen, where the **word**, UbaYom, means, **and on day**, the **word**, HaShmiyniy, means, **the eighth**, the **word**, YiQach, יָקַח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, Shney, means two, the **word**, Kebasiym, is the plural of the **word** Kebes, כֶּבֶשׂ, which means, **lamb, young ram, leader, male lamb**, it also means, to tread down, subdue, press, he pressed, squeezed, kneaded, he attacked, raided, he conquered, occupied, he forced, raped, he suppressed, withheld, he preserved, pickled, he had superstitious intercourse, and with different vowel points, it means, footstool, preserved fruit, secret, he hid, something concealed, conqueror, the **word**, Temiymiy, is from the **word**, Tamiym, תָּמִים, and as an adjective, it means, complete, perfect, whole, sound, full, well rounded, healthful, **without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity**, what is true, blameless, completeness, truth, the **word**, VeKabsah, means, **a ewe lamb**, the **word**, Achat, means, **one**, the **word**, Bat, means, **daughter**, the **word**, Shnatah, is from the **word**, Shanah, which means, **year**, the **word**, Temiymah, is the **word**, Tamiym, repeated, and here it is translated as, a perfect one without blemish, the **word**, UShloshah, means, and three, the **word**, Esroniy, is from the **word** Eser, עָשָׂר or, עֶשְׂרִים, which means, ten, **to take the tenth part**, numeral, the second element in the masculine cardinal numbers 11-19, but with different vowel points it means riches, wealth, to become or be rich, abundance, enriched, he pretended to be rich, became rich, the **word**, Solet, סֹלֶת, means, **fine flour**, to produce fine flour, he sifted, he produced fine flour, he chose the best, was sifted, was chosen, flour sifter, the **word**, Minchah, מִנְחָה, means, **gift, present, tribute, offering, especially a meal or food offering**, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, BeLulah, is from the **word**, Balal, בָּלַל, which means, to confuse, he confused, soaked, steeped in water, confounded, he moistened with water, moisture, to sprinkle with, to mix, a kind of offering, **meaning a mixed offering, he mixed, he mingled**, he confused, confounded, he mixed, assimilated, the **word**, BaShemen, שָׁמֵן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil, fat substance**, oil vendor, the **word**, VeLog, is from the **word**, Log, לֹג, which means, liquid measure, 0.33 quarts or 0.31 litres, the **word**, Achad, means, **one**, the **word**, Shamen, is the **word** Shemen repeated, and it means, **oil**)

Here we are told, that after everything that this cleansed leper has gone through, to be pronounced clean by the priest, including spending seven days outside of his own tent, where the whole congregation actually watch him, since he could not hide in his tent, that on the eighth day, he **NOW** has to take, two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil or 0.31 litres of oil, and bring them to the priest. Now, I believe that YHVH ordained this extra step so that this man, and all of us also, could see the incredible expense, that Sin costs to the individual, and to his family. There is not only the monetary amount that

in a tent, he shaded, overshadowed, the **word**, Moed, מועד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

Here we are told, that the priest officiate the service that will make this man who had Tzara'at clean, shall present the man that is to be made clean, and those things, before YHVH, at the door of the tabernacle of the congregation. This indicates to me that this part of the cleansing process is to be done in the presence of YHVH, which indicates to me that He wants to be personally involved in the cleansing of any and all people, when they truly repent of their sins.

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before YHVH:

וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאַשָׁם וְאֶת־לֶג הַשֶּׁמֶן וְהִנִּיף אֹתָם (תְּנוּפָה לְפָנֵי יְהוָה

וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאַשָׁם וְאֶת־לֶג הַשֶּׁמֶן וְהִנִּיף אֹתָם

VeLaqach HaKohen Et HaKebes HaEcha VehiQriyv Oto LeAsham VeEt Log HaShamen VeheNiyph Otam TeNuphah Liphney YHVH, where the **word**, VaLaqach, לָקַח, means, **to take, to buy, he took, fetched, took in, took away**, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, HaKohen, means, **the priest**, the **word**, Et, is defined above, the **word**, HaKebes, כֶּבֶשׂ, means, **the lamb, the young ram**, leader, male lamb, it also means, to tread down, subdue, press, he pressed, squeezed, kneaded, he attacked, raided, he conquered, occupied, he forced, raped, he suppressed, withheld, he preserved, pickled, he had superstitious intercourse, and with different vowel points, it means, footstool, preserved fruit, secret, he hid, something concealed, conqueror, the **word**, HeEchad, means, **the one**, the **word**, VehiQriyv, is from the **word**, Qarab, קָרַב, means, **to come near, approach, he came near, approached, offering, was offered as a sacrifice**, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, interior, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Oto, means, **him**, the **word**, LeAsham, אֲשָׁם, means, **guilt, offence, sin, trespass, blame, guilt offering, trespass offering**, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, Log, לֶג, means, liquid measure, 0.33 quarts or 0.31 litres, the **word**, HaShamen,

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**, 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, YiShchat, שָׁחַט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Et, is repeated and it is defined above, the **word**, HaChatat, חַטָּאת or חַטֵּאתָ, means, sin, guilt, **sin-offering**, it is from the **word** Chata, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, HeOlah, עֹלָה or עֹלָהּ, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered an, עֹלֹת, Olah, a burnt offerings on the altar*, the **word**. BiMqom, is the **word** Maqom repeated, and it means, **in the place**, the **word**, HaQodesh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, 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,

רגל, means, *foot*, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, the *word*, HaYaminiyt, means, *the right*)

Here we are told that the priest is to take some of the blood of the trespass offering, which happens to be a He-Lamb and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. This Lamb that is sacrificed for this sinner IS a shadow picture of Messiah, giving His Life for this man, and the blood of this Lamb (Messiah) is to be placed or applied on, the leper's right ear, his right thumb and his right toe. That is a picture of this man now dedicating his life to walk as Messiah walked, which is in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life. Furthermore it is the exact same procedure that is carried out by Mosheh in *Vayiqra 8:22-24 And Mosheh brought the other Ram, the Ram of consecration: and Aharon and his sons laid their hands upon the head of the Ram. 23 And he slew it; and Mosheh took of the blood of it, and put it upon the tip of Aharon's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aharon's sons, and Mosheh put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Mosheh sprinkled the blood upon the altar round about.*

This tells me that from now on this leper who had been so graciously healed by YHVH of his leprosy, is to become one of the Priests, of YHVH's nation, for according to Scripture, all of Yisrael is to become a kingdom of Priests and a Holy nation, and this ceremony is to remind this person, that from now on, this is to be his new role in life, he is to dedicate his life to live as a priest in the kingdom of Elohim, which means, that not only, is he to keep all the Words of our heavenly Father Torah of Life every day, **BUT** he is to teach other people to do the same

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

וְלָקַח הַכֹּהֵן מִלֹּג הַשֶּׁמֶן וַיִּצַק עַל-כַּף הַכֹּהֵן הַשְּׂמַלִּיטַת

אֶת-כַּף הַיָּמִינִית וְיָצַק עָלֶיהָ

VeLaqach HaKohen Milog HaShamen VeYatzaq Al Kaph HaKohen HaSmaliyt, where the *word*, VeLaqach is from the *word*, Laqach, לָקַח, means, *to take, to buy, he took, fetched, took in, took away*, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, HaKohen, means, *the priest*, the *word*, MiLog, is from the *word* Log, *which is a liquid measure of 0.31 Litres*, the *word*, HaShemen, means, *the oil*, the *word*, VeYatzaq, יָצַק, means, *to pour*, to cast metal, he poured out, he cast, he set, placed, the *word*, Al, means in or into, the *word*, Kaph, כַּף, means, *hand, the open hand, the hollow of the palm of the hand*, sole of the foot, the paw of an animal, it means, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the *word*, HaKohen, means, the priest, the *word*,

HaSemaliyt, is from the *word* Semol, שמאל, means, *the left, the left side, the left hand, the north, to go or turn to the left, he used the left hand*)

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before YHVH:

וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית וְהִזָּה מִן־הַשֶּׁמֶן (בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה

אֶצְבָּעוֹ שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֶצְבָּעוֹ שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֶצְבָּעוֹ שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה

VeTabal HaKohen Et Etzba'o HaYemaniyt Min HaShemen Asher Al Kapo HaShmaliyt VeHizah Min HaShemen BeEtzba'o Sheva Pamiym Liphney YHVH, where the *word*, VeTabal, טבל, means, *to dip, immerse, plunge, he immersed himself, he dipped into salt or vinegar, he baptized, 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*, Etzba'o, is form the *word* Etzba, אֶצְבַּע, which means, *finger, toe, index finger, inch, to finger, fingered, the word*, HaYemaniyt, means the right, the *word*, Min, means, in, the *word*, HaShemen, means, the oil, 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*, Al, means, in, the *word*, Kapo, is from the *word* Kaph, כַּף, which means, *hand, the open hand, the hollow of the palm of the hand, sole of the foot, the paw of an animal, it means, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the word*, HaShmaliyt, is from the *word*, Semaliy, שמאלי, which means, left, left-handed, leftist, politically, the *word*, VeHizah, is form the *word* Nazah, נָזַח, means, *to spurt, spatter, he sprinkled, broke away, burst forth, the word*, Min, means, *of, the word*, HaShemen, means, *the oil, the word*,

BeEtzba' o, is the **word**, Etzba, אֶצְבָּע, repeated, and it means, **finger**, the **word**, Sheva, means seven, the **word**, Pamiym, פָּנִים, 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 195 times, miscellaneously, the **word**, Liphney, לְפָנָי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

וּמִיֶּתֶר הַשֶּׁמֶן אֲשֶׁר עַל-כַּפּוֹ יִתֵּן הַכֹּהֵן עַל-תְּנוּךְ אֶזְן הַמְּטֹהֵר וְעַל-בֶּהֶן יָדוֹ (הַיְמָנִית וְעַל-בֶּהֶן רִגְלוֹ הַיְמָנִית עַל הַיָּם הָאֵשֶׁם
 טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא
 טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא
 טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא טַיִבִּי אֶזְרָא)

UmiYeter HaShemen Asher Al Kapo Yiten HaKohen Al Tenuk Ozen HamiTaHer HaYemaniyt VeAl Bohem Yado HaYemaniyt VeAl Bohem Raglo HaYamaniyt Al Dam HaAsham, where the **word**, UmiYeter, is from the **word**, Yatar, יָתַר, means, **to remain, be left over, excessive, to be superfluous, great, had more than enough, remainder, remnant**, abundance, excess, excellence, cord, string, hypotenuse, and if we add the suffix letter Hey, we form the **word**, Yaterah, יָתֵרָה which means, abundance, riches, surplus, balance, the **word**, HaShemen, means, **the oil**, 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** Al, means, **in**, the **word**, Kapo, means, **his hand**, the **word**, Yiten, is from the **word** Natan, which means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, placed, set**, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, HaKohen, means, **the priest**, the **word**, Al, means, **on or upon**, the **word**, Tenuk, תְּנוּךְ, means, **lobe of the ear**, a protraction, a pinnacle, that is an extremity, **the tip**, the **word**, Ozen, means, **ear**, the **word**, the **word**, HamiTaHer, is from the **word**, Tahor, טָהוֹר or טָהוֹרָה, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean**, he pronounced clean, purity, purification, and in the form that it is used here, it means, **that**

is to be cleansed, the *word*, HaYemaniyt, means, *the right*, the *word*, VeAl, means, *and on or and upon*, the *word*, Bohen, יָרֵב, means, *thumb*, big toe, finger, the *word*, Yado, means, *his hand*, the *word*, HaYemaniyt, means, *the right*, VeAl, means, *and on or and upon*, the *word*, Bohen, יָרֵב, means, thumb, *big toe*, finger, the *word*, Raglo, is form the *word* Regel, which means, foot, the *word*, HaYamaniyt, means, *the right*, the *word*, Al, means, *upon*, the *word*, Dam, means, *blood*, the *word*, HaAsham, אָשָׁם, means, guilt, offence, sin, trespass, blame, *guilt offering*, *trespass offering*, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner)

In these three verses we are told that the priest is to take some of the log of oil, which is about 0.31 litres of oil, and pour it into the palm of his own left hand: And once he has done that, he is to dip his right finger in the oil that is in his left hand, and sprinkle of the oil with his finger seven times in the presence of YHVH: Once he has done that, the priest is to take the remaining oil that is in his hand, and put upon the tip of the right ear of the leper that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering, which means in the same spot where the blood of the trespass offering was placed, according to *verse 14*.

Oil in Scripture often refers to the Word of YHVH that dwells within us through the presence of the Holy Spirit, and by applying the oil to the ear of the leper, it indicates to all people, that from now on, this converted sinner, willingly and lovingly commits to **ALLOW** the Holy Spirit, to cause him to believe, follow and obey all the Words of our heavenly Father's Torah of Life, he commits to *shemah* the Word of YHVH. In other words, he commits that he will listen, hear, pay very close attention to, understand, believe follow and obey all the Words of the Torah of our heavenly Father, which of course, includes all of His Commandments. By applying the oil to the thumb of the right hand of the leper, it is a picture of the leper committing to consecrate all of his deeds, the works that he does, from that point on, unto YHVH. By applying the oil to the right toe of the leper, it is a picture of the leper surrendering his walk, his way of life to YHVH Himself, and willingly choosing to walk in total submission to the Holy Spirit, that YHVH gave him, in order to help him, walk in total loving surrendered obedience to the Father's Torah of Life. Keep in mind, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and, when anyone willingly chooses to submit to the Words of the Living Torah, they are actually agreeing to live the same kind of Torah obedient Life that Messiah lived, and taught us to live, while He was here on earth with us. Scripture makes it very clear that Messiah was, and still is, fully surrendered in His dedication to believe, follow and obey all the Words of the Father's Torah of Life.

Therefore I believe that all of this ritual, **IS** to serve as a shadow picture of the leper, cleansing his thoughts, his deeds, and his walk, **AND**, making a commitment that from this point on, he will acknowledge YHVH, in every aspect of His life, for he will know, through the Holy Spirit, that YHVH **WILL** direct his path.

Can any of us say, we have done the same? If we cannot claim that we have had our walk cleansed by the Spirit of YHVH, through the sacrifice of our Messiah, then maybe we should look for Tzara'at in our own lives.

Oil in the Scriptures represents the Word of YHVH and His Holy Spirit, for they go hand in hand, for Scripture makes it very clear in *Ezekiel 36:26-27* *A new heart also will I, YHVH give you, and a new spirit will I, YHVH put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put My Holy Spirit within you, and CAUSE YOU to walk in My Statutes (Torah, 1Kings 2:3), and you SHALL Keep My Judgments (Torah, 1Kings 2:3), AND DO THEM.*

Therefore the oil that is poured on the leper's right ear, his right thumb and his right toe, is a picture of the Holy Spirit being given to the leper, who has now been cured of his leprosy, in order to **CAUSE HIM** to walk out YHVH's Judgments, Statutes and Laws. This part of the ritual, teaches, and encourages all of us, to understand, that yes, we are indeed cleansed by the blood of our Messiah, but the blood that Messiah shed, actually **represents** the Torah obedient Life that He willingly and lovingly chose to live, while he was here on earth with us. Furthermore, Messiah, the anointed one, has admonished all of us to learn to live by the very same Holy Spirit that He lived by, and that of course is the Holy Spirit of our heavenly Father. Without YHVH's Holy Spirit indwelling us, the process of purification and restoration is incomplete, because, Scripture tells us that we are to worship the Father in **Spirit and in TRUTH** (Torah). Therefore, through these words here in Vayiqra, we learn, that simply removing Sin from our lives, does not make us fit, to be the manifestation of the image of YHVH here on earth, or, being capable of being a Light unto the nations of the world, that are mire in darkness. YHVH has commanded us to be a kingdom of priests and a Holy nation, and what is happening here, is that the leper, who has been healed of his leprosy, is being anointed, with oil, and with Messiah's blood, so that he can become a member of YHVH's Kingdom of Priests, and be part of His Holy nation. Therefore, we **MUST** willingly and lovingly welcome the Holy Spirit of YHVH, to not only make His abode within us, but, we must also, **ALLOW** Him to cause us to believe, follow and obey all the Words of our heavenly Father's Torah of Life. It is not the lack of Sin in our lives, that sanctifies us, **IT IS** the presence of the Living Elohim, His Holy Spirit, and His Living Word, His Living Torah, our Messiah within us, that sanctifies us. Amen

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before YHVH.

וְהַנּוֹתָר בְּשֵׁמֶן אֲשֶׁר עַל-כַּף הַכֹּהֵן יָתֵן עַל-רֹאשׁ הַמְּטֻהָר וְכִפֶּר עָלָיו הַכֹּהֵן לְפָנָי (יהוה)

וְהַנּוֹתָר בְּשֵׁמֶן אֲשֶׁר עַל-כַּף הַכֹּהֵן יָתֵן עַל-רֹאשׁ הַמְּטֻהָר וְכִפֶּר עָלָיו הַכֹּהֵן לְפָנָי (יהוה)

VehaNotar BaShemen Asher Al Kaph HaKohen Yiten Al Rosho HamiTaher VeKiper Alayv HaKohen Liphney YHVH, where the **word**, VahaNotar, is from the **word**, Yatar, יָתַר, means, **to remain, be left over**, excessive, to be superfluous, great, had more than enough, **remainder, remnant**, abundance, excess, excellence, cord, string, hypotenuse, and if we add the suffix letter Hey, we form the **word**, Yaterah, יָתַרָה which means, abundance, riches, surplus, balance, the **word**, BaShemen, means, **of the oil**, 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*, Al, means, in, the *word*, Kaph, כָּף, which means, *hand, the open hand, the hollow of the palm of the hand*, sole of the foot, the paw of an animal, it means, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the *word*, HaKohen, means, the priest, the *word*, Yiten, is from the *word*, Natan, נָתַן, means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, *he put, placed, set*, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the *word*, Al, means on or upon, the *word*, Rosho, means, *his head*, the *word*, HamiTaher, is from the *word*, Tahor, טָהוֹר or טָהָר, means, pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification, and in the form that t is used here, it means, that is to be cleansed, the *word*, VeKiper, כִּפֵּר, means, *to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off*, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the *word*, Alayv, means, *for him*, the *word*, HaKohen, means, *the priest*, the *word*, Liphney, לְפָנָי, as a preposition, means, *in the presence of, before, in the face of*, it is formed from the *word* Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah)

Here we are told that the remainder of the oil, that is left of the log of oil that is in the priests hand, is to be poured upon the head of him that is to be cleansed: and the priest shall make an atonement for him before YHVH. This tells me that not only is the inside to be clean, but the outside of a person that has chosen to surrender their hearts, minds, souls and strength to YHVH, are to always appear to be cleansed, and the only way that anyone can do that is by committing to believe, follow and obey the Words of our heavenly Father's Torah of Life.

The name of our Messiah in Hebrew is Yeshua HaMashiach, where Yeshua, יְשׁוּעָה, is defined as meaning, help, salvation, victory, welfare, prosperity, the word Yesha, יֵשַׁע, means, to deliver, save, was delivered, was helped, deliverance, salvation, it is from the word Shua, שׁוּעַ or Shuah, שׁוּעָה, which means, cry for help, and when we affix the letter Yod, which is a picture of a working hand, to this word, as a Prefix, then the word or name Yehsua, יְשׁוּעָה, can be interpreted to mean, the Right Hand of Elohim, who brings deliverance and salvation to those who cry to Him for help, which is exactly what Messiah, the Words of our heavenly Father's Torah of Life made flesh was tasked to do by our heavenly Father, when He was sent to earth.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

וְעָשָׂה הַכֹּהֵן אֶת־הַחַטָּאת וְכִפֶּר עַל־הַמִּטְהָר מִטְּמֵאתוֹ וְאַחַר יִשְׁחַט אֶת־הָעֹלָה
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VeAsah HaKohen Et HaChatat VeKiper Al HamiTaher MiTumato VeAchad YiShchat Et HaOlah, where the *word*, VeAsah, 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*, HaKohen, means, *the priest*, the *word*, Et, 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, אַתָּה, 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*, HaChatat, חַטָּאת or חַטָּאה, means, *sin, guilt, sin-offering*, it is from the *word* Chata, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the *words* of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the *word*, VeKiper, is from the *word*, Kaphar, כִּפֶּר, which means, *to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off*, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the *word*, Al, means *for or unto*, the *word*, HamiTaher, is from the *word*, Tahor, טָהוֹר or טָהוּר, which means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*) and in the form that it is used here it means, *that is to be cleansed*, the *word*, MiTumato, 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, and in the form that it

is used here it means, his uncleanness, the **word**, VeAchad, means, **and one**, the **word**, YiShchat, is from the **word** Shachat, שָׁחַט, which means, **to slaughter, to kill**, he slaughtered, he killed, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Et is repeated, and it is defined above, the **word**, HaOlah, עֹלָה or עֹלָה, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered an, עֹלָה, Olah, a burnt offerings on the altar.*

Now once the Priest has offered the Sin Offering, and made atonement for this now cleansed leper, then we are told that the priest, is to kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

(וְהֵעִלָּה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחַהּ וְכִפֶּר עָלָיו הַכֹּהֵן וְטָהַר)

וְהֵעִלָּה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחַהּ וְכִפֶּר עָלָיו הַכֹּהֵן וְטָהַר

VeheElah HaKohen Et HaOlah VeEt HaMinchah HaMizbechah VeKiper Alayv HaKohen VeTaher, where the **word**, VeheElah, is from the **word**, Alah, עֹלָה, means, to go up, come up, bring up, ascend, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, **offer, offering**, chew, burn, depart, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, **an ascending offering**, a Holocaust as going up in smoke, a burnt offering, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion), 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**, HaOlah, עֹלָה or עֹלָה, means, to go up, ascend, a holocaust as it

goes up in smoke, **burnt offering, burnt sacrifice**, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered an, עֹלֹת, Olah, a burnt offerings on the altar*, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, HaMinchah, מִנְחָה, means, **gift, present, tribute, offering, especially a meal or food offering**, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, HaMizbechah, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, VeKiper, is from the **word**, Kaphar, כָּפַר, which means, **to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off**, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, the **word**, Alayv, for him, the **word**, HaKohen, means, **the priest**, the **word**, VeTaher, is from the **word**, Tahor, טָהוֹר or טָהָר, which means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, and here it is translated as, **and he shall be clean**)

Here we are told that after the priest has made atonement for the Sin that this person has committed, and for which, YHVH placed Tzara'at upon him, then the priest is to offer the burnt offering and the meat offering upon the altar: וְכִפֶּר עָלָיו, VeKiper, and make an atonement, Alayv, for him, הַכֹּהֵן וְטָהָר, HaKohen, the priest, VeTaher, and he shall be clean. The word VeKiper, does mean atonement but it also means, to reconcile, therefore, since the Sin Offering has made atonement for this, now cured leper, I believe that the Burnt Offering, would be better defined as a sacrifice that reconciliates, or brings this leper back into a right relationship with YHVH one again, a relationship where he commits to believe, follow and obey all the Words of our heavenly Father's Torah of Life, all the days of his life.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

וְאִם-דָּל הוּא וְאֵין יָדוֹ מִשְׁנֵת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתַנּוּפָה לְכִפֶּר עָלָיו וְעִשְׂרוֹן (סֵלֶת אֶחָד בְּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן

וְאִם-דָּל הוּא וְאֵין יָדוֹ מִשְׁנֵת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתַנּוּפָה לְכִפֶּר עָלָיו וְעִשְׂרוֹן (סֵלֶת אֶחָד בְּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן

VeIm Dal Hu VeEyn Yado Maseget VeLaqach Kebes Echad Asham LiTenuphah LeKaper Alayv VeIsaron Solet Echad Balul BeShemen LeMinchah VeLog Shamen, where the

word, VeIm, means, **and if**, the *word*, Dal, דָּל, as an adjective, means, **poor, thin, lean, low, weak, powerless**, as a noun, it means, door, and as a verb it means, deduct, the *word*, Hu, means he, the *word*, VeEyn, 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*, Yado, means, **his hand**, the *word*, Maseget, נָשַׁג, means, **to attain, to achieve, to reach, to be able to**, comprehend, he reaches, attained, overtook, he understood, comprehended, was questioned, was contradicted, the *word*, VeLaqach, לָקַח, means, **to take, to buy**, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, Kebes, means, lamb, the *word*, Echad, means, **one**, the *word*, Asham, אָשַׁם, means, **guilt, offence, sin, trespass, blame, guilt offering, trespass offering**, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the *word*, LiTenuphah, תְּנוּפָה, means, swinging, **waving, shaking, brandishing, wave offering, offering**, it is from the *word* Nuph, which means, he moved to and fro, swung, wave, shake, lift up, move, strike, the *word*, LeKaper, is from the *word*, Kaphar, כָּפַר, means, **to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off**, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the *word*, Alayv, means, **for himself**, the *word*, VeIsaron, עֶשְׂרֹן or עֶשְׂרֵן, means, **one tenth, tenth part**, the tenth part of an ephah, it is from the *word* Isar, עָשַׂר, which means, to become or be rich, he made rich, enriched, riches, wealth, gathering, collection, union, a group of ten men, to take the tenth part, it also means ten, the *word*, Solet, סָלַת, means, **fine flour**, to produce fine flour, he sifted, he produced fine flour, he chose the best, was sifted, was chosen, flour sifter, the *word*, Echad, means, **one**, the *word*, Balul, is from the *word*, Balal, בָּלַל, which means, to confuse, he confused, soaked, steeped in water, confounded, he moistened with water, moisture, to sprinkle with, **to mix**, a kind of offering, meaning a **mixed offering, he mixed, he mingled**, he confused, confounded, **he mixed, assimilated**, the *word*, BeShemen, means, **with oil**, the *word*, LeMinchah, means, **the meal offering**, the *word*, VeLog, is a liquid measure of 0.31 Litres, the *word*, Shamen, means, **oil**)

Here, in this *verse* we can see the Grace of Elohim at work, for He says, **IF** this leper **IS** poor, and cannot afford to get so much; then, he shall take one lamb for a Trespass Offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil. What we have to understand, is that it is not the amount of sacrificial animals that one must bring that makes atonement for us, it is the willingness to repent of our sins and make a commitment, to believe, follow and obey the Words of our heavenly Father's Torah of Life, that YHVH wants to see in us, that will cause Him to forgive

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before YHVH.

וְהָבִיָּא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהַרְתּוֹ אֶל-הַכֹּהֵן אֶל-פֶּתַח אֹהֶל-מוֹעֵד לְפָנַי יְהוָה
וְהָבִיָּא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהַרְתּוֹ אֶל-הַכֹּהֵן אֶל-פֶּתַח אֹהֶל-מוֹעֵד לְפָנַי יְהוָה

VeheBiy Otam BaYom HaShmiyniy LeTaharato El HaKohen El Petach Ohel Moed Liphney YHVH, where the **word**, VaheBiy, 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** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Otam, means, **them**, the **word**, BaYom, means, **on day**, HaShmiyniy, means, the eighth, the **word**, LeTaharato, is from the **word**, Tahor, טָהוֹר or טָהוּר, means, pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification, and in the form that it is used here, it means, **for his cleansing**, the **word**, El, means, **to or unto**, the **word**, HaKohen, means, **the priest**, the **word**, the **word** El, means, **unto**, the **word** Petach, means, **door, doorway, entrance**, the **word**, the **word**, Ohel, means, **tent, dwelling place, habitation, tabernacle**, the **word**, Moed, means, **of the congregation**, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before YHVH:

וְלָקַח הַכֹּהֵן אֶת-כֶּבֶשׂ הָאֲשָׁם וְאֶת-לֹג הַשָּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תְּנוּפָה לְפָנַי יְהוָה
וְלָקַח הַכֹּהֵן אֶת-כֶּבֶשׂ הָאֲשָׁם וְאֶת-לֹג הַשָּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תְּנוּפָה לְפָנַי יְהוָה

VeLaqach HaKohen Et Kebes HaAsham VeEt Log HaShamen VeheNiyph Otam HaKohen TeNuphah Liphney YHVH, where the **word**, VeLaqach, לָקַח, means, to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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 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

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, Kebes, means, lamb, the word, HaAsham, אָשָׁם, means, guilt, offence, sin, trespass, blame, **guilt offering, trespass offering**, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the word, VeLaqach, לָקַח, means, **to take**, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, HaKohen, means, **the priest**, the word, MiDam, means of the blood, the word, HaAsham, is the word Asham repeated, and here it is translated as Trespass offering, the word, VeNatan, נָתַן, means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, placed, set**, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the word, Al, means, **on or upon**, the word, Tenuk, תְּנוּקָה, means, **lobe of the ear**, a protraction, a pinnacle, that is an extremity, **the tip**, the word, Ozen, means ear, the word, HamiTaher, 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**, and in the form that it is used here it means that is to be cleansed, the word, HaYemaniyt, יְמִינִי, means, **right, right handed**, conservative, the word, VeAl, means, and upon, the word, Bohen, בֹּהֵן, means, **thumb**, big toe, finger, the word, Yado, means his hand, the word, HaYemaniyt, is repeated, and it means, **the right**, the word, VeAl, means, **and upon**, the word, Bohen, is repeated, and here, it is translated as, **toe**, the word, Raglo, is from the word Regel, which means, **foot**, and in the form that it is used here, it means, **his foot**, the word, HaYemaniyt, is repeated and it means, **the right**)

Here it is the same procedure that we discussed in *verse 14*. We are told that the priest is to take some of the blood of the trespass offering, which happens to be a He-Lamb and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. This Lamb that is sacrificed for this sinner **IS** a shadow picture of Messiah, giving His Life for this man, and the blood of this Lamb (Messiah) is to be placed or applied on, the leper's right ear, his right thumb and his right toe. That is a picture of this man now dedicating his life to walk as Messiah walked, which is in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life. Furthermore it is the exact same procedure that is carried out by Mosheh in *Vayiqra 8:22-24* *And Mosheh brought the other Ram, the Ram of consecration: and Aharon and his sons laid their hands upon the head of the Ram. 23 And he slew it; and Mosheh took of the blood of it, and put it upon the tip of Aharon's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aharon's sons, and Mosheh put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Mosheh sprinkled the blood upon the altar round about.*

in order to **CAUSE HIM** to walk out YHVH's Judgments, Statutes and Laws. This part of the ritual, teaches, and encourages all of us, to understand, that yes, we are indeed cleansed by the blood of our Messiah, but the blood that Messiah shed, actually **represents** the Torah obedient Life that He willingly and lovingly chose to live, while he was here on earth with us. Furthermore, Messiah, the anointed one, has admonished all of us to learn to live by the very same Holy Spirit that He lived by, and that of course is the Holy Spirit of our heavenly Father. Without YHVH's Holy Spirit indwelling us, the process of purification and restoration is incomplete, because, Scripture tells us that we are to worship the Father in **Spirit and in TRUTH** (Torah). Therefore, through these words here in Vayiqra, we learn, that simply removing Sin from our lives, does not make us fit, to be the manifestation of the image of YHVH here on earth, or, being capable of being a Light unto the nations of the world, that are mire in darkness. YHVH has commanded us to be a kingdom of priests and a Holy nation, and what is happening here, is that the leper, who has been healed of his leprosy, is being anointed, with oil, and with Messiah's blood, so that he can become a member of YHVH's Kingdom of Priests, and be part of His Holy nation. Therefore, we **MUST** willingly and lovingly welcome the Holy Spirit of YHVH, to not only make His abode within us, but, we must also, **ALLOW** Him to cause us to believe, follow and obey all the Words of our heavenly Father's Torah of Life. It is not the lack of Sin in our lives, that sanctifies us, **IT IS** the presence of the Living Elohim, His Holy Spirit, and His Living Word, His Living Torah, our Messiah within us, that sanctifies us. Amein

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

וְעָשָׂה אֶת־הָאֶחָד מִן־הַתּוֹרִיִּים אֹו מִן־בְּנֵי הַיּוֹנָה מֵאַשֶׁר תִּשְׂיג יָדוֹ
 וְעָשָׂה אֶת־הָאֶחָד מִן־הַתּוֹרִיִּים אֹו מִן־בְּנֵי הַיּוֹנָה מֵאַשֶׁר תִּשְׂיג יָדוֹ

VeAsah Et HaEchad Min HaToriym O Min Beney HaYonah MeAsher TaSiyg Yado, where the **word** VeAsah, 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**, 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**, HeEchad, means **the one**, the **word**, Min, means, **of**, the **word**, HaToriym is the plural, of the **word**, Tor, which means, turtledoves, the **word**, O, means, **or**, the **word**, Min, means, **of**, the **word**, Beney, means the sons of, the HaYonah, the pigeons or doves, MeAsher, means, **from**

that which, the *word*, Tasiyg, is form the *word* Nasag, נָשַׁג, means, *to attain, to achieve, to reach, to be able to*, comprehend, he reaches, attained, overtook, he understood, comprehended, was questioned, was contradicted, the *word* Yado, means, his hand

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before YHVH.

אֶת אֲשֶׁר-תִּשְׂיַג יָדוֹ אֶת-הָאֶחָד חַטָּאת וְאֶת-הָאֶחָד עֹלָה עַל-הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עָלָיָהּ (הַמִּטְהָר לִפְנֵי יְהוָה

אֶת אֲשֶׁר תִּשְׂיַג יָדוֹ אֶת-הָאֶחָד חַטָּאת וְאֶת-הָאֶחָד עֹלָה עַל-הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עָלָיָהּ

Et Asher Tasiyg Yado Et HaEchad Chatat VeEt HaEchad Olah Al HaMinchah VeKiper HaKohen Al HamiTaher Liphney YHVH, where 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, אִישׁ 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*, 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*, Tasiyg, is form the *word* Nasag, נָשַׁג, means, to attain, to achieve, to reach, *to be able to*, comprehend, he reaches, attained, overtook, he understood, comprehended, was questioned, was contradicted, the *word*, Yado, means, his hand, the *word*, Et, is repeated and it is defined above, the *word*, HaEchad, means, *the one*, the *word*, Chatat, חַטָּאת or חַטְאוֹת, means, *sin, guilt, sin-offering*, it is from the *word* Chata, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the *words* of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the *word*, VeEt, is the *word* Et repeated and it is defined above, the *word*, HaEchad, means, *the one*, the *word*, Olah, עֹלָה or עֹלָה, means, *to go up, ascend, a holocaust as it goes up in smoke, burnt offering, burnt sacrifice*, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed,

excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered an, עֹלָה, Olah, a burnt offerings on the altar, the word, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the word, HaMinchah, מִנְחָה, means, gift, present, tribute, offering, especially a meal or food offering, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the word, VeKiper, is from the word, Kaphar or Kiper, כָּפַר, which means, to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the word HaKohen, means, the priest, the word Al is repeated and here it is translated as, for, the word, HamiTaher, 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 in the form that it is used here, it means, that is to be cleansed, the word, Liphney, לְפָנַי, as a preposition, means, in the presence of, before, in the face of, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the word, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)*

And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; Even such as he is able to get, the one for a Sin Offering, and the other for a burnt Offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before YHVH. The same procedure is carried out for these turtledoves as was carried out for the Lambs, for one of them is offered as a Sin Offering and the other is offered as Burnt offering as well as the very same meal offering, Although these sacrificed turtledoves, are not as expensive as the two He Lambs, the result of the Sacrifice, the atonement and reconciliation effects **ARE** the same.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertains to his cleansing.

זֹאת תּוֹרַת אֲשֶׁר־בוֹ נִגַע צָרַעַת אֲשֶׁר לֹא־תִשֵּׂיג יָדוֹ בְּטַהַרְתּוֹ

זאֵת תּוֹרַת אֲשֶׁר־בוֹ נִגַע צָרַעַת אֲשֶׁר לֹא־תִשֵּׂיג יָדוֹ בְּטַהַרְתּוֹ

Zot Torat Asher Bo Nega Tzara'at Asher Lo TaSiyg Yado BeTaharato, 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 Alphabet, 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*, its 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*, 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, בּוֹ, means, *in him*, in it, of it, thereof, therewith before him, therein, the *word*, Nega, means the plague, the *word*, Tzara'at, means leprosy, the *word*, Asher, is repeated and here it is translated as, that, the *word*, Lo, means, no or not, the *word*, Tasiyg, is from the *word*, Nasag, נִשַּׁג, means, to attain, to achieve, to reach, *to be able to*, comprehend, he reaches, attained, overtook, he understood, comprehended, was questioned, was contradicted, the *word*, Yado, means, *in his hand*, the *word*, BeTaharato, is from the *word*, Tahor, טָהוֹר or טְהוֹר, which means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, and in the form that it is used here, it means, *to his cleansing*),

The statement, that this *IS* the Torah of him in whom is the plague of leprosy, whose hand is not able to get that which pertains to his cleansing, is like YHVH placing his stamp of approval on this whole process.

33 And YHVH spoke unto Mosheh and unto Aharon, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

וַיַּעֲדָבֵר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר

VayeDaber YHVH El Mosheh VeEl Aharon Lemor, where the **word**, VayeDaber, 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, means, **to or unto**, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, VeEl, is the **word** El repeated and her eit is translated as, and unto, 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)

Here again we have YHVH speaking to Mosheh to give him even more instructions, and I would like to refer you back to verse one to see the importance is statement.

34 When you are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

כִּי תָבֹאוּ אֶל-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָחָה וְנָתַתִּי נֶגַע צְרָעַת בְּבַיִת אֶרֶץ

אֶחְזַתְכֶם

שָׁזָא יָבֹאוּ אֶל אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָחָה וְנָתַתִּי נֶגַע צְרָעַת בְּבַיִת אֶרֶץ אֶחְזַתְכֶם

Kiy TaBo'o El Eretz Kene'an Asher Aniy Noten Lakem LaAchuzah VeNatatiy Nega Tzara'at BeBeyt Eretz Achuzatkem, where 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**, TaBo'o, is form 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** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, means, **into**, the **word**, Eretz, means th eland, the **word**, Kene'an, means Canaan, 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**, Aniy, means, **I**, the **word**, Noten, is from the **word**, Natan, נָתַן, means, **to give, gave, bestow upon**, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, placed, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Lakem, means, **to you**, the **word**, LaAchuzah, לְאַחֲזָה, means, **possession**, property, estate, it is from the **word** Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word**, VeNatatiy, is the **word** Natan repeated and here it is translated as. put, the **word**, Nega, נָגַע, 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**, BeBeyt, means, **in a house**, the **word**, Eretz, is repeated and it means, land, the **word**, Achuzatkem, is the **word** Achuzah, repeated, and in the form that it is used here, it means, **of you possession**)

35 *And he that owns the house shall come and tell the priest, saying, It seems to me there is as it were a plague in the house:*

וּבֵּא אֲשֶׁר-לוֹ תְּבִיַת וְהִגִּיד לַכֹּהֵן לְאֹמֵר כִּנְיַע נִרְאָה לִי בַבַּיִת

אָבָא אֲשֶׁר לוֹ תְּבִיַת וְהִגִּיד לַכֹּהֵן לְאֹמֵר כִּנְיַע נִרְאָה לִי בַבַּיִת

UBa Asher Lo HaBayit VehiGiyd LaKohen Lemor KeNega Nirah Liy BaBayit, where the **word**, Uba, 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** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, 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**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, owns**, upon or for him, upon or for it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, the **word**, HaBayit, means, **the house**, the **word**, VeHigiyd, is from the

word, Nagad, נגד, means, to rise, be high, be conspicuous, **show, confront, tell, he told, stand boldly out**, opposite, to manifest, to announce, always by **word** of mouth to one present, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, **to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter**, the **word**, LaKohen, means, the priest, the **word**, Lemor, is from the **word**, Amar, אמר, 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, the **word**, KeNega, means a plague, the **word**, Nirah, is from the **word**, Ra'ah, ראה, means, see, **cause you to see, saw, look, looked, showed, appears, 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**, Liy, means, **to me**, the **word**, BaBayit, means, **in the house**)

In these two verses, I believe that the key point that YHVH wants us to focus on, is that we have to understand that YHVH has made very clear that this is when the people of Yisrael first come into the land, and take possession of the houses that the people, who have been defeated, and chased out of the land, have left behind. YHVH says, *When you are come into the land of Canaan, which I YHVH give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; And he that owns the house shall come and tell the priest, saying, It seems to me there is as it were, a plague in the house:*

The question that we have to ask ourselves is **WHY** would YHVH put the plague of leprosy upon a house? The answer is quite clear to me, and that is that YHVH sees all things, and therefore He wants something that is hidden in that house to be brought to the forefront. Just like we read in Joshua 7:10-12 And YHVH said unto Joshua, Get yourself up; why are you lying upon your face? 11 Yisrael **has sinned**, and they have also **transgressed My Covenant** which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. 12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except you destroy the accursed from among you.

And in *verse 21* we see that Achan confessed and said, I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. Now once that was brought into the open and dealt with, then Yisrael was able to defeat their enemies, for the sin was **NOW** out of the camp.

This is the same principal, YHVH is showing all of Yisrael, of whom you and I are a part of

If the priest sees that the potential problem has not resolved itself, but that the condition of the house has worsened, then he is to quarantine the house for an additional seven days.

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

וְצִוָּה הַכֹּהֵן וְחִלְצוּ אֶת-הָאֲבָנִים אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֹתָהֶן אֶל-מַחְוֵי לְעִיר (

אֶל-מְקוֹם טָמֵא

וְצִוָּה הַכֹּהֵן וְחִלְצוּ אֶת-הָאֲבָנִים אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֹתָהֶן אֶל-מַחְוֵי לְעִיר אֶל-מְקוֹם טָמֵא

VeTzivah HaKohen VeChiltzu Et HaAbaniym Asher BaHen HaNaga VehiShliyku Ethen El MiChutz LaYr El Maqom Tame, 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 th priest, the **word**, VeChiltzu, is from the **word** Chalatz, חָלַץ, which means, **to draw off, draw out, take away, withdraw, rescue, deliver**, he despoiled, was free, was clear, was pure, was white, pure, purified, he drew, he drew off, **he withdrew**, was rescued, was delivered, **he pulled out**, tore out, he rescued, delivered, was pulled out, **was torn out, was withdrawn, was removed**, it also means to gird, to strengthen, to equip for war, he strengthened his body, he girded himself, girded, strong, strenuous, 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**, HaAbaniym, is the plural of the **word** Eben, אֲבָן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben בן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, Asher, means, **which**, the **word**, BaHen, mean in them, the **word**, HaNaga, means, the plague, the **word**, VehiShliyku, is form the **word** Shalak, שָׁלַךְ, which means, **to throw, fling, cast**, he threw, flung, threw away, cast off, cast down, was driven away, was removed, he jettisoned, it also means, falling, deciduous, it also means, bird of prey, usually thought to be the pelican, or it could be the cormorant or fish owl, the bird that hurls itself from above, casting itself into the sea, and in the form that it is used here, it means, **and shall cast**, the **word**, EtHen, means, them, the **word**, El, means in or into, the **word**, MiChutz, מִחוּץ, means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except,

excepting, apart from, the **word**, LaIyr, means, the city, the **word**, El, means, in, the **word**, Maqom, מִקְוֹם, which 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**, 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)

Here we are told that after the second period of seven days, if the situation has not improved then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an **unclean** place without the city, that would be Gehenna, which is a transliteration of the word Gey Ben Hinom, גֵּי בֶן-הִינוֹם, which actually means the valley of the Son of Hinom, and it is translated into the Greek as, Gehenna and is defined as, the final resting place of punishment of the ungodly, and is usually translated as the word hell. Although it is not part of this study, this confirms that there is no such place as hell, it is a place that was dreamed up by the Greek and Roman cultures and their pantheon of gods and demons.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

וְאֶת-הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשָׂפוּ אֶת-הָעֹפָר אֲשֶׁר הִקְצִי אֶל-מַחוּץ לְעִיר (

אֶל-מִקְוֹם טָמֵא

אֶל-מִקְוֹם טָמֵא אֶל-מִחוּץ לְעִיר אֶת-הָעֹפָר אֲשֶׁר הִקְצִי אֶל-מַחוּץ לְעִיר אֶל-מִקְוֹם טָמֵא

VeEt HaBayit YaQtzia MiBayit Saviyv VeShapku Et HeAphar Asher HiQetzu El MiChutz LaIyr El Maqom Tame, where the **word**, VeEt, is from 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**, HaBayit, means, **the house**, the **word**, YaQtzia, is from the **word** Qatza, קָצַע,

which means, **to scrape, scrape off**, he smoothed with a plane, planed, it also means, to cut, cut off, crossing point, e cut ends, trimmed, was cut at the end, angled, he shaped into angles, the **word**, MiBayit, means, **in the house**, the **word**, Saviyv, סביב, means, round about, surrounding, or סביבה, means, moving in circles, rotation, neighbourhood, environment, the **word**, VeShapku, is from the **word** Shapkak, שפך, which means, **to pour, pour out, shed, spill**, he poured from one vessel into another, he emptied out, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the **word**, Et, is repeated and it is defined above, the **word**, HeAphar, עָפָר, means, **dust, earth, soil**, debris, ashes, it means to cover with dust, he threw dust at, he soiled himself with dust, became dusty, dust coloured, gray, young hart, roe, the **word**, Asher, means, **that**, the **word**, HiQetzu, is the **word** Qatza, repeated and it means, **to scrape off**, El, means, to MiChutz, חוץ, means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaIyr, means, **the city**, the **word**, El is repeated and here it means, **into**, the **word**, Maqom, מָקוֹם, which 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**, Tame, means, **unclean**)

Once the stones that had the infected areas were removed, the priest ordered that the remaining stones of the house be scraped clean, and that the dust that they got off of these stones also be tossed in the so called unclean place, which is called Gehenna.

42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהִבִּיאוּ אֶל-תַּחַת הָאֲבָנִים וְעָפָר אֲחֵר יִקַּח וְטַח אֶת-הַבַּיִת) X X 40Y 4PZ 94X 9כסז זיזלזפז X X X X X זזזפזז X Y94X זיזלזז זזזפזז X Z9Z

VeLaqechu Avaniym Acherot VeheBiyu El Tachat HaAvaniym VeAphar Acher YiQach VeTach Et HaBayit, where the **word**, VeLaqechu, is from the **word**, Laqach, לָקַח, which means, **to take, to buy, he took, fetched, took in, took away**, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Abaniym, is the plural of the **word**, Eben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben, בן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, Acharot, אַחֲרָה, means to be or remain behind, he was behind, was late, tarried, he delayed, kept back, he came late, postponed, it also means, **another, other**, next, strange, as an adverb, it means, after, behind, afterward, following, next, strange, and as a preposition, it means, behind, after, the **word**, VeheBiyu, is from the **word**, Bo, בוא,

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**, Tame, means, unclean)

Here we are told that if, according to the priest, the plague has returned, then the house is to be dismantled stone by stone, and timber by timber and all of it is to be tossed in Gehenna, the unclean garbage dump.

46 Moreover he that goes into the house all the while that it is shut up shall be unclean until the even.

וְהָבָא אֶל-הַבַּיִת כָּל-יְמֵי הַסִּגְיָר אֲתָו יִטְמָא עַד-הָעֶרֶב)

וְהָבָא אֶל הַבַּיִת כָּל יְמֵי הַסִּגְיָר אֲתָו יִטְמָא עַד הָעֶרֶב

VehaBa El HaBayit Kal Yemey HiSegiyar Oto YiTma Ad HaArev, where the **word**, VehaBa, 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** Bo, בּוֹא, 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 that goes**, the **word**, El, means, **in or into**, the **word**, HaBayit, means, **the house**, the **word**, Kal, means, all, the **word**, Yemey, means, **the days**, the **word**, HiSegiyar, סִגְיָר, 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**, Oto, means, it, the **word**, YiTma, is from the **word**, Tame, and here it means, **shall be unclean**, the **word** Ad, אֲדָ, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, **until**, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaArev, (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)

There is a caveat for the people, than more than likely own the house, and that is, that anyone that goes into the house all the while that it is shut up and under investigation, shall be unclean until the even.

47 And he that lies in the house shall wash his clothes; and he that eats in the house shall wash his clothes.

וְהִשְׁכַּב בְּבַיִת יְכַבֵּס אֶת־בְּגָדָיו וְהָאָכַל בְּבַיִת יְכַבֵּס אֶת־בְּגָדָיו

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VahaShokev BaBayit VeKabes Et Begadayv VahaOkel BaBayit YeKabes Et Begadayv, where the **word**, VahaShokev, is from the **word**, Shakav or Shakab, שָׁכַב, which means, **to lie down, lie, he lay down, fell asleep, took rest**, he rested from this world, died, to afflict, mortify, he rested, he lay with, cohabited, was ravished, he caused to lie down, put, it also means the lower millstone, the stone that lies under, the **word**, BaBayit, means, **in the house**, the **word**, YeKabes, is form the **word** Kabas, כָּבַס, which means, **to wash, he washed, washing, 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 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**, Begadayv, is from the **word**, Begeed, 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 in the form that it is used here, it means, **his clothes**, the **word**, VahaOkel, is form the **word** Akal, אָכַל, means, **to eat**, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, **and he that eats**, the **word**, BaBayit, means, **in the house**, the **word**, YeKabes is repeated and here it is translated as, **shall wash**, the **word**, Begadayv, is from the **word** Begeed, and here it is translated as, **his clothes**)

Furthermore, we are told, and, I believe that this is directed at the people that own the house, that anyone who chooses to lie down in that house, shall wash his clothes; and he that eats in the house shall wash his clothes. This of course is a precaution, so that the people that do sleep and or eat in the house after it had been declared contaminated and before it is totally destroyed, shall wash his clothes.

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

וְאִם־בָּא יָבֵא הַכֹּהֵן וַיִּרְאֶה וַיִּהְיֶה לֹא־פִשָּׁה הַנִּגַּע בְּבַיִת אַחֲרָי הִטַּח אֶת־הַבַּיִת וְטָהַר (הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנִּגַּע

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

וְלָקַח לְחַטָּא אֶת־הַבַּיִת שְׁתֵּי צִפְרִים וְעֵץ אֶרֶז וּשְׁנֵי תוֹלְעַת וְאַזְבֵּי

פדאז אסלזא זלחז דגא זסז טזזכז זאא אזפא אא אסלז אדלז

VeLaqach LeChate Et Habayit Shtey Tzipariym VeEtz Erez UShney Tola'at VeEzen, where the **word**, VeLaqach, לָקַח, means, *to take, to buy, he took, fetched, took in, took away*, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, LeChate, חָטָא, means, to miss the mark, to wrong, to sin, trespass, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he offended, he bore a loss, he made a sin offering, *he cleansed or purified from sin, he disinfected*, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, 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**, HaBayit, means the house, the **word**, Shtey, means, two, the **word**, Tzipariym, is the plural of the **word**, Tzipor, צִפּוֹר, means, *bird, fowl*, bubble, is from the **word**, Tzaphar, צָפַר, to chirping or twittering animal, the **word**, VeEtz, means, *wood*, the **word**, Erez, means, *cedar*, the **word**, UShney, is from the **word**, Shaniy, שְׁנֵי, means, *scarlet, crimson, crimson thread*, and as an adjective it means, second, it also means, difference, variance, it means, tooth, dental, the **word**, Tola'at, תוֹלְעַת, or תוֹלַע, means, worm, worm like, maggot, a crimson grub, crimson cloth, scarlet, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי, the **word**, VeEzev, is from the **word**, Ezov, אֶזְוֵב, which means, *hyssop*)

50 And he shall kill the one of the birds in an earthen vessel over running water:

וְשָׁחַט אֶת־הַצִּפּוֹר הָאֶחָת אֶל־כְּלִי־חֶרֶשׁ עַל־מַיִם חַיִּים

טזזכז אא אדאאא דזכז אא אדאז אא אדאז

VeShachat Et HaTzipor HaEchat El Keliy Cheresch Al Mayim Chayiyim, where the **word**, VeShachat, שָׁחַט, means, *to slaughter, to kill, he slaughtered, he killed*, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Et, is defined above, the **word**, HaTzipor, means, *the bird, the fowl*, the **word**, HeEchat, means, *the one*, the **word**, El, means, *in*, 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**, Cheresh, חֶרֶשׁ, means to cut in, engrave, plow, worker in metal and wood, he dug out, hollowed out, skilful craftsman, artisan, engraver, cutter, artificer, he devised, planned, plotted, fabricated, it also means to be silent, be dumb, be deaf, he made deaf, he deafened, he was silent, made silent, it also means magic arts, skilled in magic arts, it also means, wooded, wooded heights, thicket, and it means, **earthenware, earthen vessel**, potsherd, an eruptive disease, itch, scab, mange, he roughened, hardened, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, against, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Mayim, means, water, the **word**, Chayim, חַיִּים, means, life, livelihood, it is from the **word** Chay, חַי, which means, alive, **living**, lively, active, raw, and it is related to the **word** Haya, חָיָה, means, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul)

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

וְלָקַח אֶת-עֵץ-הָאֶרְזוֹ וְאֶת-הָאֵזֹב וְאֶת-הַתּוֹלַעַת וְאֶת-הַצִּפּוֹר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפּוֹר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל-הַבַּיִת שִׁבְעַ פְּעָמִים

VeLaqach Et Etz HaErez VeEt HaOzen VeEt Shniy HaTola'at VeEt HaTzipor HaChayah VeTabal Otam BeDam HaTzipor HaShchutah UbaMayim HaChayim VeHizah El

HaBayit Sheva Pamiym, where the **word**, VeLaqach, לָקַח, means, **to take, to buy, he took, fetched, took in, took away**, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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**, Etz, עץ, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, HaErez, means, the cedar, the **word**, VeEt is the **word**, Et repeated, and it is defined above, the **word**, HaEzev, אֶזוֹב, means, hyssop, the **word**, VeEt is the **word**, Et, repeated, the **word**, Shny, שָׁנִי, means, scarlet, crimson, crimson thread, and as an adjective it means, second, it also means, difference, variance, it means, tooth, dental, the **word**, HaTola'at, תּוֹלַעַת, or תּוֹלַעַת means, **worm, worm like, maggot, a crimson grub, crimson cloth, scarlet**, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי, the **word**, VeEt, is the **word** Et repeated, the **word**, HaTzipor, צִפּוֹר, means, **bird, fowl**, bubble, is from the **word**, Tzaphar, צָפַר, to chirping or twittering animal, the **word**, HaChayah, חַיָּה, means, **life, to live, he lived, the living, alive**, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, was revived, he restored to life, was revived, spirit of life, soul, it means, spirit of life, midwife, woman in childbirth, spirit of life, soul, tribe, community, as an adjective, it means, lively, vigorous, and in its female form, it means, an animal, a beast, and literally a living being, the **word**, VeTabal, טָבַל, means, **to dip, immerse**, plunge, he immersed himself, he dipped into salt or vinegar, he baptized, the **word**, Otam, means, them, BeDam, means in the blood, the **word**, HaTzipor, is repeated and it means the bird, the **word**, HaShchutah, is from the **word**, Shachat, שָׁחַט, means, **to slaughter, to kill, slay, slain, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, UbaMayim, means, **and in the water**, HaChayiyim, means, **the living**, the **word**, VeHizah, is from the **word** Nazah, נָזַח, which means, **to spurt, spatter, he sprinkled**, broke away, burst forth, the **word**, El, means, on, the **word**, HaBayit, means the house, the **word**, Sheva, means seven, the **word**, Pamiym, is from the **word**, Pa'am, פָּעַם or Pa'amah, פַּעְמָה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, now, this once, **this time**, order, rank, step, thrice, often, second, this, two, **time, times**, twice, wheel, impelled, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music)

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

וְחִטָּא אֶת־הַבַּיִת בְּדַם הַצִּפּוֹר וּבַמַּיִם הַרְּוָחִים וּבַצִּפּוֹר הַחַיָּה וּבַעֵץ הָאֶרֶז וּבְאֶזוֹב וּבְשָׁנִי
הַתּוֹלַעַת

דָּמָא דְצִפּוֹר וּמַיִם דְּרִוּחִין וְצִפּוֹר חַיָּה וְעֵץ אֶרֶז וְאֶזוֹב וְשָׁנִי
אֶת־בַּיִתְךָ זָבַחְךָ וְחִטָּאְךָ

VeChite Et HaBayit BaDam HaTzipor UbaMayim VaChayiyim HubaTzipor HaChayah UbEtz HaErez UvaEzov UviShniy HaTola'at, where the **word**, VeChite, is from the **word**, Chata, חָטָא, which means, to miss the mark, to wrong, to sin, trespass, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he offended, he

bore a loss, he made a sin offering, **he cleansed or purified from sin**, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, and in the form that it is used here it means, And he shall cleanse, the **word**, Et, is defined above, the **word**, HaBayit, means, **the house**, the **word**, BeDam, means, **with blood**, the **word**, HaTzipor, means, **of the bird**, the **word**, UbaMayim, means, and with water, the **word**, VaChayyim, means, **living or running**, the **word**, UvaTzipor, means, **and with the bird**, the **word**, HaChayah, means, **living**, the **word**, UvEtz, means, tree, lumber, **wood**, the **word**, HaEzen, means, the cedar, UvaEzov, means, **and with the hyssop**, the **word**, UviShniy, is from the **word**, Shaniy, and it means, **and with the scarlet**, the **word**, HaTola'at, (תולעת, or תולע) means, **worm, worm like, maggot, a crimson grub**, crimson cloth, scarlet, used only in connection of the colour from it, and clothes dyed therewith, it is often used with the **word**, Shaniy, שָׁנִי)

In these four **verses**, we are told what the sacrificial requirements are going to be, in order to have the house cleansed and declared clean. The owner of the house is to bring two birds, and cedar wood, and scarlet, and hyssop: for that is what it will take to cleanse the house. And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. These are the exact same instructions that are mentioned in *verse 4-6*, and if you want to know what all of this means, then please go back and read my comments about what I believe all of this means.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

וְשִׁלַּח אֶת-הַצִּפּוֹר הַחַיָּה אֶל-מְחוּצוֹת לְעִיר אֶל-פְּנֵי הַשָּׂדֶה וְכִפֶּר עַל-הַבַּיִת וְטָהַר

וְשִׁלַּח אֶת-הַצִּפּוֹר הַחַיָּה אֶל-מְחוּצוֹת לְעִיר אֶל-פְּנֵי הַשָּׂדֶה וְכִפֶּר עַל-הַבַּיִת וְטָהַר

VeShilach Et HaTzipor HaChayah El MiChutz LaIyr El Peney HaSadeh VeKiper Al HaBayit VeTaher, where the **word**, VeShilach, is from the **word** Shalach, שִׁלַּח, means, **to send, sent, to stretch out, extend, extended, let loose**, he sent a message, was dispatched, was transmitted, he was ordered to go, **he sent away, sent off, was dismissed**, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to fly, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, 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**, HaTzipor, means, **the bird**, the **word**, HaChayah, means, **the living**, the **word**, El, means, **to or unto**, the **word**, MiChutz, חוץ, means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaIyr, means, **the city**, the **word**, El, means, **in or into**, the **word**, Peney, **open**, the **word**, HaSadeh, means, **the field**, the **word**, VeKiper, means, **to make an atonement**, the **word**, Al, means, **for**, the **word**, HaBayit, means, **the house**, the **word**, VeTaher, means, **and it shall be clean**)

Here we are told that the priest is to let the living bird fly away into an open field. That is a shadow picture of YHVH casting our Sins, our transgressions of the Words of our heavenly Father's Torah of Life, away from us, as far as the east is from the west.

54 *This is the law for all manner of plague of leprosy, and scall,*

זאת התורה לכל־נגע הצרעת ולגתק

פאחלז אפזא אר טל פפזא אאז

Zot HaTorah LeKal Nega HaTzara'at VelaNateq, 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**, HaTorah, תורה, 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**, LaKal, means, **for all, for the whole of**, the **word**, Nega, means, plague, the **word**, HaTzara'at, means, **leprosy**, the **word**, VelaNateq, is from the **word**, Neteq, נתק, which 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,)

55 *And for the leprosy of a garment, and of a house,*

וּלְצָרַעַת הַבֵּיַת וְלַבַּיִת

אֵלֶּזְרָא וְרַבֵּי אֵלֶּזְרָא

UITzara'at HeBeged VelaBayit, where the **word**, UITzara'at, means, and for the Leprosy, the **word**, HaBeged, means, **of the clothes, or of the garment**, the **word**, VelaBayit, means, **and for the house**)

56 *And for a rising, and for a scab, and for a bright spot:*

וּלְשֵׂאת וְלִסְפַּחַת וְלִבְהַרַת

אֵלֶּזְרָא וְרַבֵּי אֵלֶּזְרָא

VelaSet VelaSapachat VelaBeharet, where the **word**, VelaSet, is from the **word**, Set, שֵׂאת, means, **rising**, lifted, lifted up, he bore, elevation, strength, majesty, dignity, swelling eruption, an elevated place, but it also means, destruction, ruin, devastation, and with the Vav and Lamed prefixes, it means, **and for the rising**, the **word**, VelaSapachat, is from the **word** Sapachat, סַפַּחַת, which means, **scab**, the mange, as making the hair fall off, and with the Vav and Lamed prefixes, it means, **and for a scab**, the **word**, VelaBeharet, בְּהַרַת, means, macula, **bright spot on the skin, whitish spot on the skin**)

Here Mosheh makes it very clear, that this **IS** indeed the Torah for all manner of plagues of leprosy, and scall, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot. In other words, YHVH is telling us, in very clear terms, that this is how we, His children are to handle these situations, and we are **NOT** to vary one iota from these instructions, **IF** we do **NOT** want YHVH to impose Tzara'at upon us, our clothes and or our dwelling places.

57 *To teach when it is unclean, and when it is clean: this is the law of leprosy.*

לְהוֹרֹת בְּיוֹם הַטְּמֵא וּבְיוֹם הַטָּהוֹר זֹאת תּוֹרַת הַצָּרַעַת

אֵלֶּזְרָא וְרַבֵּי אֵלֶּזְרָא וְרַבֵּי אֵלֶּזְרָא וְרַבֵּי אֵלֶּזְרָא

LeHorot BaYom HaTame UbaYom HaTahor Zot Torat HaTzara'at, where the **word**, LeHorot, is from the **word**, Yarah, יָרָה, which means, to throw, to cast, shoot, was shot through, **to teach, to instruct, he pointed out, showed, he taught, instructed**, the **word**, BaYom, means, **on the day**, but it is translated as, when, the **word**, HaTame, טְמֵא, 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**, UbaYom, is the **word**, BaYom repeated, and here it is translated as, **and when**, HaTahor, טָהוֹר or טְהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, 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, תּוֹרָה, means, *teaching, instruction*, it is called the Book of the Law by Christians, *BUT*, its 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*, HaTzara'at, *the Leprosy*)

The last verse tells us why YHVH has given us these instructions, *IT IS* to teach all of us, when something is unclean, and when it is clean: *FOR* this *IS* the Torah, the teaching and instructions of YHVH, concerning leprosy, and you are *NOT* to deviate from it in any way shape of form. 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*